This volume explores the relevance of time travel as a characteristic contemporary way to approach the past. If reality is defined as the sum of human experiences and social practices, all reality is partly virtual, and all experienced and practised time travel is real. In that sense, time travel experiences are not necessarily purely imaginary. Time travel experiences and associated social practices have become ubiquitous and popular, increasingly replacing more knowledge-orientated and critical approaches to the past. The papers in this book explore various types and methods of time travel and seek to prove that time travel is a legitimate and timely object of study and critique because it represents a particularly significant way to bring the past back to life in the present.
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Chapter 4
Use the Past, Create the Future
The Time Travel Method, a Tool for Learning, Social Cohesion and Community Building
Ebbe Westergren

Abstract
Kalmar County Museum and the international organization Bridging Ages have developed a Time Travel concept, an educational method that uses local heritage to create reflection on contemporary issues, aiming at social cohesion, learning and community building. The Time Travel method is seen both as a process, where people meet, research, discuss and prepare an event, and a role play based on a fictional story at a local site. The event is centred on key questions for reflection and discussion, practical activities, learning areas and problems to solve. Six examples of the Time Travel method are described and discussed, four from South Africa and two from Serbia with focuses on social and environmental sustainability, reconciliation and tolerance. The start, development and the basis of the Time Travel method in Kalmar is explained, also the methodology and principles as well as benefits and challenges of the concept.

Keywords: Time Travel method, Bridging Ages, Kalmar County Museum, key questions, applied heritage

Introduction
Time Travel is a word with multiple meanings. Kalmar County Museum and Bridging Ages, International Organisation in Applied Heritage and Time Travels have developed a concept that engages people in their local history, but the focus is on issues of today. The Time Travel concept is an educational method, to create reflection on contemporary issues, using local sites and stories. Local heritage is applied to today’s issues in the community. The aim is to contribute to community building and social cohesion using heritage and education. This is applied heritage, and the method is sometimes called historic environment education, but more often it is referred to as the Time Travel method.

This chapter describes and discusses the Time Travel method and applied heritage as used by Kalmar County museum and its collaborative partners. A special interest is given to an international context. The chapter consists of a short background followed by a discussion of how the method has developed since the beginning of the 1980s, the main features of the method, and finally several examples from South Africa and two from Serbia will be described and discussed.
Background

**Kalmar County Museum 30 Years Ago to Today**

The Swedish primary schools (grades 1-9) got a new curriculum in 1980 that emphasised the experience of the pupils and their own ‘research’, which opened space for more use of local history and life experiences in education. The new curriculum marked the beginning of a pilot project between Kalmar County Museum, Regional Department of Education in Kalmar County, and three schools on local sites and stories that connected nearby history with pupils’ life realities. The three schools worked with different historic time periods, according to what was mentioned in the curriculum. One of the schools chose the Stone Age for their grade three classes. Instead of teaching about the Stone Age as a distant land with remains far away from the school, they focussed on a Stone Age site close to the school and used the pupils own questions to research the life of the Stone Age people. The idea was to connect the pupils’ lives with Stone Age people who lived in their own surroundings several thousand years earlier. The Kalmar County Museum supported the activity with historical facts and training days for teachers and in this way helped the school to implement the curriculum.

The curriculum encouraged students to do their own research and to raise their own questions about the Stone Age or other chosen time periods, which motivated them to do research and find the answers. In this pilot school the students were given a short background at the actual Stone Age site before they could raise any questions about the Stone Age people. The questions were divided into categories that gave the basis for the students own research: environment, humans/family, building/settlement, economic conditions/food, social life, religion, society/tribe and diseases/death. The museum and the Regional Department of Education supported the project with books, articles, films and radio programs to find the answers. The museum also wrote fact sheets on the topics that the students raised. Several subjects in school were involved: social sciences, natural sciences, craft, art, Swedish.

The Time Travel method is a good learning method because it uses all senses. The project team decided that for one day the pupils together with teachers and museum staff would experience life at a local Stone Age site that is close to the school. The pupils became the persons who lived 5000 years ago – those they had researched and studied. The students chose topics and issues to focus on. This very first Time Travel event was organised in 1986 after more than a year of preparation.

After three pilot years the Time Travel method was opened to all schools in the Kalmar region. And in the first year, 1990, more than 50 schools were already involved. Kalmar county museum organised many training days with the teachers about local history and useful sources for the students’ research. Up to 100 Time Travel events per year were held for school classes with a lot of hands-on activities
based on ancient techniques. The local sites, from time periods spanning the Stone Age to the 20th century were always close to the schools and in walking or biking distances. In the 1990s, this learning concept opened up for adults, local historical societies and study circles. The local study groups and the museum also arranged big public historical events at local sites.

In 1997 Kalmar celebrated the 600-year anniversary of the Kalmar union in 1397. Research resulted in teaching material, books and fact compilations on the web. Many hundreds of historical events were organised by Kalmar county Museum in the Kalmar region, and a national TV series was made. The work of the museum was noticed all over the country, and in the year 2000 the museum got a three-year National Commission from the Department of Culture and the Swedish government to inspire others throughout Sweden to do something similar.

In 1999 a local ‘Folkhigh School’ in Vasa, Finland, and American Swedish Institute in Minnesota, USA, invited Kalmar County Museum to go abroad with the Time Travel method. In the years to come the museum was invited to other countries. In 2004, 40 persons from 8 countries gathered in Vimmerby, Sweden, for a seminar on Historic Environment Education and Time Travels. The participants decided to form Bridging Ages, international organization in Applied Heritage and Time Travels. Kalmar County Museum became the coordinating institution. In 2007 Bridging Ages was transformed into a formal organisation with its head office at Kalmar County Museum.

Since then Bridging Ages has grown. As of 2016 its members reside in 25 countries on 4 continents; about 20,000 people take part in Time Travel events every year and more than 200,000 people since the start in 2004. National branches of Bridging Ages have been launched in many countries. Kalmar County Museum has had projects in most of these countries. The most active countries are Finland, Estonia, Latvia, Lithuania, Serbia, Italy, Ireland, Turkey, the United States, Kenya, Uganda, South Africa and Sweden. Institutions from one or two new countries join every year. Training courses and workshops are an integrated part of the work. University courses exist in New Mexico, United States, and Sweden and are planned in other countries.

The Time Travel method

Applied heritage, methodology and principles

Much of the ideas from the early 1980s are still part of the Time Travel concept: the use of local sites and stories; start from one’s own point of view and interest to motivate research and studies; using all senses and emotions. Any historical time period can be chosen with a wide range of sites. At the same time the concept is continuously developing and changing according to various conditions in different countries and societies as well as the interests of the participants.
Over the last ten years the concept of the Time Travel method has been more and more focussed on contemporary issues by using the past. ‘Using the past, creating the future’, is an expression of the Time Travel method from the cooperation with Department of Arts and Culture in South Africa. The definition of the Time Travel method often used in presentations today 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.’ This can be done in several ways adapted to the local situation and conditions, but there are some main features that are summarised in the five principles of the Time Travel process and event below.

Five principles

In 2008 in Worcester, South Africa, a group of about 30 people participating in the Bridging Ages activities in various parts of the country came together with the Swedish partners and discussed what the Time Travel method is and what it is not. The participants at this meeting identified the five following principles in the Time Travel method confirmed at a Bridging Ages seminar in Pretoria in 2015, which extend to all of its member countries:

It focusses on local sites and the stories of the sites.

It uses several perspectives, generally bottom up or ‘history from below’.

In the key questions today’s issues are expressed and reflected on in a historical context.

There is an interaction with several partners, the community and the schools in research, education/studies and Time Travel events.

A Time Travel event always has a reflective dialogue: learning by doing, reflecting and challenging.

The Time Travel process and event

The Time Travel method is not only an event; it is a process of several components. The process can take a month or two or even more and is just as essential as the event. In the process partners from different groups in the community come together to meet, discuss, research, plan and implement with support from museums and universities.

The process consists of several components that could be used in sequence, combined or separate. The partners agree on what to achieve and what contemporary issues/
topic to focus on. They choose a historical site and a narrative. The contemporary issue/topic, the site and its story should be well connected. After topic and site is decided, it’s time to do research, interview people, review documents or study artefacts. Research can be done at all levels – community, university and students.

Another component is the interpretation of the landscape and how the site is connected to its surroundings. The process often includes trainings with all partners, teachers and community groups. If it is a school group the Time Travel should be in line with the curriculum. Any subject in school could be included. The students study the chosen time period and the topic and write their own character in the scenario.

The Time Travel event is most often the highlight of the process, even though the overall process itself can be just as important. Before the event the scenario is written, most often by the museum and the community group/teachers together. A historical scenario is a more or less fictional story based on the facts known from the site. It is always about one site, one topic, a certain story/event or a special day or year. Some examples include: Kronobäck monastery ruin dating to 1482, preparing for the opening of the church, topic on values of life (seven virtues); Funkabo suburb in Kalmar 1958, a spring feast for the residents, topic on creating the good society (welfare state); Freedom Tree, Entebbe, Uganda 1954, a public/political rally, topic on independence and democracy; Knjazevac, Serbia 370 AD, the god of Mars festival; topic on war or peace.

From a critical point of view, one can analyse the stories chosen. Why these stories? To whom is it important? Who is the target group? The basic idea is that the scenario of the site should be connected to today’s life in the community. And also give space for reflection on various perspectives. But of course there is no ‘objective’ story from a site. The scenario is focussed on what the community group or school group feels is important today and is grounded on historical facts of the site. In the future there might be other stories and perspectives.

When the students embark on the Time Travel event at the historical site close to their school, they have prepared for several weeks in school, maybe written their own character and have an opinion on the key questions. On that very day they become another person in another time, but at the same time they are themselves, keeping their age and sex. During the event they do activities in line with the story; for example, they prepare for a feast or the opening of a church at the same time that they discuss and argue on the key questions. Often they have a problem to solve or are given tasks to present at the end of the Time Travel event. Every Time Travel event is unique: a local place, a specific year and a specific event. An evaluation is done immediately after the event to obtain the first impressions. It
is important also to evaluate one or two days later, in school or in the community group, after participants have had the time to rethink a little bit. But the most important part is to compare the past to today. What are the similarities and lessons for today?

**Reflection, learning areas and key questions in the Time Travel event**

Reflection and learning are the main areas of a Time Travel event. You have the chance to reflect on important issues of today as expressed in the topic of the Time Travel. As indicated above, it could be any social, spiritual or economic issue: democracy, gender, violence, religion, education, human rights, environment, diversity, migration, employment or reconciliation. In the Time Travel event participants compare the issue of today with a similar issue of the past. How did they address these problems in the setting of the Time Travel? Participants formulate key questions around the topic that were also relevant in the past, normally with no definitive answer. These key questions are the centre of the whole event. How do we create a good society for everybody (Funkabo 1958)? What is the right way to live (Kronobäck 1482)? What are the needs and dreams of my town and our country (Entebbe 1954)? What is my/our responsibility for war or peace in the future (Knjazevac 370 AD)?

In the Time Travel event the participants are divided into smaller groups and learning areas with a certain task/activity to fulfil. Participants do practical activities as indicated in the scenario: prepare for a rally or the arrival of somebody, or they do the final work of a construction. Participants work with their hands in the group while they talk about the key questions. The whole brain is activated. These learning areas are an essential pedagogical part of the Time Travel event. Group members have an opinion that other people will question, argue against or reflect upon. It is often a good idea to bring in a new person in the middle of the event to give more fuel to the discussions and arguments. At the end of the Time Travel event all the participants come together for a meal, a small feast, start of a political rally or welcoming of a guest. The key questions are discussed, and the reflections from the smaller groups are taken to all. From this, participants come to an agreement, a plan of action and a conclusion.

The learning process in a Time Travel is relational, that is you learn together with others. Learning is not repeating what somebody is saying or what you read in a book. Learning is seen as a more creative process, where you reflect and discuss different opinions together with others. At the end you might come up with new ideas, new learning. The event also includes experiential learning, through first-hand experiences.
While reflecting, discussing and doing practical activities, participants not only learn a lot about the historical time period but also about themselves and today’s society; they learn through history. The Time Travel method gives a chance to reflect on dark sides and sensitive issues. It is a lot easier to discuss a sensitive issue in a Time Travel event than around a table. It can help to achieve reconciliation and healing. One of the strengths with the Time Travel method is that participants release emotions. You learn with all your body, brain, heart, soul and all your senses. This gives a deeper knowledge and understanding than reading or listening.

Rebuilding a diverse society in South Africa

Kalmar County Museum and Bridging Ages have worked in South Africa with applied heritage and Time Travels since 2006. Through their work in South Africa, the museum gradually changed the focus of the Time Travel method from reliving the past to reflecting on contemporary issues using the past. The museum started their work in the Western Cape and then continued in several other provinces: KwaZulu-Natal, North West, Mpumalanga, Gauteng and Northern Cape. In 2008 Bridging Ages, South Africa, was launched, after which they branched out to the provinces.

A few examples of the Time Travel method in South Africa follow below. The work is strongly focussed on rebuilding a diverse society and reaching social cohesion. This approach focusses on contemporary issues and key questions, and it has in the last few years influenced the Time Travel work in several other countries as well as in Sweden.

Social cohesion and reconciliation in Montague

The small town of Montague, Cape Winelands, three hours north of Cape Town, is like many towns in South Africa. The legacy of apartheid is clearly seen in the segregation of people in residential areas, schools, elderly homes, churches and so on. Elderly homes in Montague were, in 2012–2014, part of the project More Living – Active Age, together with several other elderly centres in Cape Winelands and the Kalmar region of Sweden; the project focussed on the needs of the elderly, their life experiences and local heritage. In Montague, one white and one ‘coloured’ elderly centre decided to work together and use the Time Travel method as a way towards reconciliation and cohesion. The elderly and staff of the centres met in a working group almost every week for many months to find common topics and interests. They wanted to address segregation in society. Finally they decided to develop a Time Travel event to 1968 at a church that the ‘coloured’ community was forced to leave that year. The centre of the event was the last church bazaar before they left.

1 The apartheid regime in South Africa divided the people in South Africa in various races: blacks, coloureds, whites, Indians and so on. The names of the races are still used in the country.
The development process was quite long, almost a year. The community members held discussions, conducted interviews and did a lot of practical preparations before they agreed on a detailed scenario. In the Time Travel event and in the activities they reclaimed the church, sang the old songs and for the first time did it together, the ‘coloureds’ and the whites (Figure 4.1). Two hundred and fifty persons gathered and celebrated this Time Travel event. The elderly took the initiative to implement the Time Travel concept as an obvious act of reconciliation in the town. Though the Time Travel event was about 1968, it was clear for everyone that it was also about today.

So, what were the results? The main objective of the Time Travel work in Montague was to bring people together, ‘coloureds’ and whites, in a reconciliation process. As mentioned, South Africa is still a divided society, and in many ways it is easier to do a Time Travel instead of some other possible reconciliation activities. The meetings and preparations among the elderly before the event were essential. Working together for a common goal was a chance to get to know each other and also understand the life situation of the other. When you work closely for a large event you have to trust and rely on ‘the other’, and you have to do quite a lot together. The Time Travel process, all these preparations and meetings, were actually more important than the event itself, but without the event it wouldn’t have happened. One of the leaders

![Figure 4.1. The old songs were sung again with lots of passion in the Time Travel event to 1968 in the mission church in Montague.](image-url)
of the ‘coloured’ elderly centre said afterwards that it was so important to tell this story, to work the whole problem through and to make the others understand in order to leave it behind and to reach a peace of mind.

The critical question is, of course, whether this work is sustainable or whether it was a one-time project and event. And have other groups followed? It is still too early to give reliable answers. But there are promising signs, as the Montague event inspired other reconciliation initiatives in the town. And two years after the Time Travel, the two elderly centres are still working together and have even increased their collaboration. However, there is a long way to go to reach an inclusive society.

**Freedom Park**

Freedom Park in Pretoria is an iconic heritage place in the new South Africa, a result of the Truth and Reconciliation process after democracy in 1994. It is the second example how the Time Travel method has been adapted to the South African conditions. This program is developed together by Freedom Park, Department of Arts and Culture in South Africa, Kalmar County Museum and Bridging Ages. When a group of students and community members are coming to Freedom Park for the program they bring a problematic issue from their own community related to their struggle for freedom, something that needs to be reconciled. It could be a very difficult issue such as a massacre or xenophobia attacks, or more common problems like poor housing, unemployment or corruption. The issues are addressed and given cultural expressions in a Time Travel event. After that,
the participants go to a ceremonial place for reconciliation with the past. At this sacred place, the Isivivane, the problems are lifted up to the spirits and ancestors as part of traditional ceremonies and African spirituality. When participants have reconciled with the past at the Isivivane the group walks to the Lekgotla, a place for shaping the future and the way forward. This Time Travel event has three components: expressing the problems, reconciliation and the participants’ responsibility for the future.

To make this Time Travel successful, much depends on the interaction and trust between the leaders and the group. And this regards both the preparations and the event itself. The leaders need to be very sensitive to the participating group, the problems they bring and the use of traditional ceremonies (Figure 4.2). The ceremony at the sacred place lifts the problem to an existential level, and the whole body and mind is involved with all senses and emotions. One of the difficulties is to get both sides, the perpetrators and the victims, in the same program. It will take more time before this is achieved. And we still do not know what happens when the Time Travel participants come back to their community; the program is new. Will there be a change, and will the program contribute to deeper reconciliation?

**Participation and community building**

*Kliptown, Soweto*

Kliptown, Soweto is a quite large community in the outskirts of Johannesburg with many challenges in terms of housing, employment, education, infrastructure, crime, electricity and so on. Kliptown is well known for the Freedom Charter, one of the most important documents in South African history, which was adopted here in 1955. At that time, people from all over South Africa gathered at illegal and secret meetings to develop a set of demands. A committee in Kliptown categorised the demands in 10 clauses, and at the end they were adopted by 3000 people, from all over the country, at a big meeting in Kliptown in June 1955 before the police dispersed the crowd. These 10 clauses are today the basis for the constitution in South Africa, and they reflect a democratic and free country.

In 2010 Kalmar County Museum was invited to Hector Pieterson Museum and Memorial and Kliptown Museum in Soweto, Johannesburg, to introduce the Time Travel method. At a workshop in Kliptown a year later, representatives from the community, youth groups, museums and schools discussed the challenges in Kliptown and the opportunities of the Time Travel method for both the community and the local schools. The participants elected a working group with people from all the stakeholders. Several heritage sites in the township were identified and they agreed to focus on the Freedom Charter. In a follow-up workshop in 2012 community members presented life in Kliptown, today and in the past. Eventually, a Time Travel event was carried out to the year 1955, just before the Freedom Charter
congress in June the same year. The demands from the country were discussed at that time. The Time Travel working group chose four of the ten clauses to be the focus of the event: land ownership, mineral wealth, education and human rights. In the Time Travel event the 60 participants relived a meeting in the W. W Brown Baptist Church, where these categories were originally discussed. The participants were divided into four groups for the four clauses, and each participant chose one of the groups/one clause (Figure 4.3). The clauses were vividly discussed in the groups, and each one decided how to express the clause: in words, a poem, a song, a slogan, an illustration or a placard. The groups were exceptionally creative; many ideas, demands and solutions came up to the surface and were expressed in different ways. At the end everyone came together in the church, and each group presented their ideas. It was not difficult to make the other participants want to join in a song, a dance or a slogan. Everybody realised that although it was a Time Travel to 1955, the problems and demands discussed and expressed were those of Kliptown and South Africa of today. The Time Travel event gave space for reflection, expressions and learning.

Figure 4.3. Creative work in one of the groups at the Time Travel event to 1955 in W. W. Brown church in Kliptown. This group discussed the clause on how to share the land in the country and penned their ideas on placards, an illustration and a poem.
What is the result of the Time Travel work in Kliptown, and the process from the first meetings to the actual Time Travel event and later? The Time Travel method is a process that opens for creativity and initiative. Since the start of the Time Travel process, there has been a lot of engagement in the study group. It was not difficult to get the group together and inspire them. Many persons spent a lot of time planning, researching, recording historical buildings and interviewing people. The Time Travel work sparked various ways to continue learning for some of the participants. For example, leaders and youngsters from a youth centre in Kliptown that took part were very inspired to find out more about the local history of Kliptown. They interviewed people, reviewed documents, recorded buildings and so on. The Time Travel made the local history important; their own neighbourhood became ‘historical’. In 2015 the group had grown extensively and decided to start a non-profit organization called the Kings (Kliptown Innovative Native Group of Services), whose purpose is to use local heritage, education and the Time Travel method to improve conditions in Kliptown by addressing social conflicts and unemployment.

It is obvious that it was the participation in the Time Travel process and in the actual event that inspired a reaction and a continuation for the Kings youth group and for the staff of the Hector Pieterson Museum. People who joined the study group, were involved in the preparations and finally exposed at the emotional level in the Time Travel event were affected and inspired. But it was difficult to tell in the beginning who would be the most engaged. If there is a driving person in the group it is also easier for others to join. The Kings now have an interest to continue to support and promote Time Travels. Another result that became clear is that difficult and sensitive issues like land use and ownership related to mining could be approached outside of the political sphere within a Time Travel context, which changes the whole mental environment. The problem is transformed and, even though it is the same issue, is not so dangerous to discuss. The transformation makes it easier to throw up ideas for solutions.

June 2015 was the 60th anniversary of the adoption of the Freedom Charter. Because the success of the first Time Travel events, the project team (Hector Pieterson Museum, Department of Arts and Culture, Kalmar County Museum and Bridging Ages South Africa) decided to make a public Time Travel event at the Freedom Square in the middle of Kliptown/Soweto. After half a year of preparations in Time Travel groups all over South Africa and in the coordinating team, 400 participants, half from various parts of the country and half community members celebrated the historical event in Kliptown. Most importantly they expressed what the ten clauses of the Freedom Charter mean today in words, poems, songs, plays and illustrations (Figures 4.4 and 4.5).
Figure 4.4. The public Time Travel event in Kliptown, Soweto. After the historical part, each participant chose one of the ten clauses from the Freedom Charter and interpreted it in today’s society. What do equal rights, work and security, peace and friendship mean in South Africa today?

Figure 4.5. All the ten groups in the public Time Travel event in Kliptown presented their ideas of the Freedom Charter 2015, in a poem, speech, illustration, drama, song or a dance.
Environmental sustainability

One topic that is essential in sustainability issues and for our shared future is the environment, and it is a common theme in Time Travels. Cape Nature in Western Cape, South Africa, together with Kalmar County Museum, is developing landscape education programs in several nature reserves and world heritage sites in the Western Cape as a way to encourage people to reflect on sustainability and the use of resources. Ratelgat, a nature preserve, is a semi-arid region in Western Cape that is very sensitive to over-exploitation. The Ratelgat region also has similar problems as many parts of South Africa: segregation and tension between different ethnic groups.

Staff from Cape Nature, educators and the local community established a working group in Ratelgat. They developed a Time Travel process that made people reflect on sustainable land use. Today sheep farmers, tourists, mining companies, development advocates and conservationists are the main actors in the region.

The Time Travel event focussed on an interaction between a hunter-gatherer group and a pastoralist group 1800 years ago that took place close to an archaeological site with remains of worked stone and rock art from that time period. Half of the participants in the Time Travel event played the role of hunter-gatherers and half pastoralists. The groups are different; they speak different languages, have different traditions and use the resources in different ways. Can they still live.

Figure 4.6. A group of hunter-gatherers meets a group of pastoralists at the water hole, the rapid start of a Time Travel event. Can we accept and respect the other?
Figure 4.7. Make a stone knife and discuss the key questions; work, talk and reflect at the same time. The Time Travel event creates learning areas where the key questions are discussed in smaller groups while working. Can we live together although we are different? Is it possible to use the same land and the same waterhole? How?

Figure 4.8. Everybody comes together at the end of the Time Travel event. What are the solutions? Can we make an agreement on the use of the land and the waterhole? How to make a sustainable living, together? The event often ends with a sign of togetherness: a ceremony, a small meal or a dance.
together? In the scenario both groups have an interest in a waterhole that is full of water at a certain time of the year. The question is how to use the water and land together so it is not damaged for the future or for the other group. While settling 200 metres from the waterhole, the groups negotiated. Learning areas were created for each activity, and participants worked and talked in smaller groups. While making rock paintings, preparing food or collecting plants, they argued and discussed the issues, and they tried to be creative to find solutions (Figures 4.6, 4.7 and 4.8). At the end of the event, the two communities shared a meal, and the ideas in the smaller groups were negotiated with all. There were many arguments and several suggestions, so the ending was not certain.

In this Time Travel event in Ratelgat the difficult issue of land use, with lots of economical and emotional interest, was transformed and brought into a safe space. This opened up the locks between the groups. It made the participants listen to the ideas from the other group, to find new creative solutions and to negotiate. It was so obvious in the Time Travel event that if you did not try to understand the other group’s point of view, it was impossible to find an agreement. How much can the environment stand? How do we find sustainability?

It’s easier to discuss those issues if there is no audience. Everybody is in the same situation in a Time Travel event; you are in a safe environment. The Time Travel does not solve this issue, but it makes people listen, show respect and reflect in a new situation. But there has to be a follow-up to the Time Travel work to go farther. Otherwise there is a risk that it is not leading to the change you want. At the same time the participants discussed and worked in the Time Travel event, they not only reflected on an important issue but, without almost realising, they also learned a lot about the local history and the site, and about the life of the hunter-gatherers and pastoralists almost 2000 years ago.

Tolerance, discrimination and the effects of war in Serbia
Several Time Travel programs have been developed in Serbia since 2008 on the effects of war as part of a partnership between two cultural organizations in Serbia, the Swedish embassy and Kalmar County Museum. Serbia is a country that has been badly affected by war over the centuries, and most people today have experiences of war. How do you build up hope and tolerance for the future in this setting when it is often sensitive to speak about recent atrocities that people still have fresh in their minds and when the combatants sometimes even know each other? When the Time Travel method was introduced in Serbia in 2008, project leaders decided to go back to World War II to create distance from the Yugoslav Wars in the 1990s. It was also hoped that this would make it easier to discuss issues of tolerance, ethnic cleansing and discrimination and to reflect on whether a change could really be made.
A children’s rights organisation, C31, and Fund B 92 media-company, with support from Kalmar County Museum, developed a program at the former Jewish cultural centre in Belgrade. They held several workshops for pupils; the last workshop included a short, one-hour, Time Travel event to 16 April 1941 followed by a discussion/reflection of today on discrimination, tolerance and solidarity. The participants in the Time Travel event were divided into Jews, Romas and Serbs. In the beginning of the event everybody worked together to help wounded and homeless people in Belgrade – recently occupied by the Germans (Insert Figure 4.9). Suddenly it was announced that all Jews had to register within three days, otherwise they would be shot. Immediately Serbs and Romas asked themselves ‘do I support the Jews”? And the Jews asked themselves ‘do I go underground or do I register”? There was a vivid discussion with many ideas.

It was interesting to see the change of atmosphere after the announcement. Though the groups that worked to help the needy were united in the beginning,
they became a disoriented and puzzled group of hesitant people, many thinking about themselves and their own group. The ‘we’ changed, and some of the persons in the ‘we’ in only a few minutes became ‘them’.

During the workshop after the Time Travel event there was an immediate connection to today and to the war in the 1990s. Participants asked ‘who are ‘we’? ‘Who are ‘they’? Can even ‘they be included in ‘we’?’ The Time Travel event opened up space for reflections and discussions.

The organisation C31 also developed a program in the city of Kragujevac to address the massacre of more than 2700 civilians on 21 October 1941. This massacre has affected the city ever since. Several monuments and a museum building have been built recently and the massacre is commemorated every year. The goal of this project was to look more into the future than into the past, to create hopes and visions by young people. About 100 students from ten schools took part in several workshops to prepare for the event. The final commemoration event included a remembrance of what happened in 1941, then an act of forgiveness to humanity to make it possible to leave the horrible past and finally the way forward, where the students wrote short manifests for the future.

Figure 4.10. The commemoration event on the massacre of civilians in 1941 in Kragujevac, Serbia. The event were divided into three parts: remembering the past, seeking of forgiveness and manifest for the future. It included ceremonies, symbols, reflections and words of value.
So, what is the conclusion from the programs in Serbia? One insight is that it is highly sensitive to deal with recent conflicts. The Time Travel outcomes suggest that it is sometimes better to take up sensitive issues in a past setting, like World War II. This makes it easier for people to speak openly. Program results also indicate the importance of the process: meetings, workshops and finally the event. It would have been a lot more difficult to find an understanding and engagement without this multi-level approach. In the process participants meet in mutual learning and commitment. Another experience is that ceremonies mean a lot to people, when hard facts are connected to emotions, the mind and the soul, in ceremonials and visualization (Figure 4.10). The event in Kragujevac, though keeping the terrible massacre in mind, focussed on the future. The act of forgiveness in the event, between the past and the future, worked as a way to leave behind mistrust and find strength for the future. The evaluations show that the programs have allowed the students to learn critical thinking on the use and misuse of history, causes and results of discrimination, and have promoted tolerance and diversity. The next step would be to involve the youth to effect change in the local community.

Applied history
The Time Travel method, in the way it has been developed by Kalmar County Museum and Bridging Ages, is a pedagogical tool to address contemporary issues by using the local past. Sometimes a Time Travel event looks like a re-enactment of the past, but that is not the main idea. The Time Travel method is a process based on the use of history today – applied history. It is about today but uses local historical experiences and modern pedagogical tools. In the Time Travel concept history becomes relevant and meaningful for people of today. The matter is not to convince people of the importance of history or local historical sites. The point of departure is instead today’s issues and today’s people in a historical perspective; that is to find the benefits of heritage in our lives and society to make a difference.

An important idea in Time Travel is reflection – to give a chance to reflect on today’s issues by using similar events from the past. Key questions are formulated in the Time Travel event, questions of today and the past. ‘Learning areas’ are created where the chosen issues are discussed. The historical setting makes it easier to relax and open up for reflections and discussions. The Time Travel event gives a historical comparison of how a similar issue was solved in the past; it transforms the issue, opens up for reflection in a ‘safe space’ where sensitive issues can be discussed while doing something with the hands at the same time.
A Time Travel does not solve the problem addressed; it provides the opportunity for problem solving. As a person expressed after a Time Travel event, ‘reflection starts reaction’. It needs to be put into a bigger context to be effective. The preparation before the event and the evaluation afterwards is an essential part of the concept. The Time Travel method is a process that often takes quite a lot of time. If it becomes a one-day event, the impact is more shallow. Maybe the most important advantage is bringing people together, often people of different ideas and traditions, to meet, discuss in a mutual respect and have a common goal to organise a historical Time Travel or a similar event. The Time Travel method is a way to use ‘soft power’, the ability to attract, cooperate and find common solutions instead of using force, commands and hard power.

The Time Travel method has grown into new countries and organisations and engages a lot of people. The concept is developing all the time in different contexts. The concept was not the same ten years ago as it is now, and probably it’s going to be similar but different ten years from now. The goals, content, methods and target groups always need to be up for discussion and adapted to new demands in an ever-changing society.

There are many pitfalls. It requires quite a lot of effort to be successful. The Time Travel process takes time, and it is quite an amount of effort to use several of the components. Not everybody is prepared or has the time to do that. The extensive work is probably the main reason why more organisations have not followed. And the process needs a driving person and a committed team. The skills of the leaders in the event itself are essential to reach a positive outcome. If the leader in an activity cannot raise the key questions in an inclusive way, the discussion might fail. And if the participating group is not prepared for the content of the Time Travel event, it is difficult to have the interaction that is needed. Also it is not always easy to evaluate after the Time Travel process if you have achieved your goals, in what way the project has contributed to cohesion and understanding?

Returning to Sweden, the Time Travel programs have continued in the Kalmar region all the time with many trainings and events. The change to focus more on contemporary issues, not the history itself but how it is used today and the usage of key questions, started abroad, especially through the Time Travel programs in South Africa. The Time Travels in the Kalmar region have also started to shift focus from learning about history to learning through history by focussing more on social inclusion. Integration and social cohesion has become more and more emphasised in the work. It was an advantage for the Time Travel method to go abroad, to be challenged and to modify the focus. And the shift is supported by recent trends in the society and in museum education.
Conclusion

The Time Travel method as developed by Kalmar County Museum has a focus on contemporary issues in a learning process, using the local past. In the examples the contemporary issues have been segregation, cohesion, democratic development, sustainable land use and effects of war, but any issue can be used. Emphasis in the pedagogical method is on the Time Travel process, where people meet, discuss and research in informal education as in study groups or in formal education for students at school. Emphasis is also on the Time Travel event, a fictional role play at a local historical site. The key questions give the focus in the event, where the learning takes place in small groups when participants discuss and do practical work with the common decisions at the end.

As the Time Travel concept has grown, there has been a need to define the method, both to keep the Bridging Ages group together and to delimit other groups who might be doing Time Travels in other ways. According to the five principles local sites and stories are important, and connection to today in the key questions are essential as well as several partners and several perspectives and dialogue. The Time Travel process is underlined and the event is part of this process. Of course it is inevitable that when so many countries and institutions are involved, the Time Travel method is also adapted to the local situation and the local interest. The examples in this chapter are taken from developing programs where the Time Travel clearly has met the needs in society: the need for reconciliation in Montague and Freedom Park; the need for sustainable land use in a semi-arid region (Ratelgat); the need for a local democratic engagement (Kliptown) and to develop hopes and tolerance in Serbia. The Time Travel method has been a way to make people meet, reflect and contribute to the building of the community.

There are many challenges. It is easy to inspire and start but more difficult to sustain. It would be interesting to come back to the communities mentioned in five or ten years. What is left? Did the projects give a push for change?

In the Time Travel method the role of cultural historians and museums has extended to contribute to any issue in society, for cohesion and community building. According to the ICOM statues, ‘A museums is an institution in the service of society and its development’ (ICOM Statues 2007). This is what the Time Travel method tries to do.

Acknowledgements

I thank my colleagues at Kalmar County Museum, Sweden, for the many years of cooperation. I also thank my partners in the Bridging Ages organization, in all the 20 countries where I have been working; for this article a special thanks to friends and colleagues in South Africa and Serbia.
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This Unesco museum magazine used a double issue to publish several of the presentations from the Bridging Ages conference in Kalmar, Sweden 2010.

Various authors describe creative methods of Historic Environment Education and Time Travels from the museum perspective. The book was launched at the Bridging Ages conference in Tukums, Latvia 2007.

This booklet presents the start of the Time Travel method in South Africa, background, learning and seven examples of Time Travel events in Western Cape, KwaZulu-Natal and North West Province. The title is a quotation from a teacher after a Time Travel at a site that is now used for camping.

The English version of the SEVEN steps describes short the steps in the Time Travel process. It is a short summary of the manual in Swedish.

Here are all the 13 presentations from the first Bridging Ages meeting, in Vimmerby, Sweden.

In this annual book from Kalmar County Museum in 2004, many perspectives of the Time Travel method are described: museum, school, community. The focus is on Kalmar County, but there are also several international contributions, in Swedish.

Use the past, Create the Future, _The Freedom Charter 1955–2015, Public Time Travel event in Kliptown, South Africa, in print_. 
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Webpage. www.bridgingages.com
The homepage of Bridging Ages organisation with goals, missions, definitions, newsletters and examples of Time Travels throughout the world.

You Tube. www.youtube.com/watch?v=0kPV14QSlV0&t=641s
A Legacy of Wisdom - a Time Travel to 1986 in Ikageng, Potchefstroom.
A 15-minute video on a Time Travel event in the township of Ikageng, Potchefstroom, South Africa, including explanations of the Time Travel method