TRAINING MATERIAL NO.1 ON INNOVATIVE PATHS FOR VALORISING CULTURAL HERITAGE

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CONTENT

1. PROJECT CONTEXT

Saint Martin, the symbol of sharing, is one of the most popular saints in Central Europe (CE) with thousands of monuments dedicated to him, as well as rich intangible heritage (folk traditions, legends), which create images of the saint and keep his memory alive.

Source: Internet side 1.

Although folk tales of saint are not always historically based, they embrace the saint's character and his personal attitude in a much better way than mere historiography.

The most popular folk tale of St. Martin is that he gives his military coat to a poor man. This tale sets Martin up as a symbol of sharing. If we think deeply, when St. Martin gives his coat to the poor man, he also gives him human solidarity, warmth and mercy. This ethic appears much stronger in the tradition of people than Martin's later diocesan functions. Of course, he is respected and worship as an ecclesiastical hierarch, but he is also one who, in spite of his high ecclesiastical position, kept a sense for human sharing, warmth and generosity. He is also remembered for his simple lifestyle, piety etc. Therefore, St. Martin has also become a symbol of mutual human relationship, collaboration, joy of being together, personal enrichment, empowerment, and seeing why we need each other, how to give things to each other and bring happiness to one another. He is also a symbol of a man who recognised the distress of a human being and allowed himself to be humanised by the gaze of the poor persons. Finally, he is a symbol of well-being and hope for the future when nobody will lack anything anymore (Kovač 2008: 19).

Since the cult of Saint Martin de Tours developed in Europe and in other parts of the world for more than 1600 years, and his famous episode of the sharing of his coat with a poor person became a universal symbol of sharing and hospitality also needed for contemporary life, the Council of Europe has proclaimed his path as a European Cultural Route named "Martin of Tours, European Figure". The mission of the path is to emphasise the integration of Europeans based on "Martin de Tours' heritage and develop it with the help of local authorities and private partners. The European Cultural Route, which links past and present and goes beyond distances, frontiers, lack of understanding, and gaps between cultures, has become a highly symbolic itinerary in the process of European integration.

The European Cultural Route of Via Sancti Martini links his birthplace, Savaria (present-day Szombathely) with Tours in France where he became a bishop. Partner cities of NewPilgrimAge (NPA) project, situated along the road or their branches, are committed to safeguard it and via a 21th century reinterpretation to revive this cultural heritage (CH) and promote the common European values of solidarity and hospitality linked to St. Martin.

Source: Internet side 2.

During the project Cities and cultural organisations from five Central European countries (Hungary, Croatia, Italy, Slovenia, and Slovakia) will acquire new knowledge on valorisation of cultural heritage (CH) and on community engagement needed to better understand the contemporary role of CH in globalised world. In capacity building trainings special focus will be put on issues of how to valorise and use heritage of St. Martin to alleviate nowadays social, cultural and economic problems and to better mobilise the citizens, most of all young people and small enterprises, to propose and jointly work on new creative initiatives (e.g. voluntary services in CH preservation and cultural tourism, digitisation, "reuse" heritage through the creative and cultural industry).

Afterwards, partners will develop and test new approaches (IT applications) to promote the heritage-driven cultural products and services, thus also reaching out to younger generations of our digital age. The novel solutions will be summarised in the 'Community-sourced CH Valorisation Model', replicable in any CE city with similar profile or ambitions.

Partners, together with local stakeholders (from e.g. culture, education, innovation, community), will also develop local roadmaps to define the next strategic steps on the way to sustainable CH management schemes, also empowering local communities. NPA will lay the foundation of a transnational network of St. Martin Cities, to be fostered by a common brand and a Joint Visibility Strategy, aiming at enhancing responsible cultural tourism contributing to boosting local economies and societies.

In order to successfully implement planned activities and reach desirable impacts, one of activity in WP T1 is to develop materials and implement trainings for competence building, which will be organise for partners and cultural drivers. The material of the first training focuses on presentation of innovative solutions for CH valorisation and promotion in the context of the policy of sustainable development, which presents the base for all European strategies (e.g. Europa 2020) and CH conventions (e.g. The convention on the safeguarding of the intangible cultural heritage, adopted by UNESCO in 2003, Agenda 21 for culture). Furthermore, the material also introduces different ideas for better interpretation and utilization of CH of St. Martin to reach out the new target groups (e.g. youth, persons with special needs, emigrants and other vulnerable groups), who are usually ignored.

2. INTRODUCTION

Nowadays cultural heritage takes on different roles, meanings and appearances, which are the results of the newest scientific paradigms and contemporary social, cultural and economic situations around the world. New heritage concepts and the UNESCO's conventions emphasise that cultural heritage not only refers to material remnants (churches, castles, old farms ets.) but also to intangible elements including character of place, customs, dialects, music, legends, poems, traditional skills, knowledge, memories. Important steps have been done also in understanding the role of local communities, groups and in some occasion individuals, who live with and potentially change and use heritage elements. Communities has become one of the most important actor in the processes of creation, inventorying, safeguarding, maintenance, promotion and transmission of cultural heritage, since according to their attitude towards the CH, the meanings they give to CH, they preserve, maintain and utilize CH for different purposes.

Moreover, the concept of heritage is no longer understood as just the protection, restoration, and presentation of selected monuments from the past but also includes their use and upgrading or adaptation for various contemporary needs and purposes. Heritage practices such as research, evaluation, recording, and awakening of the past and/or village tradition can help individuals, groups, nations, and transnational communities develop and reinforce social identity, improve visibility and enrich tourism content. New roles of heritage connected with sustainable development can be seen in the achievement of better interpersonal relations, intergenerational connections, enrichment of content for informal forms of learning, improvement of ideas for new commercial products (for example, cuisine), preservation and sustainable use of natural materials, and so on. Basically, heritage is still associated with the historical, art historical, ethnological, folklore and other goods (such as knowledge, skills, memories, experiences, etc.) of our forebears or historical persons (such was St. Martin), but it no longer refers just to the past but rather draws power from the past for the development of the present and the planning of the future (Harrison et al. 2008).

Being aware that in the light of the contemporary social and economic problems the cultural heritage practices can ensure opportunities to better introduce the policy of sustainable development, the main purpose of the first training will be

> ➢ to highlight the development potentials of cultural heritage to achieve sustainable impacts in local communities and overcoming contemporary problems such us passiveness of local residents, social poverty, unemployment, pollution, ageing of population, etc. The participants in the training will discuss and reflect of how to valorise potential of cultural heritage practices to alleviate environmental, social, cultural and economic problems and challenges.

Furthermore, because cultural heritage practices (like researching the local history, organizing village and local celebrations, reviving old customs, restoring local architectural objects or producing agricultural products for cousin, etc.) are social activities, which can involve different participants, the new challenge of heritage could be also to become a tool for establishment of networks for fostering interaction and cooperation among different stakeholders (especially local authorities, private sectors/entrepreneurs, scientists/researchers/experts and local residents) who are the main actors in forcing development. Many local communities have rich cultural and natural development potentials, but they are facing disconnections of different activities among residents. This situation contributes to uncompetitive and non-innovative products in wider national and global areas. The networks could link together different human energies and capitals, strengthen research, development and innovation, stimulate synthesising, share and present best practices, experiences, research results and other opportunities for fostering economically viable local communities.

3. CONTENT OF THE TRAINING

According to the presented opportunities that cultural heritage practices can give, the training will focus on discussions and findings about ways, tools, and approaches of how to use the heritage of St. Martina and other important tangible and intangible treasures from partner's cities to introduce and foster the sustainable development of regions involved in European cultural road dedicated to St. Martin. The training will be prepared for partners as well as for cultural drivers to better aware of potentials that culture and its heritage can give in the context of four pillars that sustainable development is focus on (environmental, social, economic and cultural). The participants will be encouraged to talk and reflect about their experiences, case studies, challenges, ideas, needs as well as ways of how to valorise local heritage of St. Martin to achieve:

- protection and sustainable use of natural materials and other resources from local environment (wood, stone, domestic seeds, herbs etc.);
- heathy, creative and liveable society, intergeneration ties, gender equality, respects to invalids and persons with special needs;
- green and circular economy, social innovations, social entrepreneurship, creative industry;
- safeguarding of cultural diversity and uniqueness of regions.

Moreover, since the development of communities cannot be achieved without analyses of the current status, attitude that residents and other stakeholders have towards the local history, as well as ways how heritage is managed, safeguarded and maintain in their regions, the training will also focus on discussion about problems (weakness, threats), opportunities and strengths of involved cities.

In the context of understanding and using cultural heritage for development purposes, the regions are usually facing with:

- lack of networking among authorities, experts, local residents and business; individualistic approach to the cultural heritage preservation, management, promotion, maintenance; tendency to individualism, localism;
- low awareness of local residents and political decision makers towards development opportunities that heritage practices give;
- low knowledge among local residents about the tangible and intangible treasures, which can be preserved, safeguarded or modified for development purposes;
- shortage of public funds for the maintenance, promotion and management of cultural heritage;
- low willingness of the local inhabitants and businessmen to support the preservation of the regional cultural heritage;
- absence of regional knowledge management;
- lack of social integration and coordination in the protection, promotion and management of cultural heritage.

Because of that it is necessary to present, emphasize and discuss some good cultural heritage practices of the involved partners (like festivals, youth events, exhibitions, sport activities, amateur theatre, market, etc.), which give opportunities for informal education, awareness and other possibilities for better preservation and management of cultural heritage. Moreover, although the locals in St. Martin's cities are aware of his heritage, social values and other costumes likened with St. Martin's days or festivals, they are not enough innovative or creative of how to link them with activities or practices to foster protection of nature and environment, social cohesion, networking and well-being, cultural uniqueness and green economy.

➢ WHAT IS THE PURPOSE OF THE TRAINING?

Following the new concept of understanding cultural heritage practices in the contemporary world, challenges and opportunities that cultural heritage can give, the main aims of the training will be:

- introduction of new concepts of cultural heritage to solve contemporary social and economic problems (pointing out some good practices of the involved partners) in order to achieve sustainable development of regional communities.
- discussion about the uses of cultural heritage practices for the productivity and sustainable development of involved cities in European cultural route dedicated to St. Martin (sustainable uses of natural sources, development of green economy, enabling social and cultural progress of local communities)
- findings of different ways to overcome highlighted problems;
- preparation the base on which involved partners and their cultural drivers will grounded their project's activities and other heritage practices.

4. THEORETICAL BACKGROUND

> ## WHAT IS SUSTAINABLE DEVELOPMENT?

The policy of sustainable development, which in European and national strategies (cf. Europa 2020) represents a key guideline for the development of postmodern society, requires new approaches in community development and the education of people, who should be developing their economy, society, and culture in such a way that natural resources are not depleted but rather conserved and utilized sustainably. Although the origins of the discussion of sustainable development date back to the 1970s and were given a legal basis with the Brundtland Report in 1987, its vision has been continually developing and adapting to contemporary needs and changes.

Initially the policy of sustainable development included only three main pillars: environmental, economic, and social development. Alongside conservation of nature, sustainable use of natural materials and the development of a so-called green economy, sustainable development should also include preservation or maintenance of social values such as cultural/social identity, mutual trust and cooperation, social justice and well-being (Nurse 2006: 38). Today it also increasingly includes sustainable cultural development, which assumes the continuity of cultural values and identities and builds on the knowledge of the population in a particular cultural environment. Although in every society, new high technology processes, services, and products that enable progress and technological development are critically needed, these should be created taking into consideration the experiences, practices, knowledge, values, and way of life of the local people. Since humans are social beings that develop and improve themselves in communities, an understanding of past and current cultural and social processes is of central importance in planning development; these processes can serve as a sound and effective development guideline for a sustainable future. **Agenda 21 for Culture**, adopted in 2002 and intended for local policy-makers, stresses the importance of culture for regional development, grounded in particular in respect for local cultural differences, human rights, intercultural dialogue, participatory democracy, sustainability, and peace. **With this document culture was designated as the fourth pillar of sustainable development.**

In 2010 under the auspices of UNESCO the document *The Power of Culture for Development* was issued, in which culture in all its dimensions is defined "as a fundamental component of sustainable development. As a sector of activity, through tangible and intangible heritage, creative industries and various forms of artistic expressions, culture is a powerful contributor to economic development, social stability and environmental protection. As a repository of knowledge, meanings and values that permeate all aspects of our lives, culture also defines the way human beings live and interact both at local and global scales" (The Power of Culture for Development 2010: 1).

Figure: Slide from power point presentation – Innovative paths for valorizing CH

➢ HOW TO LINK THE POLICY OF SUSTAINABLE DEVELOPMENT WITH CULTURAL HERITAGE?

Every culture consists of numerous practices or activities of people who participate in creating sociopolitical and economic processes, and within these inherit, create, change or newly form numerous tangible and intangible elements. Culture here is understood in a broader context; as a whole way of life of people or more specifically as "shared meanings", where through different practices different thoughts, ideas, feelings, memories, experiences etc. are shared among participants, who are the main builders, bearers, and mediators of meanings that cultural elements embody. According to Stuart Hall culture "is not so much a set of things /…/ as processes, a set of practices" (Hall 2003: 2), in which, through production and exchange of meanings of things, people, and events, the world is interpreted by citizens in roughly the same ways.

Monuments and knowledges from the past, which are evaluated in the present based on different criteria, knowledge, beliefs or purposes, are called cultural heritage. Just as the vision of sustainable development continually changes, so has the concept of cultural heritage been changing over historical periods and under the influence of global and national conditions. Today the concept of heritage is no longer understood as just the protection, restoration, and presentation of selected monuments from the past but also includes their use and upgrading or adaptation for various contemporary needs and purposes.
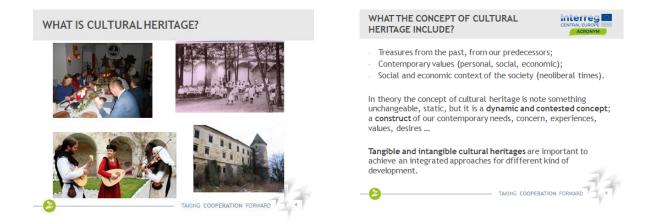

Figure: Slides from power point presentation – Innovative paths for valorizing CH

Furthermore, planning the development of a particular community necessarily requires a knowledge of the social and historical reality, which is reflected in among other things also through heritage elements and practices for preserving, presenting, managing and using heritage for different purpose. Here an important role is played precisely by social and individual values and the meanings of elements labeled as heritage. It should be realized that cultural heritage represents natural and cultural resources from the past, from our predecessors, but it also embodies values from contemporary times. Different attitudes of local residents towards heritage elements are the result of various circumstances, experiences and wider social and economic situations, and if some elements embody positive values, they are worth using for development purposes (e.g. old recipes, old knowledge of how to maintain wood etc.).

Moreover, heritage also represents a bridge between culture and the environment. It is difficult to separate the cultural dimension from the natural environment, as it is difficult to isolate modern creations from their cultural historical roots. Thus the natural environment surrounding us as well as modern culture comes from the past. For this reason in order to produce an integrated strategy for sustainable development in a given environment it is necessary to research the history of the way of life and thereby become familiar with the meanings and values of past cultural elements and practices which are to be developed in the contemporary period. Only on the basis of this valuation of past practices and experiences can guidelines for sustainable development be developed.

An important question is also how values are negotiated and which participants are the main creators of values. Until recently local residents have not taken an active part in heritage processes alongside experts and decision makers, but today many experts (also on the UNESCO committee) and decision makers have recognized that without local communities, groups and on some occasions individuals who live with and potentially change and use heritage elements, heritage cannot have a development role in the life of community.

The development potential of heritage practices can be seen in three aspects.

> Firstly, since our ancestors lived in co-existence with nature and without the use of today's technologies, their knowledge and skills can be important for the development of sustainable products (niche items and services) and healthy lifestyles.
> Secondly, heritage activities as social activities can help in establishing social cohesiveness, intergenerational connection, forms of lifelong learning, conditions for a creative environment, etc.
> And thirdly, cultural heritage activities can provide some useful tools for introducing sustainable development in a local community.

Special attention should be given to the importance of intangible cultural heritage in development objectives, because the preservation, restoration, renovation of cultural monuments (for example cathedrals, churches, castles and vernacular architecture) will not have an impact if we do not consider the new, contemporary content of these monuments. As intangible heritage consist of not only immaterial things, but especially knowledge, skills, ideas, experiences, memories, etc. it can propose qualitative contemporary content according to new needs and desires. How?

> **CULTURAL HERITAGE AND ENVIRONMENT**

In the framework of using heritage for ensuring ecological balance and alleviating climate changes the old skills of building churches (e.g. wood churches) or stone roofs can be highlighted in order to use and modify these skills for constructing passive houses. Furthermore, preserving old monument (churches, cottage, farms etc.) also enables the preservation of cultural and local diversity, which is of huge importance in strengthening local identity. Important added values for non-pollution of nature are given by pilgrimage as a sacral activity by bicycle or on foot. This has a long tradition and in the past it was the only opportunity for some people in rural communities to leave their farms and go on a trip. Today it can foster a kind of sustainable and cultural tourism and opportunity to resolve contemporary social problems that are connected with individualism and competitiveness. Usually the pilgrimage is a group activity, providing an opportunity to make friends with other pilgrims.

In the contect of heritage dedicated to St. Martin it should be outlined that the celebration of the name-day of St. Martin is in autumn days (November) when people harvest crops, prepare stores for the winter
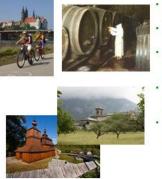
times and celebrate good harvest. In Slovenia, the celebration is called "Martinovanje" or even carnival of St. Martin. Although this celebration has not connection with the life of St. Martin, the Christion church has like that modified the pagan thanksgiving days with Christian doctrine. Pagan habits were linked with the preservation and valorization of nature, as only nature gave them sources for living. Because of that many their Gods have to care for the natural phenomenon. Thus, Saint Martin has substituted old pagan God of autumn, and among other things become also a patron of wine. On his name-day (11th of November) he changes must to new wine. In some villages men go from cellars to cellars and taste new wine. Somewhere the man dressed in St. Martin blesses new wine. Today the custom can be upgraded with new contemporary needs connected with the culture of drinking wine as well as alcoholism. As many younger people have problems with drinking, different social activities, which warm younger of bad habits can be organized on name-day of St. Martin.

In some countries (Germany, Belgium) the name-day of Saint Martin is celebrated as a feast of goodwill and generosity. Children make lanterns at home, or school, and as it gets dark they light them with candles, or small electriclights, and go from the doors to doors in small groups, singing special "saint Martin"-songs, and being given candy and fruit. Traditionally the lanterns were made from beetroots in Belgium. Every year there is a competition for the best lantern made out of a beetroot! These are made by 10 year old kids. The celebration is also connected with the veneration of sunshine and sun. As in these days the sun is losing power, the candles and preparation of bonfire gives sun needed energy. The custom is again connected with the changes in nature and veneration of gad of sun.

Figure: Slide from power point presentation – Innovative paths for valorizing CH

> ## CULTURAL HERITAGE – SOCIETY, SOCIAL ACTIVITIES

Different kind of celebration, festivals, social events and other social activities present another added value of heritage in the social dimension, which is seen in the processes of empowering people and achieving social innovations. According to the EU document Empowering people, driving change: Social innovation in the European Union (prepared by Bureau of European Policy Advisers - BEPA) social innovations are "new ideas (products, services and models) that simultaneously meet social needs (more effectively than alternatives) and create new social relationships or collaborations. As these innovations are not only good for society but also enhance society's capacity to act" (BEPA 2011: 9), heritage activities can resolve or help in many social needs that many development strategies mention, like alleviation of poverty, ensuring gender/social equality, promoting growth and well-being among citizens, understanding ageing as a priority, gathering together different generations, stimulation of innovations and a knowledge-based society, mobilizing people's creativity and ensuring cultural diversity. Because cultural heritage practices are social activities which can involve different participants, they potentially can activate many locals who are otherwise excluded from society, lack self-confidence, are tired of political decisions that are inhumane, grapple with unemployment, etc. For this reason different heritage activities conducted in local communities or local associations (NGOs) can foster new social innovation, which can contribute to cohesiveness, reciprocity, and consequently a healthier population able to accept new innovative ideas for economic development. People can meet needs for personal development, such

as gaining new skills, experience, confidence and self-esteem, as well as needs for changed attitudes, cultural awareness, communication and memory. The inclusion of young people in heritage projects and other activities related to learning about ancestral ways of life leads to intergenerational ties and their youthful creativity fundamentally improves the use of heritage and its representation, giving heritage added value in the contemporary world with its high level of technological development. Cultural heritage activities such as village celebrations or other historical events can also enable opportunities for informal connections and interactions, which potentially can grow into other forms of economic cooperation. The process of preparing such heritage activities not only staff from heritage institutions (such as museums) and members from local associations, but also practitioners in handicrafts, arts, restaurants or tourist farms, youth organizations, production industries, etc., who present their products and enrich the content. This leads to many possibilities for the introduction of networking among different sectors and residents, especially if the preparation of events includes local authorities, cultural institutions, development agencies, small and medium entrepreneurs, youth and other volunteers from local associations. Furthermore, such heritage events can continue the tradition of the village/town, which is of crucial importance for the strengthening of local/regional identities and bringing together inhabitants, who are the main builders of healthier/sustainable communities and a creative environment.

Figure: Slides from power point presentation – Innovative paths for valorizing CH

Moreover, different heritage activities can be combine with other social activities, such as lifelong learning activities (study circles), where intangible cultural heritage, especially traditional skills, knowledge, and memories can present a suitable content for different programs for all generations, disabled people, etc. Different heritage activities, like exhibitions, theatre performances with amateur players in dialects, workshops on learning old skills, etc. can be informal opportunities for different kinds of training, where practitioners learn about the development potential of cultural heritage and what culture can offer for economic recovery.

> ➤ **CULTURAL HERITAGE – CULTURE**

UNESCO as well as many international scholars (Fairclough 2008, 2009; Bandarin, Hosagrahar 2011; Long, Smith 2010; Clark 2008; M. Low 2008, Nurse 2006, etc.) are making efforts to highlight the developmental significance of culture and heritage, since they represent the values and meanings of the practices of a certain way of life in a particular local place which are also crucial for the further development of a sustainable community.

Culture here is understood in a broader context, as a process of shaping values and meanings possessed by elements of culture. Values which are established in a given community are of crucial importance in the management of heritage since they reflect past and present experience, needs, desires and expectations of the local population on the one hand and broader socio-political and economic flows on the other. To the extent that an expert or political (state) authority attempts to impose development practices which are valued negatively by a local community or have no tradition in a given environment, the local population will have more difficulty adapting and may even resist in some cases.

Culture is very important to neglect diversity of regions as well. For market is very important to sell different stories (storytelling). Most preventable are stories connected with tradition, cultural heritage, since they present different elements that have been already verified.

Figure: Slides from power point presentation – Innovative paths for valorizing CH

> ➤ **CULTURAL HERITAGE - BUSINESS**

Financial support for different kinds of preservation, presentation, and management are also of crucial importance, but as culture is often understood as art practice and not as a generator for the production of new creative products, the private sector does not perceive a need to invest in culture activities. At the same time the involvement of the private sector can raise ethical questions since the aims of companies might not always be compatible with sustainable development. Although some companies might try to improve their public image and reputation through investing in heritage conservation, but at the same time engaging in commercial activities that are unethical or damaging to people and the environment

(Long, Labadi 2010: 12) Above all, private companies might make money from a local association dealing with heritage activities, without returning any revenue to the local population or to site preservation. In order to minimize the potential problems some scholars, like Fiona Starr proposes involving companies in heritage activities that are less driven by the profit motive and regard social and environmental benefits as more important. Such companies are social enterprises which involve peoples with special needs. There socially disadvantaged people who have difficulty finding work can be employed (see www.domenico-stlambrecht.at). However, Starr also stressed that through responsible behavior, companies can potentially achieve a range of important business benefits, including improved public image and reputation, increased profitability, access to new markets, sustainability, higher employee morale, market positioning and improved investor relations (Starr 2010: 162-165). However, the problem is that donations and sponsorship are less common in cultural activities than in sports, but the national government could encourage donations through tax incentives.

Important challenge is also promotion of cultural heritage and its product (European cultural route of St. Martin) which can be achieved in different ways: through active presence in festivals which are organized in heritage places and where business companies donate, sell or promote their products, or collaboration in promotion materials. Some studies highlighted that local small and medium entrepreneurs are more suited for collaboration in heritage activities than bigger ones, as they are more adaptable, more in need of promotion, regionally/locally sensitive, and consequently inevitable builders of collective identities.

These are just some exemples of how to use heritega in the framework of sustainable develepoment. However, although UNESCO, the Council of Europe, and many experts make a strong effort to highlight the development significance of culture and its heritage, there are still many obstacles that should be taken into account and overpassed to achieve development role of CH.

Figure: Slide from power point presentation – Innovative paths for valorizing CH

> **How to achieve mutual collaboration among the main stakeholders in the heritage practices?**

First challenge that also many convention of cultural heritage opens is the relationship and ways of collaborations among the main actors of heritage practices (like external experts, authorial officials, community). Until recently, the criteria of what constitutes CH and how its items should be safeguarded and managed have not always been in harmony with the views and needs of communities. It was uncommon for professionals to regard the community participation and experts poorly reflected local or personal concerns. Nowadays the question why should we enhance heritage's values and for whom has become very important (Fairclough 2008). As many scholars try to outline, the processes of identifying, inventorying and managing heritage are not just in hand of experts, scientist, politicians, national and international heritage organisations (e.g. UNESCO, ICOMOS) but also of communities, groups and in some occasions individuals. Graham Fairclough thus stressed "what 'ordinary' people value might be different from what experts value, or they might value the same things but for quite different reasons, such as for reasons of association, memory, or locality" (Fairclough 2008: 299). People in the community, who are the main practitioners of CH, had to feel as an ownership and like that they will co-operate fully in later

safeguarding and management measures. However, as Janet Blake point out, communities are not static and unchanging but rather are fluid entities" (Black 2007: 62), and it is not always clear what is the relationship between and inside cultural communities and who practise a certain ritual or held certain knowledge. Thereby, the questions who is the owner of CH and who "owns" the heritage management process are crucial for future CH existence (ibid).

To overcome mentioned challenge, the Declarations of CH states the involvement of **participatory development approaches**, where experts and government officials have to support community participation by providing information, countering local dominative persons and supporting democratic approaches and handing over decision-making to local people. Although the community can have difficulties in deciding which old and tradition forms of living preserve, upgrade or modify, people must have an ability to participate in public debate on matters concerning CH safeguarding and sustainable using. New concepts of participatory approaches enable the involvement of the multiplicity of stakeholders, among experts and local decision-body also community and business from the beginning of the process of defining, inventorying and managing the CH.

> **Bottom-up and top-down approaches are necessary to achieve a development potential of ICH!**

Moreover, according to Janet Blank highlighted challenges can be resolved by building state-community partnerships where **bottom-up and top-down approaches should be implemented.** Since such partnerships or networks is difficult to construct and carry out, because it involve complex and often difficult negotiations, **a cultural mediator/cultural driver should be involved as well,** who could be: community representatives, cultural custodians, technical and administrative personnel of government institutions, independent experts and political activists involved in the institutional practices, and entrepreneurs seeking to develop business opportunities related to the cultural resource (Black 2007: 64). Among experts, national or local authorities and locals, businesses have increasingly important role since heritage public institutions and government offices are not able to assure enough financial resources for culture and its development. However, although on the one hand the involvement of the businesses can introduce the solution for financial resources, on the other hand the involvement of the market approaches can cause the abuses of CH and people's traditional knowledge for economy purposes. **Some heritage practices can be caught up in the dealings of the private sector.**

> **how to raise awareness among stakeholders about development role of ICH?**

The second challenge that parties also face is insufficient awareness at both the community, political and economic level of development potential of CH in the enhancing sustainable development in the local communities or areas. The concept of CH develops in a way that heritage practices can make an essential contribution towards facilitating sustainable development and making it more effective among residents. The sustainable management of environmental, social and economic dimensions must strive to respect the features of past cultural elements and practices, especially those which were developed in harmony with the specific characteristic of the environment, in order to alleviate a technologically overloaded environment and revitalize a contaminated cultural landscape. Besides, the sustainable development also strive for protection and development of values and knowledge of our ancestors, who because of different ways of life and less technology than what we have today knew how to make use of natural resources and live in better coexistence with nature than is the case in the modern world. Economic development in the modern age has undoubtedly contributed to an improvement in people's quality of life, but at the expense of threatening natural resources (air, water, landscape), which represent the basis for human existence.
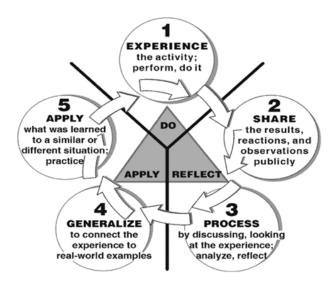
5. APPROACH OF THE TRAINING

The training will be designed as a learning workshop. Considering current practices of management training for development, the educational activities will be prepared on the principles of theory of experiential learning, where educator respects the experiences of the learners and use them as invaluable assets for future experiences on one hand, and design training activities that facilitate the current experiences as source of learning on the other (John Dewey 1938/1997).

Educational methods and techniques will be prepared on the base of four/five-step learning cycle constructed by David Kolb (1984), in which the continuity of the concrete experiences, reflection, abstract conceptualisation and active experimentation provide a holistic approach of learning, which involves the perceptual, affective, symbolic and behaviour aspects. In other words, we see something, we think about it, we consider how we might apply it to our situation and we try it – we learn through experience. This theory integrates experience into learning and transfer learning into performance.

The focus of this theory is placed on the process of learning, or as Kolbs says on "process whereby knowledge is created through the transformation of experience" (David Kolb 1984:41). The learners are actively involved in the learning process through discussion, group work, hands-on participation and applying information outside the classroom.

In some words, experiential learning provides a concrete experience that serves as a basis for reflection. From these reflections, the information is assimilated and abstract concepts are formed. These concepts also develop new theories, which are then actively tested. Through the testing of our ideas, once again the information are gathered through experiences, cycling back to the beginning of the process.

Kolb's experimental learning cycle

The following description of the methodological approach/steps is prepared in relation to the stages of Kolb's experimental learning cycle, most effective training techniques and content of project's transferability training. The focus of training will be on critical reflection practices and discussion about possible application in different regions.

Being aware that the special motivation element of training process is also location, which is not preferred to be classroom, the training will take place in surroundings of Franciscan Monastery Kostanjevica above Nova Gorica in Slovenia (roses garden and park), where historical and church cultural heritage would indirectly motivate and encourage participant for useful training outcomes.

LEARNING STEPS:

1. Experiencing/Exploring - **"Doing"**

Description of current situation about preservation and management of cultural heritage will be presented through lectures, where the focus will be on the presentation of new concepts of cultural heritage in solving contemporary social and economic problems. Special attention will be paid to the presentation of the added values of cultural heritage practices in the processes of establishing sustainable development of local/regional communities. The presentation will concentrate on four pillars of sustainable development, namely environmental, social, economic and cultural. The new approach of using heritage activities will be demonstrated by exposing some project activities of partners which are presented in the application form (e.g. Cross-border project aimed at establishing a section of the Great European Cultural Path of St. Martin of Tours between Szombathely and Zreče; V4 capitals in 100 words; City image through the eyes of youth; THETRIS project; My Generation at work; HERITASTE – Paths of Taste and Experience; ARGONAUT – Archeology ON App and Underwater Trails) Through presentation the participant will be encouraged to share some experiences, comments on presented practices and results, reactions and observations.

2. Reflection – **"What Happened"** - reflection on personal feelings and actions and reflection on the external effects and interests, national/local opportunities, etc.

In the next step the participants will be divided into small groups regarding to their personal experiences and the roles they have in the regions. The division of the participants in groups will be prepared by the organizers of the training. The discussions in groups will be organised around some key questions on which participants will discuss. The themes for discussion will refer to problems of how to use heritage practices from the local communities to overcome challenges connected with nature, society, business and culture (four pillars of sustainable development). The focus will be on reflections about more and less successful practices/experiences from partners and how to modify it according to new ways of valorisation the local past. The participant will highlighted surrounding conditions (historical experiences, government problems, etc.), too.

Working in small groups will encourage all group members to speak about their experiences, ideas, doubts, solutions on discussed problems. Each group will have a facilitator who will be an expert in the field of cultural heritage and will summarize the lecture's main points and guide the conversation, a keeper of the minutes and a reporter, who will present the discussion outcomes to all.

3. Processing/Analysing **"What is Important"** - Analysis of the alternatives outcomes, risk, ethnical issues, etc.

The next step will be the plenary sessions, where the participants will present discussion results and some interesting experiences. The educator/moderator will summarize the main outputs according to contemporary concepts of valorising and using cultural heritage. The main focus in this step will be in analysing and synthesising the main cognitions, which will help partners to better reflect and organise project's activities in the future.

4. Generalizing **"So What"** - learning and change

The main goal of plenary session will be also to think about new Transnational Vision Statement (Deliverable D.T2.1.2), which will include common concept including a core value inventory that NPA cities are committed to and a joint vision in a 10-years-time horizon on how these cities operate new, community-sourced CH valorisation frameworks and collaborate within a CE network.

5. Application **"Now What"** - Evaluation and ways of future improvement

The last step will be dedicated to the main conclusions, which will be important for the preparation of Joint Visibiluity strategy of NPA cities (Output O.T2.2).

6. WORKING IN GROUPS

Each group will get three question on which participants should discuss and reflect. The question will be provided letter.

7. STUDY VISIT

The training will include also study visit, which will be organised one day before the training. The study visit will consist of three parts:

- **Presentation of the Cultural center of St. Martin from Slovenia**, where Uroš Vidovič will present the work of the center, path that goes through Slovenia and links Szombathely with Italy, some famous treasures of St. Martin's heritage (30 min).
- Tour around some typical points dedicated to St. Martin and related heritage in Ljubljana center (1 hour);
- Visit the Factory Rog – (1.30 hour)

Tovarna Rog (Rog Factory) is an autonomous social and cultural centre set on the premises of a former bicycle factory. "Consensually" occupied in 2006, this vast location of 7,000 square-metres in "downtown" Ljubljana currently facilitates a rich programme of social and cultural activities and programmes; philosophy lectures happen while graffiti are being painted, rave parties take place in a skate park, and soup kitchen meals are often followed by film screenings.

Made up of one central and several smaller buildings, Rog hosts a number of artist studios, gallery spaces, two skate parks, a social centre for disadvantaged groups (such as migrants and refugees), various concert and clubbing venues, a bicycle repair shop, and so on. The basic principles upon which this melange functions are DIY, horizontal organisation and socially progressive politics. Most of the activities taking place here are of a non-profit nature, though the authors of some projects do receive public funding. To date, hundreds of individuals and dozens of cultural and social organisation have been involved in activities in Rog (see https://www.culture.si/en/Tovarna_Rog).

- **Social dinner** will be organised in the Restaurant Druga Violina, located in the old city centre, which is a very special little restaurant employing several people with special needs. It's actually a project for people with disabilities, who produce much of the food on a farmland near Ljubljana and also work as waiting staff in the restaurant itself. They serve traditional Slovenian dishes.

8. PROGRAME OF THE TRAINING

25th October 2017

Prešernova Hall (ZRC SAZU) and Ljubljana center

16.00 – 16.30   Presentation of Slovenian Cultural centre of St. Martin (Uroš Vidovič, member of the Cultural center)

16.30 – 17.30 Tour around the old centre of Ljubljana, visit of the famous points of St. Martin heritage (Aigul Kahimova)

17.30 – 19.00 Visit of factory Rog ((Aigul Kahimova)

20.00 – Social dinner at Restaurant Druga violin (social entreprise)

26th October 2017

Prešernova Hall (ZRC SAZU)

13:00 – 14.00 **Lecture and Introducing to the training** on development potentials of cultural heritage to solve contemporary social and economic problems (Jasna Fakin Bajec, Valter Cvijič)

14.00 – 15.00 Discussion about problems, challenges, ideas in partner's region by using different methods (brainstorming or problem tree technique)

15:00 –15:20 Coffee break

15:20 –16:30 **Group session:** Working in 4 groups - discussion about innovative solutions for cultural heritage valorisation in partner's regions

16:30 – 17:30 **Plenary session** (Presentation and discussion of group session outcomes) (Moderator Jasna Fakin Bajec)

17:30 – 18:00 **Discussion on common transnational vision statement**, conclusion

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