



INTERNATIONAL
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In a previous issue we discussed bird migrations and their disregard for international boundaries. In this issue we look at another international traveller, but one with a big difference. Get the facts on page 2.



Cerro Pelon

Monarch Interpretation

Naomi Thompson
Education Supervisor
Stone Mountain Memorial Association

On a recent trip to Michoacan, Mexico with Monarchs Across Georgia, I was able to view three butterfly sanctuaries that harbor the monarch butterflies for the winter. I saw a few interpretive signs and a mural; that was more than I expected to see. MAG trips include a visit to a school in Macheros, near the Cerro Pelon colony, to distribute books for their library. On this recent visit, we learned that three teenagers were away learning to be guides to the sanctuary. I wondered, "How do you become an interpretive guide if you only have a 6th grade education or less?" Increasingly, there are organizations which are providing some training and resources for guides to help counter a limited education.

Monarch butterflies from Canada and the United States, east of the Rockies, migrate to Mexico to overwinter. They fly to the oyamel fir forests; stands of relic firs that only grow at elevations of 8,000 – 10,000 feet that are found on the peaks of the Neo-Transvolcanic Mountains. The 12 monarch butterfly colony sites are mainly located in the state of Michoacan, west of Mexico City.



Cerro Chincua



In 1986, the Mexican Government made a commitment to preserving the oyamel fir forests by creating sanctuaries where the colonies are found. Each sanctuary has a central core where logging is prohibited and a buffer zone where limited logging or other activities are allowed. Within the areas used by monarch butterflies, subsistence farming is the main occupation. Most families rely on wood, which may come from the fir forests, for fires and cooking. Some families and others coming into the area rely on logging sales for money. For these reasons illegal logging has continued to occur within the core and buffer zones.

The above information, the monarch life cycle, butterfly gardening, maps of the sanctuaries and information on sanctuary locations are easily accessible to many people via the Internet. It is not readily available to or known by the residents who might want a job as a sanctuary tour guide. Most may only attend school up to the 6th grade. They don't know how to estimate the size of the colony. They don't know how to provoke the visitor and reveal about the resource. The government doesn't provide interpretive training nor does it share its scientific knowledge with the residents.

There is such a need for interpretation of any kind. At one butterfly sanctuary on my recent trip, we had a group guide who met us at the monarch viewing area. Few of us spoke Spanish well enough to ask questions or understand answers. Mostly the guide kept motioning us on or pointing to spectacular views of the monarchs clustering on trees or the ground. Books, cards or pictures with captions in English could be the small beginning of nonpersonal interpretation for English-speaking visitors.

Many Mexican people do visit the sanctuaries and would benefit from the interpretation that trained guides could provide. At the El Rosario visitor center, located near Angangueo, we saw good efforts to provide some interpretation of the site and monarchs. At the entrance to the colony, a large paint-

ing showed the monarch life cycle. One small section showed the predators of monarchs while they are in the Mexican sanctuaries. Further up the trail, other signs informed visitors of work that had been done to replant the area with oyamel firs or when the sanctuary was set up. A small gift shop does carry a book titled *Danaidas: Las Marvillosas Mariposas Monarca (Danaidas: The Marvelous Monarch Butterfly)* published in Spanish. It is filled with information on the monarch life cycle, maps of the sanctuaries and conservation information.

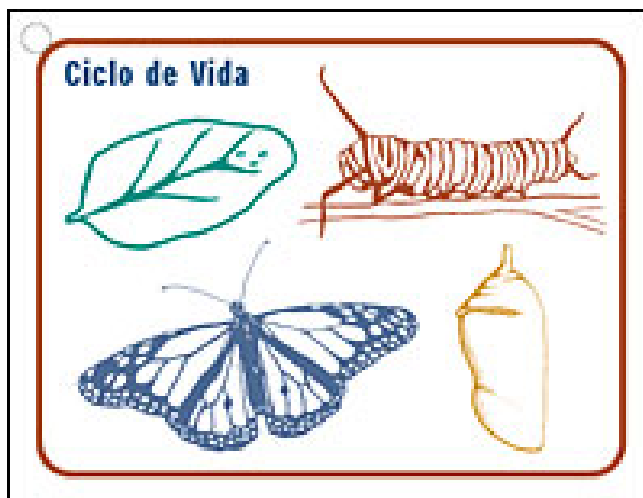
The need is critical to further educate visitors to the sanctuaries. The guides need to interpret not only the monarch butterfly's life cycle, but also why the oyamel firs offer special habitat. They need to tell the history of how logging has affected the monarchs. The Monarch Butterfly Sanctuary Foundation (MBSF) is just one organization working to provide needed training and additional jobs in the area. The Foundation has helped



fund micro-enterprise projects and specifically worked to train guides at the Sierra Chincua site. The guides received training from biologists and used the book created in both Spanish and English by MBSF called *The Monarch Butterfly: Uniting a Continent*. The San Diego Zoo also offers guide training. Uniquely, they have created guide cards written in Spanish. Over 100 guide cards were distributed this past winter.

Interpretation can be hard enough when you have all the information, training and resources you need. In this case, the guides may simply reveal the resource to you by pointing out a tree completely covered by monarchs. The help provided by other organizations can lead the guides one step closer to making the trip to a monarch sanctuary a meaningful experience.

If you are interested in taking a trip to see the butterflies, visit www.monarchsacrossga.org. If you are interested in further information on tour guide training in the area, visit <http://www.learner.org/jnorth/tm/monarch/LifeSanctuaryRegion.html>. If you are interested in seeing the tour guide cards, visit http://www.sandiegozoo.org/help_wildlife/story_monarch.html.



Editor's note:

A team from the University of Massachusetts Medical School in Worcester, led by Steven Reppert, has been conducting a genetic analysis of monarchs in an attempt to uncover their migratory signals. Summer butterflies do not migrate, but fall butterflies do. The genetic study found 40 genes showing differences between the two types of Monarchs. Of these 14 were more active in the fall variety and 26 were more active in summer Monarchs. This would infer a genetic link to migration, however more study is required.

Director's Message

The world is going through another round of tough financial times. In these times everyone has to take special measures in order to survive. Effective economizing requires a thorough examination of the current budget in order to determine which expenses provide the best value and which areas of labor to focus on in order to maximize efficiency. In other words, discover where time and money are best spent for maximum gain.

Here's where associations like the NAI can help. For a small annual fee, members have access to a wide range of services and a broad informational network. All of the members work together for the common good. Within the NAI industry information is disseminated, professional development choices are abundant and international networking is facilitated. The opportunities available are priceless.

However, any organization is only as strong as its membership. The more varied and diverse the membership, the more dynamic the organization becomes. So it is in the best interests of all members to be actively spreading the word about the NAI. Every professional colleague is a potential member. Every supplier is a potential member. Every person that you come into contact with as a result of your work is a potential member. Help your associates, help the NAI and help yourself to a more attractive future.

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Interpreting Heritage in Sweden

Official and popular views

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In Sweden, there is no overall institution or organization dedicated to both natural and cultural heritage. Natural heritage is considered an environmental issue and is separated from cultural heritage issues. It is only at the popular open air museum of Skansen and also at a local level, through neighbourhood heritage organizations, that nature and culture come together and are not treated separately.

There are no associations for interpretation that bring together all those who nowadays work with natural and cultural heritage issues, such as the National Association for Interpretation. However, as we shall see, most Swedish interpreters are active either at a national, regional or a local level. Some of them work with the interpretation of nature, while others deal with cultural heritage and there are some who, at a popular level, work equally with the interpretation of nature and culture as a whole.

Interpretation at a national level

When nature is concerned, at the uppermost level, it is The Swedish Environmental Protection Agency - Swedish EPA (Swedish: Naturvårdsverket) that is responsible for proposing and implementing environmental policies and thus also plays the principal role in the interpretation of the country's natural heritage. This agency, established in 1967, reports to the Swedish Ministry of the



Bronze and Iron Age burial site, Åbyholm, Vallentuna, Sweden

Environment and is the national agency for environmental protection, nature conservation, and outdoor recreation and, provides the general public with accurate information on environmental quality criteria, habitats and species, oil and solid waste at sea and air quality. In sum it is responsible for implementing the policy agenda from the government agencies and in turn ensuring that it is carried out at a regional level. In addition, The Swedish Society for Nature Conservation – SSNC (Swedish: Naturskyddsföreningen) founded in 1909 by a group of professors and other nature enthusiasts, among whom botanist, geologist and archaeologist Johan Rutger Sernander (1866-1944) stands out. It is dedicated to spread knowledge, map environmental threats, and propose solutions and

influence both politicians and public authorities on natural conservation issues. The SSNC is an organization governed by its 178.000 members. Within the SSNC, there is an independent youth organization called Fältbiologerna (English: The Field Biologists). It is a nationwide association dedicated to promote action and adventure, experiences and participation, opinion and curiosity without adult leaders or political affiliations. It has been in existence since 1947.

It goes without saying that the Swedish Museum of Natural History (Swedish: Naturhistoriska riksmuseet) as well as the three botanical gardens in Sweden (The Bergian Garden, The Gothenburg Botanical Garden, and The Linnaean Garden) all play a very important role in the interpretation of Swedish natural heritage.

The main institution that works with cultural heritage at the highest level is The Swedish National Heritage Board (Swedish: Riksantikvarieämbetet), a governmental agency that is responsible for all national heritage monuments and historical environments in Sweden. Founded in 1630, it is governed by the Ministry of Culture. The goals of the agency are to encourage the preservation and protection of historic environments, and to promote the respect for and knowledge of historic environments, to spread information about Swedish heritage, and to ensure that it is accessible to everyone.



Path through wetlands in the Ekholmen Nature Reserve Area, Botkyrka, Sweden

Skansen in Stockholm. The museum located on the island Djurgården, was founded in 1891 by teacher, scholar and folklorist Artur Hazelius (1833-1901) to show the way of life in the different parts of Sweden before the industrial era. The many exhibits over the 75 acre (300,000 m²) site include a full replica of an average 19th-century town, in which craftsmen in traditional dress such as tanners, shoemakers, silver-smiths, bakers and glass-blowers demonstrate their skills in period surroundings and preserved buildings from all parts of the country. There is also an open-air zoo containing a wide range of Scandinavian animals including bison, brown bear, moose, grey seal, lynx, otter, red fox, reindeer, wolf, and wolverine.

Interpretation at a regional level

The interpretation of cultural heritage is reinforced by each County Museum (Swedish: Länsmuseum). These are museums which mainly focus on describing county arts and cultural history, with an emphasis on popular culture. At this level, cultural heritage assessment is carried out by the responsible provincial government agency, The County Administrative Board (Swedish: Länsstyrelsen) in collaboration with the relevant county museum.

It is also important to mention that at a regional level, within each County Administrative Board, wildlife heritage and cultural heritage are governed by two different bureaus. Note that while cultural heritage has its own legislation which is the Cultural Heritage Law (Swedish: Kulturmiljölagen - KML), wildlife heritage is protected by the Environmental Code (Swedish: Miljöbalken (MB)). In this relationship we are able to see that wildlife heritage and cultural heritage are taken into consideration separately even in Swedish legislation. For example, while within the Environmental Code, concepts such as Natural Heritage Remain (Swedish: Naturminnen), Cultural Heritage Monument (Swedish: Kulturresevat) and Natural Heritage Monument (Swedish: Naturresevat) are considered, the concept of Cultural Heritage Remain (Swedish: Naturminnen) which deals with early historical monuments, and also churches, is considered under the Cultural Heritage Law.

Interpretation at a local level

There are a number of local city, town, and other specialized museums which also contribute to the interpretation of cultural heritage. The Zorn Farm in Mora; Carl Larsson's Farm in Sundborn, both in Dalarna and (with a natural heritage touch) Carl Linnaeus Summer Home at Hammarby, South of Uppsala are some examples. These institutions

At national level we also find The Swedish Museum of National Antiquities (Swedish: Statens historiska museum), which is responsible for Swedish cultural history and art from the Stone Age to the 16th century. Other important museums that contribute to the interpretation of Swedish cultural heritage at a national level are: The Nordic Museum (Swedish: Nordiska Museet), dedicated to the cultural history and ethnography of Sweden from the Early Modern age, which in Sweden begins in 1520 and lasts until the contemporary period, and The Maritime Museum (Swedish: Sjöhistoriska museum).

At a national and at the same time popular level I believe that Swedish nature and culture come together and are best interpreted by the open air museum of



Viking Runestone, ca 1100 AD, Hågelby Park, Botkyrka, Sweden

contribute with exhibitions conferences and events to the interpretation of Swedish cultural (and natural) heritage. Johanna Alton, a Swedish antiquarian who worked many years for Stockholm's County Administrative Board says that most municipalities lack competence in both nature and antiquarian issues. Unfortunately swindle takes place in the assessment of both. At this level wildlife heritage and cultural heritage could definitely be merged since they actually are deeply interrelated.

Beside this, it is at a very local and popular level that we find non-profit organizations often put together by neighbours who are interested in the past history and character of their own district. These organizations began as a social movement in Sweden that sought to safeguard traditions and folk culture. In Sweden, interest in popular culture increased in the late 1700's as a result of Romanticism's interest in the original folk culture. Arvid August Afzelius (1785-1871) was a leading figure during this period. During the 1800s the creation of a national identity the study of popular culture became increasingly important, and from the 1850's onwards the precursors to today's county museums were created. Sweden and many other countries simultaneously went through, a radical industrialization process. A feeling that the old rural culture was quickly fading away and had to be saved for posterity was strong at the time. The Hembygdsrörelsen (English: homestead movement) deals mainly with the interest in popular culture. As the principles of democracy grew stronger, the people from the countryside also become more interested in their own original culture. Leksands hemslöjd (English: Leksand's Crafts) was founded in 1904 and Dalarnas hembygdsförbund (Dalarna's homestead association), was the start of a movement that quickly spread throughout Sweden. Sweden's largest homestead association is Föreningen Gamla Carlsrona in Karlskrona, with 3643 members, and examples of the oldest homestead associations in Sweden are Bjursås hembygdsförening, the oldest in Dalarna, founded in 1907, Ströms hembygdsförening, oldest in Jämtland, founded in 1906, and Lyckeby gille, the oldest in Blekinge, founded in 1908. There are about 1900 local homestead associations and village communities with over 450 000 members interested in preserving and interpreting cultural and natural heritage in Sweden today.

References:

The Swedish Environmental Protection Agency – Swedish EPA (Naturvårdsverket)

<http://www.naturvardsverket.se/en/In-English>

The Swedish Society for Nature Conservation – SSNC (Naturskyddsforeningen)

<http://www.naturskyddsforeningen.se/In-english>

Fältbiologerna (The Field Biologists)

<http://www.faltbiologerna.se> (in Swedish)

The Swedish National Heritage Board (Riksantikvarieämbetet)

http://www.raa.se/cms/extern/en/about_us/our_mission/our_mission.html

Skansen Open-air Museum, Stockholm

<http://www.skansen.se>

The Swedish Local Heritage Movement (Sveriges Hembygdsförbund)

<http://www.hembygd.se> (in Swedish)



I would like to thank Duane Fast, new director for the NAI international section, for suggesting that I contribute this article to NAI's newsletter. Thanks also go to antiquarian Johanna Alton who clarified for me the relationship between the pertaining laws and organizations mentioned in this article.

Lake Fjäturen in the early spring, Sollentuna, Upplands-Väsby and Täby, Sweden