

Out in the Air

The Cultural Heritage Site as an Arena for Archaeology, Health, Pedagogy and Fun

Anita Synnestvedt

This paper discusses cultural heritage sites and the opportunities these sites may offer when it comes to people's health and well-being. The questions of who visits cultural heritage sites and why are also raised. Some case studies in these matters are presented. Another subject of the paper is the issue of outdoor education and by what means ancient sites can provide an arena for this pedagogical method. In the final part of the paper the author speaks for a type of interpretation that benefits provocation instead of information, with the aim of giving cultural heritage sites a renewed life.

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PREFACE

It is a windy, rainy day. I am drenched to the bone, and as the storm increases I wonder why I decided to climb to the highest point in the archipelago. I am standing on this magnificent top, trying to put up items for an exhibition the next day. This is a cultural heritage site, but why should I bother making an exhibition outdoors when everybody in our area knows we have totally unreliable weather conditions? My aim with the exhibition is to talk about what people of today and in the past do and have done at this site. If I hadn't actually stood here in this stormy weather I could not have sensed the feelings once experienced at this place by others – the young soldiers during the First and Second World Wars; the fishermen's wives from the 14th and up to the 19th century who waited and watched for the safe return of their husbands, fathers and sons; and the people 3000 years ago who may have waited in a storm for their boats to come home. All of this I could read about in a book, but I would never know in reality how it felt to be at this place in a storm. To be out in the air, at the actual place of events, is one of few experiences that we have in common with everybody everywhere, independently of time. So let's get out in the air... (Fig. 1)

INTRODUCTION

A cultural heritage site is according to law a protected area, and the law tells us that it is our common heritage and should therefore be protected by all people (Prop. 1987/88: 104, KrU, rskr.390. § 1). But the law does not talk about how it can be used by all of us. How accessible are our heritage sites, and do the authorities and people in common recognise the potential of these places? It is also of importance to change direction and ask what cultural heritage can do for people, instead of asking what cultural heritage is about. These are topics I will discuss in this paper with an emphasis on the fact that heritage sites are found outdoors and thereby also involve additional dimensions from a philosophical as well as pedagogical perspective.

Most archaeological artefacts are found in museums or archives, but originally they were found in connection with an excavation or perhaps somebody came across them by accident. The fact is, once they are removed from their original context, the objects lose some of their meaning. The close connection they once had with the landscape, the actual place, is forever gone. After the excavation is finished there might be a road or a house at the place where the artefacts were found; the place is changed, and what we have left are the material and the interpretation of the material. Sometimes there are monuments left in the landscape for us to look at. But that is about all there is to it. Cultural heritage sites are mostly looked upon as decorations in the landscape and are rarely used in a vivid and engaging manner (Löfgren 2003: 16-18). The meanings of the monuments are forever lost as are the performances once conducted at the sites, yet if we wanted to we could fill the places with new significance and other meanings and make use of these places again. It is also of importance to consider that a place loses its identity when not being used. A place is only important as long as people use it, regardless of which monuments and buildings are found at the location. It is the activities that give life to a place and make it important and valuable, and our aim as antiquarians must be to make cultural heritage sites active meeting places where interesting discussions can take place (Synnestvedt 2005a: 83-90).

Fig. 1. Out in the air - The author trying to put up items for an outdoor exhibition a stormy day in June 2005. Photo: M. Haggström 2005.



OUT IN THE AIR

Around the turn of the 20th century the Swedish society was still predominantly agricultural and rural, but a rapid transformation to an industrialised and urban nation had started. Hence, the appreciation of nature is still strong among Swedes. In a postal inquiry to adult Swedes, 75 % of the respondents said their main reason for spending time in nature was that they liked to be outdoors. Participation in outdoor recreation not only affects the individual but also, on a larger scale, the society to which the individual belongs. Motives for participation can hence be divided into two categories: personal and societal. As regards society, a number of motives to support outdoor recreation can be mentioned, such as social, ideological, educational and public health (Hörnsten 2000: 7-11; Uddenberg 1995: 177-178). Especially when it comes to children and young people there is a great deal of talk about the healthy aspect of taking part in outdoor activities. This is not an entirely new discussion; already at the end of the 18th century Jean Jacques Rousseau claimed that children have a natural way of moving, and that their capacity to learn successfully comes mainly through their experiences of reality. Therefore he considered nature to be the ideal place to raise young people to become free and independent individuals. These thoughts about outdoor life and the good impact of the fresh air on the coming generations were also among the motivations for promoting outdoor life during the 19th century. In the management plan for schools in 1865 it is said that children always, even in rainy and severe weather, should spend their leisure time out in the fresh air and that playing should as much as possible take place outdoors (Quennerstedt, *et al.* 1999: 181-192). Ellen Key (1899, 1996) followed in these tracks and was much inspired not only by Rousseau but also by the Arts and Crafts movement with central figures like John Ruskin and William Morris. Ellen Key believed children to be individuals dependent on creative activities, and that adults have a responsibility to create such environments. She was much inspired by her own growing up in a natural environment, and in her writing she returned many times to the landscape of her childhood (Lundström *et al.* 2001). Also, there are several recent studies that show the great impact of outdoor life, more dynamic learning environments and daily physical activities for increased health and well-being. Studies of the impact of greenery on foremost children show positive effects concerning meteorology, creativity and an immunity from allergies and infectious diseases as well as recovery from stress. Activities based on outdoor environments like gardening and fishing and even others like playing musical instruments have a life-long continuity; they are not so age-sensitive and may be adjusted for changes in age (Norling 2001; Szczepanski 2002: 18).

For several years there have been discussions about what kinds of values are found in the concept of cultural heritage (Nordin *et al.* 1995; Carlie *et al.* 1998; Grundberg 2000). A division has been made into three kinds of references: the scientific value, the pedagogical value, and a present value of experiences. I would say that in all these kinds of values there is also the value of being out in

the air and having a physical connection to the landscape. Cultural heritage sites can be used by youngsters as well as elderly people if we make a management plan that considers the different needs in, for example, walking paths and other facilities. Ewa-Marie Herklint (2003) discusses whether the established cultural heritage has some properties related to health that can help people stay healthy or if it could function as a protection against diseases. She asks whether one thereby could say there are healthy cultural heritages. It seems like this issue is about to enter the agenda within the cultural heritage sector. For instance, in the projected plans for a possible new research institute for cultural heritage in Sweden there is a suggestion that one field of research in the program should deal with cultural heritage/welfare and health. Also, a forthcoming seminar in February 2006 within RAÄ (*Strategiskt kulturarvsarbete – möjligheter och metoder*) has set these issues on their agenda as they have presented a workshop on cultural heritage and health in their seminar program. Hopefully in these coming discussions about health, welfare, and cultural heritage, focus also will be placed on the potential and recourse that cultural heritage sites represent in these matters.

WHO VISITS CULTURAL HERITAGE SITES AND WHY?

In the final report from the national project *Agenda kulturarv* there was focus on topics concerning participation, integration, dialogues, use and preservation (*Agenda Kulturarv* 2004). The discussions have had a foundation in talks about dialogues instead of monologues, and this is also an issue of importance when it comes to the interpretation of ancient remains and places. Anders Gustafsson and Håkan Karlsson (2004) claim that, in order to have a creative dialogue connected to cultural heritage sites, we need proper analyses of who visits and uses these places. Secondly, they say that new possibilities should be created to stage the environment around these places; and as a third suggestion they maintain that, in order to create and develop a more active and fruitful dialogue, we must encourage people to get out in the landscape (Gustafsson *et al.* 2004: 27). Not much research has been done on the issues of who visits cultural heritage sites and why. Empirical studies of this kind are rare, but in this chapter I will present some examples of such studies. First, I would like to introduce my own study, conducted in 2005, and I will especially discuss one part of this study which concerns outdoor education and the questions of who visits cultural heritage sites and why.

I would therefore like to invite you on a trip to the island of Styrösö and the site Stora Rös in the southern archipelago outside Gothenburg (Fig.2).

The archipelago consists of about thirty large and smaller islands. Altogether the larger islands today have a permanent population of about 4400 persons. As there is no land connection to the city, transport depends on a sea transport of people and goods, and no cars are allowed for residential use on the islands. My case study is situated on the main island in the archipelago, called Styrösö, with a population of about 1400 people. Most of the public services of the community

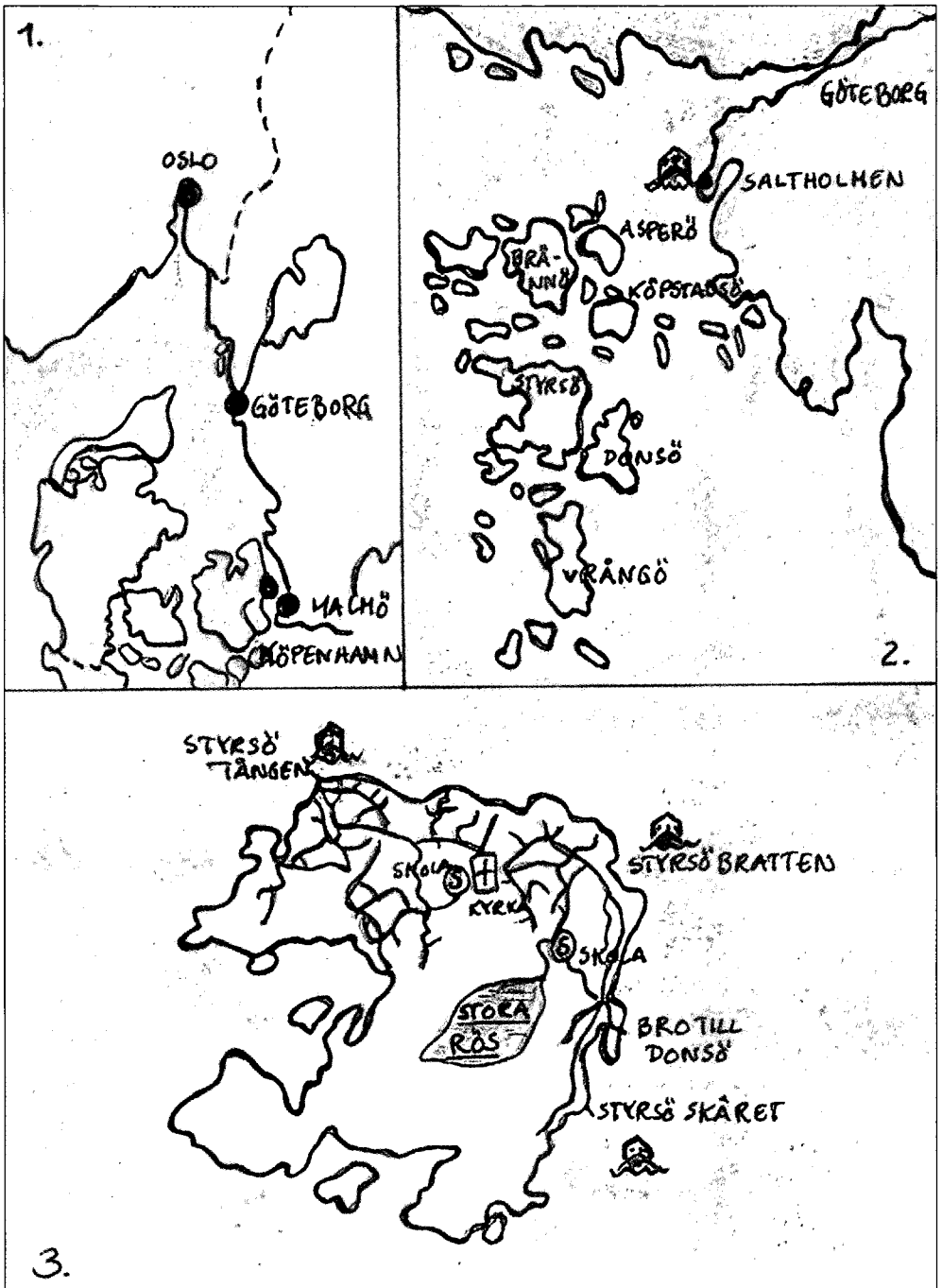


Fig. 2. 1. The location of the city of Gothenburg. 2. The southern archipelago outside Gothenburg. 3. The island Styrösö with the site Stora Rös. Drawing: A. Synnestvedt 2005.

are located there. The cultural heritage site used in my case study is called *Stora Rös* (Big Cairn). It is a site with a Bronze Age cairn, which was excavated in 1923 by the teacher and archaeologist Johan Alin. The cairn was much destroyed when a lot of the stones were removed and used in a military protection wall during the First World War. Alin found a stone coffin in the cairn, but no other finds. He removed a shed that had been placed in the middle of the cairn by the military, and he replaced the stones from the protection wall (Alin 1916–23). The military authorities did not leave the site, however; instead they built bunkers in the mountain just beside the cairn in the beginning of the Second World War. These bunkers served a measuring and radar station reporting to a battery situated on a small island down below the site. The military authorities dominated *Stora Rös* until 1996 when the southern archipelago ceased to be a protected area accessible only to Swedish citizens. The bunkers at *Stora Rös* were finally dismantled in summer 2004 by the authorities (Fagerwall 2005) (fig. 3, fig. 8). At the site there is also a well-known seamark, visible as a guiding point for the surrounding boat traffic. In addition, there is a huge landmark within the site that dates back to the 19th century, even though the present one was put up about 15 years ago (Corneliusson 2005). Some benches and a table were put up beside the landmark a few years ago. So, this is not only a site with ancient remains; there are also more recent ones as well as structures in use today such as the seamark and landmark

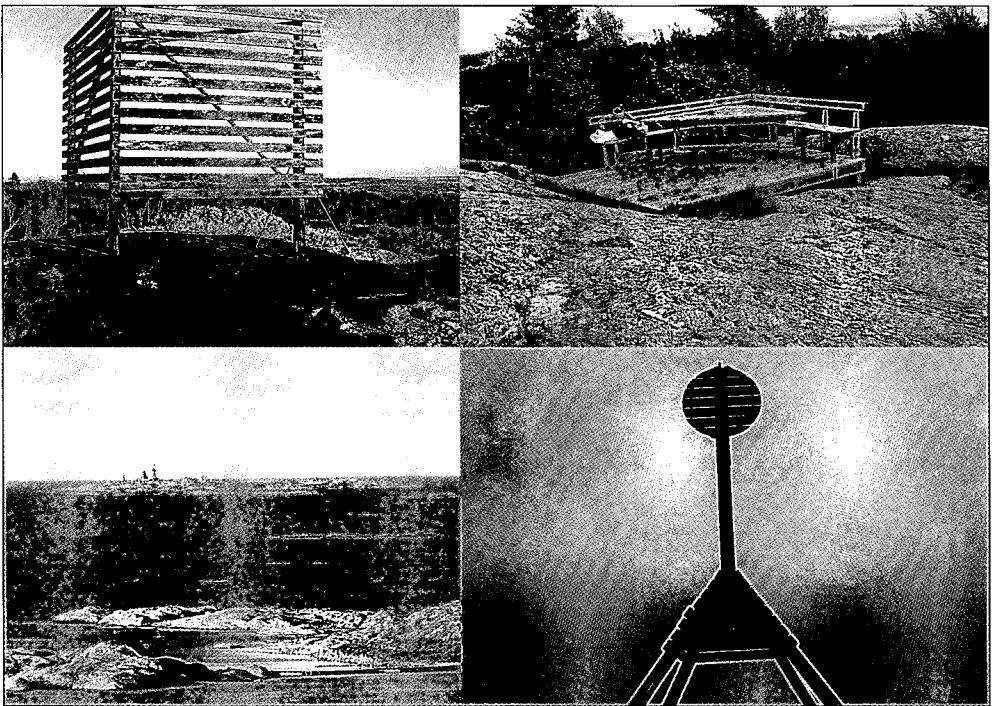


Fig. 3. The site *Stora Rös* with the cairn and the seamark on the military remains – benches and table – a beautiful view to *Vinga* – a huge landmark. Photo: M. Häggström, A. Synnestvedt 2005.

and the table with benches. Further, it can be noted that the site is found on the highest point of the whole southern archipelago, about 60 m above sea level (Fig. 3). Stora Rös is, however, hardly a big, well-known tourist attraction; instead it is mainly familiar to the local community, even though it is mentioned in some brochures about the islands.

There are two elementary schools on Storsjö: one for the lower grades and one that serves the upper grades of the entire archipelago. Both schools are situated rather close to the site, particularly the school of the upper grades. The case study was planned as a project, and it was carried out in cooperation with a student (Margaretha Häggström) in the art-teaching program at Göteborg University (HDK) and thereby had an interdisciplinary approach. Our aim with the project was to investigate the history of the place Stora Rös and how people on the island use the site today, and finally to show the results of the research staging and interpreting of the space.

In the project we met with different people on the island living there today, and we also searched in archives and talked to the military authorities about their involvement at the site. In the interviews and conversations we asked people what they thought, and how they use and had used the site Stora Rös.

We had hoped and planned for cooperation with the upper-grade elementary school, and for a couple months we tried to set up work with the teachers and the pupils within different subjects, but we did not manage to connect with the teachers as they showed no interest in our project. Therefore, our plans to cooperate with the upper grades had to be changed, and what remained was that we managed to meet with the children in the 8th grade for one lecture (40 min). The students in the upper-grade classes do not have anything in their schedule related to prehistory;

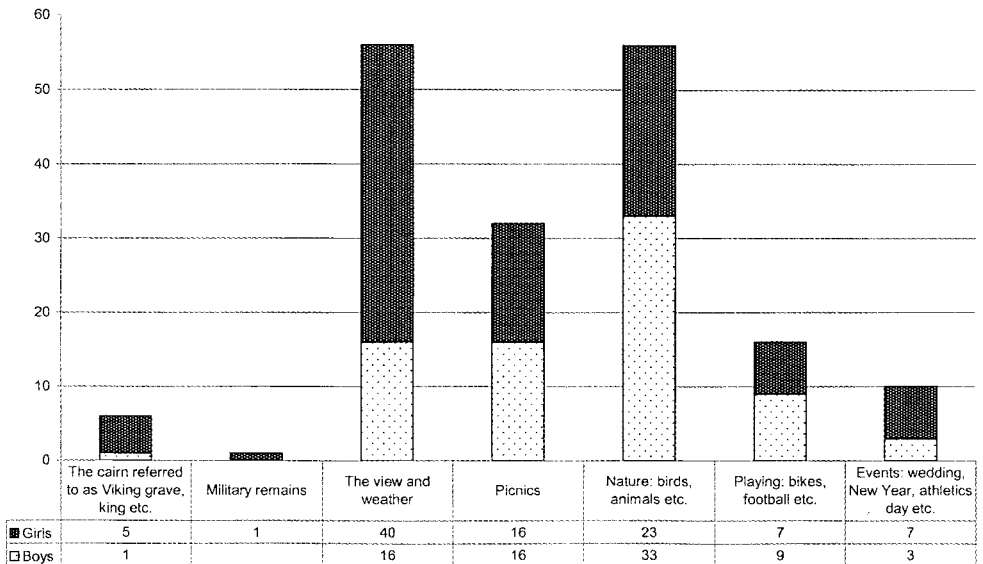


Fig. 4. Words said by youngsters from the 8th grade about Stora Rös.

instead the emphasis is on the Second World War and later when it comes to history. Most of the teachers we met in this school were not especially familiar with the site and the remains. Neither did they have any ideas on how to make use of the site in their educational program other than on the annual athletics day when it is used as a press-up station for the children. Due to other activities at the school, on the occasion we had our lecture the students were divided into boys and girls, and we met with 26 boys and 33 girls. During the lecture we asked the pupils what they knew of the site and why and whether they visit the place. We asked them to write down three different aspects of what they associated with Stora Rös together with a short explanation of why they had chosen those aspects. To help the pupils remember and get inspiration, we had brought pictures and objects associated with the site to the classroom. For instance there were pictures of sunsets, the military remains, and items like biscuits and fruit, sunglasses, as well as clothing for cold and rainy weather. It turned out that the site was mostly



Fig. 5. Different ways of using the site Stora Rös- athletics day – picnic with a great view- weddings- youngsters with their motorbikes. Photo: A. Synnestvedt 2005, J. Wallner 2004.

referred to as a picnic place, and a place for looking at sunsets and beautiful views. The students also described the site as a place to gather with their motorbikes, play guitar, and participate in the previously mentioned athletics day. There were also students who mentioned weddings being performed there (Fig. 4 and Fig. 5). As the students had been divided into boys and girls, we used this situation to see whether there were differences from a gender perspective in the use of the site. We discovered that the girls paid more attention to the view and the sunset while the boys found interest in what was moving on the ground such as different kinds of animals and riding motorbikes. (Fig. 4)

Our second contact with the schools on the island was in the lower grade of Kalvhagen School, which is situated farther away from the site than the upper-grade school but still easily accessible at walking distance. The students in the 3rd grade have part of their schedule devoted to prehistory, and thanks to a very interested teacher they had visited the site and the teacher had told them about the Bronze Age cairn. It was much easier to establish contact and a relationship with this school, largely because of the enthusiastic teacher but also because the subject of prehistory is part of the schedule in the 3rd grade. We met with this class on four different occasions and we had both indoor as well as outdoor education and exercises. On the first occasion we did a similar exercise as in the 8th grade except that the children also made maps on how to get to the site when arriving by boat (Fig. 6). Fourteen pupils participated in this lecture and later the maps were used in the staging of the site. The second time we met, we were at the site and talked about the cairn and the other remains. We also made some paintings where the pupils chose their own motifs to paint in a common, large painting (Fig. 6). The paintings were later displayed in an exhibition at the local library. The third



Fig. 6. Pedagogical project in the 3rd grade – writing maps - making paintings at the site Stora Rös, - hand prints in concrete placed the greenery at the site. Photo: A. Synnestvedt 2005.

time we met with the children they made prints of their hands in concrete to be used in the staging of the site, and on the fourth occasion they brought these objects to the site to put them in the landscape (Fig. 6). It became clear during this investigation that the smaller children had knowledge of the site concerning the fact that a grave was situated there; most of them believed it was a Viking grave, however, even though the teacher tried to emphasise it was Bronze Age. Other words used about the place were: picnic, playing, nice view, marriage, and that it was a military mountain (Fig. 7).

The smaller children's relation to the site was based mainly on activities performed in school. The older pupils had, on the other hand, very few activities in school related to the site (except for the athletics day). In their case the site was used mainly for after-school activities. The two schools thereby showed a different kind of use and interest in the place. When it came to discussions of how to integrate archaeology into school education, it became obvious that the teachers in the upper-grade school were uneasy and uncertain about treating a subject like archaeology and even more so when it was about incorporating this discipline into other subjects. Also, since prehistory is not part of the schedule, the teachers could not see the purpose of archaeology even though they could have used the remains from the Second World War and later in their discussions about history and social life. I would say that there is a great deal of work to be done on the issue of how to use archaeology in school if we, as antiquarians, want to give cultural heritage sites as well as archaeology as a subject different significance in the schedule and a renewed life.

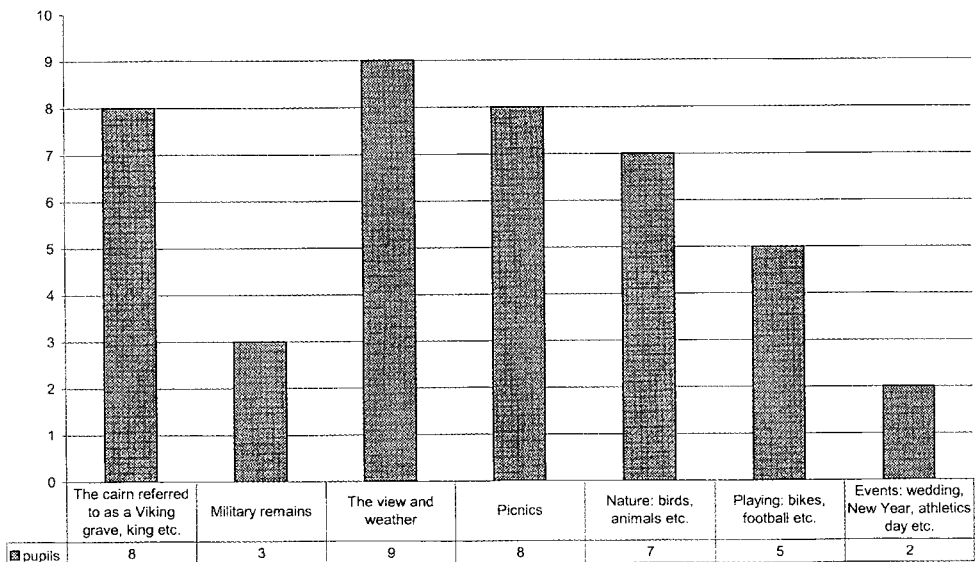


Fig. 7. Words said by the 3rd grade about the site Stora Rös.

Recent discussions within the cultural heritage management (see *Agenda Kulturarv* 2004) focus on the importance of offering dialogues to the heritage users, but what is essential to remember is that many users are unfamiliar with having a dialogue with the cultural heritage management. In our study at Styrösö we experienced this several times during the project, as it was not an easy task to come in contact with different people on the island. And as for the time factor: especially in a project like this, one needs a lot of time to create solid ground if the aim is to involve the local community. I therefore think it is important to have a discussion of what the word “dialogue” really means, so that it doesn’t become a tiresome, meaningless and worn-out expression. At any rate, we managed to conduct some interviews and conversations with a different range of people. But since they were not a homogeneous group like the school children, we did not do an exercise with them like we did in the school, which is why there is no diagram for the thoughts and whereabouts of these people.

In the interviews and conversations with the individuals, who also represented different age groups, we discovered a somewhat diverse engagement in both the ancient remains and activities of today. Most of the people we met were fond of the place because of the view and because it was a nice place for picnics. Outside of the local history association, people had very little knowledge and thoughts about the remains at the site, whether about the cairn or the military remains. Perhaps the most remarkable use of the site was when a couple celebrated their wedding there on a July day in 2004 (fig 5). Our case study revealed great differences in the use of and thoughts about the site in the upper and lower grades of the schools on the island, and there were also differences among the rest of the local population. These facts may inspire us to reconsider our interpretations about the prehistoric use of landscape and sites. If different people today use the places in ways that are unfamiliar and unexpected to those who interpret the places, couldn’t this have been the case in the past as well?

Finally, I would like to mention another recent case study of who visits cultural heritage sites. It took place at the site Blomsholm in the province of Bohuslän in Sweden in 2004 (Andersson *et al.* 2005: manus; Gustafsson *et al.* 2004: 18-23). In this case study the results were, as the authors say, both expected and unexpected. The public who came for a visit turned out to be mostly north European tourists, and they behaved in a similar way during their stay at the site; perhaps it was because they had a pre-understanding that corresponded to the presentation of the site. The visitors stayed for 10-20 minutes and that is about how long it takes to walk around the site (Andersson *et al.* 2005: manus). Also, this site is a rather well-known tourist attraction and is often mentioned in brochures and in signs by the main road. This study differs a lot from my own case study at Styrösö, since mine was done in a local community with the aim of involving the community in the study, while the study at Blomsholm had a different aspiration since the site is a well-known tourist attraction. Therefore, the study at Blomsholm did not involve the local community surrounding the site; instead the investigation was

focused on who visited the site during 6 days in the summer of 2004 (ibid: 2005: manus). Both of these case studies with their different approaches are, however, important contributions to current discussions and research on who uses and visits cultural heritage sites.

OUTDOOR EDUCATION

To use and visit the outdoor environment involves some kind of pedagogical means, either putting up a sign, for example, or moving the classroom outdoors. Actually there are no limits to the kinds of subjects that can be thought of for an outdoor classroom. Also, it has to be considered that it is a healthier environment than the ordinary classroom both mentally and physically, since the students are able to be physical active (Engström *et al.* 2005a).

John Dewey was one of the pioneers in developing pedagogy within the area of experience and education, and he is famous for initiating the expression, *learning by doing*. Dewey asked already in his book, *Experience and Education* (1946) how the young could become acquainted with the past in such a way that the acquaintance is a potent agent in appreciation of the living present. This question is still an essential one in current debates and discussions. Also, the issue is much related to pedagogical discussions about “silent and active knowledge”, which is also important in the field of archaeology (see Molander 1996; Hjørungdal 2005).

What then is outdoor education? This issue may need some clarifying as it is a term that encompasses any educational activity in the open air, whether in an urban or rural setting, and whether in a cultivated or wild environment. Traditionally the term “outdoor education” has been applied solely to activities outdoors that involve some degree of physical challenge and risk. This, however, has changed, and outdoor education is now often regarded as an approach or a methodology by which challenging activities and the natural environment provide an arena for the personal, social and educational development of young people (Gair 1997: 1-2). Instead of being a part of people’s daily life, landscape and nature have become more of a coulisse in the modern way of life. The outdoor and open-air classroom movement has its origin in the early 19th century in the United States. The movement practically vanished in the 1930s. Neither in the United States nor in Sweden has outdoor environmental education been accepted within the formal education system, while informal education practices have developed and used the environment with the aim of creating and developing skills, knowledge and values in a wide range of areas. The formal education system is dominated by a knowledge based on references, instead of an experience-oriented “knowledge in landscape” education. Different pedagogical projects outside the formal education system are often found within, for example, museums or in different independent associations concerned with activities that address children and youngsters.

I would like to mention a few examples of such activities that may offer a different non-formal type of education. Around Sweden, different projects on

archaeology and pedagogy are being pursued. For example in the book, *Att känna sin stad – barn och ungdomar upptäcker sin närmiljö* there are 20 projects presented from all over Sweden on how children and youngsters come to know their local environments. Of these 20 projects, there is only one that has any connection to archaeological remains and places: namely, Rone on Gotland, where the school has a profile called *kulnatur* – which means that it is concerned with the local culture and nature. Rone is surrounded by farms and a farming landscape filled with ancient remains, which of course are an inspiration to projects of this kind (Lundström *et al.* 2001: 49). On the other hand projects related to cultural heritage sites are rarely found in a suburban area. However, in the city of Malmö there is a project under way (*Arkeologi för alla*) that is related to excavations in the city 2004–2006 (Högberg 2004; Persson 2004). The project aims to develop and carry out activities with an emphasis on how to make use of the history and also to discuss integration, ethnicity, sustainable development and people's interaction. This is all very well, but the project is mainly related to the excavations undertaken and not to already existing cultural heritage sites, which I think are often forgotten places. All the above-listed issues in the *Arkeologi för alla* project could just as well be transferred to existing ancient sites that are often in need of revitalisation. Some interesting and pedagogical projects to be mentioned in this connection are those conducted by the Stockholm County Museum, which address both the elementary as well as the high school. One is called “Prehistory around the corner”, and it has an emphasis on archaeology and cultural heritage. For one day the pupils get to work in an active way with nearby archaeological remains. There is also a project called “Place and identity” that is directed to the high-school level and that extends for about 10 weeks. In this project the students get to choose a place to photograph, and then they deal with three perspectives of their selected place: now, then and the future. Benefits of the project are that both students and the museums get new insights into places and identity and how to work further with these issues in the city

There are, of course, other projects of similar nature going on in many different parts of Sweden within museums and local associations which I have not mentioned in this paper but which in some ways practise the concepts of outdoor education. Also, to be noted in this context is that none of the projects I know of has mentioned the perspective of health in its description or advertisement of its activities, even though it is an important aspect and is frequently used by other sectors as an effective method to get their message across. The perspective of health pedagogy is perhaps one of the most effective methodological tools in the effort to expand the field of outdoor education. People in modern-day society have become less and less physically active, which has had severe effects on the growing child and youth (Szczepanski 1996; 2002).

In the city of Gothenburg there is a project under way within the Department of Parks and Nature (*Park och natur förvaltningen*) that also puts emphasis on health and outdoor education. The project *Tätortsnära natur* is divided into different

subprojects, one of which is pedagogical and aims to develop different areas in and around Gothenburg with pathways intended above all for schools. The project involves experts within the subjects of pedagogy and biology. Also, the aim of the project is to ascertain the subject of outdoor education within the management of the different schools and in the different city councils. However, one sector is not visible in this project: namely, the cultural heritage management. It is a pity since all of the selected areas with the planned pathways consist of a lot of ancient remains and cultural heritage sites. I have had conversations with the project leaders Pamela Engström & Anette Wigeborn-Bergström who found the perspectives of archaeology and outdoor education of great interest and importance in creating attractive pathways. They also found the idea of using the cultural heritage sites along the pathways as meeting places an interesting idea, since they believe their project will benefit from a complementary archaeological view (Engström *et al.* 2005b). With regard to the archaeological view, the project “Pathways to Europe’s Landscape” (2003) argues that there is a special archaeological view involved when looking at landscapes. It maintains, for example, that archaeologists more than others consider the long process of change through time in the landscapes, which more than anything else makes a landscape cultural rather than natural. Anything, no matter how recent or modern, can be treated as part of the historic landscape character, and therefore archaeologists can find stories about the past in all types of material culture. This culture can be objects, traces, or “things” left behind by the past, either buried in the ground or still part of the world we inhabit. When we search for these “traces”, the landscape itself provides the arena for the search (Clark *et al.* 2003). Current discussions in Sweden within the project *Agenda kulturarv*, as well as in the project plans for a possible Swedish research department of cultural heritage, state the importance of working with different sectors in society. In my opinion, the example of the project *Tätortsnära natur* and the absence of the cultural heritage sector show that there is a need for more research on this subject. As antiquarians we must recognise that most people are very unfamiliar with the field of archaeology if it is not connected to an excavation, and therefore more research is also needed on how to show and use cultural heritage sites in a broader sense than what is common today.

I would like to return to my own case study at Styrösö and point out that the site Stora Rös contained not only a lot of possibilities to increase the knowledge of prehistory. It also could be a perfect gathering point for issues with reference to, for example, peace and war, economic history, local history, as well as discussions of current issues important to today’s pupils. I would not say that this is an easy task; it is easier to talk about objects than about ideas, about the extraordinary and selected than about a complete environment. Emotions are more difficult to deal with than “facts” and “knowledge”. It is always tempting to follow the easiest path and talk about what is already known or accepted. However, there exists all the time an invisible history to which we must devote special attention. Items and

environments cannot speak, and items and environments removed from their contexts tell even less. In the present they receive other meanings, quite different from their original history, and therefore a micro- as well as a macro-perspective is needed in interpretation and education. However, I believe there are opportunities to discuss issues of, for example, existential nature. Many doors to unknown rooms may be opened and exciting meetings may take place if we allow ourselves to communicate with different users and with different kinds of knowledge. The past may in this way be of importance and be given an actual position in the society of today in addition to serving as an inspiration for the future (af Geijerstam 1998, p.48; Synnestvedt 2005a).

So, as noted earlier, the importance of having an interdisciplinary approach is of great interest when it comes to topics that concern cultural heritage. The heritage industry and the institutions for cultural preservation have a mandate to deal with the sum total of the multifaceted human transformation of landscape where infrastructure, industry, leisure experiments and scientific installations are all part of this transformation. Yet it has not been a mainstream tradition for the authorities to do so; rather, professionals have been more inclined to follow their designated “antiquarian discourse” and the definitions established in the fields, such as archaeology, art history, ethnology, etc., when it comes to what should be regarded as heritage and worth preserving (Sundin 2001: 89-90). If what we want is to communicate and use the potential within the field of archaeology, there is a need for many and varied ways in this communication and use, and outdoor education and the perspective of healthy cultural heritage sites are some aspects in these discussions.

THE CULTURAL HERITAGE SITE AS A MEETING PLACE FOR ARCHAEOLOGY, PEDAGOGY, HISTORY AND HEALTH

Already in the 17th century Johannes Comenius claimed that no pedagogy is superior to the one where you meet reality, not described but experienced. It can also be expressed as in the old axiom:

I hear and I forget; I see and I remember; I do and I understand.

The meeting between, for example, a teacher from the museum and school children should begin in the landscape in order to pose questions that later can be dealt with in the museum or the school and with the help of various kinds of multimedia; by doing so, there is also the advantage of the students being physically active (Blomkvist 1995: 15). Nils Blomkvist (1995) also says that the landscape includes much more than most of us actually are aware of, and if we were to put together the whole knowledge of the cultural heritage sector it would be possible to reach out to all kind of users (ibid: 15) even if the pedagogy of archaeology is not so interpretative and mainly seems to present “facts” (Karlsson *et al.* 2001: 30). Parker B. Potter, Jr. (1997) claims that the interpreter always needs to ask why and what the interpretation is about and not so much how. If we want to make a good

interpretation, we also need to ask the question, why teach at all? I believe that Potter has a point here, as well as when he says that we should teach in order to show people the many aspects of contemporary, social and economic life that are taken for granted, and that this is neither natural nor inevitable. Instead, he claims that these issues are open to question, challenge and even change. The visitors (students) ought to become more informed consumers of historical knowledge and less dependent on so-called experts. The aim should be to have visitors ask for any historical interpretation, and Potter says further that a question like, “What is this particular story about the past trying to get me to do, right here and now?” is a question he would want from a visitor (ibid. 1997: 35-44).

Teaching on sites and with the aims of outdoor education should therefore be something that the interpreters strive for in order to empower the public with greater control of its own learning, as Peter Stone (1997) advocates. This can be done if archaeologists and historians are willing to share their intellectual tools when interpreting sites. With these tools, people can participate in the creation of historical knowledge and in the definition of the historical context of both themselves and their culture, and in turn this will produce a greater sense of well-being (ibid. 1997: 23-34).

Finally, and once again, I will return to my own case study at Styrösö as this was a project of interdisciplinary character in which archaeology, history, pedagogy and art met at a cultural heritage site (Fig. 8). I did not tell the story of my interpretation and staging of the site Stora Rös since that belongs in another kind of paper with other kinds of discussions. But in this presentation I discussed the aspects of the importance of being outdoors, in the air, whether in bad or lovely weather conditions. The healthy aspects that might be offered by cultural heritage sites are an often forgotten subject in management and planning, although interest in this matter seems to be increasing. Outdoor education is also an important matter in discussions about archaeology and pedagogy. In this regard the field of archaeology might offer new insights and different perspectives suitable for this kind of pedagogical endeavour if we choose to cross some disciplinary borders. One of the key issues in meeting different disciplines lies in the question of activity; it is the activity in the performances at the site, the creativity, the interpretations, the outdoor education and outdoor recreation that matter. Freeman Tilden said in his famous book, *Interpreting Our Heritage* (1957), that “The chief aim of interpretation is not instruction, but provocation” (ibid.1957:32-39).

There is an important difference between interpretation and information. Information just gives facts, but interpretation can provoke ideas, perhaps even push people into a totally new understanding of what they have come to see. This sometimes means being controversial, but if one manages to create a discussion about a place, that should be encouraging. The quintessence of good interpretation is that it reveals new insight into what makes a place special. It gives people a new understanding (Carter 2001, p. 5; Synnestvedt 2005b: in press).

CONCLUSIONS

My intention in this paper was to initiate a discussion of and research into who visits cultural heritage sites and why. I think such research should be a basis for further discussions of what to do and how to use these sites. Outdoor education offers in this respect a lot of possibilities as it inspire the interpreters to avoid the formal education system and it encourages the healthy aspect of teaching outdoors. In order to succeed in these matters I also find it necessary to have an interdisciplinary approach and cooperation. In addition, my intention was to encourage you to think about landscapes and cultural heritage sites in a wide variety of ways and with different possibilities, since there are different kinds of people using the sites and with different reasons for doing so.

English revised by Laura Wrang.

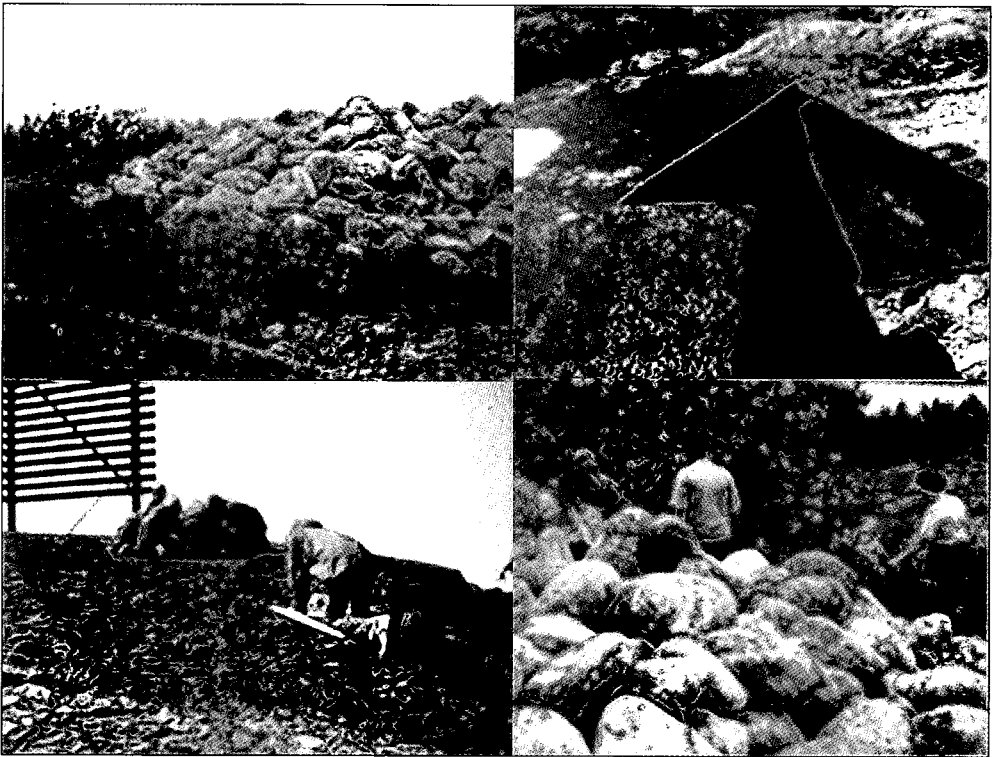


Fig. 8. Stora Rös – a place where archaeology (the cairn), history (the military remains), pedagogy (activities at the site by the school) and art (a hand in the cairn and other installations in an exhibition at the site) met during spring and summer 2005. Photo: A. Synnestvedt.

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- Hägström, M. 2005. Fig. 1, 3
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