

# BRIDGING AGES CONFERENCE

**Sept 13-16, 2016 : Kalmar : Sweden**

**Let's do it! Social cohesion through applied  
heritage and the Time Travel method**



**BRIDGING AGES**

INTERNATIONAL ORGANIZATION IN  
APPLIED HERITAGE AND TIME TRAVELS

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# Welcome to Bridging Ages Conference 2016!

This year Bridging Ages hosts its 12th international conference on applied heritage and historic environment education. This time we are in Kalmar and the focus is on social change and social cohesion.

Many parts of the world are facing tensions between groups of people or open conflicts. The environmental challenges are obvious. There is a need and a desire among us to do something to improve relations between individuals, ethnic and religious groups, communities and countries, and to work for social and environmental sustainability. We believe that applied heritage and education can make a difference and contribute to a more inclusive society. Bridging Ages has for several years worked with the Time Travel method on contemporary issues for social cohesion. Several other organizations are working in the same direction.

The conference participants come from different fields of work, with different backgrounds and different perspectives. The next few days we will come together and discuss how applied heritage and Time Travels can create richer lives and a better society.

We hope that you will have a great time here in Kalmar. That you will get new ideas, find new partners for cooperation and return to your organization thinking: Now it's time to come together, stop just talking and take action. Let's do it!

If you have any questions during the conference, don't hesitate to contact me or my colleagues at Kalmar County Museum. Welcome to Kalmar!

*Linda Liljeberg*

Conference manager

 Website: [www.conference.bridgingages.com](http://www.conference.bridgingages.com)

 Facebook: [BridgingAges](https://www.facebook.com/BridgingAges)

 Instagram: [BridgingAges](https://www.instagram.com/BridgingAges)

[#BAconf2016](https://twitter.com/BridgingAges)

## **CONFERENCE COMMITTEE:**

**Annina Ylikoski**, president of Bridging Ages

**Tina Lindström**, vice president of Bridging Ages

**Ebbe Westergren**, former president of Bridging Ages

**Teresia Clifford**, diocesan priest, The Church of Sweden

**Laia Colomer**, Marie Sklodowska-Curie Research Fellow, Linnaeus University

**Charlotte Gustafsson**, head of Population and Welfare, The Regional Council in Kalmar County

**Carolina Jonsson Malm**, research coordinator, Kalmar County Museum/Linnaeus University

**Linda Liljeberg**, Curator, Kalmar County Museum

# Program Bridging Ages Conference 2016

## TUESDAY 13TH

8.30	<b>REGISTRATION AND COFFEE</b>	Lorensbergskyrkan
9.30	<b>CONFERENCE OPENING</b> Thomas Hertzman and choir. Annina Ylikoski, president Bridging Ages. Rejoice Mabudafhasi, Minister of Arts and Culture, South Africa. Prof André Keet, Social Advocate, South Africa. Alice Bah Kuhnke, Minister of Culture and Democracy (video). Signing three-year plan between South Africa and Sweden.	Lorensbergskyrkan
11.30	<b>KEYNOTE</b> speaker Andrew Wingate, Anglican Church, UK	Lorensbergskyrkan
12.15	<b>LUNCH</b>	Akademikrogen
13.30	<b>PARALLEL SESSIONS</b>	
A	<b>Kultur och hälsa (Swedish)</b> Emma Gustavsson och Emma Angelin Holmén, Sverige Ellinor Albinsdotter, Geza Polónyi, Sverige Krister Björkegren, Sverige	Lorensbergskyrkan
B	<b>Meeting places for issues of faith and life</b> Pernilla Parenmalm, Sweden Teresia Clifford, Sweden, and Linda Liljeberg, Sweden Maria Lantto, Sweden Pernilla Lundström and Anna Björk, Sweden Åsa Westroth, Sweden Peter Bexell, Sweden	Lorensbergskyrkan Chapel
C	<b>Migration, Cultural Community's Diversity and Social Cohesion: What is the role of heritage?</b> Abdi Noor Mohammed, Sweden Laia Colomer, Sweden Lars Gustavsson Malin Lindmark Vrijman, Sweden Viktoria Nylund, Finland	C305 Nygatan 18, 3rd floor
D	<b>Experimental Heritage: Bridging time, art and heritage in the local society</b> Bodil Petersson, Sweden Magali Ljungar-Chapelon, Sweden Cecilia Jansson, Sweden Frances Gill, Sweden/Germany	E312 Linnégatan 5, 2,5rd floor
15.15	<b>COFFEE BREAK</b>	Lorensbergskyrkan

15.45

## PARALLEL SESSIONS CONTINUED

A

### **Kultur och hälsa forts. (Swedish)**

Tua Stenström, Sverige  
Christen Erlingsson, Sverige  
Yvonne Amper och Tone Ougaard, Sverige

Lorensbergskyrkan

B

### **Meeting places for issues of faith and life**

Maija Karlsson, Sweden  
Torbjörn Burvall, Sweden  
Eva Bänkestad, Sweden  
Karl Christensen, Sweden  
Maria Rickardsson and Kerstin Carlsson Sweden

Lorensbergskyrkan, Chapel

C

### **Migration, Cultural Community's Diversity and Social Cohesion: What is the role of heritage?**

Anders Högberg  
Ann-Charlotte Magnusson  
Mattias Lunn

C305  
Nygatan 18, 3rd floor

D

### **Experimental Heritage: Bridging time, art and heritage in the local society**

Session Part 2, Experimental formats  
Anita Synnestvedt, Sweden  
Linda Persson, UK  
Henriette Koblanck, Sweden  
Cajsa S Lund, Sweden

E312  
Linnégatan 5, 2,5rd floor

17.30

## SESSIONS ENDS

19.00

## CONFERENCE DINNER

Glasverandan ,  
Skeppsbrogatan 49

## WEDNESDAY

9.00	<b>TIME TRAVEL TO YEAR 1945</b>	Lindö, Kalmar
11.45	<b>LUNCH</b>	Lindö, Kalmar
13.15	<b>THE TIME TRAVEL METHOD</b> Ebbe Westergren, Sweden	Lorensbergskyrkan
13.45	<b>KEYNOTE</b> Mzalendo N. Kibunja, Director General, National Museums of Kenya	Lorensbergskyrkan
14.30	<b>COFFEE BREAK</b>	Lorensbergskyrkan
15.00	<b>PARALLEL SESSIONS</b>	
E	<b>Conflict Transformation and Integration</b> David Mbutia, Kenya Maie Toomsalu, Estonia Gulchera Khan, South Africa Grace Mitambo, Kenya Felistus Kinyanjui, Kenya	Lorensbergskyrkan
F	<b>Cultural Heritage, Public Health and Wellbeing</b> Emma Angelin-Holmén and Tina Lindström, Sweden Alida Cillers and Isabelle van der Merwe, South Africa Maria Linderström, Sweden Wanjiku Kaime Atterhög, Sweden Steven Labarakwe, Kenya	Lorensbergskyrkan Chapel
G	<b>Uses of History, Meaning Making and Effects among Time Travel Participants</b> Erica Kolppanen, Sweden Semakula Samson and Douglas Muwonge, Uganda Niklas Ammert, Sweden Hakan Adanır, Turkey Eva-Marie Backnäs, Finland	E312 Linnégatan 5, 2,5rd floor
17.00	<b>SESSIONS END</b>	
19.00	<b>EVENING EVENT AT KALMAR COUNTY MUSEUM</b>	Kalmar county museum, Skeppsbrogatan 51, Kalmar

# THURSDAY

8.30	<b>KEYNOTE</b> Paloma González-Marcén, Spain	Lorensbergskyrkan
9.15	<b>COFFEE BREAK</b>	Lorensbergskyrkan
9.45	<b>PARALLEL SESSIONS</b>	
H	<b>Public Archaeology in Society: New approaches, new partners, new challenges</b> Cornelius Holtorf, Sweden Katherine Hauptman, Sweden John Schofield, UK Anita Synnestvedt, Sweden Anders Högberg, Sweden Clara Alfsdotter, Ulrika Söderström, Sweden	E312 Linnégatan 5, 2,5rd floor
I	<b>Applied Heritage and Strategic Management</b> Annina Ylikoski, Finland Charlotte Gustafsson and Ebbe Westergren, Sweden Jabulani Phelago, South Africa Mildred Atieno Ayere, Kenya Carolina Jonsson Malm, Sweden Maria Domeij Lundborg, Sweden	Lorensbergskyrkan
J	<b>Workshop: Social Circus</b> Pilvi Kuitu and Riku Laakkonen, Finland	Lorensbergskyrkan Chapel
12.15	<b>LUNCH</b>	Akademikrogen
13.30	<b>PARALLEL SESSIONS</b>	
H	<b>Public Archaeology in Society: New approaches, new partners, new challenges, part 2</b> Clara Masriera-Esquerria, Spain James Symonds and Nour A. Munawar, Netherlands Nena Galanidou, Greece Konstantinos Boletis, Greece Per Lekberg, Sweden	E312 Linnégatan 5, 2,5rd floor
K	<b>Unexpected Learning Synergies: Exploring the Benefits of Historic Environment Education</b> Mary N. Nasibi, Kenya Marguerite Miheso Khakasa, Kenya Thandeka Sibiyi, Thobeka Shange, Mzwandile Madlala and Silindile Zulu, South Africa Jon Hunner, Cecile Franchetti and Padre Gevorg, USA/Italy	Lorensbergskyrkan
L	<b>Social Cohesion through Participation and Cultural Exchange</b> Agrita Ozola, Latvia Seija Punnonen, Finland Alexandra Winberg, Sweden Anna Troberg, Sweden	Lorensbergskyrkan Chapel
15.30	<b>COFFEE BREAK</b>	Lorensbergskyrkan
16.00	<b>PLENARY SESSION, DISCUSSIONS</b>	Lorensbergskyrkan

# Keynotes

## **Religions- a key cause of conflict in today's world, or a real or potential source of cohesion?**

*Dr. Andrew Wingate, Anglican priest, UK*

A quote, written by Andrew Wingate, from this last book- 'The evil forces try to say to us that everything is hopeless. Why do you waste our time on interfaith relations? But we believe in the power of the Word of Life, and we are convinced that interfaith relations are part of God's on going healing of this world.'

From Antje Jackelin, Archbishop of Uppsala, 'Good interfaith work will strengthen our Love of God, neighbour and creation. It will help strangers to live together as good neighbours, and seek the best for their communities.'

From Tim Stevens, former Bishop of Leicester: 'These stories outline a response to God's call to resist hate and fear, and become a blessing to others regardless of their faith, honouring God's name, and seeking his Kingdom on earth.'

My talk will look at these quotations in relationship to three areas of the world, and the history of interfaith relations and conflicts over the last century. These areas will illustrate how history influences the present, and need to be taken into account, as we struggle towards cohesion in these places. They also illustrate how the local, the national and the international are bound up one with another. I will look at three areas where I have had personal contact. The three areas are: the Indian subcontinent, where all major religions have been and are involved, and through the diaspora of South Asians; Ireland, with all its ups and downs in the history of the troubles; and Iraq, one of the several disaster areas in the Middles East, with deep impacts also on Europe and further afield.

Dr Andrew Wingate is an Anglican priest who has ministered and taught in urban, multi religious contexts for 40 years in South India, Birmingham and Leicester. He is a specialist in theology in an inter faith context, and the realities of the multi faith world which we are now so much more conscious about. He received a special award- and OBE- from Her Majesty the Queen, for his work in Britain since the London Bombing in 2005. He has specialised in Hindu, Muslim and Sikh studies, and been a theological teacher of generations of clergy in India and in Britain. Since 2010, he has also been a regular visitor to Sweden, helping to enable the response of the Church of Sweden to major population changes caused by immigration.

## **Cultural heritage as a catalyst of social cohesion: A case study of National Museums of Kenya.**

*Mzalendo N. Kibunja,*

*Director General, National Museums of Kenya*

As a defining characteristic, cultural diversity is one of the greatest resources of human society. As a factor and a product of continuous adaptation, culture has enabled humans to live in harmony in their diverse environments and with each other. The diversity of culture is therefore a reflection the infinite potential of humans to exchange experiences and relate to the environment in an infinitely enriching way. Such intercultural exchanges have been exhibited throughout human history in form of intermarriages, trade and diplomacy. Unfortunately, selective emphasis of cultural differences and negative competition has been (ab)used as a tool for divisive social engineering in many parts of the world, resulting in social disharmony and disintegration among different cultures and communities. In Africa, in particular, cultural and ethnic

identity has been negatively used by contemporary communal leaders and politicians to achieve their selfish political objectives while causing inter- ethnic strife among different communities.

Kenya has more than 42 ethnic communities which have had a very dynamic and fluid coexistence characterised by movements, trade, intermarriages and assimilation dating back to prehistory period. However, in the last half of a century, Kenya has witnessed growing inter-ethnic antagonism instigated by politicians search for power. The climax of this antagonism was witnessed during Kenya's Post Election Violence after 2007/2008 in which politicians capitalised on cultural and ethnic identity as a powerful tool to turn communities against each other.

My presentation explores the potentialities of using cultural heritage to bring about understanding, respect and harmonious existence among different cultures for the good of all, and environmental sustainability. It focuses on how the National Museums of Kenya uses a diversity of innovative methods to bring intercultural and social cohesion using local history and applied heritage.

## **Meaningful connections: When heritage matters**

*Paloma González-Marcén,*

*Universitat Autònoma de Barcelona*

The disciplinary tradition of archaeology has tended to define (archaeological ) heritage as closed material containers of a set of values, ranging from from identity - political to the social-educational ones depending on the various publics or users of these entities. On the contrary, in this talk I will address the concept of heritage from a different perspective based on that heritage is neither any material entity, nor any preset values arising from public or users. We start from the premise that heritage is a relational context in which values, experiences and expectations converge and that only when this relationship positively affects the lives of people, the conventional notion of archeological and historical heritage acquires public relevance – ie. heritage matters. To illustrate this position, I will present some cases and projects that link their public and social vocation with a concept of heritage understood as meaningful connections.

Paloma González-Marcén is a associate professor in the Department of Prehistory of the Autonomous University of Barcelona and researcher in the Centre for Archaeological Heritage Studies at the same university. Her research has focused on public archaeology and theoretical and methodological aspects of archaeological research, especially related to gender archaeology. She has been principal investigator in numerous national and international projects focused on heritage education and tourism and their impact on local communities.

# Sessions

## TUESDAY

### Session A – Hälsa och kultur

**VENUE:** LORENSBERGSKYRKAN

This session will focus on culture as a method for improving Public Health focusing on Kalmar county. In Swedish.

We will discuss general results from projects. We also hope to get an answer in what way culture and health can be used as a method on a long term basis in different organizations in Kalmar.

#### **Projektet "Kultur och hälsa" genomförande och resultat**

*Emma Gustavsson och Emma Angelin Holmén, Kalmar läns museum, Sverige*

#### **Kulturell gestaltning av Kalmar läns strategi**

*Ellinor Albinsdotter, Geza Polónyi, Sverige*

#### **Framtidsperspektiv på Hälsa och Kultur**

*Krister Björkegren, Landstingsdirektör, Sverige*

#### **Kulturrådet som aktör för Hälsa och Kultur**

*Tua Stenström, Kulturrådet, Sverige*

#### **Rehabprojekt konst och hemslöjd i Emmaboda**

*Christen Erlingsson, Linnéuniversitetet, Yvonne Amper, hemslöjdare och Tone Ougaard, konstnär.*

Rehabprojekt konst och hemslöjd i Emmaboda –Christen Erlingsson, redovisar sina forskningsresultat. Yvonne Amper –hemslöjdare och Tone Ougaard -konstnär berättar om sina upplevelser från projektet.

### Session B - Meeting places for issues of faith and life

**VENUE:** LORENSBERGSKYRKAN, THE CHAPEL

#### **Time Travels with confirmands.**

##### **A way to explore yourself, your life and your faith.**

*Pernilla Parenmalm, prost, Torshälla församling, Teresia Clifford, Växjö stift, Linda Liljeberg Kalmar County Museum, Maria Lantto, Strängnäs stift, Confirmation team in Mora, Pernilla Lundström o Anna Björk, Confirmation team i Huskvarna, Åsa Westroth och Karl Christianesen*

We have explored different churches in Sweden and what they can tell us about faith and life. In a historical setting what were their questions about, and how expressions of faith and life can help us to understand who we are today and that our issues of faith and life have been dealt with before and how they solved problems then. In this project we have been working with confirmands and their leaders to explore different issues in 14 different churches.

If the war comes, what is important to save in church and in our own life? What is the image that I want others to remember me by? The old facebook. How can we cooperate when

we have experienced a loss? What about the horse in the church? What is important to hold on to? On a particular issue of the Reformation. What responsibilities do I have to other persons? What about the future? What can I do with my life? Does the Christian faith have a future?

In this session you'll meet the confirmands leaders who'll talk about their experiences and what we did in the different churches and you will hear what the confirmands thought about the Time Travel method. Together we have written a book about the time travel method and our experiences.

#### **Using Church Buildings is Entering a Time Machine! Time Travel Methodology and Worship Theory**

*Peter Bexell, Doctor of Theology, Sweden*

The material heritage of church buildings is understandable only if you start in the immaterial heritage of worship taking place or having taken place there. Line of thought: a faith – in need of a rite – creating a space. The other way round is secondary: the artefacts refer to the rite, and the rite is teaching a distinct faith.

The common Christian worship service, known as Eucharist. Two different ways of explaining the rite, both with impact on how to understand memory and time. The idea of anamnesis (commemoration in traditional eucharistic prayer), making present a set of events from Old and New Testament. The idea that in eucharist everybody present is as well present at the first Last supper in the Upper room (a late medieval and Protestant idea).

Worship and time travelling are both historic and historical – this raises the Augustinian question of time as exclusively "now". As historic they raise the question of the relation of time, memory and universality of experience (worship claiming that this universality is an aspect of eternity). Worship is in itself a time travel and a travel into a utopia, out of time, and as time travelling a criticism of the present, and so raising the ethical quest for social cohesion. If worship claims to be an immaterial cultural heritage – could time travelling raise a similar claim about the (or some) scenes accomplished? Making a time travel including worship (a liturgical act), how do you treat that it is a time travel within a time travel? What is "pretending" in worship and in time travelling – could we suspend an erroneous difference to actually doing/experiencing?

#### **What's the point of conquering the world if you loose your soul?**

*Confirmation team in Turinge- Taxinge, Maija Karlsson*

In Turinge we ended up with thoughts about presenting ourselves. This presentation outlines from our questions in the Time Travel

- What's the point of conquering the world if you loose your soul?
- What picture of us do we show- the true picture or a painted one?
- How do I want to be remembered. What's important? Who do I want to be? How did Jesus wanted to be remembered?
- How does my life story fit to the bigger picture?
- Idols- who do we want to display?
- make an effort to create your own future and have the courage to fight for it.

## Our experiences of Time Travels

*Confirmation team in Mariefred, Torbjörn Burvall,  
Confirmation team in Torshälla, Ewa Bånkestad, Confirmation  
team in Hakarp, Karl Christensen och Åsa Westroth*

After the Break more confirmand leaders will continue to share their stories and experiences of the Time Travel method with confirmands.

## Time Travel method experience from Kulltorp, what happened next?

*Maria Rickardsson and Kerstin Carlsson Swedish church*

Our parish, Kulltorp, have been involved in a project with Kalmar county museum and Vaxjo congregation, were we together explored our church and it's history. Our church is older than 800 year and holds many stories. Together we got a deeper insight and understanding about our self and current questions. We have done 2 time travels with our catechist and Kalmar count museum help us with everything, to write scenario, give advice and lend us clothes and props. When the project was over we wanted to do more because we were full of ideas. We wanted continue with time travels but we have no clothes from that time but we had ladies that were sewing knowledgeable. We now have a group with ladies who had learned more about 1700's and who to make these clothes. In summertime our church open for tourists and young people, old catechists, have summer jobs were they are guiding in these clothes. We are going to have a time travel service in our church for our parish because they are so curious about what we are doing with our catechists.

We also have had lectures about our experience to inspire others in other parishes, annual meetings and other events

## Book Release -

### Mötesplats för trons och livets frågor

## Session C – Migration, Cultural Community's Diversity and Social Cohesion: What is the role of heritage?

**VENUE,** LNU C305

The heritage sector all through Europe and beyond is historically linked to the task to provide nations with glorious myths of origin. This is now changing. Heritage has increasingly become to serve as individual or ethnical projects to provide citizens with a cultural identity. And, global migration is profoundly changing how people perceive societies they live in, how they engage with cultures, and how heritage is given meaning. What roles do heritage bodies and museums play in increased diverse societies? And, how can applied heritage work to enhance social cohesion in a multicultural and globalised migration phenomenon?

## Heritage as a tool for integration

*Abdi Noor Mohammed, Sweden*

This paper will explore the possibilities of using heritage as a tool for integration aiming to create a cohesive society in Kronoberg and Kalmar Län. I will explore integration from my experience as a Somali immigrant in Sweden, and how the cultural heritage of both places helped me to integrate. In this process, I will be setting my views within the perspective of nomadic/rural heritage. I will be travelling time to scratch pieces of my cultural memories and patch them up here in Sweden, in an attempt to describe what integration meant back home, and what it means in Sweden. I will take the life and artefacts of a rural community as a reference point to highlight the similarities and differences between the two integration modalities, which, obviously have meeting points despite great geographical and socio-economic differences. From this, I will draw some recommendations on how cultural heritage could be used in the integration of migrant communities.

## Where do I place my memories?

### Heritage, migration, and social cohesion.

*Laia Colomer, Linnaeus University, Sweden*

Until recently the dynamics of collective memory production unfolded primarily within the bounds of the nation state, as coming to terms with the past was largely a national project. Stateless communities, but also indigenous groups, have equally used the force of collective memories' narratives and cultural heritage to construct their national identity projects. In the context of post-colonial and migration encounters, diaspora collective memory and heritage had also been used in the politics of community recognition. As a result, the memories of migrants have been recognised and commemorated in national museums of immigration, while meanwhile they are asked to integrate and adopt the culture of their new country. However after many years of migration fluxes, asylum welcome policies, and the presence of second and third generation of migrants in Europe, we may need to recognise that the cultural integration process is more complex than this elementary early project, and includes more complex factors and multiple agents. My paper will focus on one of these factors regarding the actual locus of past memories of migrants as new citizens in a country. Do their memories and experiences have actually a place in the narratives of the history of the nation-state? I will illustrate my arguments with the example of commemoration monuments and the politics of remembering.

## Ölands Folk High Schools work with Integration

*Malin Lindmark Vrijman and Lars Gustavsson,  
Ölands Folk high School, Sweden*

How does integration happen? What can a school and society gain from being part of that process and how does it contribute to a sustainable society? On Öland we have received a large number of immigrants during the last couple of years. At Öland's Folk High School we have become more and more involved with the immigrants which has contributed to a more inclusive society for all our students and the society around us. By combining the rapidity of volunteer powers with the networking and experience of carrying projects that society has, we can create powerful, energetic and vigorous projects.

Ölands Folk High School work with integration on a professional level, but the very same school also carry out several projects as volunteers. This work is done by teachers, students and immigrants together. Öland's Folk High School also gives courses to immigrants in their establishment phase. By being part of our school, language develop and integration hap-

pens, contributing to our schools social sustainability. We also take in a couple of unaccompanied refugee children into our regular courses each year. This fall we also started a course called Future Enterprising to provide immigrants with knowledge about the Swedish labour market, about social enterprise as well as other enterprises in order to create empowerment and integration through work.

### **Presenting history and cultural heritage in a new way to a new audience**

*Viktoria Nylund, Finland*

The last decades Finland has been known for its strict politics concerning refugees. This all changed radically in September 2015 when a massive amount of refugees came to all of Europe, including Finland. In the end of year 2015 over 30 000 asylum-seekers found their way to Finland searching for a better and safer life.

With this scenario as a background the Finnish government gave an assignment to among others the 21 Children's Culture Networks in Finland to work on programs for integration. Since the Ostrobothnian Children's Culture Network, BARK, target group is children and young people we also concentrate our work with asylum-seekers to children and young people. One of the fundamental tasks of BARK is to educate young people in Finland today in their local history. We want to give them a positive attitude towards the local history and to strengthen their identity. These are the questions we were thinking about when we started developing a program about Finland for unaccompanied refugee children. We wanted to tell them about the history of Finland and show similarities with their own countries. We also wanted to focus on equality.

We developed a Pretzi-presentation with pictures, films and music. Since we can't assume that our audience speak the same language as we do there are almost no texts at all in the presentation. As our audience, their interests, their background knowledge, their age and their patience differs we, as cultural organizations, sometimes need to create new and interesting ways of talking about history and cultural heritage. Showing history and cultural heritage only on a computer and with "new" technique is new for BARK and we think it's a new method for a lot of the other participants in the conference as well.

### **The Heritage Sector in a Pluralistic Society. Some future challenges**

*Anders Högberg, Linnaeus University, Sweden*

The last 10 years have seen an increasing awareness within heritage studies and the heritage sector on questions on community and identity and heritage as a political issue within a pluralistic society. This has of course influenced the way the sector addresses and works with these issues.

In a recently conducted research study I have analyzed how the Swedish heritage sector has worked with issues on heritage, identity and heritage management in a multicultural plural society over ten years (2002-2012).

Based on results from this study I will discuss how the heritage sector understand, deals with and work with heritage and plurality. How are the empirically and theoretically interpretations which heritage represents transformed into day-to-day work? How is cultural identity understood in relation to heritage and present day migration? How is an understanding of the dynamics between the local, regional, national and supra-national demonstrated when borders and boundaries are putted into question by various processes of globalization? What kind of old borders and boundaries are crossed

and which new ones are constructed?

By comparing results from the Swedish case-study with global questions on heritage and identity I will draw conclusions on issues on heritage politics, practices and narratives which crystallize as urgent for the heritage sector and heritage studies to address.

### **Stories across borders, To share stories of cultural heritage and nature – some practical experiences**

*Ann-Charlotte Magnusson, Öland Hembygdsförbund and Öland Museum Himmelsberga*

Some sites, areas and boundaries have been loaded with multiple stories to give extra weight or legitimacy, as long as the stories are remembered by someone, told and retold and are made relevant to contemporary life.

To speak of pastures and livestock along with Kenyans - mutual exchange of experiences and posing new kind of questions to the Öland history. In the Middle Ages all farmers in an Öland village had part of the arable lands and meadows in the village infield. The outfield forests and pastures belonged to the Crown, but the islanders traditionally could herd their cattle there. The land division reforms in the late 1700's and early 1800's changed the landscape as well as herding traditions. Kenyan pastoralists have similar problems with overgrazing, sensitive flora and different kind of restrictions from authorities, but have not been subjected to land division reforms similar to those on Öland.

Experiences from workshops where, using photos and eco-mapping, we gather people with different backgrounds who makes the history broader and makes it applicable and contemporary as well as comparable with the past. The historical village walk – a method of telling the local history through juxtaposition of knowledge gather locals as well as people from far away. How does knowledge of each other's stories contribute to social cohesion?

### **Society knowledge for immigrants**

*Mattias Lunn, Kalmar County Museum, Sweden*

For more than a year Kalmar county museum has conducted workshops and educations in society knowledge in different formats. These educations are given to all immigrants who has gotten a residence permit in 10 out of 12 municipalities in Kalmar County. One purpose is to get a deeper understanding of the emergence of Sweden, what has historically shaped this society and those who calls themselves Swedes? Another is to put Sweden in a world context and be a catalyst for further discussions. Other goals is to promote curiosity and engagement about important society issues. A vital part of these programs is the discussions, new perspectives, self-reflection and to be a place where thoughts, opinions and ideas can meet.

In this education we turn the perspective a bit. The start off point is WVS cultural map of the world which shows that the immigrants who comes to Sweden isn't that different in their values to the rest of the world. It's the swedes who seems to be the remarkable ones.

Which part of the Swedish history is important to talk about, and why? Is it relevant to talk about what separate us in norms and values? Shouldn't we talk about what unites us? How do we avoid and not enhance generalizations and prejudices? Is it possible to conduct an education where the participants have such a different background and understanding? In this presentation I will talk about some of the challenges and outcomes of these educational packages.

## Session D - Experimental Heritage: Bridging Time, Art and Heritage in the Local Society

**VENUE:** LNU E312

Session organized by Bodil Petersson, Linnaeus University & Cultural Think Tank, Öland

In 2015 Linnaeus University together with Cultural Think Tank (in Swedish Kulturell Tankesmedja) initiated a collaboration project involving researchers and artists. The aim is to explore dimensions and meanings of heritage and artistic interpretation between past and present in the local society. We wish to bridge the time span and make heritage relevant to different groups of inhabitants and visitors. The intention is to create anew the relevance of the past in practices of the present through active inspirational meetings and methodically pioneering hands-on workshops and sketch work involving artists and researchers on equal terms. Theoretical and methodical aspects as well as case studies related to this kind of interdisciplinary and cross-cultural collaboration are discussed in this session. We wish to inspire others working with heritage and art, connecting research and artistic practices. This bottom-up project strives towards an anti-authoritative approach, pairing efforts of researchers and artists for the benefit of the local society. The projects aims at finding new interpretations and roles of the past in the present.

### **Experimental Heritage: A collaborative framework**

*Bodil Petersson, Linnaeus University,  
Helle Kvamme, artist and Walle Dickson, author/artist.*

Culture heritage experiments at the crossover between scientific research and artistic practice – A hermeneutical explorer perspective

*Magali Ljungar-Chapelon, Lund University*

As a researcher in artistic representation with a background within performing arts my purpose in the Experimental Heritage project will be to both theoretically and methodically and from a hermeneutical perspective highlight and discuss what kind of knowledge interdisciplinary collaborations at the borderland between artistic practice and scientific research whose common aim is to interpret the cultural heritage may nurture. It means that, reflecting about our own time and philosopher Gadamer famous work *Wahrheit und Methode / Truth and Method* (1960/1997) – I will look at the interpretive processes of cultural heritage on the basis of what happens in the meeting between representatives of different horizons of knowledge, scientific traditions and artistic fields. Thus the Experimental Heritage project in the specific context of Öland represents a case study in relation to the above discussion regarding the interpretation of cultural heritage in an interdisciplinary context. By participating to this project my state of mind will be that of an explorer, both spectator and actor/participant with Gadamer's powerful concept of play ("Spiel" in German) as investigative tool. The ultimate goal being to contribute to develop new ideas and concepts, bridges between what we, human beings, are now and where we come from. In my presentation I will shortly present the first steps in this adventure, departing from the concepts of play and experience of art.

### **Archaeology meets art – establishing a relationship with the past**

*Cecilia Jansson, musician and artist, Sweden*

In Experimental Heritage I plan to use, among others things, my experience from Çatalhöyük and the Çatalhöyük Research Project in Turkey. Çatalhöyük is a Neolithic (New Stone Age) settlement dating back 9000 years, a site that testifies to the "evolution of social organization and cultural practices as mankind adapted to a sedentary life". I also intend to use my experience from the process of learning and being a practitioner of different cultural expressions including art and music, as well as my experience from the process of learning about and being a user of digital media, and how they communicate and interrelate.

Over the years, I have developed an interest in the worldwide legacy of historical arenas, artifacts and historical objects of art, and this interest has increasingly become a frame of reference for my work.

Cultural history sometimes provides a perspective from which the connections between different forms of cultural expression becomes tangible. This is mirrored in how my own work as an artist has developed: in bridging different forms of artistic expression and through my efforts to create/seek a new, comprehensive whole.

### **Sound Mound at Sandby borg**

*Frances Gill, musician-artist, Sweden, Tübingen, Germany.*

At a recent Experimental Heritage meeting, archaeologists with the Sandby borg project, told the assembled gathering that there was to be no plan to make any special ceremony for the murdered bodies recovered at Sandby borg. This is because there is no knowing which religion they followed. A further question asked about moving human remains from the earth was met by the reply that since the bodies had been left lying as they had fallen, removing them felt to be respectful gesture. Discussions afterwards with artists, many of whom live on Öland, indicated a feeling that Sandby borg had nevertheless become these bodies' resting place. This presentation will give an overview of my work in the creating of a sound mound which takes inspiration from Bronze Age burial rituals for this Iron Age site. The sound mound is an electroacoustic piece of music and an interactive installation for the public.

### **Bäckhästen, The Brook Horse**

*Annika Grünwaldt Svensson*

This paper presents an artistic project with interactive instrumental sculpture as permanent decoration in the landscape. The sculpture will serve as musical instrument, and visitors will be able to upload recordings they do on the Internet, where there may be a growing material of interpretations and viewpoints. Being able to touch and influence a work of art / a decoration makes us feel involved and it becomes an investigative process with all senses engaged. In collaboration with Frances Gill, this idea has currently resulted in several sketches, contemporary music and a slide show.

The Brook horse is a strong and dangerous being who personify the untamed nature and the free-flowing water in Norse mythology. The idea presented is the result of inspiration and ideas during experimental heritage workshops and hikes on Öland where the theme was springs and water. The activities gave a deeper understanding of the importance of water sources and how strongly these have contributed to the stories and legends. It gave birth in turn to the idea to connect today's visitors of Öland's nature to earlier times legends and believes both through a visual experience and music.

### **Layers of living in Layers of time**

*Anita Synnestvedt, University of Gothenburg:*

In 2013 the largest urban archaeological excavation ever un-

dertaken in West Sweden started in the area of Gamlestaden in Gothenburg. The town of "Nya Lödöse", which lay here between 1473 and 1624, is being excavated. The area is set to undergo major transformations. New construction activities with buildings, a new hub for public transport, walkways and bike lanes will transform the urban landscape. The archaeological dig is done behind fences. You can have a glimpse of what's going on, peeking through little openings, but it is hard to understand – what is happening? You can go for a guided tour, but do you see the connection between now and then? Do the archaeologists care about what's happening outside the fence while they are digging? What is present, what is past? How can we explore the environment when space is money? In a workshop arranged in May 2015 archaeologists, musicians, artists and students investigated the environment in Gamlestaden with the aim discovering stories and contexts in the many layers of time. This investigation resulted in a video: Layers of living in layers of time. The purpose and the outcome of the video will be discussed in the presentation.

### **Astral Women**

*Linda Persson, artist, London:*

This is a short film shot at the witch island The Blue Maiden in Sweden. This island has been part of legends and myths for over 700 years. It has been a quarry and a herding place. But it now a nature reserve (since 1926). The island still contains myths and curses, that people still feel affected by. One thing is the cursed stones. These taken stones reappear in forms of returns from people who have taken them. Often with a letter saying that since having the stone odd things and sometime really bad things have happened. Its also a known island for 'witchcraft'. Women used to congregate there to have meetings. Prior to these 'meetings' mermaids and mermen protected the island. It is a mysterious place and the film was shoot on 16mm / HD merging technologies and so also different 'times' technically, to emphasise its strange relation to time and landscape and the economy around the stones.

### **Exploring colour and spatial experience in green urban spaces**

*Henriette Koblanck, Linnaeus University:*

The research project is aimed at exploring colour and spatial experience in green urban spaces, specifically urban avenues. It is carried out both in Sweden and in Italy through the observation of two avenues, of their rhythmical change of shape and their shifting of colours.

The experience of colour in nature over time can provide a link between the contemporary moment and history, not only giving a different view of the city as such, it can in many ways be of significance to our experience of life.

The project is led by Henriette Koblanck, who attracted by an avenue about two kilometres long, which is lined by tall elms quite near her home, decided to collect pictures of it. The second step in the project is to involve the observation of a second avenue in warmer climate to confront with the Northern one. The choice is the tree lined avenue of Via San Vittore in the historical centre of Milan, Italy. In analysing the living environment created by the trees, we may take in consideration Deleuze and Guattari's concept of "smooth space" that refers to an environment, a landscape in which a subject operates

### **The phenomenal buzzer - now and then. Listen, Play, Create - and Enjoy!**

*Cajsa S Lund, Linnaeus university:*

The bone buzzer is a sound tool made from a pig's metapodial, known since the Iron Age and still in use by children. My

paper is a case study of buzzers through the ages and their use and function now and then in different contexts. It will also include experimental music archaeology.

The Swedish composer Torsten Nilsson (1920-1999) wrote in 1990 a music drama, called Malin, featuring motifs drawn from the Bronze Age and the Viking Age. He was inspired by my music-archaeological research and he used such sound instruments as bone buzzers. Music-archaeological finds became a part of a contemporary music work. At this time, I also lectured in schools for children of age 10-12 about prehistoric sound instruments. Some children were familiar with buzzers of the same kind that I could detect in the archaeological material. I had then the opportunity to meet with people in the oldest generation who had told their grandchildren or great-grandchildren about buzzers. Such ethno-musicological "by-products" resulted in information that was not known before and that can probably be applied to buzzers in medieval and even prehistoric times. I myself as a newly-fledged music archaeologist contributed to the interpretation of archaeological finds of pierced pigs' metapodials as buzzers rather than buttons or amulets, although this is an interpretation not without problems!

### **Recharging the coastal labyrinths of the Baltic Sea**

*Christina Fagerström*

In Kalmarsund, the island called the Blue Virgin, is surrounded by tales of strange and evil phenomena and famous for its large stone labyrinth. The island, since 1926 a national park, was considered dangerous by sailors who didn't even want to pronounce the island by its older name of Blåkulla - Blue rock. Still today, stones taken from the island is considered to bring bad luck. This is especially the case with stones from the labyrinth, which is also an offence against the law. The 18 meters wide labyrinths in 13 lapses, is as well as about 700 coastal labyrinths around the Baltic Sea, Bothnia, the Finnish Gulf, the White Sea and Barents Sea, of unknown age. The Blue Virgin labyrinth is mentioned by Carl Linneus from his travels in Småland in the year 1741. Standing on the Blue Virgin, you will have visual contact with another prominent island labyrinth in the Misterhult parish. Why this is so, is only one of the many intriguing questions concerning the purposes and practices of the coastal labyrinths. Prof Christer Westerholm introduces the idea of spiritscapes of coastal labyrinths in his new book *Livets och dödens labyrint* – the labyrinth of life and death. The labyrinths are there to be explored in their many dimensions of an enigmatic cultural heritage.

# WEDNESDAY

## Session E - Conflict Transformation and Integration

**VENUE:** LORENSBERGSKYRKAN

### **Potential for Enhancing Social Cohesion Using Applied Heritage: Experience from Kenya**

*David Mbuthia, National Museums of Kenya*

Different African communities have coexisted for many years in a state of continuous flux characterised by migration, inter-communal trade and marriages. In the course of their historical and dynamic interactions, the communities devised ways of dealing with each other in harmonious way. At the advent of colonialism, colonial masters introduced western systems including arbitrary boundaries to delineate territories for natural resources exploitation. Using divide-and-rule methods and stereotypes, the colonists antagonised African communities against each other and conveniently restricted them in perceived ethnic territories. After many African countries acquired independence, the political elite continued to employ cultural and ethnic identity for divisive politics so as to maintain ethnic fiefdom and political power. The divisive politics has caused catastrophic social disharmony to most African countries at different times. Kenya is not an exception with more than 3000 people having died during the 2007/08 post election violence. Applied heritage and time travel method have shown high potential for enhancing cohesion and integration among different communities in Kenya. My presentation will share some experiences of using this approach in Kenya.

### **Estonian History and Russians**

*Maie Toomsalu, University of Tartu*

Following the Livonian War, the first Russian settlers came to live on the Western coast of Lake Peipsi. Following Nordic War (1710) arrived new wave of Russian settlers on Estonian territory. Following World War II, Russian-speaking people were brought to Estonia from all over Russia according the Stalinist plan of mixing the nationalities. Estonian population suffered deportations to Siberia in 1941 and 1949. The Estonian-speaking population learned to speak Russian and there were generally no conflicts between the nationalities. When the Soviet army left, some of the Russian-speaking population followed it, but a large part of the Russian-speaking population stayed at their home. Since 1991, conscious efforts have been made to help people who do not speak Estonian as their mother tongue integrate into everyday life of Estonian community. For testing the mentality in Russians who are living in Estonia our research group made small pilot study „Which holidays Estonian Russians celebrates“. To prevent conflicts, it is very important to inform young Russians who are living here about Estonian cultural heritage and traditions and to do it through time travel is excellent opportunity.

### **Time Travel and Social Cohesion**

*Gulshera Khan, South Africa*

General du Plan of France defines social cohesion as: “ A set of social processes that help instil in individuals the sense of belonging to the same community and the feeling that they are recognized as members of that community.”

Social Cohesion is what holds societies together. A key component for social cohesion is social justice. This is the measure of the extent of fairness and equity in terms of access to and participation in the political, socio-economic and cultural

aspects of society.

In the 21 years of democracy, it is increasing needed to embark on social cohesion programmes. Our objective as the Port Shepstone Twinning Association is to focus on the youth, bridging the gap between the older generation, racial divides, urban / rural programmes, creating opportunities for the unemployed and even international cross cultural tolerance and diversity challenges. Within this context Time Travel based on Social Cohesion are held.

### **Social Cohesion: the role of outdoor education**

*Grace Mitambo, Marsabit County, Kenya*

Outdoor education provides the settings for transition to occur because the outdoors operates with a different set of norms and characteristics from the everyday life that participant are familiar with. The use of outdoor education confronts people with the results of their own actions and provides important learning for life. Cooperative learning promotes interdependence and individual responsibility. It integrates affective, cognitive, psychomotor and social responsibilities (Mwathi and Kamenju, 2010). Participants are able to develop relationships with others through participating in activities that demand trust, cooperation and problem solving while providing the possibility for personal growth in gaining confidence and self-concept. Activities are designed in the natural environments addressing problem-solving skills as well as individual and group dynamics issues. Outdoor education encourages participants to push past their comfort zones, take risks, and utilize teamwork to reach achievement and success. Time travel stresses on outdoor education approach where the teachers give challenges in form of activities and students are given an opportunity to practice.

### **Looking Back in Order to Move Forward: The Futures of Peace and Conflict Management among the Gabbra and the Boran of Marsabit County**

*Felistus Kinyanjui, Kenya*

In recent times Kenya's pastoral communities have been projected as hotspots resource-based conflicts. The violence-prone areas have become vulnerable to bandits and other trans-border criminal bound to cause havoc in the fringes of the country. These conflicts have hindered economic progress and been barriers to the delivery of social services to the residents. Economic indices of the area display a pathetic reality that can be reverted by re-looking the social and cultural institutions that for long have effectively worked in the past

We argue that the Gabbra and the Boran have rich institutions in the areas of health, education and politics which can feed to modern demands. These can be reinvigorated and revamped to respond to the ever changing times. In the population lie solutions in regard to the menace of malaria, childhood diseases, clan violence, trans-border crimes and cattle rustling, which can be averted to harness the dividends of globalization. This study is informed by ethnographic data collected in field and synthesized works in the area of health and politics among the two communities of Marsabit County.

## Session F - Cultural Heritage, Public Health and Wellbeing

**VENUE:** LORENSBERGSKYRKAN, THE CHAPEL

### How to use heritage, life stories and time travels in elderly care

*Emma Angelin-Holmén and Tina Lindström, Kalmar County museum, Sweden*

Kalmar County museum have been working with different projects concerning elder care and heritage since 2009. The method has developed from activities with elderly like storytelling, hat parades, time travels and memory boxes to training of staff about heritage as a method. To use heritage is to focus on life stories and use the resources that staff and elderly have within themselves. It's also about using the local history as a resource to increase participation and create meaningful activities. The method has been developed by the county museum together with social services in Kalmar and Mörbylånga municipalities and also with municipalities and senior centers in Western Cape, south Africa. There are now two nursing homes in Kalmar county that have cultural heritage as a profile and all the staff are educated in the methods.

Elderly care in Sweden is changing and have great challenges in the future when a large percentage of the population will be elderly. The large generation that where born in the 1940's will have different needs and demands than the earlier generations. Using cultural heritage could be one way of approaching the new demands.

This presentation will discuss how cultural heritage can be a method in the care of elder and how staff, assisting nurses, can be trained in using the local heritage as a resource in their work. The time travel method is used in all training.

### Bridging ages: A life changing community development & social cohesion project.

*Alida Cillers and Isabelle van der Merwe, Silver Threads Dienssentrum, South Africa*

- Background on how the Bridging Ages projects enhance the vision & mission of Silver Threads Dienssentrum and being used as a community empowerment tool.
- Building bridges: generations & multicultural relation building projects.
- Social cohesion through applied heritage and Time Travel projects.
- Job creation & fundraising through our Bridging Ages projects : Social enterprise development and Black Economic empowerment and entrepreneurship (BEE).
- Keeping Bridging Ages projects sustainable.

### Cultural activities - A tool for wellbeing and social cohesion

*Maria Linderström, Region Östergötland, Sweden*

Research has shown that taking part in cultural activities you like, can promote health and wellbeing. There is also a growing evidence of how cultural activities can stimulate the brain. 2012 the Public Health Centre, Östergötland County Council, developed a programme using cultural activities as health promotion for patients. Cultural activities in the programme defines culture in a broad sense to in-corporate individual creativity and artistic expression as well as nature as a healing environment. Patients participates in series of activi-

ties with different themes; painting, reading, singing, gardening, handy craft and nature. Each activity shall meet specific criteria; being joyful and without demands of result.

Our results have shown that Cultural activities –a tool for wellbeing is highly appreciated among both patients and counsellors. The concept seems to be a possible way for health promotion and patient empowerment. Traditional health care is lacking tools for this group of patients, except from counselling. The pilot study is now being integrated as a regular tool in primary health care in Östergötland County Council. Co-operation between health care and cultural actors opens new possibilities and arenas.

### House of plenty: A social innovation model for community development

*Wanjiku Kaime Atterhög, Sweden*

### Preventive health using cultural heritage - experience in Marsabit county

*Steven Labarakwe, Kenya.*

## Session G - Uses of History, Meaning Making and Effects among Time Travel Participants

**VENUE:** LNU E312

Time travels, professionally arranged by museums or schools at historical sites, provide the opportunity for participants to make an imaginary trip back in time to learn about significant places, times and events, and to learn about themselves. To travel in time can be described as an encounter between now and then. Such an interlude encourages participants to relate the present to the past and to reflect upon their own lives as they interact with the unfamiliar time. In that way one can replace an 'us and them' attitude with an approach that unites people and highlights what they have in common. This type of encounter carries the potential for meaning-making. Merging the 'now and then' with 'similar and different' can make it possible to understand one's own place in – and relation to – history. But how do participants perceive time travels, what do they learn, what is their view of the past, the present, the future, themselves and the other?

### Using the heritage and the past – As tools, weapons and essential parts of identity

*Erica Kolppanen, Umeå University, Sweden*

History and the past have been used to justify and legitimize wars, royal families, nation borders and all kinds of political actions in hundreds of years. People want their actions to fit in with history and history to fit in with their actions. It seems like it's sometimes easier to connect with something that happened near in place but long ago than connecting to something happening right now but far away. I will discuss how the usage of our cultural heritage always has an agenda and an outcome. Whether the goal is social cohesion or something less positive the people who use the heritage need to be aware of the underlying agenda and possible outcome of the usage. There are political powers on the move and no usage of our history is neutral nor is it objective. I will also discuss how we fortunately enough can use our local history to better understand what happens in the world today. To use something we feel close to to understand something we feel alienated from. The topics of the presentation will be discussed on the basis of my own research and participant observations at several museums in Sweden. Time travels will be

in focus in my presentation and of course I'll also give some examples from my field studies.

### **The Freedom tree:**

#### **An innovative way to teach Ugandan history.**

*Semakula Samsó and Douglas Muwonge,  
Entebbe Municipal Council, Uganda.*

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 the purpose of teaching this history to all its people without any limits in age we teach to the young and old and the general public using the Time Travel Concept. Entebbe holds annual Time Travel events. The Independence story was initially told to us by people who took part in the pre-independence debate and they helped us set the scenario.

### **History IRL -**

#### **How participants perceive time travels**

*Niklas Ammert, Linnaeus University, Sweden*

To travel in time can be described as an encounter between now and then. The time traveller experiences a constructed past interpreted in present time. At the same time the time traveller could use the past as a mirror to learn something about herself. These multidimensional relations between the past and the present could be perceived and interpreted in a variety of ways. In this presentation I will discuss a typology to categorize and analyze time travellers' perceptions of the past.

### **800 B.C. Giresun Island**

*Hakan Adanır, Time Travel Project Coordinator, Turkey*

Giresun Island is the only island that Archaeological and natural site (protected area) in the Blacksea. The island offers a good opportunity for peace against increasing tension between Turkey and Greece from time to time. As is known Turks came from Central Asia to Blacksea region at 800 BC's. Since this date, in the region, they lived with many people. This relations has sometimes led to war.

Giresun Island is also an island which stopped by famous Greek mythology hero Heracles during his Altinpost adventure. Also Altinpost legend of Hercules and Argonauts says this could be at 800 BC's.

800 B.C. Giresun Island tour is a time trip that brings Greeks and Turks together in an island and spend time in companionship. This project gives us an opportunity for intercultural dialogue and stiffen Turk-Greek friendship. At the same time, it is presenting an opportunity to meet with roots of today's Giresun local culture. We are happy for to bring two nations together in peace.

### **Cooperating in time travel – a case from Vaasa, Finland**

*Eva-Marie Backnäs, Stundars museum, Finland*

For a number of years, different organizations in Vaasa, Finland have come together once a year to plan and arrange time travels for 6th grade pupils. Taking part in the time travel are museums of different size and shape (from the regional museum to a local heritage museum with a staff of one), the city library and the Children's Culture Network BARK.

The time travel is arranged during two weeks in autumn, during which time the programme is offered to all schools in Vaasa. Usually 300-400 pupils take part in the time travel during the duration of the programme. Themes have varied from shipping and trade in the late 18th century to immigration in the 1970's. The venues for the time travel change in accordance, so that all participating organisations take turns to host the time travel.

The cooperation between different types and sizes of cultural organizations is essential for the success of the programme. Without cooperating, none of the parts in the time travel programme would be able to provide such an extensive programme. We are also able to draw from each others' strengths and learn from each other, as well as providing all schools in Vaasa with a diverse and high quality programme that is free of charge.

## **THURSDAY**

### **Session H - Public Archaeology in Society: New approaches, new partners, new challenges**

**VENUE:** LNU E312

Session organised by Cornelius Holtorf  
and INNOVARCH project group

Public archaeology is growing exponentially throughout Europe. Often a variety of collaborating partners are involved in the context of specific local projects. Although there is a large variety of goals, approaches, and practices of public archaeology, there are many positive examples for successful projects in Europe and beyond. In this session we are addressing the larger question of public archaeology's changing role and character in society. We will address questions such as these: Which new approaches allow public archaeology to meet ambitions that go beyond education about the past and scientific methods? What can we gain from building alliances with new partners in society and crossing old boundaries? Which structures or principles are needed to govern collaborations between public archaeology and its many partners? What kind of academic expertise does public archaeology need in the future? In what way does the practice of public archaeology challenge and redefine the discipline of archaeology in society?

The session is part of the EU Erasmus+ project INNOVARCH (<http://pagines.uab.cat/innovarch/>)

### **Introduction:**

#### **Public Archaeology as Applied Archaeology**

*Cornelius Holtorf, Centre for Applied Heritage,  
Linnaeus University, Kalmar, Sweden*

In my introduction to the session, I am presenting the way in which we operate in the new Centre for Applied Heritage at Linnaeus University where we conceive of public archaeology as applied archaeology. Applied heritage is about the potential of heritage to transform society. In the Centre, we critically examine and constructively develop the relations between heritage and society from a multidisciplinary perspective. Our particular interest are the values, benefits and uses of cultural heritage in society. We are actively exploring new applications and uses of heritage and heritage perspectives for the benefit of society. We strengthen the links between academic and other realms of heritage and, whenever possible, seek cooperation with partners both inside and outside the heri-

tage sector. Since we live in a globalised world our focus is global too.

### **At home with history or a stranger to the past? Future memories and togetherness in a conflicting society.**

*Katherine Hauptman, Swedish History Museum, Sweden*

According to public surveys, museums are very trustworthy institutions. As the highly renowned museums consultant Elaine Heumann Gurian put it, they have the potential to be “safe places for unsafe ideas”. This may in fact become one of the most important future roles for the heritage museum in a society with growing gaps between different groups. Through an on-going democratization process previously marginalized groups gain more co-determination in inclusive museums; however, a parallel development is evident in Europe with nationalist movements and the increasing use of history for excluding people.

During the last ten years the Swedish History Museum produced a number of public archaeology and participatory learning projects. They targeted different audiences and used different methods but they all had one thing in common; a critical perspective questioning who is in charge of the collective history, why to do it and for whom. In short, public archaeology can successfully become a tool for re-thinking traditional archaeological and museum practices. Public archaeology problematizes the changing role of the expert, who today needs to be a credible debater among others in the public arena. In many ways, this is a happy development engaging more people. Nevertheless the changes in society during the same time period place new demands on the museums and on public co-creations in archaeology and heritage contexts.

### **Thinkers and Feelers in Public Archaeologies of the Future**

*John Schofield, University of York, UK*

A couple of years ago I wrote about a perceived discrepancy in cultural heritage practice, between processes that are best managed by what are often termed ‘thinkers’ (at least through Myers Briggs and other comparable characterisations of personality) and the need for more ‘feelers’ in a sector where dialogue and discourse are growing in significance. I remain of that view and will here discuss it more in the context of public archaeology and specifically the growth of community projects that aim to enhance wellbeing through archaeological practice. Using some current and recent examples I will explore: how archaeology can achieve things that other projects and initiatives cannot; why people enjoy getting involved; and what challenges remain for a sector (academic and professional) that seeks greater public engagement with the past, present and future.

### **NEARCH – an EU project about Public Archaeology**

*Anita Synnestvedt, University of Gothenburg, Sweden*

NEARCH stands for New ways of Engaging audiences, Activating societal relations and Renewing practices in Cultural Heritage. The project is supported by the European Commission for 5 years (2013-2018) in the framework of the Culture programme and it is a European-wide cooperation network of 14 partners from 11 countries. The University of Gothenburg is one of the partners. Some of the aims of the project are for example examining how we can re-think and develop the ways to communicate and mediate archaeology towards the various audiences, how to explore and amplify the relationship between archaeology and artistic creation and how to promote new ways of teaching archaeological knowledge

and practices. In this presentation I will give you some updates of what has happened so far and of future activities and plans.

### **Why contract archaeology needs new approaches to public archaeology and what they may involve**

*Anders Högberg, Centre for Applied Heritage,  
Linnaeus University, Kalmar, Sweden*

Sweden has one of the oldest national heritage regulations in Europe. It defines the role of contract archaeology as part of the state’s heritage practice. In a recent revision of the law, archaeological outreach was made an integral part of contract archaeology. According to the Swedish National Heritage board interpreting the law, outreach is the popularisation of science, i.e. education about archaeology and the past. This serves as the starting point for my paper. Discussing outreach in Swedish contract archaeology, I will discuss new approaches to public archaeology that go beyond education about the past. In doing so, I will challenge how society conventionally thinks about contract archaeology as part of the authorized heritage discourse. I argue that society needs to rethink expected outcomes from contract archaeology.

### **Contract archaeology’s societal impact and benefits in society**

*Clara Alfsdotter & Ulrika Söderström, Graduate School in  
Contract Archaeology, Linnaeus University, Kalmar Sweden*

In 2015 Linnaeus University launched GRASCA, the Graduate School in Contract Archaeology. GRASCA is a joint venture of Linnaeus University, Museum Archaeology Southeast at Kalmar County Museum, the Contract Archaeology Unit at Bohuslän Museum, Västärvet Studio Västsvensk Konservering in Gothenburg, and the Contract Archaeology Unit at Jamtli Foundation, Östersund. The graduate school has a special focus on contract archaeology’s societal impact, particular concerning archaeology’s benefits in society. Starting from a presentation of two of the GRASCA PhD-projects, this presentation will highlight and discuss new approaches to public archaeology which might be generated from GRASCA. Which structures or principles are needed to govern collaborations between public archaeology and its many partners? In what way does the practice of public archaeology challenge and redefine the discipline of archaeology in society?

## **Session I - Applied Heritage and Strategic Management**

**VENUE:** LORENBERGSKYRKAN

Session organized by Charlotte Gustafsson, the Regional Council of Kalmar County & Carolina Jonsson Malm, Kalmar County Museum/Linnaeus University

It is widely known that culture and cultural heritage can enrich people’s lives and contribute to economic growth and social development. However, the traditional emphasis on collecting and conservation within the cultural heritage sector means that society has not yet realized the full potential of cultural heritage. Applied heritage is about exploring how cultural heritage can be used in a way that strengthens democracy and civil society. It is an area where theoretical expertise is combined with practical knowledge to find new methods, ideas and opportunities. The key is cross-sectoral cooperation where researchers and cultural heritage professionals work with different sectors of society, such as health, education, social services, tourism, entrepreneurs, etc., for shared value. This session discuss, analyze and evaluate ap-

proaches, methodologies, strategies and the impact of applied cultural heritage in society.

### **Bridging Ages international**

*Annina Ylikoski, Bridging Ages, Finland*

### **How to manage demographic challenges to achieve social cohesion**

*Charlotte Gustafsson, The Regional Council of Kalmar County, Sweden Ebbe Westergren, Kalmar County Museum, Sweden*

How can cultural heritage organisations, with their expertise and methods, become actors in the local and regional management of the present and future society? How can cultural heritage organisations collaborate with local and regional authorities, on both the political and practical level? How to move from meetings and discussions to a shared vision, a course of action, and concrete strategic work? How to formulate goals and objectives?

This presentation will explore the cultural heritage organisations' potential to act as a driving force for social development in the local community. The collaboration between Kalmar County Museum and The Regional Council of Kalmar County will serve as the starting point for the discussion. Kalmar County is affected by several demographic challenges, including an aging population, an out-migration of young educated people (mainly women), and an increased influx of immigrants. How can Kalmar County turn these challenges to opportunities, and achieve integration and social cohesion? What have Kalmar County Museum and The Regional Council of Kalmar County done so far?

### **South Africa boldly welcoming herself to the global centres of applied heritage**

*Jabulani Phelago, Freedom park, South Africa.*

The purpose of the presentation is to share with conference participants "Strategic work concerning Bridging Ages South Africa" and stimulate a participative response which should benefit South Africa, other countries and the Bridging Ages International. The presentation will in its introduction locate South Africa's applied heritage condition in its historical and present context. It is therefore significant for the presentation to lay bare the heritage data situation in South Africa – statistics covering the number of museums, schools, higher education institutions offering heritage programs and teacher development programs, etc. are significant for engaging with applied heritage challenges and opportunities. How South Africa have responded to the Time Travel method opportunities is significant to share with conference participants. However, the final aim is to stimulate engagement with the South African situation and enrich the present strategic approach by South Africa which is characterized by multifaceted participation which involves government in its entirety, heritage institutions, non-governmental organizations, higher education institutions, individuals, etc.

### **Bridging Ages Kenya: Unity in diversity**

*Mildred Atieno Ayere, Maseno University, Kenya*

This year, in mid-February, almost one hundred individuals from Maseno University, Kenyatta University, TICAH, Marsabit County, Kisumu Municipality schools and institutions together with officials from four different museums under the National Museum of Kenya came together in a historic meeting in Kisumu City. The unifying factor for all these people was their connections to Bridging Ages International and their interest in the Times Travel method, and the pur-

pose of the meeting was a two days' workshop deliberating on the launch of Bridging Ages Kenya. Key outcomes of the workshop were election of interim officials of Bridging Ages Kenya and a resolve to explore how to integrate the Times Travel method in the school curriculum. The representatives from the university agreed to sit together and develop a course on the Times Travel method that can be offered to teachers as a means of making learning more learner centred. Times Travel was seen as a powerful tool that could be used to unify the 42 ethnic communities in Kenya as they reflect on their national historical events.

This presentation is focused on the birth of Bridging Ages Kenya; how it came to being, the discussions, the organisation, and the aims and objectives.

### **Applied heritage research – a fruitful collaboration between university and museum to promote regional development**

*Carolina Jonsson Malm,*

*Kalmar county museum and Linneaus University, Sweden*

Kalmar County Museum and Linnaeus University have created a three-year-project on applied cultural heritage research that will be completed in the end of 2016. The project seeks to explore how research and academic activity can be integrated in the cultural heritage management at museums and other cultural heritage organisations, and how to combine theory with practical knowledge to find new research questions, develop new methods and improve existing. One of the project's objectives is to increase the awareness of cultural heritage and cultural heritage research, and how to use this as a resource in social development and community building.

This presentation will summarize the project's activities and results, and initiate a discussion on the use and benefits of integrating research with practical work, but also call to attention some of the difficulties in bringing together a university and a museum in a joint project.

### **NCK – a research and development centre working for a sustainable and inclusive society**

*Maria Domeij Lundborg, The Nordic*

*Centre of Heritage Learning and Creativity, Sweden*

NCK is a Nordic-Baltic research and development centre, owned by museums and archives in the Nordic and Baltic countries. The aim of NCK is to approach, better understand and enhance learning through cultural heritage and cultural heritage practices. Cultural heritage is seen as a valuable resource that can facilitate the development of new competences and contribute towards a sustainable and inclusive society. NCK seeks to:

- connect practice, policy, and research,
- conduct research on cultural heritage and lifelong learning,
- engage in method and policy development in cooperation with cultural heritage institutions, universities and regions in the Nordic and Baltic countries and Europe.

This presentation will provide examples of NCK's work, ongoing projects and national and international collaborations, and address the issue of inclusion and social cohesion through lifelong learning.

## Session J - Workshop Social circus

**VENUE:** LORESBERGSKYRKAN, THE CHAPEL

This workshop will start with a presentation followed by practical activities

### Is a violin more precious than a small boy?

#### Who is entitled to be seen the society?

*Pilvi Kuitu and Riku Laakkonen Finland*

What is social cohesion in our everyday life and how do we learn to encounter people with different background and abilities? Art and culture creates unique environment to be seen and heard. Finnish national and international work in inclusive art services aims to develop new methods for participation of people with special needs. Culture and art based methods are superior to support communal work with for example disable children and young people and refugees. The speech will present examples of social cohesion through PiiPoos long term work with families with disable children as well as circus projects in refugee centres.

#### Social circus – workshop

Social circus activities are based on the diversity of circus arts, the understanding of the various needs of the target groups and the unique atmosphere of circus. The content is allways tailored around participants resources, abilities and interests.

In this social circus workshop you will have a possibility to try out different circus skills (for example juggling and clowning) and have an idea of social circus workshop model. After this workshop you have a better understanding why social circus is so effective method.

## Session H cont. - Public Archaeology in Society: New approaches, new partners, new challenges

**VENUE:** LNU 312

### Memories in motion:

#### Archaeology, sense of place and local policies

*Clara Masriera-Esquerria,*

*Universitat Autònoma de Barcelona, Spain*

From the perspective of local policies, the instrumental value of heritage as a mean of creating material identity icons of towns and cities has been challenged, in the last years, by the concept of sense of place. This shift is related to a notion of the city as a diverse community of citizens sharing a place to live in, instead of a place that exists independently of its inhabitants.

In this presentation I want to show, with the help of different examples, how these new local policies tend to reinforce the experiential dimension of the city, as material environment, in order to promote both attachment and cohesive cultural practices, replacing the idea of static heritage by the concept of memories in motion. In this scenario archaeologists and historians who work together with local administrators have not only to abandon their own definitions of heritage, but to explore new roles and strategies of relation with the human and material urban landscape.

### Public archaeology in Exile:

#### Cultural Heritage and the Conflict in Syria

*James Symonds and Nour A. Munawar,*

*University of Amsterdam, Netherlands*

“Who owns the past?” This question features in almost every cultural heritage course and is most often taken to relate to the archaeology of indigenous peoples and the repatriation of cultural property or human remains. The question may also be posed, however, in relation to the cultural heritage of conflict zones. This paper explores the issues that arise from the destruction of archaeological sites in the on-going war in Syria. The destruction of internationally renowned sites such as Palmyra has prompted a massive political and academic reaction in the west and many schemes have been devised to assist with the reconstruction of heritage sites in the post-conflict era. We take a different approach, and explore how archaeologists can help those Syrians who have fled the conflict and are now living in exile. Is it possible, for example, to re-purpose archaeological remains that were appropriated to serve nationalism causes in the European past, i.e., can the collections held within European museums be used to foster a sense of cultural identity and pride among the victims of warfare in Syria? And can these collections - which were assembled by former colonial powers - change the attitudes of contemporary Europeans to displaced peoples and incoming refugees? Finally, how may social media be used to create a vibrant and sustainable public archaeology among the global community of Syrians in exile?

### Archaeology and the

#### pursuit of touristic development in Greece

*Nena Galanidou, University of Crete, and Despoina Nazou,*

*University of the Aegean, Greece*

This paper addresses the public's engagement in Greece with its archaeological heritage, with a special focus on the effects of how the stimulus of tourism affects this relationship. Tourism is a dynamic phenomenon within the context of which local societies may radically reshape their perspectives on the past, on memory and on history. Within such an environment new traditions and local myths are invented, myths that relate to the biography of a place and are reproduced within daily discourse. They have consequences both for the locals initially engaged in their creation and for the tourists later in their consumption. This paper reports on ethnographic research embedded within a larger archaeological project to explore the themes articulated by the Meganisi inhabitants in response to the presence of a scientific team bursting with energy and motivation to do field-work in their small and fairly isolated island within the Inner Ionian Sea Archipelago. It documents the processes through which the 'herit-isation' of the new archaeological discoveries took place. Our research sheds light on the ways such development and its main stakeholders – the business people, citizens and local authorities – are intertwined with archaeology in the production of a historical perception of a place by its inhabitants.

## **Ancient theatres and the “DIAZOMA” association: Bridging cultural heritage with modern society and economy in Greece**

*Konstantinos Boletis, Greek Ministry of Culture and “DIAZOMA”, Athens, Greece*

This paper addresses a special category of ancient Cultural Heritage – namely the theatres, and the ways they interact with modern society and economy, through the agency of the citizens’ association “DIAZOMA”. From the 19th century on the ancient theatres and their kindred monuments have formed a distinct category of antiquities in need of protection. Modern intervention to restore the original form and use is currently considered as the right approach in their management. When their state of preservation has permitted, theatres can support new purposes, ones evoking, even if with certain differences, the spirit of their initial function. Apart from their specialized use, the theatre’s archetypal and characteristic form differentiated them from other types of ancient buildings. Unlike other surviving or excavated ancient ruins, theatres are immediately recognizable by the public for what they are. These essential properties have incited scientific, social and political interest in the study, preservation and potential incorporation of ancient theatres into modern life.

## **Contemporary action and future heritage – some thoughts on social sustainability in a migration period**

*Per Lekberg, Kalmar County Museum and Linnaeus University, Sweden*

“What we do today echoes in eternity”, says Russell Crowe’s general Maximus in the epic movie “Gladiator”. While eternity might not matter to a discussant of heritage, the future should matter indeed. The ideals, choices and actions of my great grandfather and his generation in the beginning of the 20th century certainly matters in society today. What we identify today as heritage has been shaped, formed and changed through human actions in the past, deliberate or not. This goes for material culture, but also for the thought structures and ideologies that contribute when humans build, reform, defend and try to sustain social ideas and contracts in modern societies. These thought structures form as concrete a heritage as material culture. Building upon memory as well as theories of the future, they are intimately linked with the interpretation and use of material heritage and they are continuously at work in human contemporary action for present or future societal benefits. Thus, in times of change, heritage studies must acknowledge the power of thinking ahead – what actions today will shape a future heritage that advances social sustainability in a society where the grandchildren of today’s citizens and refugees have the joint responsibility of building, reforming and defending a democratic society.

## **Session K - Unexpected Learning Synergies: Exploring the Benefits of Historic Environment Education**

**VENUE:** LORENSBERGSKYRKAN

### **Applied heritage, education and time travel methodology: an intervention in conflict resolutions in Kenya.**

*Mary N. Nasibi, Kenyatta University, Nairobi, Kenya*

Conflict resolution has been a recurring theme in Kenyan history which dates back to the period before the British rule 1895 - 1963. The British organized expeditions in their British East Africa protectorate to bring peace among various communities. Many of these were inter-ethnic conflicts. These clashes persisted during the entire colonial rule. Even when

Kenya attained independence in 1963, the problem persisted among communities who have continually sought their community identities. The conflicts have been influenced by social, economic and political factors such ethnicity, land, cattle, regional environment and political transition. The worst of these conflicts occurred during the 2007 multiparty elections when over a thousand people lost their lives and thousands were displaced. This presentation is based on insights from a wider project which examines the interventions used so far and their effects; and makes an effort to frame and consolidate elements of the interventions with lessons and best practices. It goes further to look at how historical environment can be harnessed to address the issues of peace.

### **Problem solving through time travel method: Lessons from mathematics in a historic environment,ku-lu project 2011-2016**

*Marguerite Miheso Khakasa, Kenyatta University, Kenya*

Life is about problem solving, and for this reason Mathematics subject takes the central position in any school curriculum. The subject is used to bridge different aspects of life such social, intellectual, spiritual or political. Most problems that occur and have been solved by past generations and in our life time form the foundation for preparing future problem solvers. It is the responsibility of the present generation to solve problems handed over by past generations and to prepare others to continue in this quest. Time Travel method revisits the past solutions, affords opportunity for present day applications of known solution skills and helps to prepare the youth for informed and expected future encounter. In this presentation, lessons from Mathematics in Historic environment shares how this method works and its immediate impact on learners at the school level using two unrelated subjects, History and Mathematics. This Time Travel method works as a throwback mirror that adds meaningful learning of Mathematics for ALL students. The article is based on an exploratory study carried out in both Sweden and Kenya through the collaboration of Linnaeus University, Kalmar museum, Kenya Nationals museums and Kenyatta University from 2011- 2016.

### **Role Played by Local History of a Community in Promoting Social Cohesion. Case of Sobantu Secondary School and Sobantu Township.**

*Thandeka Sibiyi, Sobantu Secondary School, South Africa*

This paper seeks to explore various ways of teaching learners (students) content for different subjects. I work with learners who do different subjects, from History, Commerce, and Geography to Science. One of the most important ways of teaching I found effective is to allow learners to research the history of Sobantu from various angles, from environmental, political, religious and economic. There is a myriad of topics that learners find themselves researching. This paper also seeks to show that schools need to embrace the heritage that is possessed by the communities in which they exist.

### **Armenians in Venice: The benefits of heritage preservation**

*Jon Hunner, New Mexico State University, USA; Cecile Franchetti, Italy; Padre Gevorg, priest of the Armenian Church in Venice.*

“Armenians in Venice: The benefits of heritage preservation” is a panel that will highlight a Time Travel in October 2015 in Venice that focused on the Armenian experience in that city in 1870. We went back to the first day of school that year at the Collegio Armenia with sixty 14 and 15 year old students from two local schools. In the presentation, we will show how

we prepared the students to Time Travel, including visits to the Venice State Archives and the Armenian monastery on the island of San Lorenzo, a practicum on how to Time Travel, and then the Time Travel itself. The panel's participants will be Cécile Franchetti, Padre Gevorg from the Armenian Church in Venice, and Jon Hunner. We will describe the many steps that lead up to the Time Travel and the Time Travel itself. We also will discuss how students who undertook this event were able to gain better appreciation and knowledge about Armenians in general and those in Venice in particular.

## Session L - Social Cohesion through Participation and Cultural Exchange

**VENUE:** LORENSBERGSKYRKAN, THE CHAPEL

### Museum's role in local community:

#### Case of Pastariņš museum, branch of Tukums museum

*Agrita Ozola, Tukums museum, Latvia*

This museum is branch of Tukums museum. It is for children and adolescents who wish to learn about the everyday life of the popular literary character Pastariņš, who was created by the author Ernests Birznieks-Upītis (1871-1960) in commemoration of his own childhood. In order to prepare Time travel to the period of the writers childhood, Tukums museum organised a complex research programme, including ethno-archaeology. Archaeological, ethnographic and historical sources have made it possible to precisely identify the traditional layout of single family farms and to look at the history of the Bisnieki farm from the early 17th century to the middle of the 20th century. In cooperation with the Institute of Latvian History at the University of Latvia and local people as well as local NGO the Tukums museum got very rich material for programme and exhibitions. Local inhabitants shared their stories, knowledge and wisdom. As a result of that complex work a new Time Travel was created to year 1896. Participants take on the roles of people who lived at the farm, learning practical and traditional working skills and learning about the life wisdom of the Latvian people.

### Cultural encounters with immigrants

*Seija Punnonen, Österbottens förbund, Finland*

Europe is in the middle of its largest international migration in its history and also Finland is getting its share of it. Only last year Finland received nine times more refugees compared to the previous year. This situation sets challenges for the integration of the new refugees, and the immigrants already living in the country.

One classical way to integrate immigrants is sport. It's easy to get strangers to play football with each other, even if they wouldn't have common language. But how about culture? Can culture be a way to integrate and collect local people and immigrants together? Which themes we local people want to bring up of our cultural heritage? What can we learn from the foreign people on return?

This paper shall present the project called Multikult-forum, aiming to integrate immigrants into new society through culture and history. In the Ostrobothnia region, there are three municipalities, Vaasa, Pietarsaari and Korsnäs, participating in a pilot program. At these municipalities, working groups has been formed and the members of the groups represent local culture related institutions and cultural heritage organizations. The groups strive to produce integrating activity through culture and history by building networks and new ways to co-operate between the parties.

### Young people's participation in society and how Kumulus approach this.

*Alexandra Winberg, Kumulus, Sweden*

A large part of our Swedish cultural heritage is about openness and democratic opportunities for all, including the youth. Youth are often excluded them democratic dialogue, a long-term problem we have to work with to create social sustainability, and a democratic society. Democracy is one of the pillars of our society and we must work actively with awareness of opportunities, rights and obligations concerning democracy and how we include young people in our democratic society. Working with young people is about creating long-term conscious individuals who are part of society and democracy now and in the future.

### Reaching the world through free licenses and crowdsourced platforms

*Anna Troberg, Wikimedia, Sweden*

The talk highlights the possibilities created when cooperating with the Wikimedia movement.

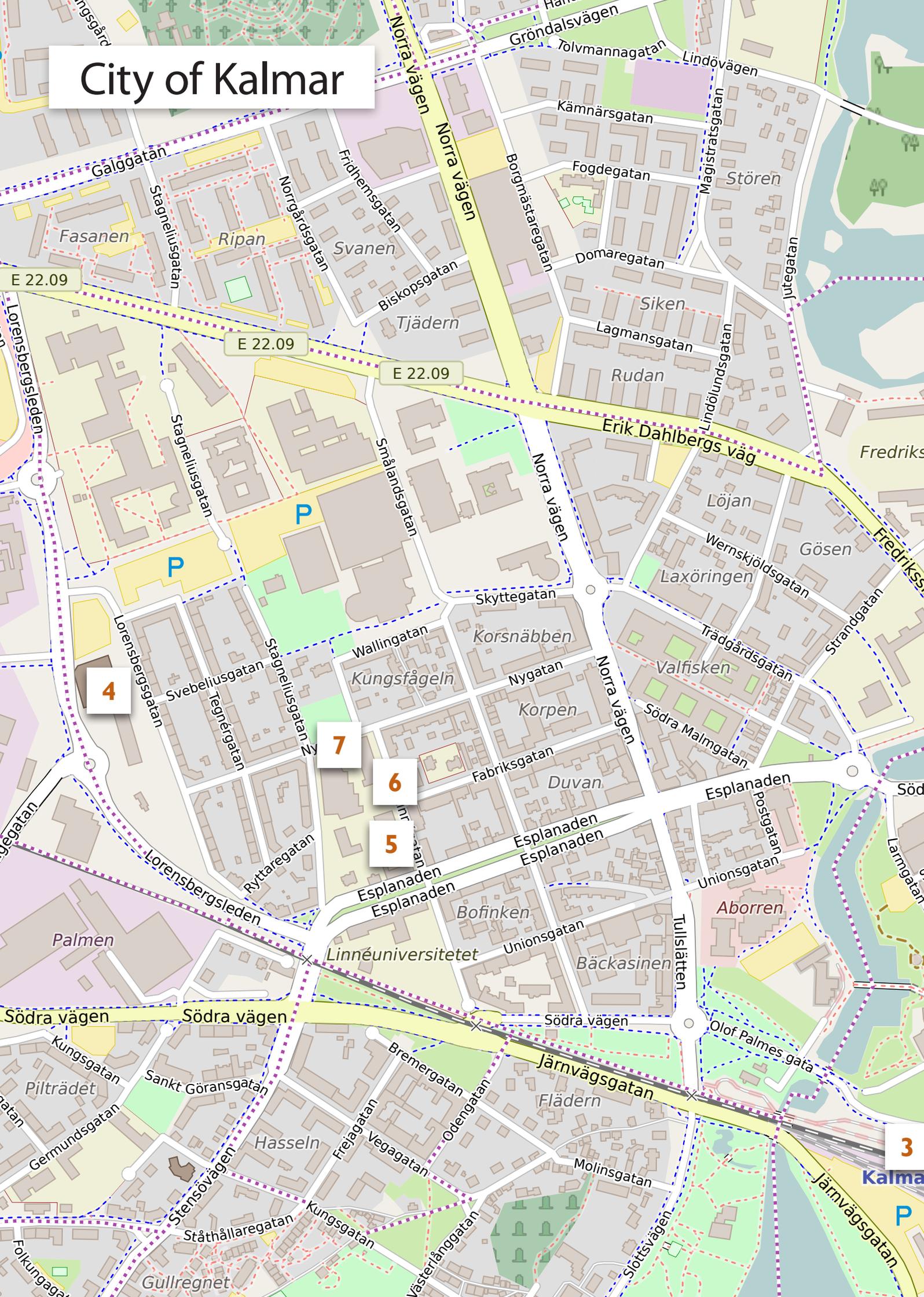
Museums and archives can reach millions of people, utilize the power of the crowd and connect their own collections to other collections globally, and also to services downstream (that uses the freely licensed material on Wikimedia's projects).

A major new initiative, *Connected Open Heritage*, focus on bringing data and media about cultural heritage at risk onto Wikimedia's platforms. This is done in cooperation with UNESCO and a number of other organizations. Through an external grant museums with collections around cultural heritage can be supported without cost.

## FRIDAY

Pre booked excursions.

# City of Kalmar



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Kalma

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- 1 Kalmar läns museum.
- 2 Kalmarsalen, Glasverandan.
- 3 Centralstationen.
- 4 Lorensbergskyrkan.
- 5 Linnégatan 5 -  
Session venue E312, 2, fifth floor.
- 6 Nygatan 18 -  
Session venue C305, third floor.
- 7 Akademikrogen (lunch
- 8 Lindö (Time Travel site).

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