

This place has meaning

Case studies of Time Travels and Historic Environment Education

South Africa 2006-2010



Ebbe Westergren | Helen Eklund | Gunnar Aldestam | Louis Marais | Gail Weldon | Charles Jordan | Tracey Randle

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**“ It taught me to respect myself
and others around me,
it gave me courage
to live in 1853 and in 2006.”**

– Learner at a Time Travel in Bain's Kloof Pass

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This Place has meaning – Case studies in Time Travels and Historic Environment Education in South Africa 2006-2010 is published on behalf of Bridging Ages South Africa, the Western Cape Department of Cultural Affairs and sport, the Western Cape Education Department and the Western Cape Department of Social Development in collaboration with Bridging Ages International and the Kalmar County Museum.

Time Travels and Historic Environment Education was introduced in the Western Cape in South Africa in 2006, two years later in KwaZulu-Natal and North West, 2009 in Mpumalanga and 2010 in Gauteng. Time Travel groups have been organized; trainings, workshops and 50-70 Time Travels a year have been implemented. Time Travel is a growing educational concept in South Africa, as well as in several other countries. It uses historical perspectives to understand and develop today's society. This booklet gives an idea of the basic ideas, the seven steps and the five principles, and present several examples of Time Travels from Western Cape, KZN and North West.

Bridging Ages is the international organization of Historic Environment Education and Time Travels, including more than 20 countries all over the world. In October 2009, Bridging Ages South Africa was launched as a national chapter, and in January the following year an office was opened in Worcester and a coordinator, Louis Marais, appointed. The following years also Bridging Ages Western Cape and Bridging Ages KwaZulu-Natal were launched. There are also Bridging Ages groups in Gauteng, North West and Mpumalanga.

The Western Cape projects are part of a cooperative agreement between the Regional Council in Kalmar County, Sweden and the Cape Winelands District Municipality, South Africa. The projects in KwaZulu-Natal are a partnership between ABF Östra Småland/ Öland, Osak, Kalmar County Museum and Port Shepstone Twinning Association. The project in the North West province is a partnership between the Regional Council of Södra Småland and Tlokwe City Council. Kalmar County Museum is included in all these partnerships. The projects in Western Cape and North West are funded by ICLD/ SALA IDA and the projects in KwaZulu-Natal, as well as the third edition of this booklet, by the Olof Palme International Center.

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First edition 2008
Second edition 2010
Third edition 2012

ISBN 978-91-85926-66-4

Published on behalf of Bridging Ages South Africa and Kalmar County Museum by ContentMedia
Design & Layout by ftaz4design (2008) and CED Print and Finishing (2010)
Printing by Paarl Media Paarl



ICLD Swedish International
Centre for Local Democracy



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*Ebbe Westergren
Senior Curator, Kalmar County Museum and
President of Bridging Ages International*

“Now this place has a meaning!” These were the words from a teacher after his first Time Travel to 1853 at Bain’s Kloof Pass. The campsite at Tweede Tol alongside the road in the mountain pass suddenly had a new meaning, a new dimension. It was not just a campsite; it was a historical place that had something to tell us today.

The first South African Time Travel took place in March 2006 as part of a workshop for museum people and educators. For a couple of hours participants were taken back to the year 1853 and played the roles of convicts and servants preparing for the opening of the pass.

The area was cleaned, the last stones were put in Borchard’s Bridge, the clothes were washed and mended and the big arch over the road was built. The convicts and servants worked hard and talked about whether or not their life was better since the abolition of slavery 15 years earlier – and of course, about ways to improve life for themselves and the community.

The Time Travel made a big impression on those who took part. *“Now I realise for the first time how it is to be a servant,”* said one person who had played the part of a

“This place has meaning”

servant. Suddenly the campsite had a new meaning; it was a historic site with an interesting story to tell.

The workshop at Bain’s Kloof Pass was the start of a three-year project introducing the Time Travel method in the Western Cape. What is the Time Travel method or, as we sometimes say, Historic Environment Education? And how can this educational method mean so much to people in learning about the past and connecting it to today?

“Time Travel is an educational method where the participants research and take part in the life of another historical time period in order to learn about themselves



Convicts and servants at the arch they have built over the road during a Time Travel to 1853 in Bain’s Kloof Pass

and their society. It uses local historic sites as an active way of learning.”

LOCAL HISTORIC SITES

Focus in a Time Travel is on a local site and the local history. The site could be a building, a road, a Stone Age site, a meadow, a tree where people had meetings, a township, a prison etc. South Africa has a long and rich history and historical remains are everywhere.

There are thousands of San hunter-gatherer sites, Khoekhoen sites, colonial sites, farms, towns, remnants from apartheid and the struggle for freedom etc. In a Time Travel any historical site could be used as long as it has a story and something important to tell. “Wisdom sits in places”, is an expression from the Apache Indians in New Mexico, USA. This is very true for South Africa too.

The local history in a Time Travel is connected to regional, national and international history. The big issues and mentality of the historical time period can be made obvious at the local site.

KEY QUESTIONS

A Time Travel connects the past with today. In every Time Travel there are key questions and important issues that continue through the ages. The questions could be about communication, democracy, social differences, violence etc.

These questions make the Time Travel meaningful for today’s people. “It has something to do with me and my

life and with the communities and society of today.” This is its purpose.

DARK SIDES

There are many dark sides in history; history of which we are not proud: war, slavery, apartheid. It is important not to avoid these dark sides. They are also part of our story and can offer valuable lessons. They can help in achieving reconciliation and healing.

HISTORY FROM BELOW

The winner and the oppressor write history and have power over the description of the past. In South Africa there are many stories that have never been told, many groups that never had a chance to give their version of events. A Time Travel is the history from below, the “bottom up” perspective. It is the story of servants, slaves, convicts, “ordinary” people.

It is easier for us to relate to the experiences of “ordinary” people because it elicits emotions and engagement.

HISTORIC ENVIRONMENT EDUCATION

The Time Travel method, or Historic Environment Education as it is often called, includes several steps to highlight a historical site: research, read the landscape, training and education. The climax is the actual Time Travel event.

A Time Travel is always at a certain site and set in a

specific year. For instance, Bain's Kloof Pass 1853, Tsa River at Clanwilliam 2000 BC or Worcester in 1976.

THE TIME TRAVEL INCLUDES THE FOLLOWING PARTS:

- **Facts.** Information about the site.
- **A scenario.** A story made up from the facts. This could be preparing the opening of Bain's Kloof Pass 1853, two groups of hunter-gatherers gathering at Elands (Tsa) River 2000 BC, the initiation of a Xhosa girl in Worcester in the harsh year of 1976.
- **Roles.** What are the roles of the participating group? Are they servants, hunter-gatherers from the coast, children in a family? And what are the roles of the adults? Sometimes an "extra" person comes to the site in the middle of the Time Travel. Participants write their own role card but keep their real age and gender.
- **Key questions.** These are important issues of the time and important issues of today that are discussed in the Time Travel – democracy, equality, sharing, violence.
- **Activities.** What were people doing on that day? Stone work, washing, making an arch in Bain's Kloof Pass; stone *knapping*, rock painting and making a hut at Tsa River etc. In a Time Travel you make the food, do a dance or play a game of that time. The activities are realistic, using appropriate tools and equipment of the time. All conversation is kept in character too.

- **Time plan.** The best is to have a full-day Time Travel of four to five hours. When you meet the group in the morning, you start rehearsing the facts, the scenario and you read the landscape. Then you dress up in the historical costumes and everyone presents their role. The Time Travel starts with inspiring words and a ceremony – a ritual, a service, a dramatic scene. Then activities and discussions begin. At the end there is a meal and possibly a dance. A small ceremony brings the participants back to the present time and you make a short evaluation.

DURING THE TIME TRAVEL PARTICIPANTS MAY NOT

- Talk about the present time – only about what happens on the historical day that is being relived.
- Mention anything that is not historically correct – a car passing by, modern shoes, a telephone post etc.
- Use a cell phone – or even leave it on silent.

COSTUMES AND PROPERTIES

To make the Time Travels realistic, historical costumes and properties from the period are needed. The costumes make it easier for the participants to get into their different characters. It takes time to make costumes and to find the right equipment and therefore, often a small compromise must be made.

LEARNING AND REFLECTION

The Time Travels is an educational method. It is not re-enactment, it is learning. And it is in-depth learning – not only of historical facts but also providing reflection and a heart-felt understanding.

A Time Travel needs preparation. It is part of the curriculum and learners need to prepare for weeks or months. It is an alternative way of educating where you begin with local history close to the school and community. Learners research in archives or interview local people. In the Time Travels all five senses are used. This will ensure that the knowledge will remain and become meaningful.

DEVELOPMENT OF THE TIME TRAVEL METHOD IN SWEDEN

The Time Travel method began in Sweden in 1985 as a way of using local history and local historic sites in education in school. Kalmar County Museum in southeast Sweden did the first Time Travel in 1986 in which learners from a local school revisited the Stone Age of 5000 years ago. After three years of pilot work with three different schools, Kalmar County Museum offered Time Travels to all schools in the region. It was a success from the outset. Time Travels are made by 50 to 60 schools as part of their normal education. Kalmar County Museum has training days with the schools and Time Travels are arranged at local historic sites close to the schools. The museum uses buses to take costumes and props to the sites. The museum also helps local communities in researching their



Historical costumes are important in Time Travels such as in this one to 1682 in the city of Kalmar, Sweden

local history and organise Time Travel events with the local population and tourists.

In 2000 Kalmar County Museum was commissioned by the Swedish Government to spread the Time Travel method to the whole of Sweden.

The education department at the Kalmar County Museum, which is called Alla Tiders Historia/History of All Ages, organises the Time Travels. There are historians, archaeologists, teachers and craftsmen in the staff. All the props needed are made in the workshop and the historical costumes are made in the sewing studio.

Today there are more than 2500 historical costumes at the museum that can be used in the Time Travels for any period from the Stone Age to the 1970s/1980s.



Time Travel to 1928 and the Song Festival in Tukums, Latvia, during the Bridging Ages conference in 2007

About 40 training days and 100 Time Travels are arranged each year in the Kalmar region. The education department is also responsible for a big tourist attraction, Eketorps Fort, a reconstructed fort from the Iron Age and Middle Ages which is visited by 40 000 people annually.

The research for the Time Travel sites and collecting facts and developing publications for general use is a big part of the work.

In 2009 the Kalmar County Museum started, together with the Swedish Local Heritage Federation, a National/

International Centre in Historic Environment Education and Time Travels, to develop the Time Travel method even further.

BRIDGING AGES INTERNATIONAL ORGANISATION IN HISTORIC ENVIRONMENT EDUCATION AND TIME TRAVELS

In 2000 Kalmar County Museum began to spread the Time Travel method to other countries. One Time Travel project was organised in Finland and another in Minnesota, USA. Since then, Kalmar County Museum has done Time Travel projects with museums, schools, communities and

universities in 15 different countries in Europe, America, Africa and Asia. University courses in the Time Travel method now exist in several countries.

In 2004 the first international meeting with the Time Travels institutions was held in Vimmerby, Sweden and the Bridging Ages International network in Historic Environment Education and Time Travels was formed. In 2007 the Network Bridging Ages was transformed into a formal organisation at a conference in Tukums, Latvia.

Bridging Ages has a digital newsletter and arranges an annual conference. In 2008 the international conference was held in Worcester, South Africa.

TIME TRAVELS IN SOUTH AFRICA

In 2004 a delegation from the Cape Winelands visited Kalmar in Sweden. They listened to a presentation of the Time Travel method at the Kalmar County Museum and the group became inspired to take this educational method back to South Africa.

Funding from the Swedish International Development Agency (SIDA), made it possible to undertake a three-year project (2006-2008) on the Time Travel method in the Western Cape, a project that was extended to 2010. Kalmar County Council and Cape Winelands District Municipality has signed a Friendship Agreement. The project, led by Kalmar County Museum, has worked closely with another project in building the Wolwekloof Academy, a school for adult education close to Ceres.

About 30 people from museums and schools in the



Learners took themselves back to life at a convict station in 1853 in a Time Travel in Bain's Kloof Pass

Western Cape have been trained in the Time Travel method over the five-year period. The training has taken place both in Sweden and in South Africa. Workshops and Time Travels have been organised at about ten different sites, for instance Bain's Kloof Pass 1853, Wolwekloof 1773, Pniel 1849, Clanwilliam 2000 BC and Worcester 1976.

Bridging Ages Western Cape is coordinating the Time Travel project in the province.

The Time Travel method has spread to other provinces in South Africa. In 2009 a South African organization for Historic Environment Education and Time Travels was launched as a branch of Bridging Ages International, Bridging Ages South Africa. The following year a coordinator was employed. 2010 and 2011 Bridging Ages Western Cape and Bridging Ages KwaZulu-Natal were official-



Sweden's Eketorp's Fort is a reconstruction from the Iron Age (400 AD) that hosted thousands who gathered for an Iron Age feast

ly launched. North West, Mpumalanga and Gauteng also have Time Travel groups and other provinces will hopefully get on board gradually. The international Bridging Ages conference was held in Worcester, Western Cape in 2008. National conferences have been organized in Port Shepstone, KwaZulu-Natal in 2010 and in Pilgrim's Rest, Mpumalanga in 2011.

5 principles

In a workshop in 2009, with people involved in Time Travels in various parts of South Africa, it was stated that Historic Environment Education and Time Travels in South Africa always include the following, the five principles:

- Focus on Local Sites and the Stories of the Sites
- Bottom up perspective, History from below
- Key Questions, connect today with the past
- Interaction with both the community and schools in research, education/ studies and

Time Travels

- A reflective dialogue; learning by doing, reflection and challenging

The goal is to understand and develop the South African society of today through historical perspectives. By re-

vealing hidden stories, working together in community groups, using innovative educational methods, the aim is to contribute to healing, social cohesion, community development, learning and nation building.

The development has been remarkable since introducing the Time Travel method in the Western Cape in 2006. The first five years about 50 Time Travels were arranged. The following years, 2011 and 2012, more than 50 Time Travel were organized per year. Other provinces have been involved and made several workshops and Time Travels – KwaZulu-Natal, North West, Mpumalanga and Gauteng. A lot of persons in all five provinces have been trained in the Time Travel method.

The Time Travel concept has been very successful and is now developing in several parts of South Africa.

CONCLUSION

Evaluations show that Time Travels is the ultimate way of learning and experiencing history. It gives knowledge and understanding. It is also a way to connect the past with present, to give time for reflection and to find a historical perspective to one's own life and the society of today. It is a way of making the unknown history known and finding the common roots. Time Travels could make a contribution in healing divided societies and building a common nation.

REFLECTIONS OF PARTICIPANTS

Here are some words from learners at Wolseley and Ingcinga Zethu schools after their Time Travel to 1853 at Bain's Kloof Pass:

"The Time Travel education was an unforgettable experience for me and for my mates."

"The Time Travel has taught me to appreciate this historical area because there is a long story in the place."

"I'm a different person after the Time Travel/role play."

"I have a lot more self-confidence after the Time Travel."

"The best of all is that I now communicate better with other people than before."

"It taught me to respect myself and the others around me, it gave me courage to live in 1853 and in 2006."

"I fell in love with my character. I could see 1853 through his eyes."

Learning beyond curriculum

Helen Eklund

Museum Educator, Kalmar County Museum

"This is beyond curriculum," said Mervyn Gouvias, a teacher at Wolseley Secondary School in Western Cape, at the evaluation meeting after the first Time Travel in South Africa in March 2006. Mervyn and 30 of his learners from grades 10 to 12, had taken part in a Time Travel to 1853 at Bain's Kloof Pass. Both teacher and learners were overwhelmingly positive about their experience.

We have come a long way since introducing the Time Travels in the Western Cape in 2006. More than 50 Time Travels have been arranged in the Western Cape the first five years. Two other provinces (KwaZulu-Natal and North West) have been involved and made their first Time Travels. A lot of people from all three provinces have have been trained in the Time Travel method .

The teachers discover the advantages of working in close cooperation with a local museum and museum staff realise that the Time Travel method could be a way of transforming their museums.

The Time Travel project in Cape Winelands has been successful and this educational method is now developing in other parts of South Africa.

What then makes Time Travels and Historic Environment Education so successful? And how can

schools and museums, using the Time Travel method , become an arena that creates the opportunity for learners to make reflections about themselves, their time and their place in the world?

KNOWLEDGE AND UNDERSTANDING

Many senses are used when working with Historic Environment Education and Time Travels. The likelihood of in-depth learning is far greater when using all senses as opposed to one-way communication such as a lecture or an exhibition.

Stanford University conducted a study that showed that, on average, after one day listeners remembered only one-third of the central ideas that a lecturer or guide communicated. A few weeks later, only one-tenth of what had been said remained in people's minds.

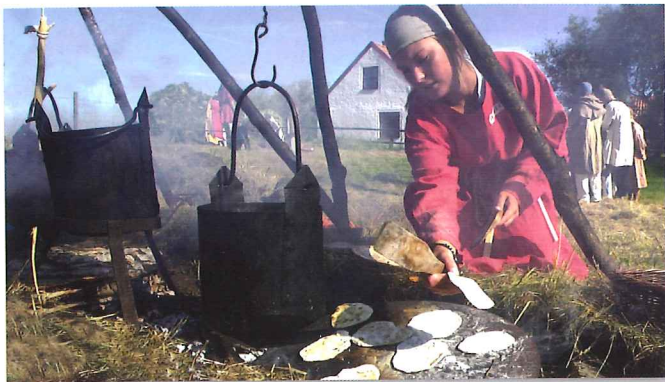
Something similar is mentioned in a 1992 issue of *New Horizons for Learning*. The article "The Beam" reports that we remember 10% of what we read, 15% of what we hear and 80% of what we experience.

SCHOOL-MUSEUM COOPERATION IN EDUCATION

Schools and museums are cultural institutions that have similar duties. Both are charged with sustaining social values such as democracy, equality and solidarity. Both contribute towards the understanding of a society's

cultural and historical heritage. Both institutions can be seen as pedagogical practices in which people, young and old, identify and deepen their understanding of themselves and the surrounding world. Still, there are also basic differences between the two institutions and the way in which they operate. Museums may have more freedom in deciding what to do with their budget, while schools are regulated and controlled to a much greater degree.

In a school that views learning as a relational process, Time Travels play an important role. Historic Environment Education is based on the schools' curriculum and syllabus. It's not an extra subject but a different method of implementing the curriculum. The museum can provide knowledge of suitable historical environments and useful material from its archives. A local historical society is also



Preparing food in the Middle Ages

a valuable resource.

The cooperation between school, museum and local historical societies working with Historic Environment Education and Time Travels is built on "Seven Steps":

1. Choose the historical site

Teachers, local people in the community and museum staff choose a historic site suitable in a teaching context. This should be close to the school, easy to distinguish, preferably screened off, and source material must be available. Of course, it should be from an epoch that coincides with the schools' curriculum.

2. Research in archives and other sources

People in the community, together with experts from a museum or a university, will research the sources, look in the archives, interview people with knowledge of the local history and the local sites, keeping a regional and national perspective in mind. This can include written documents, maps, finds, literature, oral sources etc.

3. Read the landscape

Read the landscape surrounding the chosen site. The landscape is the best source of information about the past. Try to capture an image when the historic environment was full of life. Can you imagine what the landscape was like then?



A Time Travel to a dairy farm outside Kalmar, Sweden, took learners from a neighbouring school back to 1906

4. Training days

The staff of the museum and representatives from local historical societies can provide teachers with necessary competence skills. This will result in a shared knowledge of history and demonstrate a commitment to and interest in the school.

5. Teaching

Teaching at school is thematic and embraces many subjects. A good way to start the “lesson” is to deter-

mine the interest and the questions of the learners. The learners do research and find answers to their questions in archives and through other sources of information. The more subjects that are incorporated the better: history, science, social studies, maths, art, music, drama, practical subjects etc.

6. Time Travel role-play

A Time Travel experience at a historical site can play an important part in consolidating participants’ knowledge.

The learners and teachers, often together with other people from the community, role-play the historical characters they have studied at school. A moment in time is frozen and you join in some of the activities that took place

on that specific site at that time. When done properly and with historic costumes, a Time Travel is a powerful tool that gives learners and adults a profound experience and lasting knowledge.

7. Evaluation

The learners’ evaluations concerning the Time Travels and the thematic study in Historic Environment Education are important for the development of future cooperation. Both the teachers and museum staff should

also ask themselves about their different roles and responsibilities. Did we reach the goals? How do we continue?

THE IMPORTANCE OF CREATING CONTEXT

Our current physical environment links our modern society with yesterday's society. Time Travels could be that link between today and our past.

LEARNING IN TERMS OF CREATING MEANING

Learning is a process in which people challenge themselves and their existing ideas through a cultural meeting or experience. A Time Travel provides this type of cultural meeting for individuals, groups, ideas and conceptual worlds.

The Time Travel concept can be seen as a confrontation, as an arena that makes it possible to understand oneself in relation to one's surroundings. Using the environment in close proximity to a school helps to create meaning in the students everyday lives.

Time Travels confrontation gives one the opportunity to glimpse what is hidden deep inside oneself – the prejudices or that which we take for granted.

When one's thoughts and reflections of what is experienced in a Time Travel are taken up in a group



A Time Travel with learners from Grade 8 to 1900 in the Kalmar region of Sweden

discussion, new significance and meanings are created. From these discussions between the participants in a Time Travel, something new emerges that is greater than what each individual thinks.

Learning can be seen as the creation of context and meaning for people. And Time Travel could provide context and create meaning.

According to the educationalist and philosopher John Dewey (1952), the ultimate way of learning is *learning*

by doing and reflection". The philosopher Charles Taylor (1991) states that only in genuine interaction with others can one find one's own identity.

MEASURABLE

Using the Time Travel method in school gives the learners knowledge in terms of facts and understanding. Some of this knowledge is measurable – such as learning about life in the time period that is chosen and how to use archives and sources.

But a Time Travel also gives something more: in-depth learning, values, attitudes, insight, even identity and reconciliation. In that way you could say that a Time Travel is beyond the curriculum.

Teachers often mention that this pedagogical method gives deeper and lasting knowledge and understanding than teaching in the traditional way.

A Time Travel is also something for all learners, and not dependent on theoretical qualifications. The confrontation between different generations (teachers and learners) in this common experience, also creates new relationships and perspectives.

A study of what learners remember 18 months after a Time Travel was undertaken in 2001 by Per-Ola Jacobsson, historian, school-leader and connected to the University of Växjö, Sweden.

The study involved 23 learners from a secondary school in the south of Öland, Sweden. Most learners remembered a great deal and they looked upon their

Time Travel as a strong and positive experience and a good way of learning. They had great confidence in the way history was presented.

CONCLUSION

Historic Environment Education and Time Travels is a successful pedagogical method. It is the ultimate way to experience a historical period.

The interaction between school and museum creates an arena for high quality learning, a way of implementing the curriculum. It gives insight into fundamental principles such as democracy, environment, equality and diversity. It is about people of today.

The starting point is the students' own questions and issues, also faced by people in the past. It creates meaning for the students in their everyday lives and in the place where they live. It is fun and socially rewarding.

Historic Environment Education and Time Travels use strong pedagogical methods, which require great responsibilities, but also create nearly limitless possibilities, even beyond the curriculum.

Try it yourself! Take the chance to develop the Time Travel method .

Make contact with your nearest museum or school and ask for support.

REFLECTIONS OF PARTICIPANTS

"It's good to have an insight in how people lived in the past. Then you can understand why they thought the way they thought and did the things they did."

– Student, 15 years, Öland, Sweden

"I'm not really interested in history, but when you are able to take part in the life a hundred years ago and dress up in historical costumes, you get a much better understanding. It was more fun during the day and when it's fun you want to learn more."

– Student, 15 years

"I must say I learnt more about life of a family a hundred years ago in a one-day Time Travel, than I learnt from 10 lessons of meaningless talk at school."

– Student, 15 years, Öland, Sweden



Learners arrive for a Time Travel to 1853 in Bain's Kloof Pass



After the Time Travel to Wolwekloof of 1773, learners and teachers settle back to evaluate what they have learnt



A 17th century dance in a Time Travel arranged in the city centre of Kalmar, Sweden

Swedish Folkbildning and Time Travels in S A

Gunnar Aldestam
Adult Educator

It might be interesting to know that the Time Travel project actually started in South Africa with another project. In 2003 a South African government delegation made a study visit to Öland's Folk High School in Sweden.

The result was a decision to establish a similar folk high school in the Western Cape. The intention was to apply the teaching methods and the ideas of Swedish *folkbildning*, adapted to the realities of South Africa. As a result of that work, a friendship agreement was signed in 2004 between the Cape Winelands District Municipality and Kalmar County in Sweden.

SWEDISH FOLKBILDNING

The Swedish *folkbildning* is a unique phenomenon. It is like an independent parallel school system financed by the State for the people most in need of education. Each year more than 2-million participants attend courses at folk high schools and study-circle organisations.

Furthermore, 250 000 cultural programmes are arranged nation-wide reaching over 15-million participants. All this in a country with a population of only 9 million! Its extent and its value for the development of knowledge and democracy has been, and indeed still is, enormous.

Obviously, the *folkbildning* system is not something that is easily explained. It is independent yet integrated into Swedish society. As it is based to a large extent on self-participation and the knowledge, experiences and feelings that this gives rise to; it defies description in absolute terms. This unique approach of ideas and methods of education is very difficult to measure.

This "indefinability" is perhaps its foremost characteristic. My first challenge then, as the person responsible for the project to start a folk high school in South Africa, was therefore trying to find a way to explain myself to a South African audience.

A POWERFUL METHOD

The Time Travel method came to my mind because I had earlier had a very fruitful cooperation with Kalmar County Museum. Their method and work is a very good and powerful example of how one works in Swedish *folkbildning*. We all need more knowledge about our own history, especially in today's society when materialism and the market take precedence over ideas and social change.

But my choice of the Time Travel method was also very strategic because I knew of the great need for new ideas and methods in the new South Africa, a country that wants to rebuild into a multi-faceted, multicultural and diverse conflict-free society. During my first visit I realised



Wolwekloof Academy, a centre for folkbildning and Time Travel education

that the education system is just too formal and not made for students with a problematic past.

So, when I returned to Sweden I contacted the Kalmar County Museum and described the project in South Africa. They were very interested in taking part. On my next visit to the Western Cape, I contacted the Museum Service in the Western Cape which responded positively to the ideas.

Within a few months we had cooperation with the museums and the schools in the Cape Winelands. The aim of the project was also to continue the work at the Folk High School at Wolwekloof.

This project has been brought about through a unique cooperation between Öland's Folk High School, Kalmar County Museum in Sweden and the emerging Folk High School in South Africa – Wolwekloof Academy.

There has also been cooperation between the Kalmar Regional Council and the Western Cape departments of Social Development, Education, and Cultural Affairs and Sport. An agreement, a Memorandum of Understanding, is signed between the different departments at a

provincial level.

After four years of preparation and building, teaching has begun on a small scale at Wolwekloof Academy, including Time Travel courses. Time Travels have been a great success and we hope that Wolwekloof Academy will be one of the facilities for Time Travel training in South Africa. Hopefully Time Travels and *folkbildning* can be powerful in the struggle not only to build a new school in South Africa but also to build a new society.

Bridging Ages South Africa (BA SA)

Louis Marais

Coordinator of Bridging Ages South Africa

“South Africa has formed a national branch of Bridging Ages!” proclaimed the November 2009 newsletter of Bridging Ages International. Indeed, 28 October 2009 saw the birth of Bridging Ages South Africa (BA SA) in



The BA SA Board 2008 - 2010: Gulshera Khan, Sanjay Singh, Kgomotso Mogethi, Ebbe Westergren, Tizzie Mangiagalli, Brenda Matsau, Dudu Modise, Velaphi Fatyela and Mark Sole

the Cape Winelands town of Worcester. More than 100 delegates and guests from the Western Cape, KwaZulu Natal, Mpumalanga and North West provinces witnessed the historic occasion as a new body working in the field of local history and heritage education was formally established.

Three years of hard work preceded this momentous occasion with individuals from museums, schools, municipalities, universities forming a network which slowly but surely advanced the cause of the work started by Ebbe Westergren more than 20 years earlier in Kalmar, Sweden. Driven by the goal to restore the dignity of a people whose history, heritage and identities have been denied by the racist apartheid regime, (and to build a unified citizenry who uphold democratic values) this closely knit network paved the way to the establishment of a national body whose task it is to spread the work to the rest of the country. The main objective from the outset was to heal divided communities through the use of living history.

Instrumental in the introduction and eventual expansion of the Time Travel methodology in the Western Cape and other parts of South Africa were educators from the Kalmar County Museum (Ebbe Westergren, Helen Eklund) and

the Ölands Folk High School (Gunnar Aldestam, Lars Rudling and Pav Johnsson) in Sweden. They, together with officials from the Kalmar Regional Council, and other individuals from Sweden played a major role in creating a foothold for Historic Environment Education and Time Travels in South Africa.

They could however not have done it without their South African counterparts. Here mention needs to be made of the then Executive Mayor of the Cape Winelands District Municipality, Clarence Johnson. His vision led to the eventual signing of the Friendship Agreement between the regions of Cape Winelands and Kalmar. The torch was taken up by Eureka Barnard (Director of Museum Services, Western Cape), Ansie van Vuuren (Wellington Museum), Tizzie Mangiagalli (Worcester Museum), Bertdene Laubscher (Transport Riders Museum, Ceres) as well as teachers, museum professionals, academics and officials from local and provincial government.

In the three years before the launch a lot of energy was put into making the concept of Time Travels accepted as part of the school curriculum and museum outreach programs. Starting with training and a pilot Time Travel for educators, museum personnel and other professionals in Bain's Kloof Pass in March 2006, the program was extended to learners from Wolseley Secondary School and Icinga Zethu High School (Ceres) and also to Pniel Primary School and Solms Delta Wine Farm's Museum van de Caab. Time Travels were held in Bain's

Kloof Pass (1853) and Wolwekloof (1773) as well as Pniel Mission Station (1849). Together with the Living Landscape Project of the University of Cape Town, led by the esteemed archaeologist, Professor John Parkinson, the idea of Time Travel was combined with Landscape Education in Clanwilliam. The result was a Time Travel at an authentic San site close to the Eland (Tsa) River. This time the journey into the past meant going back 4000 years!

Whilst Wellington Museum played a leading role in the network initially, the Worcester Museum took over the mantle from early 2007. The network steadily grew



Time Travel "actors" at the launch of BA SA: Lars Rudling, Mark Sole, Sanjay Singh, Bertdene Laubscher and Pav Johnsson

with the Swedes expanding their work to the North West (Potchefstroom) and KwaZulu-Natal (Port Shepstone) provinces. Meanwhile a Time Travel course running for six months was included as part of students' training at the Wolwekloof Academy and by the second half of 2008 (October 8-10) the annual Bridging Ages International network conference was hosted in Worcester, South Africa under the leadership of Tizzie Mangiagali and the Worcester Museum. Here a reference group was chosen to pave the way for a formal structure that would serve as an umbrella body for the whole of South Africa. Consisting of museum professionals, educators and a representative from the Department of Social Development, who along with the Cape Winelands District Municipality acted as funders of the Time Travel project. A year later the work of the reference group was completed and BA SA was ready to be born.

At the launch of BA SA on 28 October 2009 the following people were elected to the National Board to serve the organisation for a two year period: Tizzie Mangiagalli, Chairperson (Western Cape), Sanjay Singh, Deputy Chairperson (Mpumalanga), Gulshera Khan, Secretary (KwaZulu-Natal), Mark Sole, Treasurer (KwaZulu-Natal), Kgomotsi Mogethi (Mpumalanga), Dudu Modise (North West), Velaphi Fatyela (North West), Avela Ngentsu (Western Cape) and Ebbe Westergren (Bridging Ages International). Tizzie Mangiagalli also serves South Africa on the Bridging Ages International Board and along with Professor John Parkington represented South Africa at the

Bridging Ages International conference in Finland in 2009.

Objectives of Bridging Ages South Africa:

- To promote, develop and enhance Historic Environment Education and Time Travels in the South African context.
- Through Time Travels create a new approach to learning and gaining knowledge of people's history
- Develop social cohesion amongst the diverse



The Clanwilliam Heritage Committee planning for Landscape Education and Time Travels

communities to understand and participate in our developing democracy in South Africa

- Create better citizenry through Time Travels and Historic Environment Education



The St Helena Bay Heritage Committee planning for future Time Travels

Around 30 people have received special training in Historic Environment Education and Time Travels, both here in South Africa as well as in Sweden. Many workshops have deepened the understanding of Historic Environment Education and the concept of *folkbildning* (liberal adult education). In 2008 and 2009 Swedish and South African in the Bridging Ages network participated in the SABC International television program, *African Views*, while Ebbe Westergren and Tizzie Mangiagalli have taken part

in national and regional radio broadcasts in South Africa. In the near future the work of BA SA will also be promoted through a regular newsletter and a website.

Since the establishment of BA SA great progress has been made. Funding from the Department of Social Development (Western Cape) and the Cape Winelands District Municipality has enabled BA SA to open an office at Worcester Museum with a full time coordinator, while the Department of Social Development (Western Cape) has allocated funds to be used for Time Travels in that province.

Various local historic sites have been identified and new Time Travels started. A substantial inventory of props and historic costumes has been accumulated thus far. October 2010 will also see the very first BA SA National Conference being held in Port Shepstone, KwaZulu-Natal.

In the North West Province Time Travels have taken off with a few cautious steps. A pilot Time Travel in Ikageng township, going back to the turbulent 1986, was held with adults in 2009. Early 2010 saw the first learners from three schools participating in historical role plays. The next challenge seems to be to bridge the artificial divides created by years of segregation and include participants from all communities in Potchefstroom in one Time Travel. The Time Travel committee in North West is supported by the Tlokwe City Council.

In KwaZulu-Natal the Port Shepstone Twinning Association has played a pivotal role in taking Historic Environment Education to schools and communities. The

Association's long relationship with Sweden has made the expansion of the project to that part of the country relatively easy. The KwaZulu-Natal Museum Service is also very much involved in the Time Travel method. Coupled with the rich heritage of the province and we find that the possibilities for Historic Environment Education are endless. Already preparations are underway to take the project to other parts of the Ugu District and KwaZulu-Natal.

The Mpumalanga province has started to explore how Historic Environment Education and Time Travels can be used in the province. Other provinces have shown an interest in the method as well.

In the Western Cape there is a concerted drive to take Historic Environment Education to more and more communities. The strategy is a simple one: identify a target community, approach the schools to see who is interested, consult with various community organisations and homes and centres for the elderly and then establish a Time Travel/Heritage committee for the particular area. It is then the work of this committee to implement the Seven Steps, which is the guideline document for Historic Environment Education. In 2010 four Heritage Committees in the province have started to work and researching their first Time Travel site in the community.

Five years down the line it is clear that great progress has been made since 27 January 2006, the day when a delegation of Swedes, together with their Cape Winelands District Municipality hosts walked into South African schools in the rural towns of Wolseley and Ceres to

introduce the concept of Time Travels to educators. The opportunity to face the past, to make known the stories of ordinary people, to re-interpret and rewrite history, to heal wounds, to elevate the status of women, the youth and the elderly, to help build a new national identity, to deepen democracy and democratic values, and to create a more equal and just society was too good to let it pass by.

Time Travels have presented us with the golden opportunity to bridge socio-political divides and work towards social cohesion in a country desperately in need of healing. 27 January 2006 will go down as a turning point in the way local history and heritage is taught in our country. It has also heralded the birth of a new movement (folkbildning) and methodology (Historic Environment Education) to be used in the quest to build a unified South African nation.

Time Travel and the South African History Curriculum

Gail Weldon

Senior Curriculum Planner: History, WCED

!ke e:/xarra //ke – diverse people unite



Learners collaborate to study the past

South Africa's national motto can best be understood in relation to our history: South Africa is a society with a divided past – our vision for the future, in contrast to that past, is one of a united people. The question raised is what can history education in general, and Time Travels in particular, contribute to the realisation of the South African vision?

Education during apartheid entrenched the divisions within society. The dominant narrative in school history textbooks was articulated by Afrikaner nationalist historians, with the central theme being the triumph of the Afrikaner *volk* or people, chosen by God to rule South Africa. The narratives of the majority of South Africans were silenced. History was taught as a 'science' with verifiable, indisputable, objective 'facts'. As an uncontested body of knowledge, it became a major tool for legitimising the apartheid state. Denying a group access to memory or history is a powerful means of oppression:

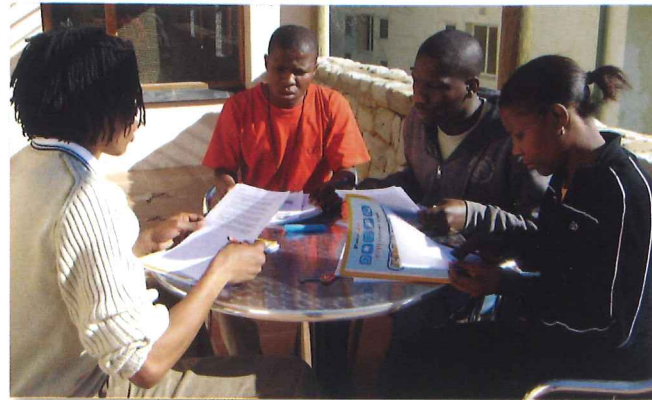
If the rulers can make the people believe that they are inferior, wipe out their past history or present it in such a way that they feel not pride but shame, then they create the conditions that make it easy to dominate the people (Majeke, 1952, Introduction).

Given the role of school history during apartheid, history education has a particular task in post-apartheid South Africa: that of reconciliation. This is all the more important because South Africa is a country in which former perpetrators and victims have to make sense of a traumatic past together. Although apartheid ended in 1994, peace agreements alone do not end identity-based conflict or change the resultant feelings of fear, mistrust and hostility. We are living with the 'stubborn' ghosts of the past (Mamphela Ramphela, 2008). If history under apartheid denied the majority a legitimate past, post-apartheid history must recover the lost memories and narratives and give them dignity.

Reconciliation through history education will not be achieved by substituting one master narrative for another as many post-conflict states have done. This can instead be accomplished through recognition that there are multiple stories and perspectives to the past, which together contribute to a rich tapestry of national history. The South African history curriculum opens the way for the diverse narratives of our communities to be woven together in a

new understanding of our past.

According to the national curriculum, the study of History enables us to understand and evaluate how past human action impacts the present and influences our future. It builds the capacity of people to make informed



Group reflection at Wolwekloof Academy

choices in order to contribute constructively to society and advance democracy. History prompts in learners an understanding of human agency – the knowledge that they play a part in society and can make a difference.

As human beings, learners have choices and they can choose to change the world for the better (NCS, 2003, p 9). The approach to history in the curriculum also aims to

promote human rights and peace by challenging prejudices involving race, class, gender, ethnicity and xenophobia through investigating the past.

History education requires a rigorous process of historical enquiry that enables learners to:

- ask questions about the past;
- extract and interpret information from various sources;
- recognise the usefulness of sources, including reliability, stereotyping and subjectivity;
- recognise that there is often more than one perspective to an historical event;
- explain why there are different interpretations of historical events and people's actions;
- organise evidence to support an argument in order to create an original, coherent and balanced piece of historical writing;
- participate in constructive and focussed debate through the careful evaluation of historical evidence;
- engage critically with issues of heritage and public representations of the past and conservation.

How does Time Travels contribute to these aims? In an attempt to provide for local histories and the stories of families and communities, the curriculum focuses on 'heritage'. The main idea of heritage within the curriculum is to broaden learners' understanding of the past and how it is represented. It links learners to the historical reality of the world around them and the influence of the past on the present.

Oral history of families and communities is a key component of heritage and could be incorporated into the Time Travel scenarios. The Time Travel approach in preparation for the role-play is essentially the same as the enquiry process of the curriculum.

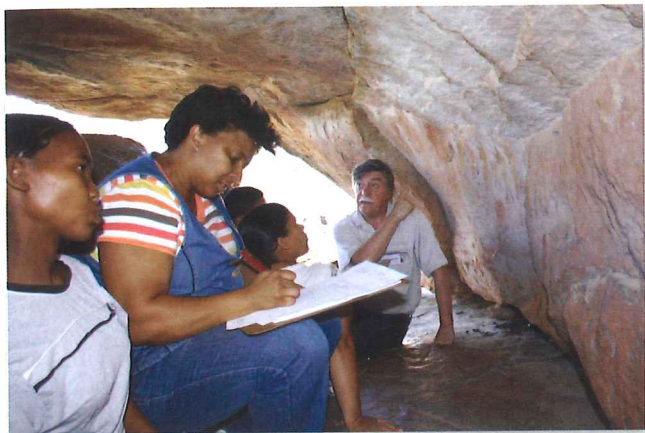
In the Time Travel booklet (Kalmar County Museum, p 5), the education model described suggests that one should:

- study and interpret the landscape;
- investigate original sources and archive material to search for historical facts about the region;
- find out about real people and their lives;



The teacher directs the process of historical enquiry

- compare the local history with national and international history to gain perspective;
- interest people by letting them do their own research;
- find ways to make the local historic environment mean something to students today to make it personal;
- use all the senses.



Prof John Parkington teaches about rock art and how to record Stone Age sites

It is critical for learners to gain insight to the local historical environment and to understand and value the contribution of local communities to the present. The curriculum encourages the use of personal stories – the

experiences of ordinary people – in other words, not just the history of leaders but also history ‘from below’.

History education should be understood as being more than the formal curriculum in use in schools. There are many sites of memory and many forms in which memory and the national past are presented. Schools need to form partnerships with various organisations. Key to the Time Travel method is the valuable relationship that develops between the schools and museums in South Africa and Kalmar County Museum in Sweden.

Time Travels at senior school level needs a formal component – the heritage task. This is currently a compulsory task for learners in Grade 10 who take History as a subject.

Learners need to think about the issues and debates pertaining to heritage. In the case of Time Travels, questions that can be asked of a particular event include:

- Whose past is represented?
- How has it been represented?
- Whose past is missing?
- Why is it missing?
- Why is it important to recover ‘lost’ stories from the past?
- How does oral history contribute to understanding our heritage?

A Time Travel heritage assignment needs to include the following components:

1. Background research in the classroom, which includes awareness not only of the particular event, but the event in historical context and the lives of the people at the time. Learners must clearly understand the significance of the event that is being re-enacted within the historical period.
2. The Time Travel re-enactment. If possible, involve learners in writing their roles in the scenario.
3. Follow-up work in the classroom. Discuss the abovementioned questions.
4. Learner reflection. Encourage learners to consider what participation in the Time Travel re-enactment has personally meant to them and what they learnt about the past.

Although Time Travel “re-enactments” do not create an authentic piece of history in historians’ terms – particularly when characters are added to ensure all learners are involved – there is real historical learning involved and, crucially, there is enjoyment. Learning needs to include fun and Time Travel participants will never forget the experience. If young people discover a love for history and a concern for the historical environment through this, the value of the Time Travel method is priceless.

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Inclusion of Older Persons in Time Travel Projects

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The Riel Dance: an Older Person transferring skills to the youth

As people age, their contribution to society should be acknowledged and valued. In poorer communities older persons make a valuable contribution to households as carers for children, people with disabilities and those affected and infected by HIV/AIDS.

The Department of Social Development (Western Cape) has embarked on a process whereby the aspect of active ageing is central to the broader Older Persons Programme. The outcome of the process is an inclusive society for all ages in which older persons can participate fully and without discrimination.

The Older Persons, Programme, initiated in 2006, aims to develop a self-reliant society with respect to older persons in the province. The programme seeks to deal effectively with the plight of older persons by creating an enabling environment. This includes establishing a framework to empower and protect older persons, and promoting and maintaining their status, rights, well-being, safety and security. An integrated approach has enhanced service delivery to older persons regarding issues such as

HIV/AIDS, children and families, victim empowerment, substance abuse, disability, intergenerational bonding (youth) and capacity building of residential facilities, service centres and senior clubs.

The Older Persons Programme has a new developmental approach to ageing which also seeks to keep older persons in their families and communities for as long as possible. This holistic and positive approach promotes the full participation of older persons in developmental processes. It further encourages self representation and active participation in decision making, recognising ageing as a normal phase of life.

Based on the South African Integrated Service Delivery Model, services to older persons need to include the promotion of intergenerational programmes and initiate early intervention programmes to promote the wellbeing of older persons.

The South African response therefore includes the following interventions:

- Interracial / social integration programmes with a focus on social transformation and intergenerational activities;
- Residential facilities / service centres / senior clubs;
- Golden Games Project;
- Development and capacity building;
- Awareness of abuse and neglect of older persons,

HIV/ AIDS, substance abuse and dementia;

- Awareness of rights of older persons;
- Strengthened partnerships amongst government departments (Department of Health, Cultural Affairs & Sport, Education, Local Government and Housing, Local Authorities);



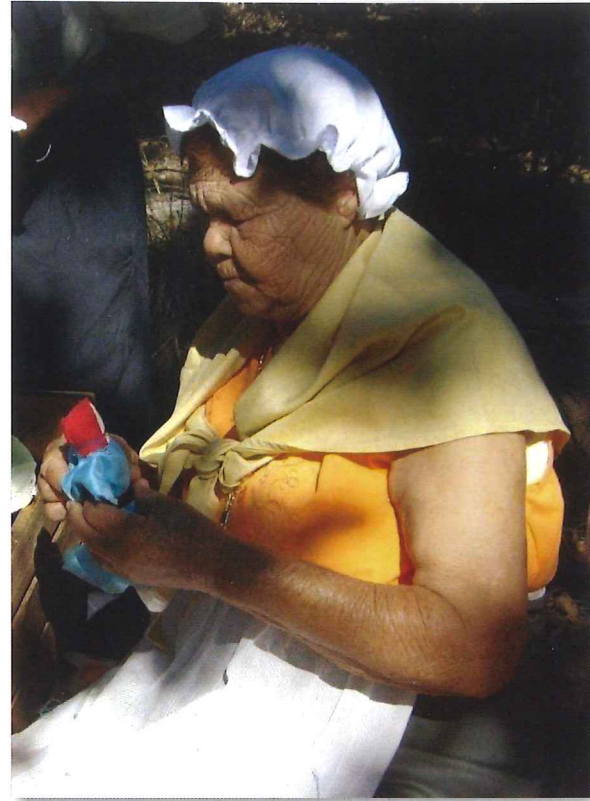
Rolling tobacco at Worcester Museum

- Strengthened partnerships with non-profit organisations relating to delivery of services to older persons;
- Building networks within and amongst communities to enhance self-reliance.

With these interventions in mind, and intergenerational bonding an integral part of the Older Persons Programme, it was an obvious choice to form a partnership with the Department of Cultural Affairs and Sport. Being more specific, the Time Travel method seems to be a very good intervention programme for linking older persons and youth. Since 2008, the Department of Social Development has funded the Time Travel project in the Western Cape, South Africa. This partnership has led to the inclusion of older persons (60 years and older) in Time Travel projects. Older people and youth have been afforded the opportunity to exchange skills, tell stories, have fun, play games and communicate with each other to develop respect for each other in a dignified manner.

The Department of Social Development regards the intergenerational links between older persons and youth as one of the key success factors of the Time Travel project.

Time Travel projects create an enabling environment that maintains and increases the capacity, self-participation, health and protection of both older persons and youth. This enables older persons and youth to also contribute to the wellbeing of vulnerable people within their communities.



Turning doll making into an art form

Bain's Kloof Pass 1853

Louis Marais

Coordinator of Bridging Ages South Africa

When representatives from Kalmar County Museum and Ölands Folk High School in southern Sweden came early in 2006 to sell the concept of Historic Environment Education and Time Travels to schools in the Cape Winelands region, they had little time to launch their project. Finding a suitable site close to the participating schools proved to be difficult since little was then known of the history of the local communities. The choice for a Time Travel site subsequently fell on Bain's Kloof Pass, chiefly because its history was already well documented. The question that remained was: which date would we travel back to?

HISTORICAL BACKGROUND

Nestled in the beautiful Limietberg (once the limit of

the Cape Colony) and Slanghoek Mountains, alongside the Witte River (white river), lies the masterfully crafted Bain's Kloof Pass. Constructed under the guidance of Andrew Geddes Bain and built with the aid of convict labour between 1849 and 1853 the pass is one of eight carved out by Bain in his illustrious career.

His son, Thomas, would emulate him by building a total of 25 passes all over South Africa and so making the name Bain synonymous with pass construction.

The pass linked the town of Wellington (Cape Town side of the Limietberg) with the Breede River Valley



The scenario, characters and rules are presented to learners

(Ceres side) and made travel and trade between the then growing Cape Colony and the inland possible. Together with Michell's Pass (built earlier by Andrew) it opened the road to the North. As a communication link it has few parallels and it reduced the travel time between the districts of Stellenbosch, Paarl and the Bokkeveld and Tulbagh regions by many days.

Built at a time before cement and dynamite, Bain's Kloof Pass stands out as an extraordinary achievement. Using gun powder to blast away rock and employing the drywall building method, Bain and his helpers cut a magnificent road above the northern banks of the Witte River to complete what is regarded as nothing less than a construction masterpiece.

In 1980 the Pass was declared a National Monument and from 1999 carries the status of Provincial Heritage Site. At the same time the breathtaking natural surrounds of the Pass (Steenboksberg) was also declared a National Heritage Site (no. 297). The Pass in general and Tweede Tol (formerly Wolwenkloof Convict Station) in particular became the focus point for subsequent Time Travels in Bain's Kloof.

WORKSHOPS/TRAINING DAYS, MARCH 2006

In preparing adults for the first Time Travel on South African soil, the Swedish delegation held a two-day workshop in March 2006 to introduce teachers, museum staff and other interested parties to the new educational method called Historic Environment Education and Time

Travels as well as the concept of *bildning*, which can roughly be translated as Swedish Liberal Education. The ground-breaking workshop was held at Calabash Bush Pub on the Breede River end of the Pass.

Soon the central role of the students in the whole learning process became evident as the theory and practical implementation of the Time Travel method unfolded. The process to be followed to successfully host Time Travels was introduced in what we came to know as the Seven Steps. These were the logical steps to be followed in order to stage a historical role-play based on the Swedish model. Also covered were the roles that the different institutions such as schools and museums had to play in order for a Time Travel event to be successful. Many slide shows, discussions and questions later we were ready to do the real thing.

And when the time came for the actual role-play on the second day of the workshop, we were literally blown away. The experience totally exceeded our expectations as we were astounded by this simple, yet powerful educational method that allows the participant to engage all the senses. We learnt more about the people and the Pass of 1853 than any written source could possibly offer. We worked with them, spoke to them, and ate with them... indeed we were they!

It was a profound experience because now we were able to actually place ourselves in the shoes of those who lived then. We could feel what they felt; we could see and learn how they viewed their lives and their position in society.

We could hear what their dreams for the future were and we could listen to how they felt about their contribution in building the Pass. Even the attitudes of those in power came through, giving us a vivid picture of the social and political relations of the time and place. And since there is no official documentation bearing witness of the thoughts and feelings of the convicts, these people, in a way, spoke through the participants and thus a small window was opened to us of the world of 1853. All of a sudden Bain's Kloof Pass took on a brand new meaning.

PREPARING LEARNERS FOR THE TIME TRAVEL

The first South African schools to take part in a Time Travel were Ingcinga Zethu High School (from Ceres) and Wolseley Secondary School (from Wolseley). Both these schools are situated in the Cape Winelands region of the Western Cape province. As a pilot project, six months was given to prepare learners for the event (the actual role-play) that took place in October 2006. In this preparation phase the different out-of-class activities included:

- **A seminar** held by Sandra Steytler and Hans Nieuwmeyer, authors of the book *Bain's Kloof Pass – Gateway to the North* (Summit Publishing, Cape Town, 2003) where learners were told the history of the pass. They also shared their research process with learners bringing many original sources, slides and photographs and explaining in detail how the Pass was built, who the people were, the historical context of events etc.



Learners as servants washing the clothes during the Time Travel at Bain's Kloof Pass

- **A field trip** to the Pass – led by Sandra Steytler (who has an extensive knowledge of the geology as well as the fauna and flora of the area), together with officials from Cape Nature. Learners examined the plants, inspected the stonework of the Pass, and visited historical graves as well as sites where the convict stations were located.
- **A visit** to Wellington Museum, which held an exhibition on Andrew Bain and the Pass, followed. For many learners this was their first visit to a museum, and a real eye-opener for them. The value of museums as educational institutions and aids became very clear to teachers and museum staff alike.

At school the Time Travel education was done as part of the grades 11 and 12 history curriculum. It fitted in perfectly with the heritage project that is part of the learners' Continuous Assessment Activities (CASS) that count for 25% of the final examination mark. Twelve 45-minute sessions were devoted for in-class activities. These included:

A source-based worksheet – about the work of the convicts.

Extended writing – based on the sources from the above mentioned worksheet.

Research essay – on either Andrew or Thomas Bain.

Role cards – students were given the actual names of characters from the Pass, 1853 and created their own



Dancing is part of the Time Travel in Bain's Kloof Pass

roles to be acted out during the role-play.

Role-play/Time Travel – performed in October.

Evaluation sheet – for students to record their impressions.

All these activities were assessed and used for the final CASS mark. A marking guideline was used to assess the source-based worksheet while different matrixes and grids were used for the extended writing, essay, role cards as well as the evaluation of the learners' performance during the Time Travel. The learners assessed their evaluation sheets themselves.

To prove that the Time Travel method goes far beyond the history curriculum and encompasses all subjects and all life lessons, I requested teachers from other subjects and learning areas across different grades to draw up worksheets according to those subjects' learning and specific outcomes. Again, using information from Steytler and Nieuwmeyer's book, activities in the following learning areas were put together:

Afrikaans. A comprehension with questions of the three day opening of the Pass.

English. Prepared speech on events surrounding the official opening of the Pass.

Mathematics. Statistics about the convicts and materials cost for building the Pass.

Home economics. Making *roosterkoek* and soap.

Geography. A topographical map of Bain's Kloof Pass with questions.

Technology. The dry wall building method and bridge

construction.

Arts and culture. Charcoal drawings copying old photographs of the Pass.

With the research and education being completed in September at the respective schools, we were ready for the Time Travel.

THE TIME TRAVEL, OCTOBER 2006

As in all Time Travels the day's activities start very early – at least two hours before the learners arrive. All the properties had to be put out to make the site ready



A short sermon is the start of the Time Travel with Wolseley and Ingcinga Zethu high schools learners

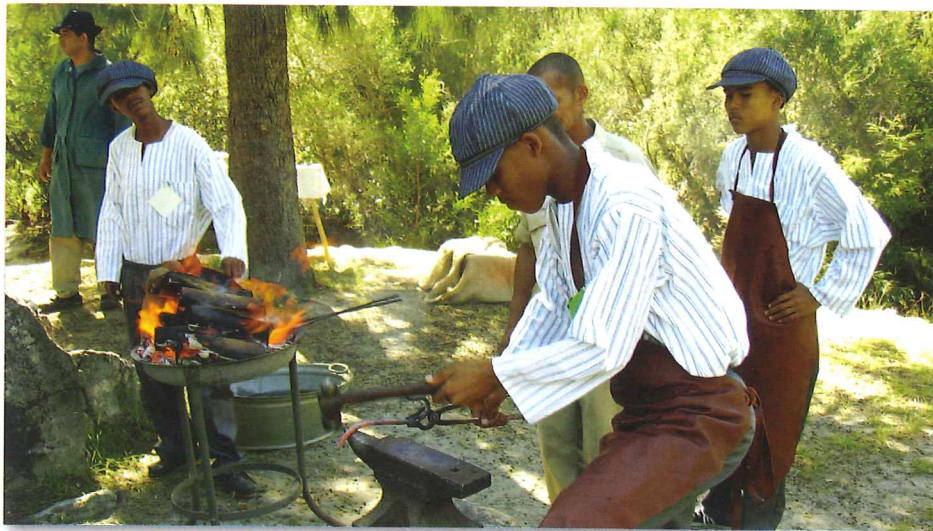
for the role-play. Museum staff and teachers unpacked costumes, implements, costumes, cutlery, food etc. and by the time the learners arrived at 8.30am, we were ready to receive them. After they were welcomed and everyone was introduced to each other, the learners were handed their costumes. To say that the air was thick with expectation is no exaggeration!

The background history of the time and place was recounted and all the participants were given the opportunity to introduce their characters. There were convicts and constables, labourers, servants and overseers, a doctor and a preacher, stonemasons and a blacksmith and, of course, the superintendent.

And then the all important ritual was performed – the ritual which symbolically took everyone back to 13 September 1853, back to Wolwenkloof Convict Station in the yet to be named Bain's Kloof Pass; the very day before the official opening of the Pass. Hereafter the role-play started in all earnest when the participants passed under Borchard's Bridge to enter the role-play site.

“Convicts, under an overseer and a constable, placed the last dressed stones in a retaining wall, while others whittled pegs and cut and raked the grass. There was a roaring fire in the portable forge where convicts and hired labourers heated iron rods, prior to hammering them into hooks on an anvil, supervised by a skilled blacksmith.

Diensmeisies (servant girls) wearing white caps and aprons washed clothes in the Witte River and prepared



Learners as convicts make iron tools at Borchar'd's Bridge the day before the opening of the road through Bain's Kloof Pass in 1853

bread, coffee and refreshments over open fires, giggling and eyeing the convicts surreptitiously.

Girls in sunbonnets collected flowers and greenery to decorate the ceremonial arch to be erected over the road to welcome the first carts and wagons that would be arriving from Wellington.

Sitting to one side, the convict chaplain, the Reverend Fleischer, prepared a special blessing for the ceremony.

The superintendent of the convicts, John Short, strode about issuing orders and threatening slackers with the loss of privileges they'd earned for good conduct.

The men in their striped convict shirts muttered behind his back, but they took care not to let him hear.
– Jackie Loos, *Cape Argus*

For the convicts this was a time of uncertainty but also of expectation. It was the second last day working in the Pass. Would they receive any remission of sentence when the Governor arrived the next day? Some were really hoping to be released. Others knew that their crimes were very serious so the chances of remission were almost zero and therefore there was the inevitable escape attempt. And like before,

fellow convicts helped to apprehend the escapees, hoping to earn the coveted blue jacket which would signify their freedom. The blue jacket was then duly handed to the discerning ones while the convicts and servants and their caretakers had a hearty meal at lunchtime. And on that high note a memorable journey back in time came to an end.

After the role-play all the participants again gathered where the learners met that morning and a thorough evaluation followed.

Since the first Bain's Kloof Time Travel many more have been held there. By studying its history we fell in love with the Pass and its people and the place is set to become



Learners mend clothing by hand as the servants would have done in Bain's Kloof in 1853

a popular site for Historic Environment Education and heritage studies.

REFLECTIONS OF PARTICIPANTS

"The Time Travel education was a great experience for me and my mates. I'm a different person after the Time Travel role play, with a lot more confidence. Now I have more respect for the people and for Bain's Kloof. I enjoyed everything about that day, learnt how to respect others and myself around me. It gave me courage to live in 1853 and in 2006."

– Catherine van Rooyen

"A strange bonding with my character occurred, so that I could not distinguish her personality from mine. In fact, I felt as one with her because her feelings flew through me."

– Luzaan Niemand

"To change perspective on the value of the contributions which ordinary people made in 1853 made me value the contributions which ordinary people make in today's society."

– Je-Andro van Wyk

Tracey Randle

Historian, Solms-Delta Museum van de Caab

MUSEUM VAN DE CAAB

The estate known as Delta was first planted to vines in the 17th century, but it was only in 2001 that it began to redress the painful history upon which the South African wine industry was cultivated. This was done through the granting of a substantial shareholding to historically disadvantaged tenant-workers on the estate, and the establishment of a museum.

Early in 2007 the Museum van de Caab initiated a project with Grade 7 teachers of Pniel Primary School.

Much of the research undertaken by the museum had related to the slave history of the region given that Pniel had been established as a mission station for freed slaves in the mid-19th century.

The aim of the initiative was to incorporate the local history into the curriculum of the Grade 7 learners. The Time Travel project fell within the scope of this partnership between museum and school – specifically as a methodology for learners to experience the past and to pose questions in relation to their own experience in the present.

PNIEL PRIMARY SCHOOL

Pniel Primary School is very much connected to the history of the town that surrounds it. In 1843 a mission station was set up in Pniel to house and partly employ the freed slaves who sought solace within the realms of the Apostolic faith. The Rev GW Stegmann, the first preacher and leader of the community, started a school in a three-roomed building. The school survived in the same building for 140 years until land was purchased from Rhodes' Fruit Farms and a new building was erected in 1984. Most of the school teachers are former pupils.



Churning butter in an authentic butter churn

HISTORICAL RESEARCH AND INTEGRATION WITHIN THE SCHOOL CURRICULUM

In researching the history of Delta from the beginning of humankind until the present day, evidence of life in the whole Drakenstein valley was brought to light. This research uncovered our shared human origins, the lives of the indigenous hunter-gatherers of the valley, slave and settler history of the region, and even more modern insights into experiences of apartheid within this particular rural enclave. Incorporating these histories in preparation for the Time Travel with the Pniel learners was one of the intended outcomes of the project.

INCORPORATING PNIEL HISTORY ACROSS MULTIPLE LEARNING AREAS

Arts and culture:

- Each learner created a role card for the Time Travel based on the historical information given. They discussed their roles and compared it with other learners. Activities were undertaken in both English and Afrikaans to enhance first and second language communication.
- Each learner carved a wooden name tag of their historical “character” name to use in their Time Travel (woodwork/technology).
- Learners were taught folk songs from the past and created a dance to present at the Time Travel.
- A series of slides were used to focus on the pre-history of their area. Emphasis was put on rock

art and evidence of it in the surrounding region. Taking inspiration from the images shown to them in class, learners made their own rock paintings on pieces of moulded clay. This approach in arts and culture allowed for integration Grade 7 knowledge areas, thereby incorporating the Grade 7 history focus of human evolution within arts and culture activities.

Economics and Business Management:

- In class, learners discussed differences in trade, currencies, modes of transport and manufactured goods from the period of their Time Travel (1849) in comparison to the present day.

Social Sciences (History):

Through a series of slides and classroom posters, text and images were discussed centred on the following themes:

- The origins of slaves at the Cape
- Slave work at the Cape
- Were the Khoekhoen and San slaves?
- The creation of a slave culture
- Slavery in the Drakenstein region
- Emancipation
- The Establishment of Pniel Mission Station
- Life at Pniel Mission Station in 1849

These themes fitted in with the Grade 7 history knowledge focus of slavery at the Cape during the 17th

and 18th centuries and its links to early trading systems.

Mathematics:

Learners used the historical data from the Time Travel to draw graphs in accordance with the learning outcomes for Grade 7 “data handling in mathematics”. Learners worked with statistics that related to their own ancestors who had come to live in Pniel, making it a highly significant and meaningful exercise.



Enjoying the entertainment of the last school day at Pniel mission station 1849

PNIEL TIME TRAVEL TO 1849

Aside from the classroom activities (above) that took place throughout the year to incorporate local history within the curriculum and prepare learners for their Time Travel, Solms-Delta and Pniel Primary School prepared a specific Time Travel to Pniel in 1849. The scenario and activities were based on the following historical background which had been researched by Solms-Delta:

In 1843 Pniel Mission Station was set up in the Dwars River Valley by the Rev GW Stegmann of the Apostolic Union. Provision was made for 99 residential sites and a portion of land was set aside to enable the inhabitants to grow vegetables and keep livestock.

The station was an amalgamation of land formerly belonging to the owners of the nearby farms Rhone, Languedoc and Goede Hoop.

Pniel's original inhabitants formed a mixed community and, like other mission stations, Khoekhoen labourers and freed slaves of the region came to live within its safe boundaries. Some inhabitants came to live in Pniel but continued to work for the same farmers as they had done under slavery.

In 1849 a report was taken of Pniel's residents – their names, ages, whether they could read or write, how many children they had etc.

There was also a vast amount of information centred on labour – which farmers they worked for in the region or further afield, both on a permanent basis and seasonally. About 200 men and women were living at the mission



Pniel school learners outside Pniel Church and Mission station during the Time Travel to 1849 station at this time, 49 of whom were labouring at farms in Groot Drakenstein. During the pressing season, Pniel residents would also work on a seasonal basis for farmers in the surrounding region.

According to the report, the majority of Pniel

and the children have been working hard all year. There is only one classroom, so children of all ages are taught together, and they still have to do the usual learning activities even though it is the last day. They must first attend a short service and hymn singing in the church

inhabitants were “from age and circumstances, beyond learning to read; there are, however, upwards of thirty adults able to read their Bibles well; and instruction is given to all”. While mission children were not allowed to work on a permanent basis until they were 15 and had to attend school at the station until then, many children had to work seasonally. When crops and grapes had to be harvested or pruning had to be done, children would work in order to bring an additional income into their households. In 1849 there were just over 40 children who could read the *Bible* and the rest belonged to spelling and ABC classes.

TIME TRAVEL SCENARIO

It is the last day of school

before the lessons begin and then continue to practise their handwriting with ink pens.

Even though there are some celebrations to be held for the last day of school, the usual chores and work activities must still be done after class to earn an extra income for their households. Washing and mending clothes, churning butter, weaving baskets to sell to the surrounding farmers, planting and cleaning up the garden of the church, chopping firewood and blacksmith work. Despite the usual chores, everyone is very excited because there is going to be freshly made *roosterkoek* and apricot jam and a delicious stew to celebrate the last day of school. The children have also been practising songs and dances to perform as entertainment. And there is news of a travelling musician who might be arriving for lunch.

INCORPORATING LEARNING WITHIN THE TIME TRAVEL EXPERIENCE

While the Time Travel and activities take place with learners, teachers and museum helpers in their 1849 roles, there are some points of discussion that are brought to the fore. These points are meant to highlight issues that would have been relevant at the time and to get learners to think what it would have felt like to be someone in the past – with the knowledge they had gained in class to help them create a 1849 perspective. These are some of the issues that were discussed:

- **Life on the mission station in comparison to slavery.**
Some of the children's parents were slaves and they



Making music on the last day of school (Pniel Time Travel to 1849)

TIME TABLE AND ACTIVITIES

A Time Travel requires a great deal of preparation and pre- and post production activity in order to set out the props and to prepare the site. In this case we used the original Pniel Church and its grounds.

WEDNESDAY 17 OCTOBER

Props transported to Pniel Church

THURSDAY 18 OCTOBER

07:30 Preparation of site

08:00 Children arrive at school

08:50 Learners arrive at site

09:00 Introduction and role cards

09:15 Changing into costumes

09:30 Presentation of characters. Rules. Ceremony to begin Time Travel.

10:00 Morning session in church with Rev Stegmann – song, scripture reading, prayer. Discussion of day's events: short lesson and evaluation.

10:15 School class activities in 1849 (class register; writing with ink pen, times tables, reading out-loud as a group, evaluation).

10:45 Outside to perform duties for the day to earn money – blacksmith work, preparing food, weaving baskets, washing and mending clothing, garden work, carving pegs to sell to local farmers etc.

11:30 Tea break: *roosterkoek* and coffee

11:50 Resume activities

12:30 Meal and singing and dancing; decision of who will be chosen to work for farmers

13:00 End and short reflection (questions above).

13:30 Children leave for home

FRIDAY 19 OCTOBER

07:30 As above

13:30 Moving of props from Pniel Church to Pniel Primary

MONDAY 22 OCTOBER

Collection of props from Pniel to return to Wolwekloof.

were born on farms. Are people in Pniel truly free?
Do we get to make all our own choices?

- **Labour and education.** Does education make life better? What about working – how many are forced through necessity to work for farmers in the region?
- **The future.** What are the hopes for Pniel, what type of future do we want for the community?
- **My own future.** What do I want to do with my life now that I am being educated and have

acquired a few labour skills? What choices are available to me? Are these different for boys in comparison to girls?

After the Time Travel there was a period of reflection where learners revisited these discussions in the light of their own lives compared to their 1849 character. The classroom follow-up was centred on learners writing about their experience of the past – an exercise incorporated in their year's assessment.

REFLECTIONS OF PARTICIPANTS

"I use all the brains I have and all those I can borrow." (Sir Winston Churchill). *Time travel is indeed one of those brains I borrow to enrich the curriculum for our learners. When I got involved in Time Travel in February 2007, I immediately recognised it as an alternative method of teaching children. Being a school which doesn't have all the teaching, learning aids and materials, we are constantly on the look out for pedagogies to enrich the lives of our children. By understanding the Time Travel concept, we were able to implement it into the different learning areas. By acknowledging Time Travel as a method of learning, the school has to work in partnership with our institutions ie museums, local communities, churches, other educational institutions etc. All these newly acclaimed partners in education have broadened the children's perception of education. Since staging our first Time Travel in October 2007 in Pniel, we had more parents working more closely with the school, especially with the class teachers following up on their children's progress. Introducing Time Travel as a method to teach children about the local history is definitely worth expanding to the other phases in the school and incorporating it into all the other learning areas."* – NE van Graan, educator in mathematics and economic and business management

"It was a dream come true being able to organise a Time Travel in Pniel. It was good to see that the teachers and learners responded so well and they enjoyed participating

in the activities. The historic environment of Pniel really became meaningful to us, when we compared our lives with others in the past. One of the advantages of teaching heritage and historic environment education in the form of a Time Travel is that the learning experiences were more practical. Additionally, the local history of the society becomes more real to the learners and through learning local history they acquired profound knowledge. They were able to gain a deeper understanding of the past in comparison with the society of today." – QV Solomons, educator in Arts and Culture and English

"The best part of our Time Travel was the making of roosterkoek and everybody enjoyed it." – Caron Willenburg

"It was fun to churn butter. We were amazed to see our own handmade butter, although it was not as yellow as our butter at home." – Bronwynne Lackay; Zenith van Wyk

"Playing our own music on my guitar was real fun." – Aneco Hector

"When the Time Travel was about to end, I did not want to go back to the future. It was fun to be someone else." – Kayla Henrickse

"I learned how privileged we are to be able to go to school and not to be forced to do hard labour like in the past." – Christopher Vermeulen

Bertdene Laubscher

Manager, Ceres Togryers Museum

CERES TOGRYERS (TRANSPORT RIDER'S) MUSEUM

The transport riders had a big influence on the development of Ceres. The completion of Michell's Pass in 1848 made the town accessible to wagons and within time one of the main routes to the diamond fields to the north went through Ceres.

A visitor to the museum can see a collection of wagons dating from 1880 to 1940.

Other exhibits include, among others, marking the destructive earthquake of 1969, the development of local communities and the natural history of the area.

The educational objective of the museum is to develop educational programmes in accordance with the new curriculum and syllabus currently used in our schools, to allow learners to develop a better understanding of the tradition, customs and way of life of all cultural groups and to make learners aware that artefacts are the most important part of the museum's collection.

WOLSELEY SECONDARY SCHOOL

Wolseley Secondary School was established in May 1990. Learners are drawn from the town of Wolseley, the suburbs of Montana, Pine Valley, the housing scheme

at Kluitjieskraal Forest Station, the surrounding farms in the direction of Ceres (up to White Bridge Farm and Ou Stasie), Tulbagh (as far as Artois Farm) and as far as Breërivier on the way to Worcester. Parents are mainly farm workers and labourers and most of the mothers work in the fruit industry – leaving families with no or little income for about six months of the year. The 850 learners (mainly from the Coloured and African communities), are taught in Afrikaans by 22 teachers, half of whom travel from Ceres, Worcester and Wellington.



Servants and slaves fix farmer Pieter van Heerden's broken wagon wheel in the Time Travel to Wolwekloof in 1773

INGGINGA ZETHU SECONDARY SCHOOL

This school was established in 1991 and was built by the community with sponsorship from local businesses such as CFG.

The name of the school, *Iingcinga Zethu*, was chosen by the learners and means “our own ideas”. Initially the school was supported by the State but in 1997 it became a public school supported by community and local business sector funding.

The school attracts learners from local areas as well as from the Eastern Cape. Those who travel from the Eastern Cape do so specifically for their education and mostly live in the region without their parents.

Instruction at the school is in English.

PREPARING THE LEARNERS FOR THE TIME TRAVEL TO 1773

The school-based education for the Wolwekloof Time Travel was done as part of the Grade 10 history curriculum. The relevant theme was colonisation and change in South Africa between 1750 and 1850.

The focus was on colonial expansion in the Cape Colony and its influence on the indigenous people – mainly the Khoekhoen, as well as the emergence of droster gangs.



Making the meal for the people on the move in 1773

The research of Dr Nigel Penn of the University of Cape Town was a great help in this regard.

At Wolseley Secondary School 14 periods were set aside for the in-class activities which counted towards the learners' final Continuous Assessment (CASS) mark.

Among the activities were:

- A source-based worksheet. On the life and the times of some droster gangs.
- Extended writing. Based on the sources from the above mentioned worksheet.
- Research essay. On the Khoekhoen, the San or drosters.

- **Role cards.** Learners were furnished with the names of real characters living around Wolwekloof in 1773. From this they created their own roles which were then acted out during the role-play.
- **Role-play/Time Travel.** Performed in March and October.
- **Evaluation sheet.** For students to record their impressions.

The result for each learner was a better appreciation of their local history and an opportunity to see how it fitted in with broader events in the Cape Colony, as well as in the rest of the world. This is precisely what Time Travel intend to do – link the local with the national as well as with the international.

COMMUNITY PARTICIPATION

This Time Travel project also formed part of an inter-generational project on Active Ageing and Skills Transfer run by the Department of Social Development in the Western Cape. The Time Travel project includes active ageing through the skills transfer between older persons and the youth.

Through Time Travels, various activities and skills have been obtained by learners that can now be preserved for the next generation and which can also help with the development of skills.

Through this skills transfer, older people have a sense that they have contributed to the development of the children and this has increased their self worth.

HISTORICAL BACKGROUND: CAPE FRONTIER AT THE END OF THE 18TH CENTURY

The land north and east of the mountain ranges of the Cape interior were the domain of the Khoekhoen and the San. Khoekhoen herders moved their cattle and sheep in a semi-nomadic lifestyle and lived in small villages (*kraals*). San hunter-gatherers had a profound knowledge of the environment, hunted the game and used plants for cooking and medicine.

In the 18th century the situation changed. The



Preparing roosterkoek for the hungry travellers

colonists at the Cape moved eastwards and northwards and the colony expanded further and further inland. The farms at the frontier were isolated and their means of survival lay in sheep farming and cattle breeding. These farmers (free burghers) kept servants and used slave labour. Their herders moved the livestock up and down the mountains to find the best grazing land and pastures, a typical transhumance.

Initially the Khoekhoen herders took advantage of these frontier farmers (*trekboers*) but soon relations became hostile. The Khoekhoen and the free burghers used the same land and the same water holes for their cattle. Through the burgher activities, the soil deteriorated and the game decreased. The Khoekhoen and the San became more and more marginalised and their traditional way of life was being increasingly threatened. Small groups of San, such as the Sonqua, tried to maintain an independent life in the mountains but many of the Khoekhoen and San fought back in order to survive.

It was not easy to pass the mountain ranges of the frontier. In 1765 the farmer Jan Mostert, whose farm Wolwekloof was on the southern side of the mountains, built the Mostert's Hoek's Pass over the Witzenberg and Skurweberge mountains from the Breede River Valley to Warm Bokkeveld. The pass was so steep and hard that the wagons had to be dismantled.

Once or twice a year the burghers at Warm Bokkeveld, such as Pieter van Heerden and Barend Pienaar, travelled through the pass to Stellenbosch to buy the utensils,

clothes and foodstuff they needed and to baptise their children and attend church.

In the 18th century the mountains at Bokkeveld and Roggeveld served as attractive hiding places for runaways and outlaws. Runaway slaves, servants, deserter soldiers and seamen – and from 1770s also Khoekhoen and San – formed droster gangs made up of men, women and children. These people felt a common consciousness of oppression and opted for survival in the mountains.

They survived by stealing cattle, tools, food and clothing from the farmers.



Africa, leader of the drosters, makes bullets to be used in fighting in the harsh life of 1773

In order to defend their farms, the burghers set up military commandos to track and kill the drosters. *"I shall come with a commando of Bokkeveld people, if I get permission from the Landdrost, and shoot dead all of the kraal-dwelling Hottentots and bastards because they only exist by stealing,"* Pieter van Heerden pronounced in April 1772. The heaviest fighting at the frontier was in the period 1770-1800. As a consequence of the resistance, a General Commando was set up in 1774 in order to crush all enemies. It was a fight for life or death. This period saw the final eradication of the Khoekhoen and the San cultures. By 1800 there was nothing left of their traditional way of living and most of their people had been killed.

At the end of the 18th century explorers and scientists were allowed to go inland for research. Two Swedes, Carl Peter Thunberg and Anders Sparrman, were among the first to get that permission. On October 22 1773 Thunberg travelled through Mostert's Hoek and described the Pass, and in April 1776 Sparrman did the same. They were both committed disciples of the Swedish botanist Carl Linnaeus and examined and named thousands of flowers, birds, animals and insects.



The Time Travel formed part of an inter-generational project

TIME TRAVEL SCENARIO: OUTSKIRTS OF WOLWEKLOOF FARM, 1773

It is very tense in the frontier districts. You don't know who to trust or who to rely on. It is dangerous to stay and it is dangerous to travel.

Yesterday the free burghers Pieter van Heerden from the farm Riet Valley and Barend Pienaar of Drie Fonteyn started their annual trip from Warm Bokkeveld to Stellenbosch. They travel in a big company with their families, slaves and servants. The shepherds bring the sheep and cattle up to the mountains for better grazing.

Some of the cattle are going to be sold at the market in Stellenbosch. The wives are keen to go shopping to buy

TIME TABLE FOR THE DAY

- 07:30 Preparation of site
- 08:30 Learners arrive at site
- 09:00 Changing of clothes
- 09:15 Introduction and role cards
- 09:30 Orientation: the history of Wolwekloof, end of the 18th century
- Ceremony to begin Time Travel
- 09:45 The legend of the Sonqua
- 09:55 Activities
- 10:30 Coffee
- 10:50 Swedish botanist Carl Peter Thunberg arrives
- 11:20 Activities
- 12:30 Meal and singing and dancing – what are the hope and dreams of slaves?
- 13:00 End and short reflection (questions above)
- 13:30 Going home

ACTIVITIES

- Outdoors – girls
 - Making *roosterkoek* and coffee
 - Churning butter
 - Washing clothing and hanging out to dry
 - Mending clothing and knitting and sewing
 - Making necklaces
 - Making play dolls
 - Examine plants, make drawings
 - Singing and dancing during coffee and lunch break
 - Helping to make stew and rice for lunch
- Outdoors – boys
 - Repairing the wagon wheel
 - Grease leather straps, saddles
 - Blacksmith work
 - Making rock paintings
 - Casting bullets, making ammunition
 - Examine plants, make drawings
 - Singing during coffee and lunch break

new clothes and hats but also pots, foodstuff and brandy. This time the youngest child of Pieter and his wife is going to be baptised.

It was really tough yesterday to travel through Mostert's Hoek Pass. The wagons were dismantled and all the stuff carried on the back of the oxen.

The Khoekhoen and the slaves worked hard to get all the goods safely down the valley. Late at night they all

arrived at Jan Mostert's farm, Wolwekloof.

Today is a day of rest for the farmers and the cattle. The families are in Jan Mostert's house to pay the toll, to eat and drink, talk and plan. The slaves and the servants have to work as usual: repair and put the wagons back together; wash and mend clothes; get the weapons and ammunition ready; and the herders must look after the cattle.

But today there is some time for singing and dancing

“Although Time Travel is mostly related to history, teachers of different learner areas relate to it. This has got a positive impact on how other teaches perceive history.

“I used to have a negative attitude towards history, that changed from the moment I became involved in Time Travel.”

“Time Travel made us realised the importance of written or oral local history.”

“TT is a long learning process.” – Asanda Ngwevela

“Unforgettable method of learning local history.”
– Pamela Mtsila

“Learning of different life styles past and present.”
– Bauty Tawo

“TT brought local environment to the learners.”
– Masixole Methuse

“Better understanding of my rich town legacy.”
– Daliwonga Fikizolo

“Could it really be that people did their washing in THAT manner? Much has changed since then, and not necessarily for the good.” – Luzaan Nieman



The San meet with servants and slaves in Wolwekloof and share their skill in rock art

“It certainly was a hard life in the late 1700s. The people then had to be much tougher than we are today.”
– Dolores Oliphant

“I was fascinated by the San’s beliefs and paintings. Nowadays many people don’t take their culture very seriously.” – Edwina Zeeman

“For me there was no difference between the life of a slave and that of a free person on the white man’s farm. Both of us had to do the same hard work. Also we had no real rights and were treated as nothing.” – Roderick Jacobs

Zweletemba, Worcester 1976

Tizzie Mangiagalli
Manager, Worcester Museum

WORCESTER MUSEUM

The Worcester Museum was established in 1940 and focuses on the history of Worcester the town and farming in the Western Cape.

For ages, the history of those dispossessed by colonisation and disenfranchised by the laws of apartheid was excluded. Transforming the museum to present an inclusive history is underway but this is a long and costly process.

Opportunities to accelerate transformation through programmes such as Time Travels are taken whenever they arise.

ZWELETEMBA

Implementation of the Group Areas Act of 1950 necessitated the establishment of Zweletemba in 1952 to accommodate the African community who resided in Porter Street, Sakkiesdorp (houses made of maize bags) and the Withuise which were close to the shops and places of work. By 1954 the community was completely resettled in Zweletemba.

Apartheid policy dictated that Black townships be situated some way from the town centre to ensure strict

segregation between the race groups.

The community had grown from 400 in 1936 to 12 987 in 1969 as increased job opportunities with the railways, Eskom and the textile and canning industries attracted Xhosa speakers. Approximately 2 000 migrant labourers were also housed in the Zweletemba hostels. The hostels were reserved for men and women and girls were not allowed to visit.

COMMUNITY-BASED RESEARCH

Members of the Nonkululeko Centre for the Aged were consulted on African cultural heritage and life in Zweletemba. It was considered important to contextualise traditional African culture in a politicised urban environment. Grade 7 learners from Siyafuneka Primary School undertook research on the struggle against apartheid in the 1960s and 1970s, particularly the 1976 protest against Bantu Education.

Traditional practices such as beadwork, children's games, preparing maize meal, baking bread, singing and dancing, stick fighting and praise singing were identified as possible Time Travel activities by the members from the Nonkululeko Centre for the Aged. A suitable site on the museum's extensive grounds was also chosen.

The project brought learners and the aged together in sharing knowledge and tradition.

HISTORICAL BACKGROUND

Nguni-speakers account for 60 percent of the African-speaking people of South Africa.

Traditionally they lived mostly along the eastern seaboard and adjacent inland areas. They speak closely



An activist from Cape Town arrives at the initiation party urging people to leave tradition and embrace taking an active role in the struggle against apartheid

related dialects and are collectively referred to as the Xhosa people. There is a cultural conformity among the Xhosa-speaking groups.

Homesteads

Traditionally the homesteads (*imizi*) tend to be scattered over the rural landscape and are economically self-sufficient entities, with holdings of livestock and lands for cultivation and hunting. The land is held by the individual homesteads within a cluster related through the male line.

Clans

Clan names are inherited through the father and have significance in forming social identity. The clan is derived from the name of a remote ancestor who commands both power and respect. When strangers meet, they will introduce themselves by mentioning their respective clan names. In this way mutual social connections are identified and established.

Head of the household

The role of the household head is tied into the hierarchy of the descent system.

Ancestors

The ancestor cult is essentially the cult of the domestic unit of the extended family. As the living link is between the members of the homestead and the ancestors of the

male line, the male head of the household officiates during traditional ceremonies and rituals.

Rituals

Apart from illness and misfortune, traditional rituals (*amasiko*) are performed at virtually every stage of the life-cycle from birth through puberty, marriage and death.

Marriage

Marriage in Xhosa and African society is something that involves the whole community because of the communal nature of traditional African society. Marriage in African society is significant as it is in unity with procreation. As in all other cultures the wedding is celebrated as an important event which involves the preparation of food, drinking, singing and dancing.



The Time Travel focus is on a young girl's initiation. In the beginning she is kept in seclusion. Here she is surrounded by her family

Rites of passage: Initiation

Traditionally all southern African chiefdoms observed initiation practices to prepare the youth, male and female, for their future roles in adult society. Initiation rites have a great educational purpose.

The occasion marks the beginning of acquiring knowledge which is otherwise not accessible to those who have not been initiated.

Iukuthomba: Custom of initiation of girls

In African tradition a girl is seen to be ready for marriage when she reaches puberty. When this happens a ritual has to be performed to prepare her for womanhood. This custom is called *iukuthomba*, and the girl is called *intonjane*, which means that the girl goes to initiation school. During the ritual, the girl remains in seclusion. She seldom leaves the house by day as she must not be seen outside or by outsiders. If she must go out, she will be completely covered and accompanied. The seclusion is rounded off with singing and dancing.

TIME TRAVEL SCENARIO

Zweletemba 1976, the initiation of a young Xhosa woman. The initiate will undergo the initiation ritual of *iukuthomba* to prepare her for marriage. Although her family now lives in Worcester, they wish to preserve their Xhosa culture and identity although their roots are in the Eastern Cape. This has not been easy because the migrant labour system disrupted family life – one of the

cornerstones of traditional culture. Political unrest, the mobilisation of students, and cross cultural contacts have also had a profound impact on the community.

The proud family has informed relatives and friends that their daughter is now ready to enter womanhood. Today the family will be celebrating the coming out of their daughter. The ritual will be attended by members of the family, including the extended family, members of the clan and visitors.

A lot of time and effort will go into preparing the meal. Ceremonies in African society would not be complete without the slaughter of a beast. A senior member of the family has sacrificed a sheep for the ancestors.

Sorghum beer is also important. Beer will be offered to all the guests. Strict protocols based on time honoured traditions will be followed.

The local *imbongi* or praise poet will be there.

He may compose on the spot or he may have some fixed forms that he uses as a guide but on the whole his poetry will be spontaneous.

A distant relative arrives from Cape Town. He is an activist and questions the values of traditions in a society suppressed by the political system. He tries to convince some of the youth to break with traditions and to join the struggle against apartheid. The elders request him not to disrupt the ceremony.

Oratory and singing are great Xhosa art forms and songs will be sung while performing the usual household chores as well as during the ceremony.

The women will decorate their faces and will wear colourful dresses made from traditional cloth with distinctive elements reflecting local, ethnic fashions. The girls will thread the glass beads that their relatives have brought from Cape Town. Some of the elders may wear traditional blankets.

While the adults are working, some of the children will slip away and play their favourite games such as *U-thinti* with the boys stick fighting, and *Ugqaphu* (rope skipping) which is popular among the girls.

Traditional health care has survived and continues to operate in the community. An expert herbalist who is visiting will collect some herbs growing nearby for a sick relative of the family.

IMPORTANT ISSUES TO DISCUSS DURING THE TIME TRAVEL

African communities are in a state of flux, confronted with the choice of renewing their connection to the past or of embracing a new and ultimately different future.

Political challenges are creating tension in the community. How will the family unit survive under this pressure? Is it not better to fight for political rights than preserving traditional customs?

What point is there in customs when people cannot access proper education and have no rights? What is apartheid and how is this policy affecting our people?

Most of the rituals and customs have been eroded by Christianity and western civilisation. Many people still practise these traditions to overcome sickness or other

misfortunes. Is this culture relevant now?

Indigenous African culture has always been dynamic, adapting itself to external circumstances and events. Why must we always be forced to adapt to external influences?

What are the hopes for the community in Worcester?

TIME TABLE OF ACTIVITIES

WEDNESDAY 7 NOVEMBER 2007

06.00 Preparation of the site

08.00 Elders arrive

08.30 Learners arrive

08.45 Introduction and role cards

09.00 Changing of clothes

09.15 Presentation of characters. Rules. Ceremony to begin Time Travel

09.30 Meeting of elders to discuss day's events

10.00 Outside chores (preparing food, games, stringing beads, clean the yard and homestead) accompanied by singing

10.45 Coffee and bread (discuss the event and the rise in political unrest)

11.15 Resume activities (discuss customs and demands of modern society)

12.00 Meal and singing and dancing; arrival of the *imbongi*

13.00 End and reflection (questions above)

13.30 Learners and elders leave

POINTS TO REFLECT ON AFTER THE TIME TRAVEL

The Time Travel aimed to explore traditional Xhosa life in order to understand how people lived in the past. There is a conscious desire to preserve the traditions and to pass this information on to the youth. Is this relevant and how will the community preserve traditions?

As a nation we need to make our cultures known to one another. The amaXhosa have been in close contact with both English and Afrikaans speaking communities and have assimilated a lot of their cultures but these compatriots have very little idea of what is happening in the lives of the people with whom they share the country.

How can we change this? What is the role of museums



Making Sorghum beer

in showcasing culture? African culture has always been dynamic in adapting itself to external circumstances and events. Is this correct and how will traditional culture survive the impact of integration and globalisation?

The African society is communal. Children are a gift to society. All adults have a right to be respected and a right to love and even discipline the children even if they are not their own. As youth do you agree with this?

REFLECTIONS OF PARTICIPANTS

“The Time Travel was an exercise between the museum and the Zweletemba community in working together on a project. The community gave its complete support and the learners enjoyed participating in the Time Travel.”

They played their roles to the fullest and showed considerable skill in portraying traditional cultural practises such as stick fighting and bead work.

“It is clear that Time Travel is a good medium in portraying historic events which can be linked to learning outcomes in the curriculum.” – Ms Brenda Matsau, educator at the Worcester Museum

“I was very exited by the project as it gave us the opportunity to portray traditional African culture to the youth of Zweletemba at the museum.

“It is very important that we preserve our culture and transmit this knowledge to the youth so that we do not lose our identity.



Stick fighting at the initiation party (Time Travel 1976)

“We enjoyed participating in preparing the food and communicating our culture to the visitors in the time travel. I trust that the presentation of African Time Travel at the museum will be on the annual programme.”
– Mrs NE Matross, chairperson of the Nonkululeko Centre for the Aged

“We enjoyed taking part in the activities.”

“I think it is a good way to learn about cultures.”

“The food was very nice.”

“It is important to preserve our culture.”

Eland (Tsa) River, 4000 years ago

John Parkington

Professor in Archaeology, University of Cape Town

The Oxford historian RG Collingwood (1889-1943) suggested that the only way to know the past is through re-enactment. As we were not there, he argued, and as we cannot take as unproblematic even the version of a contemporary observer who was, we must understand the past by attempting to re-enact it.

This is very similar to the thinking behind the Time Travel concept of Bridging the Ages, in that learners are encouraged to develop an understanding of a past time by engaging seriously with the moment and its challenges.

Of course, it emerges that an engagement with the past is also an engagement with the present and future! Here I describe a first Time Travel into the Later Stone Age of the Cape, South Africa – a joint exercise between the Kalmar Museum and the Living Landscape Project, held along the Jan Dissels River near Clanwilliam.

The chosen focus was a day in mid-summer 4 000 years ago. The Time Travel was oriented at Grade 5, 6 and 7 learners from Sederville Primary School, whose curriculum includes the understanding of the lives and times of pre-colonial San hunter gatherers of the region.

The objective of this particular Time Travel initiative has been to tackle the caricatures of pre-colonial San

people offered by colonial and apartheid versions of Cape hunter-gatherers. We approach this by showing the achievements of the San in a variety of social arrangements, technological capabilities and ecological attitudes. The emphases on sharing, sustainability and custodianship can be experienced through the Time Travel context in ways that encourage learning that lasts and invite some understanding of the present. The well-known maxim “I hear and I forget, I see and I remember, I do and I understand” applies.

ARCHAEOLOGICAL BACKGROUND

Research into the Stone Age pre-colonial hunter-gatherers of the Olifants River Valley and Cederberg regions of the Cape (people known as Soaqua or San, and sometimes as “bushmen”) shows them to have been highly mobile. They moved around their landscape very systematically, probably seasonally, in order to exploit the variety of plants and animals on which they depended for food and artefacts. With very little material goods to carry, this was relatively easy for them.

Although often moving in small groups, it was important to meet up in larger gatherings occasionally to renew family ties, meet new potential husbands and wives, exchange raw materials, goods and gossip and to celebrate their lives as social human beings.

We believe groups from the Sandveld and coast to the west would have arranged to meet more easterly groups from the mountains regularly in the vicinity of the Olifants River (then known as Tarakamma) and the Jan Dissels River (then known as the Tsa or Eland).

These gatherings may have lasted for a few weeks, certainly no longer, and would have been an opportunity for much social interaction. This Time Travel event reconstructs such an occasion.



The hunter gatherers in the Time Travel make paintings on the stones and rocks along the Eland River

SCENARIO

Gathering at Eland (Tsa) River 4000 years ago.

This summer, like all summers, bands of hunter-gatherers from the coastal plain (Sandveld and beyond) to the west and the mountains (Pakhuis and beyond) to the east meet together on the banks of the Eland (Tsa) River.

At this time of the year water on the sandy plain at the coast and on the Karoo margins is scarce but not so in the Tarakamma River and its tributaries, such as the Eland River.

People like to gather in large numbers every so often because it gives them a chance to meet up with family and friends, to dance, to spend time with people who are potential or even promised marriage partners, to exchange presents and to sit and chat with old friends.

This year 15 to 20 people have made the journey from the mountains and the coast. Already, those in the best shape have arrived at the site. They will prepare for the arrival of the others.

Tomorrow some older people and mothers with their babies will turn up. Four old people stayed behind at the coast and five of the older folk from the mountains decided not to come. Two people also died recently at the coast.

At the waterhole at Eland River there are some old men and women who look after the



Empty ostrich eggs are filled with stream water for a refreshing drink relations in these small groups. Younger people show respect for seniors.

Today some new images on the rocks are going to be painted. It is also a chance to make bangles and necklaces from ostrich eggshell pieces, to chip new arrow tips and scrapers from the local stone, set up a campsite at one of the river pools and socialise for a couple of weeks. No doubt, people from each region will have brought things to exchange with others.

A good meal is important and so are good stories. The men recount tales of successful hunts and the women pass on their thoughts about the state of the veld and the changing seasons. People have brought along their dancing

place as custodians. They like to remind the younger people how important it is to maintain good relations between hunters and gatherers across the landscape and between them and the land upon which they depend so directly.

These rules are encoded in the stories and paintings that all people know about and are reinforced at the dances and gatherings each year. Older people introduce talks about balance and harmony in the society and they will deal with acts of selfishness so as to develop good

rattles and sticks. Hopefully the women are in good voice because their singing will encourage the dancers.

At these meetings there are always some people who like to join the other group for the next year out of friendship or simply out of curiosity. Who will leave the gathering with new partners, relatives or friends today? We are all Eland people but we need to live in small groups so as to sustain our food supplies.

ACTIVITIES

We partly prepared a space on the banks of the Jan Dissels River by clearing alien vegetation. Cedric Poggenpoel, an archaeological colleague, and I used

the ethnographies from 19th century Karoo and 20th century Kalahari to invent individual characters for the 60 participants and teachers. These San individuals were given life histories and were allocated a set of interests, skills and relationships that closely match those known historically and ethnographically. In order to recreate the idea of groups meeting from east and west in a central landscape position, the learners made sets of necklaces with shells to represent the coastal group and seeds to represent the inland group.

We collected a range of materials (ochre, clay, ostrich eggs, fat, stone and wooden branches) for the manufacture of stone tools, ostrich eggshell beads, paint, roasting pits and temporary windbreaks.

David van der Westhuizen from the Living Landscape Project also spent some time in the school with the teachers introducing learners to the lives and activities of Stone Age people in the immediate vicinity.

We spent the afternoons of 30 and 31 October 2007 on the site and engaged in the following activities:

- We ground ochre into powder on stone grindstones, mixed it with fat and used this to make images on flat stones from the river with sticks, other vegetable brushes and our fingers.
- We broke ostrich eggshells into small pieces, reduced them to small discs, perforated them with metal and stone tips and then ground them into beads.
- We used whole ostrich eggshells to collect water

from the nearby stream.

- We cut long branches and sank them into the ground to form small windbreaks for shade against the hot sun.
- We collected cobbles from the local stream channel



Ancient crafts present a challenge

and used them as hammer stones to flake chunks of chert into stone tools that we then hafted and used.

- We excavated three pits, built beds of charcoal in them and roasted ostrich eggs and chickens wrapped in clay all very well covered in more charcoal and sand.
- We gathered together and sang, danced and ate the food we had prepared in the roasting pits.

All the while we engaged the learners in conversations that reflected the scenario of the meeting and underlined and reinforced the ideas of sharing, mutual assistance, responsibility and respect for one another and the landscape that sustained us.

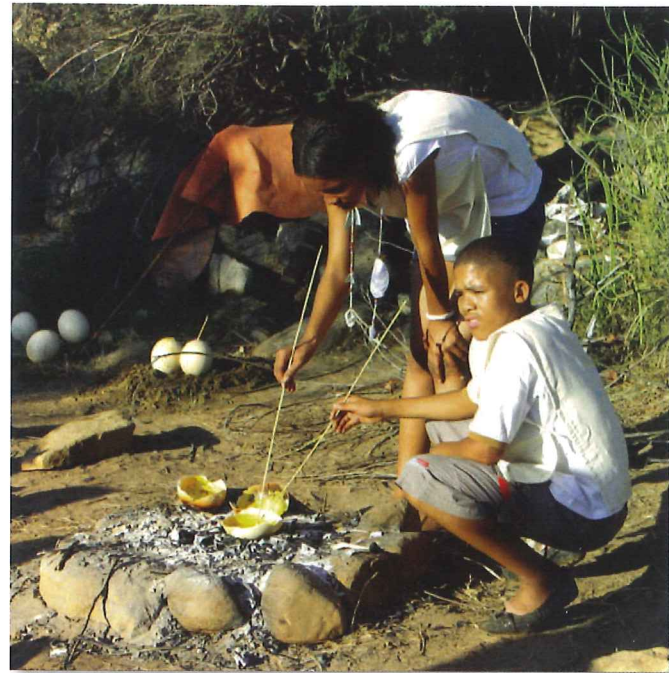
REFLECTION

A number of issues arose from these activities and the preparation for them. First, the question of dress was important because it would have been inappropriate to have dressed as the hunter-gatherers probably had done.

We opted for small bibs over normal school clothing and necklaces of shell or seed to denote the different groups. This worked well but could have been more emphasised. Likewise, it would probably have been better to have involved the learners more directly in the manufacture of tools used to make subsequent tools, and in the collection of materials to be used.

This said, the experiences were quite out of the normal range of learners and clearly made a great impression on these young, enquiring minds. We know from subsequent

events in Clanwilliam that the words of the “*Sharing Song*” have stayed in the memories of learners. These events need to be embedded in a wider set of occasions that together begin the process of rehabilitating pre-colonial people and their perceived worth.



Making omelettes in ostrich shells

Port Shepstone Harbour 1905

Gulshera Khan

Chairperson, Port Shepstone Time Travel Committee

INTRODUCTION

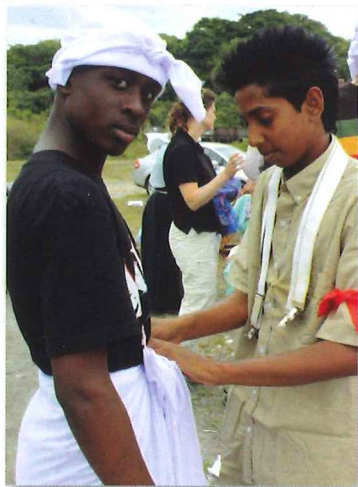
KwaZulu-Natal is one of South Africa's most culturally diverse provinces and the geographic centre of some of South Africa's most potent historical moments.

From Stone Age hunter-gatherers, Khoi herdsman, Nguni tribes and the reign of King Shaka, to the Battle of Blood River between the Zulus and Boers, colonisation by the English and the Anglo Boer wars, the province has a significant history.

Later on the arrival of the indentured labourers, the Bambatha Rebellion

of 1906, the 1949 anti-Indian riots, the passive resistance and defiance campaigns of the 1950s, the arrest of Nelson Mandela, the Durban Dock strikes of 1973, the formation of the Inkatha Freedom Party, the launch of the Congress of South African Trade Unions (Cosatu), the violence of the 1990s and the election of President Jacob Zuma followed.

The Port Shepstone Twinning Association and Kalmar Läns Museum, Sweden together with the KZN Museum Service, researched local history for months to identify an



When you change characters you sometimes need a helping hand. Learners from Nobamba and Marburg Secondary Schools dressing up for a Time Travel to 1905



A Zulu girl in the role of an Indian girl in the Port Shepstone Time Travel

appropriate, historically significant Time Travel site. Many moments in history were considered but deferred for later Time Travels as they require wider consultation and curriculum appropriateness. Finally, the Port Shepstone harbour and the year 1905 were agreed upon for the first Time Travel.

BIRTH OF THE FIRST PILOT TIME TRAVEL PROJECT IN KWAZULU-NATAL

Sweden has a long history with South Africa in the fight for democracy. On the threshold of the first democratic



Initiation ceremony. The participants in the Time Travel go back in time to 1905 with the help of a drum and some words



Discussions about life's challenges in 1905 among the women preparing the food

election, this relationship continued, with a focus on supporting development. This resulted in the launch of the Port Shepstone Twinning Association in November 1994 with the town of Oskarshamn in Sweden.

Via our counterpart, Oskarshamns Sydafrikanska Kommitté (OSAK), and Arbetarnas Bildningsförbund (ABF), the founder of the Time Travel concept, Ebbe Westergren, Kalmar Läns Museum, introduced Time Travel to KwaZulu-Natal in 2008. A Time Travel Committee was launched.



The harbour engineer William Kinsey is challenged to a stick fight by a young Zulu worker

When the challenge was accepted to endorse the project, little did we imagine what the project would require. The lack of resources and absence of information was a real challenge. South African history is documented from one perspective only, as research conducted by KZN Museum Service and the documentation available on Port

Shepstone's history revealed. We soon realised the need to conduct research from other perspectives. This is the start to record our history, and it needs to be strengthened and continued.

THE SELECTION OF THE PILOT SCHOOLS

Nobamba High, Merlewood Secondary and Marburg Secondary School were selected as pilot schools, based



Women at the harbour are weaving baskets and making beadwork while discussing life in 1905

on racial representation and proximity. Port Shepstone is diverse in its culture and history and the different racial groups can trace their history for many generations.



Making stones for the harbour wall is hard work. It helps to sing while you are working.



Being a worker at the harbour in 1905 means long hours, tough treatment and a low salary

The Time Travel Committee, together with educators, museum staff, KZN Museum Service and our Twinning Association worked jointly to decide on the first Time Travel site and time period. We first identified known heritage sites and research following the “Seven Steps”. (See pages 14,15) Information was shared during vibrant

and in-depth discussion at Study Circle meetings and the team worked consistently with research, oral history and site visits. For the first time there was a conscious effort in documenting history from a bottom up perspective.

We eventually decided on the Port Shepstone harbour at the mouth of the Umzimkulu River, a gathering place at the turn of the 19th century. The year was to be 1905, just before the Bambatha Rebellion.



Zulu and Indian workers store sugar cane and the goods from the sugar mill and the quarries



Ending ceremony. Learners and teachers from three secondary schools on their way from 1905 to the future

FACTS

Natal and Port Shepstone in the early 20th century

The start of the 20th century was a critical time in the history of the Colony of Natal and a turning point in South Africa. It was a time of imperialism and colonialism, as well as increasing racial hostility that brought insecurity, tensions and fear of a major African uprising.

Around the turn of the 19th century, the Africans were a large majority and the settlers less than 10% of the population in Natal. The white settlers perceived themselves as superior. Natal was a deeply racist society and there was increasing aggression.



A Zulu chief is upset with the new tax and colonial rule in Natal

Many Africans became more and more dissatisfied with colonial rule in Natal. They had lost their land to white farmers and sugar cane fields through the English policy of relocation. Many forests had been cut down. The traditional way of living in the villages, by producing most of the essentials, had changed with the introduction of working for wages in the emerging industries, on white farms or on the Witwatersrand mines. Rents and taxes (such as hut tax, marriage tax and dog tax) had been imposed, prices had increased and the restrictive pass laws had been implemented. The changes had broken up the family and homesteads. Traditions and values had been eroded; there was rapid racial discrimination and often a violent exercise of authority.

Many settlers were afraid that the African dissatisfaction would turn into rebellion on a massive scale and thought it would only be a matter of time. It was almost like a sign when heavy storms, hail and snow buffeted Natal in May 1905.

In 1860, the first indentured labourers from India came to the region to work in the sugar industry. By 1900 more than 100 000 Indians, comprising men, women and children, had arrived in Natal, most of them working on the fields along the north and south coast in the sugar industry or in the mines. Some of the women also had domestic work. The Indians often had a five-year contract that could be extended for another five years before they qualified for a return passage to India.



Lively discussions about how to handle the poll-tax. Should we pay or not? What do we think of the changes in the area over the past few decades? Loosing land and our traditional way of life (Zulus). How do we reclaim the heritage? Some are dissatisfied with the treatment in their new country (Indians)

Mohandas K. Gandhi came to Natal in 1893. When he saw the racism and the ill treatment of the workers he started his Satyagraha (truth and firmness) movement, a non-violent resistance against white oppression.

Sugar was introduced to the Port Shepstone region in 1868 and the first sugar mill there was opened. The sugar was shipped to Durban.

The sugar industry had compounds for the workers, one for black labourers and one for Indians. Both men and women worked on the cane fields and in the sugar mill. Many Indians had a small garden where they grew vegetables for their own use but also to sell.

In 1880 the harbour at Port Shepstone was opened. William Bazley oversaw the work at the harbour from 1879 to 1894. He was followed by William Barnes Kinsey.

Many white settlers moved into the area and the colonisation forced the Zulus and Mpondos to find new ways of living. From the 1880s indentured labourers were sourced from India and settled along the south bank of the Umzimkulu River. All these changes increased tension in the area.

The Umzimkulu River was used for many purposes; it was the river of life and a gathering place. For most of the period from 1880 to 1906, there was work at the harbour. Many ships came to Port Shepstone. Every fortnight a steamer came from Durban with cargo and passengers.

The main imports included flour, biscuits, rice, groceries and building materials. Exports included sugar, lime, marble, hides, fish, tea, cotton and fresh fruit.

At the turn of the century the Natal government needed to repair economic setbacks after the war. White employers in the Colony of Natal had difficulty recruiting black farm workers. One reason was the harsh conditions,

but there was also increased competition from the gold mines on the Witwaterstrand.

To force black men to enter the labour market and work on the fields and in the industries, the colonial authorities decided to introduce a new tax. The so-called poll tax – termed *Khandampondo* in Zulu (the head tax) – would apply to every unmarried male.

In 1904 the government thus conducted a census of the population to use as the basis for taxation. The Poll Tax Act was passed in the Natal government in August 1905 and announced in September and October that year.

Reaction towards the new tax was fierce. Most Africans resisted paying when the first tax collectors came to the villages in January 1906 and a violent uprising ensued. The Zulus took up arms with pockets of resistance throughout Natal opposing the Poll Tax.

Inkosi Bambatha kaMancinsa was one of the chiefs who resisted and started guerrilla attacks. The uprising is often called the Bambatha Rebellion. Many people chose to die rather than be forced into economic and political slavery. The mighty and organised British armies were victorious, adding more suffering to the Zulus as they quelled the rebellion.

Rebellion leaders were arrested, tried and sentenced. In the Port Shepstone region 37 Zulu leaders were tried in court and sentenced to life imprisonment with

hard labour and floggings. The family fibre and social fabric of the Zulus was being directly and indirectly destroyed.

This was also the time when the Passive Resistance Movement for Indians started, led by Mahatma Gandhi.

The sugar farm owners by the river had a strategy to suppress people from participating in the rebellion and they tried to break down the black economy. There was much talk about the new tax, resistance and rebellion in the spring of 1905.

TIME TRAVEL SCENARIO: PORT SHEPSTONE HARBOUR 1905

There are always people at the river mouth. On this day people are waiting for the Umzimvubu steamer to arrive from Durban. Every time the steamer comes, people gather at the harbour. Some need to buy groceries and flour. Labourers will load and offload cargo and the custom's officer will check the wares.

The new wall of the harbour, finished in 1904, required a lot of effort and hard work but harbour engineer William Kinsey is not satisfied. He calls for labourers to further improve the wall and the breakwater. Another heavy task will be to store all the goods from the Sugar Mill and the quarries. Some people are unhappy to work at the harbour for William Kinsey and the difficult foremen Andreason, Sayers and Bakenberg. It is hard work with rough treatment and a low salary.

As people gather, some of the Indians have brought home-grown vegetables and other goods to sell. The Zulu women have brought baskets and beads and hope to trade. The women are busy all the time, talking and bargaining.

At the harbour employers from the Sugar Mill often come to look for new labourers.



Two of the teachers participating in the Time Travels

Today tension in the air is tangible. Rumour has it that the colonial government will promulgate a new law. Each unmarried male is to pay a tax, a poll tax they call it. This will be added to the current taxes which are already a burden to many people. And why the unmarried men? Doesn't the father, who is the head of the family, control the economy?

Are the rumours about the new tax true? The reason for the census last year must have been to introduce this new tax. Maybe government has already passed the law? We need information from the magistrate! The women are worried they may be left alone in the villages for even longer than before if their husband, brothers and sons go away to work for days, weeks and months.

Many say there is already too much oppression. It is enough! Others are undecided about what to do if tax collectors come to their village. Frustration is growing.

KEY QUESTIONS

- How do we respond to the new tax? An uprising? Non-violent protest? Or be obedient and pay?
- What do we think of the changes in the area over the past few decades?
- The Zulus are losing their land and traditional way of life. How do they reclaim their heritage?
- For the Indians, what is it like to live in another country? Was it better back home in India?

RESULTS

Time Travel is an in-depth teaching method in an historic environment that goes beyond the learner and schools. Learners and educators from the three schools were mixed during the Time Travel, promoting nation building and understanding, reconciling racial divides and encouraging the sharing of resources. Two thirds of the learners played

the role of Zulus, while the remaining learners assumed the role of Indians, regardless of who they were.

Our first Time Travel project was a resounding success that far exceeded our expectation. Many public and private organisations contributed with resources, creating a social cohesion that has paved the way for future collaboration.

LEARNERS' REFLECTIONS

"I remember from the Time Travel how the different race groups joined each other in numerous daily activities."

"I learnt to speak freely and encourage myself to stand up for what's right and what I believe in."

"I learnt that fighting does not solve problems but causes more problems than solutions."

"Dancing both Indian dance and Zulu dance in a circle was fantastic. We threw away all our differences and went into a trance."

"The Time Travel changed me from being Indian to being Zulu."

"It was exciting when we gathered to eat and we raised our opinions about the poll tax and what was happening during the time."

"It is more fun to communicate with people than to play with technology for the whole day."

"I want to take part in a Time Travel every Friday."

"I have a lot more self-confidence after the Time Travel."

"The best of all is that I now communicate better with others than before."

"The Time Travel has taught me to appreciate this historical era because there is a long story in the place."

"I learnt to respect myself and the others around me. It gave me courage."

"I'll never forget the Time Travel - even if I try."

ADULT PARTICIPANTS' REFLECTIONS

“From an educator’s perspective, the 1905 Time Travel was a huge success. The learners learned various aspects of people’s lives through cultural activities such as dance and music. Food and its preparation was another experience.

Learners also discovered how to integrate their various learning areas. Key questions were fully answered drawing from experiences. Learners also gained the confidence to speak out and address issues.”

Time Travel is one of the best learner-centred teaching and learning methods. It breaks down barriers between teachers and learners, allowing easy flow of communication. This ensures that learners travel hand in hand with teachers on the path of education. Reflection time engages both teachers and learners in ensuring that assessment standards are achieved.”

“So little of our local history is recorded. As a history teacher I cannot begin to express how much learners discovered in one day compared to in a classroom setting. The facilitator was passionate, the time period relevant and the children had so many opinions about the Poll Tax. More learners should have been exposed.”

“We feel so inspired to research our own ancestry. Although some of us participated in Time Travels in the Western Cape and in Sweden, Time Travel Port Shepstone

Harbour 1905 surpassed those experiences because this was our history. We were living a chapter of our own *Long Walk to Freedom*.”

CONCLUSION

Kalmar Läns Museum’s introduction of Historic Environment Education and Time Travel has brought focus in recording OUR history. The concept is relatively new to this region and this effort needs to be sustained. It is certainly gaining momentum and the possibilities are endless.

Ikageng township, Potchefstroom 1986

Velaphi Fatyela – Chairperson, Potchefstroom Time Travel Committee
Fanie van Rensburg – Committee Member, Potchefstroom Time Travel Committee

The Potchefstroom Time Travel Committee, Tlokwe City Council and three Secondary Schools in Ikageng – Botoka, Seiphemelo and Resolofetse – together with Kalmar County Museum from Sweden held Potchefstroom's first Time Travels in February 2010.



T-shirts with the emblem of the United Democratic Front (UDF) were made for the Time Travel to 1986

Staged in the African Methodist Episcopal (AME) church in the township of Ikageng, the Time Travel scenario focused on a meeting of the Ikageng Civic Organisation in 1986. Grade 10 learners, educators, museum staff and AME Church members in Ikageng participated.

Time Travel activities included making placards and posters, writing poems and delivering speeches. The learners were well prepared and they celebrated freedom heroes such as Oliver Tambo and Nelson Mandela by singing freedom songs and shouting the slogans of that time. It was almost like 1986 when the parents of the present students fought against apartheid.

BACKGROUND

A Living History Project, based on a Memorandum of Understanding between the Regional Council in Southern Småland in Sweden and the Tlokwe City Council in South Africa, started in 2008. Ebbe Westergren and colleagues



The boys discuss vividly what actions to take as a response to the State of Emergency

from the Kalmar & Smålands museums introduced the Time Travel educational method as part of Historic Environment Education to various stakeholders at a workshop held in Potchefstroom in November that year.

Following this, a local Time Travel Committee was established under the chairmanship of Velaphi Fatyela, history teacher at Botoka Secondary School, to plan a Time Travel in Ikageng.

The working group consists of delegates from secondary schools in Ikageng, the Tlokwe Heritage Foundation, the

Universities of the Witwatersrand and North West and the Potchefstroom Museum. The committee was tasked to compile information on the history of Ikageng, align the information with the schools' curricula and write a scenario for a Time Travel.

There was consensus that the difficult struggle days of 1986 during the State of Emergency had to feature, although everybody also realised that it would not be plain sailing. When the decision was made to focus on this period, the AME church in Ikageng, Potchefstroom,



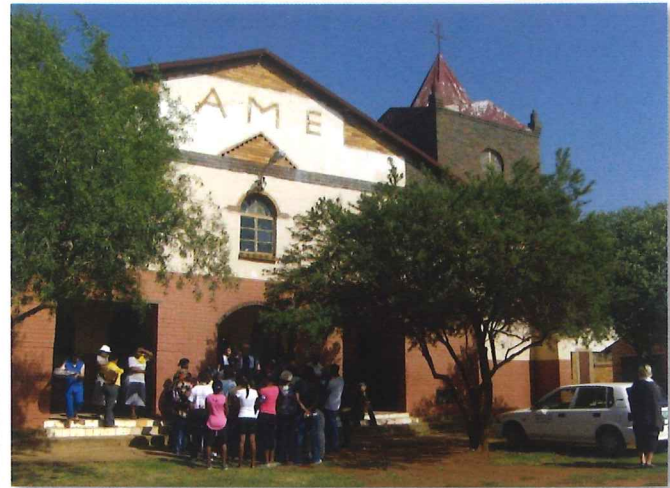
Girls and women from Ikageng are mending and organising clothes for the needy, one of the activities at the meeting in 1986

logically became the *place that had meaning*, and therefore had to play a part in the Historic Environment Education concept and the first Time Travel.

The history of Potchefstroom, as an older town in South Africa, has been well documented. However, Time Travel in Ikageng sought to reveal the experiences and stories of ordinary and lower-class people and specifically that of the black people in the township of Ikageng before the advent of democracy and the struggle that led to this new era.



Reflection with the learners after the Time Travel. What have you experienced? Compare then and now. Is it important to tell this story? The reflection afterwards is an essential part of the day



Learners from Ikageng gather outside the AME church before the Time Travel - a place with meaning in the past and even today...

The learners and teachers conducted thorough research to prepare for the Time Travels to this difficult period. During this time the police and army had extensive powers to act against people in townships and the schools could not operate normally because of many boycotts, stay-aways and *asikhwelwas* (*We will not ride in the buses – bus boycotts*).

FROM MAKWETENG (OU LOKASIE) TO IKAGENG, PROMOSA AND MOHADIN

From very early on black people lived in the 'location' on the eastern side of the main street. From 1958 to 1963 the black people were forcibly removed from Makweteng



Students make placards for the coming demonstration

to Ikageng, and in the following years coloureds and Indians were moved to “their” townships. The result was an even more segregated Potchefstroom than before. In the early 1980s Ikageng consisted of about 4 500 houses and some 34 000 inhabitants. There were very poor services in Ikageng – only one public telephone, one small

clinic, some tuck shops and a secondary school, Tlokwe Secondary School. The people of Ikageng had to go to the ‘white’ town or elsewhere to work or find work.

From 1984 to 1986 the United Democratic Front (UDF) and the Ikageng Civic Organisation arranged many meetings to discuss and implement actions such as boycotts and sit-outs. Among the most efficient actions were the consumer boycotts. Instead of buying from the white shops in town the people of Ikageng purchased



Toy-toying: Dancing and singing students in the Time Travel

what they needed in Ikageng or went to the Indians' stores. The students and youth organised themselves locally (and nationally) in organisations like the Congress of South African Students, the Student Representative Council and the Ikageng Youth Congress. The students of Tlokwe Secondary School were highly involved in the protests and actions.

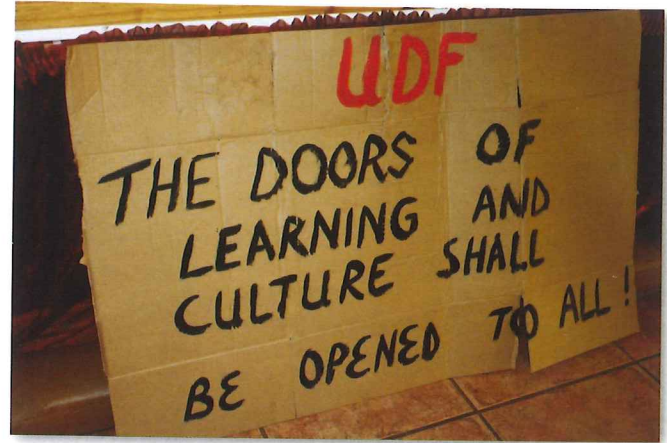


The people have spoken

As there were no big assembly halls in Ikageng, most of the UDF's and Ikageng Civic Organisation's meetings were held in churches that cooperated and opened their doors to various kinds of meetings. The police monitored the meetings, most of which were illegal. Sometimes they intervened and then ordered the people to go home. At times they used teargas, rubber bullets and even real bullets. In 1986, the police killed 13 boys in Ikageng.

WORKSHOPS, TRAINING, PILOT TIME TRAVEL AND LEARNERS TIME TRAVEL

In the two phases of the Time Travel, the pilot exercise with adults in March 2009 and the actual Time Travels with learners in February 2010, workshops played an important role in training community members in recording oral history. The University of the Witwatersrand's History Workshop graciously participated in these events through the attendance of Dr Noor Nieftagodien.



The Freedom Charter was often recited in the Time Travel

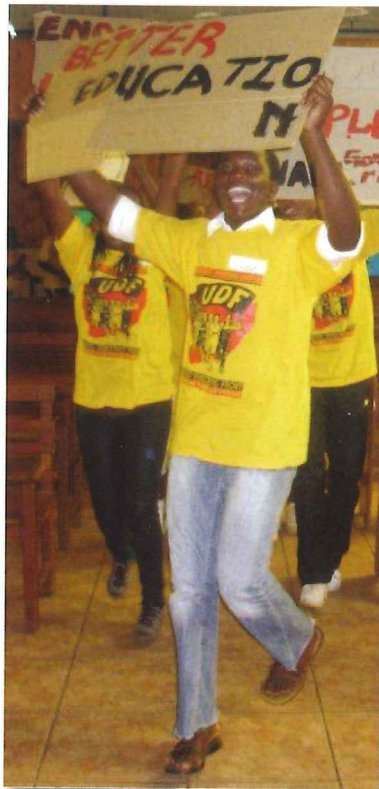
The pilot exercise involved only adults, many of whom were actually present at the meetings in the AME Church

in 1986. Already in March 2009, all participants were impressed by the possibilities of the Time Travel. They also realised that the teachers and learners needed to conduct proper research and training to replace the real experience of the adult participants who were the learners/students of 1986.

Scenario: A public meeting of the Ikageng Civic Organisation, focusing on student issues in the AME Church in Ikageng, February 1986

In February 1986 the students of Tlokwe Secondary School gather at the AME church to plan a march to the police station. They intend to present a memorandum demanding the release of their fellow students and other people who are being held without a trial.

The situation is very tense as the police could arrive at any time and arrest people and disrupt the meeting. People in Ikageng are suffering under the State of Emergency and the apartheid system. There is frustration and anger in Ikageng and the idea is to make



Better education was one of the most important demands in 1986

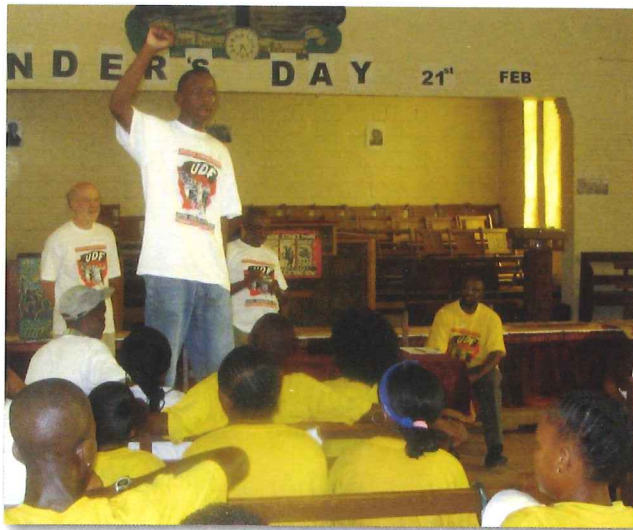
the country ungovernable. The people in the township are dissatisfied with the poor municipal services, lack of facilities for the schools, housing, high rents, low wages and no electricity. The police seem to be everywhere in the township and they could arrest anyone. They check on illegal meetings, and stop protest actions. Earlier this year six boys were killed by the police outside the AME Church after a political meeting.

The Ikageng Civic Organisation, one of the UDF structures, calls for meetings in several churches in Ikageng. They aim to pressure the local and national government to curb the extensive powers of the police, lift the State of Emergency, dismantle the hated apartheid system and improve conditions in Ikageng.

Today there will be an illegal meeting at the AME Church, this time focusing on educational issues and the situation at Tlokwe Secondary School. The students at the school are very active. They hold nightly meetings, organise

sit-ins and boycotts. Protest marches often start at the school. Other issues will also be discussed at the meeting.

What are we going to do? What will be our actions? Are we going to organise a protest march to underline our demands and ask for the release of political prisoners? Are we going to start yet another school boycott, rent boycott, consumer boycott or work boycott? There will be much to discuss at the meeting.



One of the learners is reciting a poem that he has written in the Time Travel

We need a resolution before leaving the church. The Freedom Charter is a big issue at the meetings and is often recited: "The people shall govern". "All national groups shall have equal rights". "All should enjoy equal human rights". "There shall be peace and friendship..."

People wonder whether they will be able to meet without being interrupted by the police. Some of those present will watch at the door of the church for the police.

ROLES

The learners are students of Tlokwe Secondary School of the same age as themselves.

The adults are people from Ikageng.

KEY QUESTIONS

- How does the apartheid system and the State of Emergency affect us as students and as adults?
- What are our demands on a local level? Better facilities for the school, affordable municipal services, transport, a fair rent, electricity, sewerage, better houses...?
- What are our demands on a national level? Integrated schools? Release of political prisoners? Ending the State of Emergency? Ending the apartheid system? A nation for all...?
- What will be our actions? Protest march? Boycott? Leave school/work? Talk to the government...?

ACTIVITIES

- A public meeting with discussions and decisions
- Slogans, freedom songs, dancing, poetry, Freedom Charter
- Make placards
- Make a poster
- Organise clothing for the needy

EVALUATION FROM LEARNERS AFTER THE TIME TRAVEL

"My mind and my emotions were focused on 1986. I did the Time Travel with all my heart and understanding."

"I learned something about our future. Education is our key to success."

"I learnt that if you want something for your life, you can get it."

"Taking part in a Time Travel is a good way of understanding."

"We must include the white people."

"I remember the feeling of being united and supporting each other."

"We should tell other schools, teachers and learners about the Time Travel so they all can do it."

REFLECTIONS FROM THE TIME TRAVEL COMMITTEE

Even if history is a sensitive subject in South Africa today, the educators, learners and other people who attended the Time Travels were amused by the talent and engagement displayed inside the church through speeches, songs, dancing, reciting of poetry and *toyi toyi*.

Both learners' and adults' evaluations reflect the importance of recording local history and heritage sites. It is so sad that little is recorded about our history. To uncover the past is not an easy process especially when dealing with sensitive issues. But it needs to be done to build a better understanding, and there is a legacy of wisdom still to be discovered.

WAY FORWARD

We intend to combine the three schools for a future major Time Travel. We also plan to invite other high schools in Ikageng to join the Time Travel Committee. By introducing them to this pedagogical method, the mutual knowledge and experience gained can be used to develop Historic Environment Education and Time Travels.



The reflection after the Time Travel is essential and is allowed to take some time. The participants listen to each other and discuss in what way history from 1986 is still important today. Can this Time Travel contribute to healing and reconciliation?

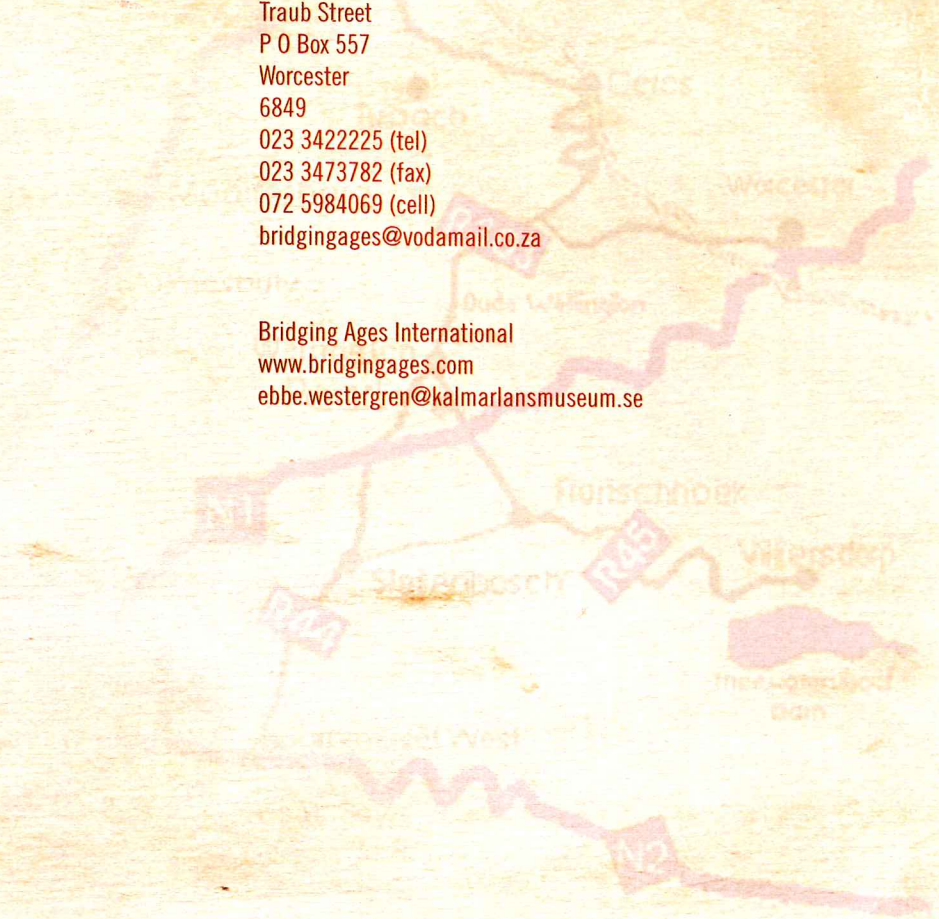
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023 3122045 (fax)
<http://www.ceremuseum.co.za>

Worcester Museum
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“ The Time Travel education was a great experience for me and my mates. I’m a different person after the Time Travel with a lot more confidence.”

– Learner at a Time Travel in Bain’s Kloof Pass

“I’ll never forget this Time Travel - even if I try”

– Learner at a Time Travel in Port Shepstone



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Case studies of Time Travels and Historic Environment Education

South Africa 2006-2010