The Time Travel Method
A Manual using Heritage as a Method for Change
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This manual aims to provide guidance to individuals who intend to use the Time Travel Methodology (TTM). It aims to serve as an operational tool for adaptation depending on the local context in which stakeholders operate, as well as a source of information and inspiration. This manual contains theory and practical examples on how to use the method.

This manual is designed to explain, in a logical and concrete way, how to use the TTM; the process, the Time Travel Event and the follow-up work afterwards. If you find it interesting, check the Bridging Ages website or contact one of the Time Travel Champions in Tanzania, Sweden or worldwide.

This manual is a product of the collaborative project Alternative Rights of Passage in the fight against Gender-Based Violence funded by Swedish Institute: Creative Force.

The collaborative project was between Act Church of Sweden and its two partner organisations in Tanzania Christian Council of Tanzania (CCT) and Evangelical Lutheran Church of Tanzania (ELCT) where Kalmar County Museum was responsible for method-development.

Women in lively discussions about early marriages.
2. The Time Travel Project in Tanzania

In 2018, a collaborative project between ACT Church of Sweden and its two partner-organisations Christian Council of Tanzania (CCT) and Evangelical Lutheran Church of Tanzania (ELCT) together with Kalmar County Museum (KCM) started. The aim was to support the partner organisation’s efforts against gender-based violence and female genital mutilation in Tanzania.

Within the project, KCM was conducting trainings in the Time Travel Methodology, Time Travel scenarios were developed and the method was implemented in the organisation’s Gender Justice Program. The project ran between 2018–2020 and was funded by the Swedish Institute: Creative Force.

Churches and faith-based organisations have historically been, and continue to remain, in the forefront of providing social services and support to those living in the socio-economic margins. They have an important role to play in actively working for just societies and securing social protection for all.

In Tanzania, faith-based organisations, such as CCT and ELCT, are leading actors for development by using faith as a tool for change and contributing for the realisation of the UN Sustainable Development Goals. Much like religion, KCM see cultural heritage as a resource for change and development; by working concretely and actively with underlying factors, change of attitude can occur, which in turn can lead to behavioural changes at both individual and societal level.

In the Time Travel Project, the focus of intervention was to use heritage and faith as resources in the fight against gender-based violence. The Time Travel Method was used in the project to discuss harmful rites of passages for children; female genital mutilation; early and unexpected pregnancies; and harmful traditional practices. The method enabled participants, especially from marginalised groups, to have a voice and to be part of creating a positive development for themselves and their society.
3. The Time Travel Methodology

The Time Travel Methodology (TTM) is a participatory method that emphasize the use of cultural heritage to address contemporary issues for community transformation.

The Time Travel Methodology:

- **gives meaning** to local sites and stories for people of today
- is **about life**; the past, today and the future
- is **relational**; you learn together with others
- is **experiential**; you learn by using all your senses
- is **reflectional**; as it gives space for reflection on today’s issues in a local historical context.

The Time Travel Method connects local heritage, physical places and people’s stories with important issues of today with the aim to create a positive future. The method consists of a learning process and an event where participants engage in discussion and problem-solving.

Cultural heritage is a resource when working with complex societal issues; by working concretely and actively with underlying factors such as culture, norms, tradition, etc., change of attitude can take place, which in turn can lead to behavioral changes in both an individual and societal level.

The TTM is split up in to different parts. The process leads to a scenario, which is the framework for the Time Travel Event. The event leads to reflection and problem-solving for changes in the society.

The Time Travel Event is a role-play where a fictional story based on historical facts is used. All participants are actively involved and takes the role of a historical person. It can be effective to swap roles between modern context and historical, i.e. a modern leader like a bishop or councilor plays the role of ordinary village people in the Time Travel Event and vice versa.

The Time Travel Event has a clear beginning and a clear ending, however there are no guarantees what will happen during the event or what the event will lead to. The results are created by the participants and it depends on how they engage. The Time Travel Teams that organises the event plays a significant role in the whole process – planning, organising, leading the event and follow-up the results.
3.1 The five principles

The TTM is used world-wide. The method can be adapted for local circumstances, but to help new actors to engage with the method a definition and five principles has been formulated:

“The Time Travel Method is an educational method, using a local historic site, in a learning process, to create reflection on contemporary issues, and provide tools for community building. The goal is to promote learning, social cohesion and contribute to community-building and positive changes in the society.”

The 5 principles of the Time Travel Method

1. The use of local sites and stories
2. Key questions, connecting contemporary issues with the past
3. Working together, several partners
4. Different perspectives of today and the past, mainly bottom-up approach
5. Reflective dialogue in the process and in the event

Any local historical site and story can be used in a Time Travel; from a stone age site to an important landmark like a tree from recent times, as long as it is a place of meaning and connected to a story. The site should be easily accessible for the participants. The local perspective is important for creating involvement and engagement among the participants.

Key questions focusing on contemporary issues in a Time Travel include for example: democracy, gender, FGM, environment or any topic that is important today. Many of which can be linked to the UN Sustainable Development Goals.

Partners should be involved, since the TTM is a method that can be used to reach the goals for different groups or organisations. Partners also come with different knowledge and resources which are important factors when implementing the method.

Tools for community-building involve creating a safe space in the Time Travel Event for discussions and reflections, understanding different perspectives and ideas and to find solutions on how to develop the community together, young and old.

3.2 Results of the Time Travel Method

The Time Travel Method is about learning and engaging in contemporary issues linked to the local heritage. The method is experiential and relational, which means that you learn with others, by experiencing something together. The results can differ, depending on the context and the scenario used, but normally the results can be split into the following:

- Learning
- Awareness
- Empowerment
- Attitude- and behavioral changes
- Positive changes in society

Learning: The Time Travel Method has many different layers of learning. From fact-finding in the preparatory process to learning of past and present times during the Time Travel Event. The learning is both individual and collective.

Awareness: One part of the Time Travel Method is an event, this can be used to raise awareness on a specific issue. The local heritage perspective is a good way of broadening the perception of the specific issue addressed in the Time Travel Event.

Empowerment: The safe space created in a Time Travel Event is used to create dialogue on topics that are sensitive to discuss. This safe space gives the opportunity for different groups in the community to discuss, reflect and reach a mutual understanding on how to address this specific issue in contemporary society. By discussing sensitive issues in a smaller group and presenting your results as a group rather than personal opinions, you can reach a feeling of empowerment and uni-
Attitude- and behavioral change: By addressing contemporary issues in an engaging, interactive and fun way, we can start discussing and reflecting on how things have been, how things are and how we want things to be in the future. Since sensitive topics are discussed in a safe space set in an historical context, different views can be exchanged. This opens for new perspectives and possible changes in attitudes among the participants.

Positive changes in society: The Time Travel Method is no quick fix. Working with topics such as attitudes and behavior takes a long time before results can be measured. But no real change can be done in society without working with norms, traditions and values.
The process is the first part of the method, in which all the preparations for the Time Travel Event are agreed on such as identifying the site, involving stakeholders, research, deciding the key question, writing the scenario, capacity-building for staff, meetings in the local community, preparing props, etc. The time spent on the process varies, depending on the facts that need to be gathered, partners involved and logistics. The process involves various stakeholder- and partner-meetings to discuss, conduct research and create an understanding of the contemporary issues addressed in the Time Travel Event. The process consists of several components that could be used in sequence combined or separate. The process has the following steps:

1. **The partners agree on what to be achieved and what contemporary issues to focus on.** The contemporary issues can be gender issues such as early marriage/unexpected pregnancy and female genital mutilation. After the choosing the topic, research is done to get information based on data. Involve various people in the community that are knowledgeable on the topic in order to get all the facts right, as well as if there are any cultural sensitivities that needs to be dealt with care.

2. **Choose a historical site.** The historical sites can be respected areas in the community where important issues are discussed. It could be the church, a specific place in the village or other places of importance.

3. **Get an understanding about the topic; past and present.** All partners need to have knowledge about the topic, both historical and contemporary facts. If you are targeting early marriage for instance, make sure you research on the cause and related reasons for early marriage. Often cultural practices are connected to traditions and norms, therefore there is a need for a broad understanding. You can involve the community members in this process.

4. **Prepare a scenario.** Prepare a scenario on the topic to be dealt or discussed. The scenario is a fictional story based on historical facts where a specific site, specific year and specific key questions are selected. Examples include:

   - 1879 in Kigungu village, Entebbe, Uganda: People in the village, while doing their ordinary tasks, discuss the coming of missionaries and the new religion they are coming with. Issue: impact of religion.

   - 1860 in Kiwafu village, Entebbe, Uganda: The chief gathers the villagers to discuss and decide on three difficult court cases – a young boy beaten by his parents, rape and theft. Issue: justice and leadership.


• Long time ago in Ngurunit, Northern Kenya: two youngsters are leaving the village to go to university in Nairobi, family/village are gathered to give advice. Issue: traditions to keep, traditions to leave. (Since the village members didn’t have any reference of time the scenario was “long time ago”).

• 2000 years ago in Cederberg, Western Cape, South Africa: hunter-gatherers meet and conflict arises. How do we live together although we are different? Issue: xenophobia, segregation, integration.

• 1887 at Fredriksberg manor, Oskarshamn, Sweden. Agricultural crisis in Sweden makes young people leave the country to pursue their dream in the US. Issue: Migration, dreams of the future.

• 1941 Kragujevac, Serbia. Ten days after Belgrade was heavily bombarded by Nazi Germany participants met and discussing who they should help first in the destroyed city. Issue: Post-conflict understanding, discrimination and reconciliation.

• 1395, Korsholm castle, Finland. Hostile ships have been spotted in the horizon and local farmers have been called to the castle. Issue: threats and fears.

In the creative part of the process; the group must decide the key question, site and story for the Time Travel Event.
5. Planning the Time Travel Event and writing the scenario

When preparing the Time Travel Event, a planning document is created. The planning document is a support document and a framework to prepare everybody in the Time Travel Team. The planning document is written during the process. It consists of 2–3 pages and includes the following headlines: goals, key questions, target group, facts, scenario, roles, activities and time plan.

5.1 Goal
The goals tell the topic of the Time Travel Event and what you as organisers want to achieve with the event.

5.2 Key Questions
The key questions should be relevant today as well as in the historical context the scenario is based on. The key question is the bridge that connects past, present and future. The chosen issue that shall be addressed during the Time Travel Event, for example FGM, should be written down as concrete questions. These should be formulated like open questions without obvious answers, i.e. “What traditions do we want to keep, what traditions do we want to leave?” or “How can we live together even though we have different opinions?” The key questions are the foundation of the Time Travel Event, that the Time Travel Team will use to shape and facilitate the discussions. The overall goal for the Time Travel Event is to find solutions to the key questions.

5.3 Target group
In the process you need to agree on the target group. Who will be participating in the Time Travel Event? Different groups need different planning. The group can be mixed in gender and age. If working with a school class, it is of importance to involve their teachers. If you are working with a whole community, more stakeholders should be involved. In order to reach a sustainable change, it is important to include decision-makers in the Time Travel Event, such as religious leaders, village elders, government officials, etc.

5.4 Facts
This part should be a summary of the historical research made in the process. The facts can involve both the local context as well as connections to a wider geographical context. The facts should help the participants to engage in the scenario and the time period in a safe and confident way. Since we are working with local sites and stories, it is crucial that the facts are true and based on the local community. The historical facts are written in past tense.

In some cases, contemporary facts about the issue addressed can be included and be used to raise awareness and knowledge among the participant. These facts can be good support if discussions on contemporary issues arises during the reflection. Just remember to clearly point out which facts are historical and which are contemporary.

5.5 Scenario
The scenario is a fictional story based on historical facts and the chosen key questions. The story is about a specific event in history that might have happened at the site a certain day and year. The scenario is written in present tense. It is not a drama with lines, but a fictional story that is used as a framework during the Time Travel Event. The scenario should be designed so it opens for dia-
logue on the key questions and give the participants a chance to reflect on a contemporary issue. The scenario should include an issue/conflict/problem where the solution is not clear. The scenario has a bottom-up approach, and is seen from "ordinary" people, not from the view of a king/president/governor/priest/chief. In this way the participants can relate more to the scenario and historical context.

The scenario tells the story behind the reason for gathering at the site and indicates what will happen, but the scenario ends where the event starts. Surprises in the event should not be revealed in the text. It is up to the participants to find solutions to the problem highlighted in the event, maybe even "change" history a little bit.

5.6 Roles
There are a few leading roles in the Time Travel Event, that will be pointed out in the planning document. It can be roles that all participants should know about, i.e. the chief or other persons that are important for the scenario. Some of these special roles will defend different views of the key questions to avoid that the whole group takes the same opinion. The majority of the participants can choose different views as they like.

5.7 Activities
During the Time Travel Event the participants will split up into groups to discuss the specific issue set in the scenario. If it is a sensitive topic discussed in a hierarchical society the participants normally are divided into different groups depending on gender and age; women, men, girls and boys. Each group has a group leader from the Time Travel Team/organisers. The group activities are a safe space to listen to each other, discuss and come to a solution.

The activities should be easy to organise and be relevant to the historical context. The activity can create a stronger sense of past time, and therefore strengthening the safe space. If possible, try to avoid activities the participants do on an everyday basis or something that is very specific for present time. Everyone in the group must be actively involved in the activity and it must allow the participants both to speak and listen. Design the activities so that the groups are gathered, to allow discussions. Examples of activities are: preparing food, peeling nuts, grounding flour, drinking coffee, mending tools, weaving, beading, braiding hair, etc. In the planning document the different activities should be listed, as well as the props and material needed for doing the activities.

5.8 Time Plan
The planning document should include a detailed time plan with a timeline when the TT team meet at the site, prepare the site, gather the participants, when the Time Travel Event start, when it ends and time for reflection.
Once the planning document is written, it can be used to arrange a Time Travel Event. This is the actual role-play with the participants at the historical site close to the chosen community. The event often takes 1–3 hours. The Time Travel Event is one event; one particular day in history, set in one particular site. This chosen event is just one of many perspectives on history. Logistics is always a challenge, so try to choose a site that is convenient for the participants.

During the Time Travel Event, you and your team carefully leads the participants and make them engage in the role-play. The event should not be mistaken for a theatre or a play. There is no audience, no actors and no manuscript. Instead, all participants equally engage in the role-play and together create the story. All modern titles/roles are left behind, so if external stakeholders or local leaders are invited, they participate as everyone else.

The Time Travel Event is about participation, everyone is an important part of the event.
The goal of the Time Travel Event is to create a safe space for discussing and reflecting on contemporary issues and finding solutions to these issues for the future. The safe space is created by several different mechanisms, that enables the participants to speak freely. First, we change the context from modern, to past times. Secondly, we play the role of someone else, instead of ourselves. Third, we discuss the issues in smaller groups, while doing some sort of activity. This opens for a broader discussion where sensitive matters can come to the surface.

The written planning document forms the framework for the Time Travel Event and is used as a support for the Time Travel Team. The same scenario can be used multiple times. If you change location, make sure to adapt the scenario to new local context. The number of participants can vary from 20 people to more than 100, but with many participants you also need a bigger Time Travel Team to keep the Time Travel going and to maintain the safe space.

Rules in the Time Travel Event: Everyone keeps their age and gender. Everyone gets a new name. Everyone stays in the historical time, not talking about modern time. Everybody participates according to their own capability. Remember to have fun!

Discuss with your team before the Time Travel Event: Are there any risks with the scenario? What do you do to handle those risks?
7. The different phases of a Time Travel Event

The Time Travel Event follows a strict line of phases that makes the work easy for the Time Travel Team. The team consists of a group of TTM champions who is responsible for the planning and the carrying out of the Time Travel Event. The Time Travel leader has the main responsibility during this process. The different phases are also important for creating the safe space. It might seem complicated with all the phases, but some of them are very short in time, remember that the entire Time Travel Event takes between 1–3 hours. Make sure to talk everything through with your Time Travel Team before the event. You can even practice some of the phases beforehand, to be sure that everyone knows what to do.

7.1 Preparing the site

The Time Travel Event always takes place in a physical location like a village, a community-centre, under a tree or at a school. The first thing you must do as organizers is to prepare the site, this should be done before the participants arrive. Think of the whole event and how you need to use the site. Where can you gather all the participants? Where can the different groups sit during discussion and activities? Try to put the different groups so far apart, that their discussions don’t interfere with each other, but also close enough so that you can see the other groups. Remember that you are travelling back in time, so remove or hide as many modern things as possible. If you have any props for the activities, the activity leaders can put them in place now.

Choose the site carefully. If you have the Time Travel Event in the centre of a large village, people from the other parts of the village might be interested, gather and even interrupt the role-play. It can be a good idea to choose a more secluded place for the Time Travel Event that is slightly separated from everyday, modern, life.
After you have prepared the site, have a small de-briefing with your Time Travel Team. Is everything prepared? Does everybody know what to do? Has anything unforeseen occurred?

### 7.2 Gather the participants

When the participants arrive, you gather in a big circle. This is the moment to introduce the Time Travel Team and what is going to happen. Depending on what the participants knows, you must explain what the Time Travel Event is about. Do not get too theoretical, instead tell them that you are going to discuss the issues of the community in a new and fun way. Make practical example by addressing people in the group or using yourself as an example. Be very clear that we are travelling back in time and that you are going to be someone else during the event. Also explain that we are going to use other names. This phase is very important for creating trust and safety for the participants.

During this phase you can also mention the local heritage; past, present and future. How were things back then? How are thing now? How do we want our future? Explain the rules as well, we don’t talk about modern things, there is no audience, we are no actors, we just participate together in this.

At the end of this phase the TT team will distribute new names to the participants. A marker pen and stickers can be used to make name tags. This part can be quiet fun, when people get to choose a new “old” name. If there are any roles that should be known by all participants, i.e. the chief of the village, these should be presented now.

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This phase is important for bonding with the group. Meet, greet and introduce the persons that should be introduced now.

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Gather the group in a circle, so that all participants can see and can be seen.
7.3 Initiation
The initiation is very important for creating the safe space for discussion and reflection. The initiation is made like a small ceremony, where we use different senses to mark the transition from present time to past time. The initiation can take different forms, for example:

1. Gather all the participants in a circle, ask them to close their eyes and hold each other’s hands.

2. Use some low sound, i.e. ask the group to hum or someone to play music/drum.

3. The Time travel Leader tells a story that takes the group back in time, and at the same time explains the reason why people have gathered (tell the story in present tense).

4. Traveling back to a specific year can be hard to grasp for some communities. If this is the case, instead of a specific year refer to “forty years ago” or “when my grandmother was a child”.

5. End the story by explaining that the participants are back in time when they open their eyes.

This is a very important part for creating the safe space. Try to create an intense experience, using many senses and give the participants a background to the time and site where the role play takes place. This phase can be practiced with your Time Travel Team before the event.
7.4 Breaking the silence
This phase comes right after the initiation, when the participants open their eyes. Many are unsecure and don’t know what to do or how to act. By breaking the silence, we mark that we are in the role-play and in the past time. Someone from the Time Travel Team enters the circle, in character. This shall be done with a “BANG”. Use a loud voice and almost exaggerate to show that we are back in time and that you are someone else.

The person breaking the silence should also be the one presenting the dilemma for the group, based on the key questions and the scenario. Use this moment to involve other participants, ask them direct questions on their opinions, using the name on their nametags. Others from the Time Travel Team can engage, take opposite opinions to show that conflicting views are ok. It can be very useful if it becomes clear that the group can’t agree at this moment, then there is a good reason to discuss this in smaller groups.

Practice this before the event by gathering your group. Take turns who will be the person doing the initiation and who will breaking the silence.
Is the group too quiet? Sometimes a group can be very quiet, this is common in groups with many children. As the activity leader, you should not be afraid of the silence. The participants are thinking and hesitating. They need the time. As activity leader it’s easy to start talking too much, almost lecturing. Instead you can focus on the activity and wait in silence, soon enough someone will start speaking.
The participants are split into different groups. The chief, played by a member of the Time Travel Team, walks around to the different groups and listens to what solutions they have on the specific issue raised in the Time Travel Event.

The group leader should be neutral in the discussion, but if the group seems to take a very united opinion the group leader can take the opposite opinion, even if this is conflict with your own opinion in present time. This will get the group going, to lift the discussion to the next level, to help the group to formulate their arguments.

While discussing, the groups should be engaged in an activity. This should feel like a natural part of the scenario, what did people do on an ordinary day in this historical context? But it also helps people to lower their guard and to have a livelier discussion. The activity should be simple, and everyone should have the opportunity to participate. Activities like peeling nuts, preparing food and handicrafts are often good activities that are easy to prepare. Remember that the participants must be able to talk during activities.

The group shall also decide who shall be the groups spokesperson. The activity leader should not be the spokesperson. The spokesperson will come forward during the end of the Time Travel Event, when all groups’ must present their solutions.
In this Time Travel Event to 1891 the participants were discussing a case of early marriage, in which the mother didn’t accept. Suddenly, two Christian missionaries enter the village, with new opinions, questioning the local customs and traditional practices.

### 7.6 Dramatic twist (optional)
This is an optional phase, when something happens during the discussions that changes the story. This could be that someone suddenly enters the Time Travel Event and represents a new view. This person(s) can also have new information in the scenario that changes the discussion. Plan this carefully with the team, before the event. Should the new persons(s) enter dramatically, so that everyone notices, or more discreet? The new person(s) can either walk between the different groups and be invited by the group leader or gather all the participants to present their view. Now the groups must take the new information into consideration in their discussions. The Dramatic twist should of course correspond to the overall scenario.
7.7 Gathering the participants – sharing results
After a limited time of discussions (20–30 minutes), the different groups are gathered again. The same person that broke the silence and divided the participants in the beginning of the Time Travel Event can be a suitable person for this. Now the time has come to solve the problem presented in the beginning. When all the groups are gathered the leader summarizes what has happened so far, and now asks the rest of the participants for help. Each spokesperson presents what their group has decided, the leader listens and asks questions but doesn’t take side.

Of course, there will be occasions when all the group members don’t agree with each other. In these cases, it is important that all different views can be expressed. When the spokesperson from one group has spoken, the next group is invited to share their discussion.

This is a sensitive part of the Time Travel Event, since conflicting views are expressed, and the safe spaces created in the smaller groups is contested. Be sure to keep the safe space by remaining in the past and listen carefully to all spokespersons.

When every spokesperson has told the entire group what their conclusion was, the time has come for the Time Travel Leader to summarize. In some cases, the different groups have agreed on one single solution. If so, confirm it with the group. Now they have the chance to make a difference. If the different groups can’t agree, the Time Travel Leader can declare that she/he must think about this, and that this is not an easy question to solve. At last, ask all participants to stand in a ring and close their eyes.

At the end of the Time Travel Event all participants gather to find a common solution to the issue raised. The chief listens carefully to all the spokespersons and their opinions. Together the group tries to agree on a way forward.
7.8 Time Travel out

The Time Travel back to modern times should be done in the same manner as the Time Travel back in history, to mark the transition from past to present day. The group stands in a circle, with closed eyes, holding hands. Start with some humming or music while someone tells a small story. In this story you can connect past times to the present and the future. Tell the group what they have been talking about and what they have decided and connect this to the present time and the future. Has the preferred change happened?

Are the problems the same? Remember to lift and emphasise the positive sides of heritage and tradition, so the group doesn’t leave the Time Travel Event with the feeling that everything was worse back then.

When the story ends, ask the participants to open their eyes, and welcome them to present time. Ask them for their modern names and make sure that no one is stuck in history. A small laugh can be good after a Time Travel Event, to mark that we are all in this together.
7.9 Reflection

The last, and maybe most important part, is the reflection. This is the moment when we discuss what we have learned about the past and how we want our future to be. One person from the Time Travel Team facilitates this discussion and connects it to the key questions. Ask open questions, connect the discussions to what happened in the Time Travel Event and make sure that everybody gets equal space to speak.

Easy start-up questions could be to ask the participants about differences and similarities between then and now. What can we learn from history? How do we want the future to be? Remember that some things are the same throughout history, while other things have improved, and yet other thing was better in past times. By talking about this, you make future change seem less harmful. Things have always changed, and they will continue to change. The best thing we can do is to discuss what to keep and what to leave when it comes to traditions, norms, values and see that we who live today decides the future.

Invite many people in the discussions and try to find a way forward. If the group can agree in the same way that they did in the Time Travel, you can challenge them to make an actual way forward. What shall be done and who shall do it?

Always leave enough time for reflection. It is important to reflect and discuss the things that happened during the Time Travel, especially if the key questions are based on sensitive issues. It is of great importance to have involve partners that has knowledge on that specific issue, for example Gender champions, nurses etc.

The reflection can sometimes be intense; many participants want to share their experiences. Be sure to have the entire Time Travel Team present at this phase.
8. Roles and Functions

During the Time Travel Event everyone has a role, and some people also have a specific function. A role is the character you play during the Time Travel Event, mostly recognised by the change of name. The role can also have a specific status, profession etc. This could be “The chief”, “The Government representative”, “The Nurse” or likewise. When playing a role, you can alter your ways to behave, to emphasise that you are playing a role. Maybe the chief is very undecisive or the nurse interrupts everyone? This is important for everyone in the Time Travel Team to think of, but most participants are fine with a new name as a marker for the role that they play.

Some participants in the Time Travel Event has a specific function, or to put it in another way: Some functions are needed in a Time Travel Event, these can be carried out by a single person or a larger number of people. Each phase (see previous chapter), is connected to a person that should do something during that specific phase, someone that has a specific function. Of course, one single person can have different functions in different phases. Make sure to talk this through with the team before you start the Time Travel Event, so that everyone knows what they should do.

Before the Time Travel Event, list all the roles and functions needed and decide who is responsible.
Apart from the functions connected to the different phases the following function might be used or needed during a Time Travel Event.

**Time Travel Leader:** Responsible for coordinating the preparations, leading the practical work and keeping time.

**The antagonist/the protagonist:** Persons that will take a very clear opinion for or against the dilemma presented. Their function is to exaggerate and make the rest of the participants reflect.

**Responsible for props:** If special props or costumes is needed for the Time Travel, someone needs to be responsible for acquiring them. The same person should also be responsible for collecting the props after the Time Travel Event, so that they can be used repeatedly.

Before the Time Travel Event, list all the roles and functions needed and decide who is responsible.

Person A will play the role of the chief during the Time Travel. He/she will also have the function of Time Travel Leader and “breaking the silence.”

Person B will play the role of government official. She will also have the function of doing the initiation and facilitating the reflection.

Person C will play the role of villager but doesn’t have any specific function except for participating.
After the reflection the event is over, and the Time Travel Team can reflect and evaluate their own work. Did everything go as planned? Is there a need to change anything before the next Time Travel Event? What was good and what can be done better? Also share the different discussions that you were involved in, quite often new knowledge on the issue can be revealed here, that can be a help to plan new activities.

Hopefully the community has reached some conclusions and even a concrete way forward on how they want their future to be. The Time Travel Event is used as an eye-opener and a method to raise awareness and consciousness about important issues that needs to be addressed. But the event is no guarantee for change.

To reach change the community needs to work with the results and their own way forward after the Time Travel Event. As organizers, you can visit the community afterwards, to see what has happened and how they want to proceed from there. In order to reach change, many different factors might be needed, the Time Travel Event can help the community to formulate their needs, their vision and the future they want. Use and involve different partners to help them reach that.
The Time Travel Methodology was introduced to Tanzania in 2018 and so far, there have been some positive results when it comes to finding new tools to combat gender-based violence. In the communities in which the TT-project has been operating, women and children have been expressing their opinions, been participating in decision-making processes and they have experienced positive results in their communities.

Tanzania is now part of the international Bridging Ages network and is one of many counties that see heritage as an important tool in bringing positive changes in societies.

Bridging Ages is an international organization focusing on the use of local history and how we apply this knowledge to the benefit of the community today. Local sites and stories connect the past with current issues of society by using the Time Travel Methodology as a tool. Bridging Ages consists of people from different fields such as education, heritage and community from approximately 20 countries in Europe, North America and Africa. Several countries have founded national and regional Bridging Ages networks.

Bridging Ages encourages stakeholders to use the Time Travel Method as a tool for communities to work together on issues present in their society; finding a platform where the community members can come together and reflect on issues and find solutions on how to make the society inclusive for all.

**USE THE PAST – CREATE THE FUTURE**

Read more on [www.bridgingages.com](http://www.bridgingages.com)
Appendix

The following planning documents were developed during the project by participants from CCT and ELCT. The scenarios were piloted in local communities as a part of the trainings. They are based on local context and can be used as inspiration when developing new Time Travels.

1. Planning document used in Tanzania targeting Early Marriage

“The arrival of the missionaries 1891” – scenario developed by ELCT

Goal
• Understand the key issue/problem of early marriage and Unyago
• Understand the value of dialogue and the relevance of gender equality/justice
• Understand the historical/cultural importance of power relation and decision making
• Introduce the Time Travel Method as a way of reflection on contemporary issues
• Problem-solving on today’s challenges

Key question
• What traditions to keep?
• What traditions to leave?
• How to choose when new and old traditions/beliefs meet?

Target group
• Religious leaders
• Parents
• Children

Facts
In many parts of Tanzania, there are patriarchal societies excluding women and children in the decision-making processes. Women are considered subordinate to men and should therefore be submissive to men. At the same time, women in many societies are considered as a working force due to high fertility rate of young girls. Men therefore like to marry younger girls, due to several reasons. Men believe that young girls help them to be younger, fathers believe that if a young girl is married, she become secured by her husband. Cultural practices such as “Unyago” is a rite of passage to womanhood. For rich men, a young girl is considered as his heirs (successor). For poor communities, marriages to young girls is considered a source of income due to dowry or bride price.

Unyago is the Swahili word which refers both to a set of rituals in Tanzania and to the music and dance styles that are traditionally associated with such rituals. The unyago rituals are practiced celebrating when a coming age of girls or during the weddings. In those rituals, older women would teach the young ones about sex and conjugal life. Usually these rituals would last several days and be accompanied by dances and music. Mtwara region is where traditional initiation ritual unyago is still widely practiced.

Other ethnic areas of Tanzania practice other forms of unyagos, but unyago in Mtwara is perceived to be a particularly sexualized social occasion. It is in unyago where a girl learns on how to treat a man sexually and how to take care of household. Through various researches, it is re-
revealed that *Unyago* is a cause to adolescent pregnancy because of giving young girls details on sexual activities they immediately start to put them practice after the training. *Unyago* starts before puberty because it’s always considered after a girl puberty, it is now a period to be married. Many girls are looking forward to unyago because after graduate, they are recognized as women in their community and they are seen more valuable. They also receive money and gifts in the final ceremony and for many girls, this is the first time that they get money of their own which they can spend as they wish.

**Short summary of historical/cultural facts**

*UNYAGO*, or puberty rites, was brought to the coast of Tanzania by Ngindo; Manyema; and Nyaesa; migrant ethnic groups in the early 19th century but as a practice, was confined to African peoples until the late 19th century when it was adopted by the Swahili coastal community and incorporated in Swahili culture as an important aspect of a girl’s rites de passage.

The coming of early missionaries has influence on the fight against early marriage in Tanzania. The coming of Catholic missions first arrived in Tanzania in the 1860s and 1870s, influenced on female marital practices in Tanzania. In Tanzania Holy Ghost Mission in Bagamoyo is built in 1872, and David Livingstone (1874) is first Missionary in the oldest church in East Africa. The new church is built 1910-1914. The coming of Missionaries encouraged females to postpone their first marriage and discourages their engagement in polygamous relationships.

In addition, due to the missionary influence, few females and men are motivated to be convert to Christianity as well as to attain academic skills. Those people who accepts Christianity are privileged to get good education and hold leadership positions in church and in the community. Those who are non-Christian do not get education compared to those who accepts Christianity. Due to Christianity people are taught to live in peace and harmony and obey their religious leaders.

Traditionalists are so powerful and proceeded with their cultural practice generation to generation. It’s only those who are educated who stop to follow their cultural practices such as sacrifices to their gods. The traditionalists discriminate those converted since they do not obey on their gods and beliefs. In the other way there are Christians who believe on their traditions and beliefs so secretly they went to their gods and witchdoctors and they were loved by traditionalists.

The coming of missionaries therefore brought classes in the community, those who accept Christianity regards themselves as civilized while those non-Christianity are regarded as uncivilized and not educated. The Christians do not practice some of bad cultural practices since to practice them cause them to be regarded as awkward people so to maintain their Christianity they deny some of their traditions and customs.

The traditionalists honor their traditions and customs and cultural practices such as *unyago* which contributes to early marriages and early pregnancies to teenagers. The *unyago* practices causes children to abstain school, early marriage, poor performance in schools and parent’s children. This early marriage therefore has been a reason for gender-based violence in the community in Tanzania.

**Story: The arrival of the missionaries 1891**

Today, the people in *Mihuta village* in Mtwar are planning for a wedding.

Planning meeting – two families meet along with relatives and community member to discuss the wedding under the tree. The bridegroom and groom are preparing for marriage. The women are preparing for dances and songs. The mother to the girl is against the marriage but some men are proposing the marriage to be done.
There is a rumour in the air, that everybody is talking about that two white persons are heading towards Mihuta village in Mtwara. They are dressed in long white robes and they go by the name wamisionari or wazungu.

The villagers have heard about wamisionari/wazungu from Europe before. They preach a new religion, the gospel of the one God, they say. The villagers from Mihuta are questioning are the new wamisionari/wazungu preaching the same traditional religion, or are they different? People in Mihuta village do not know.

The villagers are confused. Will these wamisionari/wazungu interfere with their beliefs, traditions and way of life? The Christians are talking about one almighty God and his son that died on a cross. What does it mean? How will the new ideas affect my life? How will it affect the community and the tribe/clan? But maybe they can teach us something? Maybe we can learn from each other?

While doing their tasks, the villagers discuss intensely. They are all eagerly waiting, will the wamisionari or wazungu. The chief (Pendaeli) has met the missionaries and has started to question the practice about early marriage. He is given the community members a task – should we continue or not – the groups need to discuss and come up with a solution – split into 4 groups.

### Activities
1. Women – weaving/beading/preparing food (1 female activity leader)
2. Men – drinking coffee (1 male activity leader)
3. Girls – weaving/preparing food (1 female activity leader)
4. Boys – mending tools (1 male activity leader)
5. Religious leaders – walk around different groups asking how the discussion is going and if they have any solutions (1 male activity leader)

### Roles
- **Village chief** – TTM champion
- **Missionaries** – 1-2 TTM champions will spread the mission and vision of Christianity, questioning the traditional practices. They are against early marriage and stand that children must go to school, not marrying girls while still young, etc.
- **Parents to the bride and groom** – father to boy (TTM champion), mother to boy (TTM champion), father to girl (TTM champion), mother to girl (TTM champion) against the wedding)
- **Children** – children from the village
- **Parents/relatives/elders** – parents/relatives/elders from the village

### Time plan

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Responsible person</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:30–9:00 am</td>
<td>Opening Prayer</td>
<td>Bishop</td>
</tr>
<tr>
<td></td>
<td>Opening remarks</td>
<td>ELCT women director</td>
</tr>
<tr>
<td>9:00–9:30 am</td>
<td>Introduce event</td>
<td>TTM coordinator</td>
</tr>
<tr>
<td>9:30–11:30 am</td>
<td>Activity</td>
<td>Role players</td>
</tr>
<tr>
<td>11:30–11:40 am</td>
<td>Discussion and reflection meeting</td>
<td>All</td>
</tr>
<tr>
<td>11:40 am</td>
<td>Closing</td>
<td>Bishop</td>
</tr>
</tbody>
</table>
**Reflection**

Gather together after the Time Travel for reflection:

- Why are communities still practicing early marriage?
- What bad cultural practices influence early marriage in Tanzania?
- What are the side effects of early marriage in Tanzania?
- What should be done to eradicate/stop early marriages in Tanzania?
- Are there any positive elements of unyago when it comes to outreach regarding sexual education, HIV/AIDS, anti-FGM, etc?
- Monogamy versus Polygamy
- Affordable number of children
- Economic empowerment
- Gender justice for all (*we are all equal before God*)
2. Planning document used in Tanzania targeting Female Genital Mutilation

“The lawalawa disease” – scenario developed by CCT in the Mara Region

Goal
- Understand the key issue/problem of Female Genital Mutilation (FGM)
- Understand the value of dialogue and the relevance of gender equality
- Understand the historical/cultural importance of traditions and customs and power relation in decision-making
- Introduce the Time Travel Method as a way of reflection on contemporary issues using a local heritage/important site

Key question
- What are the advantages of FGM?
- What are disadvantages of FGM?
- Why do you think communities’ practice FGM despite of government prohibition?
- What are the effects of FGM?
- What should be done to reduce or abolish FGM?
- Lawalawa disease

Target group
- Religious leaders
- Parents
- Children

Short summary of historical/cultural facts
FGM has its root causes from religions (Christians, Islamic and traditionalists). FGM originated from Egypt 5th century BC. It was widely practised by Sudanese as they belief to be means to prevent pregnancy for slaves it was also used as means to control population. It is said that it kept women desires in check and made her sexually modest. It is a belief that narrow vagina will become difficult for women to accept sexual intercourse and hence control of pregnancies. Some of the people who practised it believed to be means to reduce masculine to women. In Egypt women with stitched vaginas were highly demanded to lessening possibilities they would become impregnated. Therefore, there are a lot of belief related to FGM in Africa which means in order to stop FGM we need to work with all those beliefs in the communities.

Female Genital Mutilation (FGM) among the Kurya tribe in Mara and Nyaturus in Singida is a cultural practice done to women and girls. These tribes’ values that and embrace their cultures including Female genital Mutilation. The Kurya's girls go through FGM at age of 10–15 years old unlike Nyatru who practice FGM to young babies a mainly new born baby.

Kurya and Nyaturu FGM is accompanied with cultural education which they pass through one generation to another. Children are socialized that for one to be a real woman she must vgo through FGM. A girl who is not mutilated is not respected in the community. This being the case many young girls either willingly or unwillingly go through mutilation (saro).

There are many beliefs associated with FGM. The Nyaturus (Singida) FGM is considered as a cure of infectious diseases known as “lawalawa”. In 1970, outbreaks of the genital infection known locally as lawalawa occurred in Dodoma and Singida in central and northern Tanzania. This outbreak led to mass circumcisions because many people believed that genital cutting cured the disease. The term lawalawa, used to describe certain vaginal and urinary tract infections, appeared soon after 1968, following the ban on FGM in the Arusha Declaration, and is still used today. The lawalawa is used to justify need for FGM in Nyaturu tribe in Singida.

FGM ceremonies are normally done on December in every year that is divided by two. Before public FGM celebrations begin, a group of traditional leaders go to a mountain to do some rituals (ask-
ing permission from gods) about FGM together with a group of 7–8 children as a sacrifice. These traditional leaders fill some liquids in skulls and wait for them to dry up. They torture those children who are prepared for sacrifice. When those children die because of too much pain they are thrown away in the forest to be eaten by animals. It is believed that when a child dies because of pre-FGM then she is cursed and not supposed to be buried by parents and relatives and people are not supposed to morn for her.

The Nyaturus who live in Singida, when a baby is born, immediately they cut the clitoris or remove the outer part of the genitals including the clitoris. Some of the "ngaribas" (those who perform FGM) takes some traditional medicine (herbs/leaves) to put on the clitoris until it is rotten and cut by itself. This act causes many early deaths.

**Story**

In 1960's some of the communities in Tanzania started cutting babies because they are infected by disease known as *Lawalawa*. Since there were no water to wash babies thoroughly, the babies developed some fungus in their vaginas which appeared white. Those days there were some famous white candy known as *LAWALAWA* and so the name of the infection that many baby girls were facing because of drought was named after the white candy" *lawalawa." The Nyaturu tribe still connect babies cut with *lawalawa* disease.

It in this January one of the baby is suffering from fever and family members are believing to be *lawalawa* disease. The family is discussing on baby sickness and is deciding to look for *Ngariba* (cuter) for a baby to be cut as a cure of fever. The relatives are informed of lawalawa to the baby and also some are suggesting for a cut/FGM to the baby for cure. Some community members and relatives are saying the baby need to be taken to hospital and not a cut/FGM as a healing. Some of relatives and community members are in discussion and are saying a baby must be taken to the hospital and not otherwise.

Some of communities' members are giving example of babies who felt sick and were cut /FGM to cure disease. The community members are in a strong dialogue about a baby.

The parents and other community members are preparing for a baby to be cut in order to cure against *lawalawa*. They are suggesting that their babies are to be cut early to prevent them from getting sick. We must encourage those with babies that the babies must be cut early to prevent them from getting sick.

The debate is going on to those parents who do not want their children to undergo FGM. The traditionalists are saying children and babies must undergo FGM to respect their traditions and customs. Likewise, those few parents and religious leaders who are seeing FGM as awkward and outdated culture are blaming the traditionalists.

Those who do not want FGM decided to call a nurse who is among community member to explain on the side effects of FGM. The nurse is taking chance to educate the community that they must stop FGM due to its side effects.

**Activities**

The activity will be singing and dancing.

1. Women – preparing food/weaving/beading (a female activity leader)
2. Men – drinking coffee (a male activity leader)
3. Girls – preparing food/weaving/beading (a female activity leader)
4. Boys – (a male activity leader)
Roles
Everybody keeps their age and sex.

1. Pastor – TTM Champion (against FGM)
2. Nurse – TTM Champion (against FGM, pointing out the side effects)
3. Chief – TTM Champion (pointing out the importance of cultural values)
4. Parent – TTM Champion (pro FGM)
5. Children – children from the village
6. Parents/relatives/elders – parents/relatives/elders from the village

Reflection
- What are good traditions to keep?
- What are harmful traditions to abandon?
- Is it possible to have an alternative rite of passage in the Kurya community?
- The nurse and religious leaders discuss on the contemporary issues like gender, equality, education for all girls and boys, gender roles, effects of FGM
- Discuss other development issues such as stopping beating of women, need to have enough schools for girl’s education
- What happened in the early 1970s? To unearth the truth about the Lawalawa disease

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