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TIME TRAVELS

Innovative and Creative
Methods of Historic
Environment Education
in Modern Museums



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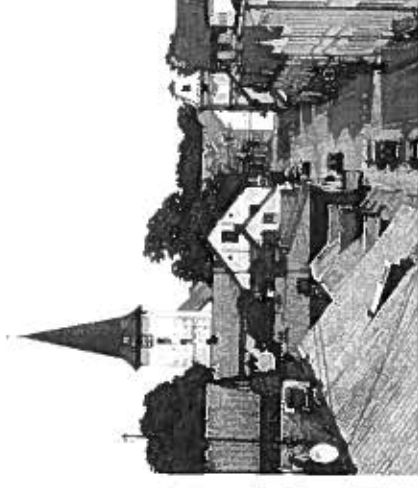
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CEĻĶĻIJS LAIKĀ

Inovācija un radošas
kultūrvēsturiskās vides
izglītības metodes
mūsdienu muzejos

Tukums museum

Time Travels
Innovative and Creative
Methods of Historic
Environment Education
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Tukums



ISBN 978-9984-9594-6-7
UDK 069:930.85(063)
Ce 402

Content

Ebbe Westergren Time Travels as a Component of Historic Environment Education: Educational Methods for Museums and Schools	8
Jon Hunner Historic Environment Education: Bringing History to Life in the Classroom	20
Lena Fritzen and Birgitta Gustafsson Now and Then: The Similar and the Different	31
Agrita Ozola Time Travels: A Method of Historic Environment Education: Implementation of the Social Role of Museums	46
Examples of Time Travels	
Helen Eklund May 1900 at a Dairy in Råby, Not Far From the Ljungbyskolan school	84
Helen Eklund, Ebbe Westergren Eketorp in the Iron Age, 425 AD	87
Ebbe Westergren, Ansie van Vuuren Bain's Kloof Pass, 1853	90
Agrita Ozola, Ilze Paparinska "Time Travels" The 1 st Song Festival of the Tukums District 1928	94

ICOM Latvia


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Cover photo: Birger Ohlson
Photographs from Kalmar County museum, Tukums museum and Archive of
Jon Hunners

2007

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Examples of Time Travels



Training day. Sweden. 1900

Helen Eklund

May 1900 at a Dairy in Råby, Not Far From the Village Ljungbyholm

Historical role playing and time travel with 7th graders, Ljungbyskolan, Sweden, 2006

Facts

The early 20th century was a period of great change and upheaval in Sweden. Many people abandoned their farm lives in the countryside to seek industrial jobs in cities. Many new technological inventions appeared – the railroad, cars, telephones, electricity, etc. Most people believed in the future and thought that virtually anything was possible. There were, however, still major differences between the rich and the poor, the new and the old.

Local newspapers featured extensive news about discoveries, the thrilling achievements of explorers, as well as life in America. Fully 1.2 million Swedes emigrated to the United States in search

of a better future for themselves and their families. They sent letters and money to relatives who had remained behind, and some returned in a few years' time. Still other Swedes travelled to Germany to work for a year or two.

Scenario: The dairy at Råby, 1900

It is the year 1900 at the old Råby dairy not far from the village of Ljungbyholm, and 15 kilometres south of Kalmar. The owner is farmer Elof Johansson, and he wants to ensure a new start for the old dairy. He believes in the future, and he is sure that he will have a better opportunity to sell his products. The biggest reason for this optimism is the opening of a new rail line between Kalmar and Ljungbyholm. This happened only a few weeks ago. The rail station is in the centre of Ljungbyholm. There is another thing, too – Johansson will soon be attending a large farmers' meeting in Kalmar, and there will be a competition as to the farmer who produces the best dairy products in the area. It would be good for the business if Johansson's cheese became well known outside of Ljungbyholm. Perhaps a prize can be won. Johansson's wife, Ida, has already produced some very large rolls of cheese for the competition.

Neighbours and friends of the Johansson family have come to Råby today to help with the final preparations for the re-launching of the dairy. There is a great deal of cleaning work to be done. The barn needs painting, machinery must be inspected. A few weeks ago Johansson ordered a new separator for his dairy, and he's expecting an agent from the relevant company in Stockholm to deliver it any day now. Perhaps today? Rumours about this new and fantastic machine have spread like wildfire in the area. Even the elderly schoolteacher, Rydén, has suggested that his students visit the dairy today to see the revolutionary invention. Perhaps they can learn something new and even taste some of the newly made cheese. To be sure, the children will help in cleaning and setting up the dairy. It is hoped that they will be fed in return. If they are very lucky, a fiddler will pass by on his way to a dance later tonight.

Key questions

- What do we think of new ideas and inventions? To what extent to we wish to keep old traditions and tools?
- How do we view strangers from other regions or other countries?
- What do we want the future to be for ourselves and our community?

- Should we stay here or leave? Perhaps we should emigrate to America?

Roles

- The teenagers are students from Ljungyholm, and they are coming to help the Johanssons;
- Teachers and people from the local historical society and neighbours and friends – there is a special list of them;
- Two persons from the museum are Elof and Ida Johansson.

Activities

Girls help the women to:

- Prepare the cheese;
- Make coffee (roast, grind and boil);
- Prepare the meal (soup and sandwiches);
- Churn butter;
- Wash and clean clothes;
- Embroider, knit and crochet.

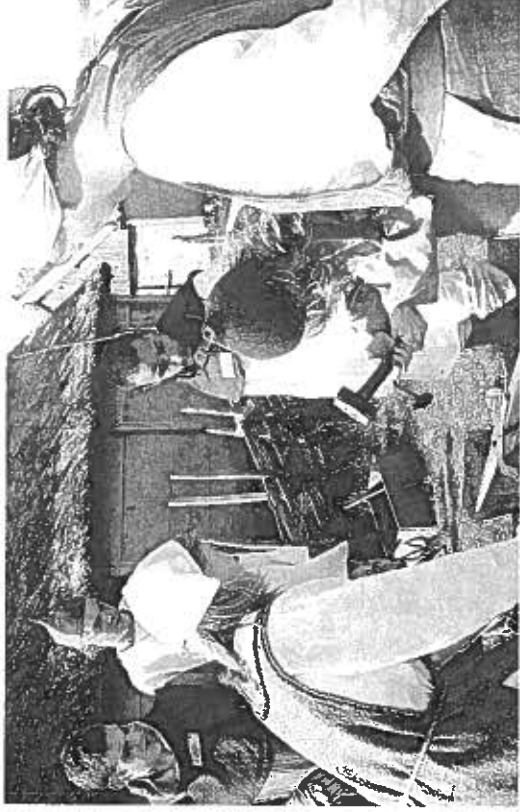
Boys help the men to:

- Evaluate the quality of the cheese;
- Cut firewood;
- Make red paint;
- Paint the barn;
- Polish the carriage;
- Make wood products – teeth for rakes, pegs for clothes, etc.

Schedule

7.00	Set up
9.00	Arrival of students Introduction. Changing into historical costumes. Travel back in time.
9.45	Start of activities
10.30	Coffee with rusks. The agent with the separator arrives
11.00	Continuation of activities
12.00	Meal, music and dancing
13.00	Photographer
13.20	Time travel back to the present. Short discussion. Changing into school clothes
14.00	Departure of students. Cleaning, packing, etc.

Kalmar County museum, Sweden



“Time Travel”. Eketorp. Iron Age. Sweden. 425 A. D.

Helen Eklund

Eketorp in the Iron Age, 425 AD

A time travel involving 4th graders from the Fäjestadens school in Öland, Sweden, 2006

Facts

The Eketorp ring fortress in southern Öland was constructed some 1,600 years ago. During the Iron Age, Öland was an important area along the southern shores of the Baltic Sea, and it was well populated. People lived on farms and in small villages. Farming, cattle-breeding and fishing were all important. Iron was also of great importance for household tools, farm tools and weapons.

There were major social differences on the island. Free farmers had servants and, in some cases, also slaves. Some farmers were rich enough to be called chieftains.

There were many contacts with other cultures and groups of people around the Baltic Sea and on the continent. Sometimes there were contacts with people as far away as in the Roman Empire. There were peaceful contacts (trade) and hostile contacts (conflicts, battles).

Archaeologists tell us about a period of plunder and clashes in the region. After a victory, weapons were sacrificed to the gods of war. Ring forts were built all over Öland as a means for protection.

The Eketorp fort was built during the 4th century AD, and nearby farmers could seek refuge in it. The fort was rebuilt approximately 100 years later to protect all of the people of southern Öland.

There were few homes in the fort. There was a large home for the chieftain, his soldiers and their families. By the mid-5th century, the situation had changed. Öland was attacked by groups of enemies, and people moved inside the fort with their cattle and all their goods. Many new homes were built. After some time, the ring fort was completely full.

Scenario, Fråråd's fort, 425 AD

Chieftain Fråråd and his wife Gudrun live in the largest home at the centre of the fort. Some soldiers and their families live nearby, but most of the ring fort remains empty. Öland has been attacked by people from the island of Bornholm in recent months. Many farms have been plundered, and buildings have been burnt down. Fråråd's fort was also attacked, but after a fierce battle, the enemy was chased away. People are afraid, however, that the enemy will return. Many have entered Fråråd's fort in search of shelter. This very day, many people from nearby farms and villages have arrived. Fråråd, as chief, is well aware of the fact that greater numbers of people will be arriving in the next few days. Not everyone will be able to build his or her own house. Those who can prove skills with weapons or other important skills will be the ones who will be allowed to stay, and Fråråd will make decisions as to who stays and who goes.

Key questions

- Violence or peace? Why are people attacking the island? How do we defend ourselves? Fear and protection.
- To stay or not stay at the fort? What does it mean for my family to leave our home and to move into the fort?

Roles

- The children are residents of nearby farms and villages – the sons and daughters of free farmers and servants. Their parents have sent them to the fort to seek permission for the entire family to move inside the fort. The children are 10 years old or so, and soon they will be considered adults. They are eager to demonstrate their skills to Fråråd. Some even took part in

- the battle at the fort a bit more than one week ago.
- The museum staff are people who live inside the fort.
- Tourists are people from other regions.

Activities

- Cooking, baking bread
- Blacksmithing
- Archery
- Weapons practice
- Caring for livestock
- Building up the walls of the fort

Schedule

- 7.30 Preparation
- 9.00 Introduction, change of clothes and names
- 10.00 "Creation of the Earth" – an Iron Age myth
- 10.15 Activities. Children and adults can change activities after a while.
- 12.00 Arrival of a stranger
- 12.20 Meal and discussion
- 12.50 Sacrifice to the gods
- 13.15 End of the time travel. Brief reflection, then change of names and clothes.
- 14.00 End, cleanup

Kalmar County museum, Sweden



Time Travel. Bain's Kloof Pass, 1853

Ebbe Westergren, Ansie van Vuuren

Bain's Kloof Pass, 1853

A time travel involving 11th graders from the Wolsley and Ingcinga Zethu schools, South Africa, 2006

Facts

This time travel relates to the Cape Colony in the mid-19th century, focusing on mountain passes and, particularly, on the Bain's Kloof Pass.

The Cape became a British colony in 1806. Boer settlers began to travel inland, looking for new land. Tens of thousands of slaves from East Asia, India and other parts of Africa had been brought into the Cape Colony over the last few centuries to work for white people on their farms. Many indigenous people such as the Khoi and the San also worked as slaves. The country was very much segregated. Slavery was abolished in the 1834/1838, but most slaves continued to work on their farms, the difference being that they were now labourers, not slaves.

There was a vast need for better communications in the mountainous area. The colonial secretary, John Montagu, established a Central Roads Board, appointing Charles Mitchell as Superintendent of Works. In 1847, Andrew G. Bain was appointed roads inspector for the Western Cape. More passes were built over the mountain, with convict labour used for that purpose. Mitchell's Pass, also known as the Moestert's Hoek, was completed in 1848, and the next job was to install a road from Wellington to the Breede River Valley. Andrew G. Bain became in charge of the work, which began in February 1849.

The Bain's Kloof Pass was built by convicts – some 300 men guarded by 20 armed constables. The convicts lived in wooden barracks along the road. The first convict station was at the Neck, and the second was at Wolvenkloof. This was a very strict organisation with one chain gang and one road gang. Convicts also worked as cooks, cleaners and medics. Each day, the work of each convict was evaluated and noted in documents. Good behaviour and hard work could lead to a reduction in the sentence. The work was directed by Andrew Bain and supervised by the superintendent, Jonathan Short, and the head of the convict station at Wolvenkloof, Thomas Bain (son of Andrew). There was a chaplain, along with a surgeon, a blacksmith and several overseers.

After more than four years of backbreaking work, the pass was opened in September 1853. The ceremony took four days to complete. Wolvenkloof was a major site, with a newly built tollhouse for the pass.

Scenario:

The convict station at Wolvenkloof, the Tweede tollhouse, the day before the opening of the Bain's Kloof pass in 1853.

The pass over the mountains will be officially opened tomorrow. The pass has been named for Andrew G. Bain, who directed the work. Hundreds of convicts worked on the road, from sunrise to sunset. Now their work is finished.

Celebrities will visit the pass tomorrow, and they will arrive at Wolvenkloof in the afternoon. The bridge will be named for the chairman of the Central Roads Board, P.B. Borchers. The ceremony will be very grand to demonstrate the greatness of England and her peerless engineers.

Preparations for the opening have been ongoing for weeks.

Functionaries from the neighbouring area have arrived at Wolvenkloof to prepare for the ceremony. The grounds must be neat and clean, and the decorations must be both beautiful and extraordinary.

The convicts are still at Wolvenkloof. They are doing their part to make everything appropriate for the opening ceremony, and that is particularly true for the road gang. Superintendent Jonathan Short is on hand to run the convicts. Andrew and Thomas Bain have left Wolvenkloof to join the invited guests at Wellington and cross the pass together with them. Superintendent Short is responsible for the final preparations.

The situation at Wolvenkloof is quite tense. There are expectations, but also anxiety. Some of the convicts expect to be released, because they have done good work and behaved appropriately. They hope that the governor will commute their sentences tomorrow. Perhaps they will even be released. There are extensive discussions about what the new road and the better communications will mean for all of the people of the Cape Colony. The road is helping to build up a new future.

Important questions

Working together to build a road and a country;

The future of the country:

- o Communications: What do the better roads mean for the country? Are people brought closer to one another? Are there more chances to meet? Will there be better communication among people?
- o Slavery was abolished 15 years ago. What's happened since then? Has life been better? Why are the slaves still labourers and servants? Do we want to change that? How?

My future:

- o What do I want to do with my life now that I'm about to be released (convicts) or now that I'm no longer a slave? What will be my duties and profession? Will I work together with others? What's my personal responsibility?

Roles

- The male students are convicts at the station, while the female students are functionaries and servants who are helping to prepare for the opening of the pass.
- Adults play the roles of a servants to Andrew Bain, other servants, the wives of constables, Superintendent Short, Chaplain W.D.

Fleischer, Dr F.W. Muntingh, the chief constable, overseers and the blacksmith.

Schedule

7.30	Preparation of the site
9.00	Arrival, introductions
9.25	Changing of clothes
9.45	Presentation of characters, rules, the ceremony
10.00	Morning with the Rev. Fleischer – hymn, scripture, prayer. Superintendent. Short issues orders for the day
10.15	Activities
11.00	Coffee and bread
11.30	More activities
12.40	Lunch. Jonathan Short issues judgments and comments about the work
	Singing and dancing
13.30	End, reflection
14.15	Departure, cleaning up

Activities

- Preparation of coffee and roosterkoek (functionaries, servants)
- Preparation of stew and rice (functionaries, servants)
- Washing and mending clothes (functionaries, servants)
- Decorating the arch with plants, banners, slogans (functionaries, servants)
- Cleaning, raking, sweeping, cutting, digging (convicts, road gang)
- Masonry work (convicts)
- Blacksmithing (convicts)
- Woodwork (washing pegs) (convicts)
- Guarding the convicts (constable)
- Doctor's office

Kalmar County museum, Sweden

Wellington Museum, South Africa



"Time Travel". The 1st Song festival of the Tukums District. 1928

Agrita Ozola

"Time Travels" The 1st Song Festival of the Tukums District 1928

The historical situation

Several new democracies emerged in Europe after World War I. The Republic of Latvia was established in 1918, and in 1928, it was preparing for the 10th anniversary of this fact. The ten years of independence were spent in an effort to put together a democratic society. There were attempts to meld traditional lifestyles and views with breaths of the modern era – in local government elections, in education, culture and fashion. The town of Tukums, which was forlorn and empty during the war as part of the German zone of occupation, recovered quite rapidly in the period of independence. Industries were renovated with enormous effort and hard work. New farms appeared on the countryside. People were enthusiastic and active, they took part in various professional,

interest-based and cultural organisations. Most of these were run by local schoolteachers. The Tukums District had 16 choirs.

The territory of Tukums and the population of the town both tripled during the course of the 10 years of independence. That was mostly because of nationalisation of former baronial estates as part of an agrarian reform process. The Durbe estate was one of those to be nationalised, and it, along with a large landscape park alongside the manor house, was presented as a gift to the great poet and playwright Rainis. He subsequently decided to turn the manor house over to the Latvian Association of Schoolteachers so that it could be used for cultural programmes. The grand house would have holiday rooms for teachers, along with a museum, a public library, and an open-air theatre.

The Tukums branch of the Latvian teachers' union, on the basis of a suggestion from several prominent individuals, organised the 1st Tukums District Song Festival at the Durbe estate on June 10, 1928. This was in accordance with Rainis' bequest.

Scenario

Participants and guests arrived for the song festival from all around Tukums. Singers were preparing for their big choir concert – practicing their songs, putting on their folk costumes, preparing their greetings, and preparing symbols and flags for the event. Tekla Freimane, a woman from a specialised handicrafts and drawing workshop, showed participants how to write and draw on cloth. The folk costumes, complete with crowns and belts, were put together under the supervision of Matilde Freiberga, a teacher in the field of the applied arts.

Rainis arrived at Durbe to be greeted by the mayor of Tukums, Jānis Cers, along with children from a local summer camp and their teacher, Ms Pērkonas, the originator of the Rainis Museum, Mērija Birkerte, and an employee of the museum, Fricis Rokpelnis, who became a well known poet and playwright himself. A small meeting of local teachers and public officials was held to discuss various important issues such as Rainis' desire to turn the Durbe mansion into a proper cultural centre.

Time came for the great concert. Latvian President Gustavs Zemgals delivered an address, as did Rainis, the chairman of the Latvian Association of Schoolteachers, Pēteris Kūla, the governor of the Tukums District, Aleksandrs Kārklīns, and others. Protesters held up posters to express their views in the presence of singers and government representatives. Photographer Zanis Bergs

snapped pictures. Representatives of the newspaper *Tukuma Ziņas* wrote down what was happening and observed the scenes. At the end of the concert, the performers and the audience joined together in the Latvian song "Nevis slinkojot un pūstot", which encourages the people of Latvia to work hard on behalf of a better future.

Most of the participants were wearing folk costumes that had been assembled specifically for the event. Even though there were nods in the direction of tradition, the fact is that these were modernised costumes in many ways. Between rehearsals, singers had their hair done and ironed their costumes. Guests at the event, we know, tried to present themselves as very modern people, indeed.

The organisers and participants also had to work hard on the party that followed the concert, with food, music and dancing.

Major issues

What is a democratic society? All-permissiveness versus responsibility. Traditional or modern values? What brings people together? Are ideas truly stronger than weapons? Nations and individuals.

Roles

The official guests
 President Gustavs Zemgals
 The speaker of the Latvian Parliament, Pauls Kalniņš
 Education Minister Augusts Tentelis
 Rainis, owner of the estate
 Pēters Kūla, chairman of the Latvian Association of Schoolteachers
 Aleksandrs Kārkiņš, governor of the Tukums District
 Jānis Cers, mayor of Tukums

Organisers of the Song Festival
 Fricis Zommers, chairman of the Tukums District Teachers' Union
 Kārlis Līgums, principal of the Tukums High School and chairman of the Tukums Friendship Society
 Ladies from the Ladies Committee of the Tukums Friendship Society
 Ladies from the Ladies Committee of the Tukums Lutheran Church

Participants in the Song Festival
 Chief conductor Teodors Reiters
 Teodors Dikmanis, conductor of the Tukums Lutheran Church choir
 The Tukums High School Choir
 The Tukums Church Choir
 The Tukums Public Building Choir

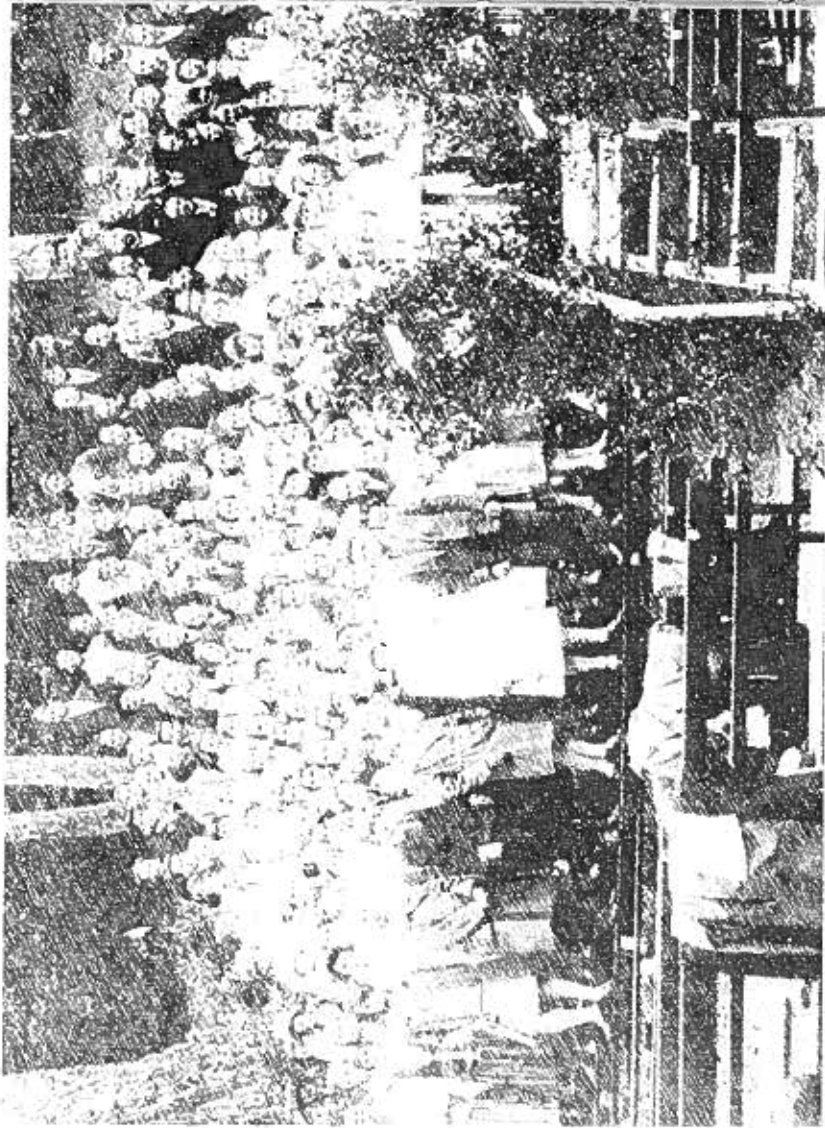
Employees of the Durbe estate
 Aleksins, director of the Durbe summer camp
 Pērkone, a teacher at the camp
 Mērija Birkerte, organisers of the Rainis Museum
 Fricis Rokpeinis, an employee at the museum
 Children from the summer camp

Representatives of the press

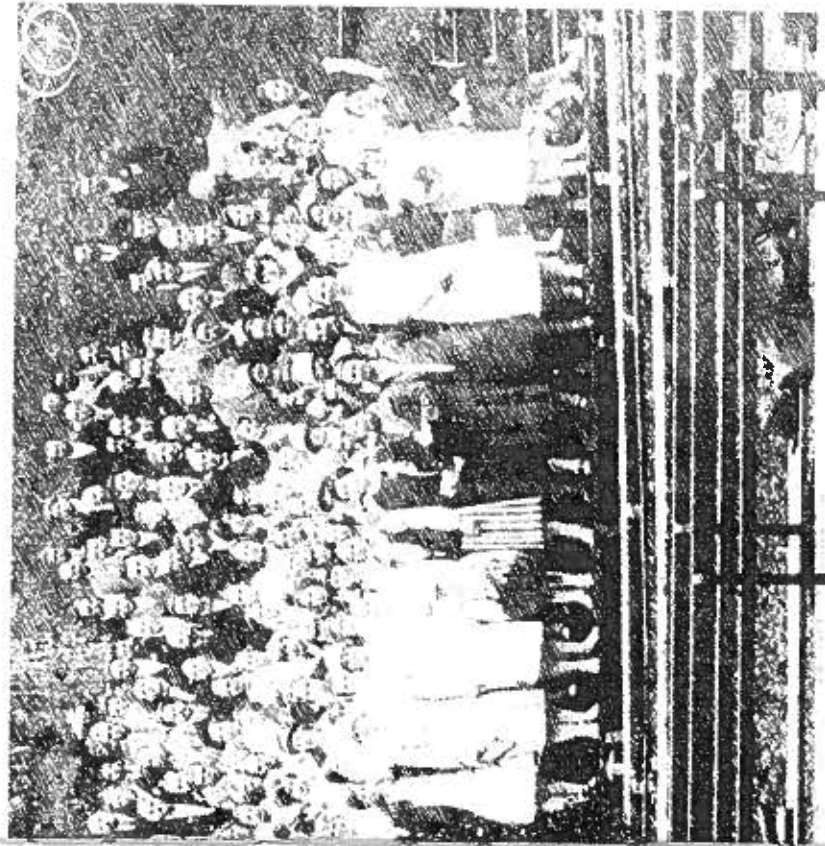
Žanis Bergs, photographer and publisher of the newspaper *Tukuma Ziņas*
 Augusts Briedis, editor of *Tukuma Ziņas*
 Photographer Emīls Liepiņš from Tukums
 Photographer Velta Celmiņa from Kandava

Activities

Singing
 Preparing symbols and flags for the choir
 Preparing clothing
 Hairdressing
 Ironing with coal irons
 Writing with pen-and-ink
 Preparing greetings
 Cooking food
 Setting the table
 Decorating the room
 The Song Festival march
 The concert
 Photography
 Dinner and the subsequent party with songs and dancing
 Evaluation
 Conclusion (clearing the table, washing the dishes)



Tukuma apriņķa 1. Dziesmu svētki. 1928. gads



The 1st Song festival of the Tukums District. 1928