

THE TIME TRAVEL METHOD

— IN THE SERVICE OF SOCIETY AND ITS DEVELOPMENT

PAPERS FROM THE INTERNATIONAL SEMINAR IN KALMAR 28 FEBRUARY 2018

EDITORS: EBBE WESTERGREN, GUSTAV WOLLENTZ



”In the Service of Society and its Development” is quoted from the ICOM (International Council of Museums) definition of a museum, adopted in 2007.

Editors Ebbe Westergren, Gustav Wollentz

Cover photo Discussion on the reception of refugees. Time Travel event to 1945 at the Bridging Ages conference in Kalmar 2016. Photo: Stefan Siverud.

Layout Stefan Siverud

Publisher Kalmar läns museum, Sweden 2018

Printed by Lenanders Grafiska AB, Kalmar, Sweden 2018

ISBN 978–91-85926–85-5

The development of the Time Travel method has received support from the Swedish Arts Council.

This print product fulfills the requirements of the Nordic Swan Ecolabel.

THE TIME TRAVEL METHOD

– IN THE SERVICE OF SOCIETY AND ITS DEVELOPMENT
PAPERS FROM THE INTERNATIONAL SEMINAR IN KALMAR 28 FEBRUARY 2018

EDITORS: EBBE WESTERGREN, GUSTAV WOLLENTZ

AUTHORS



Ebbe Westergren

Honorary Doctor Linnaeus University, Sweden. Senior Curator Kalmar County Museum, Sweden. Honorary President Bridging Ages.



Agrita Ozola

Director Tukums Museum, Latvia. Member of Bridging Ages board.



Anders Högberg

Professor in Archaeology, Linnaeus University, Sweden and affiliated researcher, CfAR, University of Johannesburg, South Africa.



Emma Angelin-Holmén

Department of Culture, Kalmar municipality, Sweden.



Gulshera Pillay Khan

Port Shepstone Twinning Association.
Member of Bridging Ages board and Bridging Ages South Africa board.



Henrik Zipsane

Director of Jamtli, Östersund, Sweden.



Jonas Ewald

Lecturer, Peace and Development, Linnaeus University, Sweden.



Kaari Siemer

Head of Education Department, Estonian National Museum, Tartu, Estonia.



Mildred Ayere

Director eCampus and Lecturer in Educational Technology, Maseno University, Kenya. Chairperson Bridging Ages Kenya.



Niklas Ammert

Professor in History Education, Deputy Vice Chancellor Linnaeus University, Sweden.



Radikobo Ntsimane

Deputy Director KwaZulu-Natal Museum Service, South Africa.
Member of Bridging Ages South Africa board.



Scott Green

Department of Cultural Affairs, State of New Mexico, USA.
Member of Bridging Ages board.

TABLE OF CONTENTS

| | |
|--|----|
| Peter Aronsson & Örjan Molander • Foreword | 6 |
| Ebbe Westergren • The Time Travel method – The Past and the Future | 8 |
| Agrita Ozola • Communication of “Difficult” Heritage, A Case from Tukums Museum, Latvia | 16 |
| Anders Högberg • Heritage Education, the Time Travel Method and Developments in Theory | 24 |
| Emma Angelin-Holmén • Elderly Care – A Current and Future Arena for Heritage Work? | 32 |
| Gulshera Pillay Khan • In Service of Society and its Development – A South African Perspective of Time Travels .. | 38 |
| Henrik Zipsane • Life Time Competences and Time Travelling | 48 |
| Jonas Ewald • Coffee and Music – Two Positive Examples of Peace Building, Social Cohesion and Future Challenges, Reflections from Rwanda and Tanzania | 56 |
| Kaari Siemer • Time Travel 1918 in Estonia: How to Engage 8400 Students in One Day | 64 |
| Mildred Ayere • Our Diversity, Our Strength Education, Sports, Culture and Peace Building in Kenya | 70 |
| Niklas Ammert • In Search of a Living Past | 78 |
| Radikobo Ntsimane • Communicating (Difficult) Heritage Through Oral History and Time Travel Method | 84 |
| Scott Green • Time Travels in North America – Negotiating the Present by Exploring the Past | 90 |

FOREWORD

PETER ARONSSON, LINNAEUS UNIVERSITY & ÖRJAN MOLANDER, KALMAR COUNTY MUSEUM, SWEDEN

History is about the future. History can refer to a series of events in the past. To qualify as history, they are considered to have a formatting capacity to explain why we are where we are in contemporary society. Understanding this sequence of events would then give us a clue on how to act to change direction of contemporary actions to avoid some of the threats and get closer to some desired goals for societal development.

Insights on the close connections between past events, contemporary situations and fears and hopes for the future are not new. From the first Greek historians over Augustinus and Renaissance to the 19th Century an appreciation of the vital role of bringing the past into contemporary deliberation to serve the needs of individuals and communities has been acknowledged.

Scientific history and museum institutions has brought important advances with clear and trusted methods of both investigations and communication of knowledge. At the same time, they have however brought a professional distance to the past as something completely cut off from everyday life which hide the intrinsic connections between history and contemporary issues.

The Time Travel method is one innovative way to meet and redress these connections. It has expanded from a regional collaboration between museums and schools dealing with pre-history and history, via university collaboration to an international community of shared experience to address some of the most troubling experiences of recent time. It connects individual experience and responsibility with an institutional learning

to address both trauma and positive experiences and bring them in contemporary action and developments.

Celebrating 35 years of development, and 35 years of restless efforts from Ebbe Westergren and his colleagues to advance the method, an international seminar was held in Kalmar. The seminar explored how the Time Travel method and Applied Heritage meet the challenges in today's society, to contribute to community building and cohesion.

Three key topics were explored: social cohesion/integration/peace; education/work; health/environment. The focus is as always with this method to use the past, to understand the present and look ahead to make a difference in the future: "How can the Time Travel method, Applied Heritage and Bridging Ages, together with partners, make a difference in the future, be in the service of society and its development?"



Peter Aronsson

Professor in History, Vice Chancellor
Linnaeus University



Örjan Molander

Director, Kalmar County Museum

THE TIME TRAVEL METHOD – THE PAST AND THE FUTURE

EBBE WESTERGREN • KALMAR COUNTY MUSEUM/BRIDGING AGES, SWEDEN

CHALLENGES AND THE TIME TRAVEL METHOD

There are many challenges in today's society, extensive challenges like conflicts, war, illness, poverty, climate change, integration and inequality. There are also more personal ones like disharmony and meaning of life. The Global Goals for Sustainable Development, agreed by 193 world leaders, is a way towards a better world by 2030. In what way can heritage institutions contribute to reach these goals? Heritage is about life, in the past and today, including all the experiences, both good and bad. The Time Travel method is one way to address the challenges of today using the experiences of the past. The method can create safe spaces for people to reflect and find a way forward, to develop future heritage and future society. The Time Travel is like Soft Power, using relations and dialogue, in contrast to Hard Power



Climate change is a major challenge. Hundreds of dead sheep in the draught in Marsabit county, Kenya in 2017.

and Force. This article will give a short description on the Time Travel method and Bridging Ages and how it has developed, from the Kalmar region in Sweden in mid 1980s to more than 20 countries on four continents. It will indicate what has been achieved in 30 years and finally provide some thoughts for the future.

1960's AND 1970's

In order to trace the background to the Time Travel method, we have to go back to the 1960s/1970s which was a world of change in Sweden as well as in many other parts of the world. There were slogans like: Power to the people! Education to the people! Culture to the people! These ideas affected museums, heritage institutions, universities, schools and the whole society. Sweden got a new cultural policy, a new curriculum for schools and new regulations for universities. Heritage and history was studied from a bottom-up approach, including community research. Local people were increasingly getting involved in study circles. Heritage, culture and local society were being tied closer together.

LANDMARKS IN THE HISTORY OF THE TIME TRAVEL METHOD

The Time Travel method started in the mid-1980s in the Kalmar region, Sweden, as a way for Kalmar County Museum to support the schools in implementing the new curriculum. The pupils conducted their own research about a local historic site, close to the school, and for one day they travelled back to the specific time at the very site, and in a sense, became the people they had studied.

Already at the end of the 1980s, Time Travels became part of the education at many schools in



In May 1986 the very first Time Travel event was organized by Kalmar County Museum and the local school at this Stone Age site next to the river, in Trekanten, Kalmar, Sweden. The students travelled back 5000 years.

Kalmar County, at primary and secondary level. Kalmar County Museum organized trainings for teachers and led the Time Travel events at a historic site, close to each school.

In 1997 the 600 years anniversary of the Kalmar Union was celebrated with hundreds of historical events and Time Travels in the Kalmar region. Schools, museums and local communities were involved. The Time Travel team at Kalmar County Museum grew bigger and the first university courses on the Time Travel method were held in Kalmar. Time Travels became well-

known also nationally. In the year 2000 Kalmar County Museum got a National Commission for three years from the Swedish government, to spread the Time Travel method all over Sweden.

In 1999 Kalmar County Museum was invited to go abroad with the Time Travel method to Ostrobotnia, Finland and to Minnesota, USA. This was the start of international cooperation and the spread of the Time Travel method to many countries: initially to USA, Finland, the Åland Islands, Estonia, Italy, Latvia and Turkey.

In 2004 representatives from eight countries involved in Time Travels gathered for three days in Vimmerby, Kalmar county, Sweden. At the end of the symposium the participants decided to start an international network with the office at Kalmar County Museum. The network was called Bridging Ages. In 2007, at a conference in Tukums, Latvia, Bridging Ages was made into a formal organization. Since then Bridging Ages has grown. Now persons and organizations from more than 20 countries are involved and national chapters exist in several countries.

In 2006, Kalmar County Museum was invited to South Africa and started collaboration projects on the Time Travel method. The realization that heritage was very much connected to the society of today in South Africa made the Time Travel



Kalmar County Museum uses buses for transporting props and costumes to Time Travel sites.



Participants of the first Bridging Ages conference in Vimmerby 2004.

method change gradually. Contemporary issues became more and more into focus. Key questions and safe spaces for reflection were introduced (presented later in this text). There is no doubt, that there was a paradigm shift in the Time Travel method from just learning about history to learning something about today's society, through history. In an expert seminar in Pretoria, South Africa, in 2016, the Bridging Ages countries agreed on the definitions and principles, process and event of the Time Travel method.

THE TIME TRAVEL METHOD

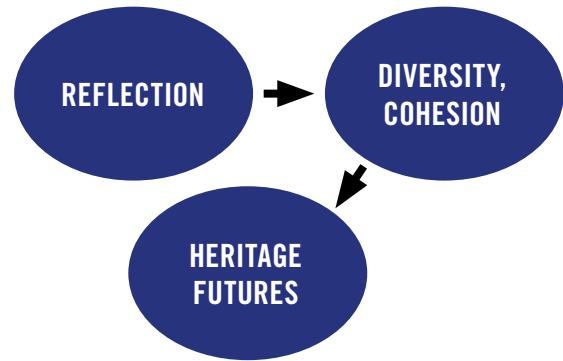
is an educational method, using local heritage in a learning process, to create reflection on contemporary issues, and provide tools for community building.

The goal is to promote learning, social cohesion and contribute to community building.

PROCESS AND EVENT

The Time Travel method consists of the Time Travel process and the Time Travel event.

The Time Travel process is when people, schools and organizations in the local community, meet and engage themselves in the development of the community and in learning, using local sites and stories. Most often this process is the preparation for a Time Travel event at a local site and includes identifying a site and a topic, involve stakeholders, conduct research, develop the story and its key questions and write the scenario for the event. The process requires capacity building, preparation in school, follow-up after the event and foreseeing a way forward, using the new knowledge and experiences. The process/preparation takes weeks and months, sometimes even up to a year.



The Time Travel event is the actual role-play at the historical site in the community, located close to a school. It is one story, one event, one site and one particular day/year.



A Time Travel group meets to prepare for an event, Clanwilliam, South Africa.

KEY QUESTIONS AND SAFE SPACES

The Time Travel gives an opportunity to reflect on an important issue of today, for example on democracy, equality, education, draught, violence or integration, whatever is decided. In principle, it may be anything we find important. In each Time Travel event the selected issue is expressed in the key questions. It is an important issue of today and also an important issue in the time of the Time Travel event. The whole event is centred on these key questions, discussed in groups, while the participants are carrying out a practical activity with their hands. These groups are meant to be safe spaces, where everyone is free to listen, argue and reflect on the issues at hand. Hopefully, it will result in ideas for solutions at the end of the event.

Here are some examples of key questions in Time Travels: Peace and justice at the prison in Kapenguria, Kenya 1953. Needs and dreams of the country, at the Freedom Tree, Entebbe, Uganda 1954. How to live together, at an archaeological site in Clanwilliam, South Africa 2000 years ago.

KALMAR COUNTY MUSEUM

Kalmar County Museum has a team at the educational department which focus on the Time Travel method, in workshops, trainings and events. The museum does more than 100 Time Travel



The small activity groups in the Time Travel event give a safe space to discuss the key questions. A vivid discussion in the Time Travel to 1860 in Kigungu village, Uganda on a court case concerning rape.

events every year and also many workshop. A crucial Swedish partner is Linnaeus University, most often from the department of Humanities and its Centre for Applied Heritage, but also in Education, Health, Caring Science, Peace and Development and Tourism.

RESULTS FROM MORE THAN 30 YEARS

What has the Time Travel method achieved in those 30 plus years in which the method has been used in Sweden and other countries? It is apparent that the Time Travel method has expanded from one region in Sweden to more than 20 countries on four continents. Every year about 20 000 students and adults take part in Time Travel programs in these countries. From the start in 1986 more than 250 000



Ceremonies are important in Time Travels. A spiritual healing ceremony on the Mamelodi massacre (1985), at the Isivivane, Freedom Park, Pretoria.

people have taken part in Time Travel events. The concept has widened within the last ten years and today it includes many programs, using heritage to reflect on contemporary issues. There are many engaged people in the Bridging Ages groups all over the world and there is excellent team work. It is obvious from the evaluations, that Time Travel programs and events make a difference for many people.

There has been a significant degree of success over the years, but also challenges. The discussion from the 1970s on the role of the museum is quite similar today. What is the core business of a museum? Is it to show the collections or maybe to engage more in society? What importance has the work in the museum building in developing exhibitions and programs, in comparison to engaging

people in the local community with issues that lie close to their hearts? It is sometimes difficult to promote the Time Travel method as an important tool for museums, in developing future heritage in local communities.

It is not easy to achieve regularity in Time Travels at schools and communities. Time Travels are still often seen as an extracurricular method, connected to quite a lot of work. Although many organizations are involved in The Time Travel method, the work is still dependent on individuals and engaged persons.

I asked a few persons involved in Bridging Ages on the achievement of the Time Travel method. Here are two answers:

“Time Travel is such an empowering method. It gives recognition to ordinary people, boosts their self-esteem and make them realize that they too can make a huge contribution to democracy in South Africa.”

Gulshera Khan, Social worker, Port Shepstone
Twinning Association, South Africa

“You have established a powerful pedagogical method that found many followers!”

Cornelius Holtorf, Professor in Archaeology,
Linnaeus University, Kalmar, Sweden

THE FUTURE OF THE TIME TRAVEL METHOD?

It is of course difficult to say anything about the future. Will the engagement continue in the same way as before? Will it even increase? In order to mobilise a group like Bridging Ages and promote the Time Travel method, I think it is important to have a **common vision**, an ideology, which supports and directs the work. This would be a vision that provides an answer to the question why: what is the benefit and for what purpose?

It is also important to explore and find the **contributions from the heritage sector to meet the challenges of today** and initiate possible solutions. And which are the partners in society that will increase the chance for a positive result?

To meet the needs of society today it is important to listen more and lecture less. The Time Travel method will always mean engagement and hard work. Three important mottos for the future are:

Cohesion/together. A cohesive society with respect for diversity is something to strive for.

Peace (of mind). War and serious conflicts are the most destructive systems in the world. How to contribute to reduce it substantially? Disharmony and mental problems affect many people. How to help?



Time Travel is a way of reflecting on contemporary issues using the past. A Time Travel to 1986 in Ikageng, Potchefstroom, focusing on grievances and actions in the township. Dancing and singing is one way to express the feelings.

Serve. This is our task, to serve people and the society with our skills and commitment.

The ICOM definition of a museums is: “a non-profit, permanent institution **in the service of society and its development**”. This is precisely what Bridging Ages and the Time Travel method aim to be: in the service of society and its development.

Our time is now!

FURTHER READING

- Holtorf, C. Gustafsson, B. and Westergren, E. eds. 2011. *The Social Benefits of Heritage*. *Museum International* 63 (1–2), no. 249/250.
- Petersson, B. & Holtorf, C. ed. 2017. *The Archaeology of Time Travel*. Oxford: Archeopress.
- Phelago, J. Westergren, E. Ylikoski, A ed. 2017. *Use the Past, Create the Future. Public Time Travel event on the Freedom Charter 1955–2015*. Pretoria.
- Sites and Stories*. The Time Travel method in Entebbe, Uganda. 2015
- Westergren, E. 2017. Use the Past, Create the Future. The Time Travel Method, a Tool for Learning, Social Cohesion and Community Building. Pp 89–111. In: *Archaeology of Time Travel*, ed: Peterson & Holtorf.
- Westergren, E. et al. 2018. *Guidelines for Time Travels with Schools*
- Westergren, E. et al 2010. *This place has meaning. Case Studies of Time Travels and Historic Environment Education, South Africa 2006–2010*.
- YouTube, A Legacy of Wisdom, a Time Travel to 1986 in Ikageng: www.youtube.com/watch?v=0kPV14QSIV0&t=52s
- Bridging Ages: www.bridgingages.com

COMMUNICATION OF “DIFFICULT” HERITAGE, A CASE FROM TUKUMS MUSEUM, LATVIA

AGRITA OZOLA • TUKUMS MUSEUM, LATVIA

INTRODUCTION

Swedish museum educator Ebbe Westergren pioneered an educational approach to time travelling which is now implemented in many countries through the organization *Bridging Ages*. Professor at the Linnaeus University Cornelius Holtorf argues that „this method uses the power of bringing the past to life in order to address ‘key questions’ in contemporary society such as gender roles, democracy and social cohesion, illustrating the large potential for improving society by bodily representing the past in the present.” (Holtorf 2017:9) He mentions three perspectives: the evolutionary one, which provides long-term history, the politics of the past, which is investigating representations and alterations of past, and Time Travel, which is directly linked to the lives and bodies of individuals in the present. According to Holtorf, all of them are

able to give meaning and significance to the past in the present: “Each can explain the other two, but to some extent they can also be combined with each other.” (Ibid)

Tukums Museum in Latvia, one of Latvia’s regional museums, represented by myself, is familiar with all the three approaches. The Time Travel method is used since 2004. Tukums Museum particularly focuses on expanding its collection, developing research, providing education and cultural programs and organising dialogues about publicly important topics. Similar to Kalmar County Museum, Tukums Museum chooses important key questions in society, looking for answers by seeking a comparable situation in the past. Unlike the Kalmar County Museum, which has developed historical environment education methods mainly outside of the museum building, Tukums Museum usually organises pro-

grammes in relationship to its collection, and most of the events are held at the museum and its territory.

A COLLECTION OF BIRCH BARK LETTERS

The mission of Tukums museum is focused on the development of the community, through providing education and entertainment for target groups. The collection of the Tukums Museum contains more than 93,000 objects, including outstanding artistic, cultural and historical objects that describe changes in the Tukums Administrative District and its cultural environment over the past 2,000 years. Some of them are related to the Soviet repression of the Baltic countries during the middle of the 20th century. One of these collections, which consists of 14 letters written on birch bark in Siberia and about 300 letters written on paper as well as drawings, photos and other objects, was used by educators of Tukums museum in order to negotiate a difficult heritage related to a painful past. Tukums museum is a leading institution in safeguarding the collection “Letters written on Birch bark in Siberia” included in the Latvian National Register of the UNESCO Memory of the World programme.¹



One of the 14 letters written on birch bark in Tukums museum's collection. Photo: Kristīne Ozola.

There are 45 birch bark letters written by 15 people persecuted by the Soviet system (1941–1965), identified and stored in nine Latvian museums: Aizkraukle History and Art Museum, Daugava Museum, Jēkabpils History Museum, Madona Local History and Art Museum, Museum of the Occupation of Latvia, Latvian National Museum of History, Museum of Literature and Music, Talsi Regional Museum and Tukums Museum. The letters were written during the period from 1943 to 1965. The authors of the letters are representatives of Latvian peasantry and intelligentsia, who, due

1 Latvian National Register of the UNESCO Memory of the World programme. Webpage: <http://www.atmina.unesco.lv/page/77>

to their public activities, civil position or expressed resistance, became *personae non gratae* to the Soviet system, arrested and sentenced to imprisonment in strict-regime forced labour camps or deported to Siberia on the 14th June 1941 or the 25th March 1949, together with their children. All letters are originals, written by hand on the material available at the place of imprisonment or deportation – birch bark. They were sent to relatives and friends in Siberia and Latvia and, some of them, even to people who emigrated abroad of the Soviet Union.

There are only four letters in Latvian museums which were produced at a VYATLAG,² one of the largest prison camps in the Soviet GULAG system situated in the Kirov Oblast. These letters were written between 1942 and 1944. This is a fragment from one of the letters written by Kārlis Kalevics (1877–1945) on January 30th, 1943:

“I receive 400 grams of bread a day and 650 grams of liquid in the morning and at night. I sleep on a bunk. Last week two commissions evaluated second group invalids.³ The chief physicians in both commissions declared me to be incapable of doing work.”

The author of the letters was a lawyer from Tukums, Latvia, who survived for four years at the VYATLAG and died on June 17, 1945, five weeks after Germany capitulated and the war in Europe ended. The letters were sent to the Kazachinsk District of the Krasnoyarsk Oblast, where the author’s wife, Dr. med. Vera Kalevica (1890–1972) and their youngest son, Teodors (1925–1955) were settled. Of several dozen letters that were written by Kalevics, only four reached the intended addressee.

Another type of these letters are written in Siberia by deported family members of imprisoned men. These men were deported on the 14th of June, 1941, and they were separated from their families and sent to VYATLAG while their families were sent to distant Soviet regions, particularly Krasnoyarsk Oblast. The Special Meeting (court-martial) of the People’s Commissariat for Internal Affairs decided to settle the families without the presence of the men, banning them from ever returning home. These people worked for collective farms, kolkhozes, or forestry operations. They lived in semi-famine and knew nothing about their rel-

2 Gulag, abbreviation of Glavnoye Upravleniye Ispravitelno-trudovyykh Lagerey (Russian) which means: “Chief Administration of Corrective Labour Camps”, the system of Soviet labour camps and accompanying detention and transit camps and prisons.

3 All disabled people were divided in three groups. People who were evaluated in the first and second group were not forced to do a hard physical work but they got less of bread and liquid than working people in a prison camps or settlements.

atives. Those who had access to chemical pencils wrote letters on birch bark when it was possible. For example, the social activist and conductor of the rural parish choir, Felikss Krauklis (1893–1941) was deported from the Tome Parish, Riga District, Latvia, and died at the VYATLAG. His daughter, Rasma (1927–2008) wrote her first letters to Latvia from Krasnoyarsk Oblast during the winter of 1945, when there were battles in the Courlandian Cauldron. Her letters constitute a valuable historical source. This is a small fragment from her letter written on the 23rd January 1945:

“We are deep, deep in the taiga, far away from people and traffic, and I wanted to send you a little bit of this enormous taiga. I have been making these kinds of postcards for more than two years, and I have found that it is wonderful paper.”

Three letters were written to her godmother, Anna Vanaga, and there was one that Rasma handed over to a neighbor, asking the letter to be delivered to her cousin, Ilga Silgaile (1924–2011), who was living in the neighboring village. The request was to provide her with the amount of potatoes that she owed her.⁴ In such a way, the letters describe the lives of those who were settled in Siberia.

Rasma returned to Latvia aboard the so-called children’s train in the autumn of 1946 which was organized in order to send orphans back to Latvia. Rasma travelled to Latvia illegally and lived with her godmother, Anna Vanaga, at the Mazskābuļi farm in Vecumnieki. She was soon arrested for escaping and sent back to Siberia and the family of her godmother was deported to the Omsk Oblast on the 25th March 1949.

An even more detailed expression of the tragedy faced by deported women and children can be found in the poems by Lilija Binava-Binaus (1906–1996), a wife of a farmer deported from Zemīte parish, Tukums District. Her daughter Hilda Irēna (1930–1942) suffered a serious illness in January 1942 and her life ended. Adding to the horrible situation, Lilija received a message of her husband’s death. Because of sorrow, cold and shortage of food she and her small boy Ilmārs (born 1935) were ill. Lilija wrote down her life story during desperate periods of insomnia. She wrote it down on the wall of a cattle shed where she lived. The poems were a message to her son Ilmārs so that he could remember from where he had come in case of Lilija’s death. This formed a form of dialogue with herself, and nearly all de-

4 Deported people did not receive salary but some products, like grain, potatoes, sometimes bread, sunflower-seed oil, etc

portees had to deal with such episodes during dark nights. Their husbands were lost, their children were dying, and they were tormented by no knowledge about how their future may look like.

These letters are a valuable and also quite rare historical source, having acquired a symbolic meaning since they reflect the mental strength and unity of not only the writers themselves, but also that of thousands of other persecuted people. Museums who are safeguarding these letters are often using them for exhibitions and educational purposes. Most of these letters (digital pictures and texts translated in several languages) are available in the Words Digital Library.⁵ Information about the collection and its values are also available in the website of the Network of the European Museum Organizations.⁶ Tukums museum has conducted research on the collection in order to publish a book, to have a travelling exhibition, a video film for schools⁷ and several educational programs, including Time Travel. I have written a book on the need and motivation

to write the letters on the birch bark in Siberia. All the texts are available in four languages: Latvian, Russian, English and French, so that each person can read the letters and interpret them on his/her own (Ozola 2018).

INTERPRETATION OF THE COLLECTION

Museum education programs are excellent tools for the interpretation of the collections. One example of the Time Travel method was a set of programmes prepared by historian Andris Strēlis at the Tukums City Museum of History, a branch of the Tukums museum (Strēlis 2014). Participants (age 14–16) examined objects at the exhibition, including birch bark letters, trying to gain an in-depth understanding of the life stories of people who owned the objects during the 1940s. Once the research was done, the participants were asked to take on the role of the people, participating in a Soviet-era election in which suffrage was only granted to people who were loyal to the regime. Politically repressed people usually lost

5 The Words Digital Library: <https://www.wdl.org/en/item/7421>

6 "4 Museum Values: Collection, Educational, Social, Economic"- NEMO, 2015.
Available: http://www.ne-mo.org/fileadmin/Dateien/public/NEMO_documents/NEMO_four_values_2015.pdf

7 Virtual exhibition: Letters to the Future generations. Tukums museum, 2011.
Available: <http://www.tukumamuzejs.lv/virtuala-ekspozicija>

their personal rights, which meant that they were not allowed to take part in (the staged) elections, and they were not allowed to study in Universities, etc. Through this Time Travel program, participants discussed the height of absurdity of the Soviet system and learned what real democracy signifies for them today by doing a first person interpretation.

Another programme, designed and delivered by myself (Ozola 2014), included the letters written on birch bark in Siberia. It was far more complicated to design a programme devoted to the theme about Soviet mass deportations because it is related to such a painful theme. The birch bark was prepared for letters in Siberia and were sent not just to Latvia, but more often to GULAG camps in the Soviet Union. People, living in Latvia, were afraid of speaking loudly about these letters and repressions.

This was not a situation in which conditions close to the historical environment could be created, so instead I emphasized a storytelling. Participants could wear Soviet-era padded coats, work with birch bark and write a short letter or message to friends. The main part of the programme, however, involved reading out loud the content of the letters, with girls reading texts written by women, and boys reading those written by men.



Peeling the bark from a birch tree's stem and shaving off the dry outer surface. Photos from a Time Travel event. Photo: Kristine Ozola.

Participants experienced a broad range of emotions while reading the letters, including a deep sense of tragedy and helplessness, as well as a confirmation of love and spiritual strength. In most cases, there was a moment of silence after each letter was read out, and only after some thought were there conversations about the letters and the destinies of their authors. Participants sought to understand why mass deportations were possible. All in all, 60,000 people from Latvia were deported to Siberia between 1941 and 1949: 15 424 persons in June 1941 (Riekstiņš 2001) and 44 271 persons in March 1949 (Riekstiņš 2007).



Writing on birch bark. Photo from a Time Travel event. Photo: Kristīne Ozola.

The aim of the educational programme is to create empathy and to encourage a deeper understanding among present-day people. The letters are a source of history that the museum uses in pursuit of this goal. Participants remain themselves and therefore they are actively forced to confront issues raised in connection to their own individual life experiences, for instance concerning democracy. They are thus able to compare the contemporary situation in Latvia with that of the one in the middle of the 20th century.

CONCLUSIONS

The Tukums Museum practises a variety of programmes in which Time Travel, oral history and storytelling are frequently used. In all cases the principle of what can be deemed to constitute an authentic experience is very important, respecting the actual object and the information that is related to it. According to Bodil Peterson, the time traveling method is a fundamentally anachronistic approach (Pettersson 2017: 281), because the participants are present-day people who enter an unreal situation, commonly set in the past. Furthermore, the museum object itself is not situated in the environment for which it may originally have been created. Indeed, the object is of a very different kind of value than what it may have

possessed initially, since it has a meaning which is communicated within the settings of a museum. In all the cases the Time Travel program relies on the present experiences of the participants and shows in an explicit way how present times are intimately intertwined with our ideas of the past.

REFERENCES

- Holtorf, C. 2017. Introduction: The Meaning of Time Travel. In: *The Archaeology of Time Travel: Experiencing the Past in the 21st Century*, edited by Petersson, B. & Holtorf, C. Oxford: Archaeopress.
- Ozola, A. 2014. Educational program: Birch Bark Letters written in Siberia. 1950s. Tukums museum.
- Ozola, A. 2018. Sibīrijā tapušas vēstules uz bērza tāss/Берестяные письма из Сибири/Letters Written in Siberia on Birch Bark/Lettres siberiennes sur ecorce de bouleau. Tukuma muzejs. Pp. 264.
- Petersson, B. 2017. Anachronism and Time Travel. In: *The Archaeology of Time Travel: Experiencing the Past in the 21st Century*, edited by Petersson, B & Holtorf, C. Oxford: Archaeopress.
- Riekstiņš, J. 2001. 1941. gada 14. jūnija deportācija Latvijā//Aizvestie. 1941. gada 14. jūnijs/Latvijas Valsts arhīvs. Compilers: Bambals A., Kalnciema A., etc. Rīga: Nordik. Pp. 14.
- Riekstiņš, J. 2007. 1949. gada 25. marta deportācija Latvijā/Aizvestie. 1949. gada 25. marts. 1st part./Latvijas Valsts arhīvs. Compilers: Āboliņa A., Kalnciema A., Kārklīš Z. etc. Rīga: Nordik. Pp. 21.
- Strēlis, A. 2014. Educational program: Soviet elections. 1947. Tukums museum.

HERITAGE EDUCATION, THE TIME TRAVEL METHOD AND DEVELOPMENTS IN THEORY

ANDERS HÖGBERG • LINNAEUS UNIVERSITY, SWEDEN AND UNIVERSITY OF JOHANNESBURG, SOUTH AFRICA

Ebbe Westergren is a distinguished museum educator and a driving force in the development of heritage education, in particular in the use of the Time Travel method. His energy and skills combined with a friendly and enthusiastic approach have put him at the forefront of making Time Travel into what it is today. Though initially conceived of as a means of inspiring participants to learn more about the past, Time Travel has now evolved into a method which focuses on ways to encourage participants to engage with contemporary problems. These can include such issues as equality, reconciliation, gender inequality, migration and anti-discrimination among others. These developments in the Time Travel method have seen a shift in its role from seeking to engage with the past as a goal in itself to an approach which employs heritage education as a means of exploring contemporary society. Over the years,

the Time Travel method has also become international and is now employed in heritage education in many parts of the world (Westergren 2017). As was apparent from the seminar in Kalmar, heritage education and the Time Travel method have a major ambition: to bring about change in society!

Such a high ambition for Time Travel imposes a need to develop new theoretical approaches. If the ambition is to bring about change, then careful consideration about how this method actually contributes to positive outcomes for society is needed. Today, Time Travel is used in a variety of contexts in which heritage is perceived differently by those involved and is imbued with a variety of contemporary implications that vary significantly with changing contexts (e.g. Ashworth et al. 2007; Peterson et al. 2015; Aykaç 2018; Niklasson & Hølleland 2018). An important element which needs to be incorporated into all its activities is, thereby, an un-



Change in society? Time Travel to 1954, to prepare for independence, at the Freedom Tree, Entebbe, Uganda. Inspiration for changes in today's society?

derstanding of the theoretical foundation on which heritage works to build futures (e.g. Högberg et al. 2018). This is a topic that Ebbe constantly refers to when we work together. Here, I will touch upon a selection of topics I see as essential contributions to the future development of the Time Travel method, given that the ambition of applying this method in heritage education is to bring about a change in society. These topics are migration, permanence and movement, complexity, collective and individual heritage and citizenship and heritage (see Högberg 2013, 2015, 2016 for additional examples).

MIGRATION, PERMANENCE AND MOVEMENT

That people move and migrate from one place to another is often the focus of heritage educational activities. The place people come from and the place they move to become fixed points, the beginning and the end, which will define both their origin as well as their future identity in the place to which they have moved. Individuals are constructed on a node combining these fixed points in a cultural heritage transcending boundaries. In this perception, permanence is in focus. The place migrated from is seen as stable and defined, the place migrated to equally so. In a similar fashion, cultural heritage is also attributed with similar values of stability, from one of origins to one that is new.

However, to describe cultural heritage with reference to places and stability in this way is by no means given. It is not self-evident that an individual's cultural heritage should be defined in terms of the place he/she comes from or the place he/she has reached. It is equally possible to focus on the journey, the act of movement. From this perspective, it is not the place one has left or that to which one has come which generate elements of meaning; instead, it is the sense of movement that derives from the journey the individual has undertaken and continues to pursue that gives

meaning. In the same way, cultural heritage is not seen as something in the past or something new, but in constant flux. The perceptions of movement and stability are not simply ones of geography, but also relate to social categories such as class and gender (Urry 2000). In such cases, the horizontality of the physical journey is altered to a verticality, raising issues of the right of articulation, representation, class struggle or power and gender (Kirshenblatt-Gimblett 1998).

Consequently, it is important to understand how migration, permanence and movement are understood in a heritage education project. Are the methods employed based on a perception of society and social processes as stable units which generate different relations or are society and social processes seen as in constant flux and a result of these relationships?

COMPLEXITY

These issues relate to the question of how complexity is approached. Heritage education activities can give more profound understandings of the concepts of movement and stability by seeing cultural heritage and social processes in terms of either the reproduction of likenesses, or as the organisation of plurality. In a perception of culture and social processes as stable entities, the defini-

tion and endorsement of what is included in a specific community is important through the reproduction of that which is similar or the same. In a perception of culture and social processes in flux, the organisation of plurality is essentially achieved through a discussion of and focus on that which transcends boundaries (Högberg 2013).

Thomas Hylland Eriksen (2010) has enumerated three ways of understanding complexity: 1) complexity constitutes a large number of relations which mutually affect each other. The number of relations can be determined and the degree of complexity can thus be defined; 2) complexity is an irreducible component of human existence. To clarify the import of this, Eriksen uses the metaphor of a cake. The ingredients in a cake are known as we have the recipe. But it is impossible to un-bake a baked cake or to distinguish the separate ingredients when the mixture has been mixed; 3) complexity is an unavoidable result of a particular point of view. Instead of defining the various individual variables in order to determine their relations, the aim is to describe complexity as such without resort to simple models of explanation, but rather to strive for new perspectives. From this standpoint it is impossible to describe complexity in its entirety as new perspectives constantly contribute to new perceptions.

The ways heritage education projects formulate and relate to complexity influence how those participating in the activities create relationships among themselves and with others. It is important to ask the question: are mutually interactive relationships highlighted, are continuous hybridisation processes emphasised, is everything seen as in constant flux?

COLLECTIVE AND INDIVIDUAL IDENTITIES

These issues are intimately connected to the link between collective and individual identities. Diversity and pluralism generate a number of diverse individual cultural heritage and identity projects. These become manifest in society through demands for recognition and acceptance (such as the right to citizenship), in distancing



Time Travel on migration and taking care of refugees, Kalmar in 1945. Discussions on identity, diversity and integration. Photo: Stefan Siverud.

oneself from and rejecting various standpoints (such as xenophobia) or the demand for special treatment (such as special preconditions for orthodox religions in their contact with established institutions in society). Complexity in the interplay between individual cultural heritage (and identity projects) and national narratives have forced many to declare that the era of the grand, cohesive narrative is over (Lyotard 1979). In turn, this has meant that many seek a revitalisation of the grand narrative to create what they consider to be the essential binding force of society. The argument is that the plurality of individual narratives fragments society, creates conflicts of interest and cannot therefore be a source of cohesion (see the discussion in Svensson 2009).

However, the existence of several individual cultural heritage and identity projects in a society does not mean that social integration is hindered or that cohesion is not achieved. It does not necessarily lead to fragmentation and conflict, provided the various individual projects are seen as complementary rather than contrary (Högberg 2013). In this respect, it is perhaps less the lack of, or alternatively the existence of, the grand narratives that should be the focus of heritage education activities. Instead, it is important to think about how individual and collective identities are

formulated and consider the values attributed to them. Are the narratives created in heritage education projects potentially complementary or divisive?

CITIZENSHIP AND HERITAGE

Citizenship guarantees a number of rights. These rights are accompanied by duties. Rights and duties of a nation-state embrace all within its borders. This is the rule. Reality is somewhat different. Rights are not distributed equally and duties are unequal. These conditions are expressed differently. In political debates it is generally accepted to equate social and economic issues of alienation, poverty and unemployment with discriminatory terms of origins and cultural heritage, or patriarchal power structures with history and religion. Sometimes they are expressed in purely racial terms. Rights and duties are linked to who the individual is and where he/she is assumed to originate from, rather than to citizenship and how these individuals respond to the demands that citizenship imposes. Cultural heritage, real or imagined, becomes a decisive marker of social difference with discrimination as a result (Ashworth et al. 2007). Those who are not allowed to participate in the self-image of the majority are marginalised, made invisible or constrained



More than 40 ethnic groups and one nation. Time Travel to 1962, on the eve of independence in Kenya, focus on diversity and cohesion.

within the character of the nation as perceived by the dominant society (Castles & Davidson 2000; Beeson & Bisley 2010).

Citizenship within the borders of the nation state is valid for many but not all. Millions of people today do not have the right to citizenship in the country in which they live. Many more do not have access to legal rights. In addition, globaliza-

tion, migration, international mobility, cultural heterogeneity, dual-citizenship, regional conflicts, inter-state commuters and the millions of people who do not live in the country they were born in, challenge the nation-state as a universally operative framework for determining citizenship (Squire 2011).

At the same time as the borders of the nation states are being eroded, more and more individuals and groups equate ethnicity with cultural heritage as a basis on which to express the uniqueness of the internal self as well as the differentiating otherness of the external others. Today this is visible in the way in which minorities link cultural heritage and ethnicity to cultural identities and recognition (Högberg 2013), in the political agendas of movements for decolonisation in which heritage is used to empower selected parts of their communities (Schmidt & Pikirayi 2016), in the arguments used by racist movements which emphasise essentialism as a Blood and Soil ideology in preference to the democratic citizenship of the nation state as a means of bringing the community together (Ashworth et al. 2007; Niklasson & Hølleland 2018) or in the cultural perspective of the EU which emphasises the cultural identity of the supranational as a basis for a sense of community (Högberg 2006). There is a risk that this

results in fragmentation, segregation and parallel societies, where groups find belonging in communities and conventions as a group, but few others outside the group may participate.

The question of how heritage education projects formulate citizenship and heritage is decisive for what will emanate from a Time Travel activity. How is it possible to avoid creating activities which apparently include people, but ultimately exclude the other and thereby be divisive of society?

CONCLUSION

The Time Travel method as part of heritage education activities is a powerful pedagogical tool. To re-connect with my remarks in the introduction – it is a method with the capacity for change. In Time Travel events, participants are encouraged to discuss and deal with contemporary issues. But our current world is self-contradictory. Thus, an important question for the future development of the method is: How can heritage education using the Time Travel method formulate activities that generate knowledge and context which are capable of uniting and unifying people for a better society? This is vital in our contemporary world with its ever-growing plurality of collective experiences and traditions.

REFERENCES

- Ashworth, G. J., Graham, Brian & Tunbridge, J. E. 2007. *Pluralising Pasts. Heritage, Identity and Place in Multicultural Societies*. Pluto Press: London.
- Aykaç, P. 2018. Musealisation as a strategy for the reconstruction of an idealized Ottoman past: Istanbul's Sultanahmet district as a museum-quarter. *International Journal of Heritage Studies*. <https://doi.org/10.1080/13527258.2018.1475407>
- Beeson, M. & Bisley, N. 2010. (eds.). *Issues in 21st Century World Politics*. Palgrave Macmillan. New York.
- Castles, S. & Davidson, A. 2000. *Citizenship and Migration. Globalization and the Politics of Belonging*. New York: Routledge.
- Eriksen, T. H. 2010. *Samfunn*. CULCOM. Oslo: Universitetsforlaget.
- Högberg, A. 2006. The EU: In Need of a Supranational View of Cultural Heritage. In: *Landscape Ideologies*, edited by Meier, T. Budapest: Archaeolingua Alapítvány. Pp. 199–208.
- Högberg, A. 2013. *Mångfaldsfrågor i kulturmiljövården. Tankar, kunskaper och processer 2002–2012*. Lund: Nordic Academic Press.

- Högberg, A. 2015. The Heritage Sector in a Multicultural Society: A Discussion from a Swedish Perspective. In (eds) Peter F. Biehl, Douglas C. Comer, Christopher Prescott. *Identity and Heritage: Contemporary Challenges in a Globalized World*. New York, Springer. Pp. 47–53.
- Högberg, A. 2016. To renegotiate heritage and citizenship beyond essentialism. *Archaeological Dialogues*. 23(1):39–48.
- Högberg, A., Holtorf, C., May, S. & Wollentz, G. 2018. No future in archaeological heritage management? *World Archaeology* 49(5): 639–647.
- Kirshenblatt-Gimblett, B. 1998. *Destination Culture. Tourism, Museums, and Heritage*. Los Angeles: University of California Press.
- Liotard, J.-F. 1979. *La condition postmoderne: rapport sur le savoir*. Paris: Éd. De minuit.
- Niklasson, E. & Hølleland, H. 2018. The Scandinavian far-right and the new politicization of heritage. *Journal of Social Archaeology*. Vol 18(2):121–148.
- Peterson, D. R., Gavua, K. & Rassool, C. (eds.) 2015. *The Politics of Heritage in Africa. Economies, Histories, and Infrastructures*. International Africa Institute, London and Cambridge University Press: New York.
- Schmidt, P. R. & Pikirayi, I. (eds.) 2016. *Community Archaeology and Heritage in Africa. Decolonizing Practice*. Routledge: London & New York.
- Svensson, B. 2009. En ny kulturell grammatik? Om behovet av stora berättelser. In eds. Artelius, T & Källén, A. *Arkeologisk framtid: Arkeologmötet 2008*. Lund: Svenska Arkeologiska Samfundet. Pp. 21–35.
- Squire, V. (ed). 2011. *The Contested Politics of Mobility. Borderzones and irregularity*. Routledge. London.
- Urry, J. 2000. *Sociology Beyond Societies. Mobilities for Twenty First Century*. London: Routledge.
- Westergren, E. 2017. Use the Past, Create the Future. The Time Travel Method, a Tool for Learning, Social Cohesion and Community Building. In eds. Petersson, B. & Holtorf, C. *The Archaeology of Time Travel. Experiencing the Past in the 21st Century*. Archaeopress Archaeology: Oxford. Pp. 89–111.

ELDERLY CARE – A CURRENT AND FUTURE ARENA FOR HERITAGE WORK?

EMMA ANGELIN-HOLMÉN • KALMAR MUNICIPALITY, SWEDEN

Kalmar County Museum has been working with Time Travels for more than 30 years and a focus on contemporary issues for almost 15 years. The methods were first developed with children and schools but Time Travels have been useful to implement in various parts of society and its development, for example in facilitating integration processes (Hunner and Westergren 2011).

In 2008–09, culture was identified at national level as an important issue in order for older people to continue living a meaningful life. Kalmar County Museum was immediately interested and was one of the museums that were granted National projects that enabled the museum to start developing a special program for elderly as well as for disabled people.

Kalmar County Museum has therefore been working with elderly care since 2009. It started with the national project “Do you remember?”

where the museum tested and further developed different methods as Time Travel events, memory suitcases, dress parades, old fashioned choirs and guided tours (Angelin-Holmén and Nömgård 2011). The methods were developed further by working with elderly care in South Africa in the project “More living – Active Age” from 2012. This project involved several Time Travels, many based on life stories (Angelin Holmén, Lindström and Westergren 2015) as well as staff exchange between staff and directors from Kalmar County Museum, the elderly care organization in Kalmar and Mörbylånga municipalities and the Social welfare department in the Western Cape region, South Africa. The project provided new experiences and perspectives for all participants.

During discussions on one of the trips to Western Cape the directors from an elderly home in Sweden came up with the idea to transform one

of their elderly homes, “Rönningegården”, into an elderly home with a “Heritage profile”.

Rönningegården was at that time the institution with the worst reputation in its municipality. It was situated in an outdated building and parts of the staff, based on visits and meetings with the director, seemed to be uninspired in their work. Therefore, older people in the community hesitated to move there even if they needed the care services.

The directors of Rönningegården identified the following issues that they wanted to change and develop in collaboration with Kalmar County Museum:

- Develop and increase the quality of the social content for the elderly
- Decrease and prevent loneliness and create meaningful living conditions for the elderly
- Acknowledge the elderly as individuals and not as a group of patients
- Create a more interesting and meaningful job situation for the staff
- Implement evidence-based methods

It proved to be a real challenge for the museum to test how heritage in general and the Time Travel method in particular could function in relation to these goals and purposes. Within the museum,



Time Travel to 1962 in Nduli, Ceres, South Africa on forced removal. Ma Rose and her two sisters' life story.

we realized that the key task was to somehow alter the way the staff, mostly assisting nurses, perceive themselves and their work. We wanted to explore the possibility of challenging the traditional limits and roles of the discipline, through the use of Time Traveling methodology. With the use of such an approach, we could perhaps also change the way the nurses perceive the elderly as a group of patients, adding tools from the methodology that enabled them to gain impressions and experiences that they had not received within their more formal and traditional training.

With those aims in mind, the museum created a tailor made educational program that all

the assisting nurses took in smaller groups. The education consisted of several parts, including an introduction about culture and heritage, a short history lesson, accounts on civil courage and the role of unwritten rules in society and finally, as the main part – a Time Travel to the 1960's.

TIME TRAVEL

The Time Travel went to 1967 and it included the scenario of a meeting for women in the local church committee. The discussions concerned whether it was a good idea to start a nursing home (later Rönningegården), what art to choose for the assembly hall, what kind of cookies they should bake and who should bake them, the upbringing of children and other topics along similar lines.

Prior to the start of the Time Travelling, the staff was given a short history lesson about the sixties and the mentality as well as an introduction to the Time Travel method and how to participate. Some of them got a role card telling them how to act and what to say. They were all given an invitation to the meeting and had five minutes to put on a hat or a dress suitable for the occasion.

The meeting in the church committee was led by a very dominant and mean chairwoman with old fashioned ideas and opinions. She pointed out



Staff at the elderly home Rönningegården in the Time Travel event to 1967. The focus was on “change”.

girls during the meeting that in her opinion was unfit for household maintenance tasks as baking, sewing or taking care of the home or children. She had favorites that were chosen for every important task. She decided everything. There were attempts during the Time Travel to express alternative opinions, especially by those who had role cards telling them to do so. Most attempts were rejected. For example, the church committee had the privilege to choose what kind of art to put on the walls in the assembly hall. Different suggestions and opinions came up but almost everyone felt forced to vote in favor of the chairwoman's suggestion in the end. It was very interesting to see how most of the staff followed the chairwoman despite the fact that they were against her by heart.

After the Time Travel and a short break, the education continued, and it was suddenly as if we were working with a totally different group of people. Before the Time Travel most of the staff members were shy and hesitated to discuss with us. Furthermore, they were skeptical as to why museum people were there in the first place. We tried to avoid that skepticism by simply acknowledging the fact and joke about it telling them that since they work with elderly people they need historians/archaeologists. Then we tried to explain that we work with human values and use history as a method. However, after the Time Travel they were instead cheerful, open and we had interesting discussions on the topic of why people may choose to follow a dominant leader, which unwritten rules you have a possibility to change as an individual in society and, in addition to that, what kind of delimiting discourses that may reside within the very walls of an elderly home, including highly traditional opinions of how a certain kind of work is supposed to be carried out.

New ideas about how to run a nursing home came up. What could be changed if the staff would use their own cultural heritage and their own interests and capabilities in their work? How could they see the elderly as individuals with a personal history in need of personal and social

care instead of a homogenous group of patients in need of mostly physical care such as medicines, cleaning, hygiene etc.? Indeed, many ideas came up during the following dynamic workshops. The discussions of how to value the staffs' accessible hours and needs amongst the elderly is of course nothing that the museum introduced; it has always been an important and difficult task. The museum simply created a safe space and a method through the Time Travels for the discussions.

We are happy and proud to note that since our Time Travelling program, Rönningegården has developed from a traditional institution with a bad reputation towards an open and more social working environment. The staff is now more engaged in their work, which can be noted in how they included the elderly in helping out in preparing the meals. Through an increased dedication of the staff members, a pub has opened in the elderly home, and various sport events have been organized. Furthermore, the bathroom was transformed into a spa, Thai food is occasionally added to the menu, study circles are organized, old furniture have been collected in order to create new rooms and making exhibitions. Both staff and directors agree that those little changes, to make the formal bath into a spa or the rehab area into a gym, have been very meaningful in every-



Simple activities can make a difference in everyday life at elderly care centres. Photo: Stefan Siverud.

day life for the elderly (Gustafsson 2016). Finally, the staff are now carrying out their own Time Travels with the elderly in their own ways. At one Time Travel they organized a dance in the park and cruising with American cars from the 60's. Of course, there are also other factors than Time Travelling contributing to these positive changes of attitudes. However, the museum is happy to have played a part in this development through adding perspectives and experiences that employees in Swedish elderly care otherwise rarely have access to.

Today Rönningegården has changed from being the lowest ranked nursing home in Mörbylånga municipality to being one of the best. They have several visiting groups that wish to learn from their experience. Contrary to how it was previously, elderly people in the municipality now request to move there and therefore, they are even having a waiting list. Just as important, the staff members work on a daily basis with heritage and they are now more satisfied with their jobs (Gustavsson 2016).

CONCLUDING THOUGHTS

Which factors contributed to making this project a success? There are many reasons for this, such as engaged and open-minded directors and staff (even though not all of them were open-minded from the beginning). In this case, we can also argue that heritage and the Time Travel method helped to empower the staff and realize that they are important not only as staff but as individuals with their own cultural heritage, that they can use in their work. Knowledge about for example cooking thai food can be an asset in elderly care. Knowledge about history and the elderly's stories and life-trajectories change how the staff treated the elderly: "An important result is that the staff is more observant of the elderly's personal histo-

ry and needs” (Gustafsson 2016, author’s translation). The recognition of the creative resources among the staff and how capable they were in providing increased emotional wellbeing for the elderly certainly empowered them as they realized what a significant impact they could have in the improved social conditions for the elderly as well as creating more satisfying working conditions for themselves. Welfare research continuously state that the low social well-being and quality of life among both staff and residents in Swedish care institutions for elderly is a significant, and costly, welfare problem. Therefore, it is highly relevant to identify and implement evidence-based methods that hold a capacity to counteract this development.

To work with heritage and the Time Travel method introduced innovative and concrete tools to develop the social content and a salutogenic perspective for the staff. The education on heritage created a safe space for important and sometimes difficult discussions. Education is always empowering and the willingness, dedication and engagement of the staff in this project, where they themselves were a central actor in the development, is the best result and proof of a useful method!

For the museum the most significant outcome was the confirmation that acknowledging and

implementing the importance of heritage was a decisive factor for increasing quality of life for both elderly and their care assistants. Therefore, the museum now has a new arena to work on.

REFERENCES

- Angelin Holmén, E. & Nömgård, M. 2011. *Kommer du ihåg? Rapport från ett äldreprojekt i samarbete mellan fem läns museer*. Kalmar läns museum.
- Angelin Holmén, E. together with Lindström, T. & Westergren, E. 2015. Livsberättelser och platser gör historien levande. In: *Livsberättelser, Kultur och Hälsa*, ed. Eklöf, M. & Petersson, M. LNU.
- Gustavsson, K. 2016. Kulturarv i personcentrerat arbete med äldre. En utvärdering av profilboendet Rönningegården. LNU.
- Hunner, J. & Westergren, E. 2011. Engaging the Present through the past. In: *Museum International* Vol: 63/1–2. pp. 119–129.

IN SERVICE OF SOCIETY AND ITS DEVELOPMENT – A SOUTH AFRICAN PERSPECTIVE OF TIME TRAVELS

GULSHERA PILLAY KHAN • PORT SHEPSTONE TWINNING ASSOCIATION, SOUTH AFRICA

BACKGROUND

Over three decades ago, a powerful method was developed in Sweden: Time Travel and Historic Environment Education. The Swedish society has a sophisticated information documentation system and comprehensive archives. The country has a highly resourced education and welfare system based on social democratic principles (right to health care, family services, old-age pensions and other social benefits regardless of income). It has a smaller population than South Africa and a strong infrastructure.

In contrast, South Africa is one of the world's youngest democracies. In 1994, our first post-apartheid President, Nelson Rolihlahla Mandela, was elected. The primary task at hand was to reconcile and rebuild. The challenges of poverty, unemployment and inequality remain formidable. In his own words:

“As long as many of our people still live in utter poverty, as long as children still live under plastic covers, as long as many of our people are still without jobs, no South African should rest and wallow in the joy of freedom.”

In 1995, the Truth and Reconciliation Commission (TRC) was established to deal with the human rights violations primarily by the apartheid state. According to South African History Online:

“The aim of the TRC was to combat impunity and recreate a culture of accountability, and most importantly to uncover truth about gross human rights violations and assist families of the victims in getting closure. In short, the TRC was a prudent step for reconciling the South African community.”
(www.sahistory.org.za/article/truth-and-reconciliation-commission-trc-1995)

However, this attempt merely scratched the surface of a deep wound. There was need for deeper intervention reaching all corners of South African society.

INTRODUCTION OF TIME TRAVEL TO SOUTH AFRICA

Against this background, Kalmar County Museum, in Sweden, led by Ebbe Westergren, introduced the Time Travel method to the Western Cape in 2006. In 2008, the principles underpinning the Time Travel implementation process were adopted at a national conference. Since then, 10 years later, the following principles have endured and remain relevant:

- A focus on local sites and stories.
- The importance to maximize partners in the process and in the event.
- A focus on key questions, related to important issues of today and connected to similar issues in the past.
- Developing and documenting the history of local communities, thereby acknowledging their contribution, history from below.
- Implementing reflective dialogue, focusing on communication, reflection, analysis and discussion/debate by participants.

Fundamentally, Time Travel remains an educational method, using local heritage in a learning process, to reflect on contemporary issues, and provide tools for community building.

The effort by the team at Kalmar County Museum steadily spread the concept to many parts of the world, including South Africa.

INTRODUCTION OF TIME TRAVEL TO KWAZULU-NATAL

In 2008, the programme reached the province of KwaZulu-Natal in South Africa. The Port Shepstone Twinning Association, a civil society (non-governmental) organisation, decided to embrace this programme. The organisation has a long history of twin programmes with Sweden since 1994.

The value of the Time Travel programme for the situation that prevailed in South Africa was immediately apparent. It compelled the engagement of local communities irrespective of status or stature. It included involvement from the youth, senior citizens, women, people with disabilities, professionals, workers and the unemployed. In human rights violations, all are affected. Hence, in applying the programme, all are equally absorbed and engaged. The programme is about “us”.

The success of the pilot programme impressed the Member of Executive Committee of KwaZulu-Natal's Department of Arts and Culture. They acknowledged the concept and saw the opportunity for the transformation of museum services. Today, the programme has developed a national footprint in all provinces supported by the National Department of Arts and Culture. South African society in general, non-governmental organisations, sector government departments and museum and heritage organisations have all identified the relevance of the programme. The lobbying process to influence other departments and stakeholders continues.

METHODOLOGY

In applying the method, the process begins with ordinary people identifying their heritage. This enhances ownership, dignity and self-respect. Their own stories are used as an educational tool for learning. In each Time Travel event, the process has been comprehensive, focusing on community development and adopting a community building approach.

In researching for Time Travel sites at local community level, mostly through oral history recordings, the deep wounds of the past invariably resurface. Working at the pace of the community takes time and patience. A multi-disciplinary

approach is needed where the site identified is generally unrecorded and linked to human rights violations. Thus, researchers, social workers, educators, community development workers, museum personnel and most importantly ordinary members of the local communities are collectively engaged. The facilitating organisation manages and co-ordinates the process. An example of such a process is documented below.

APARTHEID: THE GROUP AREAS ACT AND FORCED REMOVALS

The harsh apartheid laws, especially the Group Areas Act of 1950, restricted citizens of the country to racially classified residential and business areas. Almost four million people were forcefully removed overnight to areas away from the city with little to no basic resources.

In 2010, Ebbe Westergren and Helen Eklund, working with a committee in Gamalakhe (a township arising out of the Group Areas Act), realized that there was no documented history about the township. This warranted a need for extensive research, consultation and documentation of the area's history. After many oral history sessions, it was decided to peg the painful history of forced removals on the story of the Memela family. This family was one of the very first to bear the



Smangele Mamela cooking in her tin house in the Time Travel to 1968.

brunt of the draconian Group Areas Act by being moved from a peri-urban area close to their place of employment, to a rural, under-resourced area on the basis of their pigmentation.

The method is very effective for mass community education. It is “real” and healing, in that the stories of regular people are being heard.

In Smangele Memela’s own words:

“It is too painful to talk about. It was traumatic times in South Africa. I clearly remember the day. I was eight years old when it happened. We heard stories, rumors about people, that Black African people were being taken away from their homes and placed in unknown areas. We did not realize



October 1968. The truck with all the belongings of the family, arrives at a new place. Time Travel event based on the story of Smangele Mamele.

that this would also happen to us. I still ask myself the question, Why? As a child you failed to understand. There were no answers given by my mother Bonnie because she said we should not ask questions, just follow the rules if we want to be safe. The day arrived, in October 1968, when we heard shouting's; to take our belongings and get into the truck. We were not given enough time to

pack. It was all rushed. Where, we did not know. I could see fear in my mother's eyes. My brother and I followed my mother at the back of the municipal truck, holding her tightly, in order not to fall over but also out of a fear of the unknown, for protection. There were two or three other families on the same truck, whom I do not remember their names."



Why are we removed? How to survive in the new place? Many questions and few answers. Discussions and reflections outside the new home for Memela's family, a small tin house.

Together, we organized a Time Travel event based on the story of Smangele Memela. A scenario was developed focusing on the arrival of the Memela family in their small tin house in Gamalakhe. The key questions were about discrimination and living together in the new place. This Time Travel event was a big success and of course very emotional for Smangele Memela. Her tin house is now consid-

ered a heritage site and the event has been repeated many times for new groups, learners and adults.

The Port Shepstone Twinning Association continues to work with other families in Gamalakhe. Bestowing respect and dignity is a constant priority. The victim comes first in all of such Time Travel events. We attempt to mitigate their pain through supportive services but at all times their



King Shaka Time Travel at Mtwalume, when the Zulu King stopped there for a couple of days in 1828. War or peace? This Time Travel has become a tourist event with thousands of participants.

space is respected. This is carefully managed. Oral history continues to be documented for future generations. This is one of many examples of the significance of the intervention by Ebbe Westergren and Kalmar County Museum in supporting our journey towards reconciliation and social cohesion through the Time Travel method.

COMMUNITY BUILDING IN THE FACE OF CURRENT CHALLENGES

Implementation of the method also takes into account current needs of our country. Unemployment rates are high. In every community artists, praise singers, crafters, musicians and those engaged in culture and heritage programmes are

identified, recruited, screened and trained. Between 2013 and 2016, 120 job opportunities were created in our Time Travel programme in Port Shepstone/KZN. In addition, former educationists are recruited, and their skills assist in many areas of our work. Their contribution in the reflective dialogue is invaluable and motivating.

To contribute towards the economy of poor rural communities, their facilities and resources are used during Time Travel events. Furthermore, community members participate in the Time Travel programme. In this way there is a total buy-in to the programme.

Time Travel stimulates creativity and expands the horizon of what is possible. The link to tourism soon became apparent. Historical sites are natural tourist destinations. King Shaka Zulu is a world renowned historical figure. As a result of Time Travel, we developed a site in Mtwalume where King Shaka and his army travelled in 1828. The community identified the site through oral history. Today the site has been developed and maintained as a heritage site, and there are information signs leading to it. Annually, there is a community event hosted at the site, attended by approximately 3000 people. In addition, five educational programmes are conducted every year, involving local schools. This form of Time Travel

serves as an example of strong partnerships. It involves the following participants: Umzumbe Municipality, Port Shepstone Twinning Association, Department of Arts and Culture, AMAFA, Ugu South Coast Tourism, local cultural groups and members of the community.

TIME TRAVEL CONTRIBUTING TO SOCIAL COHESION

Increasingly all over the world, and most certainly in South Africa, there is a need for stronger social cohesion. Social cohesion is multi-dimensional, promoting integration between communities in an attempt to find common expression between themselves. It is a long-term process. The Time Travel method is used as one of the tools in promoting this concept.

Nelson Mandela left us with a powerful legacy – the phenomenon of the rainbow nation. But the legacy of apartheid also remains. The fault lines of racial division, class exploitation, poverty, unemployment and inequality run deep. When economic conditions are difficult these fault lines are sharply exposed which leads to an increase of divisions.

From its inception, the Time Travel programme actively and consciously brought the different sectors of society together in promoting

non-racialism. It encouraged dialogue on past and current issues.

The Time Travel method contributes to our overall developmental goals as enshrined in South Africa's National Development Plan: A Vision for 2013:

”Cultural activities and art can also play a major role in facilitating the sharing of common spaces. In addition art can foster values and facilitate dialogue and healing, thus restoring pride among African, Indian and Coloured South Africans. The country must support and encourage the production of art work and stories that facilitate healing, nation building and dialogue.”

Our Time Travel programme is recognised as a credible and effective method towards achieving the objective mentioned above.

A quote from one of our adult participants is most telling:

”All my views changed when I experienced my first Time Travel event – being in the time capsule allowed me to go through a little bit of the past and stirred up all kinds of emotions. Seeing how people were treated in that time period and the challenges they faced brought tears to my eyes. The Time Travel method is unique. My personal opinion is that it is good exercise for all South Africans to experience.”



Time Travel with learners at the old harbour in Port Shepstone, 1905. Learners from several schools are mixed in the events. Indian can play African, African can play Indian.

TIME TRAVEL AND THE SCHOOL CURRICULUM

Time Travel as an educational method resonates with the principles of social transformation especially concerning human rights, inclusivity and social justice. It allows students to be actively involved thereby strengthening their skill and depth of knowledge and understanding. Furthermore, valuing indigenous knowledge systems and being sensitive to issues of diversity are instrumental in developing critical thinkers.

The Time Travel method can be a strong pillar of support to the school curriculum. It can assist to promote individuals who are able to:

- identify and solve problems
- make decisions using critical and creative thinking
- work effectively as individuals and with others as members of a team
- organise and manage themselves and their activities responsibly and effectively
- communicate effectively using visual, symbolic and/or language skills in various modes
- show responsibility towards the environment and the health of others
- demonstrate an understanding of the world as a set of related systems by recognising that problem solving contexts do not exist in isolation.

CONCLUSION

Time Travel and Applied Heritage is a powerful method which transcends all boundaries. It is more than educational. It is practical. It unites people. It builds self-respect and confidence. It creates new horizons and gives people hope through their efforts. Today, Time Travel and Applied Heritage has a national footprint in South Africa. Ebbe Westergren started it.

FURTHER READING

- 7 Steps Guidebook*. 2015. Ed. Khan, G. Time Travel and Historic Environment Education. Port Shepstone Twinning Association.
- National Development Plan – Vision 2030. South African government.
- Social African School Curriculum. 2016.
- Westergren, E. et al. 2018. *Guidelines for Time Travels with Schools*
- Westergren, E. et al 2010. *This place has meaning. Case Studies of Time Travels and Historic Environment Education, South Africa 2006–2010.*

LIFE TIME COMPETENCES AND TIME TRAVELLING

HENRIK ZIPSANE • JAMTLI, SWEDEN

The concept of time travelling rests on the human ability to imagine. As we humans feel empathy, and as we recognise and experience the same ability in other human beings we can imagine together. That must somehow be the key to time travelling when using the concept in science fiction and in museums.

LIFE TIME COMPETENCES

In the following text I'll concentrate on what time travelling may be about for older adults in third age – meaning the period post labour life and until the health situation as such deteriorates and life continues in to fourth age (Schuller & Watson 2009). That is an age group which is increasing rapidly in western society as life expectancy has grown longer during most of the 20th century. But this specific group in the population has not only grown in numbers but also as a portion of the population in

total. As the older adults have a better health situation than previous generations this population segment offers potential resources for living memories (Zipsane 2011).

With life time competences I refer to the knowledge, skills and attitudes which develop through a lifetime based on experiences and biological development. Such competences are personal but there are commonalities between people because of similar structures in life time schedules. After all, we all go through similar phases in our biological development and even in our social lives. It seems pretentious to use a word like wisdom to characterise these specific competences. The life time competences can't really be valued or even assessed as such. They are simply there!

Life time competences are already today of great interest to memory organisations such as museums and archives. Many are the older adults



Volunteers acting 19th century ladies at Jamtli's spring market, taking a ride in Jamtli's carousel.

who help with identification of long forgotten motives in photo collections and many older adults have preserved competences from different crafts which seem obsolete today. Preservation of some crafts has become dependent on competences which were taught and learned decades ago by now older adults. Museum professionals may be especially tempted to think of carpenters, black-

smiths and other crafts of the like but the same goes for nurses, teachers and even office assistants such as secretaries. Remember that not many are able to type more than 100 signs per minute today or use all ten fingers when typing.

However, life time competences are not only about memories in the form of knowledge or skills from the past. Attitudes are as important but less



Every summer during the Historyland season, volunteers arrange meetings to different historical times. Here are the housewives meeting in the Per Albin-farm from 1942. The housewives inspect the vegetable garden.

explored. In fact, I am sure that we all have experienced older relatives with “strange” attitudes which become visible in specific circumstances. Nevertheless, it should not be any surprise that attitudes also relate to everything from character of fostering in childhood to continued development of convictions and behaviour throughout adulthood.

The life time competences carried and kept by older adults are interesting in several ways and in the meeting point between the older adults and heritage organisations such competences are given exceptional value for both (Hansen & Zipsane 2014).

ELDERLY IN MUSEUMS

Volunteering in museums and archives is such an example. From the perspective of the heritage organisation the older adult is representing a direct contact to a recent past. From the perspective of the older adult the heritage organisation represents the demand for the specific life time competences. The heritage organisation grows with achieving and preserving new memories and the older adult grows as she or he feels valued. At the same time the heritage organisation provides a place for a potential social setting. As older adults engage as volunteers they help making that place

a setting for socialising with others. The heritage organisations – when successful – are almost archetypical places to stimulate self-directed-learning. The self-directed-learning is probably today the most prominent phenomenon in adult learning, as this quote reveals: *“In some respects, this emergence of SDL has been a reaction against the overly-prescriptive character of formal education where tight curricula, teacher domination and sometimes rigid assessment practices have resulted in alienation of adults, particularly older people”* (Findsen & Formosa 2011).

Nevertheless, this represents an ideal perception and a meeting on equal terms with a transaction formed by demand and supply should be the case. Indeed, in many archives and museums that is what’s happening every day.

Therefore, being in a museum or an archive should be a form of time travel for the individual older adult when dealing with times covered by the personal life span.

At Jamtli museum we have permanent environments from 1940s, 1950s and 1970s in the open air museum. These offer full scale three dimensional experiences with complete interiors and actors re-living the time. In the established research tradition on living history and re-enactment such environments are often referred to

as outdoor laboratories and outdoor classrooms (Tilden 2007). The reactions and conversations among our guests who remember these periods in their own lives deserve attention. We hear and observe how our guests remember and how their memories are initially triggered by the total bombardment of all senses including sounds, smells and views. Indeed, these impressions are taking the individual back in time. Afterwards, many guests begin talking to their relatives and even to themselves about their experience. From a casual remark about one or few objects it often develops to longer talks about the remembered context. Finally, we observe – with great pleasure – how the guests play along with the museum actors in the environment who are re-enacting and personalising a specific typical character of that time.

Not only does such engagement from our guests create exciting moments for the actors and other guests. We see how the individual grows with well-deserved pride and actors learn something new about the time in question. It becomes a process of capacity building by taking advantage of the life time competences of the older adult (Fristrup & Zipsane forthcoming).

The older adult becomes something else than a guest in the museum at that moment. He or she is both teacher, learner and co-producer of the experience.



Volunteers also contribute as hosts at various events and reinforce Jamtli's service to the visitors.

Experimentation with audiences' perceptions of what constitutes participation provokes various responses. Those who choose to engage in such a way receive memories of experiences that remain vivid, urgent and can genuinely change their attitudes not only toward the subject matter being interpreted, but toward the form also, in pronounced ways. Those who are forced to participate can be turned off the idea of interpretation of heritage in this manner altogether. It is for this

reason that one of the principal recommendations is that the “frames” of a performance should be considered as critical to the success or failure of participatory heritage performance (Kidd 2012).

With a paraphrase of Peter Jarvis and Jack Mezirow we may understand whatever experience as the totality of ways in which humans sense the world and make sense of what they perceive. Older adults’ life time competences may then be understood as lifetime accumulation of experiential learning which in turn is resulting in personal growth and development (Jarvis 2006; Mezirow 2000).

LIVING HISTORY

When living history in combination with heritage interpretation using first, second and third person techniques and time travelling methods were introduced in the 1960s and 1970s internationally, and in the 1980s in Sweden, it was not really recognized by the museum world at large. Living history was a post-modern provocation to positivist scientific approaches. Today living history is part of the mainstream arsenal of almost every archaeological or cultural history museum worldwide. For reasons which goes beyond the scope of this short paper living history is going to conquer art museums and galleries as well. It is not surprising

that the Swedish government noticed the formidable potential of living history in reaching people from all backgrounds when in the first decade of the 21st century first Kalmar County Museum (Kalmar läns museum), then Jamtli Foundation and finally The Archive Association of Scania (Skånes Arvförbund), were provided three-year long national tasks for Sweden. These institutions are all front runners in applying living history in their work (Zipsane, Löfstedt & Domeij 2018).

The Time Travel method as developed in Kalmar and with its many followers has, as Ebbe Westergren emphasises, its focus on contemporary issues in a learning process by using the local past (Westergren 2017). For older adults in heritage organisations such as Jamtli or other museums who address and visualise recent times, the time travel may be about what you might call the “contemporary past” as it is a life time memory. It has been observed that there seems to be a split between two activities in museums, with reminiscence work being oriented towards the fourth agers (when health situation deteriorates) and volunteering work being the domain of the third agers (Frstrup & Grut 2015). Even though this is a representative perception of what we see every day, I think we may have to question the categorisation as too rigid as it does not give the



One of the favorite tasks of volunteers is to cook “kolbul-lar”, pancakes, during Jamtli’s various events.

reminiscence impact in the third age the value it has when activating life time competences. The life time competences may be as important in third age as in later life. The individual memories are as important for life quality in third age as in fourth age, but of course in a different way. When individual memories are triggered in fourth age we often just look at this as a way to possibly improve the conscience of the individual about here and now. For the individual in third age the time traveling to earlier memories is more like re-activating competences related to the memories. This makes the use of time traveling in volunteering re-enactment especially interesting and worth further research.

REFERENCES

- Findsen, B. & Formosa, M. 2011. *Lifelong Learning in Later Life. A Handbook on Older Adult Learning*. Rotterdam-Boston-Tapei: Sense Publishers.
- Fristrup, T. & Grut, S. 2015. Self-Caring in Later Life. *The Caring Museum. New Models of Engagement with Ageing*, edited by Robertson, H.L.–Edinburgh and Boston: Museums Etc.
- Fristrup, T. & Zipsane, H. Forthcoming. Lifelong Learning through Heritage. Capacity building for re-engagement in later life. *Social Inclusion through Lifelong Learning in Cultural Heritage*, edited by Hildebrand, B. Östersund: The Nordic Centre of Heritage Learning & Creativity, Östersund (in print).
- Hansen, A. & Zipsane, H. 2014. Older people as a developing market for cultural heritage sites. *Journal of Adult and Continuing Education 20 (1)*. Pp. 137–143.
- Jarvis, P. 2006. *Towards a Comprehensive Theory of Human Learning. Lifelong Learning and the Learning Society*. London: New York: Routledge.
- Kidd, J. 2012. The costume of openness: heritage performance as a participatory cultural practice. *Performing heritage. Research, practice and innovation in museum theatre and live*

- interpretation*, edited by Jackson, A. & Kidd, J. Manchester University Press.
- Mezirow, J. 2000. *Learning as Transformation. Critical Perspectives on a Theory in Progress*. San Francisco: Jossey-Bass Publishers.
- Schuller, T. & Watson, D. 2009. *Learning through life. Inquiry into the future for lifelong learning*. Leicester, UK: NIACE – National Institute of Adult Continuing Education.
- Tilden, F. 2007. *Interpreting our Heritage*. [4th Edition]. The University of North Carolina Press.
- Westergren, E. 2017. Use the Past – Create the Future. *The Archaeology of Time Travel. Experiencing the Past in the 21st Century*”, edited by Petersson, B. & Holtorf, C. Oxford: Archaeopress.
- Zipsane, H. 2011. Heritage Learning in service of the memories and life quality of senior citizens. In: *International Journal of Continuing Education and Lifelong Learning*, edited by Zhang, W., Enoch, Y.C.M., Cheung, D., Lau, M. and Chenggui, D. Hong Kong: The University of Hong Kong.
- Zipsane, H., Löfstedt, U. & Domeij, M. 2018. *Kulturarvsinstitutionerna och skolväsendet – bidrag till en forskningsöversikt*. (Cultural Heritage Organisations and Education – a Contribution to a Research Survey). Stockholm-Östersund: Riksantikvarieämbetet and The Nordic Centre of Heritage Learning & Creativity. (in print).

COFFEE AND MUSIC

– TWO POSITIVE EXAMPLES OF PEACE BUILDING, SOCIAL COHESION AND FUTURE CHALLENGES, REFLECTIONS FROM RWANDA AND TANZANIA

JONAS EWALD • LINNAEUS UNIVERSITY, SWEDEN

In this short article I would like to give two contrasting and interesting examples of how heritage can contribute to build peace and cohesion, even in diverse societies that have suffered from protracted conflicts. The first example is Rwanda, a country that has experienced one of the worst genocides since the Second World War. It is difficult to imagine a country more torn apart. In this article I will present a positive example of how it is possible, even after a genocide, to build peace and development with the help of a combination of heritage and civil society organisation, local government, universities and international organisations. The second example is Tanzania, a country which is an exception in a region, where all neighbouring countries have been involved in protracted violence, where no violent conflicts, so far, has developed (Ewald 2013). With the Tanzanian case I would like to illustrate the role popu-

lar music can play for peaceful development and social cohesion.

RWANDA – ILLUSTRATING HOW DEADLY HERITAGE CAN BE

Rwanda is a small, landlocked, mountainous country with a long and exciting history and culture (Chrétien 2003). It is a beautiful and fertile country. At the same time, it is one of the countries in Africa with the highest population density, with scarcity of land, few natural resources and deep poverty.

Rwanda is an illustrative example of how dangerous politicized heritage can be (Prunier 1995). We cannot analyze the complex background here in detail, but it was through a politicization of cultural heritage and a mobilization based on a culture of identity that led to the genocide in 1994, where some 800 000–1,2 million mainly “Tutsis”, were killed, raped, maimed in a horrific process,

mobilizing some 1,5–2 million “Hutu”-perpetrators, and generating refugee flows of some three-four million people within and outside the country (Ewald et al. 2004, Melvern 2009, Gourevitch 1999, Des Forges 1999, Prunier 2009).

The politicisation of origin and of ethnic identities is a challenge in some, but not all, African countries. (Braathen, Bøås, and Sæther 2000).

How can a country heal after such terrible events encompassing almost all of eight million inhabitants?

To rebuild infrastructure, buildings etc., is relatively simple, but how is it possible to rebuild trust – between individuals, clans, communities and the state (interpersonal and intergroup) and the community? How can reconciliation be achieved after a genocide?



THE CASE OF ABAHUZAMUGAMBI COOPERATIVE

A good example of moving towards reconciliation is the *Abahuzamugambi* (People who work together to achieve a goal) cooperative, which I have been involved in as a researcher/activist. It was started in one of the worst affected areas of the genocide, in Mbarara south of Butare, as a collaboration between the National University of Rwanda, women groups, local governments, various civil society organisations and international partners. Therefore, it is also an interesting example of how universities/institutes of higher learning can play a hands-on role in practical peace building, reconciliation and development processes.

After the genocide almost all “Tutsi” men in Maraba were murdered and only a few managed to escape, and most “Hutu” men were either in prison/camps or had fled to Democratic Republic of Congo (DRC). Women and orphans were the only ones left, from both sides of the conflict – all with deep psychological and physical wounds. Property, irrigation systems and infrastructure were destroyed and cattle were killed. Poverty was extremely deep – and deepening. A small cooperative was started with some 200 women in 1999, in which they were trained in how to run a cooperative and produce coffee. Already from

the beginning reconciliation and peace-building was an integrated part. It was emphasised that the only way to move forward was to work together to give the children a chance to improved living conditions, to depoliticise cultural heritage and build a new culture of belonging together, hence the name *Abahuzamugambi*. Within a few years it expanded to include some 6000 members, from both sides of the conflict. The project created an advantage of two disadvantages; namely the enormous labour surplus and being a mountainous region. Through training, the women learned how to cultivate coffee more intensively, with sustainable (and labour demanding) methods, and to pick the cherries exactly when they were ripe, one by one, and in such a way get a much higher and even quality of the produce. The mountain sides were used to build coffee cleaning stations, leading the water through a system of rinsing channels and stations, in a way that effectively rinsed the cherries, with very little damage to them. This created the foundation for the “Maraba coffee” success – a high quality coffee that could be sold at a much higher price at the world markets, roasted at speciality roasteries which found its way to Starbucks and COOP in Sweden. *Abahuzamugambi* cooperative coffee is produced in a sustainable way, and



it became a certified member of Fair Trade which ensured them a better deal. 70% of the income for the coffee went to the individual farmer, and 30% went to various joint investments in education, health, storage facilities, infrastructure like irrigation systems, and training of the members. The women got much better income, and in a few years the destitute Maraba district became one of the more developed rural districts in Rwanda. This occurred through the *Abahuzamugambi* cooperative and all the multiple effects the cooperative had on the area. A more diversified economy developed, with various service functions like bicycle/moped/motorcycle/car transport, cellphone charging facilities, butchery (better nutrition and

local market for livestock producers), education and health facilities etc. It also inspired others to start cooperatives to produce baskets, horticulture and fruits. Apart from the positive economic effect, the *Abahuzamugambi* cooperative also contributed to reconciliation and a better understanding between the two sides of the conflict. The role of cultural heritage as a factor behind the conflict are better handled even if the wounds are still present.

If it is possible to do something like that in Rwanda, with the extreme atrocities in mind, it is also possible in any other context. Abhuzamugambi cooperative's successful contribution to peace-building and sustainable development led to them being awarded the Gothenburg International Environmental Prize in 2005 (Edman and Ewald 2005). This occurred as the result of a collaboration between Gothenburg University, Gothenburg Municipality, the National University in Rwanda and Maraba District local government.

Let us now move to the other case, Tanzania, and the role of popular music in building social cohesion.

MUSIC AND TANZANIA – AN INTERESTING CASE IN A REGION COINED BY PROTRACTED VIOLENCE¹

Why is popular music interesting and important from a Time Travel perspective?

Music, as part of heritage, have many functions for humans and society. It entertains, it can make us dance and enjoy life – which is an essential part of the well-being in Tanzania, as in any society. Music also plays an important role in ceremonial and official functions, such as on national days, family festivities/weddings/graduations/funerals as well as in various religious contexts, including the traditional religion. It is also important for increasing knowledge/awareness of the history and the culture of a society. It carries the experiences and memories of older generations to the next generation. Music can be used to convey wisdom, experience and moral values (or the opposite – depending on the perspective of the listener) (Malm 1981).

Music, lyrics and dance is embedded in society. Music is not only listened to. People take active part in making it. Music can contribute to

1 I have been hobby musician. I played African dance music for ten years in Mama Malumma, a Gothenburg based band. On tour in East Africa two times (Kenya, Tanzania). I spent many nights and Saturday afternoons at the many social halls with live music around Dar es Salaam, Zanzibar town, Arusha and Mwanza, listening to music, dancing and discussions with musicians.

create feelings of belonging and identity – as well as exclusion, estrangement and even alienation. Music, lyrics and dance play an important role for teasing/challenging those in power, to discuss and criticize social and political issues in society. People in power can control music or use it for propaganda or political objectives. In Tanzania as well as in Rwanda, music has been important for political mobilisation and awareness—for both “good” as well as less “good” reasons (Askew 2002, Gilman 2009).

RICH MUSICAL HISTORY IN TANZANIA/EAST AFRICA

There is a rich musical history in Tanzania and East Africa². There is *Ngoma*, the “traditional” music and dance, with many different variations of dance and music from various parts of Tanzania. The *religious music* – which apart from its religious role, play an important part in training people in singing, playing instruments and contribute to building a culture of music as well as bringing instruments, amplifiers and recording opportunities to the country.

The *political music* has played an important role since the colonial time. The military/police

orchestras apart from their ceremonial/official roles also were important plant schools for musicians. They also brought instruments to the country, like the brass instruments and guitars that became used in the early popular music, the Jazz bands playing *Muziki wa Tansi* dance music, from 1930s to *Bongo Flava* today (Graebner 2007).

In Zanzibar and along the coast, the *Taarab music* developed, including interesting influences from 19th century Egyptian court music and various Arabic and Indian music influences. It is still very popular both in Tanzania/East Africa and in Yemen (Perullo 2011).

The rich and varied popular music in Tanzania has developed through an interconnection between *Ngoma*, *Muziki wa Dansi*, the political and religious music and international influences – from its early days up to 2018. Popular music has played an important role to build social cohesion in Tanzania, and to the strong feeling of belonging within a Tanzanian nation.

From the late 1960s, 1970s and 1980s, the political ambition to build a socialist country indirectly contributed to the rich musical development. In order to attract the public to come to political meetings, social halls and stadiums were

2 In this short text I will focus on Tanzania as one example, but a similar strong development of popular culture exists as well in Kenya, Uganda and Rwanda.

used as meeting grounds. This happened in almost every corner of the country. Furthermore, theatre, dance and dance music were used. Most state-owned companies and organisations had orchestras used for information/propaganda purposes. This political music and the meeting venues in almost every block in the larger cities created a good breeding ground for a rich and diverse popular music.

With liberalisation and globalisation from the 1990s influences, new commercial channels as well as video and TV opened up new opportunities. A combination of the development of new channels for music and a technological progress in the music/video industry improved the possibilities to record and distribute not only music but also videos. In the 2000s social media came to be one of the main channels. Influence from North American Hip-Hop developed to *Bongo flavour*, which is a specific Tanzanian style, often bringing up social and political issues, and usually anchored in a rhythm or in elements from *Ngoma* (Clark 2014, Perullo 2011).

In sum, this rich popular music has contributed to social cohesion and to the strong feeling of being Tanzanian.



CRITICAL DISCUSSION

The popular music could be critically discussed from a gender, social and class perspective.

From a *gender perspective* most videos/performances are quite sexist and tend to objectify women. The language is rough and the gender roles are stereotyped. Male artists are often in a dominant position or in power. There are few female lead singers, even if this is now changing. The tradition in *Taarab* is different. Women have

always played an important role, both as singers and writers.

From a *social perspective* it could be debated what kind of values that are promoted in the contemporary popular music. Indeed, it is often a consumerist/day dreaming type of life style that is promoted in which the ideal seems to be to get rich. Consequently, the values that are promoted represent the middle/rich class which is far from the reality of the many. This could lead to frustration and less cohesion.

From a *class perspective* it could be discussed by whom, for whom and with what purpose the music is produced.

However, there are also a great number of musicians that voice critic and discuss various social, cultural and political issues through music, ranging from Remmy Ongala in the 1980s and 1990s to some of the *Bongo flava* musicians of today (Brennan 2012).

CONCLUSION

Music in East Africa has developed in a fantastic way!

It has developed through a combination of global, transnational, trans-cultural, local heritage and international influences – like all music – to a rich diversity of various genres, with a gen-

uinely distinct sound and style.

It has made Eastern Africa known far outside the individual countries.

It creates jobs and economic opportunities in a rapidly growing cultural sector, together with dance, video, film and TV production.

Its vitality, energy and creativity inspire Eastern Africans – and others – and serve to make them both proud and aware of the importance of the Swahili culture.

It can promote the unity of the citizens to overcome ethnic and religious division and motivate the youth – but could as well be used for opposite reasons, as we have seen in the case of Rwanda.

It has promoted Swahili as a *lingua franca* in the region – and the greater region – and perhaps most of all, it has contributed to build a feeling of belonging and common identity in the Eastern African Region – from the Somali Coast, Comoros, Mozambique, Malawi, Zambia, Eastern DRC, Southern Sudan and the East African Community (EAC) countries.

A challenge in East Africa is the current rapid population growth in combination with slow and non-inclusive growth that has led to rapidly increasing inequality, both in incomes and between the rural and urban populations. This creates frustration. These frustration gaps could easily

be politicized by various elite groups – as we have seen in the case of Rwanda (and Kenya in the elections 2007/08; 2013 and 2017). Here Time Travel as well as various ways of using cultural heritage could promote a dialogue for cohesion and peaceful development. But it is also necessary with a transformation of the economy to create a good and dignified life – and time to develop the rich cultural heritage even further. *Abahuzamugambi* coffee cooperative and the music scene of Tanzania show that it is possible, both on a micro and a macro level.

SELECTED REFERENCES

- Askew, Kelly Michelle. 2002. *Performing the nation: Swahili music and cultural politics in Tanzania, Chicago studies in ethnomusicology*. Chicago: University of Chicago Press.
- Brennan, James R 2012. *Taifa: Making Nation and Race in Urban Tanzania*: Ohio University Press.
- Clark, Msia Kibona. 2014. "The Role of New and Social Media in Tanzanian Hip-Hop Production." *Musiques dans l'« Atlantique noir »* (216):1115–1136.
- Des Forges, Alison. 1999. "Leave none to tell the story": *Genocide in Rwanda*. New York; Paris: Human Rights Watch; International Federation of Human Rights.
- Edman, Stefan, and Jonas Ewald. 2005. "Maraba coffee – visar att det går! Succéhistorien om Abahuzamugambi Coffee Cooperative." *Göteborgs Posten*.
- Ewald, Jonas. 2013. *Challenges for the democratisation process in Tanzania. Moving towards consolidation years after independence?* Dar es Saalam, Tanzania: Mkuki na Nyota Publishers.
- Ewald, Jonas, Anders Nilsson, Anders Närman, and Patrik Stålgren. 2004. A strategic conflict analysis for the Great Lakes Region. Stockholm: Sida.
- Frazer, Laura. 2006. "Coffee, and Hope, Grow in Rwanda." *New York Times*, 2006-08-06. <https://www.nytimes.com/2006/08/06/business/yourmoney/06coffee.html>.
- Gilman, Lisa. 2009. *The dance of politics: gender, performance, and democratization in Malawi, African soundscapes*. Philadelphia: Temple University Press.
- Graebner, Werner. 2007. "The Ngoma Impulse: From club to nightclub in Dar es Salaam." In *Histories from an Emerging African Metropolis* edited by et al. James Brennan. Dar es Salaam: Mkuki Na Nyota.
- Malm, Krister. 1981. *Fyra musikkulturer. Tanzania, Tunisien, Sverige och Trinidad*. Stockholm: AEW/Gebers.
- Perullo, Alex. 2011. *Live from Dar es Salaam : popular music and Tanzania's music economy, African expressive cultures*. Bloomington: Indiana University Press.
- Prunier, Gérard. 1995. *The Rwanda crisis, 1959–1994: history of a genocide*. London: Hurst.
- Prunier, Gérard. 2009. *From Genocide to Continental War. The "Congolese" Conflict and the Crisis of Contemporary Africa*. London: Hurst.

SELECTED MUSICAL REFERENCES

- Diamond Platznum 2017 "Salome": <https://www.youtube.com/watch?v=bPjsDcPHks>
- OTTU Jazz 1992 <https://www.youtube.com/watch?v=h6l7ZprheWw>
- Orchestra Maquis "Ngalula" https://www.youtube.com/watch?v=riNzCtuCfOQ&start_radio=1&list=R-DEMOlOT7ARzsaCFHV-rstubEQ
- Taarab: Bi Kidude 2009 <https://www.youtube.com/watch?v=egzufQ1ZDck>

TIME TRAVEL 1918 IN ESTONIA: HOW TO ENGAGE 8400 STUDENTS IN ONE DAY

KAARI SIEMER • ESTONIAN NATIONAL MUSEUM, ESTONIA

On the 7th of February 2018 at 10 o'clock 46 schools¹ and 8 museums from all over Estonia took part in "Time Travel 1918". Over 8400 students travelled 100 years back in time. The historical destination was February 24th 1918, the date of the publication of "the Manifest to all Nations in Estonia", in Tallinn, that included the declaration of independence of the Estonian Republic.

ABOUT THE PROJECT

The idea that the museums of Estonia, Latvia, Lithuania and Finland should celebrate the independence of their countries together was already conceived at the Bridging Ages Time Travel conference in 2014. Two years later the project obtained a grant from Heritage Bridge Nordplus Horizontal program. The partners of the project

were Tukums Museum from Latvia, Ostrobothnian Children's culture Network BARK from Finland, Gargzdai District Museum from Lithuania, Estonian National Museum (ENM) and Audentes School from Estonia.

Each partner decided for themselves how to celebrate the birthday of their country. In Finland all the eighth-graders of Ostrobothnia County were invited to travel to the years 1917, 1918 and 1920 – the first years of independence and start of the civil war. The museums of Latvia and Lithuania decided to develop a new Time Travel program and enhance the cooperation between schools and museums.

Since this method of teaching history is not yet widely known in Estonia, we decided that the project is a good opportunity to promote the idea

1 As in Estonia there are 515 public schools during the session 2017/2018, 9% of the schools participated in this Time Travel event.

of Time Travel, as well as provide training on how to prepare and conduct it. Therefore we decided to travel back to the end of February 1918 at the same moment all over Estonia – on the 7th of February 2018 at 10 o'clock. We were hoping that the same date and time would create similar excitement and sense of solidarity as in August 1989, when people from Tallinn to Vilnius stood together in the Baltic Way.²

PREPARATIONS

The preparations took two years. During this time we promoted our ideas in newsletters and at meetings with school teachers. To simplify discussions we created a closed Facebook group Ajarännak1918 (Time Travel 1918). At the meetings with teachers it became clear that while the historical events in Estonia in 1918 are known in general, there are gaps in the knowledge concerning the culture and everyday life of the early 20th century Estonia. Therefore we held two training days for the teachers to talk about the political background, as well as about fashion and school system – and in general about the “life“ of the era. We discussed and put in place the vision of what

will take place in many schools all over Estonia on February 7th 2018. As an example we conducted an entertaining Time Travel event in the end of October 2017 in the Estonian Open Air Museum in Tallinn so that the teachers would have a clearer understanding of how to organise and conduct a Time Travel.

The Facebook group Ajarännak1918 proved to be an excellent medium. In a project of this size it is very important to keep all the participants informed. The group has over 180 members. It made it easier to distribute training documents and useful reading material, share experiences and emotions. The group also helped everyone to understand better how the Time Travel will be carried out in different corners of Estonia. Many schools had studied their local history and within their scripts they were using historical places, situations and persons which were playing an important role in the declaration of independence.

During this project we were hoping to also reach the Russian-speaking schools in Eastern-Virumaa, the area of most Russian-speaking inhabitants. Unfortunately we did not manage that.

2 At 19:00 on 23 August 1989, approximately two million people from the Baltic States – Estonia, Latvia and Lithuania – joined hands, forming a human chain from Tallinn through Riga to Vilnius, spanning 600 kilometres, or 430 miles. It was a peaceful protest against the illegal Soviet occupation, and also one of the earliest and longest unbroken human chains in history.



Students discussing the manifest in the Time Travel to 1918 at Heimtali Museum. “An Estonian republic – for everybody?”.
Photo: Arp Karm.

FEBRUARY THE 7TH 2018 IN HEIMTALI

On the 7th of February a bus full of students and teachers of Audentes School, partners from Finland, Latvia and Lithuania and people from Estonian National Museum gathered in Heimtali Museum (the small branch museum of ENM) at Viljandi County to travel back in time to Sunday, 24th of February 1918.

The participants were thoroughly prepared with refreshed knowledge of history, contemporary clothing and a tag with their character's name. With the sound of an old school bell we travelled back by decades to the year 1918. It was important to remember one thing: that we had to forget everything we knew of what happened *after* the 24th of February 1918.

FEBRUARY THE 24TH 1918

According to the scenario we had gathered at Heimtali village school as villagers and students of the Sunday school and we waited for the local vicar Julius Köster. There were also some foreigners among the locals – Lithuanian farmers and a Latvian merchant family who had stopped on their way home from a market in Tartu, and a couple of Finnish university students. The local organist was playing but the vicar had still not arrived.

Suddenly the excited vicar stormed in and announced: *Dear students and congregation, between the morning service and Sunday school I dropped by the train station to collect the new hymnals sent from town. And I heard exciting news from the passengers: Estonia have been declared independent in Tallinn and they gave me a bundle of manifests where it's all written down.*

The vicar read the Manifest to the people and the classroom got quite excited: this was unexpected news! Independence at last! But are we really of one mind when it comes to independence?

Before the Time Travel the participants drew lots to receive a specific world view they had to represent that day: patriotic, socialist or conservative pessimist. The first group supported independence and were convinced, that the Estonians can survive only if they are masters of their own fate. The socialists believed, that the Estonians can manage only under the protection of Russia – in poverty and equality. The conservative pessimists did not want to change anything: let things remain as they have always been, and what would the Estonians want with independence anyway?

Different world views were represented in the scenario by three characters: village clerk Andres Saal, a widowed cottager Alma Vasar and Kadri



All schools in Viljandi gathered in the cold February morning next to the court house. In this court house the “Manifest to all nations of Estonia” was declared in February 1918. Photo: Epp Härm.

Ilves, a farmer’s wife. Their colourful statements started the discussion: how should the Estonian Republic, where everybody feels at home, look like? What can we do to help achieve it? And maybe the most important question of all: is the

independence of our nation self-evident? After becoming free of Soviet occupation 27 years ago, Estonians are now living in an independent and democratic state, but do we appreciate our freedom and democracy?

The discussions among the Sunday school students were lively. Despite the arguments and different opinions they reached a common understanding: only if we are masters of our own fate, can we build a state, where every Estonian can work and live a peaceful and fulfilling life. Independent state is the only possibility.

After the happy news the vicar asked everybody to stay for lunch. A table with white linen was set and decorated with oak leaves and blue-black-white ribbons cut out of paper. The footpath was cleared of snow and lunch was brought in on sledges.

After the feast the Time Travel came to its end. The school bell counted back time to the present by decades with the knowledge that freedom and independence are without a doubt the most important treasures for us.

WHAT NEXT?

The feedback to Time Travel 1918 has been extremely positive. Both the students and the teachers were very pleased to discover this new and exciting way of studying history. The initiators of the Project – Pille Rohtla, Saale Randaru and me, Kaari Siemer – were pleasantly surprised of how many schools and museums came along with the idea. Encouraged by this rewarding experience we have already started with the preparations of our next project. June 2019 marks the 150th anniversary of the first song festival in Estonia. The All-Estonian Time Travel 1869 will take the participants back to the preparatory months before the festival, and it will be carried out in May 2019. Hopefully we can engage even more students to participate in Time Travel than we managed the first time.

OUR DIVERSITY, OUR STRENGTH

EDUCATION, SPORTS, CULTURE AND PEACE BUILDING IN KENYA

MILDRED AYERE • MASENO UNIVERSITY, KENYA

It is necessary to work towards the notion of positive peace in Kenya. With positive peace I refer to a peace that promotes reconciliation and coexistence on the basis of human rights, social, economic and political justice. In this context peacebuilding denotes the process whereby the goal is to strengthen the capacity of societies to promote a positive peace. An integral part of the process of achieving positive peace is the need to promote social solidarity. Achieving social solidarity means that members of the society once again begin to recognize each other as fellow human beings and begin to share a concern in the common welfare and well-being of each other. This paper hopes to give its readers a chance to ponder over peace building not just as the absence of violence but on the basis of positive peace that builds on the strengths of each other.

Cultural attitudes and values, provide the foundation for the social norms by which peo-

ple live. This, in effect, means emphasizing the importance of reviving progressive cultural attitudes and values that can foster a climate within which peace can flourish. Song, art, drama, dance, sports and technology are cultural tools in peace building used in traditional peace building initiatives in Africa and are still relevant today in any community. In most African communities, when there was any serious conflict, the elders would call a traditional peace conference. The whole community would gather with one common objective, i.e. to restore the broken relationship and invigorate the process of healing. Such a meeting would be open-ended so that all the participants had time and opportunity to air their views. The meeting would be held in a “carnival” atmosphere, punctuated with stories, songs, dance, proverbs, etc. The name of God and the spirits would be invoked during the meeting.



Launch of Bridging Ages Kenya at Uhuru Gardens, Nairobi, November 2016.

A bull would be slaughtered and its blood collected and sprinkled into the air as a way of binding the community to the peace covenant. As a gesture of reconciliation the whole group would eat the meat together. Thereafter, feasting, singing, dancing and celebration would continue for several days. The whole society would thus be part of the agreement and anybody who violated it could suffer some calamity. I see a need to borrow from

these traditional practices in order to build the future community we strive for.

The UN identifies four major areas of peace building activity, namely: preventive diplomacy, peacemaking, peace-keeping and post-conflict peacebuilding (Søbjerg 2006; Boutros-Ghali 1995). Kenya needs to apply all these four activities as it moves forward so that as a country it practices time tested principles that can embrace

its multi-ethnic society and promote a peaceful co-existence. The principal concern of this paper is to locate traditional customs and values that may be of significance in promoting security, peaceful coexistence and respect for human rights and how to teach them to the youth.

The aim of Bridging Ages in Kenya (BAK) is to provide a sound and vibrant methodology of using local history, local stories and applied heritage to develop a profound understanding of life and the society by connecting the past to the present, towards building a free and democratic society, promoting nation building, reconciliation and social cohesion. The vision of BAK is to transform learning institutions and communities through heritage education and participatory learning approach. Its mission is to use Time Travel Method (TTM) and Local Historic Environment (LHE) as a resource in learning and teaching various subjects in the curriculum and the local communities.

It is from these aspirations that this paper hopes to bring together sample presentations on the Time Travel methodology as used by the youth from all over Kenya (but mainly students of Maseno University) to expose how song, art, drama, dance, sports and technology are cultural tools that can be employed with the Time Travel

method to bring communities together. The following sections expose sample presentations from young people who attended a Bridging Ages Kenya event on 12th – 13th March 2018 on the Theme: Our Diversity, Our Strength: Education, Sports, Culture and Peace Building; to give a bird's eye view on the creativity amongst the youth in Kenya that could be harnessed by the Bridging Ages teams to build a lasting legacy amongst the youth. The main purpose of this conference was to showcase how sports, education and culture can be used for peace building. In its workshops, participants were exposed to ways of refining traditional, contemporary and emerging tools in song, art, drama, dance, sports and technology and how these can be harnessed and used for community peace building. This is because: 1) These tools are popular with the youths who prior to this have been used as agents of chaos and acrimony; 2) The tools cut across age groups and communities and as a result can be used with a cross section that covers various ethnicities, professions and social classes; and 3) These tools are potential sources of employment and income for those engaged in them. They are therefore easily sold to young, talented youths in the community. The young people thus trained can become peace ambassadors in their own community.

GRAVITY LIGHT ADOPTION AND ACCEPTANCE IN CREATING PEACE AMONG COMMUNITIES IN KENYA BY NOAH OKIDIA

Approximately more than 1.2 million people globally have no access to electricity and millions more have unreliable supply. About one out of three people in Kenya do not have access to electricity. Instead, they use dangerous polluting kerosene lamps for light. Collectively, kerosene lamps cause 3% of the world's CO2 emissions and are a significant source of black carbon, with even more intense local warming impact. The cost of kerosene is a poverty trap and amongst the poorest populations, kerosene alone consumes up to 30% of their income. Gravity Light is an innovative device that generates light from the lift of a weight. Combining kinetic and potential energy, it works by connecting an elevated weight filled with rocks to a pulley system that slowly powers a generator as the weight falls to the ground. For four years, a group of young people from western Kenya have led a Non-profit project supporting the communities in the borders of Nyanza and Rift valley in western Kenya. The region is ethnically diverse and it has a very limited electricity power grid and most villagers virtually have no electricity. Because of this, the cattle rustlers find it easy to go to the neighboring community and

villages and drive away the cattle. The elders have organized many meetings in vain without them leading to a cease in hostility. Through a shared concern of introducing gravity light, the communities have come together to foster peace. Indeed, members from the two communities gathered, talked and shared ideas and a meal in a carnival mood. This presentation is an example of how technology can be used as a tool to foster reconciliation, create peace and respect for the sanctity of human life.

CREATING A LEGACY THROUGH HERITAGE EDUCATION AND TIME TRAVEL BY MIKE MUMBO

Between 2006 and 2012, Mt. Elgon region of western Kenya experienced pain and suffering from the hands of militia. More than 1,000 people were killed; scores of women raped and dozens of men were castrated as they were dispersed away from their homes. A few people settled at Chebyuk as the rest were moved to the nearby Trans-Nzoia County, Kenya. In 2016 a group of youths started working with these squatters in an operation dubbed “Digital community initiative as a way of creating peace and conflict resolution in the region”. The women from different ethnic communities in the Trans-Nzoia settle-

ment scheme started integrating as they worked with the Digital Community Initiative. The youth started by using tablet technology to enable these women to nurture their different ethnic community heritage craftsmanship to make a living by exploring potential markets. Some of the craftsmanship that they had inherited was slowly fading away, and as a way of helping in community peace building the youths working within the Digital Community Initiative held a series of workshops on traditional craftsmanship. A year later, the groups of women were able to organize themselves and settle on their bead making and basketry as full-time jobs from which they earned a living. Furthermore, they trained other women who expressed interest and in such a way built a more cohesive community. This presentation shows how technology can be used as a tool to foster reconciliation, create peace and respect for the dignity of work and hence for humanity.

TRADITIONAL SPORTS AS A PEACE BUILDING INITIATIVE BY JOHN ODOYO

The use of sport to address a variety of social issues, a strategy referred to as Sport for Development and Peace (SDP), is becoming widely accepted, especially in regions affected by poverty,

violence and conflict. A wide range of actors in the peace and development field, including the UN, international development agencies and non-governmental organizations, have endorsed sport as a significant social catalyst (Cárdenas 2013). This presentation explains ways in which traditional sporting activities and events such as wrestling, racing exercise, stick fights, hunting with the use of spears and arrows, board games, bull fights, dances, rustling, among others, were used to bring peace, unity and harmony among different communities and nationalities. This compares favorably with current sporting activities played both professionally and as recreational physical activities in most Kenyan institutions which are mainly athletics and ball games. We posit that sporting activities described above are enjoyed by all; irrespective of age, gender or ethnicity. It allows for people to escape the reality of everyday life for a given time, and the responsibilities, errands and tasks that follows. In this way, it allows politically tense situations to be put aside for the sake of a tournament that unites through sports. It also conveys basic rules and essential values of peaceful co-existence such as team spirit, loyalty and fair play. Sports as a medium also provide the values of discipline and self-motivation which the high num-



Students from Maseno University created a peace ceremony, using poems, symbols, illustrations and the Kenyan flag. Time Travel on the post-election violence 2008.

ber of unemployed youths in Kenya need dearly. By conveying the ethics of sport, it also lays the foundations for a more peaceful, humane world. This paper suggests to the authorities in Kenya that sports combined with other methods can be tried and used to resolve issues among different ethnic communities through youth engagements.

LEAVING A LEGACY: YOUTH AND HERITAGE EDUCATION BY NELSON ASIRA

This paper explored the existence of heritage sites, the use of heritage education and how its uniqueness and ambiguity could be used to set the pace for a better future. Special focus was on the role of youth in leaving a legacy using heritage as a tool to foster reconciliation and the ways in which the whole world could leave a legacy based on applied heritage. Clear sample reflections on the past challenges have been highlighted citing examples in Kenya, Rwanda, South Africa and Syria. These illuminates the societal challenges which include but are not limited to civil wars, unrests, tribalism, family violence, ethnic tension and impunity. Previous researchers have suggested that applied heritage could be a hindrance or be double sided when it comes to reconciliation (Bloomfield et al 2003; Bar-Si-

man-Tov 2004; Nkwenti 2012; Timmermans & Guerin 2015). This presentation argues that heritage education is an enabling tool and not an obstacle in addressing issues of reconciliation in the 21st century. Specifically, cultural heritage outlines the unspoken narratives which could help in conflict resolution. Looking closely, the use of heritage fosters a shared human identity which goes a long way to secure a common future. There is a need to study the past, learn from it and improve the future. As a result we suggest that investing in the young generation through heritage education could secure a better future for them. Therefore, the usage of the Time Travel Method in reconciliation represents a method that could be employed among the youth in order for them to leave a legacy.

CONCLUSION

The Time Travel method could change the equation for the Kenya youth if used well within the culturally accepted boundaries, which means that it has to be used sensitively to reflect on stories, events or issues that are allowed to be observed or practiced without hindrance and objection to norms, traditions, religion, language, ethics, ethnicity, or values. This is because it allows for creativity to thrive within divergent views loosely

knit by rules guiding its implementation. Youths thrive on creative ideas that not only bring them together but offer a chance for income generation and livelihood creation. The Bridging Ages Kenya (BAK) team through its Maseno University network has tried to use the Time Travel method to build a network of youth that could be harnessed as agents of change. This is done by creatively engaging them in activities that cause them to seek reconciliation in their communities. A goal that is being pursued is how traditional and modern song, art, drama, dance, sports and technology can be harnessed as cultural heritage tools in peace building and reconciliation in a nation that groans under politically instigated violence that has used its youth negatively in promoting violence. As BAK we choose to identify with words spoken of the genocide in Rwanda by Wole Soyinka when he posits that “Given the scale of trauma caused by the genocide (political violence), Rwanda (Kenya) has indicated that however thin the hope of a community can be, a hero always emerges. Although no one can dare claim that it is now a perfect state, and that no more work is needed, Rwanda (Kenya) has risen from the ashes as a model on truth (peace) and reconciliation.” We hope BAK could harness its youth to become heroes of hope in a bleeding nation.

REFERENCES

- Bar-Siman-Tov, Y. ed. 2004. *From Conflict Resolution to Reconciliation*. New York: Oxford University Press.
- Bloomfield, D., Barnes, T. & Huyse, L. eds. 2003. *Reconciliation After Violent Conflict: A Handbook*. Stockholm, The International IDEA Handbook Series.
- Boutros-Ghali, B. 1995. *An Agenda for Peace*. New York: United Nations.
- Cárdenas, A. 2013. *Peace Building Through Sport? An Introduction to Sport for Development and Peace*. An E-journal promoted by the Campus for Peace, Universitat Oberta de Catalunya.
- Nkwenti, R. F. 2012. *Heritage in Contemporary Grade 10 South African History Textbooks: A Case Study*. A Thesis presentation at University of KwaZulu-Natal.
- Søbjerg, L. M. 2006. *The UN’s New Peacebuilding Commission*. Peace Magazine, December 2006.
- Timmermans, D. & Guerin, U. eds. 2015. *Heritage for Peace and Reconciliation: Safeguarding the Underwater Cultural Heritage of the First World War, Manual for Teachers*. Paris: UNESCO.

IN SEARCH OF A LIVING PAST

NIKLAS AMMERT • LINNAEUS UNIVERSITY, SWEDEN

The past has passed. Yes, in one way and accordingly we are able to watch it and to study it. On the other hand, the past is still and constantly with us. Every day we encounter history in the media – for example in news, films and games –, as well as in literature, debates and in the cultural environment with its monuments, buildings and places.

We do not live our everyday life in an isolated present time and what does that entail? It means that the present is a rapidly passing moment, but always interrelated with experiences from the past and thoughts about the future. To put it simple, when people meet they almost immediately discuss memories and experiences such as *Do you remember when we went to London* or *I really enjoyed the concert last week*. People also make plans for the future, plans that are based on experiences from the past and the present. This ”multi chronological” way of thinking and reasoning is often

described and defined as a *Historical consciousness* (Jeismann 1979; Seixas 2004). A Historical consciousness is a way to describe the fact that people live in, with and by history. Without interpreting the past, we would not be able to understand or handle the present. Besides, without experience and previous knowledge, we would not be able to think about what is to come. Expectations on the future are also important for how we use the past and how we act in the present in order to achieve or to avoid something in the future.

Everybody has a historical consciousness, but it might be stimulated in order to develop and get more elaborated (Ammert 2008; Eliasson 2008). One way to trigger and stimulate it is to imagine another time and in such a way enhance knowledge of that time in relation to the present. Such encounters with the past could be staged as a Time Travel.

TIME TRAVELS AND PARTICIPANTS

The Time Travel method has been developed by Kalmar County Museum and Ebbe Westergren since the 1980s.¹ The method has been nationally as well as internationally spread and appreciated and it has proven to be a successful tool for schools and local communities. Several thousands of pupils, teachers and community members have experienced Time Travels as encounters with the past.

It is important in the discipline of history in general and within history didactics in particular to study and to consider how participants perceive and experience Time Travels. How do participants react and what do they learn? Results from the research project *The Archaeology of Time Travels* (Petersson & Holtorf 2017) tell us that participants find Time Travels important. They often stress issues of personal or societal importance. Furthermore, reflections and reactions based on ethical values are frequent.

A Time Travel could be described as an encounter with aspects of society, framed as one or several narratives.² When the participators reflect upon the Time Travel as a traditional and

chronological narrative, they describe glimpses of a different life in a different society at a different time, sometimes exotic and sometimes familiar. The content and the messages from the past bridge connections and recognition over time. In an exemplary narrative (here described as “what is the message from the past and what could we learn from the past”) the participators express that moral and ethical directions in life could be discussed and that they might learn from the past.

In the participators’ critical narratives the interpretations are framed in the present and the past appears as a time dimension that differs from the present. Through such a conceptualization of the past as “different”, there is a risk that participants are too critical and judge the past from a present point of view and thereby emphasize differences rather than similarities. Unfortunately, this alternative might not enable a mutual connection over time.

The genetic narrative is the educationally most challenging and interesting, because through it, the participants reflect on their current position in time and how this position is related to other

1 See the presentation at www.bridgingages.com/what-we-do/the-time-travel-method/. (Downloaded 2018–01-31)

2 The analysis is based on Jörn Rüsen’s typology with different types of narratives (traditional, exemplary, critical and genetic). Rüsen, Jörn, *History: Narration, Interpretation, Orientation*, New York and Oxford: Berghahn Books 2005, p. 147.



Morals and values are discussed in a Time Travel in Ngurunit, Kenya. Shall we keep the traditions on gender and circumcision?

dimensions of time. The reflection can contribute by challenging the Time Traveler's understanding of herself and the surrounding world as well as the interpretation of life in the past and life in times to come. A general, and important, concluding reflection when analyzing participants' reflections on Time Travels, is that expressions for meaning and meaning making seem to be the consisting outcome (Ammert & Gustafsson 2017).

VALUE ISSUES AND MORAL REFLECTION

When encountering the past, it seems as if moral and value-related aspects are forceful and important. Narratives and contexts characterized by value issues increase the fascination and the understanding of the past as well as of relations between the past, the present and perspectives on the future. There are two explanations. First, a likely explanation is that moral issues touch deep down, fundamental human perceptions of good – bad, right – wrong, etc. Second, the dream about – and the struggle for – specific ideals such as freedom, justice and democracy, have been the de facto driving forces for historical change and development. However, value related and moral

aspects are difficult and sensitive, because values and moral could be used to influence children and adolescents. Schools and the educational system are responsible to foster the youth as democratic and responsible citizens³, but history is an effective tool and there is risk that history could be used for ideological purposes which do not take into consideration the way people in the past dealt with these issues. In other words, a dialogue between the present and the past would be lacking. It is therefore important to stress that past traditions and cultural patterns must be interpreted with knowledge about the past and the specific conditions at that time. It would be a problematic and biased use of history to unilaterally interpret and judge the past from a present point of view. Value issues and moral reflection must instead be used as a way to bridge the past to the present and the other way around. When moral reflections are used and applied in a conscious way, it can provide a unique possibility to experience an impression of life in the past. To interpret how values and the moral system were perceived and used in the past is one way to get to know the past and reflect on similarities and differences to the society of today. The encounters of value issues is also a way

3 *Läroplan för grundskolan, förskoleklassen och fritidshemmet 2011*, Stockholm: Statens skolverk 2016, p. 7.



Key questions on values and morals release engagement. A Time Travel event in Kalmar to 1945 on the local communities receiving refugees, “we” and “them”. Photo: Stefan Siverud.

to understand moral perceptions and interpretations today, in the light of the patterns of moral in the past. In such a way the past is with us and we could use it to understand our lives today and to influence the time to come.

So, after all, the past has not passed. It is constantly with us on our life long Time Travel.

REFERENCES

- Ammert, N. 2008. *Det osamtidigas samtidighet: Historiemedvetande i svenska historieläroböcker under hundra år*. Lund and Uppsala: Sisyfos.
- Ammert, N. & Gustafsson, B.E. 2017. To Make and to Experience Meaning: How Time Travels are Perceived Among Participants. In: *The Archaeology of Time Travel: Experiencing the past in the 21st Century*, edited by Petersson, B. & Holtorf, C. Oxford: Archaeopress. Pp. 113–128.
- Elisson, P. 2008. Kan ett historiemedvetande fördjupas? Om historiemedvetande och bedömning i gymnasieskolans undervisning. In: *Historien är nu: En introduktion till historiedidaktiken*, edited by Karlsson, K.-G. & Zander, U. Lund: Studentlitteratur. Pp. 309–325.
- Jeismann, K. E. 1979. Geschichtsbewusstsein. In: *Handbuch der Geschichtsdidaktik*, Band 1, edited by Bergmann, K. et al. Düsseldorf: Pädagogischer Verlag Schwann.
- Petersson, B. & Holtorf, C. eds. 2017. *The Archaeology of Time Travel: Experiencing the past in the 21st Century*. Oxford: Archaeopress.
- Rüsen, J. 2005. *History: Narration, Interpretation, Orientation*. New York and Oxford: Berghahn Books.
- Seixas, P. (ed.). 2004. *Theorizing Historical Consciousness*. Toronto: University of Toronto Press.

COMMUNICATING (DIFFICULT) HERITAGE THROUGH ORAL HISTORY AND TIME TRAVEL METHOD

RADIKOBO NTSIMANE • KWAZULU-NATAL MUSEUM SERVICE, SOUTH AFRICA

INTRODUCTION

Heritage is often communicated by way of statues, monuments, audio- and visual recordings, books, photographs and gatherings of commemorations and celebrations. For a person to appreciate and embrace such heritage, it is beneficial if they can identify and somehow align themselves with it. Since it is commonplace for statues and monuments to mark sacrifice and conquest, they are often by their very nature exclusionary. For them to be recognized as heritage and serve a purpose of remembering the sacrifices and heroic deeds in question, they are put in public places.

In an article delivered in 2014, I argued that statues and monuments all have sell-by dates (Ntsimane 2014). There comes a time when such statues and monuments lose their relevance because the political landscape has changed. I used the Apartheid South Africa and the Communist

Soviet republics as examples where the heroes and the founding fathers' larger-than-life statues came tumbling down from their plinths. Although the examples provided are confined to statues and monuments, they are relevant to other heritage forms as well. I am going to attempt to show that it may be beneficial to communicate heritage other than by statues and monuments in order for it to serve a purpose in reconciliation attempts. In this paper I will focus on Oral History and the Time Travel method.

ORAL HISTORY AS A MOVEMENT

Although oral historians tend to acknowledge that their adopted method to study history has been used for centuries, users of oral history did not necessarily see themselves as belonging to a specific movement (Denis 2000:2). Instead, oral history was a tool used largely by the elite and ac-

ademics to record events told by witnesses. Some of the New Testament authors like Luke attests to having interviewed eyewitnesses to produce the text on the events around Jesus Christ (see for example Luke 1:2). For instance, the story of the two disciples, as accounted for in the Gospel of Luke, was told to someone who told it to another person and it ended up being recorded (Luke 24:13ff).

It is known that later written sources superseded the oral evidence when the German historian Leopold von Ranke (1795–1886), often considered the founder of modern source based history, insisted that everything must be written exactly as it happened. For that reason, he excluded the hearsay as credible evidence. He ignored the fact that even written sources were produced by those who were prone to make mistakes and leave out matters when reconstructing what happened.

In South Africa, history has been written from the Ivory Towers of the University, and thus, the experiences of its people have not contributed a strong presence within published books. In a country where poverty, landlessness, and other exclusions were designed and legitimized by laws, evidence that opposed such evil has been muted within public discourses. Written sources like the Bible were used by architects of Apartheid to justify oppression of the indigenous people.

In the 1970s, political movements and progressive newspapers were banned and any progressive movements were repressed. Within such an oppressive environment, a strong movement to listen to other voices was born. People who were dissidents were banned, house arrested, incarcerated or exiled. Despite all these risks, Oral History Workshop at Wits University began to record history from below. Voices of labour activists and unionists, voices and experiences of domestic workers and mine workers were recorded. However, the Apartheid regime did not take kindly to the movement.

Songs of protest by exiled musicians like Hugh Masekela and Miriam Makeba, protest poetry by Ingoapela Madingoana, Kedisaletse Mashishi and later Mzwakhe Mbuli were published and distributed. In any gathering of protesting students and picketing adults, songs and poetry played a role. Such instruments made sure people did not forget their past and helped them to understand the current situation.

In the 1990s Oral History was used in academic circles to close the gaps that were left by literary sources. There were campaigns to recognize it as a tool to acquire credible sources which validity could be interrogated in the same manner as written sources. Importantly, it was used to create an

archive of experiences left out during the White Apartheid rule.

Oral History has since then been used as a healing tool where the very process of telling the story is considered just as important as the story itself. Finally, those who experienced the police torture, the repression and the degradation, and who had been denied and dismissed for such a long time, were provided a safe space to tell their stories and be acknowledged. Oral History was used to affirm those people who had already given up all hope of anyone ever listening to them and take their stories seriously.

TIME TRAVEL METHOD

Unlike Oral History, this method is specifically designed for communicating heritage. One major difference between Oral History and Time Travel method is that all are learners in Time Travel in contrast to Oral History where one person is most often sharing her/his stories. While the various initiatives during and after Apartheid to prepare for change and to break the barriers of hatred and suspicions have not been evaluated for efficacy, it is correct to say that the seeds have been planted. One can see that such initiatives were in service of the society. A chance to know the other person through the use of Time Travelling reduces the sus-



Making candles in the Mpophomeni Time Travel.

picion about their perceived evil intentions. Time Travel is designed to provide safe space to talk and learn by attempting to go back in time to experience the lives of the people about whom one is learning. With the use of props and costumes the designed scenario is reenacted by participants under new names. The discussions during the activities and the dialogue at the end of the Time Travel are the most important steps during the Time Travel. Each person is given a chance to speak.

The research required in order to find evidence of the local histories on the sites is exciting as it provides valuable learning opportunities. The adults in the community are sharing the local stories and we can enquire and record. The exercise shows how the adults are valuable to those who are participating. A partnership can evolve where the senior citizens come to the school and share what they know, before or after the Time Travel event.

The activities in the Time Travel method have not only provided the opportunity to discuss questions related to a specific theme within a smaller group. It has also provided in South Africa, at least in KwaZulu-Natal, an opportunity for participants to use old and new technology. We have in Time Travelling, used sickles, cast iron pots, pressure stoves, paint brushes, shovels and picks Mpophomeni.



The hunter-gatherers finding their land occupied by the farmers. Time Travel in Ingula.

We have learnt how to make *isiphefu*, a paraffin lamp in Mthwalume and how to make candles in Mpophomeni.

Skills on how to cook rare meals have been transferred to participants during the Time Travel encounter. The preparations and the eating of the food have provided a fun experience as well as practical knowledge.

The Time Travel method has provided a space for the emerging recognition of the Indigenous Knowledge Systems (IKS) to be known. The IKS is

the recognition of the knowledge the indigenous people had and used to survive in their environment before the introduction in Southern Africa of the Western school education. The Time Travel held on the Drakensberg Mountain on the site of the Ingula Dam is a good example, which envisions the meeting of the Hunter-Gatherers (San people) and the Farmers (Nguni people). It was organized jointly by the Siege Museum of Ladysmith and two nearby schools. The event included the mathematics used by the Hunter-Gatherers in the building of their huts with portable basic material of grass and branches, it included the type of material used in making the bow and arrow including the poison mixed for the immobilization of the varied sizes of hunted animals and it included the relocation to the site of the animals brought down in the case of them being too big to carry. The lessons learned in the Time Travel were manifold but the central one was that one learns from other people to survive in a new place. This form of Time Travel shows how people in South Africa used to govern themselves before the arrival of the Europeans; how they lived, produced food, raised children and used the environment. This particular Time Travel had the benefit to expose participants, especially the primary school learners, of the dangers of xenophobic attacks directed to people from other nationalities.



The hunter-gatherers testing the farmers' food. Time Travel in Ingula.

CONCLUSION

The fact that the South African society does not have a sense of a shared heritage remains a major problem towards reconciliation. The use of oral history method can create a safe space where both the victims and perpetrators of racial exclusion can address their experiences. Although such an exercise can take place on a one-to-one interview encounter or in a group interview, there is a

chance for healing, as a result of telling past experiences. In the preface of the volume *A Journey towards Healing: Stories of Multiple-Woundedness in KwaZulu-Natal*, Michael Lapsley wrote that, “Participants often tell us that their experience of being “listened to” in a reverent and respectful way, gave them an acknowledgement of their pain which enabled them to take significant steps beyond victimhood.” (Lapsley 2011)

Such safe spaces can similarly be created through the Time Travel method where in smaller but mixed groups of people who have suffered violence, different roles are taken for the purpose of learning how people may have felt hundreds of years ago within a similar experience. Time Travel method should, I want to conclude, be seen as a means to an end and not the other way around. Time Travel is building bridges and closing gaps in society. The opportunity to explore the introduction of IKS during the activity sessions gives pride to the people who may learn to embrace their past. Even if this method of learning about history and heritage does not show instant fruits of social cohesion and integration, its adoption of Indigenous Knowledge during activities rekindles pride among the people. With that pride restored, one hopes that Black people can stand up and begin to interact with others as equals.

REFERENCES

- Denis, P. ed. 2000. *Orality, Memory and the Past: Listening to the Voices of Black Clergy under Colonialism and Apartheid*. Pietermaritzburg: Cluster Publications.
- Denis, P. & Ntsimane, R. ed. 2008. *Oral History in a Wounded Country: Interactive Interviewing in South Africa*. University of KwaZulu-Natal Press, Pietermaritzburg.
- Lapsley, M. 2011. Preface. In: *A Journey towards Healing: Stories of Multiple-Woundedness in KwaZulu-Natal*, edited by Denis, P. Houser, S and Ntsimane, R. Pietermaritzburg: Cluster Publications.
- Ntsimane, R. 2014. Conflicting multiple representations and sell-by dates. *Msunduzi Journal*, Volume 4. Stalin, Verwoerd and Biko. Pp. 53–61.
- Qunta, C. 2016. *Why we are not a nation*. Seritisa Sechaba Publishers: Cape Town.

TIME TRAVELS IN NORTH AMERICA

NEGOTIATING THE PRESENT BY EXPLORING THE PAST

SCOTT GREEN • DEPARTMENT OF CULTURAL AFFAIRS, NEW MEXICO, USA

What is Time Travel? It is a question I've been asked many times. I always clarify that what I do does not require the use of a DeLorean or a phone booth or any machine of any kind. It does however involve a complex device, namely the mind. My form of Time Travel, that which was pioneered by Ebbe Westergren in Kalmar, Sweden, combines historical knowledge and imagination to generate an experience that is often empowering. Time Travel education is immersive and emotional. It is thought-provoking and memorable. Time Travels are history lessons in the raw that resonate and connect students with the past in an unforgettable way.

My first contact with Ebbe's form of Time Travel occurred in 2002 when I enrolled in a course at New Mexico State University (NMSU). Though the course was titled *Guiding Heritage Tours*, it was Dr. Jon Hunner's first Time Travel class at the university and the first of its kind in North America.

The semester before, Jon went on a fellowship to Kalmar, Sweden where he learned this innovative living history technique and pedagogical method from longtime practitioner and educator Ebbe Westergren and other museum professionals at the Kalmar County Museum. When I discovered that Jon's course involved doing living history, I was overjoyed. When Jon presented his slide show and told us about Kalmar and the Time Travel method, I was entranced.

Having grown up visiting Colonial Williamsburg and Jamestown, I had long been captivated by living history. I'd seen how effectively it enhanced museum exhibits or museum events. I saw how it could transport visitors to the past and elevate visitor experiences at historic sites. Until that first day in Jon's course, I'd never imagined doing living history myself. Nor had I imagined living history as more than an effective museum

program. That semester I witnessed first-hand how powerful it is as an educational tool.

Following Jon's suggestion, I took on the role of Pat Garrett, the Old West sheriff who tracked down and killed famed outlaw Billy the Kid. As I delved into the history and the character of this historic person, I spent hour upon hour researching Garrett in the local archives. I was committed to knowing enough to fully embody Garrett as part of the Time Travels we were preparing. After months of research and preparation, Jon and I and four other students transported children back to the New Mexico (Territory) of 1889. In a strange pairing, Garrett, a devout atheist, worked with religious figure John Newbrough making adobes with children from local schools. In character as Garrett, I also periodically recounted "my" encounters with William Bonney aka Billy the Kid. During these small-scale Time Travels (usually no more than 25 children at a time), I watched as the students became thoroughly engaged with the characters and often asked questions as if we were in 1889 and I was really Pat Garrett.

A year later, Jon Hunner conducted his second Time Travel course, with a focus on the Spanish Colonial era in New Mexico. I enrolled in the course again, this time portraying Franciscan Friar, Silvestre Vélez de Escalante, who along with



Time Travel event with snake oil salesman 1882, during Ghosts of the Past event. Photo: Paul Shelton.

fellow friar, Dominquez, explored portions of the American Southwest searching for a route to the Pacific Ocean. I again delved into the character, reading and reliving the journals of the Dominquez-Escalante Expedition and deeply researching the lives of Franciscans in the 1700s.

The Time Travels were to 1776, an important year for America but, to a certain extent, just another year in the Nueva España that was New Mexico from 1598 to 1821. This time the Time Travels were longer and with more students. Jon's class was bigger with around 15 university students taking on Spanish Colonial characters. We lead the 50 to 60 primary school students out to the desert and rang them into 1776. We remained in 1776 for near-



Time Travel to the Great Depression 1936 at the New Mexico Farm and Ranch Heritage Museum. Photo: Craig Massey.

ly two hours and I stayed in character the entire time, working to make the Time Travel experience as immersive as I could for the excited students.

As a friar, I taught the children how to paint retablos (depictions of Saints) and I lead them on walks through the desert as I told them about the *lobos* (wolves) and the *osos* (brown bears) that lived in the land back then. In the hundred and fifty years after 1776, both animals were nearly

extirpated in New Mexico and few remain there today. The children used their imaginations in ways I'd rarely witnessed. They suspended their disbelief and almost every child wanted to remain in 1776. They wanted to stay in the past even though it was hot and dusty and void of modern conveniences. They wanted to stay because the Time Travel method had immersed them in the past and they were captivated.

Interacting with these children as part of the Time Travel classes at NMSU inspired me to teach. I moved to Tucson, Arizona and taught for three years, utilizing Time Travel, role-play and performance to teach history. Students were excited to learn about history, these techniques exercised their imaginations and helped them to analyze important questions about the past.

In 2004, while teaching in Arizona, Jon Hunner called and invited me to the first Bridging Ages conference in Vimmerby, Sweden. I attended the conference with a student from my school. It was his first trip out of the country and though Josh had done some living history performances, he had never partaken in a Time Travel. He was amazed if not overwhelmed by the whole experience. We arrived in Vimmerby and jumped right into a Time Travel to 1914. While at one point during the chilly evening's Time Travel, Josh stated that it was the coldest he'd ever been, he was not deterred however and was enthralled with every moment. We celebrated the seventh birthday of Astrid Lindgren, jamming ourselves into a cozy house where we imagined life before the Great War and prior to full realization of Pippi Longstocking.

The Time Travel and the entire conference remain etched upon my memory. It was here that I first met Ebbe and watched him weave his Time

Travel magic. He spoke so passionately about the process and facilitated our frigid evening so expertly that most of us forgot how cold we were. I made lifelong friends at the conference and became part of this amazing international group of people who were all working to help others consider important issues and think imaginatively and historically.

In 2007 I returned to Las Cruces and took a full-time job at the Farm and Ranch Museum. This was my chance to actually program Time Travels and living history into a Museum schedule and I did so with great enthusiasm. I taught an annual Time Travel camp which was a smaller version of Jon Hunner's university course. Each summer we mirrored one of Jon's university sessions, Time Traveling to a year he had focused on with his class. With each summer camp, we also tackled many of the important topics that Jon had highlighted:

In 2007 we Time Traveled to 1889 and wrestled with frontier issues such as water rights and Native American subjugation.

In 2008, our Time Travel to 1776 analyzed the issues of colonialism, disease and religion.

In 2009 we Time Traveled to 1936 where the Great Depression helped us look closely at economic disparity and socialism.

In 2010, our Time Travel to 1912 focused on women's rights, immigration, and environmentalism.

Then finally in 2011, with our Time Travel class to 1950 we addressed such poignant issues as racism, the cold war, communism and the threat of nuclear annihilation.

With each of these Time Travels we connected issues of the past with problems of today. Some of the key questions raised included:

- Why do we subjugate and persecute those we fear or don't understand? How can we prevent this from happening?
- How do we conserve our resources such as water? Why is land preservation important?
- Why do we build walls and set up borders? Can we imagine a world without borders?
- Can socialism work? How do we take care of the poor and unfortunate? Is it our duty to do so?
- Why are equal rights for all people an alien concept for so many people? Don't all people deserve equal rights?
- Why does racism exist? How do we eliminate it?

These and other thought-provoking questions inspired students to think more critically about their current world while gaining a better understanding of the past. These Time Travels inspired students to use their knowledge of history as a tool for negotiating the current world.



Yukon Time Travel students researching their characters in the Dawson City Museum archives. Photo: Donna Larsen.

Many of the children who attended these classes went on to help facilitate many other Time Travels as part of other programs at the Farm and Ranch Museum. A few parents later expressed to me how much of a difference the Time Travel class had made in their child's life and their child's view of learning. One particular student, Delenn Larsen, went on to overcome learning issues and excel in her homeschool studies. She participated in nearly every living history program or Time Travel we staged at the Farm and Ranch Museum. Her mother also became keenly interested in Time Travel to the point of working with me to pioneer a Time Travel project in the Yukon Territory of Canada which is now going on its third year.

In 2016 we launched the Yukon project in Whitehorse and Dawson City establishing interest in the methodology and garnering support from the Dawson City Museum, Parks Canada and the Frist Nation Tribes. Last year, we integrated First Nation issues into our Time Travels and performances. This year we plan to continue working with the Frist Nation people by utilizing Time Travels to more fully address the issues they have dealt with since the Yukon Gold rush.

Ebbe, and the Time Travel method he pioneered, have inspired me throughout my last fifteen years. He has shown me how the Time Travel method, instigates critical and imaginative thinking, promotes local history, reveals forgotten or buried aspects of history, adds emotions to history, uses all the senses and fosters dialogue that can lead to social cohesion. It is a teaching multi-tool and one that I am always looking to use in a new and exciting way. I was recently inspired anew and motivated to share and apply the Time Travel methodology during the special seminar this past February in Kalmar. As I've done at all the Bridging Ages gatherings I've attended, I met old friends and made new ones, learning about their Time Travels and how they applied this wondrous pedagogical tool. As Ebbe summed it up, Time Travel transcends typical education in

that it is also about promoting diversity and cohesion through reflection. That to me is why participants are never ready to leave a Time Travel; they haven't finished their contemplation and exploration of the past and they know that they've only just begun an amazing journey.

FURTHER READING

- Anderson, Jay. *Living History Reader – Volume 1: Museums*. SAGE Publications Inc., October 1991.
- Cobadmin. "NMSUnews: A Blast of the Past: Time Traveling to 1912." 11 May 2012, business.nmsu.edu/nmsunews-a-blast-of-the-past-time-traveling-to-1912/. Accessed 17 August 2018.
- Hunner, J. and Westergren, E. (2011). Engaging the Present through the past. In: *Museum International Vol: 63/1-2*. pp. 119-129.
- Roth, Stacy. *Past into Present: Effective Techniques for First-Person Historical Interpretation*. The University of North Carolina Press, 1998.
- Thierer, Joyce M. *Telling History: A Manual for Performers and Presenters of First-Person Narratives*. Rowman & Littlefield Publishers, 2009.



Some of the participants at the International Seminar in Kalmar 28 February 2018. A heavy snowstorm made the experience magical and exotic: Kaari Siemer, Kholisile Ntsimane, Annina Ylikoski, Gulshera Khan, Mildred Ayere, Scott Green, Steven Labarakwe, Ebbe Westergren, Agrita Ozola, Tina Lindström, Radikobo Ntsimane.



REMARKS

It's amazing to see the development of the Time Travel method from the start in the Kalmar region in the mid-1980s to the expansion into more than 20 countries all over the world. It's remarkable to discover the impact that the Time Travel event has on the participants. The experience is something that stays with you, it makes a difference. "You will not forget it, even if you try", as a learner in Port Shepstone, South Africa expressed it.

It was a big honour for me to have the chance to organize an international seminar in Kalmar on the achievement and future of the Time Travel method. Thanks to Kalmar county museum, Linnaeus University, Nordic Centre for Heritage Learning and of course all the participants. And moreover, at the seminar the appointment as an Honorary Doctor at Linnaeus University was announced. This doctorate is not only for me but for all those who have been working with big engagement to promote the Time Travel method in Kalmar county and in all the other regions and countries. The work is in the service of the society and in development of the local community.

Ebbe Westergren

BRIDGING AGES

Bridging Ages is an international organization promoting the Time Travel method, an educational method using local heritage to create reflection on contemporary issues. Bridging Ages consists of people from schools, museums, communities, universities, various organizations and NGOs from more than 20 countries. It started as

a network in 2004 and was formalized into an organization in 2007. Several countries have national and regional Bridging Ages chapters.

Read about the Time Travel method and what is happening in each of the countries on the website: www.bridgingages.com



THE TIME TRAVEL METHOD

– IN THE SERVICE OF SOCIETY AND ITS DEVELOPMENT

“The Time Travel method is dialogue and can bring a change to our country”.

– Mustafa Sentongo, Principle, Kigungu Primary School, Entebbe, Uganda.

The Time Travel method gives space for reflection on contemporary issues, by using local heritage and history. This educational method started in the Kalmar region, Sweden in the mid 1980's and is now used in more than 20 countries all over the world.

In February 2018 a group of 40 persons from eight countries met at a seminar in Kalmar to explore how the Time Travel method and Applied Heritage can meet today's challenges: social cohesion, peace

building, education, health and environment. It was inevitable to look back on the 35 years of existence, what has been achieved? But the main focus was to look ahead. How can the Time Travel method make a difference in the future, to be in the service of society and its development?

Hopefully these articles from the seminar will give inspiration to use local sites and stories for community building and learning, creating a cohesive society for the future.

