



NewPilgrimAge



COMMUNITY-SOURCED CULTURAL HERITAGE VALORISATION MODEL (D.T3.3.4)

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1. INTRODUCTION

1.1. Why cultural heritage?

Stories, material remains and other intangible elements inherited from our predecessors can give us different inspirations and guidelines for more quality life and well-being in the present and future situations. The culture, understood as the way of life of local population in different historical periods, shows knowledge, creativity, thinking and boldness of people in specific natural and cultural environments. It is of crucial importance to keep it alive, to renovate, safeguard and sustainably utilize its cultural remains, memories, knowledge, skills, etc. Besides, past's tangible and intangible elements identified, documented, interpreted and valorised by different stakeholders as local, national or even transnational cultural heritage, present roots and feelings for "*knowing who we are, to whom we belong to and how to go on*". They are important symbols for building and strengthening personal, local, national and transnational identity.

Important questions which arise important reflection in activities related to heritage are:

- How to preserve, safeguard, interpret past's remains, knowledge and skills from the past that they can help us in the future?
- How to modify or upgrade them according to contemporary needs, way of life, technological developments?
- How to find out which remains from the past have developmental potentials for sustainable development of local communities?

Each person, community or society can see or recognise different values and significances in the past achievements. Personal or societal backgrounds, experiences, needs, thinking, concerns, education as well as wider socio-political and developmental circumstances influence on public decisions, which elements will be more valued than others and how they will be use for the future developmental purposes and growth of communities. Recently launched "Strategy 21" (European Cultural Heritage Strategy for the 21st Century, Council of Europe, 2017) redefines the place and role of cultural heritage in Europe and pursues an interdisciplinary and participatory approach on valorisation processes of cultural heritage to have an effect on social, territorial and economic development as well as on knowledge and education. Activities connected with the researching, reviving, interpreting or using local cultural heritage are increasingly recognised as a driver to enable social and environmental sustainability, alleviate social inequalities, boost social cohesion and better cooperation among local residents, sectors, preserve human rights, and encourage long-life learning activities. Consequently all activities can contribute to better development of innovative and creative cultural products and services based on tradition and history of local environment.

1.2. What is the purpose of the NPA Model?

According to the new roles and challenges that the cultural heritage encompass in the contemporary society, the main aim of the **Community-sourced cultural heritage valorisation model** is to present approaches for active involvement of local people in heritage activities, increasing awareness of the social and economic importance of culture among different sectors as well as to make cultural management more open, participatory, effective and coherent.

The Model builds on achievements developed, implemented and tested in the **NewPilgrimAge project** – *21st century reinterpretation of the St. Martin related shared values and cultural heritage as a new driver for community-sourced hospitality* (INTERREG Central Europe Programme, 2017–2020). In the project seven partners from four countries (Hungary, Slovenia, Croatia and Italy) located along the Central-European part of Via Sancti Martini worked on the common mission of searching harmony from the past and setting values for the present, thus giving a chance of setting a purposeful future. That is why partners engaged local communities to have them as the foundation of all their initiatives they do. The St. Martin's heritage and his social values were used as an important cultural driver for fostering integrative management of cultural heritage, as well as content for educational, social, cultural and economic actions.

Partners worked on approaches, which focused on the community engagement, valorisation processes and effective usage of ICT tools for better interpretation and awareness of the potential that cultural heritage has in concrete communities. Through presentation of different steps and good case studies from NPA partners, the Model aims to implement theory in the practice and to achieve concrete impacts in the fields, where people live and develop their environment.

1.3. Why are the St. Martin's heritage and social values important?

St. Martin (316/335–397) is one of the most familiar and recognizable Christian saints in Europe. In 2005, the Council of Europe proclaimed him as a European figure. The route he took from the place where he was born, Savaria (present-day Szombathely, Hungary) to the place where he was a bishop, Tours (France), has become the European Cultural Route of Via Sancti Martini. The mission of the Via Sancti Martini is to highlight mutual support among nations, humanity, faith, sharing of resources, knowledge and values. These social values are symbolized by the Saint's charitable act in the 4th century in Amiens when he cut his cloak in half to share with a poor man who was dying of cold in the heart of winter. This image of St. Martin has become the most repeated iconographic theme in different nations and religions. Although he undertook different activities in his life – he was a Roman soldier, then a missionary and a priest as well as a bishop - this charitable act of sharing his coat appears much stronger in the people's traditions than Martin's other actions.

St. Martin's heritage and his associated values are important symbols in contemporary world, as they can empower us to foster mutual relationship among nations, citizens and neighbours; to start collaboration among sectors and civil society; to find joy in working with the community; to exchange diverse knowledge and experiences; to empower vulnerable groups and to recognise the pleasure of seeing why we need each other, how to give things to each other and bring happiness to one another.



Figure 1: St. Martin in the local church in Žapuže, village near the city Ajdovščina in Slovenia.



Figure 2: The map of the European cultural road – Via Sancti Martini of Tours.

1.4. Structure of the NPA Model

The Model is prepared as manual, where theoretical and practical guidelines are introduced to better understand the following issues:

- Who constructs communities in the heritage field?
- Why are communities important in safeguarding, maintaining and using of cultural heritage?
- How to valorise and safeguard treasures and knowledge from the past to find out the most relevant values and potentials for well-being and sustainable growth?
- How can innovative ICT programmes and tools help professionals and heritage bearers in safeguarding, interpretation and usage of cultural heritage in touristic, educational, marketing, social and cultural occasions?

The main content was gathered through preparation of three Model components, which focused on:

- **The Model Component 1** addresses community engagement schemes for smart cultural heritage valorisation. The Model gathers the validated methodology for community engagement with good practices of collaborative design and delivery of novel CH-driven products and services implemented by PPs.
- **The Model Component 2** focuses on novel community-sourced valorisation concepts. The Model introduces results of the inventory of new, sustainable and participatory cultural heritage valorisation concepts with innovative and creative cultural products and services co-created by local stakeholders, including the results of the idea contests.

- **Model Component 3** focuses on ICT-based visibility tools for integrated promotion of valorisation initiatives. The Model presents the collection of the piloted digital visibility tools and smart ICT-based solutions enabling integrated promotion of community-sourced initiatives, products and services that valorise the St. Martin's and other related cultural heritage .

Besides that, the knowledge partners ZRC SAZU and MindSpace worked on further activities, especially on the research of how to involve teenagers in the heritage practices and other voluntary activities as well as how to use different communication and social channels for better promotion of heritage activities. In order to hear the voices of the young people the ZRC SAZU team carried out some interviews with the teenagers and their teachers as well as implemented some workshops where young people discussed how to interpret the heritage in innovative ways. The Mindspace implemented the art workshops where young people and members of neighbourhoods in Budapest's districts reflected on St. Martin's heritage through art design.

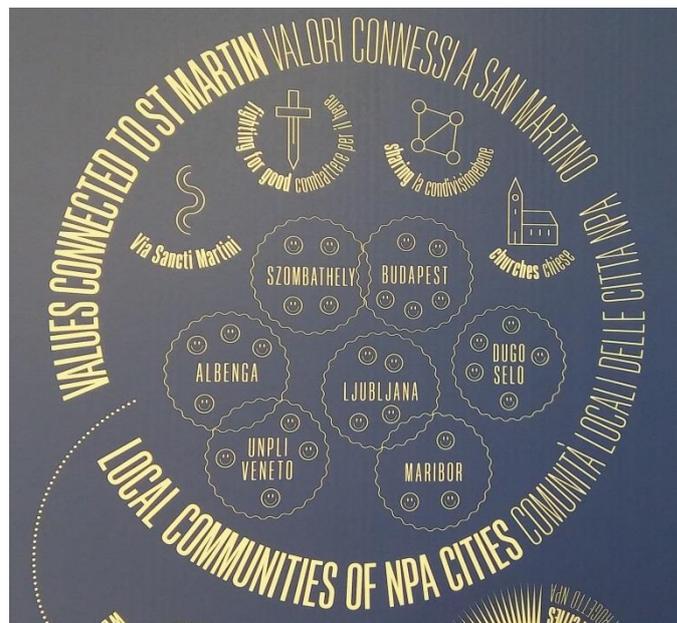


Figure 3: Values connected to St. Martin's heritage: Via Sancti Martini, fight for good, sharing, churches. Photo is from the NPA's dissemination event - Transnational Idea Fair, where partners presented new ideas for the new cultural products and services to the wider public in city Treviso (Italy).

2. SOME IMPORTANT DEFINITIONS IN A HERITAGE FIELD

2.1. What is cultural heritage?

FARO CONVENTION – Framework Convention on the Value of Cultural Heritage for Society (Council of Europe 2005):

“Cultural heritage is a group of resources inherited from the past which people identify, independently of ownership, as a reflection and expression of their constantly evolving values, beliefs, knowledge, traditions. It includes all aspects of the environment resulting from the interaction between people and places through time”.

There are many definitions what heritage is, how is formed, what it embraces and what should be its function in a concrete place or society. Generally speaking cultural heritage presents the treasures from the past, from our predecessors. But, which elements will be selected from the past or what people will value, preserve, protect or safeguard depend on contemporary values, needs, concerns, ideas, social, political and economic context, local expectations etc. The concept of cultural heritage is therefore not something unchangeable, static, but it is a dynamic and contested concept. It depends on local knowledge, experiences, contemporary demands as well as broader social, political and economic contexts, which elements or practices would be appreciated as local, national or transnational (European, world) heritage.

UNESCO divides cultural heritage into two categories: **tangible and intangible cultural heritage**. **Tangible cultural heritage** is divided into **immovable heritage** and **movable heritage**. In the context of St. Martin Legacy immovable heritage includes buildings (e.g. churches, chapels dedicated to St. Martin), archaeological sites, where St. Martin borned, worked, lived in the 4th century (period of Roman history). Movable heritage includes paintings, sculptures of St. Martin as well as old books of his life. Besides, tangible heritage also includes historic cities (Szombathely, Albenga, Ljubljana) and cultural landscapes (Savaria, Pavia). **Intangible cultural heritage** consists of oral traditions and expressions, including performing arts, social habits, rituals, and festivals; knowledge and habits related to nature and traditional craftsmanship. Important St. Martin’s intangible elements are legends and stories of his life, costumes at St. Martin’s day, typical cuisine on St. Martin’s festivals and other occasions.



Figure 4: The old St. Martin’s church in Dugo Selo (Croatia), October 2017.

Figure 5: Biscuits of St. Martin from the Veneto Region (Italy), November 2018.

Figure 6: Legend of St. Martin from Albenga (Italy), November 2019

IMPORTANT NOTICE!

Nowadays heritage is not restricted only to actions from state officials or bodies, but should include the most basic and ordinary ways of life of people. Local people have been recognized as important heritage bearers and transmitters of traditional rituals and skills to younger generation. Regarding the attitudes that local inhabitants have towards the cultural heritage and the meanings and importance they give to it, they preserve, maintain and utilize past's treasures.

2.2. What is culture?

Culture is not only about art and literature, it's the way people live. It can be viewed as both the generator and a product of development. According to anthropological view

“culture encompasses religion, food, what we wear, how we wear it, our language, marriage, music, what we believe is right or wrong, how we sit at the table, how we greet visitors, how we behave with the loved ones, and a million other things.” (De Rossi, Cf: Zimmermann 2017).

Culture along with the identification processes is an on-going practice through which the characteristics, knowledge, items of a particular group of people are made, developed, learned and transmitted to younger generations. Culture is changing all the time, so our life is changing. We construct culture on different occasions, with different events, opportunities, celebrations etc.



Figure 7: A folk dancing group in St. Martin's day in Ljubljana, November 2017.

Figure 8: A workshop for children prepared by the MindSpace in the 7th festival in the Órség region of Hungary. The Mindspace held the St. Martin colouring and stamping, where children by using the stamping set could recreate the treasures and legends of St. Martin's life, August 2019.

2.3. What is cultural diversity?

Humanity is characterized by its creativity, which not only defines homo sapiens as a human being with creative capacity, but also characterises the diversity of human cultures. The

phrase „cultural diversity“ refers to different cultures respecting each other’s differences. The phrase also means the variety of human societies or cultures in a specific region, or in the world as a whole.

The word “diversity” is often used interchangeably with “multiculturalism” when referring to people of different races, ethnicities, gender, or sexual orientation. When you look at the wider interpretation of the word, “diversity” also refers to different types of thinking, world views, and ways to look at a problem and find solutions, skill sets, education, upbringing, religion, etc.

If the community consists of people with a variety of thoughts, skills, world views, and experiences for which they are appreciated as well as cherished for what they bring to the community, their differences will be perceived as an advantage and not a hindrance. Such acceptance means a healthy inclusion of different types of people for the benefit of a community.

Something is certain. In all cultures food connects people and makes releases and mutual relationships.



Figure 9: Pilgrim Sergio Giusto and his friend Gianfranco Feroce Radini from Albenga, who walked from Szombathely (Hungary) to Albenga (Italy) (1200 km) to show people why it is important to respect each other. During the pilgrimage they stopped in historical town Vipavski Križ in Slovenia where local resident invited them in wine cellar (April 2019).

Figure 10: NPA’s Partners in local food producers in Albenga (Italy), November 2018

Figure 11: St. Martin’s cake from the Regione Veneto (Italy).

2.4. How is community understood in the heritage field?

The UNESCO’s convention of Intangible cultural heritage for humanity refers to communities and groups of tradition-bearers in a non-specific way. Community is not necessarily linked to specific territories. Its diversity is recognized in terms of geography, gender, occupation, age, faith, and other forms of affiliation. The general characteristic of a community is that it encompasses groups of people who have shared history, experience, practice, knowledge, values, and aesthetics.

The community should be intended as village/town/city residents who renovate Tangible heritage remains or intangible heritage (e.g. traditions), or members of local associations who

gather together to implement certain cultural activity or task. Moreover, community could be a group of women, young people, peasants, pilgrims, etc. from different regions or even states, who work on specific heritage preservation and safeguarding or utilize traditional practices for developing ideas (e.g. heritage community). Members of communities usually share experience, practice, knowledge, values, and aesthetics.

The convention also refers to responsibility of the “international community” which can be constructed together with the States Parties. In a spirit of cooperation and mutual assistance among nations, international community can contribute to common safeguarding of heritage (Blake, Lixinski 2020: 33). However, to achieve an active international community network, local networks in the nation states and regions should be set up, fortified and empowered. Transnational network is easier to build and strengthen if we work with solid, active and empowered local networks.

In the NPA project the community was represented of stakeholders from different sectors, mainly from public institutions, political parties, civil society and private companies and formed the so called Local stakeholder platform. Like that, the bottom-up and top-down approaches were linked and implemented. This approach effectively allowed to make decision makers (local authorities, in particular) and local communities/citizens cooperate with a common goal and shared values.



Figures 12, 13, 14: Local meetings in Dugo Selo (Croatia, February 2019), Maribor (Slovenia, October 2018) and Szombathely (Hungary, March 2019).



Figure15: Main actors in community-building process.

IMPORTANT NOTICE!

Communities should never be regarded as a unified, homogeneous entity but rather one in which internal disagreements among members of a group and also association are permissible and acceptable. Some members of the communities are, for example, more involved in group activities while others are less so; some are more aware of the local history and others due to different experiences, knowledge, needs, and conditions are inactive but still have other skills and abilities that some others reject. The acceptance of differing opinions in a community is important since in this way personal rights are protected and democratic behaviour is maintained (Blake 2009). An external expert, project team, who is not caught up in the local disputes and experiences can examine the pronounced problems impartially and serve as an important mediator/facilitator in the internal integration and forging of friendly relations.

2.5. Who are stakeholders in the heritage field?

Until the early 2000s the heritage field was relatively isolated, composed of small groups of specialists and experts. These groups designed different measures and criteria to determine what has significance and value from the past and consequently what should be renovated, protected and sustainably developed in the community.

The consequences of ongoing global socio-political, economic and communication-technological influences as well as the development of critical heritage studies brought about the modification of the concept of heritage and involvement of new groups who have joined the specialists in its identification (De la Torre, Mason 2002, Smith 2006).

These groups are citizens who live in heritage sites or perform heritage practice, professionals from other fields (geography, sociology, economy), and representatives of special interests (e.g. entrepreneurs). Newly involved actors pointed out new criteria and opinions – their own values – which often differed from those of heritage specialists (De la Torre, Mason 2002).

Each group of stakeholder have special knowledge, skills, power to react and influence on the process of evaluating and interpreting past's treasures. According to the quadruple helix approach, which has been involved in heritage field from the economy, the main stakeholders in the participatory heritage practices and management should be experts, political-decision makers, local people (NGO, villages, cities, neighbourhoods, schools, study cycles etc.) and entrepreneurs. Each of them possess special roles and functions.

EXPERTS FROM HERITAGE INSTITUTIONS:

- National museums and archives
- Regional/local museums and archives
- Research institutions
- Universities and faculties
- Libraries

The role of experts from heritage institutions is to conduct interdisciplinary research in order to link top-down and bottom-up approaches. Only 'top-down' perspective, which positions experts above communities and usually imposes non-domestic values upon people, often reduces and distorts local perceptions. A grounded, 'bottom up' approach requires experts to

invest more effort into communication with local community and to get into face-to-face contacts. In such a way, they are able to reflect on the local meaning of the past, grasp dimensions of social memory, and recognize cultural expressions, human experience and the affective dimension of cultural landscapes. Social and cultural logics of local communities can be constructed through their histories, experiences and current practices.

NATIONAL, REGIONAL AND LOCAL DECISION BODIES

- Ministry of Culture
- Ministry of Education and Science
- Ministry of Agriculture
- Province
- Municipalities
- National and regional institutions for culture
- National and regional institutions for agriculture
- National and regional institutions for crafts

National and local decision bodies have an important role in the management of cultural heritage. The bearers and practitioners of the cultural heritage need moral as well as financial support by decision-makers (municipalities, provinces, regions). In case the heritage practices are supported at a local level, Ministries of the Culture and Education and/or Science are more likely to support them as well. The main problems that arise are that national institutions rarely financially support practices which do not have a national dimension, the institutions in cultural sector have relatively low budget compared to organizations from other sectors, there is a weak cooperation between local municipalities and NGOs.

CIVIL SOCIETY (LOCAL COMMUNITIES, HERITAGE COMMUNITIES, NGOS)

- Local associations
- NGOs
- Local communities
- Heritage communities

Despite being the main actor in heritage processes, local population is usually not sufficiently included in preservation, exploration, and management of cultural heritage. On the one hand, experts or local authorities do not find it necessary to include the locals in decision-making regarding heritage; on the other hand, local residents are passive, uninterested or unaware of potentials that cultural heritage may have. In order to end the passivity and unawareness of local residents, various long-life educational activities should be prepared and offered to the locals, so that they could recognize development potentials of cultural heritage activities and creatively modify traditional products or services according to the contemporary needs and technologies.

PRIVATE INSTITUTIONS (ENTREPRENEURS)

- Tourist agencies
- Creative industries (advertising, architecture, art, crafts, design, fashion, film, music, performing arts, publishing, toys and games, TV and radio, and video games (Howkins 2001: 88–117).

- Restaurants, tourist farms
- Food companies

The private sector generally does not feel the need to invest in cultural activities, as culture is often understood merely as an art practice and not as a generator of new creative products. At the same time, the involvement of the private sector can raise ethical questions since the aims of the companies might not always be compatible with sustainable development. Although some enterprises may try to improve their public image and reputation through investing in heritage practices, they may at the same time engage in commercial activities that are unethical or damaging to people and the environment (Long and Labadi 2010: 12). Above all, private companies might make profit from exploitation of local heritage practices without returning any revenues to local population or a region. In order to minimize potential problems, some professionals from heritage studies propose involving companies in heritage activities that are less profit-driven and that regard social and environmental benefits as more important than economic.

2.6. What is integrative approach in the heritage management?

New approaches in heritage fields demand the connections of the bottom-up and top-down approaches, which means to take into account the needs of those in power and those affected by the decisions of authorities (Pogačar et al., 2019; Sesana et al., 2020, 212).

According to the document - *An Integrated Approach to Cultural Heritage: The Council of Europe's Technical Co-operation and Consultancy Programme* for the integrated approach is essential that decision-making involve those most directly affected – the owners, inhabitants, local communities and local authorities – who recognize the specific value of heritage for society. Indeed, national level cultural heritage protection policies and practices must not be removed from these stakeholders (Bold, Pickard ed., 2018, 7). An interaction between the administrative bodies at different levels and civil society agents is therefore crucial, which also mean to avoid a hierarchical approach.

In the European INTERREG projects special attention is placed on the inclusion of diverse stakeholders in local groups (e.g. stakeholder platforms). This should be implemented by constructing a “multi-level community network”. The term originates from market and governance theory. In the field of cultural heritage, a multi-level community network in one region can incorporate actors from diverse sectors (education, environment, culture, welfare), on different levels of decision-making (municipality, regions, provinces, state and transnational bodies), and with different statuses (public institutions, NGOs, private companies, etc.). Cooperation in all these dimensions is important (even obligatory) for the inclusive governance of cultural heritage.

3. CULTURAL HERITAGE AND SUSTAINABLE DEVELOPMENT

The policy of sustainable development (Agenda 2030 for sustainable development 2015), has become one of the main guideline for the social, economic, cultural and environmental development of the contemporary societies.

In recent times, UNESCO and Council of Europe have made huge efforts to introduce culture and cultural heritage as the driver of sustainable development and implementing the 2030 Agenda. The power of culture has been recognised in creating decent work and economic growth, reducing inequalities, protecting the environment, promoting gender equality and building peaceful and inclusive societies. States are requested to systematically integrate culture into policymaking, as sustainable tourism, cultural and creative industries (Azoulay 2018: 1). Sustainable cultural development also assumes the continuity of cultural values and identities and builds on the knowledge of the population in a particular cultural environment.

UNESCO's efforts in the framework of sustainable policy are especially highlighted in the **Convention of the intangible cultural heritage for humanity** (2003) and **Convention on the Protection and Promotion of the Diversity of Cultural Expressions** (2005). Practices linked with the safeguarding, promotion, reviving the intangible cultural heritage, which is transmitted by communities, groups and individuals, can meaningfully contribute to sustainable development by promoting well-being, dignity and creativity for peaceful and inclusive societies. Diversity of cultural expression point out that artists, cultural professionals, practitioners and citizens worldwide can create, produce, disseminate and enjoy a broad range of cultural goods, services and activities, including their own. To achieve objectives of sustainable development, the 2005 Convention draws on four main goals:

- (i) supporting sustainable systems of governance for culture;
- (ii) achieving a balanced flow of cultural goods and services and increasing the mobility of artists and cultural professionals;
- (iii) integrating culture in sustainable development frameworks; and
- (iv) promoting human rights and fundamental freedoms (Culture for 2030 Agenda 2018: 24, 28).



Figure 16: The European oldest vine in Maribor, October 2017.



Figure 17: The island Gatinara in the Municipality Albenga (Italy) where st. Martin spent some days of his life.

4. COMMUNITY ENGAGEMENT

Local people are recognised as the basic practitioners and bearers of cultural heritage in specific communities. However, it still happens that local population is usually not sufficiently included in the life of community and consequently in preservation, exploration, and management of local cultural heritage. There are many reasons, one of them is the passiveness of local residents and low awareness of potentials that cultural heritage may have in social, cultural and economic occasions.

4.1 How to encourage local residents to actively participate in heritage activities?

Participation and belonging of local resident to one community can happen organically, through socialization processes carried out in families, schools or in different associations. If the city, village or neighbourhood has an active association, whose members actively work on researching local history or other social and cultural activities, there is an opportunity for a project team to empower and help them to actively participate in governance of cultural heritage. Members of heritage associations (NGOs) or study cycles already have a positive attitude towards the local past and their environment. For this reason they will be more receptive to new activities and to the acquisition of additional knowledge. A presentation of their activities and products to the wider public can then gain the attention of others, who for various reasons (age, education, health reasons, passivity, etc.) had not been interested in the topics. Perhaps they will be influenced by other ongoing discourse.

Whether the members of community are passive, uninterested and non-collaborative, but the environment where they live has important heritage elements, it is worth to encourage community's members by using different community building initiatives and other participatory approaches that enable to hear local voices about the community's development. All activities should aim at ability to listen to citizens actively and seriously in a cooperative manner – avoiding a hierarchical approach.

Community engagement is therefore a strategic process with the specific purpose of working with identified groups of people, whether they are connected by geographic location, special interest, or affiliation to identify and address issues affecting their well-being. The members of a **community are engaged when they play an effective role** in decision-making processes. That means they are actively involved in defining issues, identifying solutions, and developing priorities for actions and resources (McCloskey J. D. et. al., 2011).

Friendly, mutual and relax relationships among communities' members should be established and stimulated through different cultural events, social activities, celebrations, festivals, heritage's performances, etc. It is of crucial importance that listening should take place before any planning process or when the need to initiate a planning process arises. Cultural event are good media activities also during the project's activities, because they fortify local identity and make community stronger and coherent.

4.2. Community-building approaches

In order to empower and encourage local people various **community-building initiatives** should be implemented together with the locals (e.g. cultural events, picnic, celebrations, thematic walks, festivals, carnivals, etc.).

Social events (e.g. lectures, picnics, cultural events) are useful when you need to attract wider population (or specifically targeted community). An event can be an informal, networking gathering that provides an opportunity to get in contact with others in a setting that encourages discussion. The social event can serve as an umbrella event for other type of activities (e.g. a picnic can also include a public debate). Like that such events make people stop and think, engage with the topic actively and informally, and interact with other people. It is about taking participants out of their comfort zones and represents a good opportunity to raise awareness, spark, promote and collect new ideas (Pogačar et. alt. 2019).

There are many informal ways to make people proud of the past's achievements. One important tool could be preparing a documentary films, video presentations, on-line storytelling etc.

VIDEO PRESENTATIONS

At the beginning of the activity the local actors (e.g. residents from the community) may be reserved, unrelaxed or they may have stage fright when performing in front of the camera, but after some experiences they become more relaxed and take pride in their work as well as the way of life, traditions and knowledge they represent. When local people see that their knowledge is appreciated by wider public, especially from researchers, experts, decision-makers etc. they become more engaged. They want to show the audience everything that was typical for their village or region. Local history can thus be presented in an innovative way, including for the generation of the digital age, and local identity can be strengthened, new social relations and friendships can develop, and local people become more self-confident and informed.

➤ *Experience from the NPA partner:*

After the discussion session in the interactive workshop, the results achieved by the participants were presented to the general assembly and approved as the basis for the subsequent meeting. During the workshop, a video shooting took place in order to document the work undertaken by the stakeholders, and to gather their thoughts and impressions.

The municipality of Dugo Selo, Croatia.

CAPSULE STORIES

The NPA partners also prepared capsule stories, where they invited researchers, tourist workers, representative of villages, presidents of the local associations, writers, artists and others and conducted with them interviews. The participants talked about their attitude

towards the St. Martin's life, how they would like to preserve local heritage, and how we should follow the St. Martin's values in the contemporary times. Some stories were presented by video in YouTube channel.

➤ *Experience from the NPA projects:*

Róbert Orbán, Chairman of Via Sancti Martini – Hungary

“Working in the field of culture I began to elaborate on Martin: I organised smaller events, compiled brochures, marked the first possible pilgrim routes and found out the name Via Sancti Martini about which I did not know if it was grammatically correct at all. This then led to the establishment of our association which connected with the great St. Martin Route and with the umbrella organisation in Tours coordinating the other associations relating to St. Martin.”

The Municipality of Szombathely, Hungary

CELEBRATIONS AND CULTURAL EVENTS

Cultural festivals and celebrations (e.g. Savaria Historical Carnival in Szombathely, St. Martin's summer procession in Dugo Selo, St. Martin's days, etc.) and other cultural events (guided walks, lectures) are the core part of the community building process. Celebration has always played an important role in communities and it creates an opportunity for building trust among residents. Today the organisation of different events and festivals can link various people from diverse public and private organizations (e.g. museums, libraries, NGOs, research institutions, tourist organizations and businesses), as well as gives opportunities to exchange knowledge, experiences, and ideas. Besides, members not only display and sell their products, observe performances, have good time, but they also have opportunities for conversation, making friends, and encourage formal cooperation and networks.

➤ *Experience from the NPA project*

*“On 1st July 2018 **St. Martin in the summer** was organised involving all citizens of Dugo Selo, celebrating the anniversary of St. Martin footprint, featured a wine exhibition and procession. The main event focused on the awards to wine-makers. During the St. Martin procession, high-school students were actively involved by acting as persons related to the life of St. Martin. The music school performed concerts to promote the value of sharing; the City of Dugo Selo offered a meal to all participants. The engagement of participants ranged from observation (attending the event) through contribution (offering their free services) to leading (taking active roles in acting, in the organisation of the event, etc.). During the St. Martin in the summer event, the NPA project was presented and the open call for idea contest was launched.”*

Municipality of Dugo Selo, Croatia



Figure 18: St. Martin's Procession in Dugo Selo (Croatia, July 2018).

Figure 19, 20: Footprint and signpost in Szombathely (Hungary).

“The Saint Martin Institute of Savaria County Museum organised guided walks called ‘Follow the steppingstones’ on the St. Martin Historical Walking Trail (Via Historica Sancti Martini) on 18th September 2019. The walk started at St. Martin’s Church and finished at Calvary Church during which episodes from the lives of the two popular saints of Szombathely, St. Martin and St. Quirinus were introduced at 9 stops. The programme was dedicated to school children. Students could get acquainted with the walking trail and the sights divided into sections with the help of professional guides; and what is more, new information was made more enjoyable and realistic by the participation of a ‘real’ Roman legionary.”

Municipality of Szombathely, Hungary.

4.3 Local stakeholder platforms

A meaningful interaction between the expert, decision-makers and other administrative bodies at different levels and civil society agents are of crucial importance for good heritage management and harmonised planning. According to book **Heritage is ours: Citizens Participating in Decision Making** (Halme et. alt. 2018), establishing participatory heritage governance calls for positive activities both from the administration and from civil society. The administration can be active by arranging opportunities for citizens to participate and by supporting the initiatives emerging from civil society. Civil society and individuals, for their part, should be proactive, creative and well organised in order to be effective. Citizens have more power in their hands than they are aware of.

In the NPA project partners established A local stakeholder platform and make for its member different interactive workshops.

4.3.1 WHAT IS STAKEHOLDER PLATFORM?

Stakeholder platform is a group of people, comprising different stakeholders (especially local decision makers, experts, civil society, entrepreneurs) who could collaborate and actively participate in the resolving practical, strategical, developmental, management issues, challenges or problems in region, municipality, city or village, where heritage items are situated or practiced. Active involvement of the different stakeholders theoretically means that members are involved in the heritage activities from the beginning of the project. This includes different phases: planning the activity, implementation of the tasks, management of the heritage items, maintaining the heritage items as well as sustainable utilization of the items for different purposes. Participants could have different perspectives, but they should work together in order to find reliable solutions on outlined problems.

The most beneficial reasons for undertaking stakeholder engagement are to assure:

- Participatory democracy (community empowerment and providing the opportunity to develop knowledge for making informed choices).
- Transparency in decision-making process.
- Community empowerment and support.

- Reduction of conflicts over decisions between decision-makers and public stakeholders, and between the private and public stakeholders.
- Access to additional information or resources (Yee 2010).

Once people see the benefits of involving multiple voices, they are keener to accept participation as a fruitful way of dealing with complex heritage management. Furthermore, forming stakeholder platforms blurs the border between public and private sectors. This reflects a new form of decision-making, which is characterised by cooperation as well as a division of tasks and responsibilities among the participants.

Active participation of citizens in local stakeholder platforms enable them to improve or get new knowledge and skills in problem solving, increase skills in listening and working in a team, cooperate with people from different backgrounds, built good ties with members of community, increase trust and responsibility in community organizations and local governance and lead to a more healthier, better functioning of the community and society. The relations between stakeholders are no longer hierarchical, but equal and based on trust, reputation, customs and habits, reciprocity, reliability and openness to learning (Schobben, 2000).

4.3.2 HOW TO ORGANISE A SUCCESSFUL LOCAL STAKEHOLDER MEETING?

Interactive meetings and workshops include the usage of different participatory methods and tools (e.g. World café, Pro-action café, OPERA method, NET-MAPPING method, Roundtable discussions, Brainstorming), which enable all participants to actively participate in the discussion. This approach demands a good facilitator too, who keeps the meeting on track, establishes good relationships among participants, makes the process easier, especially where strong feelings on different sides appeared. The facilitator could be somebody from the project's team, an authority of the partner's organisation or an external expert. It is of crucial importance that the participants of the meeting feel accepted and their proposed ideas are discussed in the group. Like that trust, mutual respect and acceptance of different obligation among members can be achieved and realized.

➤ *Experience from the NPA project:*

“The cycle of workshops launched in autumn 2017 allowed us to involve and engage a large variety of local stakeholders. It was the first opportunity that representatives of the community sit together, reflected on the opportunity given by the NPA project, got to know the change driver and engaged all participants in the participative process. The workshop was an interactive informative session during which participants had a high proactive attitude, with the majority of them giving inputs and asking questions. A brief questionnaire was also administered to all participants for verifying their interest in taking an active part in the process and for identifying the main topics/areas of intervention they considered as relevant for a sustainable local development.”

Municipality of Albenga, Italy

“During the 3rd LSP meeting in Veneto Region, around 25 people from very different sectors and professional backgrounds were involved to discuss how to valorise St. Martin heritage in recent times. The meeting was held on a Saturday morning in a hotel meeting room, located in a place easily reachable by all participants. People were welcomed with coffee and croissants in order to give them the possibility to know each other in a relaxed and friendly environment. Participants were then asked to find some relevant areas of actions, with the facilitator moderating the group in order to propose ideas of possible activities to develop.

The World café method was successful in terms of outputs and participants' feedback, and it provided UNPLI with a lot of material to work on."
UNPLI, Veneto Region, Italy



Figures 21, 22, 23: Local meetings in Dugo Selo (Croatia, February 2019), Maribor (Slovenia, October 2018) and Szombathely (Hungary, March 2019).

IMPORTANT NOTICE!

When you are organizing a meeting of local stakeholders with the aim to invite or include them in project activities, you have to think on informal part of the meeting as well. At the beginning stages of the project, this part of the meeting is the most important, as it allows stakeholders to get to know each other, share experience, make friends and achieve mutual trust. In the line of the heritage project, local food can be included and promoted.

4.4. Who is change driver?

Integrative approaches of heritage management demands the connection of grassroots initiatives (bottom up approach) and initiatives carried out by experts, politicians at different levels (top down approaches), what is difficult to construct and lead in practice, as they involve complex and often difficult negotiations. Because of that a cultural mediator should be involved as well.

The NPA partners therefore involved a change driver in their activities. This is a competent, credible and motivated person, with the capacity of building a bridge between public authorities/decision makers, citizens, experts and business representatives at the transnational and local levels. The Change Driver can be identified among community representatives, cultural custodians, members of local institutions, independent experts, , or entrepreneurs seeking ways to create opportunities and boost local development thanks to cultural resources and heritage. His/her role is to motivate the local community to ensure continuous engagement and participation in heritage management, also beyond the period covered by a specific project.

Some of the most important skills of change driver are (MindSPACE 2017: 5):

- Administrative skills to organise events;
- Facilitation skills to run meetings and events;
- Community development skills to involve people;
- Negotiating and mediation skills;
- Plan preparation skills;
- Project development skills;
- Research skills;
- Monitoring and evaluation skills;

- The ability to think strategically.

➤ *Experience from the NPA project:*

The NPA Change drives supported project partners through rather different actions and/or in achieving diverse goals. As an example, in Veneto (Italy) the change driver favoured the linkage between project activities and the work of the national St. Martin Cultural Centre and other relevant heritage-related initiatives in the region; in Maribor (Slovenia) the Change driver favoured the knowledge and ownership of the Via Sancti Martini in the local community; in Dugo Selo (Croatia) the CD, by engaging experts and municipality members, launch the process for inscribing St. Martin local heritage in the registry of intangible cultural heritage, which is a prerequisite for the inscription in the UNESCO heritage list.



Figure 24: The Mayor from the Municipality of Dugo Selo (Croatia) at celebration of the inscription of St. Martin’s heritage in the national registry of intangible cultural heritage, October 2019.

Figure 25: Participants of the Local Stakeholder Platform from Maribor (Slovenia) with Change Driver in front of the oldest European vine in Maribor, October 2019.

Figure 26: Change driver, scientist and external experts from the Municipality of Albenga (Italy) at local ceremony of NPA project dedicated to the announcement of the winner of Idea Contest, November 2018.

IMPORTANT NOTICE!

The process of collaboration in the project’s activities or LSP meetings might begin with a smaller number of participating members. However, if the goals are clear and comprehensible, the process of participation is enjoyable and the results are meaningful in some way (either the output or the process creates good atmosphere and connections locally), the number of people will widen, and more and more people can get related. The number of active members might change periodically, depending on many other factors. So, results shall be measured on a longer term and regarding initial difficulties you should keep in mind that the community can overcome issues with the right approach and by giving adequate amount of time.

Principles of community engagement:

- **Inclusivity:** Lack of knowledge or trust can limit involvement by some groups. You need to reach out into sections of the community that have not participated in the past and which might not at first seem to be fertile ground for recruitment.

- **Diversity:** All members of the community need to participate to represent different viewpoints and interests. Viewpoints that at first seem unconventional sometimes turn out to hold the seed of a solution.
- **Equality:** Everyone participates on an equal basis. It should be clear that decisions are not controlled by a small group. Leaders need to ensure that open discussion occurs, and all ideas are treated with respect.
- **Transparency:** The work of the community group needs to be open. Important roles cannot all be reserved for those in charge. Public communication about the project needs to be clear and consistent.
- **Legitimacy:** Decisions made by the group need to be justified to all. Describe how all participants had input into the final decision.
- **Deliberation:** Create an environment that encourages people to share but also allows the group to prioritize some ideas. The process should lead to consensus.
- **Substance:** Create opportunities for learning and using that knowledge in group discussions.
- **Influence:** Ensure that your projects responds to local needs and the outcome of the process influences the local community decisions, policy-making and life.
- **On-going:** The process should consist of more than one meeting and allow participants time to think about the issue before making decisions.
- **Accommodating:** Provide opportunities for people to gather in multiple places and at multiple times that are convenient for them. Remember that not everyone who wants to contribute can make meetings at night, during the daytime, or in only one part of the community.

➤ *Some conclusions from the NPA project:*

A new interactive methodology and enjoyable environment motivated many stakeholders to contribute actively, to create new ideas, to focus on sacral, educational and tourist values. Moreover, in Szombathely, some events reached thousands of participants. In Dugo Selo poor people got help. Gathering people in workshops has become a regular activity in the implementation of the Project outputs. Communities also learned about St. Martin's heritage and were provided with a platform for socialization. The involvement of the young people enabled them to become volunteers in humanitarian and heritage activities. St. Martin's heritage is also a step closer to be included in UNESCO's list of intangible cultural heritage of humanity. Partner from Albenga also established a new tradition of cooperative and participative planning of local development that integrates diverse community's members and increases their sense of belonging and usefulness in the community. In Maribor and in Dugo Selo special focus has been put on vineyard tradition as St. Martin is also recognised as the saint of the new wine. As Maribor is proud on its old vine, the vineyard heritage will be more deeply valorised and more actively included in new tourist products - the Interactive map. UNPLI can be proud of their wide network that involves lot of communities' people in their co-planning and co-decision making.

5. VALORISATION PROCESS, NEW CULTURAL PRODUCTS AND SERVICES

People give to the elements from the past different meanings, significances and importance, depend on different grounds. When project's team want to revive tangible and intangible cultural elements, the focus should not only be on the element itself, but more on the attitude that local people have towards the past. **Crucial is to recognise which reflections, attitudes, memories, emotions and other stories these elements trigger among individuals or different groups in the community.** Attitude that people have towards the cultural heritage is expressed through different values, which have variability of meanings (Smith 2006).

Generally the main characteristic values recognized in the heritage fields could be associative/symbolic, educational, historical, aesthetic, social and economic. Values trigger feelings and provide the basis for emotional commitment to heritage. Such standards are more or less commonly but not universally held, they are constantly being renegotiated and changed and their formulation and acceptance is a consensual matter.

In the NPA project most highlighted valorisation fields of St. Martin's heritage expressed by the members of the local stakeholder platforms were sacrality, social innovation and inclusion, culture and arts, education, tourism and pilgrimage, local and folk traditions.

In the context of sustainable development and usage of cultural heritage for community building, social cohesion and economic growth, it is worth to focus on heritage elements, which trigger among local resident positive values.

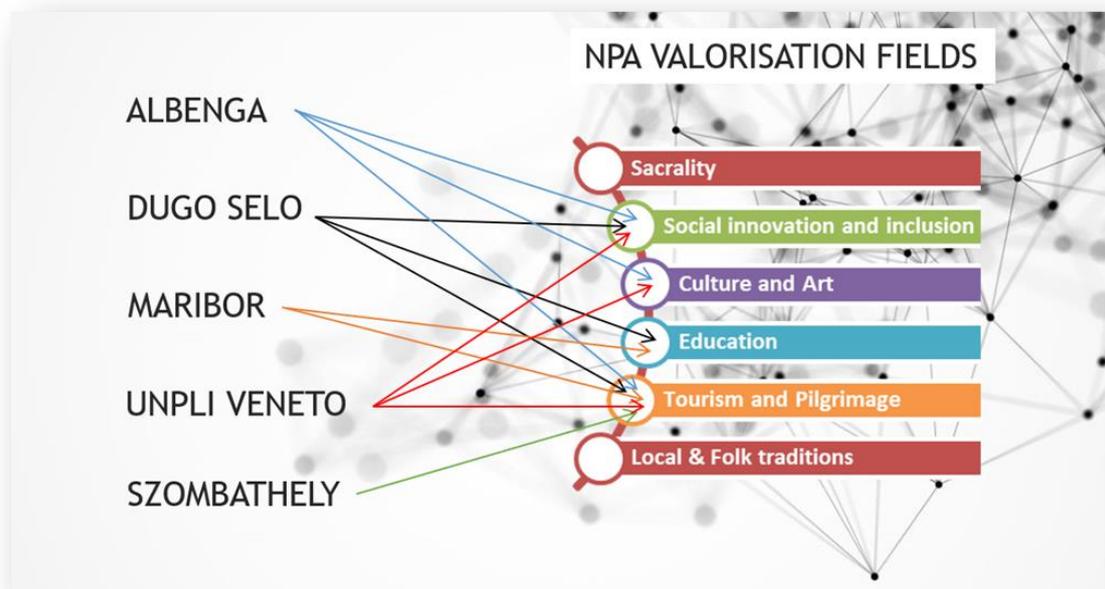


Figure 27: NPA valorised fields.

NPA VALORISATION FIELDS:

Sacredness - valorisation of the St. Martin's heritage aspects/themes related to the religion such as rituals, religious and theological studies, events, exchanges.

Social innovation and inclusion - how to actualize St. Martin legacy in the 21st century? Values related to his heritage (brotherhood, courage, respect, inclusion, non-discrimination etc.) inspire social initiatives and projects all over Europe developed by citizens and associations. Important challenge is, how to introduce the profit businesses in activities addressing huge social challenges.

Culture and Art - Art exhibitions, cultural events, workshops which study, valorise, interpret the cultural heritage linked to Saint Martin; studies or publications related to the cultural, artistic, historical footprint of Saint Martin.

Education - the valorisation of the St. Martin's cultural heritage goes through its rediscovery by younger generations, favouring/enhancing it through activities involving directly pupils/students like; collaborations, exchange among schools, schools and Association/other Institutions also at international level; workshops, exhibitions, meetings linked to St.Martin heritage.

Local & Folk traditions - in most European countries Saint Martin heritage not directly linked to his devotion is strong and expressed through hundreds of different folk traditions, events, festival, celebrations linked to the intangible heritage and often to the eno-gastronomic one of the territory.

Tourism and Pilgrimage Tourism can be a very important asset for the valorisation of SM heritage and the valorisation of Via Sancti Martini a transversal priority of the project. Enhancement of pilgrimage sector, slow and experiential tourism (...) can link no-profit and profit sector for a common purpose.

5.1. How to decide valorisation fields?

Different approaches could be used to find out what local people, experts, political decisions and businesses value and give significance in past achievement. There are some tested methods by the NPA partners:

- **INVENTORY PROCESS:** usually European projects do not enable lots of time and opportunity for deep historical or ethnographic research of the heritage elements. However, the project team should do some preliminary survey to identify and document various aspects of cultural heritage in order to find out what already exist and what could be reached during the project (e.g. desk analyses).
- **INTERVIEW OR FACE TO FACE INTERACTIONS:** personal meeting between project team and stakeholders (heritage bearers, leaders of communities, associations, schools, tourist organisation, church, mayer, etc.) could give to project team not only relevant historical, ethnographic and other needed information, but interviewer can recognise attitudes, wishes, ideas, problems, experiences of the stakeholders. Like that the project team enter into the way of life of community and easier find out what local people appreciate in their local environment and what they would like to preserve and develop for the future generations.

- **INTERACTIVE WORKSHOPS:** project team should organise different meetings (e.g. local stakeholder platform's meetings, mini-workshops), where participants have an opportunity to talk and express their feelings, ideas, opinions, expectations etc. The members should feel accepted and their proposed ideas should be discussed in the group. This could be achieved by using different participatory methods.
- **LECTURES:** when some valorisation fields are defined and the community achieved compromise of development potentials, it is worth to invite some experts or representatives from other heritage places to discuss good case studies, benefits and disadvantages of heritage practices. Like that local residents find out they are not alone with their problems and residents from other communities faced the same challenges and obstacles. Experts can also help the working groups to improve the selected valorisation field with concrete products and services (ICT tool, tourist itinerary, educational programme, pilgrimage infrastructure, etc.)

➤ *Some experience from the NPA project:*

During the NPA Project, different lectures were organised by project partners at the local and transnational levels. During the Mid-term Project Event, organised by the Municipality of Albenga (Italy) in October 2018, Nicola Trombetta, the Vice-Mayor of Matera, gave a very eye-opening presentation on how the valorisation of cultural heritage turned Matera from “the shame of Italy” to the European Capital of Culture 2019, and is now the social and economic driver of the city development.
Municipality of Albenga, Italy



Figure 28: Nicola Trombetta, the Vice-Mayor of Matera, Italy.

5.2. How to develop innovative products and services based on local tradition

The heritage practices do not involve just the protection, restoration, and safeguarding of the past, but it also includes the practices of utilization and upgrading of past achievements for contemporary needs. Heritage can help communities to fortify social identity, enrich touristic offer, foster interpersonal and intergenerational relations, enrich life-long learning programmes, improve marketing ideas for new commercial products, etc. There are different tools, techniques and methods for empowering and encouraging communities to think on new ideas for new products and services, which should be based on already defined valorisation fields.

5.2.1. Innovative tools for getting new ideas and developing products and services

The innovative approach used in the NPA Project was the launch of an Idea Contest, enabling the involvement of different target groups, especially young people, local associations, research centre and companies to get new ideas for a better valorisation and promotion of St. Martin-related tangible and intangible heritage.

➤ *Example from the NPA project:*

“The Idea Contest launched in October 2018 had the main purpose of raising awareness on the link between the City and Saint Martin. The local community was invited to submit proposals initiating actions able to valorise the Saint Martin’s spiritual legacy and the rich architectural-artistic heritage of the City, but also to enhance transnational cooperation, firstly with the cities placed along the Via Sancti Martini.”

Municipality of Albenga, Italy

5.2.2. Important facts for successful idea contest?

It is important to know that before preparing a Call for Ideas, local NPA Project teams identified the targeted groups to be involved. It should be highlighted that for young people, calls should be simple and consistent with youth knowledge and capacity (depending on targeted age), while for ICT developers clear technical specifications must be provided. These differences need to be taken into account when choosing communication channels as well. Call for the youngster can be launched through social media, while calls for other target groups should be advertised through more traditional tools (e.g. local newspapers, municipalities’ websites, local radios, etc.). In the case that the Call of Ideas is not successful; it is not worth to give up. Think of other possibilities to encourage the local community to participate such as intensive work with school teachers, more detailed presentation of the call by personal interaction at companies, associations, etc.

IMPORTANT NOTICE!

Competitions are useful when project team want to involve young generation or reach people with different cultural background (marginal groups, new residents etc.). The targeted groups should be encouraged to think or reflect on their attitude and expectations, as well as on potential influence of heritage item on the people, how modern modern society and/or technology can be used in the development opportunities, etc. (Pogačar et. alt. 2019: 31).



Figure 29: Advertisement launched by the UNPLI Veneto for Idea contest in Veneto Region.
Figure 30: Advertisement that in Regione Veneto the Idea contest was successful and 13 innovative projects came for the valorisation of the cultural heritage of St. Martin.

5.3 What is compendium of local valorisation concepts and portfolio of co-designed products and services?

After the selection of ideas, NPA partners together with Local Stakeholder Platforms' members and other external experts started to reflect on the development of new/additional services and products. Firstly, they prepared a compendium of local valorisation concepts (e.g. a concise collection of actions), which helped them in the decision process on what to plan for implementing pilot actions at the local level.

The main aim of the compendium was to present the process that led from analysis and workshops to the final Valorization concept, how the members of communities and other stakeholders were involved in development phase as well as how was the awarded idea developed to products and services. Valorization concepts have to be feasible, financially sustainable, and realistically producible. They referred to the selected Valorization fields. The latin word "compendium" means "which is weighed together". Therefore, the compendium was a one of the step to "weigh" the collected valorisation concepts by fixing a common description grid (see next chapter).

➤ *Some example from the NPA project:*

Prior to the development of the Valorisation Concept, a number of activities were performed: GAP analysis, idea contest, presentation of best ideas, and discussions including citizens of Dugo Selo as well as members of Local stakeholder platform. These were all taken into account during the development of the valorization concept. The Concept actually presents planned activities, based on the awarded pilot ideas, which have the potential to safeguard the St. Martin-related heritage and revitalize it in a contemporary way so that the both citizens, as bearers of this heritage as well as visitors may easily identify with it, and thus learn and enjoy it.

Municipality of Dugo Selo, Croatia

Before partners started to work on the implementation of the identified pilot actions, they prepared a portfolio of co-designed local cultural products and service. By doing this, partners studied the environment in which the cultural services and products would raise, how to ensure sustainability and to increase their possibility to reach general goal, meaning the valorisation of St. Martin heritage in Europe. The portfolios contained the rationale of St. Martin valorisation fields, the description of the products/services, the potential beneficiaries, the geographical coverage, the success factors, the usefulness of the service/products and any risks envisaged.

➤ *Some example from the NPA portfolio:*

The described product – "#smARTradio on St. Martin's ways" is the winner of the Idea Contest organized in Veneto Region by UNPLI Veneto. "#smARTradio on St. Martin's ways" embraces the 3 operational areas required through the powerful tool of the storytelling (audio and video). The field of the project is the realization of short artistic stories, good for all ages, following a bottom-up approach able to involve local communities and stakeholders as "stories' keepers". These stories, each of them dedicated to a specific and particular object / remainings / intangible heritage linked to St. Martin, will become "basic modules" for a set of different products or activities, such as audiostorytelling, videostorytelling, a digital and paper map.

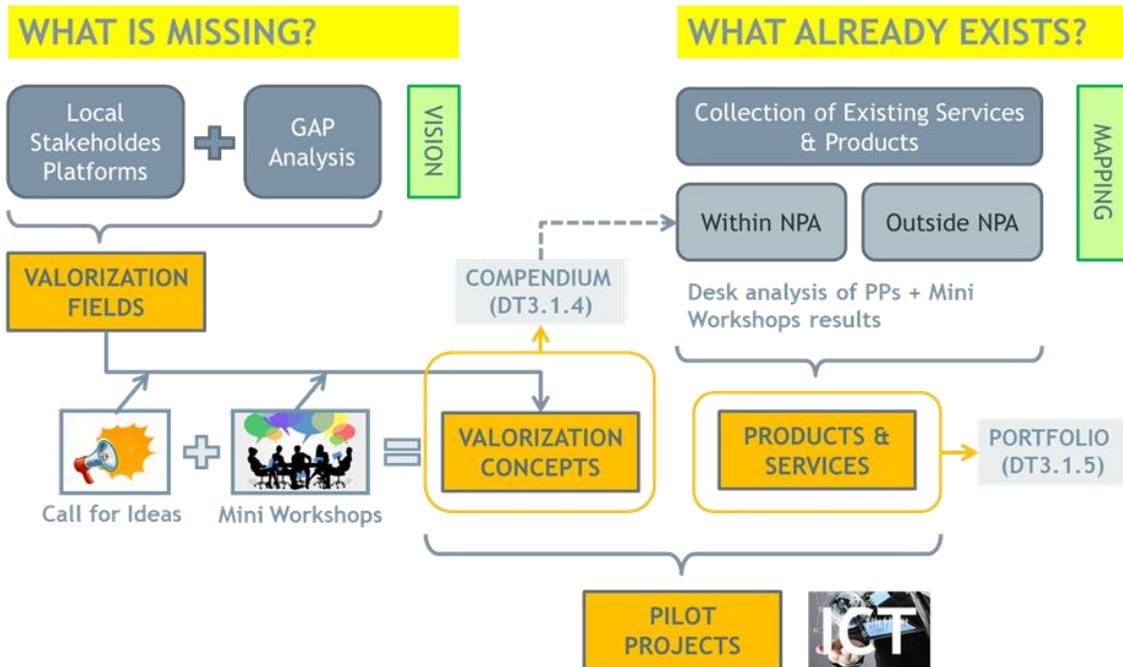


Figure 31: The infographic describing the methodology proposed by the NPA Project (designed by UNPLI Veneto, Italy).

Figure 32: Local valorisation concepts of the Municipality of Szombathely, Hungary.

Interreg CENTRAL EUROPE NewPilgrimAge

LOCAL VALORIZATION CONCEPT

The Concept
The completed Gap Analysis revealed that in Szombathely the St. Martin-related heritage is highly fragmented, with little coordination between them, no synergies exploited - therefore the main task of the project may be to gather the initiatives that have been launched under a dedicated, unified umbrella, and to establish channels of cooperation between them. 4 project ideas selected for implementation:
➤ Action I: S.MART-ON: Walking through the St. Martin Route urban in physical and virtual form using smart devices, tailored to the specificities of each target group
➤ Action II: Enrolling St. Martin's Heritage on the National List of Intangible Cultural Heritage
➤ Action III: On two wheels on the St. Martin Route, making cycle 16 km of Via Sancti Martini
➤ Action IV: St. Martin's Menu in Szombathely's restaurants and St. Martin's Gastronomy Week with charity elements: organizing a series of events that are attractive for all ages.

The genesis
Gap Analysis
✓ St. Martin-related heritage is highly fragmented
✓ Little coordination between them
✓ No synergies exploited
Mini workshops
As the idea contest was unsuccessful a series of brainstorming sessions on the valorisation of the St. Martin heritage, engaging the people living in and around the city. Two workshops, with the participation of external experts, provided an opportunity to evaluate the emerging proposals and develop four project ideas.

Promoter:
Municipality of Szombathely
NPA Valorization Fields:
5 – Local & Folk traditions
6 – Tourism & Pilgrimage

The Value for St. Martin Heritage
Throughout its history Szombathely / Savaaria has proudly proclaimed the birthplace of St. Martin and the honour of him appears in many places both in the city and in the lives of its inhabitants. The selected project ideas all serve to experience the St. Martin heritage more powerfully, a better touristic and gastronomic utilization, and the survival of living traditions. Enrolling the St. Martin heritage to the National List of Intangible Cultural Heritage contributes to the safeguarding and valorisation of sacred and secular community practices and activities related to the cult while the development of the cycling path, the applications, the games help the development of local identity and tourism, while gastronomy and festival elements help to merrily experience the heritage. The planned ICT tools disseminate the Martin values and tangible and intangible heritage elements for visitors.

The Value for Pilgrims and Citizens
➤ The target group for the S.MART-ON project idea is **families with small children**, providing them an attractive ICT tool as well as new services, to invite them to discover the city and the heritage;
➤ The inclusion of St. Martin's Heritage on the National List of Intangible Cultural Heritage is important for **local communities**;
➤ The target groups of St. Martin's bicycle route are **primarily families and cyclists' groups**;
➤ **Families and visitors** are the target for the project idea combining gastronomic and festival features.

ST. MARTIN HERITAGE

Interreg CENTRAL EUROPE NewPilgrimAge

LOCAL VALORIZATION CONCEPT

Concept structure
Action I: S.MART-ON
Walking through the St. Martin Historical Route's urban and suburban parts in physical and virtual form using an application tailored to the specificities of the target group of families with small children, with customized tasks engaging the different participants, helping them to "live" the St. Martin story, adventures and treasures, also connecting participants to the St. Martin's bicycle path and gastronomic events.
Action II: Enrolling St. Martin's Heritage on the National List of Intangible Cultural Heritage
It has an outstanding importance for the local communities and especially for the city of Szombathely, and in the wider context of Christian tradition and its impact on European identity.
Action III: On two wheels on the St. Martin Route
Making the first stage of Via Sancti Martini (16 km) appropriate for cycling invites new target groups besides the limited number of pilgrims. With an interactive smartphone game / application the cyclists and pilgrims can also feel to be a part of the tradition.
Action IV: St. Martin's Menu in Szombathely's restaurants and St. Martin's Gastronomy Week
Dressing with charity elements, a series of events that are attractive for all ages, with a connection of gastronomy and culture, to attract new visitors to Szombathely.

Promoter:
Municipality of Szombathely
NPA Valorization Fields:
5 – Local & Folk traditions
6 – Tourism & Pilgrimage

The Sources of Funding
The funding of the developed project ideas can be covered partly from the NewPilgrimAge project, becoming part of the Pilot Action (Action I and II). The cost of building the Szombathely-Ják bicycle path (Action III) could be partly financed by the Szombathely Forestry Ltd. budget allocated for welfare investments thus a common, consensual, and indeed useful, professionally justified development could be realized. Another possible way of financing fully or partly the developed ideas may be the resources of the local CLLD project (Regional Development Operational Program

Input for innovation
Including new applications provides novel solutions to experience and live St. Martin's heritage which make the tours, events and programs in Szombathely more enjoyable and memorable. The interactive smartphone game / application will be customized for families with children. The game / application allows participants to select their own platform (a separate one for small children and a different for their parents). The platform for small children shall be suitable also for the use in kindergartens, museums and events. The game - available ideally in three languages - could also include a so-called "Digital Liberation Room", where the user can get virtual objects to accelerate the escape by solving some puzzles. The point is to walk through the urban parts of the St. Martin Route and other related locations in town in physical and virtual forms.

ST. MARTIN HERITAGE

6. ICT TOOLS FOR THE PROMOTION OF CULTURAL HERITAGE

The Information and Communication Technologies (ICT) have had a significant impact on cultural heritage's practices in the last years. Besides recording, data processing and visualisation, which are widely known approaches in the application of ICT in heritage field, ICT can also shape the meaning and significance of cultural heritage by providing the context and tools for inclusive participation of different stakeholders (young people, tourists, professions, people with special needs), for improving the knowledge of cultural heritage, for identifying relevant methods for community capacity building initiatives and the empowerment of citizens living in heritage sites. Thus, the ICT tools are not only beneficial for local cultural and heritage institutions and organizations, who work on heritage digitalisation, but also for the local inhabitants, where heritage buildings are situated or traditional practices performed. With a new digital technologies and digital applications the process of heritage valorisation has obviously shape and new ways for working, communicating, and investigating new products and services in the cultural heritage sector have opened.

6.1. How to use ICT tools in heritage field?

At the moment the main ICT support in heritage field is seen in collecting and processing historical data (e.g. web portals), documenting and monitoring the physical conservation of objects and monuments (virtual reality), visualising historic structures and environments (3D visualisation, augmented reality). The NPA's partners considered all this facts and concentrated on the challenge of how to use ICT to involve new target groups, like children and young people, how to use ICT (social media such as Facebook, Twitter, e-newspapers) for building and strengthening international communities living along the cultural route Via Sancti Martini or how to present ideas concerning the reconstruction/renovation of cultural heritage planed my conservators and municipality in order to suits contemporary and future needs.

6.2. Different uses of ICT tools in cultural heritage valorisation

The effective implementation of ICT in heritage field demands to know what ICT can do and in which situations or contexts it is most relevant and effective. There are six major areas in which ICT can, if appropriately and effectively utilized, contribute to the enhancement of cultural heritage for contemporary social, economic and cultural purposes. These are: intellectual and physical access; documentation and site recording; multiple interpretive contexts, preservation of authenticity, balancing visits with conservation purposes, facilitating public participation. However, concrete ICT tools are usually not limited to only one of these areas as they should be rather a combination of more of them. Besides, these ICT tools are frequently used also for the communication and promotion of cultural heritage as well.

In the next subchapters some lessons learnt and examples from the NPA partners and cities are presented.

6.2.1. INTELLECTUAL AND PHYSICAL ACCESS

ICT can support facilitation of a broad public awareness and appreciation of cultural heritage sites with enhancing physical and intellectual access of these sites, providing the public with

the opportunity to visit a site (virtually in cases where physical access is restricted) and to have the benefit of detailed, up-to date historical information about it. This is the most common way of ICT use in cultural heritage valorisation process.

‘Effective interpretation and presentation should enhance experience, increase public respect and understanding, and communicate the importance of conservation of cultural heritage sites’ (Brizard et al. 2007: 6).

➤ *Some experiences from the NPA project:*

“The “Scopri Albenga web portal” / Discover Albenga web portal includes three tourist routes, which are displayed in the panels located in the city centre, where the specific QR codes can be activated. The first itinerary is the Red Route, which is targeted to the youngest and aimed at discovering Saint Martin’s life through tailored stories while visiting the squares of the historical centre of the city. The second itinerary is the Blue Route, guiding visitors on a tour of the historical centre thanks to its towers, and highlighting two places linking the City with Saint Martin: the Via Julia Augusta and the Gallinaria Island Multimedia Centre. This itinerary was developed by a group of young volunteers active in heritage conservation. The third itinerary is the Green Route, which guides visitors through the entire City and helps them discovering Albenga’s cultural heritage thanks to a scientific-based historical approach. The institute, which developed this itinerary (International Institute of Ligurian Studies) supervised all the itineraries developed from a historical and scientific point of view.”

<https://www.scoprialbenga.it>, Municipality of Albenga, Italy



Figures 33 and 34: Presentation of the Red Road and Treasure Hunt for young people and Blue road, which links the Multimedia Centre Gallinaria Island, the small island in front of the city where St. Martin a short period of his life.

“A digital platform “St Martin’s Route in Maribor” includes mobile application and a website of the St. Martin’s Cultural Route with three possible routes in Municipality of Maribor. The application includes the description of the NPA project, information about St. Martin, his route and other heritage paths linked to it, interactive map with points of sights with text and photos and a quiz with 25 questions about Old Vine. After successfully resolving the quiz the user gains additional knowledge about the Old Vine and cultural heritage related to St. Martin. The interactive map includes major attractions, currently 29 points of sights. The application records the user’s current location and the mobile telephone vibrates when

approaching an important attraction. By clicking on points on the map user can see the description and pictures of individual attraction, listen to audio presentation of selected attraction, read the description, view photos, etc. Mobile application and the accompanying website currently support two languages (Slovene and English).”

Municipality of Maribor, Slovenia

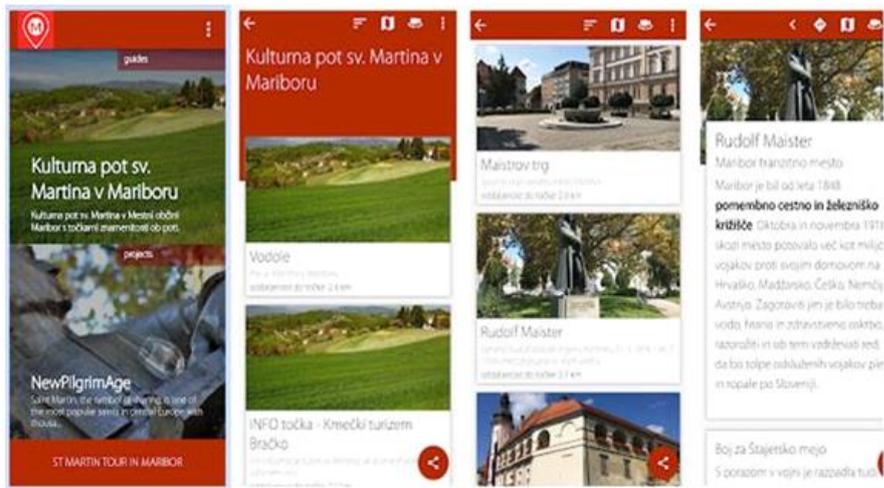


Figure 35: Digital platform “St Martin’s Route in Maribor” (mobile application, quiz, website).

6.2.2. ACTION AIMED AT DOCUMENTING AND SITE RECORDING

Another way of making the cultural heritage accessible and understandable is to collect and structure the information about the sites. With development of a wide range of digital database applications and Geographical Information Systems (GIS) in recent years, potential for cross-referencing and comparison of data have increased. In addition to structural and physical data, new categories of intangible heritage are now being systematically collected and inventoried. ICT can offer new applications to link the entire spectrum of heritage resources. Digital visualisations, including Virtual Reality and 3D reconstructions are important for the documentation of cultural heritage sites and they allow the users to actually ‘live’ sites and experience them visually rather than just forming an image by reading about them. (Brizard et. al., 20017, p. 9).

➤ *Some experience from the NPA project:*

“Virtual exhibition/tour is a downloadable application of the Church of St. Martin at the Martin Hill near Dugo Selo (Croatia) through a virtual tour, interactive church plan, info exhibits/pictures/points and a thematic booklet with 2D content (pictures, texts, and active links). The application and the virtual exhibition/game/tour can be downloaded to a notebook, tablet or smartphone. It represents St. Martin through 10 topics, which are presented in the form of pictures/exhibits placed all over the 3D church model, and thematic booklet slides. Two topics are presented as a virtual 3D model as well. The service/product offers the possibility to see what the renovated church will look like in the future and at the same time offers information about the past. It offers a completely new experience and enables the user to have fun as well, as users can gain new knowledge by playing the game.”

Municipality of Dugo Selo, Croatia



Figure 36: Old church of st. Martin in Dugo selo (Croatia) in ruins and new church in the future.

6.2.3. ACTION THAT PROVIDES MULTIPLE INTERPRETIVE CONTEXTS

ICT is also used to offer a wide range of information and perspectives to visitors. They should be able to explore the multiple contexts of a site, from historical and political, to spiritual and artistic contexts. Moreover, interpretation could be prepared for specific targeted groups (children, young people, people with special needs), which encourage their active involvement in exploring and experience the culture of their environment.

➤ *Some experience from the NPA project:*

“The objectives of the pilot action were to create an application for children, which provides valid and suitable information about Saint Martin’s life and the heritage connected to him. The gamified content, tailored to the users’ age helps to understand and get new knowledge via colourful, interesting and inspiring content. Another goal was that the developed ICT tool should provide high level user experience and run reliably under both Android and iOS system. The target groups are divided into three sub-groups: illiterate children (4-6 years), literate schoolkids (7-9 years) and families with children. The application is also suitable for use in educational programmes, sacral and cultural institutions and by tourists that visit Szombathely. Children can use the application independently under the supervision of an adult. For older children (6 and above) these features are available with written texts and with slightly more difficult tasks.”

Municipality of Szombathely, Hungary



Figure 37: Saint Martin for Kids and young people in Szombathely, Hungary.

6.2.4. ACTION THAT FACILITATE THE PUBLIC PARTICIPATION

Another ICT's function is balancing tourist's visits with conservation, meaning that we can provide visitors with presentations and interpretation of sites, which are not physically accessible.

➤ *Some experience from the NPA project:*

The "Talking Map of Saint Martin in Veneto" contains 9 co-created digital audio / video stories, together with reading and illustrations created by professional illustrators. They are suitable especially for young people and foreign pilgrims wishing to discover local traditions and one additional video story is available in Italian sign language. Audio and video storytelling contents were compiled by experts (storytellers) as the result of insights in the selected locations done through personal visits. Local Pro Loco's staff and citizens were actively involved in co-creation of the contents of the storytelling. They were involved by collecting stories, legends, specific details of the presence of St. Martin in these locations.

UNPLI, Regione of Veneto, Italy



Figure 38: Talking Map of Saint Martin in Veneto, Italy.

6.3 Some important steps in development of ICT products and services

Lessons learnt from the NPA's partners achieved during the planning, implementing, testing and reflecting on implementing ICT product and services.

➤ **The design process of the ICT tool and its communication activities should be based on cultural heritage situation in the area and on the levels of awareness and appreciation of the cultural heritage between target groups**

When planning ICT tools for cultural heritage valorisation it is important to understand the situation of the cultural heritage in the area and to find out the level of awareness and appreciation of cultural heritage among the target groups, so that activities can be planned accordingly to the situation. A good example of linking ICT tools with the awareness and appreciation of the cultural heritage is *Talking map of Saint Martin from Regione Veneto (Italy)*, where the final tool was developed on the findings of a previous research in the

region. The study outlined that the St. Martin's cultural heritage is not fruitfully communicated and experienced by the population and that especially young people and kids are not aware of St. Martin heritage. Therefore, the pilot action plan was tailored to suit the specific need of this target group.

Another good example is also a very unique case of Municipality of Albenga, Italy, where there was no awareness in local community about cultural heritage and also no physical artefacts related to the cultural heritage of St. Martin in general and in the city. Therefore, one of the pilot action of the Municipality of Albenga was “*The XXI Century Pilgrim and the Via Sancti Martini*” where artist Sergio Giusto and his friend Gianfranco Radini from Albenga walked from Szombathely to Albenga (1200 km) to revive St. Martin's spiritual legacy. Pilgrims personally visits different places in four countries and with his experiences, way of living, courage, self-will shows why is important to value and maintain St. Martin heritage among nations and for well-being in the future. In this action ICT tools was used for communication and dissemination campaign and promotion of live reporting from schools and cities on the route, taken by Gusto. Pilgrim also marked out the path of St. Martin between Pavia and Albenga.



Figure 39: Some highlights from the XXI Century Pilgrim of Sergio Giusto and his friend Gianfranco Radini from Albenga, Italy.

- **The design process of the ICT tool enable good collaboration among different target groups and professionals who work with local residents**

Involvement of different target groups and professionals who work with local people in the development of the ICT tool from the beginning to the end of the project is always a good practice to ensure the usability and long-term success of the ICT tool. This is especially very important and useful approach in the case when the targeted groups are children and special pedagogical skills should be included as well. A good example of such action is ICT game “Saint Martin Kids” from the Municipality of Szombathely (Hungary), where the educational

website and mobile application were developed in close cooperation with local kindergarten, school educators and museum educators. Like that the ICT game follows the pedagogical requirements of each target group.

- **The design process of ICT tool should include the reflection on sustainability and longevity of the tool from the start of the process**

When planning the ICT tool for the valorisation of cultural heritage it is important to think on the sustainability and longevity of the tool at the same time. Sustainability of the ICT tool in this context means the quality of the tool to be able to work and to be upgraded after the end of the project. In this context the project's partners have to think about the financial and human resources. The main question which should be taken into considerations are who will take care of the content of the ICT, who will upgrade the content after some years, who will provide funds for its working.

- **The design process of the ICT tool should be accurately planned and human resources, budget and timing for the implementation of the ICT tool should be realistic.**

During the implementation of NPA pilot action the partners faced themselves with different organisational obstacles. UNPLI VENETO - Regional committee of Pro Loco associations in Veneto (Italy) underestimated the effort needed for the coordination of different stakeholders involved in the implementation of the Network of St. Martin Centres to keep them alive and for their growth. The Municipality of Maribor underestimated the complexity of the software procurement. *Therefore, Project's teams should have some knowledge about ICT technology, otherwise the occurred costs for external expertise and services can easily exceed the planned amount. Moreover, the expertise, interests, references of the external experts should be taken into consideration, before the procurement is subscribed. Good an external expert has to respects the interests of the customers and not their own interests.* Another common obstacle was not enough time for testing and promotion activities due to the length of procurement procedure and complexity of the ICT tool development. This resulted in inappropriate timing for the involvement of the people in scheduled activities due to the summer holidays.

- **The design process of the ICT tool should be successfully communicated and promoted**

Communication and promotional activities are as important as a good design of the ICT tool, if not even more. Success of using the ICT tool among the wider public depends on the communication and promotional activities. Useful communication channels could be promotion materials (leaflets, posters, print maps), social media as Facebook, Instagram, Twitter, web side of the project, YouTube promotional videos, blogs; newsletter and involvement of other media (TV show, local radio, events etc.).

- **The design process of ICT tool demand the active involvement of the local residents**

Involvement of local community in the implementation of the pilot action has direct impact on the adoption of the tool by target groups and general success of the new ICT tool. Therefore, different actions to ensure proactive participation of the local community are of

crucial importance when planning such actions. The Municipality of Albenga managed to activate lots of local people; therefore their pilot actions were prepared according to the needs of the city. The success was seen in November 2019 with a rich programme of events lasting three days (during Saint Martin Week), where the new routes were also presented. For the first time, different aspects of St. Martin's legacy and popular traditions linked to his figure were considered and celebrated in the local community. In the historical centre of the city it was possible to taste typical seasonal dishes and local wines (to celebrate the European Day of Wine Tourism); to donate a dress or a toy for people in difficulty (a volunteering association organised a clothing and toy fair); to listen to itinerant readings and poetry readings (organised by cultural associations); to visit an exhibition dedicated to the XXI Century Pilgrim journey (pictures from the journey explained by Sergio Giusto).

➤ **The design process of the ICT tool has to include the reflection on copyrights and ownership of the tool**

It is necessary to think about the copyrights and ownership of the ICT tool from the very beginning of the project activity. In order to ensure open access to the content and application, it is important to have the control over the copyright and ownership issues. We need to think of a way how to protect the ownership rights of the application, the content presented in the application or in the website, and how to protect the tool logo and name. This is especially important if we worked with the external company. According to the experience from the Municipality of Maribor, the copyrights and the ownerships have to be included in the contract. Moreover, before preparation of the application, it is worth to do a market research and check which applications already exist in the area and what rights they include. The Municipality of Maribor decided to choose the name MariborTour, which already existed a few years ago (but it is no longer used), and whose references are still available online.



Figure 40: St. Martin design from the Szombathely (Hungary)

Figure 41: St. Martin Logo from the Municipality of Dugo Selo (Croatia).

Figure 42: Promotion material of St. Martin's talking map from Regione Veneto (Italy).

7. CONCLUSION

Cultural heritage in the modern, global world is understood in the context of new development paradigms. New concept demands better cooperation among the main stakeholders of development, especially among experts, local decision-makers, residents from particular community and entrepreneurs. All involved actors should be proud of their past's achievements and motivated to take common steps to transmit heritage to the younger generation in innovative ways.

There are many methods and techniques for including the public in the development of local communities and start fruitful exchange of experiences, good practices, ideas, and wishes. The engagement process is not easy in practice and can represent a big challenge for all involved stakeholders.

The important message that NPA'S partner would like to share is that each heritage project without taking into consideration the main heritage actors, the characteristics of natural and built environment, the way of life of people is like writing a book using an unfamiliar alphabet: the book may lie on a bookshelf, but it will remain untouched, unread and unused.

Heritage activities can encourage us to reflex on achievements of our predecessors, to unite us and to take common steps to make our heritage useful for the present and future generations.



Figure 43, 44, 45: Highlights from NPA partners' working sessions during transnational exchange meetings in Dugo Selo (Croatia, October 2019) and Albenga (Italy, November 2018).

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