

A Journey to Discovery, the Milestones of Soweto Uprisings, South Africa

Discovering historical footprints is literally one of the main objectives of the Hector Pieterse Memorial and Museum on the journey to complete the multi-faceted story of the June 16, 1976 Students Uprising in Soweto. So many narratives are still to be discovered and properly documented. Acknowledging this incompleteness of the 1976 uprising story poses the museum with a number of questions including, has justice been done to those who lost their lives on the June 16, 1976 and after? The students uprising was an event marking a turning point in the struggle against apartheid and in order to ensure that the story of 1976 is told and preserved for future generations, the Hector Pieterse Memorial and Museum was opened in 2001 in Soweto. The Hector Pieterse Museum is generally known as youth museum because of the brave step that the youth of 1976 took towards the de-institutionalisation of apartheid and its policies. On the 16 June 2012, the nation will be commemorating the 36th anniversary of the uprising and a number of events will be held around the country. The Hector Pieterse Memorial and Museum is part of museums called Soweto museums which includes the Hector Pieterse Memorial and Kliptown Open Air Museum.

The Kliptown Open Air Museum seeks to tell the story of the Freedom Charter adopted by the Congress of the People in Kliptown on the 25 and 26 June 1955. The Freedom Charter was a document drafted and adopted by the ordinary people of South Africa from all walks of life and it could be regarded as a wish list of South Africans defining what they wanted to see in the new democratic and non-racial South Africa. Today, the current South African constitution, which is regarded as one of the most progressive constitutions in the world, is heavily influenced by the Freedom Charter document adopted in Kliptown in 1955.

Mpho Kumeke is an Education Officer at the Hector Pieterse Memorial and Kliptown Open Air Museum.

Antoinette Sithole: Museum Guide at the Hector Pieterse Memorial and Museum.

Antoinette Sithole is sister to Hector Pieterse who was one of the first victims of the uprising in 1976 and whom the museum is named after.

The stories we know and the truth in between - Historic Environment Education with difficult history topics

Why are some stories left untold? Some stories are chosen to be forgotten, others are highlighted in certain political times. When you work with cultural heritage, there is always a challenge to try to tell the whole story. But how do you talk about the stories, which the society wants to forget? How do you talk about the poor, a war camp or famine? Especially since it's the stories we most want to forget in a modern society.

Some stories live on in people's memory from generation to generation. Wars and rebellions are can be seen very differently by different groups in society. The difference can also be big between a civil war and a war with another country. When we look at a long history we can see that different interpretations and traces have been highlighted during different times. And in a case of a civil war, who's history live on?

Just after Finland had regain independence in 1918, a bloody civil war broke out. The war lasted 4 months, but the stories live on still today. Both the winner's and looser's history have been highlighted during 94 years Finland have been independent, but there are still a lot of stories untold, from both sides. Some stories are considered too painful, meaningless or trivial too be told, others can be hard to understand as time goes by. Today there are very few left who experienced the war. The older generation often has a certain picture of the war, while the younger generation doesn't know much about it. When these two mix in a Time Travel, it can be very interesting to see what happens. Can you think outside the box?

Meanwhile, the picture of what happened when Finland was at war with Russia in the 1940s is very different. You have a clear enemy and the actions seem straightforward. Or is it that easy?

The Ostrobothnian children's culture network BARK has worked with Historic Environment Education and Time Travels on both the civil war and the Second World War events.

This paper will focus on the interesting yet hard part on doing Time Travels on difficult history topics. Can you give a neutral picture of the events? And what happens if people participating have very different pictures of what happened?

Annina Ylikoski,

Museum educator and coordinator for The Ostrobothnian children's culture network BARK, Finland

First School of Oriental Languages at the Venetian embassy, Istanbul 1551 – Use of Footprints in Venetian History

After the end of Constantinople (1453), the language communication with the Turks of the Ottoman Empire was a problem of considerable importance for the Venetian embassy. Political and commercial negotiations were very delicate and required a proper understanding. So the “Baili” (Venetian ambassadors) needed the presence of interpreters.

Carlo Ruzzino, the ambassador in 1706, gave us an image of the perfect interpreter:
*“... The tongue that speaks, the ear that listens, the eye that sees,
the hand that gives, the soul who acts and from which may depend
on the life or the massacre of every deal...”*

But the necessity of interpreters created difficulties; there were many doubts regarding the accuracy and correctness of the work that was carried out. As result of numerous complaints of the ambassadors regarding the deficiency of the service, a decree was issued by the government of the Serenissima in 1551 for the creation of the first school of Oriental languages at the Venetian embassy in Istanbul. It was a state school, secular, which continued for about 200 years. The idea was that the school of Istanbul trained interpreters who were under the control of the Republic. The ambassador was entrusted to find the language teachers and to organize the development of this initiative in the best way possible. The “giovani di lingua” stayed at the embassy for 5 years. The minimum age required was 20 years old. It was provided, among other things, for their maintenance; in addition, they received a salary of 50 ducats for one year. For over a century, the acquisition of the Turkish language was solely for basic and practical uses.

In 1682, in great part due to the ambassador *Gianbattista Donà*, the school began the study of the Turkish literature. Some students carried out the translation of Turkish proverb and poems.

The Venetian ambassador, a cultured lover of Eastern cultures and in particular of the Turkish culture, at the end of the XVII century created, with his group of scholars, a pioneer movement that led to the revelation and the revaluation of the Ottoman culture on the premises of the Serenissima and the European states represented in Istanbul.

The publication of these manuscripts that resulted from high standards of the school and was a great contribution to the birth of the Orientalism in Europe...

To recall the story of this school that was created very early and well-known in Venice is of great interest today for cultural and didactic Histories. Today the time travel method offers the opportunity to understand two different cultures that have distant roots but which have had so much to compare and to share in both past and present.

Cecile Franchetti-Bridging Ages Venice, Italy

What's to learn from earlier migration?

In 1887 Ida Charlotta Johansdotter and Hanna Kindblom emigrated from Kalmar County to America. Each carrying a different story, Ida was poor and left to get a new life with her sister and brother who was already in America, Hanna had a dream to become a medical doctor, a dream that was difficult to fulfill in Sweden in 1887.

In America they both struggled with the issues of being immigrants, to learn the language, new food, new traditions, homesickness and a feeling of being outside. They, and especially Ida kept to her Swedish relatives and friends, spoke Swedish and had Swedish food.

Today we have a lot of immigrants in Sweden. They come from different parts of the world as Somalia, Iran, Serbia and Bosnia. What's their life story- are there parallels to Ida's and Hanna's story? Do they miss home, food, relatives and traditions? What's it's like to move to a new place, from a new country or just from another town or village?

These issues are sometimes difficult to discuss. In our program students in 4th grade got to meet Ida and Hanna as characters who told their story and then the student's got to tell their story to maybe find similarities. Interesting dialog arose!

Emma Angelin Holmen is a curator and Tina Lindström is an Educator. We have both worked at Kalmar County museum, Sweden for many years and have a lot of experience from Cultural Heritage Education in Sweden and other countries.

My history as a part of the history

“Why do I have to participate in this time travel? This is not my culture.” This was a 15 year old girl's first reaction when her teacher introduced a time travel to year 1899. This gave me an idea and it ended up in a project financed by the Swedish cultural council. Is history 100 years ago only for those who are born and raised there? Of course not! We started the project to start a discussion and find new work tools to handle the fact that we move a lot inside the country and between countries and not necessarily feel like we are a part of that place we live on and its history and culture.

How can we teach the younger generation to bring out new perspective on history and how can we use their own stories in this? How can we teach them to be aware that you only get a few perspectives in the history books and how can we make them understand the importance of many different stories to see a bigger picture? Who's stories are told and why?

We asked these questions to 10year olds. By letting all of their stories about their life work as an example of the many stories and ways to look at history, we tried to make them understand how and by whom history is produced and what happens to the stories we don't tell.

Linda Hansson is curator on Kalmar county museum, Sweden

The role of heritage institutions in the creation of common citizenship and nation-building in the post-apartheid South Africa: the case of Freedom Park

Nation-building, reconstruction and citizenship are subjects of intense debate in the post-1994 South Africa. Inspired by government initiatives such as the Reconstruction and Development Programme (RDP) and the Truth and Reconciliation Commission (TRC), studies focusing on the politics of nation-building, nationhood and citizenship are emerging (See White Paper on Arts, Culture and Heritage, June 1994, South Africa's Heritage Transformation Charter Indaba, December 2007). Nation-building is a complex art of constructing common citizenship and national identity that have a potential to unite people of different races, ethnicities, genders, generations, languages and cultures. This article analyses how a South African citizenship is constructed through blending of histories and use of symbols, monuments, ceremonies and heritage sites in particular. The article's point of entry into the discourse on nation-building and citizenship construction is to focus on the role of 'soft issues' such as the Truth and Reconciliation Commission (TRC), National Anthem, National Constitution, the recent World Cup 2010 and Freedom Park as important symbols used to construct an inclusive, non-racial, non-sexist and a democratic nation. The approach of the article is how the apartheid regime and the post-apartheid government used symbols, ceremonies and monuments to construct a particular kind of nationhood and a specific form of citizenship with specific focus on Freedom Park. This means that there is a need to focus on particular monuments, symbols and ceremonies used by the apartheid regime such as the Great Trek and related monuments such as the Voortrekker Hoogte Monument -how post-apartheid government appropriated these as conduits towards the construction of the rainbow nation. The article attempts to provoke the debate on South African-ness and belonging by revisiting the question of who is the 'authentic subject' of the nation as the South African landscape is well endowed with human-made symbols and monuments that tell the story of contestations over belonging, citizenship and projections of particular histories and identities.

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Schools on Öland working with Time Travels in the World heritage

The island of Öland is a area with old and great history. We have findings from as far away as the Roman empire. In the past there was a lot of castles on the island. We work together with Kalmar läns museum to let the schoolchildren experience the historical life through time travels to ironage, middleage and to the beginning of the last century.

The world heritage in Öland is both the nature, and the cultural life in history as well as now and the future.

A World Heritage Site is a site of outstanding cultural or natural importance to the common heritage of humanity, a place which, uniquely and irreplaceably, bears witness to the history of the earth and mankind and must therefore be preserved for future generations as part of our common heritage.

It was the forefathers of today's farmers who made possible the designation of Southern Öland as a World Heritage Site. In order for the unique natural and cultural qualities of the place to survive, the future must also include a living agriculture.

We think it is important for the young generation to know and feel their local history and understand how it has impact the life of today.

Linnéa Danielsson, principal for Torslunda school in Mörbylånga municipality, Sweden
Inga-Lena Herrmann, Developing leader for schools in Mörbylånga municipality

The municipality of Mörbylånga is located on the island Öland in the southeast of Sweden, near the city of Kalmar.

Using active Learning approaches to teach the Legend of Amazon Women in the region of Samsun

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Amazon women lived in Samsun region around 1200 B.C. are regarded as a legend. Using legends in education activities provides students with the opportunity for effective learning experiences through participation in problem solving, discussing, analyzing, comparing, synthesizing and evaluating activities, all of which are used for different educational purposes. The use of legends is also very important in developing students' knowledge, attitudes, skills and understanding as to the nature of some historical information. Besides this, teachers can help their students develop higher order thinking skills, through teaching legends.

The purpose of this research is to give information about active learning approaches used in teaching legend of Amazon women in the region of Samsun.

Key Words: Amazon Women, Legends, Education, Active Learning Approaches

Challenges and Opportunities of Time Travels in Saudi Arabia

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The Gulf state of Saudi Arabia is rich in historic sites which could provide opportunities for Time Travel. There are challenges to overcome, but there are rewards as well. The government has made efforts to protect and preserve historic sites, and many of them have museums attached to them, housing artefacts from the sites. Oil was discovered, bringing vast revenues with it. Revenues were spent on infrastructure and services of all sorts. The region was hurled into the heart of the world economy. In only one generation, the population went from living in traditional houses near the coast or in the depths of the desert to living in air-conditioned houses in suburban areas enjoying a full range of services. Education is enjoying support from the government, and more students are required to improve their competence in the English language in order to compete effectively in global business and the job market. My research has shown that there are historic sites close to schools. Museums have documents, maps, artefacts, and guides who know the old stories. There are archaeological sites. There are written and oral histories. Students live in two worlds, the modern world of western dress code as well as the old world of traditional dress; the modern world of western fast food restaurants and the old world of home cooked Arabic food. Fast cars, Jet planes, the internet and satellite television have brought the modern world into their lives, but the old world with its traditional dances and poetry is still a part of who they are. Time Travels could be a wonderful educational vehicle to connect the past with the present, and help defeat cultural alienation that came along with development. Before attempting to approach the authorities and institutions in the region with a view to Time Travels, you should educate yourself about the customs and traditions, culture and Islamic religion of the country, so you can behave in a sensitive and respectful manner. It is therefore important, when working with the different time periods, to remember that certain subjects are not allowed. It is also important to remember that the mixing of the sexes is not allowed. Where men have to be involved in the education of females, special arrangements are made in order to keep propriety. I think students can benefit by the introduction of the Time Travel method of education into the school curriculum, using the rich historic environment close to schools to help create meaning in their daily lives.

A few words about myself:

I am currently an English Language Lecturer employed by a university in Saudi Arabia. However, I do have a degree in history, and I did study Educational Methodology in order to teach it. I am one of the first two teachers who helped organize Time Travels in South Africa and in so doing played a role in introducing the Time Travels into the curriculum of South African schools. In Saudi Arabia, I intend to show that one can walk in the historical footprints of a past while still having respect and sensitivity for people's beliefs and culture.

"Breaking existing barriers in South Africa through progressive education techniques"

Presentation by Rea Simigiannis and Irene Stephanou, South Africa

South Africa has been freed from an oppressive and unequal past since 1994. Since that time, much progress has been made in the country, but there are barriers to moving forward dictated mostly by its past. An educational model based on the theories of Brazilian educationist Paulo Freire, Brazilian playwright Augusto Boal and South African playwright Barney Simon proposes addressing history in a transformative, personal and empowering way. Examples used in the South African context are provided in the presentation to be utilised for the youth as well as adults. The approaches used aim to deepen understanding of the past as well as provide personal self-reflection in order to reconcile barriers created by an unjust and oppressive system of the past.

Objective: To present a paper on the above topic with a focus on South Africa in particular. The paper will recognize the importance of the struggle in South Africa for liberation against the apartheid system. The current challenges which emanate from the struggle, include focusing on the past in order to draw lessons to understand the present and go forward into the future. A number of techniques are used through education and training to maximize and personal each historical educational experience.

Background: The two authors of the paper to be presented have worked extensively in South Africa with youth and different community members. More information about the authors and techniques utilized below:

Ms. Rea Simigiannis: Ms. Simigiannis has worked in human rights for over 20 years. She has conducted a broad range of training workshops on behalf of an organization known as HURISA (the Human Rights Institute of South Africa) and later became the Director of the NGO. She has also worked in a number of communities and has been a project manager at the South African Human Rights Commission and also worked in the Department of Justice of South Africa as well as being a convenor of the World Conference against Racism held in South Africa in 2001.

Ms. Irene Stephanou: Ms. Stephanou is an award winning playwright and actress in South Africa. She has written a number of one-woman shows and has taken her work internationally to Australia. She also represented her show "Meze, Mira and Make-up" at the European Arts Festival in Thessaloniki. In addition to her writing and acting, Ms. Stephanou currently works with the youth who want to become actors/writers through her teaching methodology "Theatre and Life".