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The marketplace in Vimmerby with the City Hotel (Stadshotellet) from the 1860s. Vimmerby is a beautiful little town, that hosted the International Symposium in Historic Environment Education and Time Travels in November 2004

Holy Cow – Time Travels are great!

This book presents what is happening in Historic Environment Education and Time Traveling in several countries in Europe, USA and Africa. Historic environments are always close at hand. And Time Travels are a strong method, which gives you deep knowledge, insight and understanding while having fun!

The Time Travel method was ”created” by Kalmar läns museum, starting in 1985, when a school in the Kalmar region of Sweden studied a Stone Age site close to the school, together with the museum, and made a Time Travel back to the Stone Age 5000 years ago. From that school the method has developed and spread throughout the whole Kalmar region, to other regions in Sweden and to several countries in Europe, USA and Africa. All kinds of historical sites have been used for studies and time travels, from the Stone Age to the 1960s. And people of all ages and ethnic groups have taken part.

The time travel method is described in the book: content, methods, learning, cooperation between schools- museums, and the seven steps of Historic Environment Education and Time Travels. There are also concrete examples of how time travels are organized using historical facts, a scenario, definite roles, activities, a time plan and role cards.

There are articles and examples from:

- Minnesota – Time Travels comparing immigrant life of the past with immigrant life of today
- New Mexico – The university in Las Cruces conducts courses in Time Travels
- Italy – Time Travels to Ancient Rome at the Emperor’s Palace by the Colosseum
- Estonia – Time Travels with students and the public within the medieval city of Tallinn
- Jämtland, Sweden – Time Travels at an open-air museum
- London – Archaeology, reconstructions and diversity
- Kalmar region, Sweden – Thousands of Time Travels arranged from 1985 to 2006
- Northern Kenya – Introducing the Samburu people and their traditional way of life
- Vimmerby 2004 – Time Travels to 1914 and the Viking Age 920 AD

The book is the result of a symposium held in Vimmerby, Sweden in November 2004. The symposium was arranged by Kalmar Läns Museum and the Vimmeby Academy. The articles are modified versions of the lectures and activities at the symposium. The symposium was held in the spirit of the author Astrid Lindgren. One article deals with the new centre for Astrid Lindgren studies in Vimmerby.

An International Network of Historic Environment Education and Time Travels was formed at the symposium. This network, consisting of institutions from ten different countries, is called Bridging Ages

The book has been edited at Kalmar läns museum and has been made possible by financial support from The Regional Council in Kalmar County and Sparbanksstiftelsen Vimmerby.

We have heard the expression several times from students taking part in a time travel: “Holy Cow – This is great!” Time Travels really give you a kick and provide an extraordinary experience.

June 2006

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Editor

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Time Travels all over the world. From the top and then clockwise: Villa dei Quintilii, Rome 180 AD; Las Cruces, New Mexico 1937; Trekanten, Sweden 3000 B.C.; Ngurunit, Kenya 2005; Tallinn, Estonia 1483; Cambridge, Minnesota 1872; and Östersund, Sweden 1895. In the middle are the fiddlers from Pelarnehult, Vimmerby 1914.

Bridging Ages

International Symposium on Historic Environment Education and Time Travels in Vimmerby, Sweden, November 14-16 2004

Summary

In November 2004, 35 people from eight countries gathered in Vimmerby to exchange their knowledge and experience of working with Historic Environment Education and Time Travels. The countries were Estonia, Latvia, Iceland, England, Italy, USA, Kenya and Sweden. The participants represented schools, museums, universities and research networks. Approximately two participants from each country came, one representing the school and the other either a museum or a university. The participants all had experience from working with Historic Environment Education and Time Travels in their home countries, often in cooperation with Kalmar Läns Museum. This symposium provided an opportunity to get to know each other and to inspire each other through a series of lectures, discussions and historic activities.

Purpose

The aim of the symposium was to give the attending teachers and scholars the possibility of exchanging experiences in Historic Environment Education and Time Travels. The symposium dealt with three main topics: Education, Community Development and Formation of an International Network.

Astrid Lindgren

The symposium was held in Astrid Lindgren´s hometown in connection with her birthday on the 14th of November. The keywords - courage, responsibility and imagination - universal human values that are linked to Astrid Lindgren and her work, were central in the symposium. Several of the symposium activities had connections with the author.

Program:

- A Time Travel for the participants back to 1914 and the celebration of Astrid Lindgren´s seventh birthday in Pelarnehult.
- Historic Environment Education: Content and Methods. How the concept of Time Travels has developed in the Kalmar Region from its start in 1985.
- Presentations on Historic Environment Education and Time Travels from each country.
- Information on the International project Bridging Ages, a collaboration between Kalmar - Stockholm - Minneapolis.
- A presentation of the life of the Sumburu tribe in northern Kenya.
- Shorter Time Travels to the Viking Age at the vast grave field in Vimmerby and to the 1850s at Näktergalen, the city museum in Vimmerby.
- Visit at Näs, the birthplace of Astrid Lindgren, and also a presentation of the new research centre.
- Dinner inspired by the1880s, at the Vimmerby Stadshotell.
- Concluding discussion

Open lecture

Not included in this program was an open lecture ”The world comes to Vimmerby” with presentations from work on Historic Environment Education in Rome, New Mexico and Sweden and also a presentation on the life of the Samburu tribe in northern Kenya.

Visits to schools

The day after the symposium several of the symposium´s participants presented their work for teachers and students in schools within the Vimmerby Municipality.

Result

The symposium gave all the attending guests a wonderful opportunity for deeper discussions, personal contact, inspiration and exchange of ideas. The days spent in Vimmerby were important and the need for further meetings and continuing contact between the participants were emphasized.

International network

The symposium decided to form an International Network in Historic Environment Education and Time Travels. Kalmar Läns Museum was elected as coordinator for this network. The Network will promote work on Historic Environment Education and Time Travels through faciliating the exchange of experiences between scholars and educators in various countries, in order to support the development of education in historic environments.

Text: Ebbe Westergren

The children choir, ”Astrid’s children”, sing songs by Astrid Lindgren, at the opening of the symposium.

Celebrating the Birthday of Astrid Lindgren

Time Travel to 1914 in Pelarnehult

On November 14, 2004, the birthday of Astrid Lindgren, a time travel to the year 1914 was undertaken, to celebrate Astrid's seventh birthday. The participants of the symposium took part in a family party in Pelarnehult in the home of Astrid's grandmother Lovisa. Celebrating Astrid with songs, music, speeches and presents was the highlight of the event.

This time travel was the introduction to the symposium. It started in Vimmerby where the newly arrived participants of the symposium dressed up in costumes from the early 1900s. The leading characters in the time travel, such as Astrid's mother Hanna, her grandmother Lovisa, the church warden Carl Larsson and Maria, a good friend of Astrid's mother, were played by staff from Kalmar Läns Museum. All the other participants received a role card with the name of a historical person and some facts about that person. The characters were all relatives and friends of Astrid's family, people from the area, see appendix.

Evensong in Pelarne church

The participants were taken by bus ten kilometres from Vimmerby to Pelarne church. With the help of

Astrid Lindgren is celebrated on her seventh birthday by her mother, grandmother, relatives and friends. Hip, hip, hurrah!!

Evensong in Pelarne church. Church warden Carl Larsson (Ebbe Westergren) leads the service. ”Bautiful Saviour, King of Creation....”

a crystal ball and a magic rhyme that was read aloud, everyone made the journey back in time: *“With this magical crystal ball take us all back in time, to the year 1914”*. Then there was a procession into the church to the sound of music from the organ.

The evening service on the Sunday before Judgement Day started with the hymn ”Härlig är jorden”, ”Beautiful Saviour”. The churchwarden Carl Larsson welcomed everybody and talked briefly about the beautiful medieval church and the changes that had been made during the last centuries and also recently. The latest addition was a new altar piece from 1900. A lesson was read and the churchwarden gave a short reflection. After a prayer and also the Lords Prayer, a final hymn ”O store Gud”, ”How Great Thou Art”, was sung. Before the visitors went out in the November darkness the churchwarden reminded people of the violent storm of 1911, when lightning struck the church tower and another church in the neighbourhood was burnt down. “ I hope this won’t happen again.”

The visitors were invited to Maria´s cottage to prepare the party in Pelarnehult. There the women made decorations of paper, crocheted, did needlework, prepared food and presents for the evening. They ground and boiled coffee, made sandwiches and churned butter, while the men made presents, such as tops to play with, small hooks from wire and wooden hooks.

Family party in Lovisa's cottage

All marched together to Astrid's grandmother Lovisa's cottage in Pelarnehult. Torches lit the way through the darkness and the bitterly cold wind.

At the beginning of the century family celebrations with Astrid's relatives were often held at this cottage. Astrid and her siblings visited their grandmother regularly which is evident in several of her books.

The visitors were served sandwiches, cakes and coffee. Two musicians made sure everyone remained in high spirits. The seven year old Astrid was congratulated with presents and songs after which she thanked everyone by singing a couple of traditional songs. In the late evening the journey back to the year 2004 was made.

High-light of the symposium

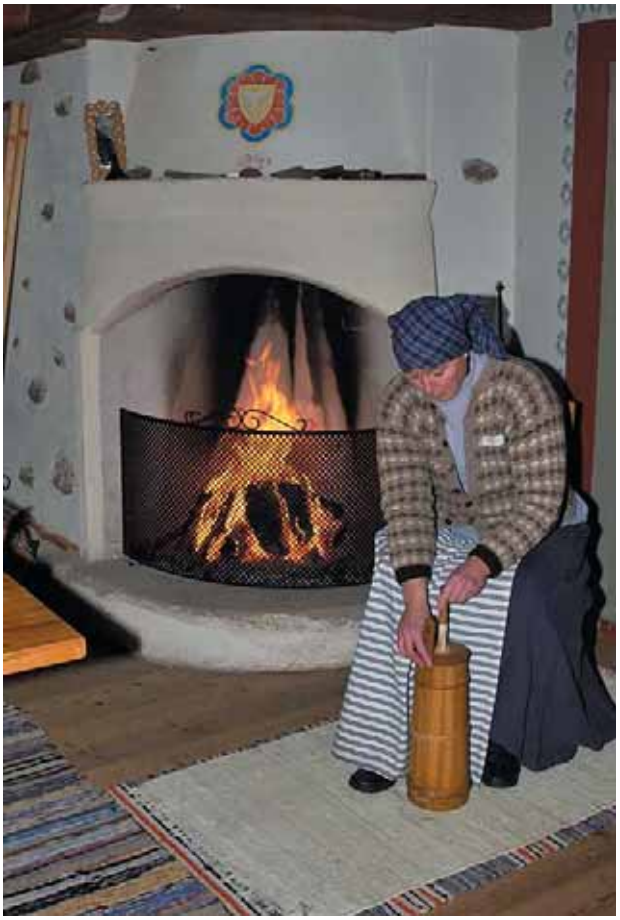
This time travel made a deep impression on the participants. In the evaluation several wrote that this was the highlight of the symposium. They had been really absorbed in their roles and characters and had numerous opportunities to play along. The discussions about both local and international issues in the time travel were very interesting and fruitful, especially while the family celebration was being prepared. The atmosphere inside Lovisa's cottage was magical when Astrid was congratulated and everyone sang together. You could almost hear the wing-beats of history. Maybe this is what really happened when Astrid Lindgren celebrated her seventh birthday in Pelarnehult 1914.

Preparations for the party. Two of Astrid's aunts (played by Marilyn Smith, Minneapolis and Eugenia Bolognesi, Rome) make paper decorations and wrap up presents.

"The best part was the time travel, of course. It was great, really enjoyable" (Eugenia Bolognesi) *"Well-thought out, fantastic atmosphere, just great"* (Catrin Lundahl and Susanne Friborg)

The time travel was planned by Kalmar Läns Museum, All Time History, with Emma Angelin-Holmén, Tina Lindström and Ebbe Westergren as leaders and with Astrid Lindgren expert Lena Törnqvist, from the research centre in Näs, Vimmerby as advisor.

Text: Ebbe Westergren



It doesn't take long to churn the butter beside the fireplace.

The sandwiches seem all right. The women from the poorhouse (Anna Olausson, Vimmerby and Sirje Rohtla, Tallinn) can't wait to get something to eat.

Torches lit the way in the darkness of the night, to Lovisa's, Astrid grandmother's, cottage in Pelarnehult (Catrin Lundahl and Susanne Friborg, Västra Funkaboskolan)

Astrid is celebrated on her birthday by relatives and friends (Rose-Marie Tranquilli, Rågsved, Nina Clark, Minneapolis and Jon Hunner, New Mexico).

The coffee is roasted and grinded (Leen Joesoo, Tallinn and Inger Adriansson, Kalmar)

A happy party in 1914 in Pelarnehult (Catrin Lundahl, Kalmar, Viktoria Hallén, Rågsved, Eugenia Bolognesi, Rome, Susanne Friborg, Kalmar and Darryl McIntyre, London)

Photo: Vimmerby Municipality.

Appendix

Time travel to 1914 in Pelarnehult, Pelarne parish: facts, scenario, rolcards, time plan, activities

The following written material was used by the participants in the time travel.

Facts about Sweden, Vimmerby and Pelarne in the year 1914

1914 is a year we all remember as the start of World War I. This did of course affect Sweden, Vimmerby and Pelarne. The people read about the war in the local newspaper "Vimmerby Tidning", published twice a week. They discussed and worried about the situation even though Sweden did not take part in the war.

Sweden

Sweden had almost 6 million inhabitants in 1914. There was a big migration from the countryside and the farms to towns and cities. People were looking for a better life and work in the cities. This was also the latter period of the emigration to America.

Big families with lots of children were common. The king of Sweden was Gustav V and Prime Minister Hjalmar Hammarskjöld. All Swedes were allowed to vote in elections for the parliament for the first time in 1919.

Vimmerby and Pelarne

Vimmerby town had about 3000 inhabitants, mostly craftsmen and salesmen. There were some smaller industries such as mills and sawmills, Åbro brewery and several tanneries.

Pelarne parish, 10 kilometres west of Vimmerby, had about 700 inhabitants. Most of them were involved in farming. The church (from the 13th century), the vicarage, the school and the poorhouse were the centre of the parish and were surrounded by villages, farms and cottages. Almost all of the houses looked typically Swedish, red wooden houses with white trim. There were three major farms in the parish: Rostorp, Herrestad and Mossebo.

Astrid Lindgren

Astrid Lindgren is the most well-known author of children's books in Sweden and the creator of Pippi Longstocking, Emil and many other characters. Her work has been translated into almost 90 languages. Astrid was born at Näs in Vimmerby on 14th of November in 1907. Astrid´s parents were Samuel August and Hanna Ericsson. Hanna was born in Pelarne at the farm in Pelarnehult. Astrid spent a lot of time in Pelarne and her books are influenced by many people and places in Pelarne Parish.

Scenario, Pelarne, November 14th, 1914

Today is the 14th of November 1914. Some relatives and friends of Astrids family have gathered in Pelarne to have a small party in the November darkness. This is also Astrid´s birthday so they take the opportunity to celebrate this event a little bit more than usual.

The afternoon starts with an evensong and prayer in Pelarne church, led by churchwarden Carl Larsson from Eldstorp. Some of Astrid's favourite hymns will be sung. The afternoon continues with us walking to Maria's cottage, situated near the church. Maria is a good friend of Astrid´s mother. In Maria's cottage preparations for the evening meal and celebration are made including activities such as churning butter and making sandwiches. We'll also wrap up some gifts for Astrid and make paper decorations for the party. There are of course chores such as chopping wood and woodcarving to be done. When all is ready, we bring the things and go to Astrid's grandmother's house in Pelarnehult. When the afternoon turns into evening grandmother Lovisa greets everyone in her house and all share a meal and celebrate Astrid on her 7th birthday.

There will be a lot to talk about, when all get together; the war of course, the future –will it be better? women's

right to vote, and America. There is always lots of gossip; who will be getting married, who is having a baby, who is emigrating to or maybe returning from America, what happened at the market in Vimmerby last month and so on.

Rolecards

Hanna
Astrid´s mother

Lovisa
Astrid's grandmother, capable and strict. Does weaving and spinning. Stands on the cottage steps and warns her children and grandchildren not to be near the lake behind the house. She is frightened they will drown.

Carl Larsson
Carl Larsson from Eldstorp. He is a farmer and also the churchwarden. He is married with children.

Samuel August
Astrid's father and Hanna's husband. He runs the farm "Näs", close to Vimmerby, as a tenant. The farm belongs to the church in Vimmerby. He has some people employed and are running the farm quite successfully.

Hardine
Astrid's aunt and sister to Hanna, Astrid's mother. She lives in a small cottage in Pelarne together with her family of five children. Her oldest son is not behaving very well in school or in church. She is worried and will ask other mothers and fathers for advice.

Emil
Astrid's uncle, and the oldest son of grandma Lovisa in Pelarnehult. He is very fond of his mother and help her as much as he can.

Albin
Astrid's uncle. He has a farm in Pelarne parish. He is worried about his horse which is about to have a foal.

Ida
Astrid's aunt. She lives in Rumskulla parish. She likes to read books and dreams of becoming a teacher. But this is just a dream, because she has a small farm to run together with her husband.

Samuel
Astrid's grandfather on her father's side. He lives with Astrid's family at Näs in Vimmerby. He often says: "Hå hå, ja ja"

Ida
Astrid's grandmother on her father's side. She is good at telling stories. She lives with one of her sons. She can talk a lot about the family and things that have happened in Pelarne and Vimmerby.

Ida Sofia
A maid at the big farm in Mossebo. Mossebo is run by the Drangel family, who are well off and have the best seats in church. Ida Sofia is fond of one of the farmworkers at Mossebo, Karl-Oskar.

Karl-Oskar
A farm-worker at the big farm in Mossebo. He is proud of the big, well run farm and he likes the owners, the Drangel family. He is fond of the maid at Mossebo, Ida Sofia, who is only one year younger than he is.

Frans Oskar Vilhelm from Kattarp
Has a small cottage in Kattarp, Pelarne. He is married to Kristina Maria and have a daughter Elin Helga Signe. He also works as a butcher, travelling around in the parish helping the farmers. He is very busy now before Christmas. He is trying to find a good husband for his daughter who is unmarried and 34 years old.

Kristina Maria from Kattarp
Has a small cottage in Kattarp, Pelarene. She is married to Frans Oskar Vilhelm who works as a butcher. Her dear daughter Elin Helga Signe also lives in the cottage. She is now 34 years old and Kristina Maria wants her to find a husband. This evening she is asking people if they know of any suitable, unmarried men.

Elin Helga Signe from Kattarp

Lives with the parents in a small cottage in Kattarp, Pelarne parish. She is 34 years old, unmarried, daughter of Kristian Maria and Frans Oskar Vilhelm in Kattarp. They want her to get married and they are trying to find her a husband. But they have no idea that Elin is secretly in love. Maybe he will be in church this afternoon?

Johan Ivan Ängqvist

A teacher in Pelarne. He is 40 years old and married to Frida Lovisa. They have two sons, Karl Johan Ebbe, 17 and Inge Ivar, 14 and also have a maid in the house, Augusta. Johan wants his sons to be well educated and become respectable men.

Frida Lovisa Ängqvist

Married to the teacher in Pelarne, Johan Ivan and has two sons, Karl Johan Ebbe, 17 and Inge Ivar, 14. She also has a maid in the house, Augusta. Frida loves her sons but thinks that her husband is pressing them too hard to be successful. She would love to have a daughter and is thinking of adopting a little girl from the poorhouse or from a poor family. She asks around tonight if anyone knows about a little girl that needs help.

Karl Johan Ebbe

He is 17 and son of the teacher in Pelarne, Johan Ivar and his wife Frida Lovisa. His father presses him hard to be successful. He, on the other hand, is dreaming of America... Maybe he will ask if someone tonight knows something about America.

Linnert “Illinoisaren”

Astrid’s uncle, 22 years old. He went to Illinois, America, stayed for six years and came back in the fall of 1895. He is called “Illinoisaren” for the rest of his life.

Calle Tramp

A tramp, a man without a home. He walks around in the Vimmerby area and helps people with different things. He is especially good at making paper decorations. Tonight he invites himself to the house to show everyone how to make paper decorations. He is hoping to stay for a meal.

Anna Sofia Jonsdotter

She is poor and live in the poorhouse near the church. She tells everybody that the people in the poorhouse need more firewood to warm the house and also more food. She aks everyone for a generous gift for Christmas.

Lovisa Larsdotter

She is poor and lives at the poorhouse near the church. She tells everybody that the people in the poorhouse need more wood to warm the house and also more food. She asks everyone for a generous gift for Christmas.

Anna Augusta

She is poor and lives at the poorhouse near the church. She tells everybody that the poor people need more wood to warm the house and more food. She asks everyone to give a generous gift for Christmas. She is trying to get work on one of the farms.

Lars Olof Olofsson

A tenant at a farm in Hult in Pelarne. He has a wife, Maria Charlotta and two sons and two daughters. His dream is to be able to buy the farm and to pass it on to his eldest son.

Maria Charlotta

She is married to Lars Olof, tenant of a farm in Hult, Pelarne. She has two sons and two daughters. She is a very good cook and often cook at weddings, funerals and parties. She must make sure the butter turns out well tonight.

Time-plan

15.00 Gathering at Vimmerby folkhögskola.
Welcome. Presentation of the participants.
15.20 Scenario and facts for the time travel
Distribution of the role cards.
Change into historical costumes
15.50 The rules of the time travel
Everybody presents their role character
Repeat the scenario once more
16.15 Travel on a bus to Pelarne
16.30 Initiation rite outside the Pelarne church
Evening service in Pelarne church
17.00 Maria greets the group in her cottage
Preparation for the party
18.15 Torch lit procession to Lovisa's house in Pelarnehult
18.30 Family- and birthday party at grand mother Lovisa's
The meal: sandwiches, coffee and cookies
Birthday celebration for Astrid
Music and singing, games
Conclusion
19.30 Travel back to 2006. Short reflection
19.45 Journey by bus to Vimmerby for the particpants.
Clean up in Pelarne and Pelarnehult after the time travel, wash the dishes.

November 2004
Emma Angelin-Holmén, Tina Lindström and Ebbe Westergren, Kalmar läns museum

Activities

- Make party decorations
- Prepare games for the party
- Grind, roast and boil the coffee
- Make mustard and churn butter
- Make sandwiches
- Crochet, knit and needlework
- Make a toy for Astrid, a top
- Wood work, make a hook
- Wire work, make a hook or a potato stick
- Musical entertainment

Evensong in Pelarne church

Schedule

- Welcome, hymn "Beautiful Saviour", "Härlig är jorden"
- Presentation of the church
- Reading, Mathew 25
- Reflection, prayer, Lord's Prayer
- "O Store Gud", "How Great Thou Art".
- Conclusion

Short Time Travel to the Viking Age, 920 AD

The participants at the conference visited the big grave-field from the Viking Age, with more than 300 graves, that is situated in the middle of Vimmerby. First they were given a brief presentation about the grave field. After that, the participants were drawn into a short Viking Age drama, in the year 920 A.D. They met the Viking Age farm´s blacksmith and had the opportunity to do some blacksmith work. Suddenly Igul and his wife turned up. Igul had just returned after nine long years on the Russian rivers. He had even been as far away as the golden city of Samarkand.

The drama was based upon findings from the grave-field and other sources from the Viking Age.

The chieftain Edmund (Jan Olofsson, Kalmar) from the Viking village in Vimmerby teaches one of the guests (Jon Hunner, New Mexico) how to use a bow.

The Viking Age grave field

A guide

This grave field, one of the largest from the Viking Age in southern Sweden, is situated in the middle of Vimmerby. The Viking Age village connected to the grave field was the original Vimmerby. Today, there are more than 300 visible graves. About 140 of those graves were excavated at the turn of the century 1900. The archaeologists of that time did not excavate the whole grave, but only dug a hole in the middle where the findings were discovered.

Most of the graves are small round mounds, but there are also stone settings, stone circles, three sided graves and ship formed mounds. Actually, this grave-field has the largest number of ship formed mounds in Sweden to be found on one single grave-field.

The grave-field is almost on the hilltop. The Viking Age settlement, with houses and activities, was situated very close to the graves. The people who lived there, the Vikings, were farmers. They grew barley and rye. Further down the hill there were big meadows, pastureland for the cattle, sheep and goats. Those big meadows were the reason for the rich settlement.

There were a number of farms (up to maybe 10-15) in the village. The name of Vimmerby is from this period. It was an important centre because of the extensive area of meadowland close to the river, a rich area for grazing with lots of cattle. The hay harvested here was of high quality. Vimmerby has always been famous for its cattle market.

The villagers had contact with the sea, 70 km to the east.

In the graves have been found jewellery; necklaces (beads from Russia, Persia, Iran/Iraq, Greece, Con-

stantinople), bracelets, brooches, clasps, buckles and fingerings for women. Also found are strike a lights, knives and iron arrowheads, evidence that blacksmith work was very important. All bodies were cremated and the bones put into clay pots.

Maybe the most interesting finds are two Arabian coins from very far away, from the city of Samarkand in today's Uzbekistan. One of the coins is from the year 903 A.D. The people had connections not only with the people on the coast but with people in Russia and the eastern parts of Arabia and Iraq. Maybe people from Vimmerby crossed the Baltic Sea and followed the Russian rivers to the east, maybe even to the city of Samarkand.

Time Travels

The Kalmar Läns Museum has made time travels here a couple of times, both as training for the teachers and time travels for students. There are ideas about promoting this fascinating place as a tourist attraction. The scenario in the time travels has been fixed to the year 920 AD, maybe at the time the first influences from the Christian faith were evident.

The scenario is about a gathering with the people from this village and the surrounding villages, where they discuss and make decisions concerning matters they have in common such as pastures for livestock, and if they are going to arrange another voyage to the east to plunder or to trade (they haven´t heard anything from those who left nine years ago). The villagers prepare food for their feast; they practice with their weapons; they decorate the houses with ornamental patterns, play games and do some blacksmith work. After the meal they make a sacrifice to the god Thor (the protector of the farmers).

Text: Ebbe Westergren

The blacksmith (Olle Haeggblom, Kalmar) at the Viking village teaches the visitors how to make a hook.

Appendix

Time travels with 10-11 year old students at Vimmerby schools.

To hold counsel and have a feast in Vimmerby 920 AD.

Scenario

Vimmerby is a village made up of several farms that lie up on a ridge. At the foot of the ridge both to the east and to the west huge meadowland and pastures spread out on the marshy lowlands around the river, Stångån. Lush and nutritious crops are harvested early in the autumn while during the rest of the year livestock graze on the meadows. Close to the houses you can find fields of barley, rye and flax. The village grave-field is situated just above the village. Vimmerby is a prosperous village with contacts in faraway places and it is the main centre of the region.

A counsel is to be held and a feast is to be arranged for the four farms on the marshy meadows in Vimmerby. Each farmer owns the fields he uses for cultivation. But the farmers also have quite a few matters in common: the widespread meadows and grazing land down by the river, the production of iron, the grave-field, journeys and expeditions into other areas. A few times each year the whole village gets together to hold counsel and to have a feast. These meetings always take place at the biggest farm owned by the chieftain Gudmund.

Vimmerby is an important centre for the whole region. Once a year all the villages and farms in the region get together to decide on law-matters, exchange products, to discuss common issues and have feast and ceremonies. But today only the farms in the village are going to meet. The chieftain invites everyone to his splendid farm. His banquet hall is magnificent but in need of new modern paintings with ornamental patterns.

Iron has arrived from the forest districts to the north, where iron is produced. Maybe it will be used today to make hooks, nails, rings or even arrowheads? Textileband and ribbons will be woven and also hides are being made into leather pouches.

This day of celebration is filled with lots of board games, songs and dancing.

During the day matters of common interest are discussed such as how best to make use of the grazing land and meadows, as well as concerns about the production of iron. The question is whether or not to equip yet another expedition to the big trading markets to the east? These journeys can mean conflicts; and weapons, coats of mail and helmets must be fitted and tested today. Some people are hesitant about journeying to unknown places. An expedition left Vimmerby nine years ago and has not been heard of since. Weren´t they supposed to travel to Samarkand?

The chieftain is hospitable and serves sumptuous food and drink. During the feast a counsel is held and common issues are discussed and decisions are made. After the feast a sacrifice to the gods is made asking for prosperity for the region.

Roles

The students are sons and daughters of the free farmers and their servants from the farms in Vimmerby. They all take on a new name (name and status) from the Viking Age, think about who they are and their role at the farm.

Activities

- Cooking - Beanstew, sausage, bread
- Blacksmith work
- Painting
- Textile and leather work
- Weapons and Archery
- Boardgames

Timeplan

07.30 Set up all the properties
09.00 The students arrive. Read the landscape
09.20 Change dresses. Repeat the scenario
09.50 Initiation ceremony, the Creation myth
10.00 Activities start
12.20 The returning man/ attack
12.30 The meal. Discussion. Performances
13.20 Dance, travel back to 2006
13.35 Short reflection. Change of dresses
14.00 End
Wash up

Role card

Igul, the returning man

Nine years ago ten men set out from Vimmerby on an expedition heading towards the east. They met up with others from Öland and Gotland. Together they journeyed over the sea to the deep gulf that separates the Finnish and Estonian realms and further on to the big lake Ladoga. They followed the River Volga all the way to the realm of the Volga Bulgarians and eventually to its capital Bulgar. They continued, moving south along the river, to a big sea, Gurganhavet (the Caspian Sea). They crossed the sea and reached Särkland, the Saminid's realm with its capital Samarkand.

How and when?

Igul turns up about a hundred meter from the village and is very cautious. He wanders back and forth and shows himself only occasionally. (He´s been away for nine years and thinks that many things have changed since he left.) Igul is going to turn up around 12.20. The people on the farm think that their enemies are coming and that they are being attacked. Archers and spear throwers get ready for a battle as does everyone else. After about 7-8 minutes Igul approaches them and identifies himself. He is invited into the house to share in their feast. When everyone is seated Igul begins to speak, tells his story and hands out gifts.

The story

Igul talks about his adventures. He´s experienced things that no one would believe. He's sailed over the sea for many days, weeks and months. He´s been all the way down to the Saminid's capital Samarkand. It took many years to get there. Igul speaks briefly about the journey across the sea, along the Volga, the realm of the Volgan Bulgarians, the Gurgan Sea and Särkland. Igul talks about Samarkand telling that it's a golden city full of people who speak different languages. There are big stone houses and huge paved squares. They have many rulers who fight one another. Igul worked for a rebel leader called Jahja ben Ahmed and was one of his bodyguards. He was rewarded with silver coins, dirhemer (hold them up for all to see).

They pray to someone called Mohammed in very beautiful and tall buildings called mosques. Camels in caravans come from China with fine goods (describe a camel). Igul holds up some silken material from China. Worms make it! The ruler and his family wear clothes made of silk. Igul gives the silken cloth to the chieftain's wife. Igul shows some beautiful pearls he bought in Samarkand (give these to one of the women).

The times were beginning to be uneasy in Särkland. The rulers and people from different nations were fighting each other. Jahja ben Ahmed was in trouble with the ruler Abd al Malik. Samanids, Turks, Kazars and Volgan Bulgarians were also fighting. Igul realized it was time to leave and begin his journey home. This journey was fraught with danger and very difficult. He was the sole survivor out of all the men who set off from Vimmerby nine years ago. On the way home he stayed for a while in the chiefdom of the Rus in Holmgård. In Holmgård many people speak the same language as us. They have many churches and believe in one God.

Igul tells his story during the meal. Afterwards we discuss whether the journey was worth its price? Igul is very happy to be back home again. But he does miss the others who either disappeared or were killed. He hesitates to recommend others to undertake the same journey. Maybe…….

2003-08-14
Ebbe Westergren/Kalmar Läns Museum

A unique Symposium with International Expertise

Opening speech

Agneta Ringman

It is a pleasure to greet you all and welcome you to Vimmerby, Kalmar County and Sweden.

It is impressing to see such international expertise gathered here in Vimmerby. I think that this kind of international symposium, about Historic Environment Education and Time Travels, has never before been arranged in this country. You have all been chosen because of your knowledge and experience in this field.

The cultural environment means a lot to us all, to all people, young and old. It gives people recognition and confidence. The cultural environment and historical sites are of great importance on both a regional and a national level, including preservation, accessibility and educational work. National organisations in culture and education, the Swedish Parliament and the Swedish Government have in many ways stressed the importance of people having the possibility to use cultural buildings, ancient remains, old, arable fields and so on. In the curriculum for schools the historical perspective and the cultural heritage are also stressed as well as the pupil´s own research and outdoor activities.

History comes alive

It is not enough just to preserve the cultural remains and the historical sites, they also have to be alive and become important to people. Historical time travels and historical feasts are good examples of engaging people in their own historical environment. Time travels are full of life and pleasures. They heighten emotions and feelings and result in profound knowledge. I have myself taken part in several activities and even played the part of Queen Margareta, an important queen during the Middle Ages in Sweden.

Kalmar Läns Museum

Kalmar Läns Museum is a forerunner, you could say, when talking about education in historic environments. For 20 years, since 1985, they have worked together with schools, local historical societies and other interested parties and made history come alive at hundreds of historical sites and remains. They have educated thousands of teachers and other people about the local environment, they have led courses and every year they arrange about 120 historical time travels and events in the local environment. They are also responsible for two big tourist attractions in the Kalmar region.

Agneta Ringman as Queen Margareta in Kalmar 1397.

For three years the museum also had the National Commission for Museums from the Swedish Government to spread their methods in the whole country. During the years 2000-2002 they worked all over Sweden from the very south up to the very north on different projects, courses, time travels, education, always in the local environment. Those three years, when I was fortunate to be the Chairperson of the Museum Board and could follow the work very closely, were very successful. I'm happy today to see that the museum that has taken over the National Commission, the County Museum of Jämtland, is represented at this symposium.

The Kalmar Läns Museum has for the past five-six years spread Time Travels and Historic Environment Education in several other countries and has worked on many international projects. Several of you have seen the people from the museum visiting your country or city with big boxes of props and historical costumes and together with them you have arranged historical events. Not many museums in Sweden are working in such an international way as the Kalmar Läns Museum.

Astrid Lindgren

It feels only right to arrange this symposium in Vimmerby and to do it in the spirit of Astrid Lindgren, the famous Swedish author. Vimmerby does a tremendous lot of work focusing on Astrid Lindgren using the keywords of courage, responsibility and imagination. Astrid Lindgren has meant, and still means, a lot to many children and adults, not only in Sweden but in other countries as well. The Vimmerby Academy is also one of the organizers of this symposium.

Welcome

I warmly welcome all of you to this unique symposium. We expect a lot from you all. I would like to welcome our visitors from Estonia, Latvia, Iceland, Great Britain, Italy, Minnesota, New Mexico and a special welcome to you from Kenya. And all the Swedes too of course. Eight different countries, altogether.

I am convinced that you are going to have enjoyable and fascinating days. I know that you started yesterday with the celebration of Astrid Lindgren´s seventh birthday in a time travel to the year 1914. These coming days, you are going to exchange many experiences and I'm sure that your knowledge about Historic Environment Education will increase. This symposium will have importance and influence at both the national and international level. Not least through the report, from the symposium.

And I'm sure that you will all be happy to discover the beauty of a small, expansive town such as Vimmerby.

I would like to thank the two organizers, the Vimmerby Academy and the Kalmar Läns Museum, for arranging this symposium. And of course all of you participants, people chosen from eight different countries on three continents.

With these words I'm delighted to declare "Bridging Ages, an international symposium in Historic Environment Education and Time Travels", open.

Agneta Ringman on horseback, as the mother of King Burislev on Öland in 1170 AD. This role play took part at Eketorp, the reconstructed ringfort on southern.

Holy Cow - This is Great!

Historic Environment Education and Time Travels, How did it all start?

Ebbe Westergren

The symposium in Vimmerby

A dream come true

This is a dream come true, to be here in Vimmerby and welcome you all, international experts in time travels from all over the world. *"Holy cow"*, as we have heard students in Minnesota saying after a time travel, *"This is great!"* We have, at the Regional Museum in Kalmar, worked with time travels and education in historic environments for many years, for twenty years in fact. But this symposium is something extra. Jon Hunner from New Mexico wrote in an e-mail: *"This is going to be the high-light of the year"*, I hope he´s right.

We started yesterday by celebrating Astrid Lindgren's seventh birthday in 1914. Hopefully this will be so-mething you´ll all remember.

The aim of the symposium is:

To exchange ideas in the education of historic environments and time travels. We want to learn from each other and to inspire one another.

Kalmar Läns Museum and the Vimmerby Academy

Kalmar Läns Museum has been involved in national and international projects over the last five-six years. We've been working in most of your countries, with most of the institutions that are represented at the symposium and with most of you.

Kalmar Läns Museum is a big regional museum with about 70 employees, responsible for cultural heritage in the Kalmar County, a widespread county including for instance Vimmerby, 140 km north of the city of Kalmar. There are seven departments in all at the museum. One is the educational department which is responsible for Historic Environment Education and Time Travels and also for organizing this symposium. The educational department goes under the name of Alla Tiders Historia or History of all Ages and is made up of historians, archaeologists and educators.

Vimmerby Municipality and Kalmar Läns Museum have collaborated extensively on many projects. In May this year, 2004, during a discussion between the museum and the Vimmerby Academy, the idea of a symposium/seminar came up as one of several ideas.

At the beginning of June, when I was in Minnesota (The Old Time Fair at the Bancroft school, part of the Bridging Ages project) I received an e-mail from Erkki Lahti from the Vimmerby Academy saying: "Can you organize an international seminar about Education in Historic Environments, in Vimmerby around mid-November?" I was delighted of course, but at the same time I thought: Is it possible to organize an international meeting in only a couple of months?

The Vimmerby Academy and Kalmar Läns Museum met later in June to discuss the aims and contents of a symposium and questions like, "Do we have enough time to prepare and the financial resources to make this happen?"

I e-mailed a couple of people that we have been working with in different countries and got positive answers. In a meeting at the end of August we pushed the button and said, "We´ll arrange a symposium. It is possible".

In less than three months all the preparations were made. We decided we would like the symposium to be made up of specially chosen participants, experts on time travels and education in historic environments, from many countries. That´s why all of you have been invited, as the special people, the experts.

I´m very pleased to see you all here. As I said before, this is kind of a dream being able to organize a symposium like this one. Several people from the Kalmar Läns Museum and the Vimmerby Academy have been working on it. And it's good to see that you all have responded so well and taken the opportunity to participate. Thank you for coming. Now we have high expectations. But it´s important to say that time travels are fun. *"I thought it was going to be boring, but it turned out to be a big adventure,"* as students from Minnesota, USA and Mörbylånga, Sweden have written in their evaluations. We hope that you will all have a smile on your face during the whole symposium. It's important to show what we believe in.

Astrid Lindgren

The symposium is going to be in the spirit of the famous author Astrid Lindgren. We all met her yesterday, when she was seven years old, in the time travel. She grew up and became one of the most famous authors of children´s books in the world, translated into almost one hundred languages. Astrid Lindgren has influenced us Swedes immensely, she is a part of our souls. And the three words - courage, responsibility and imagination - summarize her authorship and what she stood for. It could also summarize some of the ideas of this symposium.

Bridging Ages

The symposium is called Bridging Ages. Bridging Ages is also the name of a special project between museums and schools in Kalmar, Stockholm and Minneapolis, which we'll hear about later in the program. Bridging Ages means bridging the gap between the past and present, between people who lived hundreds or thousands of years ago and us today. Is it possible for us to understand people from the past, how do we bridge the gap? Bridging Ages is also about how we bridge the gap between people of today of different ages, of children, teenagers, adults and seniors. It also is about bridging the gap between ethnic groups in the same community. Maybe we can work together in the community building the future, by using historical experiences and historical environments that we have in common; children, teenagers, people in their midlife, seniors, people from different cultures, anyone.

The symposium has three topics

Learning. What is learning and knowledge? What are the best pedagogical tools to use if we want people to acquire profound knowledge? The different methods for different age groups and time periods? What is the relationship between research and education, between historical facts and educational methods? We know that historical time travelling is a powerful and strong method to use in the process of learning, gaining knowledge but also for commitment. That is why we focus on time travels in this symposium.

Community development. Another topic is the development of our society. Is it possible to develop the community through the heritage and historic environments? How do we get people interested in the historic environment? The concept of cultural economy will be in focus tomorrow.

International network. And not least, we hope that this will be the start of a network between regions

and countries, on issues to do with education and time travels. A question for tomorrow is: How to go on from here? Is it possible to build up a network? How do we keep in touch? And what country would like to arrange the next symposium, to take over the relay baton.

Apart from the presentations to be given by the participants you will also have the opportunity to see a little of Vimmerby, a beautiful town.

The start of time travels twenty years ago

How did it all start? Time Travels and Historic Environment Education? Here is the Kalmar Läns Museum´s point of view.

Kalmar Läns Museum started working on time travels twenty years ago, in 1985. Torbjörn Sjögren is a colleague of mine at the museum and at the time we both had children that were nine years old. We saw their history schoolbooks about the Stone Age, and were a bit shocked. The children were taught something that was out-of date, maybe what archaeological science taught twenty years earlier. The Stone Age was mentioned in general terms but there was nothing at all about the local remains. I asked my son´s teacher: "Why don´t you teach about the Stone Age settlement that is close to the school?" And she answered: "What settlement?" She had no idea that there was a settlement just a kilometre from the school.

Pilot study

We got in touch with the Regional Office of Education that existed at that time. Together we formed a group of teachers from two pilot schools. Only a few years before a new national curriculum had been accepted in Sweden, that stressed the students' own research. Teaching was to concentrate on the students´ questions and interests. Focus was on the students research, not traditional lectures. Actually the very same issues about learning and knowledge that we are talking about today were important at that time.

The Kalmar Museum had in-service days for the pilot-school teachers, about the Stone Age for one of the schools and about the Middle Ages for the other school, stressing local history compared to national and international history. Human beings, individual people and families, were the focal-point. How did they live? The students asked about life, not death, about how people lived in the past, everyday things like food, clothes and friends, not about grave fields or pieces of flint.

The first Time Travel in 1986

The idea of learning by doing was central, not to watch but to do it yourself, to take part instead of to listen. In this way we invented the time travel method. In the spring of 1986 Torbjörn Sjögren and I, both from the museum, together with a class of students and their teachers took our bikes to a Stone Age site close to the school. We all travelled back in time to the sound of a flute playing and relived the activities that could have taken place there. We set the time to 3000 B.C. It was not once upon a time, it was real, a certain year, a certain place. We made flint knives, used a stone axe and we prepared the same food as the people at that site did 5000 years ago. We were very pleased with the results of this initial time travel and the following year we invited newspapers to write about this new method of learning.

What we said in the pilot study twenty years ago, we still say today. The method is the same. It has of course developed a lot, but the basis are the same.

”Heyanna, hoyanna, heyanna...” Children and adults sing together on a Stone Age Feast in Trekanten, Kalmar. This day, in May 2006, was the 20th anniversary of the first time travel in 1986, a big celebration at the same site as twenty years earlier. Ebbe Westergren leads the happy choir.

We started with the Stone Age at one school, the Middle Ages at another school, continued with the Iron Age and the Bonze Age. When we, so to speak, “invented” the method it is important to remember that we didn’t compare ourselves with other museums or school. We had no idea what they did at other historical or educational institutions. We made no survey to get inspiration from others or to find out how they taught in historic environments. We just used the concept of the school curriculum, asked the students what they were interested in, what they wanted to know and talked a lot with the teachers of course. What is the best way to teach local history in school? The students were the most important people in both the research and in the actual time travel. So in that way the time travel method was “invented” by the students, teachers, by other educators and by those of us who represented the Kalmar Läns Museum.

It is a bit odd that at the same time Jämtlands County Museum in northern Sweden started with time travels, not at historical sites close to the schools but in their open-air museum. They didn’t know about us and we didn’t know about them.

Time travels all over Kalmar Region

Following three years of pilot studies we offered all the schools in the Kalmar County the chance to take part in this new method of teaching in the historic environment, starting with their local history. That was in 1989. And the schools were very interested. Already in the first year more than 50 schools took part; we had many in-service days and more than 90 time travels. It continued that way during the 1990s. We developed short university courses for teachers and other interested parties. We had 25-30 in-service days every year and about 90-95 time travel days a year. We worked with the prehistoric times – Stone Age, Bronze Age, Iron Age, Viking Age and the Middle Ages. Two people at the museum worked fulltime and a third person was employed during spring and fall. We arranged time travels every week-day in April, May, September and October.

The celebration of the Kalmar Union

1996 started a new phase, a new era. In 1997 the celebration of the Kalmar Union took place. It was 600 years since the Kalmar Union was formed in Kalmar, the most wide-spread kingdom in Europe at the end of the 14th century. The Kalmar Läns Museum and I were responsible for one special topic during that year, called "Nordic History for children and youths". We divided the work into about twelve different parts and employed a project leader for each part. Today most of the people who work with time travels at the Kalmar Läns Museum started as project leaders at the museum in 1996. Most attention was paid to the TV-program "Salve", broadcast live from Kalmar every weekday for nine weeks. We also arranged a big medieval market. Costumes were made (there were no historical costumes in the time travels before 1996) and also a more systematic production of props was undertaken. We arranged more than 200 historical events during the year 1997 including several historical feasts for schools and the general public.

The Kalmar Union was celebrated in 1997 with hundreds of events. A medieval parade outside Kalmar castle.

Small children and teenagers

Suddenly everyone knew about time travels and everyone in the Kalmar region had taken part in at least one event. The next year 1998 the educational department at the museum was formed. We called it "Alla Tiders Historia", "All Time History" or "History of all ages". We received financial support from the Regional Council and national institutions. We widened the concept, worked with small children, 6-9 year olds, and also with teenagers from 13 to 19. We focused on the 19th and 20th centuries, particularly the time around the turn of the century 1900.

National Commission

In 1999 we received a National Commission from the Swedish Government, to spread the educational method of Historic Environment Education and Time Travels to the whole of Sweden. This was a big honour for us. For three years, 2000-2002 we worked all over the country, supporting schools, museums, universities and local historical societies. We made more than 200 presentations in different parts of the country, introducing the time travel method. We travelled and travelled, from the very south of Sweden up to the very north of the country. We had 35 different projects where we collaborated with museums and schools in different regions. We learnt a lot about the history of various parts of the country. Every project started with the local history and local remains, so every project was unique.

Students are learning how to make mustard by Tina Lindström, from Kalmar läns museum. A Time Travel, in the middle of Stockholm, to 1909 and the year of the Big Strike.

Alla Tiders Historia, The Educational Department

The Educational Department at the museum, "All Time History" today consists of 10-12 persons: historians, archaeologists, teachers and craftsmen. The department works on a great variety of assignments concerning local environment and historic sites. We arrange roughly 30 training days a year for teachers and others concerning their local history and roughly 100 time travels with students of all ages. We organize historical feasts, work on regional development using the cultural heritage, make reports on how to use historical sites. We also write books and educational material for teachers, work on films for education and TV. We undertake time travels and relive historical events relating to almost any time period from the Stone Age to the 1950s. The department also has responsibility for a big tourist attraction on southern Öland, Eketorp, a reconstructed ringfort from the Iron Age and early Middle Age, with almost 50 000 visitors during the summer, and has built up another tourist attraction just outside Kalmar, with reconstructed houses from the medieval city of Kalmar, the so called Salvestaden.

Much of the department staff´s time is taken up with research in the archives for the various training courses, investigations, booklets, historical feasts, tourist events and time travels. The department has a studio where the historical costumes are sewn and a workshop where the replicas and props are made and repaired. Today there are about 2000 historical costumes in the wardrobe, from almost any historical period from the Stone Age up to the 1960s.

International projects, Minnesota and Finland

The first international contacts were made in 1999 when a woman from Minneapolis came into the museum. Her name was Terry Florin. She worked at the American Swedish Institute and was in charge of a provincial fair that was going be held at the American Swedish Institute in Minneapolis. I met her for only 20

There are more than 2000 historical costumes in the wardrobe at Kalmar läns museum. Almost any time period, from the Stone Age to the 1960s, is represented.

Are the enemies coming? A Time Travel to the Iron Age, 500 AD, in Österbotten, Finland.

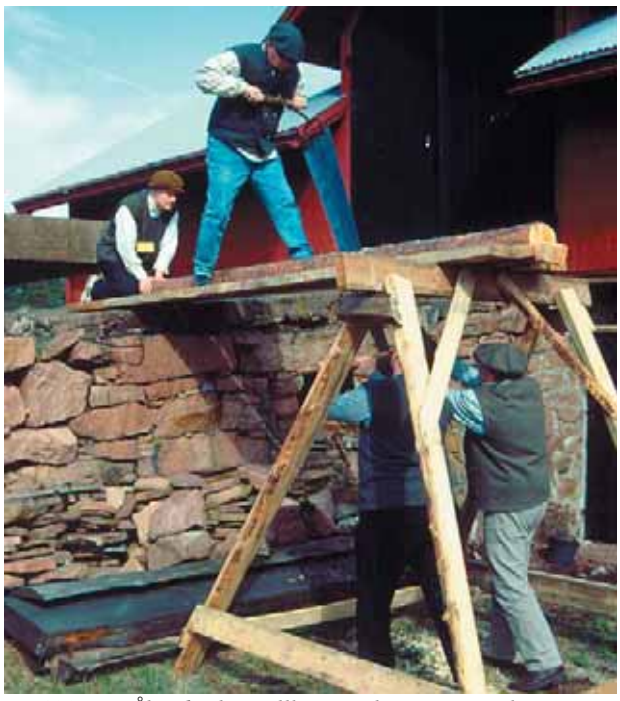
minutes at the museum in Kalmar, she was in a hurry because her train was about to leave. But in those 20 minutes we decided that we must begin to cooperate. The following year the first trip abroad, with people from the Kalmar Läns Museum and 10-12 boxes containing historical costumes and properties, went to Minneapolis. We made time travels in Minneapolis and Cambridge, Minnesota. This collaboration which started in 1999 still continues. Every year since, people from Kalmar have worked with staff from the American Swedish Institute. People from ASI have also been in Sweden several times.

In 2000 Kalmar Läns Museum also was invited to the city of Vasa in Finland. A headmaster from a school in Vasa took part in a time travel in Kalmar County and became really enthusiastic. The first time travel in Vasa was to a medieval fort during the Middle Ages. Every year since Alla Tiders Historia has arranged time travels, in-service days and historical events in Vasa and other parts of the Österbotten region. Different historical sites have been used, from the Iron Age to the 20th century.

Iceland and Åland

In 2000 the National Museum of Iceland and Selfoss School on Iceland, together with a school and a museum in Åbo, Finland and a school in Mönsterås, Kalmar County as well as the Kalmar County Museum worked on a project called "Visions of the future" - How can we use history and historical sites to form ideas for the future? Time travels took place in all three countries, with the purpose of learning from the people of the past.

Also in 2000, a collegue and I were invited to Åland to talk about "living history". As a result of that, Ålands regional council started a project called "Long Live History". For three years staff from the Kalmar Läns Museum went to Åland for training days, time travels and historical events. We developed several examples how to use Åland's historical sites and heritage in education.



1884 on Åland. The wellknown shipowner Erik Petter Eriksson needs new logs for his big house. This Time Travel was a training day for teachers and museum proffessionals, as part of the three-year project "Long Live History".

Italy, Estonia and Latvia

The collaboration with Italy started after a conference in England, where Eugenia Bolognesi from Rome had listened to a presentation about time travels made by Tina Lindström and Helen Eklund from Kalmar. Kalmar Läns Museum has so far been in Rome twice. The first time in 2002 we made time travels at the Palatine, close to the Colosseum. The second time two years later we were at a Roman villa from the second century. It was a really big thing to work at those famous historical sites and introduce new educational methods. Eugenia Bolognesi has made "Time Travels in Italy" a branch of the network Associazione Palatina Istanbul.

On the Palatine Hill in Rome, beside the Colosseum. Mattias Lundström, Emma Angelin-Holmén, Ebbe Westergren and Helen Eklund from Kalmar läns museum play Germanic people and Romans in a Time Travel to the year 404 AD.

In 2003 the County Museum in Kalmar worked on a project together with The City Museum of Tallinn, Estonia and a school in central Tallinn. It started with a training day for museum professionals and teachers from the whole of Estonia and ended with two time travels to the Middle Ages in Tallinn.

There have also been several contacts taken between the Tukums Museum in Latvia and the Kalmar Läns Museum.

New Mexico

In May 2002 Jon Hunner, professor at New Mexico State University in Las Cruces, USA came to visit the Kalmar Museum and he took part in three short time travels. He went back to New Mexico and started a four-month university course called "Time Traveling in New Mexican History". That is really impressive. This course has now been running for several years

and includes research and preparation for the time travels. So far they have made time travels to the years 1883, 1776 and 1937.

A shanty town is build up outside Las Cruces, New Mexico in the Great Depresion, 1937. This Time Travel is created by Jon Hunner and his university students at New Mexico State University for classes in neighboring schools.

Africa

We also have made contacts with South Africa and Kenya in Africa. (In 2006, nine people from the Cape Winelands district in South Africa, a region just north of Cape Town, are trained by the staff from Kalmar Läns Museum in Historic Environmnt Education and Time Travels. And the first time travel to the year 1853, focusing on the local history in a comparison to the society of today, has been arranged at Bain's Kloof Pass in Cape Winelands. Time travels can be a small but important tool in forming today's society, in this region in South Africa.)

Servants are preparing the meal for the celebraties coming to open a new road at Bain's kloof pass in Cape Winelands, South Africa 1853. This was the first Time Travel in South Africa, as a part of a workshop for museum staff and teachers in March 2006.

Discussions have also started with some museums and schools in Kenya within the framework of Samp (the African-Swedish museum network). I met the headteacher Steven Labarakwe from Marsabit in northern Kenya for the first time in March 2004. My son, Daniel, has worked as a volunteer building up a secondary school in central Kenya. The pupils at that school come from the marginal areas of northern Kenya. In this desert land, the Northern Frontier District, I met Steven who is a headteacher at a school just outside the town of Marsabit. (In March 2005 I made a second visit to northern Kenya visiting tribal villages and a couple of schools, with Steven Labarakwe as a guide.) Steven is an important person in the contacts taking place between Kenya and the Kalmar Läns Museum.

These international contacts mean a lot to us. They require much hard work and preparation from many people before each trip. Sometimes we have been very nervous. Is it going to work this time? Is the

Steven Labarakwe, headteacher of Badassa school in Marsabit district, northern Kenya, has, after the symposium in Vimmerby, opened a small library in the honour of Astrid Lindgren, the first library of its kind in northern Kenya.

site good enough? Have we forgotten any properties? What are the people we are going to meet like? Is the time travel going to work? And we always have a rigorous program during the visit with very little time for sightseeing. But it is really worthwhile. We learn a lot from these contacts and of course from meeting so many great people, students and adults.

It is fantastic to see that this time travel method works everywhere. The method is universal. Children and adults are the same.

A powerful method

There are problems of course. Historic Environment Education and Time Travels often entail hard work. Sometimes it is also difficult to make people realize that the time travel method is education. And the financial side has its problems as well.

But this is a method that works. It is a powerful method. We will discover different ways of using Historic Environment Education and Time Travels during these days in Vimmerby. Hopefully we will be inspired and learn a lot from each other.

We made a presentation in New Mexico, with Jon Hunner and Scott Green, at the end of May 2004. There was a woman in the audience who asked. Have you been to Mexico? Have you made time travels in Mexico? No, we said, but that would be interesting. And after that Jon said: “Our university has some contacts in China.” Maybe, some day… Historical Environment Education and Time Travels have no geographical limits.

Historic Environment Eduction and Time Travels at Kalmar Läns Museum 1985-2004

Pilot studies	1985-1988
Kalmar region	1989 -
The celebration of the Kalmar Union	1996-1997
Alla Tiders Historia department	1998 -
International projects	1999 -
National Commission	2000-2002
International Network	2004 -

Life, Learning and Understanding

Methods of Historic Environment Education and Time Travels

Ebbe Westergren

Historic environments

The historic environment is comprised of everything in the environment created by man i.e. the world around us, that which we all have in common.

These historical sites could be 10000 years old, 1000 years or 100 years old or even 1 year old. It concerns buildings and cultivated land, roads and grave-fields, but above all, it's about the people who used and still use these places. Historic environment is about life and the societies of yesterday, today and in the future.

Historic environment education, What´s that?

Historic Environment Education is teaching both about and in the local historic environment.

Historic Environment Education starts by looking at the local site. In my neighbourhood there are traces from the past, from the people who lived there a long time ago but also from the inhabitants of today. Sometimes the traces can be quite evident, sometimes they can be difficult to detect but they are always there.

Many times I've heard surprised comments such as: "Gee, is there a Stone Age settlement just beside the school? I had no idea it was there". or "I've never really thought of the house just down the road from the school as being a distillery from a hundred years ago".

The 7 steps of Historic Environment Education and Time Travels

Kalmar Läns Museum has compiled a manual to facilitate teachers in their studies of local historic environments and time travels, in collaboration with a museum. The manual specifies 7 steps:

1. Choose a suitable historic site close to your school
2. The museum does the research in the archives
3. Read and interpret the landscape
4. Training days for teachers and others
5. Teaching in school
6. Time travel/role play
7. Evaluation

Educational methods

The local environment and the local heritage is the starting point for historic environment education. Teaching methods, when studying a local historical site, can be summarized as follows:

- Teaching emanates from students´ questions and issues.
- Study sources and archives from the site. People and their lives are in focus.
- Compare local conditions and circumstances with national and international, during the same time frame. The small world and the big world.
- Compare now and then. History is made personal and reflective.
- Read and interpret the landscape.
- Freeze time to a chosen year.
- Use all your senses. Carry out a time travel or a role-play at the historical site.

Comments

The historic environment is studied from the interest of children, teenagers, adults and the society of today. The historic environment becomes more personal, when I can compare my own life with that of others in the past, that's when the historic environment really becomes meaningful to me. And history is always seen from below, a bottom-up perspective, to relate better to my own life.

Commitment springs from participation. Personally exploring history, using your own questions creates interest. Archives and sources are important. If you have the historic facts and knowledge it is much easier to read and interpret the landscape and its history.

It's all about people and their lives; to be able to detect the historical imprints in the neighbourhood where you live, and discover national and international imprints in the local world. We're all living in the midst of history, in the midst of an historic environment. Can this history really touch us? Can the people

Eketorps fort on southern Öland. 16-yearold students make a medieval stew in a Time Travel to the early Middle Ages, 1170 AD. While working, the teenagers discuss war and peace, moral values and the future. The focus is on 1170 AD, but maybe they, at the same time, talk about their own lifes. The past and the present meet.

of yesterday meet us who are living today? I myself am one in a long row of people creating history in my own neighbourhood, and I'm not the only one.

Research in your local historic environment gives you a historic perspective. Museums, archival institutions and universities have the responsibility of making the sources available.

Historic Environment Education must be on a personal level to ensure that it is not just a lot of boring facts, but affects people of today deeply resulting in understanding, skills and insight. One way to achieve this is to travel, not geographically, but to another time to meet the people from the past. To take part in their daily life at a place close to where you live. Historic time travel is a method that works, when students and adults dress up in historic costumes and travel to another time at a historical site in their own neighbourhood. History is frozen to a certain year. With all five senses you, for a day, recreate the daily life and events of that time and place. This could be Vasa, Finland in 1882, Stockholm in 1483, Rome in 404, New Mexico in 1937 or at a Stone Age settlement 5000 years ago.

Learning

Historic Environment Education and the historic Time Travels create learning processes which lead to knowledge, insight and understanding, but also to skills and intimacy. The method presents a ground for students as well as other participants, to use historic perspective when looking at and evaluating their own lives and also when forming today´s society and future societies. Historic Environment Education presents a high-quality learning setting with interaction and communication between all participants. Numerous evaluations have shown that this form of learning can give profound and lasting results for students (Per-Ola Jacobsson 2002. Historiemedvetande. Centre for Culture Research, Växjö University). The evaluations show that students have gained deeper understanding and knowledge, a historic perspective of today's society and a stronger local identity. They also show that time travels are fun: *"It's been the best day of my life and lots of fun"*, was a comment made by a student in Spicer, Minnesota after a time travel back to the end of the 19th century.

Alternative education

Historic Environment Education and time travels are not an extra course in school but a somewhat different method of teaching the elements that are set down in the curriculum. Making use of local sites and heritage and creating qualitative learning environments result in deeper knowledge, the course plans are accomplished and the aims of the curriculum fulfilled.

Schools and Museums

A close co-operation between students, their schools and the museums (and/or the universities) is necessary if Historic Environment Education is to be optimal. It is an advantage if the local historic societies also take part in this venture.

The museum arranges training days for teachers where facts and sources are presented as well as pedagogical ideas and practical activities. This is followed by intensive studies in school. Students compile facts and form an image of the chosen period and site. To achieve in-depth learning an historic time travel is undertaken where students take on new identities and join in activities at the historic site they've studied.

Historic Environment Education with its comprehensive view, thematic approach and possibility of merging the school's teaching with the students´ reality, promotes educational development. By using historic places the student studies how people lived

in the past compared to how they live today. Historic Environment Education involves all subjects as is the case in real life. A thematic approach and a method which includes all subjects facilitates the forming of a holistic view.

The importance of using one's own cultural heritage in education is expressed in the curriculum from many countries. The Swedish curriculum says the following: "A secure identity and awareness of one's own cultural heritage strengthens the ability of the individual to understand the conditions and fundamental values of others." (Lpo 94 The Swedish schools´ fundamental values)

A Time Travel to the Stone Age, 5000 years ago. A Time Travel is an optimal learning setting which gives profound knowledge. If you take part yourself, you will remember.

In Lpo 94 the historic perspective is emphasized as one of four perspectives that are of utmost importance in all teaching and in all subjects: "By means of a historic perspective students can develop a readiness for the future and develop their ability to think dynamically."(Lpo 94, school's assignment)

It's important that museums listen to the needs of the schools so that Historic Environment Education becomes an inherent part of teaching and is not seen as an extra assignment.

Preserving historic environments has a strong tradition in Sweden, as is also the case in many other countries. It's about time that the education in the historic environment is seen as equally important as preserving, that knowledge is shared and that historic environments are made use of.

All grades, all ages

Studying the historic environment is equally important for student of all ages: pre-school, primary school, secondary school and adult education. A secondary school student or a university student both have the same needs as younger students i.e. that education is made meaningful in relation to today's society and their own lives and that it is rooted in concrete local environments.

A learning setting using all five senses and where students feel deeply involved, has a higher quality and results in more profound knowledge than a setting where only a few of the senses are activated. And the student's age is of no importance. He or she can be 5, 17, 28 or 60; they each have the same need for a high quality learning process, that is concrete and within context. In addition, today's curriculum offers better opportunities to study comprehensive courses spanning many subjects at all levels.

Why Historic Environment Education?

Historic environment education has to do with life and a lust for life. Studying historic places and the heritage gives students a historic dimension and historic perspective. It's meaningful for the students, and results in deeper roots and identity as well as teaching them respect for other cultures and ways of life. The participant´s self-esteem is often strengthened. Historic Environment Education is a significant teaching method, something we all have in common, something that affects us all.

By studying the historic environment children, teenagers and adults become part of a democratic process, which plays an important part in how we will make use of historic places in the future. Maybe this will lead to better solutions for societies today and in the future e.g. how to create a sustainable society or to form our democracy in the future.

Historic Environment Education and time travels can very well be used as a part of the schools´ work on setting values, to give perspective to diversity, democracy, gender relationships, morals and ethics.

Cultural Heritage Act

Teaching at a historic site gives a feeling of genuineness that heightens the experience. It's important to take responsibility for the historic environments in your own neighbourhood, so that your descendents will have the chance to see and experience those same environments. The Cultural Heritage Act in Sweden regulates responsibility for historic environments such as ancient remains and monuments, settlements, churches and archaeological findings. Before carrying out activities in a historic environment it is essential to contact local authorities, the museums and also landowners for advice about how the historic environment can be utilized.

Living in another person

A 17 year old girl took part in a role-play to 1905 in Mariehamn, Åland. She played the part of a girl named Anni Blom, a character she made into a part of herself. This what this student wrote after the role play:

"When the time travel was about to end, I didn't want to leave my alter ego (Anni Blom) behind me, so I took a part of her and kept her in me. A little bit of Anni will always live inside me and I hope that I will keep on living inside someone else in the future."

Litterature:

Ebbe Westergren, Kalmar County Museum 2006, 7 steps towards in-depth teaching in historic environment. Time Traveling as an educational method. avel

Westergren, Lindström, Eklund 2002. Time Travels – a method to make young people engaged in the study of their local history

Web site: www.kalmarlansmuseum.se Pedagogik Internationellt

Historic Environment Education and Time Travels

The Seven Steps

1. Choose a suitable historic site close to your school
2. The museum does the research in the archives
3. Read and interpret the landscape
4. Training days for teachers and others
5. Teaching in school
6. Time travel/role play
7. Evaluation

Methods

- Focus on the local history and the local environment.
- The students´ own questions and the students´ research
  Source-material, archives
  Local, regional, national, international history.
  Now and then
  It´s all about people
- "Freeze" history, a specific site, a certain year
- Time travels, role-play. Using all senses, learning by doing

Results

- Historical perspective
- Knowledge and understanding
- Local identity, roots
- Fun

Stine Age food is made by the students. A Time Travel gives a deeper understanding and inspire reflections about the environment and the food value of today.

Time Travels in Minnesota

Nina Clark

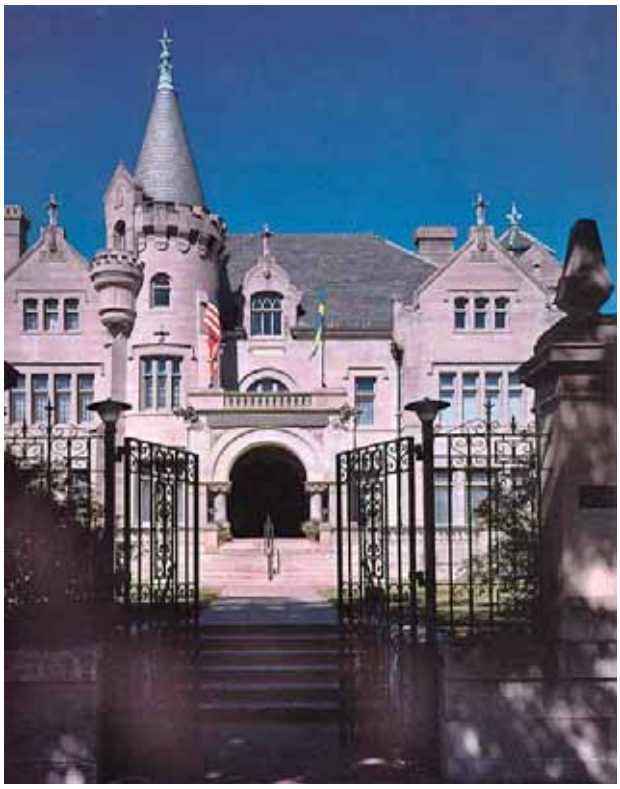
The American Swedish Institute

The American Swedish Institute is a museum and a cultural institution located in Minneapolis, Minnesota. Minneapolis has historically attracted large numbers of immigrants from Sweden. Swedish immigration is often seen as primarily a rural phenomenon, but in fact towards the end of the 19th century most immigrants were settling in urban areas in Minnesota especially in Minneapolis and in Saint Paul. By 1910, second and third generation immigrants were becoming "middle class", as they occupied well-paid industrial jobs and service jobs, moved out of the city, and filled the houses, churches and schools sprouting along the edges of the rapidly expanding cities.

Swan Turnblad

Swan J Turnblad, founder of the American Swedish Institute, was at once the prototypical immigrant and yet singular in his achievements. He arrived in New York City as an 8 year old under the name of Sven Johan Olofsson, with his parents and siblings and continued on to rural Vasa. Tunblad moved to Minneapolis when he was 18, meeting his bride-to-be Christina at a temperance dance. Swan Turnblad became employed, then publisher and subsequently wealthy owner of the Svenska Amerikanska Posten, the top seller of the many Swedish language newspapers. He began having a mansion built in 1904 on Park Avenue, the city´s grandest street. After the castle-like residence was completed in 1908, the couple lived there with their grown daughter Lillian and their servants John and Caroline Gustafson.

In 1929, the same year Christina passed away, Swan and Lillian moved out and established their mansion as home of the American Swedish Institute.



American Swedish Institute in Minneapolis. Photo:ASI.

Since then, the organisation has served as a centre to celebrate historic and modern ties to Sweden and Swedish-America. The American Swedish Institute hosts exhibits, music and film programs, lectures, smorgasbord dinners, and Sankta Lucia and Midsommar events, as well as Swedish language classes and many, many other programs. The Institute is located in a part of the city which once was heavily European-American, but today has become the home of people of American-Indian, African-American and Latino descent. The organization seeks ways to connect with the non-Scandinavian populations as well as those who have a familial affinity to Swedish culture.

Kalmar Läns Museum

The Kalmar Läns Museum and the America Swedish Institute have collaborated since 1999. The staff of Alla Tiders Historia (History of all Ages) and their work is making a tremendous impact on the way cultural history is being taught in Minnesota and seminars and time travels have been carried out in Minneapolis and in other places in Minnesota with a Swedish background. This work is continuing with the help of staff from the Institute amongst others.

Time Travels result in deeper understanding

By taking part in Time Travels and Historic Environment Education students learn about their local history. The method, built on knowledge, theory, practical situations and historic time travels using all five senses in the local environment, has been passed on to children, youths, teachers and staff at museums in the USA by way of inspiration-days, conferences, seminars, in-depth training and historic time travels. The activities which have taken place in Minnesota have become known as "Bridging Ages", since the method not only builds bridges between different eras but also between children, youths and adults of our day. Bridging Ages is also the name of a project underway between Minneapolis, Kalmar and Rågsved in Stockholm, whose aim it is to integrate children, youths and adults from multi-cultural areas into their local environments.

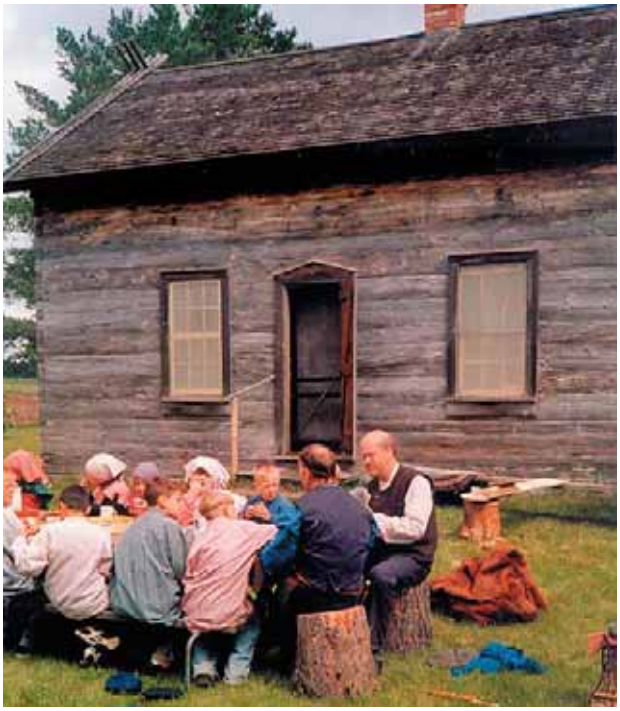
Local historic environments can provide the people living in those areas today with a common ground between experiences of those who lived here many years ago and those living here today. The approach is to focus on things that are shared and universal – clothing, food, music- and what these things tell us about a time period and a culture, which may be different from our own. Studying a period which differs from our own is learning in itself and can result in a deeper understanding of a society unlike our own. The theory behind this approach is that though people may differ, the themes in our lives bind us.

Smålandskalaset

The activities of the Kalmar County Museum´s Alla Tiders Historia program supports the goals of the American Swedish Institute. In the fall of 1999, the American Swedish Institute planned a "Smålandskalas" (a festival to celebrate Småland, Swan Turnblad´s home province).Terry Florin from the Institute visited the museum in Kalmar seeking ideas for programs to present in Minneapolis and it was there she met Ebbe Westergren who is responsible for Alla Tiders Historia. This meeting was followed by numerous contacts being taken and eventuated in staff from Alla Tiders Historia taking part in the "Smålandskalas". It was also decided that staff from the Kalmar Museum should arrange historical "time travels" for schoolchildren, starting at a log-cabin dating from the end of the 19th century in Cambridge just one hour´s drive north of Minneapolis.

Staff from Kalmar läns museum together with people from the American Swedish Institute at Smålandskalaset.

In the spring of 2000 four representatives from the museum travelled to Minnesota along with about 10 crates packed with costumes and props. During the "Smålandskalas" a setting from the late 1800s was recreated on the lawn outside the Institute. Visitors learnt a lot about the working conditions, food, clothing, songs and games of those day´s immigrants. The week before the festival a number of historical time travels were undertaken at the log-cabin in Cambridge. Students from Cambridge and Braham were taken back to the year 1872 when Isak and Christina lived in the cabin. The time travels were arranged together with the Isanti County Historical Society and both the time travels in Cambridge and the festival in Minneapolis were a huge success. The immediate result was a decision to continue cooperating and also more visits by staff from Alla Tiders Historia to Minnesota.



Outside the log cabin of Isaac Edblad in Cambridge, Minnesota. A Time Travel to the year 1872.

The following year, in the fall of 2001, Alla Tiders staff returned to Minneapolis and time travels were arranged for schools in both Minneapolis and Cambridge. As well, a conference took place where Alla Tiders Historia staff presented their work methods using local history and time travels for teachers and cultural workers. The presentation was much appreciated and has led to a continuation of the work on time travels in Minnesota.

During the five following years from 2002 to 2006, staff from Alla Tiders History have been in Minnesota numerous times and carried out in-depth training courses, seminars and time travels. Even staff from the American Swedish Institute, as well as other cultural workers from Minnesota, have visited Kalmar to study the museum´s work on time travels and local history.

1912 at the Turnblad Mansion

One of the schools that has been involved in the time travels in Minnesota is the Bancroft School, an elementary school with students from kindergarten through grade 5, located in south Minneapolis about two kilometres from the American Swedish Institute. About 1/3 of the students are African-American, 1/3 are Latino and the remainder come from Asia, Caucasus or other regions. There are 21 home languages at the school and many students are English language learners. Despite experiencing socio-economic challenges and a relatively high number of achievement gaps, Bancroft students are bright, creative and energetic and enjoy dedicated teachers who are especially committed to arts-infused education.

Let´s keep students from Bancroft School company on a time travel in 2002. For quite a long time they had been studying Minnesota´s history, early immigration including early Swedish immigration, Swedish songs and dances and family history as well. One day a letter dated 1912 arrived from Caroline Gustafson,

The students of Bancroft school are willing to help the servant Caroline Gustafsson (Tina Lindström) at the Turnblad mansion in Minneapolis 1912. New immigrants learn the life of immigrants a hundred years ago.

housekeeper for the Turnblads on Park Avenue. The letter was addressed to a teacher at the school, to a "Miss Blad". Caroline explained in the letter that Mr and Mrs Turnblad were due to return from a trip to Europe, and that the house was not in order. The letter asks whether Miss Blad might not allow her students to help prepare the house for the Turnblads´return? Following the receipt of the letter the students were very positive and quickly hopped on their yellow school bus which drove them to the Turnblad Mansion at 2600 Park Avenue. They were met at the gate by Caroline who asked them to dress in clothing such as young Swedish immigrants may have worn at the turn of the century. They were also asked to change their names. Jose, Lakeesha, Mee and Brandon from now on were called Gustav, Emelina, Ebba and Axel. They were asked to step back in time by looking in the crystal ball and reciting the magic poem.

During that very busy day, the students dusted furniture, polished copper, swept the veranda, chopped wood for the fireplaces, made paper flowers to decorate the rooms and even made a sign welcoming Mr. and Mrs. Turnblad home. The children were surprised by the abrupt arrival of Mr Turnblad. At first he was angry to see so many children in his house, but when they sang his favourite Swedish psalm, "Tryggare kan ingen vara", he was pleased. By journeying on this time travel the students learned a great deal about the history of a specific place in their community and still more about some of the people who inhabited Minneapolis 90 years prior.

Time Travels in Minnesota

Historic time travels have been a success in Minnesota in both Minneapolis and Cambridge where local institutions have now taken over and undertake time travels using the method worked out by the Kalmar group. The American Swedish Institute heads this enterprise in Minneapolis while their counterpart in Cambridge is the Isanti County Historical Society. For several years staff from Alla Tiders Historia followed every phase of this work to learn about the working methods and the characters in the time travels.

A national award

Two years ago the American Swedish Institute was awarded a national prize by the American Association of State and Local Historians for their work on historic time travels, something which everyone concerned is very proud of.

Time Travels with the Dakota indians

In 2003, ASI worked with Galumph Interactive Theatre to design a time travel to 1858 for Four Winds Indian Magnet School in Minneapolis. Fifth grade students studied the Dakota Conflict of 1862, a terrible episode in Minnesota state history. A group of Dakota Indians were angered by mistreatment by government agents and killed dozens of white settlers. The U.S. Government took retribution with the unlawful hangings of 48 Indians. A time travel experience back to a few years before this conflict began, was designed with the help of staff from the Kalmar Läns Museum. This enabled students to experience the positive relationship which could exist between an Indian family and a neighbouring Swedish family.

Bridging Ages

Historic time travels continued to grow in Minnesota during 2003 and 2004, as did the project "Bridging Ages". Initiative for this project came from the museum in Kalmar. Work has been going on for several years at multi-cultural schools where the students come from districts where integration had not been very successful. Can historic perspective and historical environments be used as tools to create an identity and involve people in the area where they live? Is it possible to couple together schools with people and organisations from the district? The aim of the project was to use local historic environments in the integration of both children and adults in their own district. Three cities have taken part: Minneapolis, Kalmar and Stockholm. In each city districts with a high percentage of immigrant population had been chosen: Rågsved in Stockholm, Funkabo in Kalmar and the area around Bancroft School in Minneapolis (more of that in the next chapter).

The Dakota Indians and their relationship to Swedish settlers were the focus point on this Time Travel to 1858, at the Mississippi river in Minneapolis.

A tremendous impact

Through teacher workshops and professional training, the staff of Kalmar Läns Museum and the American Swedish Institute has shared the time travel techniques and Historic Environment Education with approximately 350 educators in Minnesota. The staff of Alla Tiders Historia and their work is making a tremendous impact on the way in which history is being taught in Minneapolis and the surrounding area. Today museums and schools are working hard to find ways of incorporating this successful and dynamic method into their educational settings. The American Swedish Institute is fortunate to be a conduit for this program, which remarkably represents both our history and our future.

The Historic Environment as a Uniting Factor in the Local Community

The Bridging Ages Project

Nina Clark, Marilyn Smith, Viktoria Hallén, Tommy von Hellens, Rose-Marie Tranquilli, Susanne Friborg, Catrin Lundahl

Bridging Ages was a cooperative project between museums, schools and community members in three locations: Stockholm, Kalmar and Minneapolis. The project took place in 2003 and 2004.

Background

Many communities, urban, and/or suburban areas experience some divisions in their populations due to social problems, high mobility and immigration. Many residents have little knowledge of their community and its historical environment, and may lack pride of place. This project sought to highlight a milieu's historical environment as a common denominator and an opportunity for shared engagement. Students presented the starting point for this collaboration between schools and their neighborhoods. Local and regional museums supported the schools and community participants.

The Locations

We focused on three locations: in Sweden, Rågsved in Stockholm and Funkabo in Kalmar, and in the United States, the Bancroft neighborhood in Minneapolis, Minnesota.

Goal

The project aimed to apply the study of historical perspective and the cultural environment to integrate young and old together in their community.

Contributing Organizations

The contributing organizations were: Funkabo School (Funkaboskolan) and the Kalmar Regional Museum (Kalmar läns museum) in Kalmar, Sweden; Snösätra School (Snösätraskolan) in Rågsved, Sweden (a suburb of Stockholm); the American Swedish Institute and Bancroft School in Minneapolis, Minnesota, United States, and Prairie Woods Environmental Learning Center, in Spicer, Minnesota, USA.

The project was accomplished thanks to financial support from the Swedish National Council for Cultural Affairs and fantastic contributions by the participating schools and organizations.

Snösätraskolan, Rågsved, Stockholm

Snösätraskolan in Rågsved, a suburb in Stockholm, has 370 students from pre-school through sixth grade. Over 30 languages are spoken at the school and 70 percent of the students have Swedish as a second language. The school started working on cultural projects in 1999, collaborating with the ethnographical museum in Stockholm on a project called "Yggdrasil in Midgård". In the year 2000 the topic was travel and this time they worked together with the Vasa Museum in Stockholm. In 2002 the school got in touch with the Kalmar County Museum and started working with time travels and a local Bronze Age site. This led to Snösätraskolan becoming involved in the "Bridging Ages" project the following year.

Snösätraskolan in Rågsved, a suburb in Stockholm. More than 30 languages are spoken at the school.

Västra Funkaboskolan, Kalmar

Västra Funkaboskolan in Kalmar has about 400 students from 22 different countries. The school was one of the first in the Kalmar region to arrange time travels, and has worked with the Kalmar County Museum several times on different epochs, such as the Stone Age, the Iron Age, the Middle Ages and the Turn of the Century 1900. Now the school independently makes time travels to the Stone-Age only borrowing costumes and props from the museum. 2003 and 2004 the school worked on the 1950´s in the Bridging Ages project. It started as an idea aimed at giving the students a greater sense of pride in the area where they live.

Västra Funkaboskolan, Kalmar, a school with students from 22 different countries.

Bancroft School, Minneapolis, USA

Bancroft School in Minneapolis has about 460 students from kindergarten through fifth grade, representing about seventeen different nationalities. About 50 percent of the children are immigrants with English as a second language and the neighbourhood has many social problems. Many of the students have learning difficulties and need other methods apart from the conventional ones to learn the language.

Bancrofts school in south Minneapolis. More than 50% of the students are new immigrants.

This was the main reason why the Bancroft School got involved in time travels already in 2001 and now the students make time travels most every year. The school hopes the time travels will help improve the students´ vocabulary and bridge the gap between different ethnic groups. In order to understand the background and history of the area where the school is situated, the school has focused on Scandinavian emigrant history, especially Swedish history. They have engaged folk musicians and actors who taught the students Swedish songs and some Swedish as well. The school purchased costumes and textbooks about the emigration. And as a conclusion of the study the students have made time travels at the Turnblad mansion (American Swedish Institute), focusing on immigrant life in 1912 (see previous article).

The purpose of using time travels is to give the students opportunities to reflect on their own history as well as their community's history. This will also make them think about what influence emigration has on their own families.

The American Swedish Institute.

The American Swedish Institute (ASI) is a cultural organization and museum in central Minneapolis. Its mission is to facilitate and illuminate contact between Sweden, today and historically. In recent years, ASI has broadened its work to become a central cultural institution in Minneapolis and an important place for people of all backgrounds, especially for those people living in its immediate surrounding area.

Prairie Woods Environmental Learning Center in Spicer, two hours west of Minneapolis.

Prairie Woods Environmental Learning Center (PWELC) is located near Spicer in Kandiyohi County, about 90 miles west of Minneapolis. PWELC is a non-profit organization founded in 1992 to promote an individual and shared commitment to the responsible use, management, and preservation of our natural resources. The organization prioritizes hands-on learning experiences that promote positive relationships between people and their environment. Prairie Woods partners with schools, churches, youth organizations and companies on their programs.

Kalmar Läns Museum

Kalmar Läns Museum (KLM) is a regional museum in the southeast of Sweden. For over twenty years museum staff have partnered with schools and communities and worked with teaching methods focusing on local historic environments in the region and historical time travels. Kalmar Läns Museum has previously to the Bridging ages-project co-operated with the schools in Rågsved, Minneapolis and Kalmar as well as with the American Swedish Institute in Minneapolis.

The timeline of the project:

- March 2003. The Swedish National Council for Cultural Affairs granted monetary support.
- Spring 2003. Each location discussed the historical environment that they wished to study.
- August 2003. Joint planning meeting in Kalmar for the participants. We agreed on: a shared timetable, themes for study, student contact, site visits for the project leaders and teachers to the other locations, and documentation.
- Autumn 2003. Detailed planning at each location.
- Winter 2003/2004. Workshops and training for teachers and other participants at all locations.
- Spring 2004. In-class work at participating schools. Contacts between students and teachers at the different locations. The local population and various organizations were involved in Minneapolis, Rågsved and Kalmar.
- May/June 2004. Historical events were arranged at each place, with the schools and local communities. The events were carefully planned and prepared. In connection with these there was an exchange between the participating places.
- June 2004. Group evaluation in Minneapolis. Each participating location had previously made its own evaluation.
- November 2004. Summary and final discussion in Kalmar with all participants.

Museum support

Kalmar Läns Museum and the American Swedish Institute supported the participating schools and their work in the different locations. The museums researched historical material, offered training workshops for teachers and the community, and supported the students' in-class work. Prairie Woods Environmental Learning Center led the project's efforts in Spicer, Minnesota. Other institutions and a great number of supporters have participated. Many parents as well as the local community have participated in the historical events. Kalmar Läns Museum staff led and coordinated the project.

Students, teachers, and local community members were the cornerstones of the work in the Bancroft neighborhood, Minneapolis; in Rågsved, Stockholm and in Funkabo, Kalmar.

Activities in the various locations

Rågsved, Stockholm

Project leaders and participants in Rågsved wanted to focus on the 1950's, since that was when the area's apartment buildings, civic center and school were built. From October 2003 to January 2004 several teacher training courses were arranged, some of them together with local organizations. Students focused on the chosen subject areas: architecture, transportation, music, arts, migration, family life, clothes and work. On the afternoon of May 4, 2004, an event from the 1950's was arranged for all students and teachers at the school. Many parents and residents from Rågsved

The historical event at Snösätraskolan. Adults and children dressed up in clothes from the 1950s.

participated. There were a lot of activities, such as competitions, games, music, sports, exhibitions and other things representing the year 1958.

1955 at Funkaboskolan, Kalmar. The schoolyard was transformed into a scene and a park from the 1950s.

Funkabo, Kalmar

Funkabo's participants also chose to focus on the 1950's. The district was constructed during this decade, with the building of apartments, shops and a civic center. After two days of study in November 2003, the work really started for participants with planning sessions, information meetings for parents, and contact with long-time residents. Students worked on their 1950's unit themes throughout the spring of 2004. On May 7 the schoolyard was transformed into a scene from the year 1955. Participants found themselves in a setting with automobiles, a lottery, games, exhibitions and a dance floor. All the students and the teachers participated as well as several hundred interested residents from the area.

Bancroft neighborhood, Minneapolis

The Minneapolis' Bancroft neighborhood in Minneapolis is covered with homes from around 1900 that were mostly inhabited by Scandinavian immigrants at that time. The Bancroft School was built in 1912. Project leaders from Minneapolis chose to focus on the early 20th century. Following a history workshop in early February 2004, teachers started in-class work teaching about the project themes, and began working on the project with community members. A project committee planned the different activities, not least the culminating event. On June 5, 2004, a Saturday, the "Bancroft 1913 Old Time Fair" was held at Bancroft School. The "scenario" was an event taking place in the year 1913, with people from that time being portrayed. The present mayor of the city portrayed the 1913 Mayor. Many activities were staged including races, stage appearances, baseball and music. In addition to students and teachers, parents and community members took part, with over 250 participants all told.

A joyful meeting at Bancroft Old Time Fair in Miinneapolis.

Prairie Woods Environmental Learning Center, Spicer, Minnesota

"Prairie Woods" became involved in the project during the autumn of 2003 after contact with the American Swedish Institute. At the beginning of 2004 staff from ASI and Kalmar led a training workshop for Prairie Woods staff, volunteers, teachers, and community members. Two classes from different schools compared immigration in the late 19th century versus today. The classes took part in their time travels to the year 1888, to a farm where a Swedish immigrant family lived at that time.

Time Travel to 1888 at Prairie Woods Environmental Learning Center. The students are curious and enthusiastic on their way to their activities.

Contacts

During the spring of 2004 students and teachers in the participating classes contacted each other, by e-mail and letters, to discuss their homes and their experiences. Project teachers and museum staff visited each other's historical events. They had a glimpse of how the other schools worked, how to engage the local population and how schoolwork and historical events were organized.

Evaluations

The evaluations from all parties were very positive

The teachers at **Bancroft School** suggested that there has been a heightened understanding for the school and the growing population of Spanish speaking immigrant students, as well as a renewed pride in the whole area. They also noted that the international contacts have opened a window to the world for the students. They summarized the project in this way: *"People from different generations and various backgrounds have worked together towards a common goal in order to understand and illustrate the local history."*

Prairie Woods Environmental Learning Center project leaders stated that students who normally have difficulties in the classroom managed the time travel very well. A lot of students thought that it was the best field trip that they had been on, and one even wrote: *"This is the very best day of my life"*. Teachers and learning center staff felt that the educational methods used in the project should be implemented in school.

The teachers at **Funkaboskolan** stated that they had attained the hoped-for goals. The students acquired a point of reference in time when they learned about the Funkabo district, its architecture, and everyday life there during the 1950's. The teachers were impressed by the fact that everyone supported the project in such a positive way: children, parents, school staff, the museum staff and local residents.

Some of the pupils in **Snösätraskolan** wrote in their evaluations: *"During the1950's day nearly everything was fun." "The good thing about the project on the 50s was that we learnt a lot and I enjoyed working with the 50s."*

To get a neutral evaluation, we asked ethnologist and educator Anna Rosén, Lund, Sweden, to analyze the project´s outcome. In her report, she comments on the activities in the different locations, and suggests that time travels offer an opportunity to reflect on today, the past and the future. Her conclusion is, *"that all participating schools/institutions are very satisfied and want to use this working method in the future. They think that all the schools have achieved the predetermined goals."* At the same time she notes *"a growing interest among all participants concerning their living environment"* and a wish "*that the connection between this achieved project and the intention to integrate children and young people together with adults in the place where they live will yield results over time."*

Commitment

This project has achieved deep commitment from all who were involved. Students and teachers have become very interested in their local environments. They have worked, studied, prepared themselves and performed the events with great joy and enthusiasm. The inhabitants in the different places have also found the project positive. A lot of people have provided knowledge and articles for exhibitions. They have taken part by planning the events and not least by participating in the historical events, where many people wore period clothing. The historical events attracted many people, young and old. *"We could not in our wildest fantasy imagine that so many people would come to our day in the folk park"* wrote teachers from Västra Funkaboskolan.

Pride

In a lot of evaluations you can see that a new pride of place is growing. *"Everyone involved has gained a new feeling for our district, we are proud of our Funkabo." "... renewed pride in Bancroft School and its neighborhood."* The apartment buildings from the 1950's in Rågsved and Funkabo as well as the houses from the turn of the century in Bancroft have, through the project, found another importance for those who have participated.

A first step

At the same time this project is just a process being started, one step in a long process towards "integration." You have to work very hard if you want to establish more regular contacts between young and old people, schools and local populations. The knowledge of the inhabitants about new and old traditions, as well as the way of life in other places and in other countries, can be further focused on and preserved.

Continuation

All the parties intend to continue the work regarding integration and local cultural environments. In Minneapolis they plan to work harder to collect and preserve stories from the area´s residents. At Prairie Woods they are going to extend the time travels to more time periods and develop material for studies before and after time travels. In Funkabo, teachers will collaborate again with the local population and the museum, but this time on the 1930's, when the school was built.

It is important that this work develops so that we all can take further steps in bridging ages, eras and ethnic groups in the places we live in and share.

Conclusions

The Bridging Ages project has dealt with a large and important subject, the "integration" and engagement of people in the place where they live and go to school. The project has shown that knowledge about local historical environments can be a uniting factor for people with different backgrounds, ages, traditions and languages.

Time Traveling through New Mexican History

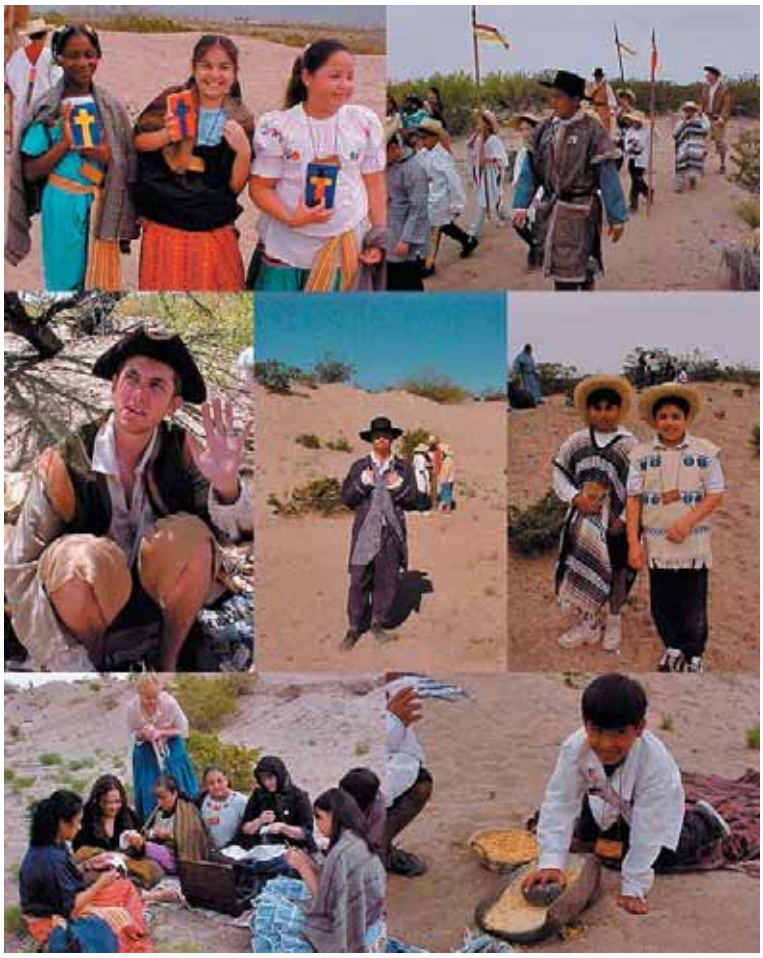
Jon Hunner

El Camino Real, The Royal Road

Imagine taking students on a trip to a local history museum and encountering characters from two hundred years ago. In southern New Mexico, you would find yourself traveling across the desert on El Camino Real, trading with Don Francisco de Trebol, who cheats or even steals from you. You witness a mother give her daughter away in marriage to a wealthy, but grumpy head of the caravan, even though the young woman likes a cheerful muleteer instead. And you do many of the everyday activities like grinding corn by hand, cooking tortillas over a cow dung fire, and making that fire with flint and steel. Such a time travel is at the center of the Historic Environment Education program at New Mexico State University (NMSU) in Las Cruces, New Mexico.

Time Travel course at the university

At NMSU, we offer a four month long course on Historic Environment Education. Over the term, graduate and undergraduate students from the departments of History and Education take the Time Traveling course. From 2002 to 2004, the course focused on the Spanish Colonial period and the year 1776 in particular. We picked that year for several reasons. First, we wanted to contrast it with the mainstream of U.S. history and the beginning of the American Revolution. People in New Mexico in 1776 would not know about the happenings on the East Coast for at least a year or two. Second, we found more available sources about Spanish Colonial New Mexico from the 1770s than other decades in the 18th century.



Time Travel to 1776 at El Camino Real, Las Cruces, New Mexico.

Since Historic Environment Education is place and time specific, we insist on only doing what was happening in southern New Mexico. In the Spanish Colonial period due to raiding by Native Americans, no towns lasted very long. However, El Camino Real de Tierra Adentro (The Royal Road to the Interior Land) passed through the valley on its way to the Spanish towns in northern New Mexico. Begun in 1598, El Camino Real served as the only route that connected New Mexico with Mexico and the rest of the world. In the 17th century, it was the longest trail for European settlers in the entire North America. It ran 2,000 kilometers over mountains, through deserts, and across the land of Native Americans who were at times hostile to the caravans. After traveling from Mexico City on El Camino Real for five months, people arrived in southern New Mexico. They had less than 450 kilometers to go to reach Santa Fe. However, just north of what would become Las Cruces and NMSU, travelers faced the Jornado del Muerto, (the Journey of Death), a 150 kilometer stretch of waterless desert. Normally, caravans on El Camino Real averaged 15 kilometers a day. To survive the dry Jornado del Muerto, they had to cross it in three days. So part of our time travel has a dramatic edge to it. We say that we will be leaving to cross the Jornado that night, and if we do not all prepare properly, some of us could die.

Juan argues with Father Escalante and Ramona's mother about marrying Ramona in the 1776 Time Travel.

Trader don Fransciso de Trebol tries to cheat the young time travelers.

Students in the NMSU Time Traveling course receive three credits for their work which is a combination of classroom lectures, researching, writing, acting exercises, and then role playing. Through their research, students explore the Spanish Colonial period in the year 1776. They find a character to portray, either an actual historic person or a composite of someone who traveled on El Camino Real at the time. We use *the Teachers' Manual to Time Traveling to the Spanish Colonial Period.* This manual, written by Leslie Bergloff and Jon Hunner, gives an overview of New Mexico in the late 18th century, explains how people lived, suggests activities, and lists books, articles, and web sites for more information. This manual is also used by the participating local teachers.

Over the first half of the course, the university students engage in acting games and improvisational exercises to build trust and get comfortable with interacting with everyone in the class. Early in the term, they tell a story from their own lives for the class.

Later on, they take this story, shift it to their time traveling character, and perform that for the class. They also perform an activity that their historic character would have done in 1776. For the last part of the term, we invite local classes to join us in recreating the year 1776. We have time traveled to the Spanish Colonial period with over 600 students from local schools whose ages ranged from ten to eighteen years old. The chosen classes, prepared beforehand with a visit from our university class and by instruction from their teachers, arrived at the New Mexico Farm and Ranch Museum to time travel. We greeted the students, costumed them, and then took them out into the desert to our campsite on El Camino Real. The university students set up stations around the campsite where we did our activities, worked with the younger students, and role played our characters.

Sierra, a Mescalero Apache, makes string and soap from the yucca plant at El Camino Real in 1776.

We are now recreating the Great Depression in our course at NMSU. We use the same process as with our Spanish Colonial Time Travels, except the year is 1937. In 2005, we had over 400 students and over 120 adults make bricks, build a shantytown, eat a thin soup and sing "This Land is Your Land."

The pedagogy of Historic Environment Education

The pedagogy of Historic Environment Education incorporates several concepts concerning the best way to transfer knowledge. The first concept, the Zone of Proximity, says that to connect with students, we need to start with a topic or a subject that the students are familiar with. This is their comfort zone, their zone of proximity. From this zone, students then go onto more difficult topics and concepts. A familiar topic for a student is a subject that they already know or something that is geographically close to them.

Historic Environment Education uses the Zone of Proximity. Students utilize their knowledge about local places and local history to connect them with the heritage of the community. Using this connection, students can then move onto more difficult topics, more complex concepts about the past, and the wider contexts and themes of history.

Another pedagogical aspect of Time Traveling involves experienced history and multiple intelligences. Not all students learn in the same ways, and not all students learn effectively through readings and lectures. Students who gain a direct experience of how people lived in the past gain a better knowledge of history. Making a fire with flint and steel, grinding dried corn kernels by hand and then cooking corn flour tortillas over a cow dung fire, or washing clothes with soap made from yucca roots shows students how living in the Spanish Colonial period was difficult. Through a direct experience of history, students are engaged on multiple levels—through their senses as well as their intellectual curiosity. They better grasp that the past is a foreign country from their experiences of today.

Experienced history makes a greater impact on students and stays with them longer than reading about it or hearing about it from lectures. Integrating the historical environment into a student's own

experience through time traveling is a great way to learn. For example, seeing a mother decide who her daughter should marry impresses upon students how courtship, love, and marriage have changed between our times and the past.

A final strength of Historic Environment Education allows both adults and children an opportunity to preserve their own heritage. By recreating the customs and life ways of their ancestors, some participants keep the heritage from the past alive. Several students in the university course brought heritage activities to our time travel events. For example, one woman made hot chocolate like her Hispanic grandmother did and like Spanish Colonial people did. Another woman used the yucca plant to make soap and string like her Apache ancestors did. Reenacting such activities in a time travel does not bring something back to life, but honors a living culture.

The magic will continue

Finally, time traveling brings magic into the classroom. Putting costumes on students, having them pretend to live in a past time, and doing activities from that time period makes history come alive in a unique way.

Time Travel to the Great Depression 1937. People gather in a shanty town outside Las Cruces.

Historic Environment Education at New Mexico State University will continue to recreate important periods in New Mexico's history for both adults and youngsters. With collaboration from local historians and school teachers, we will continue to train educators and public historians in the techniques and methodology of Historic Environment Education. And we will continue to make history come alive for students of all ages.

Everybody help to make adobe bricks from clay and straw. The houses in the shanty town outside Las Cruces must be built before the winter. 1937 and the Great Depression.

Photo: New Mexico State University.

Historia Magistrae Vitae

Time Travels in Italy

Eugenia Bolognesi

Associazione Palatina-Istanbul

The Association Palatina-Istanbul is a Non-profit Organization, devoted originally to increasing knowledge and awareness of the Great Palace of the Emperors of Byzantium in the area of Sultanahmet, Istanbul, Turkey. The Great Palace is one of the major lost monuments of the past. With its many halls, churches, and courtyards, it covered a large part of the hill near the Hippodrome, today at Meydan, where the Topkapı Saray, the Palace of the Sultans was later built. Four times bigger than the Palatine Palace of the Caesars in Rome on the Palatine hill, it is today buried beneath a densely populated district of old Istanbul. Only careful searching can find an occasional ruin at the foot of a wall in some secluded garden.

From a scientific point of view, after almost 15 year´s work, our survey has given I hope some more clarity as to the possible shape of the Palace complex, and its endless development through the centuries. The complex was finally abandoned after the return of the Palæologians to Constantinople in 1287. They were looking for a more secure shrine for the crown princes near the land walls on the Golden Horn.

Following this long-standing academic project, the Italian Mission for Archaeology and Restauration is now proposing a very ambitious project attempting to safe-guard the integrity and the local identity of the community living in the area where the Great Palace stood. During the year we have became more and more involved in the problems of local administration and scholarship. After the UNESCO Conference on ”Managing Historic Istanbul” (which we on the Italian side helped to organize), Palatina-Istanbul has involved a UNESCO Implementing Agency to assist and coordinate the project for the safe-guarding and redevelopment of the general area of Sultanahmet.

But this is not the end of our quest. Any scientific project needs promotion and the Palace of the Emperors of Byzantium was a model to all kings, emperors and sultans, on both sides of the Mediterranean Sea, for almost one thousand years. With this as a starting-point, a series of exhibitions has been planned, some of them already realized (in Istanbul, Rome, Ravenna and Trier).

The Tetrarchic Palaces were at the origins of the Palace in Constantinople, and the small amount of archaeology that has been undertaken in Istanbul can be better explained by western parallels of similar architectures. At the same time both Carolingians and Sultans Palaces (either the Abbasids or the Fatymids) looked back to the Palace in Constantinople, which can than be mirrored in them in its later development. The series of exhibitions ideally ends in Rome, gathering the Mediterranean Sea as two halves of the same shell.

Time travels, the didactic part of API

Now, a scientific project also needs academics to run it and public to enjoy the results. In order to have a wider choice of academics and a deep and more understanding public, the Association had finally to approach education. We come thus to the Time Travels, by now, the didactic branch of the Association Palatina-Istanbul. Thanks to Rebecca Starr and the conference on Local History in the summer of 2001

Students from Core International School, dressed up as pages from the 5th century, following praepositus Olympios (Ebbe Westergren) and praeposita Serana (Helen Eklund) at the Emperor's Palace in Rome. A Time Travel to 404 AD on the Palatine Hill.

at Cheltenham College of Higher Education near Oxford, in England, the Educational Department of Kalmar Läns Museum, Sweden and Palatina-Istanbul Association, Rome, Italy, met. Helen Eklund and Tina Lindström presented the Time Travel method in such a lively and attractive way, that I immediately thought that a similar event in Italy had to be organized at the earliest possible opportunity.

In the following spring 2002 we were in fact organizing an event about the Great Palace of Constantinople in Istanbul at the Ministry of Cultural Heritage in Rome. The general subject was the Great Palaces of Constantinople and their fourth and fifth century parallels in the Roman Empire of the West, in particular, in the three chosen capital cities of Rome, Ravenna and Trier.

With such an event, the exhibition ”The Great Palace of Constantinople and the Project of the Archaeological Park of Sultanahmet in Istanbul” brought to the public in Rome the entire field activity of the Association in Istanbul. At the same time the conference ”Palatia- Imperial Palaces between Rome and Byzantium”, allowed for a wide range of disciplines to get together in the analysis of the common theme. Both exhibition and conference were finally enhanced by the presentation of the didactic experience of the Time Travels in the fascinating frame of the Renaissance theatre in the Altemps Palace, near Navona Square, introducing the entire event, and in the following time travel on the Palatine.

Time travels on the Palatine

The Time Travels were realized in connection with the general theme, as ”Time Travels on the Palatine: the visit of Honorius in A.D. 404”. Four persons from the Kalmar Läns Museum gave the presentation and lead the time travels on the Palatine. They also brought

historical costumes and props from Sweden. In the time travel Ebbe Westegren played the part of praepositus sacri cubiculi, the leader of the emperor's court, Olympios, Helen Eklund, the leader of the empresses' court, Serena. Mattias Lundström was the northern warrior and Emma Angelin-Holmén his wife, in Rome to be accepted in the emperor's service. The children of the Core International School of Rome were the actors in the role-play, led by the Kalmar experts. The children thoroughly enjoyed the experience, where they had the opportunities to become imperial pages for one day, trained in court ceremonial, arts, archery, and swords, while playing and cooking original recipes.

The pages prepare the meal by the help of Serena. Original recipes from the Roman times are used in the Time Travel.

An excellent beginning was the Christian ceremony at the altar table of the temple of Elagabalus (emperor between 218 - 222), set against the background of the Colosseum and of Nero's Domus Aurea. By reading Latin psalms, with English translations, the children could also begin to appreciate that Latin was once a real language and start thinking about it.

But the highlight of the day was the banquet for the emperor Honorius (in reality a guardian of the Archaeological Superintendency of Rome, twice; and a student from a school in Venice, once). We all lay down on the meadows as on triclinia, and Honorius graciously received the children´s offerings.

Seminar

Following this very successful first Roman experience, quite a few international schools and one Italian school decided to follow the steps of the Core International School. Thanks to the eager willingness of the Head Teacher of the Core International School, Ms. Valerie Hughes, we organized a one-day seminar in Rome at the end of January 2004 on Time Travels. Ebbe Westegren and Helen Eklund had the opportunity to demonstrate the importance of teaching history through Time Travels to a selected public of interested English and Italian teachers and head-teachers.

Villa dei Quintilii, 180 AD

Thanks to the help of the Rome Archaeological Superintendency, in the persons of Drs. Ceccarini, Friggeri and Paris, we were able to re-organize the Time Travels in March 2004 at Villa dei Quintilii, on the Via Appia, in Rome. The pupils were now taken back to year 180 AD, at the return to Rome from Pontus of one of the Quintilii brothers, Sestus Quintilius Valerius Maximus, just before he was killed in 180 AD, by the emperor Commodus (AD 177-92).

Core International School was then joined by Rome International School, New School, and De Santis

Villa dei Quintilii 180 AD. Students from De Santis Classic Licéum play a comedy by the Roman author Plautus, as part of the Time Travel at the Roman villa. To be on the original site creates a magical atmosphere.

Classic Liceum. The International Schools took part in Time Travels with 7-11 year old children, but the Classic Liceum came with 15-16 year old teen-agers. We found this was extremely interesting because usually in Italy historic role-plays are considered suitable for young children only.

In this case the children and teenagers enjoyed being in the vast countryside at the doors of Rome, on the Via Appia Antica, towards Naples. The private baths, the *triclinium* with marble *tarsiae,* the small *nymp-heum* in the background of a pond at the borders of the meadows, where the hippodrome was just being excavated, it all was quite a different experience from the secluded spaces of Barberini Vineyards on the Palatine hill, where Time Travels took place the previous time.

The pupils were now sons and daughters of the *clientes* of the Quintilii family. They were preparing for a feast in the villa, as we have said, at the return to Rome of one of the Quintilii brothers. The day started with a sacrifice in honour of the god of Minerva, the god of learning, art and music and in this way opened the seasonal feast of Quinquatrus. This time arts and craft were welcomed. The pupils made mosaics, and

traced paintings whose models were in some cases to be observed nearby on the villa's pavements. Again archery and fencing were on demand, with the children collapsing under the weight of the giant square shields bearing Roman Legions' arms in sparkling yellow and red colours. The pupils cooked food on the braziers and played freely on the meadows.

The highlight of the day this time was the offering to the Quintilii brother in the *triclinium* of the Villa; and for the teenagers there was also a short comedy by Plautus, Lentulus. Otherwise, they all shared the same experiences as the younger children. To become actors for one day back in time was also quite a joyful experience for ironic teenagers. For them, coming from an Italian School, the English language added an exotic flavour and a lovely demonstration of how the English language could be useful in everyday life. In particular, they certainly appreciated the sound historical research behind each Time Travel.

A shortcut between research and didactic

We do hope that Kalmar läns museum will come again to support us with Time Travels in Italy, and will help to start Italian Time Travels in its footsteps. I hope that an international project *"Historia Magistra Vitae"* will soon be made possible to share, under the guidance of the experts from the Kalmar läns museum, this wonderful experience with as many people as possible.

As a possible shortcut between research and didactics, it is in fact of extreme interest to stress the easier accessibility of updated research by the Time Travels method of didactic. The practical experience of a historic monument, understanding a specific event that happened there, by enacting that day and that moment if possible using the words and language actually used, is a very serious matter. The reality of the world at the time of the chosen event and historic monuments must be recreated with up to date knowledge and thorough attention to details.

The experience and knowledge of the team working with the Time Travels and its organization is the key to a successful travel back in time. The time-travellers will be led by experts who will themselves ask colleagues and friends for updated results of recent research on the theme. As a result Late Antique experts were called upon in the case of the Time Travels on the fifth century Palatine, and Classical experts for the second century Villa dei Quintilii. For the same specialists it is often a challenge to answer questions posed by the time-travel experts. Used to political and monumental history, it is often not easy to remember if lemons really could be used but not tomatoes, if the *stola* should come up to the right or to the left shoulder in the *praepositus* costume; if the ball games, with the so called kulistra, had to be by hand only or if they could involve feet as well (possibly more difficult if children really wore open sandals as they ought to!). What some scholars could have written in a book that time, which may have taken ten or twenty years to see the light, can thus be told to children and eager young people with no further delay, and the role play becomes a shortcut between research and didactics.

Time travels to Medieval and Renaissance times

I do look forward to continuing our mutual exchange with Kalmar läns museum concerning more periods and historic monuments. In the following years we hope it will be possible to continue the Classical and Late Antique Rome programmes and to open Medieval and Renaissance programmes as well.

We have been thinking of taking children and students to the Monastery of Farfa, near Rome, where Benedictine Monks were active for many centuries with schools and libraries. Founded in 680 and powerful since the Langobardian times, it would be a good opportunity for children and students to experience the life of a novice. In the up-keep of the monastery, they would help with sweeping, cleaning and soap-making;

gardening in *"hortus conclusus"* (getting flowers and vegetable beds ready, sewing and planting); sewing clothes and embroidering. In Fine Arts, they would read manuscripts (copies, I am afraid), such as Cosmas Indicopleustes for geography, Plinius' *Naturalis Historia* for sciences, Vitruvius' *Ars Architectonica* for architecture and engineering, Bible and Apocryphal Evangiles, Plutarch's *Vitae* for history and finally Aristotle's Mathematica for maths and geometry. They would also write and illuminate parchment *folia*, would concoct herbalist and pharmaceutical prescriptions (relaxing herb teas; strengthening potions, softening skin creams). They would finally be reading sacred music on a *salterium*, to be enrolled over a lectern, but also playing, chanting and dancing in the village square. The banquets on the occasion of the village feast would be of course a glorious end to the Time Travel back to a medieval Italian Monastery.

This is just one example of one possible additional Time Travels in Italy, different from the Romans. But to be able to spread this sort of an experience on a national level we shall of course need support from different institutions, such as the Ministry of Public Instruction and the Ministry of Culture.

Possibly another conference at the Swedish Institute in Rome may help the academic world and education to gain more support from Italian public institutions. We need to make them understand that widespread time travels will result in local communities appreciate the value of their historic monuments, thus enhancing the understanding of the local identity through a deepened perception of history, where really, *Historia* can become *Magistra Vitae.*

Farfa Abbey, not far from Rome, one of the most important abbeys in Medieval Europe, In the abbey courtyard Time Travels to 775 AD have been arranged in 2005 and 2006.

A Day as an Ancient Roman

Valerie Hughes

Core International School

Core International School is a small nursery and primary school. The school is working within the guidelines of the British National Curriculum having adapted our curriculum to meet the needs of children who are studying in English but living in Italy.

There are 130 children in the school, all from varied backgrounds. A few are children whose parents are with the Embassies or the World Food & Agricultural Organisation and are usually with us for three or four years. Approximately 75% are children who have one Italian speaking parent and one English speaking parent and are therefore already bi-lingual when they start school. There are also a small percentage of children from Italian backgrounds whose parents want them to learn English from an early age. The majority of the children will move on to an Italian secondary school at the age of eleven and therefore need to be prepared for this.

The Italian primary school follows a very different curriculum in the sense that much importance is given to the traditional academic subjects, there is much rote learning, verbal repetition and many tests are given orally. In many schools music, art, drama and physical education are not included in the school day and in fact most Italian children do these activities after school.

Teaching of history

The teaching of history has always been very important in Italian schools and in primary school the child is expected to start at the Stone Age and work through, in the space of three years, to the Vietnam War.

In recent years less emphasis has been given to dates and more emphasis to a sequence of events, where you are on the time line. Obviously with this amount of work to cover each teacher has to choose which parts to skim over and which to do in more detail. A great deal of emphasis is also given to geographic links.

History in our school is taught in a somewhat different way. Firstly we are not teaching a strictly British Curriculum, learning about the Norman Conquest etc. We feel that this is not relevant to small children who have never lived in Britain. We start with the things that the children can see around them and since we are fortunate enough to live in Rome all children do a project about Ancient Rome and the Romans.

Thematic approach to ancient Rome

A thematic approach is taken. Starting with a large map of Rome the children plot where they live, hospitals, parks and places of historical importance. Every child will have seen some of these historical monuments, every child will have driven past the Colosseum, the Roman Forum and the Arch of Constantine which can be used as points of referral in their study of Ancient Rome. Using a time line they learn about the origins of Rome, the seven hills, the rulers, the empire, the social structure, the Roman army, the buildings, the roads, the central heating, the aqueducts, the baths, the theatres, the amphitheatres, the chariot races, the clothing, Roman numerals, Pompeii, the Gods and finally, the fall of Rome.

Much art work is included, both as an individual activity and as a group activity e.g. mosaics, masks, models of aqueducts and the making of costumes (not exact replicas of course). The children have to dress up therefore bringing role-play into their studies.

Time travel at the Emperor's Palace

A time-travel day obviously completes the topic and brings the whole project alive for the children. In March 2002 a couple of our classes were happy to take part in the first time travels in Rome led by the staff from the Kalmar County Museum in Sweden and Eugenia Bolognesi. In school the pupils were introduced to the scenario of the time around 404 AD, to the main characters and to the place, the Emperor's Palace, so they knew briefly what to expect. Once the children arrived at the Palatine Hill they were transported back in time. They met Serena outside the gate in an area full of tourists, then were given new names, Roman clothes and were led through the tunnel and into a very secluded area of the Palace of Honourius.

First we participated in a religious ceremony at which both Latin and English were spoken. The visitors from the Northern Lands appeared and the activities began. The girls were very much involved in preparing the banquet and painting. The boys on the other hand got to write on wax tablets and papyrus, learn skills such as juggling, sword fighting and other war games. They were surprised by a visit from the Emperor himself and ate their meal in true Roman style, which most children did not find very comfortable. The day ended when the children danced back through the tunnel.

The children took on new identities when they received their new names, in fact when they wrote their reports many of them used the name given to them. Helen Eklund and Ebbe Westergren from the museum in Kalmar were very skilful in keeping the roles going.

During the following days the children discussed their activities, what they had liked and disliked and made comparisons. Strangely enough not much was said about the gender division, the children seemed to accept that that was how life was. Much comment was made about food, particularly important to Italian children, and issues regarding slavery, sacrifices, vegetarians and fighting were discussed.

One of the classes from Core International School at the Palatine. They played the roles of young Romans wanting to be pages at the Emperor's Palace.

The curator Servius Claudius instruct two young clients at Villa dei Quintilii. The boys have their first gladiator training, to be able to make a performance for one of the Quintili brothers. The ruins of the Roman Villa make a perfect background.

Time travel at an ancient Roman Villa

In 2004 some of the classes from the school participated in a new time travel arranged by Eugenia Bolognesi and the staff from the Kalmar museum, now at the Villa of the Quintilii brothers at the end of the second century. One of those classes had also participated in the time-travel at the Palatine Hill. They were able to compare the two and discuss the different locations. The Palatine Hill was more secluded and therefore they felt it was more realistic whereas the Villa of the Quintilli brothers was a large and beautiful park but had excavations going on with staff wandering around and as such was perhaps less realistic.

However the most important thing is that the time travel gives the children the opportunity to experience a day as an ancient Roman. They dress, cook, eat, write, fight and enjoy themselves as ancient Romans did. Having actually done these things they remain much more vividly in their memories and consolidate the study done in school. So time travel is an excellent way of learning.

Appendix

Rome, the eternal city, in the year 1157 after the foundation of the city (AD 404)

Facts

The Roman Empire had its largest extension the first centuries AD. Around AD 400 the empire reached from Scotland in the north to Sahara and North Africa in the south. But the Roman Empire was threatened. Germanic tribes were on the move, Ostrogoths, Visigoths, Vandals, Huns, Alemanni… Far up in the north there were more Germanic tribes, tribes that the Romans knew very little about. They thought that these tribes lived on an island called Scandia. Now and then people from those Nordic tribes came to Rome to be part of the emperor's lifeguard. They were reliable people.

There were many contacts between the empire and the Germanic tribes, both peaceful and hostile. Roman legions were at war in many parts of the empire. Around AD 400 there was a war against the Visigoths and their leader Alaric. In 402 the Visigoths tried to invade the northern part of Italy, but were defeated by the Roman general Stilicho. In 404 there were negotiations between the Visigoths and the Romans.

There was a distinct influence in the empire from the Germanic tribes. In Rome you could see that in clothes, in weapons etc. The emperor's lifeguard consisted mainly of Germanic people. There was a culture exchange between the Germanic peoples and the Romans. The roman influence also reached far beyond its borders.

In AD 400 Rome was the centre of the world with one million inhabitants and a glorious history. Forum Romanum was the centre of the city and hadn't changed much the last centuries. Christianity was the favoured religion since the days of the emperor Constantine. The most important man in the city was the bishop of Rome. Many churches were built on the outskirts of the city. The church of Saint Peter was in use. But many aristocratic people were still adherents of the old religion.

The emperor's palace was situated, since centuries, on the Palatine Hill. Here Augustus built a palace and other emperors have rebuilt and extended it. Honorius became emperor in 395. His brother was the emperor in Constantinople. Honorius was mostly in Ravenna but sometimes he visited Rome and his palace there. In the year AD 404 (1157 according to the Roman way of counting) Honorius came to Rome. He was about to rebuild and extend the palace on the Palatine. The inhabitants of Rome wanted him to stay at the palace and not go back to Ravenna.

There were a lot of people working at the court of the emperor with many different professions. The chief of the emperor's court was called praepositus sacri cubiculi (the chief of the holy household). In 404 the name of the praepositus was Olympius. The empress also had her court, lead by a praeposita. In 404 the praeposita was called Serena, wife of the general Stilicho.

Scenario

Rome in the year 1157 after the foundation of the city, a historical drama

The emperor Honorius is back in Rome at his palace on the Palatine. He has appointed himself consul for the sixth time. He also celebrates the victory over the Visigoths two years ago. He is about to rebuild and extend the palace and make it more elegant and modern.

There is a need for more assistants, pages, at the court. The emperor will approve those pages at his palace. Many young Romans from upper and middle class families are interested in being pages at the emperor's and the empresses' court. They come to the Palatine to show their abilities and skills. The emperor has promised to have an outdoor banquet (convivium) in connection with the approval of the new court pages.

There are many contacts with the Germanic tribes. More Germanic people are needed in the emperor's bodyguard. At the court they are expecting visits by Germanic people and chieftains.

Roles

The pupils are Romans from upper and middle class families, sons and daughters of senators, craftsmen, merchants and knights who come to the emperor's court. They are all interested in becoming assistants or pages at the court. They like to show their abilities for the praepositus Olympius and the praeposita Serena. Some of the girls are good at painting and decorating, others can cook and prepare the food. Some of the boys like to read and recite the old Roman authors, the most revered at the time is Vergilius. Others can write in ink or on a wax board. Some boys like to serve as soldiers in the legions or to be part of the emperor's lifeguard.

We give the pupils a Roman name. They decide if they are the son or daughter of a craftsman, a merchant, a senator or a knight. The teachers are servants from those families who help the boys and girls to get to the palace.

All participants are given historical costumes in keeping with the times. When the drama starts, the year 1157 (after the foundation of Rome) is the present time. We hope that both pupils and adults can take on their roles and for a couple of hours forget the year AD 2002.

Welcome to a historical role-play. We hope that you will find it interesting and exciting.

March 2002
Kalmar County Museum, Sweden
Ebbe Westergren
Helen Eklund
Inger Adriansson

Time plan

09.30	The pupils have their own picnic food
10.00	Welcome by Serena, new dresses, new names, scenario
10.30	Going through the tunnel to 404 AD, meeting Olympios Laudes
10.45	Activities – making food; painting; reading and writing; games; weapons and archery
13.00	The emperor arrives Banquet, performances
14.00	Final dance through the tunnel Change of dresses, short reflection
14.30	End

Laudes

in the year 1157 after the foundation of Rome

Introitus

Praepositus:	In nomine Patris et Filii et Spiritus Sancti
Everybody:	Amen
Praepositus:	Dominus vobiscum
Everybody:	Et cum spiritu tuo

Psalmus 23

Praepositus:	You, Lord, are my shepherd. I will never be in need
Everybody:	You let me rest in fields of green grass.
Girls:	You lead me to streams of peaceful water, and you refresh my life.
Boys:	You are true to your name, and you lead me along the right paths.
Girls:	I may walk through valleys as dark as death, but I won´t be afraid
Boys:	You are with me, and your shepherd´s rod makes me feel safe.
Girls:	You treat me to a feast, while my enemies watch.
Boys:	You honour me as your guest, and you fill my cup until it over flows
Girls:	Your kindness and love will always be with me, each day of my life.
Boys:	I will live forever in your house, Lord.
Everybody:	You, Lord, are my shepherd. I will never be in need.

Collecta

Praepositus:	Benedicamus Domino
Everybody:	Deo gratias
Praepositus:	Oremus We pray with the bishop Ambrosius Deus creator omnium. We come to you and pray. Thank you father for this day, for the forgiveness you give us. Take us into your open arms and give us your peace
Praepositus:	Deus, in auditorium meum intende.
Everybody:	Domine, ad adiuvandum me festina
Praepositus:	Gloria Patri et Filio et Spiritui Sancto Sicut erat in principio et nunc et semper,
Everybody	et in saecula saeculorum. Amen

Benedicamus

Praepositus:	Benedicat vos, ominipotens Deus, Pater et Filius et Spiritus Sanctus
Everybody:	Et vitam aeternam.
Praepositus:	Ite, laudes est
Everybody:	Deo gratias. Amen

Texts for the students to read, write and recite

Vergilius

Nunc media Aeneam secum per moenia ducit
Sidoniasque ostentat opes urbemque paratam
Nunc eadem labente die convivia quaerit
Iliaeosque iterum demens audire labores
Sola domo maeret vacua stratisque relictis incubat

Now through the city´s midst she leads with her Aeneas,
And displays her Sidonian wealth and the city built.
Now, as the day wanes, she seeks that same banquet,
Again madly craves to hear the sorrows of Ilium.
Alone she mourns in the empty hall,
and falls on the couch he has left.

Psalmus 113

Laudate pueri Dominum,
Laudate nomen Domini.
Sit nomen Domini benedictum,
Ex hoc nunc, et usque in saeculum.
A solis ortu usque ad occasum,
Laudabile nomen Domini.

Shout praises to the Lord!
Everyone who serves him, come and praise his name.
Let the name of the Lord be praised now and forever.
From dawn until sunset
The name of the Lord deserves to be praised.
The Lord is far above all of the nations.
He is more glorious than the heavens

Time Travels in Estonia

- A Bridge between the Present and the Past

Leen Jõesoo, Sirje Rohtla

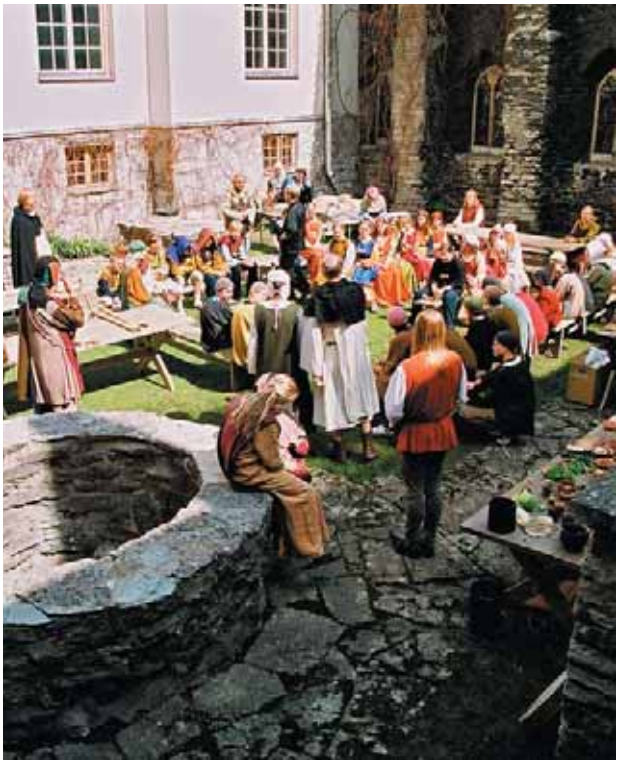
Start of Time Travels in Estonia

In 2003 Ebbe Westergren and Tina Lindström from Kalmar County Museum in Sweden had a workshop in the Tallinn City Museum presenting the method of time travels. Museum professionals and also some teachers from all over Estonia were invited. For this opportunity we must thank the Estonian School in Stockholm where a year before the Kalmar Museum had worked, arranging time travels to the Middle Ages right in the middle of the capital of Sweden. The Estonian school were so inspired by the method that they decided to introduce it in Estonia and organised this workshop which resulted in a co-operation between The Estonian School in Stockholm, The Tallinn Old Town Educational College (Vanalinna Hariduskolleegium), The City Museum of Tallinn and Kalmar County Museum. Research was carried out about the Middle Ages in Tallinn and the city's medieval connections to Stockholm.

Tallinn has a very well preserved medieval old town belonging to UNESCO`s World Heritage List. Together we looked for some secluded medieval remains in the city suitable for time travels. Close to the school there is a Dominican Monastery with a medieval St. Catherine's church and an inner court isolated from the streets outside and from the 21st century as well, just perfect for time travel activities.

1483 at the Dominican Monastery

In 2003 the cooperative institutions made two time travels to the year 1483 with classes from the schools in Stockholm and Tallinn. The time travels were led by staff from the Kalmar County Museum but many other people were involved: Friars from the Dominican monastery (the friars only came back to the monastery some years ago), craftsmen, cooks from the restaurant Olde Hansa, staff from the city museum and teachers from the school. In that way time travels were introduced to a lot of people that has been a big help in continuing with the method. The highlight of the time travel was when the new altar-piece, made by



1483 at the Dominican Monastery in Reval (Tallinn), a Time Travel with students and adults from Estonia and Sweden.

the students themselves, was in a procession carried to the St Catherine Church.

Before the time travels the pupils were well prepared after studying the 15th century around the Baltic Sea, especially connections between Stockholm and Tallinn. Using the English language was also an experience for the 13-16 year old boys and girls. (Facts, scenario, activities, roles and timeplan in the appendix)

The mayor and the bishop of Reval have the best and most delicious food.

1404 in Reval, a new time travel experience

As the time travels in 2003 were a big success the City Museum in Tallinn and the Old Town School decided to continue without Swedish help. In 2004 we made a second time travel, supported by municipal officials, the Department of Cultural Merits and the public. The time travels focused on the year 1404, celebrating the building of the Town Hall.

The day began with pupils getting dressed for the day, putting on their medieval costumes. Then we travelled back in time, to the year 1404 in Reval (Tallinn´s medieval name). The medieval experience started with a prayer held in the chapter house of the monastery. After the "laudes" the prior of the monastery, Johannes Vrolink, greeted the citizens: "Today is a very special day because one of the representative buildings of the town – the Town Hall – has been finished. The work has taken many years and the Town Council can now move to the Town Hall. The citizens are expected to go and greet the honourable Town Council and present them with worthy presents." The students from the school worked as smiths, made bronze jewellery, wooden spoons and bags of herbs. They played medieval games and prepared the meal together with the cooks from the medieval restaurant "Olde Hansa".

Town guards practised for a demonstration in the Town Hall Square. The weapons were cleaned, swordsmen and bowmen began to practise under the supervision of the head of the guards, master Mattias. When the work in the monastery was almost done some honourable guests arrived: members of the Great Guild and members of the Brotherhood of Blackheads. They had gifts for the monastery: a communion cup (chalice), two barrels of wax and two barrels of salmon. In the meantime the tables were arranged for the feast. Town musicians and tricksters performed.

The time travel ended in a grand manner. We all formed a procession to the Town Hall Square where the citizens and tourists were waiting, more than a thousand people. The mayor and officials, also dressed in historical costumes, greeted us. Speeches were made and citizens were given free meat and bread. Musicians played, fire-eaters and tricksters performed, a knight made a show, some dances and songs were taught to the citizens. It was a really big feast for the students and for the public. A day to remember.

Full of enthusiasm we have continued with the time travel method in Tallinn during 2005 and 2006. As our city is medieval, the time-period is fixed, but the events and places vary.

The importance of time travels

Time travel is an excellent educational method for learning and understanding our history, but also for

The grand procession from the Monastery to Town Hall Square, where the public became part of the Time Travel in 1404.

Photo: Tallinn City Museum

connecting the society and people of today with the past. The method is suitable for students and adults and also for disabled people. Time travels include many subjects and skills: history, culture, art, handicraft, social skills. It has numerous advantages such as:

- Evokes deeper interest in history and our roots
- Teaches students to value and take care of historic environments and sites
- Make people realize the importance of the cultural heritage
- Creates a bridge between the present and the past

The knights performed at the Town Hall Square.

Appendix

Stockholm – Reval at the end of the 15th century

Facts

Stockholm and Reval were both rapidly growing Baltic cities during the 15th century, astride the trade route between Denmark and Russia. The end of the century was a time of increasing trade and better economic climate. Many other cities were also blooming, Riga, Åbo, Copenhagen and Kalmar for example. There were however obvious signs of unrest and war from several directions, and a constant fear that the plague would return. The social differences were considerable, not least in the state of Livonia, with its serfdom.

Stockholm

Stockholm was an important city during the 15th century. The population of 6,000 lived tightly packed inside the walls. There were also a few pockets of housing outside the city, mainly for poorer people who had casual employment in the city itself. These hovels were something that the city authorities would have liked to clear away.

Feverish building activity went on in Stockholm, both new building and rebuilding; the final work on the new city walls and not least the rebuilding of the great St.Nikolai Church. There were a number of religious establishments in Stockholm: the Blackfriars Priory, the Själa House, the Helgeand House and the House of the Knights of St.John. Outside the walls were the Dominican sisters of St.Clara and the Greyfriars.

There was widespread trade, an important part of which came from Bergslagen and from the coastal tracts of both Finland and northern Sweden. Many ships sailed regularly between Reval, Riga, Visby, Kalmar and the ports of northern Germany, Lubeck, Rostock and Danzig. The German merchants brought in expensive spices, wines and beer as well as fine fabrics from the south, and fur garments, wax and linen from the east. A friendship pact with the Hansa League was signed in 1486.

Sten Sture was king in 1483. Sweden had not been part of a union with Denmark or Norway for several years. There had been widespread conflicts for and against the union, and the memory of the bloody battle at Brunkeberg in 1471 was still vivid. There was however clear opposition to Sten Sture's hard political line. There were union supporters even in Stockholm. Sten Sture tried to emphasise his greatness by urging the rebuilding of the great church and by ordering the sculpture group of St.Göran and the Dragon. The King was often in residence at the palace. At that time his sheriff was Peder Michelsson. There were disturbances along Sweden's eastern boundary, far away in Finland, at Viborg. The town was under siege by the Russians and fighting occurred from time to time. Sten Sture sent troops there on several occasions, 1475 and 1479. There were similar troubles with the Russians in Riga.

Plague rumours were heard again in 1483. People wondered whether the Black Death would return with the same force as on several earlier occasions.

The great Nikolai Church in Stockholm was rebuilt and extended, and work on the building was intensive throughout 1483. The vaults were raised, a new chapel was added, the tower and the west front were rebuilt, the roof was altered, many new paintings were added in the vaults, and a new sculpture of St.Göran and the Dragon had been ordered by the king himself. Among many taking part in this work were Albert the painter, Tord the master bricklayer, and Bernt Notke.

Bengt Smålänning was Mayor of Stockholm in 1483. He was the city's strong man, and he looked after all political and legal matters. He was responsible for church renovations and work in the city. He was in favour of the international union, and worked – at first in secret and later openly - to put the Danish King Hans on the throne of Sweden too. He was therefore in direct opposition to Sten Sture and his sheriff Peder Michelsson.

The Dominican priory in the centre of the city was an open order. The brothers moved freely in the city and out in the countryside. The monastery had close contacts

with other establishments in Reval, Åbo and Kalmar. One of the monks there in 1483 was brother Andreas.

Reval

Reval was an important city of 6 - 7,000 inhabitants at the end of the 15th century. It was part

of Livonia, ruled by the Livonian Order, a branch of the Teutonic Order. The head of the Teutonic Order ruled from Malbork, Prussia, while the leader of the Livonian branch lived in the castle in Reval.

Livonia was a feudal state with wide class differences. Many Estonians were in effect serfs

under German nobles. The social differences widened at this time and serfdom was officially introduced around the end of the century.

Reval had expanded during the whole of the 15th century, especially during the latter part. New houses were built, others were rebuilt or decorated. Wooden houses were replaced with houses of stone. Building work was intensive and much labour was needed. The city belonged to the Hanseatic League. One important reason for its rise was increased business contacts and trade along the trading route. More goods were brought into the city including fur garments, wax and linen from the east, and also iron, spices, salt and fabrics, which made the leading citizens and the German merchants ever more wealthy. At the same time, the social gaps continued to widen.

Reval was heavily fortified during the century, with high walls and towers. This was done following an Estonian uprising against German rule in the mid-14th century. The city also needed to be defended against the Russians, who advanced their positions around the end of the 15th century.

The city was divided into upper and lower parts, each surrounded by a wall. The two parts were joined by only one gate. The upper town held the castle, the fortified seat of the knights of the order, and the cathedral. The German nobles lived there, nobles who owned big estates in the country, and many subordinate Estonians who worked for them.

The lower town belonged to the merchants and craftsmen. It was controlled from the city hall by the mayor and deputies. Most of the merchants were German, but there were also Swedes and Finns who had moved to the city, most of them artisans, but with a few merchants among them. About one third of the people who lived there were Estonians; they worked mostly as servants, grooms and maids and as building labourers. Only a few of them were officially citizens of Reval.

There was a certain tension between the upper and lower towns, regarding decisions that had to be made but also caused by the shortage of labour in an expanding city. The official name of the city was Reval, but the Estonians had long known it as Tallin – the Danish city.

The church was well established in the city and there were many churches and convents. The

Livonian Order was a religious order and the cathedral stood up on Domberget. The St.Olof Church was the most noticeable one in the lower town, and with its 159 meters high spire was the highest building in the world at that time. The Nikolai Church was also an important church. There were a Dominican and a Cistercian priory, plus a Helegeand house with church and hostel.

A Birgitta priory which housed both nuns and monks stood just outside the city.

The city's wealth is noticeable not least in the comprehensive paintings and decoration which the churches and monasteries acquired during the 15th century. Religious art was of highest European class. New paintings, sculptures and altarpieces were created in Reval, mainly during the second half of the century. Bernhard Notke, the famous artist, who was born in Reval but had his main workshop in Lubeck, carried out several large commissions for both the Nikolai Church and the Helgeand Church. The latter's enormously expensive altarpiece was completed in 1483, and the comprehensive series of paintings called The Dance of Death was being finished in the Nikolai Church. Notke was also at work on the St.Göran and the Dragon sculpture in Stockholm.

The Dominican priory was an open establishment with a hostel for travellers. The monks were often out on jour-

neys around the country and even to priories in other lands. They were popular and friendly and their services were often needed for writing letters etc. Newcomers to the city often took lodgings with the brothers. The priory was rebuilt during the later part of the century. A new church dedicated to St.Katarina of Alexandria was built on its south side, and was completed soon after 1450. Several parts of the monastery were rebuilt after this, including the cloisters. A few decades later the city's armoury was stored in the cellars of the new church. The priory housed a secular school, one for ordinary citizens who wished to learn to read and write. The monks were learned in the used of medicines, which they often administered in their dealings with the ordinary people. While this rebuilding was in progress, the monastery underwent a spiritual rededication and the internal contents were changed.

During the later part of the 15th century the Russians started to move westwards. There were often disturbances along the frontier with Russia, in eastern Sweden and Viborg and in the eastern part of Livonia and Novgorod. Sweden sent troops to Viborg on several occasions, sometimes via Riga and Reval. The Livonian Order also sent troops eastwards.

Contacts between Stockholm and Reval

There was regular contact between the two cities. Ships sailed in shuttle traffic with goods along the trade route. A number of merchants and craftsmen from Stockholm and Sweden (including Finland) went to live in Reval.

There were frequent contacts between the Dominican monasteries around the Baltic – in Reval, Stockholm, Åbo and Kalmar, and political contacts also took place. The Russians in the east were a problem they had in common.

Scenario – Reval 1483

Stockholm and Reval are both wealthy, rapidly expanding cities. Many houses are being rebuilt and improved. Riches are being used for rebuilding churches and convents, and for ordering expensive sculptures, altarpieces and paintings from masters such as Bernhard Notke, Herman Rode and Albertus Pictor. The great Nikolai Church in Stockholm is rebuilt in 1483, and new vault paintings are completed. Bernhard Notke and his workers are at work on a large sculpture of St.Göran and the Dagon. In Reval, Notke finishes a magnificent altarpiece in the Helgeand Church while his work-shop is busy working on a large painting in the Nicolai Church. The comprehensive rebuilding of the Dominican Priory is coming to an end. The new church, dedicated to the Holy Katarina, is ready and inaugurated, but some decorative work still remains. Some work is still to be done on the priory too - the refectory, kitchen and cloister, before the whole rebuilding program is finished.

The work on the priory is intensive, with painters, sculptors, apprentices and assistants working hard every day.

The Dominican Priory in Reval has close contacts with its related convents and monasteries in Stockholm. The prior in Reval, Christianus Bernhardi, has invited Brother Andreas and a number of citizens of Stockholm to Reval, in order to show them the completed building. The visitors will take part in the final stages of the work, and will be present at the inauguration of the new altarpiece.

Ships ply regularly between the two cities so it is not difficult for a party of people to travel between. The priory has accommodation for the visitors. Several of them have been there before and know it well. Many are afraid that there will be another outbreak of the plague, but feel secure in knowing that the monks are skilled in herbs and medicines.

Reval is a strongly fortified city. It should be able to withstand both Estonian revolutionaries and attacks from the Russians. All who live in the city are bound to take part in its defence. The city's store of arms is kept in the cellars of the new Dominican priory. The arms are sometimes taken out for training purposes. There is talk of foot soldiers being sent eastwards. There are disturbances in the eastern parts of both Sweden and Livonia, and soldiers are transported by sea from Stockholm to assist in the defence of Viborg, and the knights of the Livonian Order undertake to defend the important trading city of Novgorod.

But on a day like this, when the priory is being shown to visitors and the new church decorations are being put in order, there will of course be music and dancing, good food, games and competitions.

It is rumoured that the Mayor of Reval and the Bishop will honour the inauguration of the new church altarpiece with their presence.

Our greeting on this day is Salve (Good day), and when we leave we say Vale (Farewell).

There are big social differences in this city; something to remember when meeting persons of higher social standing.

Activities

- Painting of the altarpiece
- Herbs and medicine
- Calligraphy/Liturgical songs
- Test the city's armour, archery
- Games/competitions, buffoonery
- Cooking
- Stone working. Wood working?

We divide the pupils into three main groups, which will later be further subdivided.

Roles

All the persons taking part will write a role for themselves. Nametags

Pupils

The pupils from Stockholm are the sons and daughters of citizens of Stockholm in 1483, merchants and craftsmen. Some of them have close contacts with Reval; have been there several times; know the city and its people; even have relatives there perhaps. Others are there for the first time and have only heard others talk about the city. All have been invited there by Brother Andreas to see the rebuilt monastery, to help complete the last of the work and to be there when the new altarpiece is carried into the church. The pupils write a little about themselves, their names, their parents' work, contacts with Livonia and Reval, thoughts about the future of Stockholm and Reval, etc.

The pupils from Tallinn are Estonians living in Reval in 1483. They are assistants, apprentices, farm workers and maids who are taking part in the rebuilding of the monastery. They will now do the last work on the church decorations and attend the inauguration of the altarpiece. The pupils write a role card stating their name, where they live in the city, the jobs they did earlier (perhaps other rebuilding), thoughts about Livonia's and Reval's future and about their own future etc.

Adult roles

From Stockholm:	
Brother Andreas, Sister Maria	Anna painter
Olof soldier	Burghers (citizens), merchants, craftsmen
From Reval:	
Prior Christianus Bernhardi, other Dominican brothers (including real brothers!)	
Painters	Watchmen, soldiers
Cook/innkeeper	Pipers/musicians/clowns
Possibly German merchants/craftsmen	Servants/workers
Woodworkers/stoneworkers	The Mayor of Reval
The bishop	The president?

Timeplan

09.00 Assembly, change of dresses
09.20 Run-through of the scenario
09.40 Laudes
09.50 Reception by the Prior
10.00 Start of the activities
12.20 The Mayor/ Bishop arrives
Meal. Show, song, dancing
13.00 Procession into the church
Prayer, music and song
13.35 Change of dresses, reflection
14.00 End

2003-03-16
Ebbe Westergren
Kalmar County Museum
Sweden

Meeting People's Lust for Learning

Ulla Oscarsson, Britt-Marie Borgström and Ann-Charlotte Ernehed

Jamtli is the provincial museum in the county of Jämtland. The museum has about 170 000 visitors each year. One third of the visitors are children. During the last 30 years the museum has focused on children and developed different methods for teaching in historic environments. For Jamtli "lifelong learning" has been a reality long before the expression was thought of. Two successful methods used in these pedagogical activities have been Time Travels and Learning in Local neighborhoods.

An embryo of Time Travels

The birth of the Time Travel in our museum had to do with the experimental archaeology that took place in the middle of the 1970s. Tomas Johansson, a talented archaeologist in the museum, did research in experimental archaeology and the pedagogical staff was eager to use his thinking in the learning process with children. We started to adapt his methods when dealing with children (mostly 9 to 11 years old). We made fishing sticks, made up a fire using a bow, cooked fish in birch bark in a pit oven, made tools of stone and wood and so on. The Viking era was of course of great interest. In the same way as with the Stone Age programmes we used Iron Age tools: distaffs, stone mills, weapons etc. We soon found out that these tools talk when they are used. While the adults and children were working together a special atmosphere that bridged over time became apparent. The children's minds were open to learning more about history. Fantasy, knowledge and exciting work using old tools were all very popular. The children became inspired and identified themselves so deeply with their roles of prehistoric children that they sometimes thought they were actually living at that time. When we started to make clothes for them to wear, the identification process was even easier and we started to talk about going on a time travel together. We realized that this method had great potential and from this embryo we formed a platform which during the years to come was developed in many directions.

Jamtli History Land and Time Travels

Prehistoric periods were in focus until 1984 when a new era started. We called it Jamtli History Land. The whole open-air museum was reorganised to be a place for living history where people lived in buildings from different ages. They made first person interpretation, took on the role of someone from another historical time, were given a new name, a personal history and from this they improvised in their contacts with the visitors. They knew nothing of our time and could only relate to their historical environment.

During the following years a lot of effort was concentrated on developing Time Travels as a conscious method, specially directed towards younger children. We call it a play adventure with a concept of drama and role play very close to how children play role- and fantasy games. A kind of History-Adventure! The children go into this role play very intensively and it is the adult´s responsibility to keep the dialogue alive and take the children's questions and thoughts seriously.

Through the years we have formed a methodology about time travelling. And it has really become a success!

Jamtli's Time Travels

We use play as a method to teach children about other historical eras. The overall impression created is important, not only the individual activities. The theme of a time travel is set in a social, cultural and historical context. We call it contextual learning.

A time travel consists of:

A historical theme

We offer the children a context that they can step into. When we arrange time travels at the museum the topics are mostly connected to the working year of a farmer and to festivities connected to the seasons. In 2006 there is also a theme about cultural diversity in the perspectives of class, society and gender.

A historical topic is made concrete by hands on activities- children learn by doing and using all their senses.

Time

In our time travels we mostly pretend that it is the year 1895.We use both the house "Hackåsgården" and the surrounding environment, sometimes also the fields.

Loading timber. A Winter Time Travel. Pupils and teachers at Älvros school have planned and organized this time travel themselves with support from Jamtli.

Roles

We have different roles. I pretend that I am the children's mother, Mother Sofia. My college is their aunt, Aunt Emma. With pre-school children it is important to have a close relationship with the children in the role play. Therefore, the role of mother is a suitable role to play. The children are familiar with this role, they recognize elements from paying mums and dads. It's one of the first plays which children all over the world take part in and they are happy to participate.

Introduction

The children are assembled in our hall in Hackåsgården. First the children are given an introduction about the period of time we are going to visit on our time travel. During the introduction we compare everyday life in the old days with life today, so that the children can easily draw parallels. We emphasise the connection between nature, animals and human beings. This ecological aspect is an important part of the introduction. The society of today is so abstract that it is difficult for children to understand its ecological aspects and that is why it is important for us as an open-air museum to draw attention to these ecological connections. It's a way of getting children more concerned about their environment.

Dramatic introduction

After this informative introduction, we creep on tiptoe into our old kitchen where the kitchen clock on the wall has stopped in the year 1895. We explain

Removing the barch. The children help father in the forestry job.

With horse and sledge on the way to visit Jamtli's forest workers.

to the children that we are going to pretend that we are travelling backward in time to the olden days. We explain that I am going to be their mother, my colleague their aunt and the children are all going to be my children. The theme of the time travel is presented for the children in an exciting way and their roles are made clear. But if they are going to be my children they must look like children from those days.

Distributing of roles

The children are given nametags and clothes to put on. The children switch identities and take on their new roles in the play.

The spell

We create a magic atmosphere. Mother Sofia lights a candle and whispers to the children that it is time to travel back in time. To help her she holds up the lid of her copper pot - it shines brightly in the candlelight. The children are told to hold each others hands and close their eyes.

When the copper lid stops spinning we are back in the old days. Then Mother Sophia and Aunt Emma start talking to the children as if they were their children, and it is time to get to work on the day's jobs and tasks. The time travel has started. The children are often divided into several groups, and partake in different types of tasks depending on the theme of the time travel.

The themes of the time travels are mostly connected to the working year of a farmer and to festivities connected to the seasons. We try to build different kinds of perspectives into the theme such as class, gender and ecology mixed with different conceptions about mathematics, language or the history of technology.

We try not only to present the material culture but also the intangible culture such as the person's dreams and wishes for the future. The theme is founded on sources from our museum's archives and library.

Conclusion

The conclusion is planned in the same way as we started by using the magic spell with the candle and the copper lid. Afterwards we give the groups' follow-up material including information about activities for additional work on the same theme.

We use photos from our archives that the classes can borrow. In the photos they can see what really happened - the black and white period of time! Written interviews from our archives about the theme of the time travel can also be a part of the follow-up materials.

Our aim is that our time travels will become an integrated part of the visiting group´s work back at their own pre-schools.

Spreading the method

The popularity of the Time Travels raised new questions. We saw the potential in the method and wanted to reach new groups with it. We also wanted to spread the Time Travel method in the vast region of Jämtland and other places. We realized that pre-schools and local museums around the county could co-operate if they could use the methods and be inspired by their experiences from Jamtli´s Time Travels. A lot of effort was now put into planning courses, shaping networks, keeping contact with the participants from previous courses, making speeches, writing books…..

For three years we had the opportunity to spread the method of Time Travel. This project was made possible through financial support from the Swedish Department of Culture. The main purpose was to build a bridge between our museum and schools, pre-schools and also the local historical societies in our county. As our county is the second largest county area wise in Sweden, the long and expensive journeys to the museum are problematic for the schools, especially for the younger children. In the project our idea was to get the teachers interested in working with local history by making their own time travels. In this way we could reach a lot more children. Our role as a museum would change from carrying out programs to supporting the teachers with ideas, facts and props - to make it easier for classes and pre-school groups to make their own journeys in history. It was also interesting to see how the children's interest in their own surroundings grew, what has happened in my village, at this place, when grandmother was young? The children's ability to feel local identity grew.

During the project we have noticed that the time travel method has became a matter of interest not only for the local schools but also the parents and grandparents. The local historical societies and the surrounding community have taken part in the time travels by sewing clothes/costumes for the children, lending out props and also taking part in role plays. Headmasters at schools have told us that the relationship between teachers in different work-teams have deepened during the time travel project.

Today we have eight active time travel groups in our county and also groups in other regions in Sweden as well as in Finland, Norway and Russia.

From Time Travels to "Mind Travels"

The identification parts of the time travel methods have lately been used in programmes called "Being a refugee". (A program offered to all ninth graders.

Questions about xenophobia and human rights are in focus and the students work one day on the theme with role plays and discussions as pedagogical methods.) The "travelling" part of this programme takes place to another person's mind where often unbearable experiences and very tragic backgrounds can be found. A strong feeling of understanding and identification has been the result of this difficult and sensitive program.

The pupils own search for knowledge and experience

This project is a co-operation between the Jamtli museum and schools in nine municipalities in Jämtland. The aim of the project is to strengthen the identity of young people and give them a sense of the local culture and history, thereby making them secure in themselves. The students work in a very active way towards individual targets which they choose themselves. IT-technology is used for research and documentation. The Jamtli museum has a Memory Bank with eight million photos, clippings and notes from which the students can collect their information. The work done by the students is collected and saved at the museum. This also helps to build up the Memory Bank. The project has been a great success among the teenagers who became very involved.

Other activities in the project include open lectures for the public and guided tours arranged by the teenagers to the historical sites about which they have done their research. The students have also arranged a kind of time travel – a musical together with the region's drama-, music-, and dance teachers. The musical was set in an authentic old railway station in the 19th century. This is an example of a very successful co-operation between the museum and the schools.

During the last years co-operation with the local university has taken place. Universitystudents study the Time Travel Method as well as how to use local environments as a source of learning.

Archive studies in Jamti's Memory Bank.

Photo: Jamtli.

Learning, Communities and the Historic Environment

A Museum of London Perspective

Darryl McIntyre

The Museum of London

The Museum of London, which opened in 1976 in a new, purpose built venue in the City of London, is one of the largest urban history museums in the world. Publicly funded by both regional and national governments, the museum's collections, exhibitions, learning and other public programmes communicate multiple interpretations, voices and stories about London's rich history. Its staff and collections were an amalgamation of two previous institutions: the London Museum that had told the story of Greater London through social history and costume collections, and the Guildhall Museum that had been an archaeology museum for the City of London.

The museum has also traditionally carried out the vast majority of archaeological excavation and research in London through the Museum of London Archaeology Service (MoLAS), and holds the archives for about 5000 excavations carried out in London during the past century. The archives for about another 1,000 excavations are held by archaeological organisations and will be transferred progressively in the next few years.

Museum audiences in London

Greater London, as with all Europe's great cities, is now an amazingly culturally diverse society with its inhabitants speaking about 300 different languages. The city also includes some of the richest and poorest parts of Europe.

The Museum of London recognises that it must reach and engage many different audiences and communities in all aspects of its work. The museum's cultural diversity manager works with all departments to champion cultural diversity in the collections, exhibitions and public programmes so that the museum reflects London's diversity and is relevant to and engaging with its audiences.

Learning has always been a key part of the museum's work. Currently about 73,000 children come to the museum every year as organised groups. Obviously there is a crucial learning role to play when engaging with visitors; and this is becoming an increasingly high priority with the British government's commitment to lifelong learning and key role that museums must play in the education agenda.

In early 2004 the museum adopted a new strategic plan that, perhaps ambitiously, sees part of its role as reaching all of London's communities. It also states that the museum will develop its galleries and public programmes to celebrate the diversity of London's history and that learning will move centre stage. The intention is to reflect the diversity of London's communities within all programmes at the museum's venues and to work directly with communities in the recording and interpretation of their histories and heritage.

Historic environment

Every museum is conscious of its need to engage with and be relevant to its communities, however defined, it serves. Moreover, in the context of the historic environment organisations such as English Heritage

and the National Trust which are the major players in promoting and creating an awareness of the historic environment as an educational resource – both as a learning experience in its own right and as a tool for other disciplines. Whether at school, in higher education or in later life, the fabric of the past constitutes a reservoir of knowledge and learning opportunities. This is as true of the oldest archaeological remains as it is of buildings of the last 50 years.

The increasing public interest in local heritage and history, archaeology, and genealogy demonstrates a keen appetite among all age groups to learn about the past. Television programmes, heritage open days, national archeology days, architecture week and museums and galleries month have all helped to promote wider participation and awareness of the different aspects of our cultural life.

Archaeology in London

The public can visit very few archaeological sites, get involved with even fewer, and in many cases do not even know what work is occurring. The complexity of the archaeological process also means that full results are often not published for many years after an excavation has taken place. Although undoubtedly there is considerable financial investment in archaeology, most of it is tied to the 'front end' of projects, where it is spent ensuring that archaeological evidence is quickly and efficiently removed from development sites. Very little funding remains for the effective dissemination and public involvement in archaeology.

Nevertheless archaeology remains a potent method for constructing and communicating London's early history. Much new work is going on all the time. Wide segments of the public are excited by the potential of archaeology, and have at least a vague familiarity with its methods and the periods it covers. Material culture also has the ability to engage people in a way that historic records often cannot. In archaeology you often have to dispose of personal narratives – although excavated human remains often give us back this opportunity – but being able to work with particular locations and actual objects from the past give us other opportunities. The challenge is to take the potential of archaeology and use it to enthuse existing audiences and reach new ones.

The Museum of London.

Communicating Archaeology at the Museum of London

School boxes

All English school children study the Romans as part of the national curriculum. The museum is improving schools' access to its unique and popular collections of Roman and early post-medieval archaeological material by placing a 'mini-museum' of Roman material, housed in a box, in every state primary and special school in London - around 2,200 schools in total. This will be one of the largest depositions of artifacts to British schools and, hopefully, it will form a model for other institutions seeking to increase educational access to museum collections.

Each box will create a Roman 'mini-museum'. The most important element will be up to 10 artefacts coupled with replica objects, teachers' notes, classroom worksheets and a training and demonstration video. Each box will be tailored to provide excellent teaching material for one key theme in the national curriculum: domestic life, diet/health, work, building materials, religion, literacy and communication. The artefacts are the most critical part of the box. They are of high quality and reasonably large, chosen to be easily appreciated and understood when used for non-specialist teaching. Replicas enhance the learning potential of the partial remains of original artefacts, enabling pupils to visualise the whole object.

The museum has received government funding and sponsorship for the first phase of this project that involved creating 200 boxes for a one-year trial in schools. On the completion of this trial, and after taking on board the results of the trial, the museum will seek sponsorship for the whole project.

Community projects

Arguably large sections of society do not benefit from the museum's work and programmes and some sections of society do not consider visiting museum as part of their social life. To reach these groups the museum must be more outwardly focused and, although the investment can be high, the rewards can be very great. Two projects highlight the sort of approach now underway.

Look Ahead With Archaeology

This project was undertaken with a group of homeless men with special care needs. The museum worked with this group at the hostel in which they live to develop an exhibition on the archaeology from the surrounding area. The men were totally involved in the process whereby they gained a set of skills and hopefully increased self-confidence as well as finding out about the past. Only a few people were involved in the project; although many more saw the exhibition after it was installed in the hostel. But they were probably people who under normal circumstances would never think of visiting a museum.

Community digs

The one thing that everybody knows that archaeologists do is digging in the ground to find old things. But this is one area where fewer and fewer people can become actively involved. Recently the museum supported a project where the residents of a council owned block of flats undertook an excavation in the courtyard of their building prior to its being re-landscaped. The archaeological potential of the site was low, but the important thing was that it was their home, so everything was of significance! The findings from the site, mainly related to the 19th and 20th centuries, influenced the new landscaping of the courtyard and an exhibition of the findings was displayed in the building.

The Dig

The dig was a reconstructed archaeological excavation and hands-on exhibition aimed at families and

key stage two school groups held at the Museum of London from August to October 2001. About 7,500 people (6,000 people in families and 1,500 in school groups) took part in the excavation which had the aims of:

- raising awareness of archaeology in London and the work of archaeologists
- enthusing families about archaeology
- raising the museum's profile as a family-oriented museum.

A team of 22 archaeologists and 40 volunteers – four archaeologists and four volunteers per day - staffed the dig. Archaeologists as site supervisors led the briefings, supported visitors through the excavation, and held a discussion session at the end. Volunteers re-set the trenches, helped with the excavations and carried out evaluations. The excavation involved each family excavating their own trench, which was allocated when they booked, and marking down on a record sheet what they found. Their record sheet took them through the process in four simple stages. Each trench was different and had reconstructed Roman and medieval walls, a Roman mosaic floor and 18 - 20 original Roman fragments of pottery, tile and bone. Each trench also had an excavation kit, including hard hats, shoe covers, shovels, brushes, trowels, the record sheet, hand wipes, pencils and pencil sharpener. When they had excavated their trench, they compared their finds with complete pots on display to work out the age of the site they were excavating (Roman, medieval or post-medieval). The record sheet asked also them to look at the walls and mosaic in their trench and to colour them in on a trench plan – the Roman walls red and the medieval walls grey.

The session concluded with a 10-minute discussion session, where families discussed with an archaeologist what they had found. Each family's trench plan was displayed on a white board, where they formed the floor plan of a Roman building, and a medieval building that had been built on top of it. Families realised that they had been working together to excavate a whole site, just like real archaeologists. Children were given a certificate and badge to take home with them at the end of the session; many also took home their colored-in trench plans.

The dig was a major success with audiences because:

- it was hands-on and actively engaged families
- it was enjoyable and rewarding regardless of age and ability
- both adults and children were involved in the activity and families worked as a team
- the museum used original Roman material (consideration was given to introducing replica jewellery, coins etc, but formative evaluation showed this was not necessary)
- real archaeologists were used as facilitators. Consideration was given to using education or interpretation staff or actors, but using real archaeologists was crucial to the success of the dig. They were naturally enthusiastic about archaeology and visitors were inspired by their expertise. Many families were familiar with archaeology programmes on television such as *Time Team* and were delighted to have the opportunity to work alongside real archaeologists. Archaeologists were encouraged to wear their site clothes to make the experience as authentic as possible, and the hardhat and hi-vis jacket also made them instantly recognisable.

Using actors or educators would perhaps have been safer in terms of how they would interact with families, but preference was given to people with communication skills and enthusiasm and/or experience of working with families. The museum organised two days of training, including sessions on supporting family learning and presentation skills. Many of the

40 volunteers who worked on the project were either students or retired archaeologists, who were able to offer a considerable suite of skills and knowledge.

The project won the overall Interpret Britain Award in 2002 'in recognition of outstanding interpretive practice contributing to greater awareness and understanding of Britain's heritage'.

Attachment A contains more information about how the dig supported learning and the outcomes of summative evaluation.

Reconstructions

Roundhouse

To celebrate the opening of the museum's *London before* London gallery (London from 450,000BC to 50AD) in 2002, a reconstruction of an Iron Age roundhouse was built in the museum's rotunda. Visitors were invited to watch the roundhouse being built and to try out prehistoric building techniques such as staking and thatching. Visitors were able to talk to an Iron Age couple, Veratirx and Olwen, who lived in the roundhouse 24 hours a day during a two week period. Family storytelling also took place around the hearth inside the roundhouse, highlighting the magical significance of fire, heat and light to prehistoric people.

London Inside Out

The museum has embarked on a number of social inclusion programmes including London Inside Out that provides free outreach service to schools. The programme targets special needs and hospital schools as well as primary schools that financially find it difficult to visit the museum. The sessions engage pupils and teachers with a rich variety of approaches to learning. In this way, pupils with special educational needs or medical needs can realise their own potential and capabilities. The museum's collections encourage a range of interpretations that do not have to be based on language alone but can involve other forms of communication such as music, storytelling, drama, movement, and art.

Research shows the effects of drama in delivering a curriculum for children with profound and multiple learning difficulties. For example…*a visit from such a theatre group can turn a dull school hall or swimming pool into a magical setting and the experience will probably never be forgotten by staff or pupils. Teaching methods will certainly be influenced by a visit from such a group.* (Davis, J, A Sensory Approach to the Curriculum; for pupils with profound and multiple learning difficulties. London, David Fulton Publishers, 2001, p 53)

Medieval London gallery.

One of the drama sessions is a Victorian photographer interactive performance. The impact that this drama session has on pupils is apparent from teachers' feedback given through interviews.

Black History Month

During October 2004 the museum worked with three London secondary schools where it spent between two and four days at each school and delivered a twenty-minute performance during their assembly that covered the important role that Black and Asian communities have played in the history of London. During this period 2740 secondary school students and 101 teachers watched the performances. The schools also participated in drama workshops linked to the themes of the performance and worked with the three professional actors in their lessons. The experience for the students was interactive and their response was generally one of appreciation, enthusiasm and amusement.

This project is a prime example of how the Museum of London utilises drama to enhance students' learning about the history of the city. The students were entertained and engaged while watching the performances, helping them to retain knowledge about key historical Black and Asian figures. In addition to the performance, students were also able to engage with the historical themes and professional actors more actively through the drama workshops and classroom role-play sessions, making the whole experience more personal and real for them.

Conclusions

Museums and similar cultural heritage institutions are well positioned to play an intermediary role between cultural heritage providers and the education sector primarily because museums are seeking to heighten their relevance to local communities and want to become more involved in living cultural heritage/historic environment. The historic environment has enormous educational potential. Many people are fascinated by history; it is linked to most school curricula, and people are excited by the idea of discovery and can be stimulated by contact with real objects. As professional museum and education professionals our goal should be to improve the quality of life of as many people as possible.

The Museum of London has worked hard to use history and London's archaeological heritage to educate and entertain its existing audiences and to reach new audiences. It has done this by recognising the need for core scholarly and museological good practice as the basis for all that it does. By recognising that the more people can be involved in the process of discovery the more they will be engaged.

The Museum of London has also attempted new and imaginative methods of communicating archaeology, but always firmly rooted in the ongoing archaeological process. The museum also recognises that there are many different audiences for history and archaeology, and that the largest audiences need the greatest investment. This approach has been successful in that it has attracted new audiences, many of whom continue to return to the museum and participate in its programmes. But in reality the museum has only just begun. Large segments of society are still largely untouched by what the museum does. They represent the greatest challenge ahead.

A Centre for Astrid Lindgren Studies in Vimmerby

Lena Törnqvist

Vimmerby is a very small town in the southern part of Sweden, a tiny corner of the world but at the same time the centre of a universe – Astrid Lindgren's universe. In this little town people from eight countries, from Iceland in the north to Kenya in the south, gathered to celebrate the birthday of a farmer's daughter born almost one hundred years ago. Her stories have become loved by children – and grown ups – all over the globe.

Before I present the ideas for the new Astrid Lindgren centre and museum which is being founded here in Vimmerby I will begin by giving you an idea of the importance and influence of this unique woman herself. Strange as it may seem to us Swedes there might be one or two of you who have only vague ideas of whom she was.

Lena Törnqvist as Astrid Lindgren's grandmother Ida, in the Time Travel to 1914 in Pelarnehult. To the right Agneta Regell, Vimmerby

The century of the child

In the year 1900 a remarkable woman from Småland, Ellen Key, published a book called The century of the child. This book is today almost better known abroad than in Sweden. The author had a vision that man in the twentieth century finally would recognise children's rights and children's needs. We all know that this did not come true. Today, a hundred years later, children suffer and are abused just as much, if not more, than earlier in history. It was not until the century was almost ended, in 1989, that the Convention on the Rights of the Child was approved by the United Nation's General Assembly. But another woman – also from Småland – preceded this convention by many years.

During her whole long life Astrid Lindgren put the needs of children first in everything she did. When she received the prestigious Peace Prize of the German Booksellers in 1978 her acceptance speech was entitled "Never violence". In this she put forward her ideas on how to bring up children and build a peaceful world. And she created quite a stir when she claimed that children should be met with exactly the same regard and respect as we as adults expect to be met with. If a child is treated with love and regard by her parents she also adopts this attitude towards others and keeps it throughout life. Astrid Lindgren continued: "Also the personal characters of heads of state and politicians to be are formed before they are five years old, it is terrible but it is true."

An audience that creates miracles

Twenty years earlier she was awarded the H.C. Andersen Medal, then known as the Nobel prize

of children's literature. In her words of thanks she answered a question which most authors who write for children get: Why do you write for children, why don't you write "real" literature? Her answer was: "I want to write for an audience that creates miracles. Children create miracles when they read!" And asked why it is so important to encourage children's imagination and creativity she said: "All great things that have happened in the world, first happened in someone's imagination."

A place in world history

There are very few Swedes indeed who can claim a place in world history. St. Bridget is one, Linneaus another, and Alfred Nobel. From the last century maybe Selma Lagerlöf and Ingmar Bergman will stay in people's minds - and certainly Astrid Lindgren. Her position in Swedish society in the last fifty years cannot be overestimated and her influence goes far beyond the borders of the country and what is usual for an author concerned with "just" children's literature.

Her impact of public life is greater than that of any other contemporary author in our country and also of most politicians and businessmen. She has had at least three laws named after her, she was the cause of a change of Government in Sweden in 1976 when the Social Democrats lost power for the first time in 40 years, and when her 80th birthday was celebrated in Stockholm not only the Swedish prime minister but also both the Soviet and US ambassadors were present and celebrities from all over the world sent their congratulations. She received four honorary doctorates as well as distinctions from governments and academies in all corners of the world and when President Jeltsin of Russia visited Sweden the person he specifically asked to meet was Astrid Lindgren.

When she died at the age of 94 in January 2002 it was headline news not only in Sweden but in many other countries as well. The funeral was equal to that of a head of state with both the King and Queen present. More than one hundred thousand people were out in the streets of Stockholm to see the funeral procession and take a last farewell of a person loved and respected in all circles.

As a writer of more than eighty children's books her fictional characters have brought joy, comfort and courage to millions and millions of children. She never hesitated bringing up subjects of life and death, personal courage and moral obligations but also of beauty, laughter and adventure. And always with the child reader in mind and the child protagonist at the centre of the story. Pippi Longstocking quickly became a role model for girls all over the world and from Rusky Lionheart we have learnt that there are things in life you have to do even if you are afraid. "Otherwise you are not a human being, but just a bit of filth".

The stories about Pippi Longstocking can be read in about 60 languages and altogether Astrid Lindgren's books have been translated into some 90 languages including Inuit, Zulu, Mongolian and Gaelic and they have been printed in more than 80 million copies.

A centre for Astrid Lindgren studies

It is no wonder that her birth town Vimmerby, with the support from the Regional Council of Kalmar County and the European Union, has decided to create a museum and a centre for Astrid Lindgren studies. For most Swedes and also people abroad, Vimmerby is already as closely linked to Astrid Lindgren's name as can be. More than 350 000 tourists every year come here to experience the town and countryside "where it all started", where all the familiar stories about Pippi, Emil, Mardie, Bill Bergson and all the others were originally born. People look for the models to the fictional characters and the settings of the stories but up till now they have found surprisingly few answers.

Although so many people in this community ”live off” Astrid Lindgren, their knowledge of her, her life and work and her sources of inspiration is fairly superficial. We hope that the new centre – Astrid Lindgren’s Näs –will change that.

Our aim is to build a centre which will serve all kinds of visitors, from school children and tourists to university professors, translators and illustrators. The centre will be housed in the old vicarage of Vimmerby, just beside the house in which Astrid Lindgren was born. It will contain a small museum on the ground floor with both permanent and alternate exhibitions. On the first floor there will be a reference library and also collections of film and sound recordings, archives of photos and newspaper clippings and all other relevant material which can be found regarding the author and her work.

However, more important than the collections themselves will be the creation of an institution were *information* about Astrid Lindgren is gathered, where you can find the answers to questions like “where do I find the most extensive collection of Astrid Lindgren translations?”, “who is the foremost expert on Astrid Lindgren in Germany”, “has anything been written about Astrid Lindgren in French”, “where are Astrid Lindgren´s private archives kept?” etc etc.

The centre for Astrid Lindgren studies in the old vicarage in Näs, Vimmerby. Photo: Vimmerby Municipality.

There will also be room for guest researchers in the centre and scholarships are planned for those who want to come and work for a period of time. We plan to invite translators and illustrators in order to inspire them to make better translations and more accurate illustrations. In short: we want to build a network of Astrid Lindgren-scholars to promote the study of and research into this unique person who made children's culture part of ordinary cultural life and gave it an equal status to that of cultural activities for adults.

The centre will also later be responsible for the administration of visits to the house where the author was born when that will be open to the public.

The idea is to create an institution which will be small in staff and moderate in funding but hopefully will have an influence far beyond the borders of the local community. Our key words are co-operation and co-ordination and the intention is by no means to compete with the universities and colleges when it comes to research, but to assist them and to provide an overall view of what is being done in the field. That way we can point out areas which have been neglected and issues we need to know more about and hopefully inspire future research.

Astrid Lindgren has created many fascinating stories and fictional characters in her books, translated into more than 90 languages.

We also want to work with further education for teachers, with conferences, lectures, travelling exhibitions and all other means which will lead to a better knowledge of Astrid Lindgren's work and the ideas she stood up for. We have plans for a virtual museum for all those who will never be able to visit Vimmerby, plans for publications and so on and so forth – but all this will grow gradually.

Our wish is that the centre will be a part of the local community and local commerce. So many people make their living on those who visit Vimmerby in search of Astrid Lindgren. All these entrepreneurs also need to know much more about her than they do today. It is not enough to put a sticker with Pippi Longstocking's picture or a label saying "Vimmerby, Astrid Lindgren's town" on your merchandise. Our aim is that the town will stay in people´s minds for quality rather than quantity, and we want it to be known for the same qualities which created Astrid Lindgren's worldwide success. Vimmerby has got an important legacy to hold in trust!

The Samburu People - Pastoralists and Nomads in Northern Kenya

Steven Labarakwe

This article deals with the Samburu people in northern Kenya. The author, a Samburu himself, lives and works in this very remote area, where "traditional" lifestyle still plays a major role.

Background to Marsabit District

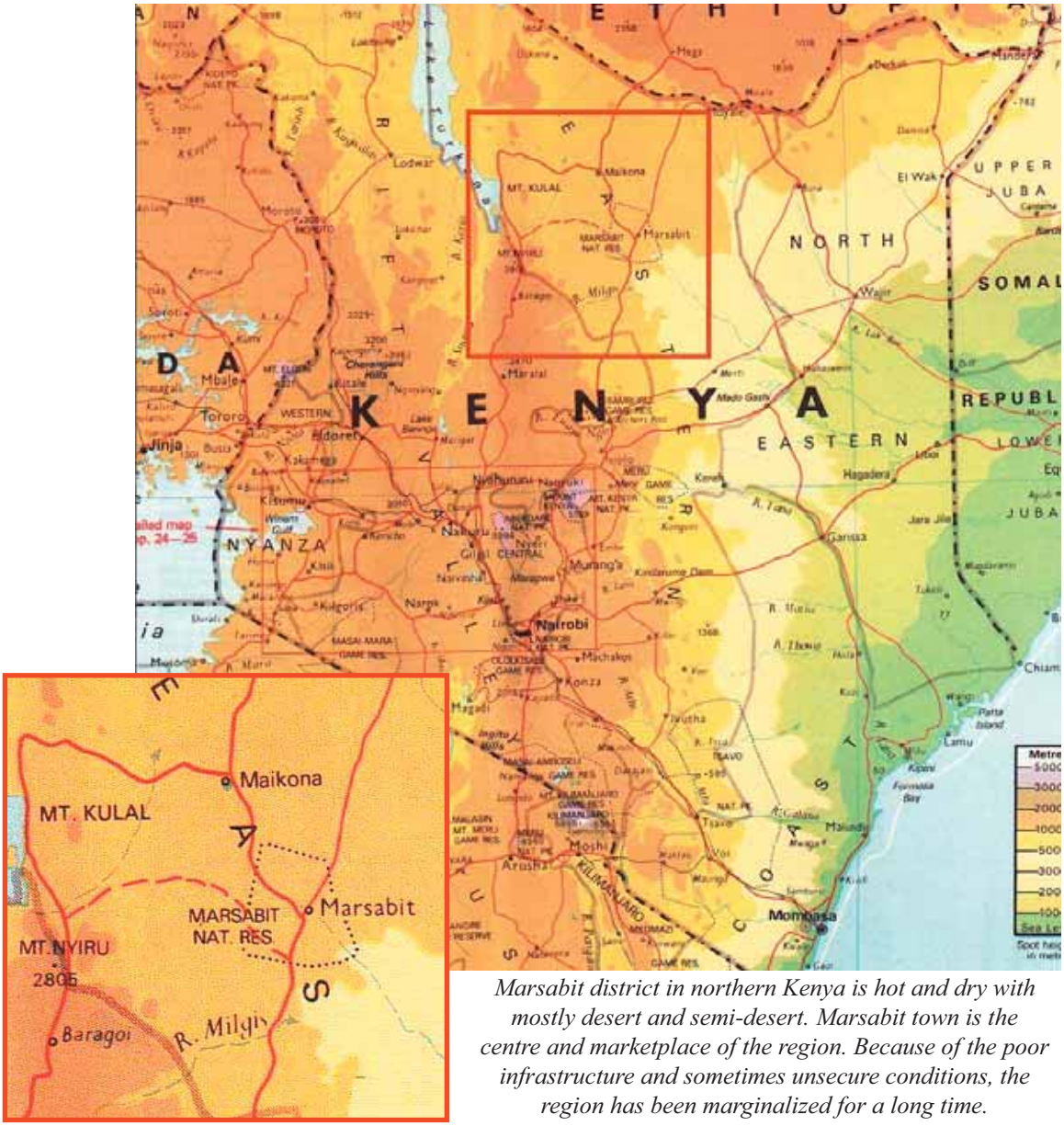
Marsabit district is the second largest district in Kenya covering a total area of 69,340 km². Its arable land is approximately 1,650 km² and the rangeland covers 64,360 km². It is home to one of the largest lakes in Africa called Lake Turkana, which covers about 4,125 km² while the Chalbi desert covers 948 km². Most of the district lies between 300 and 900 meters above the sea level interspersed by mountains of high altitudes namely Mt. Kulal (2355), Hurri hills (1685) and Mt. Marsabit (1865 meters above the sea level).

The district experiences a bimodal rainfall pattern with the long rains falling in March/April while the short rains come in October/November. The average annual rainfall ranges from 150 mm in the lowlands (North Horr) to 950 mm on the Marsabit Mountain. The people and livestock in Marsabit district rely on both surface and ground water, as there are no permanent rivers in the district. There is only one gazetted forest covering an area of 15,280 ha, which is drastically diminishing due to human encroachment and deforestation.

Only about 3 % of Marsabit district is arable. This small portion of agricultural land is faced with the great challenge of providing food for an ever-increasing human and livestock population. This calls for appropriate farming approaches i.e. growing of drought tolerant corps and rainwater harvesting techniques.

Steven Labarakwe, in a Samburu dress with lots of ornaments, presenting the Samburu way of life.

The district is among the most food insecure districts in Kenya. Between the years 1992-2002 and also 2005- 2006 the area experienced the longest and most severe drought in living memory, resulting in crop failure, livestock deaths, child malnutrition and hunger. Regular and recurrent drought, unemployment and widespread poverty in the region contribute to an overall inability of the area population to withstand shocks.



Marsabit district in northern Kenya is hot and dry with mostly desert and semi-desert. Marsabit town is the centre and marketplace of the region. Because of the poor infrastructure and sometimes unsecure conditions, the region has been marginalized for a long time.

Population

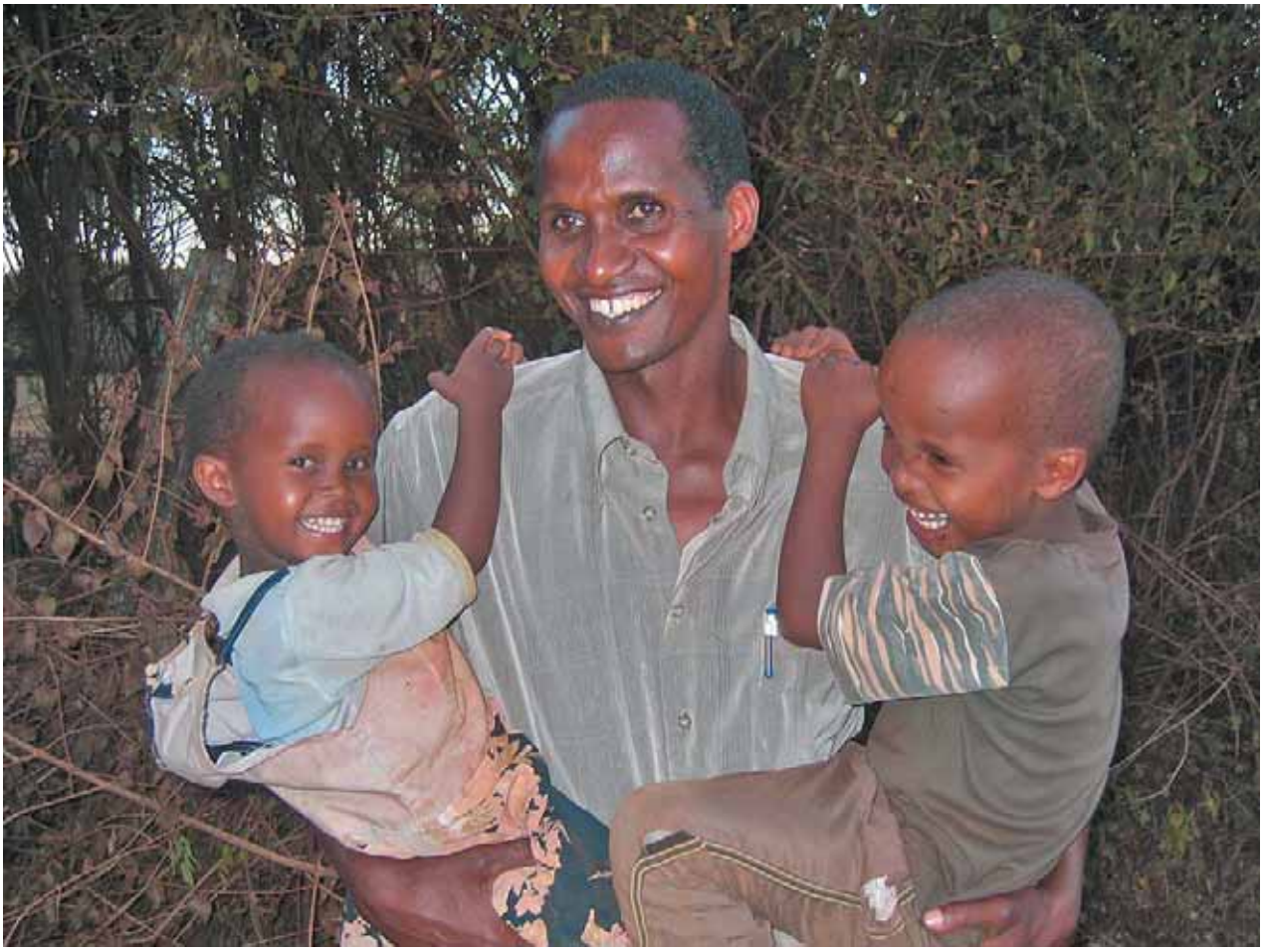
There are seven tribes living in the district namely: Boran, Burji, Samburu, Gabra, Rendille, Konso and Turkana. The total population within the district is approximately 126,000 people.

Communication and Infrastructure

The district is served by one main road that links Marsabit to Nairobi, the capital city of Kenya, and links Marsabit to Moyale on the Kenyan-Ethiopian border. This road is also popularly referred to as the Great North Road that runs from Johannesburg in South Africa to Cairo in Egypt and passes through the Marsabit district.

The town is served by telephone and postal services and is currently connected to a national mobile operator. The latter is going to be of great benefit to the residents of Marsabit, especially in terms of trade, because it is going to greatly enhance communication.

Marsabit town has electric power provided from a diesel generator run by Kenya Power and Lighting,



Steven Labarakwe with his two children, Sara and Hopla, at his home in Marsabit.

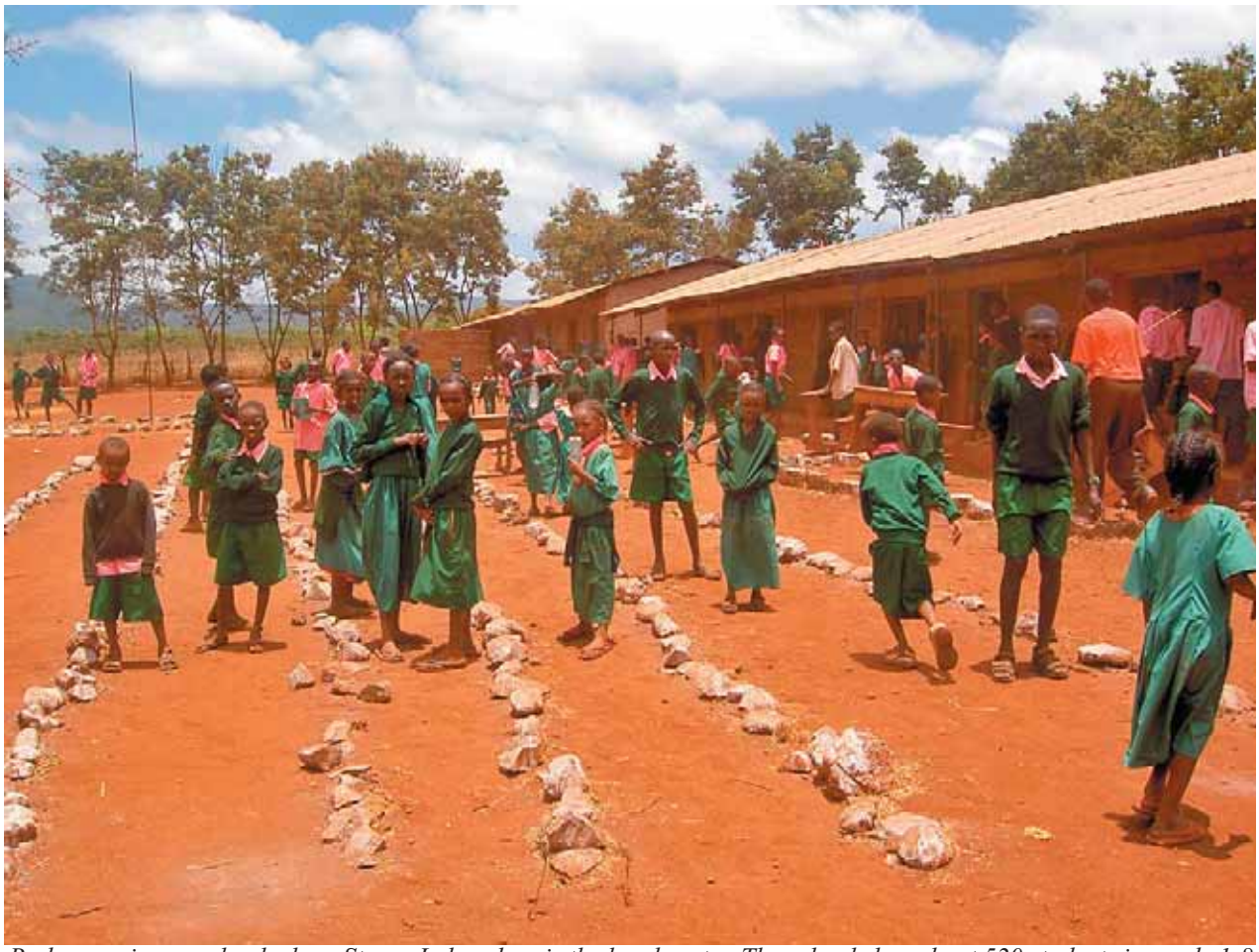
the national power distributor. The local Wind Master, which used to supplement power generated by the generator, broke down in November 2003. The power supply reaches people who are within Marsabit town and its environments. The rest of the population uses firewood as a source of energy, which has led to deforestation and ultimately environmental degradation.

Education

Ninety percent (90 %) of the population is illiterate. This, however, is changing with more of the young attending school and there are 42 primary (elementary level) schools and six secondary (high school level) schools within the district. There is in addition one technical school that trains boys in carpentry, welding and other trades.

Health

The district is served by one district hospital, two mission hospitals and several dispensaries run by the government. Most people in urban centres within the district make use of these facilities. Those, who are far from these urban centres, lack access to the facilities.



Badassa primary school where Steven Labarakwe is the headmaster. The schools has about 520 students in grade 1-8 and eight teachers.

Pastoralists, who migrate from place to place in search of pasture and watering points, make it difficult for the government to operate mobile clinics because of the terrain along their migratory routes. Most of the pastoralists nevertheless use herbal medicine as a response to lack of access to hospital facilities. This herbal medicine has been used since time immemorial both for human and livestock treatment.

Challenges facing communities resident in Marsabit

There are many challenges facing the people of Marsabit district, most of which are related to the harsh climatic conditions that characterise the district. These challenges include:

1) Persistent drought and hence persistent food shortages, which have greatly reduced food security in the district.
2) Inadequate water for domestic and livestock use, especially in the lowlands, where water points are very distant from each other.
3) High levels of illiteracy have slowed the ability of communities to join the rest of the country's economic agenda. Many people are still held back by cultural beliefs and practices even when they are not beneficial.
4) Poor infrastructure has greatly reduced peoples´ access to health care, markets, trade and other opportunities.
5) Gender disparities have seen girls fail to get an education and instead get married at very tender ages. Women on the other hand have failed to join decision of making forums even in their own communities.

Opportunities

Despite the above challenges, Marsabit does have opportunities that can be harnessed to raise the general standard of living of communities.

1) The district is situated in a geologically mineral rich area but little geological survey has been carried out. The existence of such minerals as copper, gypsum, graphite and corundum in the adjacent district of Turkana raises the possibility of finding minerals in the district including oil deposits.
2) Sand for houses construction is found in almost all the riverbeds in the district.
3) The district has extremely large numbers of livestock that have yet to be appreciated as a source in income and an investment. If markets were established within reach of pastoralists and attitudes changed, the economy of Marsabit district could expand dramatically.
4) The lowland, which constitutes the greatest part of Marsabit, is one vast rangeland that could be developed as grazing land and planting of gum arabica.
5) Horticultural production around Mount Marsabit (especially fruits) is still underdeveloped as most people are doing it at a very small scale.
6) The people of Marsabit have a very rich culture, which is still largely intact. From this culture come many artefacts that can be used as a source of tourist attraction. Marsabit mountain still has wildlife such as buffaloes and elephants.
7) Solar and wind energy.
8) Production of drought evading crops (safflower, cotton, sweet potatoes, cassava, brown sorghum, pigeon peas and dolichos).

THE SAMBURU PEOPLE OF KENYA

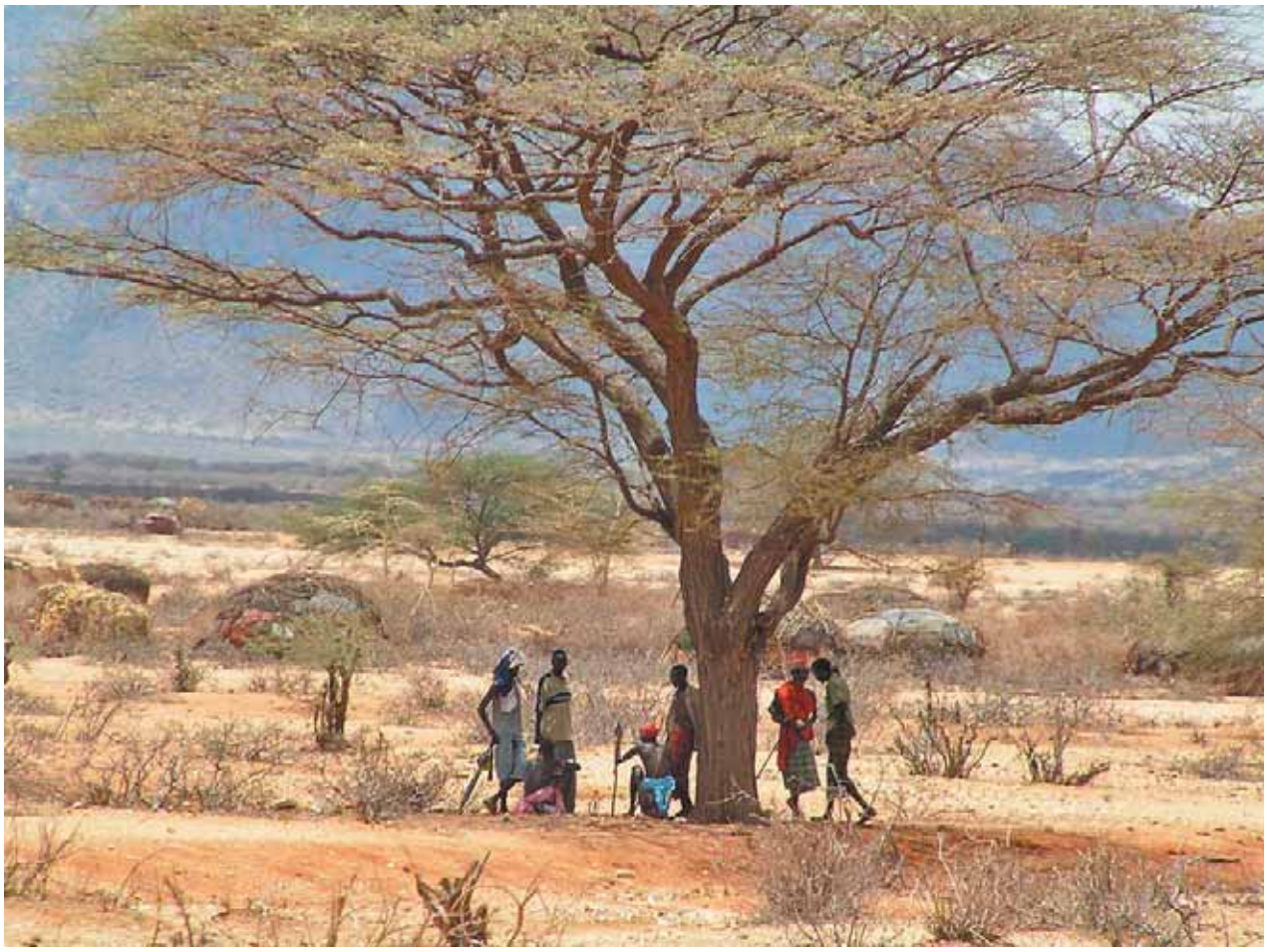
Introduction

The word Samburu comes from the word Samburr, which means a traditional bag for carrying meat and honey. Most times the Samburu eople are forced to live in temporary settlements. The people have to move from one place to another with their household and livestock in search for pastures, water and new settlements.

Origin

It is thought by most historians that the original homeland of the Samburu is southern Sudan, which is an area to the North West of Lake Turkana.

They travelled southwards with other Nilotic groups, which include their cousins the Maasai as well as the Turkana, Kalenjins and the Njemps. The current population of the Samburu is approximately two hundred thousand people (200,000). They live in both Samburu and Marsabit District, which is famously referred to as NFD (Northern Frontier Districts). They have so much interacted with the Rendille (a cushite



A Samburu village, Log Logo, with many manyattas (huts). The elders gather under the Akacia tree in the heat, around 40 degrees. They discuss and decide on common matters in the village.

ethnic group) such that their cultures have been very much integrated into one another.

The Samburu people feed on milk, blood and meat. Currently they supplement it with the grains and cereals from relief food and other commercial feeds.

The social-economic and political lifestyle

The Samburu are Nilotic speakers. They live in clans and sub-clans. Their lifestyle revolves around age sets and age groups. Each age group is separated by a gap of fifteen years (15). There are four levels of age groups for men:

The young children ages (1 year – 15 years)
Warriors or Morans (16 years – 31 years)
Young Elders (35 years – 50 years)
Senior Elders (50 years onward)

Young Children

Childhood is when children grow and get their first education from their seniors. Boys are taught how to

Proud Samburu warriors, morans, with lots of ornamnets. The moran to the left has painted his hair with red ochra and the moran to the right is using a hair net. March 2005.

hunt, do sporting activities and care for animals, introduced to herbal medicine, blacksmith craft, bone treatment and fortune telling. In this stage respect is the key word for the social way of living with others.

Warriors or Morans

The boys are promoted from childhood to Moranism through circumcision initiation. This is one of the most important events in the Samburu community. Morans become more responsible members of the society.

They become wholly responsible for protection of their community against external invasion. The Morans also take entirely the duty of caring for cattle, sheep, camels and goats in the bush during the hard times of the year. Digging of the wells, watering animals and fencing the livestock bomas (enclosure) against wild animals is part of their duty as well.

During leisure time Morans spend lots of their time decorating themselves in readiness for dancing, singing and reciting poems in their community. During the dance the Morans freely mix with the girls.

Serveral ceremonies are performed in a process of making one a real Moran. The females are not so much involved in this process.

The Young Elders

When the Morans retire from warrior-hood they start marrying in large numbers. This is a sign of retirement. Young elders are stripped off their Moran ornaments and start to wear other ornaments, which show eldership status. They are engaged in training for taking over from the more senior elders. In eldership medicinal knowledge, foretelling political and religious matters are carefully observed.

Senior Elders

These are the old and very respected men, who have retired from the active responsibilities of a junior elder. They are the main advisors of the community. They take charges in all religious ceremonies and make final decisions for the communities through consensus. They make decisions on when marriage or circumcisions are to take place. They solve disputes and punish offenders. In the Samburu community, naming and burial ceremonies are not very important.

Religion

ATR (African Traditional Religion) is important amongst the Samburu. God is referred to as “Nkai”. Previously Oloiboni was a religious as well as a political leader. He led all religious ceremonies but currently the elders have taken over the leadership. The Samburus believe in spirits who can punish and reward.

Economy

Cattle keeping, hunting, gathering of fruits and roots is part of a nomadic lifestyle. Seasons are important in the lifestyle of a nomadic pastoralist.

Political system

The Samaburu live in clans, which are further sub-divided into sub-clans. Each clan is led by an elder or elders. They do all administrative work in the community.

Education

Education is a continuous process amongst the Samburu. There is no written literature. Knowledge is retained in the mind and whenever it is needed it is narrated through poems, riddles, proverbs and practical skills (e.g. curving guards, making pots and items for household).

Ideas are discussed in an elder meeting and passed on to others through peer groups. Oratory is an important way of language usage. The meetings end with a prayer by a respected elder.

The morans are dancing at a wedding in Ngurunit, March 2005. They gather in a circle, sing loud and jump high in the air. It's fascinating to see who can jump highest. Children and women take part in their way, in an outer circle or stand beside and watch.

Marriage

Marriage is a passage from Moran-hood to elder-hood. Girls loose their status and become women. Girls get circumcised on the date of marriage.

Both the Moran and the girls are stripped of their ornaments and a man's head is shaved as a sign of change from one status to another. A Moran can marry as many wives as he can afford. Children strengthen the bond between husband and wife, especially when the wife gives birth to a baby boy rather than a baby girl. A baby boy is a sign of continuity in a family tree, while a girl may show an end of the lineage.

Reasons for not going to school

There are several reasons for children not going to school, which include the following:

- ❖ High illiteracy levels
- ❖ Culture
- ❖ Ignorance
- ❖ Beliefs
- ❖ Distance
- ❖ Scarcity of schools

Solutions to these problems

- ❖ The government has recently put in place free primary education for all primary school age children
- ❖ A few boarding schools have been opened
- ❖ Creation of education awareness through public meetings

What can be done

- ❖ Start mobile schools for the nomadic pastoralists
- ❖ Introduce adult classes in the evening
- ❖ Introduce an alternative way of living (farming), trade
- ❖ Create more water-points
- ❖ Avoid overstocking/overgrazing
- ❖ School curriculum to be changed to favour the pastoralists´ way of life

Clash of traditionalism and modernism

The advance of foreign ideas such as modern education, new technologies and rapid globalisation had a mixed impact on the traditional cultural heritage of the Samburu people of Northern Kenya. Now children attend school and they are learning how to read and write. This in turn has affected the Moranism system. Before girls were married at an early age (12 years) but now many marry after completing primary or secondary education. The boys' circumcisions at different times of the year influence the dropout's rate from school. Eldership status is affected through appointment of chiefs in the current political system.

Conclusion

The modern way of living has affected life among the Samburu community. Education is taken both negatively and positively. The elites are torn between tradition and the modern society. The learned or those who have advanced in their education are admired, while those who could not proceed because of one

Ngurunit, a rather big village in Marsabit district. The children sit in the shade of the manyatta while the women work. This manyatta belongs to Steven's brother and is the home of his second wife. Two of his four wifes is seen making straw baskets to the right.

reason or another are left idle in the community. The illiterate sees education as a waste of time.

Finally, the Samburu need to use their local resources to improve their lifestyle, e.g. entering into commercial venture, search for lifestyle markets and use culture as a source of income.

Time Travels

Time travels could be a vital method in Northern Kenya since the cultural heritage is still in many ways intact. The time travel method could be a way to reflect upon your history and your traditions and what they mean in the community of today.

The camels are important to the Samburu. The boys help the morans to take care of the animals and lead them to the water holes.

The time travels will embrace the cultural values of the specific communities in Northern Kenya. Schools could benefit from the past and the present and local people of different generations will gain pride. I believe that also peace within the conflicting ethnic groups could benefit through these method of teaching and learning.

When the modern society from the western world meet the traditional lifestyle in northern Kenya it is important to know your past to build the future.

A bride dressed up in her best clothes, with hundreds of necklaces and other ornamnets and with her face painted in red ochra. To the right is the mother and to the left a girl friend to help the bride. The manyatta is decorated with green trees. This wedding took place in Ngurunit in March 2005. The bride is about 13 years old and was circumcised earlier this morning.

An International Network, Concluding discussion

This is a summary of the final discussion of the symposium to sum up and to discuss ideas for the future.

1. International network in Historic environment Education and Time Travels formed

The question was how to stay connected in the future? Much interest was expressed in continuing with connections in different ways.

The participants decided to form an International Network in Historic Environment Education and Time Travels. Everyone that has taken part in the symposium is part of that network.

Kalmar Läns Museum is the coordinator of the network.

The participants at the symposium in Vimmerby, November 2004 - About 35 people from museums, schools and universities in eight countries. They decided to form an International Network in Historic Environment Education and Time Travels, called Bridging Ages.

The dinner at Stadshotellet in Vimmerby, inspired in many ways by the 1880s.

2. Report

The aim is to draw up a report of the symposium, a report that will present the work that is going on in various countries and that also can inspire others in the field of Historic Environment Education and Time Travels. Kalmar Läns Museum and the Vimmerby Academy will try to find financing for the printing of the report.

3. Research, international survey

An important task for the network is to do research on the Time Travel method. The importance of empirical results was pointed out. How does the method influence individuals and the society? How do we measure this? What do students remember and what knowledge have they gained after a time travel?

Jon Hunner took the responsibility of working out a possible international survey. The participants of the symposium were asked to e-mail questions and parameters that could be useful in the survey to Jon Hunner.

4. Website, Publications

Other ideas for the network: creating a website where news, activities and research in Historic Environment Education and Time Travels could be presented. Maybe even start a periodical publication on the Internet (as part of the website).

5. EU grants

Possible grants were discussed. Jon Hunner, Eugenia Bolognesi and Kalmar Läns Museum will look for possible EU grants and grants for collaboration EU and the USA.

6. Next meeting

There was a lot of interest in more meetings, maybe once a year, rotating between the countries.

Eugenia Bolognesi aims at arranging a conference at the Swedish Institute in Rome in 2006.

Erkki Lahti wanted another meeting in Vimmerby in 2007, the 100th birthday of Astrid Lindgren. He also mentioned a possible topic: community development and entrepreneurship.

It is open for others to arrange meetings in their countries.

7. Interesting topics

Several interesting topics to discuss and develop were mentioned:

- Integration
- The methods of Historic Environment Education and Time Travels
- Acceptance and implementation of the method. Results
- Community and regional development
- Gender issues

8. More ideas

- Jon Hunner and Nina Clark will apply for presentations of the time travel method at national historical and museum conferences in the USA.
- Is it possible to construct virtual games like the “Age of Empires”, but more historically accurate?

It was stated that the participants at the symposium have a common ideological ground with Historic Environment Education and Time Travels as a way of learning. There are other institutions doing similar kind of things, but maybe not exactly the same. It would of course be interesting to expand the network in the future.

Text: Ebbe Westergren

Bridging Ages

International Symposium in Historic Environment Education and Time Travels

Vimmerby, Sweden November 14-16

The symposium will promote an exchange of ideas in the education of the historic environment. People from different countries will meet to inspire and learn from one other.

During the last decade Kalmar County Museum has had several national and international projects concerning historic environment education and time-travels. This symposium is a continuing part of that work and also of building up a network in the field.

The symposium will have three main topics: Learning, Community Development and Building Networks. Museum staff, educators/ teachers and scientists (researchers) with knowledge and experience of historic environment education and time-travels are invited. There will be a total of 25-30 persons.

The symposium is arranged by Kalmar County Museum and the Vimmerby Academy and will be held in Vimmerby, 150 kilometres north of Kalmar. Vimmerby is the hometown of Astrid Lindgren, the renowned Swedish author of the Pippi Longstocking books and other works. In the spirit of Astrid Lindgren the keywords for the community are courage, responsibility and imagination. These universal human values are important for all people, schools, museums and society. November 14th was Astrid Lindgren´s birthday.

Näs, the first home of Astrid Lindgren

Some ideas concerning the topics

Learning

What do we mean with learning and knowledge? Different pedagogic methods? The relationship between research and education? How to compare then and now? How to use different historic environments? How do you time travel with students and adults of different ages? And finally how do we bridge the ages?

Community development

Development and identity. How to increase engagement in historic environments? Cultural economy.

Network

Building up an international network. Cooperation. Dissemination

Every participating country will have a presentation of their work in accordance with the topics. There will also be separate lectures on Learning and on Cultural Economy. There will be lots of

time for discussions and exchange of experiences. Of course, we will develop and participate in a short historical time-travel with the focus on Astrid Lindgren and Vimmerby and also take part in other historical activities.

The symposium will start on Sunday, November 14th 2004 at 3 p.m. and end on Tuesday, November 16th at 4.30 pm. On November 17th there will be an optional excursion in the historic environment of the Vimmerby region.

In the evenings, November 14th and 15th we will ask some of the participants to have open lectures in Vimmerby for educators and the public.

Finland

Åland

Estland

New Mexico

Minnesota

Rome

Preliminary time-plan
Sunday November 14th
p.m.
Opening and presentation. We develop a short Time travel with focus on Astrid Lindgren and Vimmerby. Maybe a birthday party?

Monday November 15th
a.m
Introduction address (from the Swedish Department of Culture or Education)
Presentations from participants from different countries, discussion
p.m.
Presentations continue
Historical activities in Vimmerby
Public lecture in the evening

Tuesday November 16th
a.m.
Learning and knowledge, speech and discussion
Presentation from participants from different countries, discussion
p.m.
Cultural economy, speech and discussion
How to continue, network
Public lecture in the evening

Wednesday November 17th
a.m.
Excursion in the Vimmerby region. Meeting with teachers and students

You are most cordially invited to this interesting symposium to share your experiences on how to build on the potential of Cultural Environment Education and Time travels.

Please inform about your participation in the symposium to ebbe.westergren@kalmarlansmuseum.se, tel 0046 480 451345, as soon as possible, before October 29th at the latest.
For information on travelling matters please contact birgitta.karlen@vimmerby.se tel 0046 492-76 94 18

Maria Malmlöf
Kalmar County Museum

Ebbe Westergren
Kalmar County Museum

Erkki Lahti
Vimmerby Academy

Appendix

Bridging Ages

International Symposium in Historic Environment Education and Time Travels, Vimmerby, Sweden, November 14-16

Time plan

November 14

2.00 p.m.	Lunch at Vimmerby Folkhögskola Check in	
3.00	Welcome. Short presentation. Preparation for the Time Travel. Role cards. Dress up in historical costumes	
4.30	Bus to Pelarne. Time Travel to the year 1914. We celebrate the seventh birthday of Astrid Lind gren.	
8.00	Back to Vimmerby Folkhögskola	

November 15

8.00 a.m.	Breakfast	
9.00	Opening speech Welcome to Vimmerby The Vimmerby Academy Astrid´s kids, a children choir	*Agneta Ringman, MP* *Leif Larsson, mayor* *Erkki Lahti*
9.30	The objectives of the symposium. Historic Environment Education and Time Travels 1985-2004	*Ebbe Westergren*
10.20	Coffee	
10.50	Presentation from Minnesota: “We Remembered More Than We Thought!’ ”, Linking Communities and Eras with Time Travel, Bridging Ages, a project about integration and immigrants now and then	*Nina Clark* *Marilyn Smith* *Viktoria Hallén, Catrin Lundahl, Emma Angelin-Holmén, Tina Lindström*
11.40	Presentation from New Mexico: Teaching Time Traveling in a University Course	*Jon Hunner* *Scott Green*
12.15	Lunch	
1.15 p.m.	Excursion to the Viking Age and the 19th century in Vimmerby Visit the birthplace of Astrid Lindgren	
3.10	Coffee	

3.35	Presentation from Italy:	*Eugenia Bolognesi*
	Research and time travels, understanding, education in school	*Valerie Hughes*
4.10	Presentation from Estonia and Latvia:	*Sirje Rohtla, Leen Jöesoo*
	Time travels and regional development.	*Agrita Ozola*
	The importance of the cultural heritage when creating identity	
5.00	End	
7.00	Dinner at Stadshotellet	
	Astrind Lindgrens´ Näs – museum and centre of knowledge	*Lena Törnqvist*
	Life and education in northern Kenya	*Steven Labarakwe*
	Music, song and dance	

November 16

8.00 a.m.	Breakfast	
9.00	Modes of learning in the 21st century	*Per-Ola Jacobson*
	Discussion	
10.10	Coffee	
10.35	Presentation from Jämtland, Sweden:	*Ulla Oscarsson*
	Archives and education in the local environment, teenagers.	*Ann-Charlotte Ernehed*
11.00	Presentation from the University in Linköping.	
	Language and landscape, outdoor education	*Jan Paul Strid*
11.25	Presentation from England:	*Darryl McIntyre*
	Community development	
11.50	Iceland – historical sites and education	*Sigrun Kristiansdottir*
12.15	Lunch at “The world of Astrid Lindgren”	
1.45	Cultural economy, regional development	*Hans Wessblad*
2.30	Coffee	
	How to continue? An international network? Next seminar/ conference?	
4.30	End of the symposium	
5.00	Dinner	
7.00	Presentation for the public:	
	“The world arrives in Vimmerby”. Meet educators from Minnesota, New Mexico, Rome and Kenya!	

November 17

a.m./p.m.	Meeting with students and teachers in five schools: Frödinge, Vimar, Astrid Lindgren, Stångådalen and Brännebro
	Excursion in the town of Vimmerby

Appendix

Participants

Leen Jöesoo, Old Town Educational College, Tallinn, Estonia,
Sirje Rohtla, Old Town Educational College, Tallinn, Estonia
Agrita Ozola, Tukums museum, Latvia
Sigrún Kristjánsdóttir, National Museum of Iceland
Darryl McIntyre, Museum of London, Great Britain
Eugenia Bolognesi, Associzone Palatina-Istanbul, Rome, Italy
Valerie Hughes, Core Internation School, Rome, Italy
Nina Clark, American Swedish Institute, Minneapolis, USA
Marilyn Smith, Bancroft School, Minneapolis, USA
Jon Hunner, New Mexico State University, Las Cruces, USA
Scott Green, Compass High School, Tucson, Arizona, USA
Josh Silvain, Compass High School, Tucson, Arizona, USA
Steven Labarakwe, Marsabit, Kenya
Ulla Oscarsson, Jämtland läns museum, Sweden
Ann-Charlotte Ernehed, Änge skola, Offerdal, Sweden
Gert Magnusson, Riksantikvarieämbetet, Stockholm, Sweden
Jan Paul Strid, Linköping University, Sweden
Viktoria Hallén, Snösätraskolan, Rågsved, Sweden
Tommy von Hellens, Snösätraskolan, Rågsved, Sweden
Rose-Marie Tranquilli, Snösätraskolan, Rågsved, Sweden
Catrin Lundahl, Västra Funkaboskolan, Kalmar, Sweden
Susanne Friborg, Västra Funkaboskolan, Kalmar, Sweden
Lena Törnqvist, Stockholm/ Vimmerby, Sweden
Erkki Lahti, Vimmerby Academy, Sweden
Hanna Petersson, Vimmerby Academy, Sweden
Birgitta Karlén, Vimmerby Academy, Sweden
Sven Öberg, Vimmerby Municipality, Sweden
Anders Eriksson, Vimmerby Municipality, Sweden
Anna Olausson, Vimmerby Municipality, Sweden
Agneta Regell, Vimmerby Municipality, Sweden
Anne-Lie Everås, Stångådalens gymnasium, Vimmerby, Sweden
Lars-Åke Andersson, Frödinge skola, Sweden
Maria Malmlöf, Kalmar läns museum, Sweden
Ebbe Westergren, Kalmar läns museum, Sweden
Tina Lindström, Kalmar läns museum, Sweden
Helen Eklund, Kalmar läns museum, Sweden
Emma Angelin-Holmén, Kalmar läns museum, Sweden
Helen Andersson, Kalmar läns museum, Sweden
Olle Haeggblom, Kalmar läns museum, Sweden
Kerstin Lönnberg, Kalmar läns museum, Sweden
Inger Adriansson, Kalmar läns museum, Sweden