SITES AND STORIES

The Time Travel method in Entebbe, Uganda
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Kalmar and Entebbe municipalities have been collaborating since 2003. The focus of the cooperation has been democratic development on the local level: basic democratic rules, citizens’ influence, gender equality and sustainable development to increase the conditions for the struggle against poverty.

After a visit in Entebbe in 2012, the partners agreed on a project on involving people in the use of local history and culture in developing the municipality, the Sites and Stories Project. Also the cooperation between the theater and the museum in Kalmar was seen as favourably, gaining multiplied skills within the project. In the years 2013-14 the Sites and Stories Project was carried out, which aimed to develop local democracy by engaging people in local sites and stories and create pedagogical concepts for reflection on contemporary issues, such as democracy, challenges in society today and dreams for the future. Through the use of the Time Travel method the project was a great success.

The Time Travel method has a focus on Learning and Education, History and Community Empowerment. People from museums, schools, universities, cultural organizations and municipalities, are all brought on board. This is something you will remember and learn from.

Entebbe has a lot of untold stories and unknown sites which through the Time Travel method are brought to the limelight for the citizens and children. Time Travels are a forum for all citizens on democratic and cultural issues in Entebbe.

Partners in Sweden have been Kalmar Municipality, Kalmar County Museum and Byteatern/ Kalmar Regional Theatre, together with the Global Profile high school in Kalmar. In Entebbe, the municipality has involved three schools – Entebbe Secondary School, Nakwigo and Kigungu Primary Schools and two cultural groups – Golden Production and Lunnyo Youth Apostolate.

Also Lunnyo Women’s Group has participated. There have been discussions and contacts with the National Museums of Uganda, Cross Cultural Foundation of Uganda and Nkumba University.

Two pedagogical concepts were implemented in Entebbe, at the Freedom Tree in the middle of the city, with a Time Travel to 1954 on the theme “Our Way of Freedom and Independence”, and at Ntebe ZaMugula, with a Time Travel to the year 1700 on the theme "Justice and Leadership". The Time Travel events became democratic forums for reflection and vivid discussions on the chosen issues and problems and opportunities in today’s Uganda.

The Time Travel method has significantly changed the relationships between ordinary people and people in positions of power. It is the only method known to engage the citizens irrespective of status. It starts from the principle that within any community there is a wealth of knowledge and experience which, through reflections, is channeled into collective action to achieve the communities’ desired goals.

In Entebbe, the Sites and Stories Project, through the Time Travels, has significantly contributed to: capacity building and creating of awareness of local people and Municipal Officers through workshops and events; Developing partnerships with schools and Community Based Organizations, Civil Society Organizations and other stakeholders; Promotion of learning in schools through the Time Travels; Development of tourist sites.

And this has given us motivation towards: Incorporating Time Travel and study circles into the schools’ curriculum; Lobby and advocate to have the identified sites gazetted as tourism spots by the Ministry of Tourism and Antiquities. And we intend to have a monument installed at each of the Time Travel sites.

The Sites and Stories project has achieved excellent results. At the end of the project there is a clear desire, with the experiences and knowledge from this project, to continue the cooperation; that is to create permanent structures in Entebbe for cultural expressions and democratic discussions within a cultural center.

KAYANJA VINCENT DEPAUL
H.W. MAYOR
ENTEBBE MUNICIPALITY
Sites and Stories is a project between Entebbe, Uganda and Kalmar, Sweden, involving people in local democratic process using historical sites and stories.

Kalmar and Entebbe municipalities have been cooperating since 2003. Byteatern/ Kalmar läns teater was involved in a project on Story Telling 2007-2009. Kalmar läns museum was invited to Entebbe already in 2008 to present the Time Travel method and it was finally made possible in 2012.

The Time Travel concept is a way of connecting contemporary issues in society with the learning of local history. People come together studying local history and identifying challenges of today. At the end the participants and the learners at school join in a Time Travel event.

The event is an interactive drama, a fictional story, but based on facts, with engaging activities and discussions, at the chosen local site. The Time Travel method is used in more than 20 countries all over the world and Bridging Ages is the international organization that keeps it all together.

Kalmar and Entebbe municipalities got funding from ICLD, International Centre for Local Development, a Sida-connected organization in Sweden, for a two-year project on Sites and Stories, 2013-2014.

The implementers of the project from Sweden were Kalmar County Museum and Byteatern/ Kalmar Regional Theatre, together with the Global Profile High School in Kalmar. Entebbe Municipality involved three schools – Entebbe Secondary School, Nakiwogo and Kigungu Primary Schools and three cultural groups – Golden Production, Lunyoo Youth Apostolate and Lunyoo Women’s Group.

Several historical sites in Entebbe were visited in the beginning and finally it was decided to start with the Freedom Tree, not least because of the 50 years anniversary of independence.

There were several exchange visits within the project that included workshops, trainings and seminars. Research and interviews started on the history of the
The Time Travels became democratic forums for reflections and discussions on the needs and dreams of Uganda, comparing then and now.

One Time Travel was arranged at Ntebe Za Mugula 1700, "Justice and Leadership" and two at Funkabo 1958 on "the Good Society". The Time Travel groups in Entebbe and Kalmar also took part in the Bridging Ages international conference in Ngurunit, northern Kenya, in August 2014.

Altogether 420 persons, 260 students and 160 adults, have taken part in the Time Travel events in Entebbe. There have been many meetings and workshops as preparations and follow-up.

The project has achieved very good results, great commitment and ambitions. The Time Travel educational method has been introduced in Uganda and two events have been created and implemented.

There is a clear wish to continue the cooperation, to use more Time Travel sites in Entebbe and spread the Time Travel method to other parts of Uganda. A national branch of Bridging Ages, a Bridging Ages Uganda, is on its way.

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Time Travel gives you positive thinking and inspire to put your dreams into action. No one will forget what they experienced in the Freedom Tree Time Travel event

John Mary Ssebulime, Teacher, Entebbe Secondary School

Time Travel is an eye opener, a weighing scale. It has to continue

Betty Ssenwanyana, Entebbe Municipality
The Time Travel method, Education in Action

Ebbe Westergren, Kalmar läns museum/ Bridging Ages, Sweden

What did the words “Freedom and Independence” mean to those people gathering around the Freedom Tree in Entebbe 1954, in order to develop a free and independent Uganda? What were the challenges and dreams in the country at that time? What does “Freedom and Independence” mean to the people of Entebbe and Uganda today? What are the challenges and dreams for the country in our days?

In the Time Travel event at the Freedom Tree in Entebbe 1954 the participants had a chance to reflect on problems and dreams of Uganda, “what is our way of freedom and independence?” They made it as characters from 1954, in a historical setting, but the issues are the same today. In the Time Travel method you use a local historic site, with an interesting story, to reflect on today’s issues, Sites and Stories. You learn history, but more important, you use history to learn about today.

The start of the Time Travel method

The Time Travel method started in Kalmar, Sweden 30 years ago as a way to teach local history at school. The students studied a historical site, close to the school, and made a historical role play at the site. It could be a site from the Stone Age, Middle Ages or the 20th century. Kalmar läns museum supported the schools in research, education and the Time Travel event.

After some years the local communities were also involved and contemporary issues were connected to the scenario of the Time Travel, to make it more meaningful. During the years more and more schools and communities in the Kalmar region were engaged. Kalmar läns museum has since the beginning of the 1990s made about one hundred Time Travel events every year at local sites in the Kalmar region, and organized many training sessions on local history and education. Historical costumes and props for the Time Travels are designed and produced at the museum. There is, since many years, a university course on Historic Environment Education and Time Travels at Linnaeus University in Kalmar.

For three years Kalmar läns museum had a national commission from the Swedish government to spread the Time Travel method to the whole of Sweden.

Bridging Ages

In 1999 Kalmar läns museum was invited to go to Finland and to Minnesota, USA, to introduce the Time Travel method. More countries followed, where the museum introduced Time Travels and the use of history in an educational context.

In 2004 the network Bridging Ages was formed with representatives from eight countries. In 2007 Bridging Ages was made into an international organization on Time Travels. Today, 2015, the Bridging Ages organization consists of people from 23 countries on four continents. The most active countries are Finland, Sweden, Estonia, Latvia, Lithuania, Italy, Serbia, Ireland, Turkey, USA, South Africa, Kenya and now also Uganda. In some of these countries there are rational branches of Bridging Ages. The head office is at Kalmar läns museum, Sweden. Bridging Ages has an annual international conference. In 2013 the conference was held in...
New Mexico, USA, in 2014 in Ngurunit, northern Kenya and in 2015 Dundalk, Ireland.

**What is the Time Travel method?**
The Time Travel method or Applied Heritage is an educational method to address contemporary issues in a historical setting. Here are the five principles:

**The 5 principles**
1. Focus is on Local Sites and Stories
2. A Time Travel always has several perspectives, the general is the bottom-up perspective
3. Essential in a Time Travel is the Key Questions, important issues of today and the past, that is discussed in the event.
4. A Time Travel is done together with several parties: school, museum, local community, cultural groups, municipality, university.
5. There is a reflective dialogue in the Time Travel event; learning by doing and reflection

**The Time Travel method is a process, the 7 steps**
The time travel method is a process including many steps. The process and the preparation are equally important as the event itself and often take many months.

1. Decide the goals, choose a site and a topic
2. Research and develop the story, come together in study circles
3. The site in the landscape
4. Training of stakeholders, teachers and community members
5. Education in school or in study groups. Any subject can be involved
6. The Time Travel event, the story is implemented at the local site
7. Evaluation

**The Time Travel event**
One of the steps of the Time Travel method is the Time Travel event, often the highlight of the whole process. A Time Travel event is focused on one site, one year/date, one story.

Here is the example from the Time Travel event at the Freedom Tree 1954: The story is that people gather around the Freedom Tree in 1954 to find ways towards independence and freedom. The participants play the roles of those gathering by the tree on a Saturday afternoon, young and old, men and women. Everybody keep their age and sex in a Time Travel.

The Key Questions in this Time Travel are the challenges and problems of Uganda and what we will do about it. But also the dreams of a future Uganda and what my responsibility is. The participants divide into groups/activities to prepare for the rally.

They work and talk at the same time. This is the learning area, when you can raise your opinions and discuss with others. At the end there is a rally, when the groups present their ideas. When the governor Andrew Cohen turns up unexpectedly it brings more fire into the discussion. The Time Travel ends with some kind of resolution or agreement on future actions.

After the Time Travel event there is always an evaluation and a reflection to understand the historic situation, but
How long will it take to clean the railroad track?" Time Travel focused on Mathematics in Kisumu, Kenya

more important, to compare to today. Some other examples of Time Travel scenarios: Kalmar, Sweden 1958, How do we create the good society? (Beginning of the welfare state) Clanwilliam, South Africa, 2000 years ago; How do we live with differences? (Two different Stone Age groups meet) Belgrade, Serbia 1941, Tolerance and discrimination (Jews registered in World War II) Mönsterås, Sweden 1397, What is the right way to live? (The seven virtues at a monastery) Kisumu, Kenya 1973. What is the best way of communication? (At the railway station) Any historical site can be used in a Time Travel, from a Stone Age site many thousands years ago to recent times. It is not difficult to find comparison to contemporary issues in the local past.

Educational method
The Time Travel method is an educational method. When working with the schools, it is within the curriculum. It is an in-depth way of learning that you will not forget, as one of the students expressed: "I will never forget the Time Travel, even if I try. It becomes meaningful because of the connection to contemporary issues. All the participants are active in a Time Travel and the five senses are involved, as another student said: "Education is better in Action". The students research, make interviews and prepare the Time Travel in school and connect local, national and international history. They write their characters in the event, so they are well prepared.

Community Building
Target groups in a Time Travel can be students at school, but also members of the local community. The community members prepare in study groups, make interviews and look into documents. They know the challenges of the community today. At the Bridging Ages conference in Ngurunit, Kenya, the participants in the Time Travel reflected on how to develop the local community, what traditions to keep and what traditions to leave. In South Africa community building is often connected to Social Cohesion, how do we unite a divided community.

Key Questions, Contemporary issues
The emphasis in a Time Travel event is the contemporary issues. Any issue of today could be addressed, for instance: Gender, Democracy, Communication, Integration, Migration, Justice, Environment, Religion, Conflicts. The chosen issue is put in a historical context, another time at a local site, where this topic also was discussed. In the pedagogical event/role-play at the local site you create safe spaces as a way to open up for creative reflections and discussions. These key questions and learning areas in the Time Travel event are the key elements of the whole event.

Learning areas
In a Time Travel you work and talk at the same time. The participants are divided into small groups, learning areas, where you discuss and reflect on the chosen topic, at the same time as you do a practical activity with your hands. The whole brain is activated. If it is a sensitive topic, you can feel safe to speak your mind, because you do it in another time. At the end of the Time Travel all the participants come together. The issue is taken to a common discussion, ideas are presented. Hopefully you come to a solution and a common way forward.

Ceremonies
Ceremonies are important in a Time Travel event as a way to release emotions and feel togetherness. It affects the whole body. You do something together in a spiritual context. In a Time Travel you have ceremonies in the beginning and the end, and it is also a way to reach reconciliation or fellowship.

Sites and Stories
In the Sites and Stories project, Entebbe municipality has worked with local schools and cultural groups. Kalmar fänns museum and Kalmar Regional Theatre in Sweden have trained and mentored. Knowledge in history, pedagogy and drama has collaborated and developed the Time Travel method and adapted it to the Ugandan context. About ten sites in Entebbe have been visited and discussed as potential Time Travel sites. It was decided to start with the Freedom Tree and Niebe Za Mugu-la. But there are many sites that could be developed for future Time Travels: archaeological sites, memories of the first missionaries, fishing sites, landing sites and several others. And there are several contemporary issues that need to be discussed and solved. The Time Travel method is one useful way towards learning and community development, as two of the teachers said in the evaluation of the project:

"Time Travel is dialogue that can bring a change to our country"
Mustafa Sentongo, Principle, Kigunga Primary School,

"Time Travel gives you positive thinking and inspire to put your dreams into action"
John Mary Ssebulime, Teacher, Entebbe Secondary School

"Time Travel opened my eyes, changed my thinking, changed my life"
Rosemary Lipa, Principle, Nakiwogo Primary School
Entebbe Municipal council decided to try the Time Travel concept as a deliberate way of teaching history to people of varying age groups. It came right in time for the 50 years anniversary of Independence.

1. Identifying suitable historic sites

Entebbe has several interesting historic sites, and environments, the Freedom Tree or ‘Muti Gwe Ddembe’ was a first choice being right in the centre of the Municipality and is well protected and some information is readily available about it. Other sites with almost equal importance are the Ntebe Z’a Mugula and the Kigungu Catholic Church Memorial, among others.

2. Research and Information gathering on the selected historical sites

Facts on the site are established through various methods that include the available literature and documents in the Uganda Archives, community knowledge, first hand information from witnesses or caretakers. Several interviews were made for the Freedom Tree Time Travel.

3. Setting the Scene and integrating the current landscape

In order to have a consistent and educative Time Travel activity you need to consolidate the research findings so as to come up with one good story about the location. The Time Travel group discuss and agree with a common story that becomes the basis of the Time Travel event. It is very important to note that in a Time Travel event we are not trying to recreate the past, but simply portraying what happened back then and most important, how can we relate it to the current times. Similarly, we study the current landscape and features surrounding the historical site to look back and imagine what the landscape was like then.

4. Training, selection of learners and other participants

Teachers are selected ahead of the learners and are given an insight of the time travel. It’s not a play or drama, but that it is a fairly different concept. They are given skills on how to stage a Time Travel. This gives the teacher firm ground to now select learners for the activity.

5. Education in school

The learners are prepared in school. They study the time period, learn about the event and write their characters for the Time Travel event. Any subject can be involved.

6. The Time Travel event

A scenario is written for the historical site. A point in time is frozen, for instance the Freedom Tree in 1854, and you partake in some of the activities related to that place at that time, in this case a rally for independence. Teachers and learners alike play the historical persons related to the story and there is no audience. Historical costumes play an important role. For a couple of hours all participants play a person of the time, discuss the key questions and do the activities related to the story. No cell phones are allowed. The experience is everlasting and the reward is a long lasting knowledge.

7. Evaluation of the Time Travel and what next

After the Time Travel event there is an interactive segment where all participants sit together and reflect. You evaluated the Time Travel, What went well? What can be done differently or better next time? Also you compare the story and the key questions to today. In what way is it similar or different? Do we have similar problems today? How do we reply to the key questions today?

And of course, finally, what are the lessons learnt? How do we go on with the experience from the Time Travel?
The Time Travel Concept, an Innovative Way to Teach Ugandan History

What are the important sites in Entebbe? Stories? Intensive discussion in a workshop

The Time Travel concept was introduced to Entebbe through its cooperation with the City of Kalmar in Sweden.

We have so far applied Time Travels at two sites, the Freedom Tree and the Za Mugula.

Towards the end of the Colonial rule in Uganda a group of Ugandan political activists gathered beneath a tree and discussed how they can free themselves from the colonial slavery.

These meetings were very important in the build up to Uganda's independence. Entebbe Municipal Council has preserved this tree with the purpose of teaching its history to all people.

The Time Travel concept is used to teach young and old, and also the general public.

People who took part in the pre-independence debate by the tree helped us set the scenario.

The historical site 'Ntebe Za Mugula, in the Buganda Kingdom holds the genesis of the court system in Uganda today.

There are many more interesting sites and stories in Entebbe and surroundings.

Among others, Entebbe has the site where the first missionaries accidentally stepped ashore, marking the beginning of Christianity in Uganda.

These stories have been collected and are possible to use in the Time Travel concept.

In a Time Travel learners get knowledge from experience, not from the teacher. That makes them understand. We need to use more historical sites for Time Travels. Mustafa Sentongo, Principle Kigungu Primary School

Time Travel develops empathy and creativity and raise understanding of the environment. Dianah Nabisubi, Teacher Entebbe Secondary School

Time Travel is an important tool in education and brings reality. We intend to start a Bridging Ages Uganda and eventually host a Bridging Ages conference

Simon Kimanye, Deputy Mayor, Entebbe Municipality

We achieved independence but are still not independent. Teacher, Kigungu Primary School
Time Travel to 1954 at the Freedom Tree, Entebbe

“Our Way of Freedom and Independence”

Entebbe municipality, Entebbe Time Travel group, Ebbie Westergren, Kalmar County Museum and Anna Greta Larsson, Byteatem, Regional Theatre, Kalmar, Sweden

Goal

- Make people reflect on the meaning of Independence and Freedom, compare today and the past
- Emphasize the importance of the Freedom Tree as a heritage site in the independence struggle
- Continue the tradition of the Freedom Tree and facilitate creative reflections on the needs and solutions of challenges in the country
- Several stakeholders working together, education, culture, officials, politicians etc, to develop a sustainable Time Travel program, to be used for many groups in the future
Facts

The United Kingdom placed Uganda under the charter of British East Africa Company in 1888 and ruled it as a protectorate from 1894. Entebbe was the capital city of Uganda and housed all the government houses and ministries. The population was classified Africans, Asians and Whites and each group had a particular place to stay in town. Africans lived in the least developed quarters. From 1945 Africans were recruited as civil servants in the British administration.

In the 1940s some Africans were dissatisfied with the economic injustice in the country and demanded economic independence and removal on the Asian and European monopoly on cotton and coffee export sales. They also requested representation in the local government. This gave rise to riots, the Buganda riots 1945 and 1949.

One of the leaders was Ignatius Musaazi, who was sent to prison charged for treason. But he continued fighting and had the chance to go to London for support. In the early 1950s he and some other businessmen, Miti Kabaazi and Ssemakula Mulumba, formed an organization called Abataka Bbu, fighting for economic independence and fair trade. Musaazi also became the leader of the first political party in Uganda, Uganda National Congress, UNC.

The struggle for economic independence and fair business policies brought about strikes. The protectorate soldiers, known as Keya, kings African rifles KAR, hunted the Abataka Bbu, those persons who were on the list for funding meetings at the freedom tree.

1952 Andrew Cohen was appointed Governor of Uganda with the task of preparing the country for independence. He reorganized the Legislative Council to include African representatives.

After negotiations with Kabaka Muteesa II, several constitutional reforms were proposed for Buganda as well as transferring a number of services such as education, health, and agriculture from the Protectorate Government to the Buganda Government.

But in June 1953 the British leaders came up with new ideas of a federation for East Africa, including Tanganyika, Kenya and Uganda. The Buganda Lukiiko immediately objected and instead demanded that Buganda would be separated from the rest of the country. There was strong agitation and in

November Cohen ordered the deportation of Kabaka Muteesa and he was sent on exile to London.
This sent off a storm of protests in Uganda and the Bugandas started a vigorous campaign for the return of the Kabaka. After long negotiations in 1954 a new agreement was signed in 1955.

the Buganda agreement, and Kabaka Muteesa made a triumphal return to Uganda. The agreement opened for independence for Uganda and sparked off the forming of political parties in mid 1950s.

Freedom Tree
The tree was the place for political meetings and rallies before independence, from early 1950s to 1962. Even after independence it continued to be a place where politicians could hold rallies, reminding about the independence experience. It has become a symbol for freedom and independence.

The tree is not planted but emerged from the grass jungle that filled the place. It was cleared for the set-up of a school. Close to it was a cinema hall and an Asian sports/play ground where Asian civil servants used to play various games: hockey, rugby and handball.

It was a strategic place to meet, close to several residential areas and in between two major roads. It also offered shade.

Every Saturday afternoon, after work, people used to gather under the tree, to discuss and listen to speeches. When the bell rang, the meeting started. Later in the afternoon people went home for the weekend to different parts of Uganda spreading the news.

First it was called the Kirundi tree, then Freedom Tree and also Independence Tree. In Kampala they identified a mango tree for their political meetings.
It is Saturday afternoon. The work has finished in the colonial offices. Many civil servants are on the way home to their villages to spend the weekend. But before that, there is meeting at the Kirundu tree, and a crucial meeting, a meeting to decide the future.

Mr Ignatious Musaazi has called for the meeting at the big tree. Tyaba Alifuuni and Joseph Kasolo help him to organize the meeting. And they urge people to come. “Today will be a day to decide the future”, they say. “Decide our way of freedom and independence”.

Mr Musaazi is a well-known person and has been fighting for fair trade and economic independence for several years. The British see him as a trouble-maker and has sent him to prison many times.

People come walking, riding on bicycles. They will spend a couple of hours by the tree before leaving for home. Many of them have a big interest in news and politics, like Abataka Bbu, Miti Kabazzi, Sseamkula Mulumba and more, who are fighting for economic empowerment. Others are just curious. Some hope for a little bit of singing and dancing.

Last year Kabaka Muteesa II was exiled and sent in custody to England. Many Bugandas fight for his return to Uganda. Some have even decided not to shave their hair and beards until the king is back.

There is a lot of talk and rumours about independence. Will it ever happen? Governor Cohen wants a unified East African protectorate, but not many in Uganda agree with him. Musaazi and others agitate against colonial rule and for economic independence. Abataka Bbu argue that the money from what is produced in Uganda leaves the country. “And why a monopoly for Europeans and Asians on selling and exporting cotton and coffee?” “Get rid of the poor leadership”, they say. “The colonials take the benefits, we need it to make us rich and independent and elect our own leaders”

Musaazi and his friends want a new strategy: “It is the time to mobilize people to develop the way to freedom and independence”, they say. The negotiations between the British and the Buganda kingdom will come to an end. “We must prepare ourselves for independence.” And this is not only for the leaders, this is for everybody. “What are the challenges and problems in Uganda? How do we address it? What is my responsibility? Our common responsibility? Actions?” “Now is the time to be creative, form parties, groups and alliances, we can’t be independent without them.”

Today is the day. Mr Musaazi has called for the meeting and hope for many creative ideas.

A lot of curious people are coming to the Kirundu tree; men are always at front, women and children behind. But at least one woman, Ms Mukasa, will not be silent and probably talk about the rights for the women. Some say that even Governor Cohen is coming to the meeting? Is that true? The Bear, the man with the big face and large hands?

Today the path to the future will be outlined in the shade of the tree, the way of freedom and independence. If it works out well, maybe it would be a good idea to call the tree, the Freedom Tree in the future.
Roles

Civil servants, curious women, children and men from Entebbe. Everybody keep their age and sex
Ignatius Musaazi, Tyaba Alifunsi, Joseph Kasolo, Miti Kabazzi, Mulumba Sseamkula, Ben Kiwanuka, Ms Mukasa Governor Andrew Cohen. Reporter from a newspaper, Lunnya Youth Apostolic Group and Golden Production develop characters that discuss the key questions

KEY QUESTIONS, FREEDOM AND INDEPENDENCE

- What are the problems/challenges in Uganda today? Can we make a list of important items for the political and social agenda? Our way of freedom and independence
- What will we do about it? What is my responsibility? Our responsibility? Actions?
- What are my dreams for Uganda? What will it look like ten years from now? What will become better? What will still be big problems?

Activities

- Handicraft, make mats, baskets, dolls...
- Children games and board games (mweso); make the equipment: skipping rope, ball, make toys, ssekitulege...
- Make placards and illustrations, make a list of desires
- Prepare poems, songs, slogans and speeches, list of desires Intervening characters, songs

Time Plan

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
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<tbody>
<tr>
<td>07:30</td>
<td>Prepare the site</td>
</tr>
<tr>
<td>09:00</td>
<td>Pupils arrive, welcome, background, dress up</td>
</tr>
<tr>
<td>09:30</td>
<td>Initiation, bell, Musaazi is coming, song/ small performance</td>
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<td></td>
<td>Group formation, Activities, prepare for the meeting, Intervening characters</td>
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<tr>
<td>10:30</td>
<td>Meeting, Music, drums, songs, dances</td>
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<td>First speech</td>
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<td></td>
<td>Cohen arrives</td>
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<tr>
<td></td>
<td>Speeches (Musaazi, Mukasa, pupils, performances by Golden Production and Apostolic group, Common songs and dances</td>
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<tr>
<td>11:20</td>
<td>Time Travel ends</td>
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<tr>
<td>11:50</td>
<td>Meal and Reflection</td>
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Discussion outcomes in the Freedom Tree Time Travel 1954

In the end of the Time Travel 1954 we came up with the following dreams for Uganda:

- We need better education in order to improve our service
- We need improved health services in order to fight diseases
- We need good roads and buildings
- We need peace and unity
- We should love our country Uganda
- We need one another, regardless of race, tribe and age, in order to develop faster
- We should fight ignorance through education
- We need to be courageous and confident when expressing our views
- We need leaders who have good visions

Thank you for allowing us to participate in one of the first Time Travels in Uganda
DREAMS FOR FUTURE UGANDA

What I learnt in the Time Travel at the Freedom Tree

Time Travel has helped me to know about the people who started the journey to independence, like Musaazi. Time Travel is practical and has made me see things in reality.

I have also realized that when people unite, they can do better things and achieve something.

I have got ideas of mobilizing others, when we want something to happen.

Jeremy Matata, learner
Nakiwogo Primary School

I felt really confident standing in front of all the persons at the Freedom Tree and speak my mind. We need to introduce more Time Travels in Entebbe.

Brenda Ajuru, learner
Nakiwogo Primary School

Time Travel has helped me to learn how to make handicrafts like baskets, ropes, mats, dolls and balls. It is so good to get such skills because we girls must have many ideas of doing business, in order to support ourselves economically.

I learnt courage, I learnt confidence and cooperation
Student, Entebbe Secondary School
How I want my country to be in the future

Learners from Nakiwogo and Kigungu Primary Schools and Entebbe Secondary School, October 2013

I would love to see a Uganda with practical subjects in school and with Time Travel activities embraced. Uganda needs learners who appreciate the past and improve the present, to address the current challenges. Uganda needs leaders who will cause unity and address the needs of the people.
I would love to see Uganda with people who appreciate whatever they are and are willing to make situations better than they are today.
I would like to see better education with practical lessons like Time Travels right from the nursery. There should be better roads to make communication easy. Hospitals should be well stocked with medicines to cater for serious diseases. I would like Uganda full of tourist attractions.
I want my country to be organized to always carry out Time Travels. There should be a special school for the young girls and women to learn craft making. I want better roads.
I want to see hospitals so that the patients are treated quickly.
Entebbe Za Mugula
Time Travel to 1700

"Justice and Leadership"
Entebbe Time Travel group, Entebbe Municipality, Ebbe Westergren,
Anna Greta Larsson and Linda Liljeberg, Kalmar, Sweden

- Make people reflect on Justice and leadership, compare today and the past
- Emphasize the importance of the Ntebe ZaMugula as a heritage site
- Develop a sustainable Time Travel program, to be used for many groups in the future

Facts, Entebbe Za Mugula

Much of the facts are based on oral traditions in the Mamba clan of the Buganda kingdom. Ntebe za Mugula is located at the shores of Lake Victoria. It is the place where Chief Mugula Bukulu bwa Wada sat to preside over various judicial cases and village meetings as early as the 12th century, according to tradition. It is said that he first Mugula came to the site because he was sent to take care of administrative issues that side of Busiro county.

This earned him the name Mugula nzizji, which means ‘one who opens doors’. Later, it simply became Mugula and he bought a lot of land to add on the acres he had. Mugula is believed to have moulded and carved out the rocks into seats on which he would sit during judicial proceedings commonly known as olutuula. The Mugula stayed in Kigungu near the pier and this is where the Kabaka would
meet him before addressing his subjects. He had a special boat he was travelling in, dubbed Namialo, meaning a person that can access all landing sites.

After the first Mugula there has been a line of 32 Mugulas, all the way up to now. The Mugula is the leader of the Mamba clan and the representative of the Kabaka in this part of the kingdom. Because the Mugula was the only person with a chair it made him popular in Buganda and people started referring to the place as Entebbe za Mugula or Mugula’s seats. Today the rock has been cut off by water, making it look like a small island.

The Mugula was a strong chief with all the power in his hands. He used to dress up with lion’s skin on the right arm, leopard skin on the left hand, hyena skin on the chest and lower parts, a bark cloth on his shoulder and holding a short metallic spear named Mpima. He was a no-nonsense person and was said to have supernatural powers, often quick to punish or kill if anybody annoyed him or seemed unserious. People held Mugula in high esteem and came to listen to his high counsel and judgment. Sentences meted out by Mugula ranged from simple fines to banishment to Ssese islands or even death. His chief executioner was Lusalabaga and other junior officers to help him with the duties.
Mugula would always scorn people by asking them “Ensegga zilya?” (meaning “Are the birds eating?”). If one answered no, he would then order for the person to be killed to keep the birds feeding. If he got a positive response, he would thank the person or give him a small reward. The Buganda kingdom had a justice system on three levels: family - extended family - clan leader/ Mugula. Some very serious cases could be transferred to Kibaka. When the British took over administration of Buganda they failed to pronounce the word Entebbe za Mugula, and reduced it to Entebbe.

Today Za Mugula is now considered a spiritual site. Many people come here to call on the spirits, perform rituals and pray for good health, wealth and a long life as well as to thank the spirits. There are small baskets called Amakula, in which money, food or small white stones are placed in appreciation to the gods or to make requests. The believers say the spirits take a rest in the waters of Lake Victoria, and only come out when called out by those referred to as their grandchildren.

**Scenario, Judgement Day, Olutuula, at Entebbe Za Mugula 1700 A day in the year 1700,**

a group of villagers from the three Massaza of Buganda gather at the shore, at Entebbe Za Mugula, the seat of Mugula. This is the place where Mugula, the chief judge, sits to listen and pronounce judgment to the cases provided to him by the Abambowa (soldiers).

Today there are three court cases that are going to be handled, discussed and finally the verdict by Mugula. The court cases are quite complicated and the outcomes are not clear even though the suspects are arrested. It’s about child abuse, rape and burglary.

Today is the day of the final Judgment. At the entrance of the site visitors put offerings in some baskets, amakula: shells, food or small white stones, to thank the gods and pray.

Mugula’s chief guard, the Lusalabaga, directs the arriving persons, women, men and children and makes them sit down. Each village stays together. The villagers discuss their case, argue in various directions. What is right and what is wrong? Some persons have seen or heard something that will give light to the case.

They also discuss if the cases have been handled correctly on the first levels of the justice system, in the family and the extended family. How do we create justice and keep peace within the family, the clan, tribe and even other tribes? What is good leadership? The elders, who are presenting the cases to Mugula are asking and listening to the villagers. While waiting and discussing the fishermen prepare and mend their nets, the hunters look after their spears and roast the meat and the farmers weave mats and mend their clothes. And there is some music and singing and children playing.

Everybody is eagerly waiting for the Mugula to take his seat. It is said that he is dressed in skin from lion, leopard and hyena. The elders will present the cases and they will call the villagers for more information or to speak their mind. Even the culprits will have a say. The Mugula will sit and listen. What will be his verdict? There is tension and even some fear on the faces of the people. If the Mugula ask “Ensegga Zilya” it is best to keep quiet.

**Appendix, the three court cases**

**Roles**

The students are from three neighboring villages, one third are fishermen, one third hunters and one third farmers. Chief guard (Lusalabaga), three elders, (three suspects), Mugula, soldiers (Abambowa)

Everybody keep their age and sex

**Key Questions**

**Justice and leadership**

- How to show good leadership? All the power to the leader, listen to others?

- How to create justice in order to keep peace with in the family, the clan, tribe and even other tribes? Does
justice mean the same for all, men, women and children?

**Activities**
- Fishermen: preparing and mending nets, making medicine (herbs), (smoking fish), boat
- Hunters: try spears, catching net, make medicine (herbs), roast meat
- Farmers: Weaving of mats, make medicine (herbs), grain in mortar, make bark clothes
- Prepare fruit; Games Informal: singing, dancing, wrestling Discuss leadership and justice systems in all groups

**Time Plan**

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>08.00</td>
<td>Set up the site</td>
</tr>
<tr>
<td>09.00</td>
<td>Students arrive, welcome, background, dress up</td>
</tr>
<tr>
<td>09.30</td>
<td>Initiation, drums, song, call the spirits, offering in the baskets (white stones/shells) Lusalabaga gives instructions Divided into three groups of activities and discussion of court cases (one elder in each group)</td>
</tr>
<tr>
<td>10.15</td>
<td>Mugula arrives with his soldiers. Drums and dance to call the crowd The elders present the three cases. The villagers argue, witnesses</td>
</tr>
<tr>
<td>10.45</td>
<td>Mugula withdraws to consider his verdicts, consult the elders/ spirits Some singing and dancing, fruit</td>
</tr>
<tr>
<td>11.00</td>
<td>Mugula announces his verdicts</td>
</tr>
<tr>
<td>11.10</td>
<td>Final dance to say farewell to the spirits</td>
</tr>
<tr>
<td>11.30</td>
<td>Ending ceremony (offerings of food) Reflection (meal)</td>
</tr>
</tbody>
</table>
Ebbe Westergren, Kalmar County Museum/ Bridging Ages

Goal

- Reflect on how we want to build “the good society” in the community and as individuals
- Getting to know and understand the dreams of the good society, the welfare state, “the people’s home”, developed in the 1950s in Kalmar and Sweden, the positive reality, but also the problems. Examples from housing conditions; compare to today.

Facts

The 1950s in Sweden was a time of change and progress. Most people had a positive view of the future and living conditions improved. Poverty was to be eradicated; many of the old houses were demolished and made way for new and modern buildings. The developing of the welfare state, the idea of “the people’s home”, was in full swing.

The 1950’s were still a time of great social differences. This was obvious in housing conditions. The rich could afford villas and nice houses, workers moved into the new apartment blocks. The state created specific standards for the new apartments.

In Kalmar, as in so many other cities, building of new houses was intense in the 1950s and the 1960s. Already in the 1930s and 1940’s the Berga community was created for the wealthy. During the 1950’s several areas with apartment houses were built: Funkabo, Djurängen, Tegelviken and Oxhagen.

In Funkabo new apartments were constructed throughout the 50s. The apartments were light and modern with running water, flushing toilets, stoves, laundry rooms and garage. There were two small shopping centers, including Kalmar’s first supermarket, several grocery stores, post office, bank, hair saloon, bike shop, newsagents etc. The annual rent for the apartments was in 1958 about 50 SEK per m2; a worker earned 600-700 SEK per month, senior officials around 1500 SEK/month.

In northern Kalmar the boundary became very clear between the apartment houses in Funkabo and the villas in Berga. This is still a distinct boundary, not least politically, socialists on one side and conservatives on the other.

The 1950s was the decade when the youth got more space. A youth culture developed in fashion, behavior and music.

The world recovered after World War II, but in the 1950s the Cold War came closer. Many started to talk about the danger of a nuclear war and the threat of atomic bombs and biological weapons. All new apartment houses had shelters in the basement.
Spring is on its way. Residents in Funkabo gather to clean up in the neighborhood and to have a small party together. There is plenty of space in between the houses to socialize and for the kids to play. The area needs to be cleaned up after the winter, broom and rake. And it is quietness of all the construction work. Before the party begins, everything should be cleaned. Some people plan for the games at the party, some for the music and dancing; others prepare for the picnic. A group of young people have even promised to perform a small drama.

The area is attractive and there are often interested families and individuals who want to have a look at the apartments. What are they like? How much is the rent? How do we furnish the apartment? The local caretaker informs. The new electric stone mangle also seems interesting.

All families are concerned about their finances and the rent. What can we afford? How much can I pay a month? Clothes and food are expensive, and some want to save for a holiday in Majorca. Quite many look with envy at the villas on the other side of Funkabovägen. It would be nice to buy a house, but can I really afford that? And is it fair that some people have so much money and others have problems to make ends meet?

There is much talk about the welfare state, "the people’s home", about solidarity and equal opportunities for employment and housing. How do we create the good society? What are the injustices still? How do I make it better for me and my family and for the whole community? The discussions are vivid and the ideas many, when people gather.

The comfort in Funkabo has increased since the apartments were filled and new houses are still being built. It’s fun with a Garden Party, people meet and talk. And as usual there are curious people, who want to have a look at the apartments. Who are they? Do they fit into our community?

Roles
Most participants are living in the apartment houses, some are people who are interested in moving in. Participants divide into families. The caretaker. Everybody keep their age and sex.

Key Questions
The good society
- Do we have a just and good society today? What is positive, what are the problems? Compare housing, work, education, health, etc.
- What apartment/house do I want? What can I afford? Compare apartments/housing on standards, size, comfort, social differences, compare Funkabo and Berga.

Activities
- Clean up, rake and brush, whip carpets
- Prepare coffee, cake, juice, decorations
- Compare apartments, rent
- Laundry room, mangle
- Prepare a small drama, dance, songs
- Games - hopscotch, balls, skipping rope, "vippapinne"
- Prepare letter to the Town Council - in several groups

Timetable
10:30 Prepare the site
12:00 Students arrive, welcome, small tour of the area
12:20 Dress up, repeat the scenario
12:50 Initiation
13:00 Activities and discussions
14:15 Common dance, performance, visit
14:30 Refreshments, solutions
15:00 End
15:30 Reflection, undress
16:00 Leave
The Time Travel method brought me reality and devotion to a teaching with meaning. It has helped me to teach beyond the textbook.

As a teacher there are imaginations that I could have and when passed on to the learners, the learners would have no choice but take them wholesome, leaving them with no chance of participation in creating a wider perspective of an idea. Using the Time Travel concept, lessons are practical and more interesting, which contributes to the growth of the pupil enrolment and retention rate in the school.

After the Freedom Tree Time Travels, I realize that there is no challenge that has no solution. Problems are with us, solutions are with us. I now appreciate what others, who were before me did, and it has helped me to appreciate every generation.

I also look for ways of coming up with new innovations geared towards creating a better atmosphere to live in. The power to victory and improvement lies mostly in mobilization and participation of stakeholders. A Time Travel event also links the generations, young and old.

Within the project I have got an opportunity to meet people from various part of the world, visit foreign places and take part in several Time Travel activities.
The Time Travel method is an educational tool for in-depth learning, for school children and also for community members. The children's talents are easily discovered through their participation in the Time Travel. They learn about their rights and responsibilities. The Time Travel concept is important and acts as a memorial for so many things that happened in the past. It brings up a clear picture of the efforts and contributions of our ancestors. And thus it is a reminder to everybody about their responsibility to the nation. The public learns about the importance of historical sites in their surroundings and to make them preserved.

Tourism can be developed, hence increasing the employment opportunities.

But above all, the Time Travel method is a tool to achieve social cohesion, dialogue and understanding between people. I want to see the government financially support the Time Travels in order to enhance learning in schools and cohesion in the communities. Also opinion leaders should be brought on board to build the concept and how best it can be furthered in the whole country.

Golden Production is grateful for being a part of the Time Travels in Uganda.

They had the strength to change the country in the 1950s. If standing together we can make a change as well, through Time Travels, cultural groups, dance and music.
The Time Travel method is the greatest practical and experienced way of teaching, both for young and old. It sticks in one’s mind and cannot be easily forgotten.

I have engaged in several Time Travels both in Uganda and Sweden. And all of them were a great experience.

I think we would be more developed with such kind of practical education, and our cultures and traditions would be more preserved and more admired by other countries, instead of us admiring the European culture.

Ugandans need to know how great and rich they are.

Time Travels really opened my mind on Entebbe and our historical sites.

We as Lunyó Youth Apostolate group are thankful for this opportunity to learn in a different way.

We urge the corporation to explore more sites here in Uganda and expand the Time Travels into a lasting project.
Uganda is gifted with a rich historical, natural and cultural heritage which includes the immovable (historical monuments and natural sites) as well as the movable and less visible (knowledge, skills, languages and values). Some elements of awareness of the existence of this heritage and its cultural and historical significance locally and nationally; ii) limited political will and resources to develop the culture sector; iii) lack of heritage education in our schools; iv) the lack of relevant and updated legal instruments for heritage protection; v) negative perceptions of culture as backward, and vi) the challenges that modern development and globalization present.

Since 2011 the Cross – Cultural Foundation of Uganda (CCFU) has the Heritage Education Programme (HEP) is reviving the positive aspects of culture through the youth. With the introduction of HEP by CCFU, many young people both in and out of school have been exposed to culture and have started to embrace it. Many of them are developing interest and desire to safeguard and promote it.

Despite this potential, we have continued to witness the destruction and neglect of significant aspects of our heritage.

This could be attributed to the following factors: i) a lack of this heritage such as the skill of making bark cloth in Buganda and Bigwaras dance in Busoga have attained international recognition. Heritage resources, if properly harnessed, can potentially improve the socio-economic situation of Ugandans through tourism, employment and building national identity.

The Heritage Education Programme aims at enhancing the appreciation of cultural heritage through young people – this is premised on the belief that young people have a role play to preserve and promote our cultural.

Young people through their school cultural heritage clubs engage in various activities, all intended to promote culture and highlight its importance
Since 2011, CCFU has been organizing national heritage youth competitions as a way to encourage young people to better understand and express their cultural heritage. The competition is always based on different themes such as totems, poems and cultural activities.

Since 2011, about 1,000 students have taken part in the competition. The focus for 2014 competition was on our clans and totems. To participate, youth below the age of 20 were encouraged to draw, paint or write a poem about their totems.

Over 300 entries from youth in and out of school across the country were received, depicting their understanding and appreciation of their totems and clans. A panel of heritage experts selected 17 of the best entries which were used to design a national heritage calendar for the year 2015.

An award giving ceremony for the winners of this competition was organized at Jinja Secondary School in Jinja town on December 10th, 2014. The ceremony was presided over by Dr. Frank Nabwiso, a cultural enthusiast from Busoga Kingdom.

“My name is Aanyu Deborah from Mt. St. Mary’s College Namagunga and I am 17 years old. Our totem is a Leopard (we call it Eriisa).

What I like about the Leopard is that it is very graceful, gentle, hospitable and adaptable; but it is ill conceived by the general public, when people see a Leopard, the first thing they think about is to attack but if you leave it alone, it will just look at you, it will not do anything. So the people in my clan are like a Leopard, they are hospitable, adaptable and social; but when provoked, we can attack...”
Linking with Community Museums.

Fredrick Nsibambi, Cross-Cultural Foundation of Uganda

Many cultural heritage school clubs are linked to community museums especially those in the vicinity of the schools. Some school clubs have started small museums within the school compounds. The motivation to visit or start a community museum arose from the initiative by CCFU to connect museums as coordination points for the Heritage Education Programme. Currently, museums such as the Cultural Research Centre in Jinja, the Home of Edirisa in Kabale, Koogere Foundation Museum in Fort Portal and Igongo Cultural Museum in Mbarara are some of the community museums that are supporting young people to visit museums as cultural reference points.

Indeed, with the above examples there is hope that our cultural heritage has a future especially if the youth are involved in its promotion. What needs to be done is to encourage the government to fully support the incorporation of the important aspects of our cultural heritage in the 2017 Secondary School Curriculum so that issues of culture are no longer dismissed as issues of old people but be examinable and considered as important elements in our education systems as well as our local development processes.
SOME MORE HISTORICAL SITES IN ENTEBBE, POSSIBLE PLACES FOR FUTURE TIME TRAVELS

Lunyoo Palace

Lunyoo Palace is said to be connected to the first Kabaka (king) of Buganda Katu Kintu in the 13th century. The palace has for long been a shrine and a pilgrimage for clans of the Buganda Kingdom.

Mapeera Site, Missionary Site, Kigungu

This is the place where the first catholic missionaries, Brother Amans and Father Lourdel (Mapeera, "Mon Pere") and their group and oarsmen, landed at the shores of Lake Victoria in Uganda in 1879. They were from a French missionary society called the White Fathers. Their boat was severely damaged. The monument was erected 1933-1935 Kigungu has for long been a place for fishermen, as it is today.

Mapeera Tree, Bugonga Catholic Church

Mapeera Tree, Bugonga Catholic Church

According to tradition the big tree at the Bugonga Catholic Church arose from seeds from the first catholic missionaries. The tradition says that Brother Amans and Father Lourdel (Mapeera) stayed overnight here after they arrived in 1879 and before going to Kibaka Muteesa I in Kampala. The Catholic Church was built on the spot by the French missionary society the White Fathers and was opened in 1902.
Hippo Bay Rock Shelter is an archaeological site excavated in 1959. Cooking pots and water jars in clay were found together with iron knives and arrow-tips. The settlement has been used by a small group of hunter-gatherers and fishermen probably in the (17th), 18th or early 19th century.

Entebbe Figurines The two “Entebbe figurines” of terracotta were accidentally found in 1964 when digging for the foundations of a new garage at the Geological Survey. The largest figure, 15 cm high, is a bisexial person decorated with lines and black, red and white stripes. The figures are ritual objects probably belonging to a Buganda clan shrine, maybe used for centuries. They were found together with potsherds from the 18th and early 19th century. This might be the end of the shrine.

Entebbe Old International Airport, Operation Entebbe Church In June 1976 an Air France plane from Tel Aviv to Paris was hijacked by PFLP, a Palestinian organization, and diverted to Entebbe Airport. Out of the 248 passengers 94 were Israelis and they were taken hostage in the airport building. The Israeli intelligence agency made a rescue operation with 100 commandos that were flown into the airport. Within 90 minutes they rescued almost all the hostages and brought them back to Israel.

Nakiwogo Landing Site Nakiwogo is the largest landing site on Lake Victoria in Entebbe. It is lively with a lot of ferries, cargo and passengers.
Quotations

Time Travel is dialogue and can bring a change to our country: Mustafa Santongo, Principle, Kigungu Primary School

Time Travel opened my eyes, changed my thinking, changed my life: Rosemary Lipa, Principle, Nakiwogo Primary School

Time Travel is an important tool in education and brings reality: Simon Kimanya, Deputy Mayor, Entebbe Municipality