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“I think about you every day, every night”

Experiences, acceptbility and use of the Time Travel Method among Finnish and newly arrived migrant students in Ostrobothnia: A qualitative study

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“A good question is never answered. It is not a bolt to be tightened into place but a seed to bear more seed toward the hope of greening the landscape of idea.”

-John Ciardi-

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Abstract

Background

Acculturation has effects on mental health outcomes among young newly arrived migrants and refugees. Innovative methods, such as the Time Travel Method, can help understand cultural heritage, contribute to improved acculturation and subsequently lead to positive individual as well as societal outcomes.

Aim

The aim was to explore the experiences, acceptability and use of the Time Travel Method, an educational method using applied cultural heritage education, among Finnish students and young migrants and refugees introduced to the method.

Methods

Data was collected during 7 weeks of internship at the Ostrobothnian Children's Cultural Network in Finland. Participant observations and letters written by participants during Time Travel events were coded and analysed using observational method and secondary analysis of qualitative data.

Result

The Time Travel Method was found to be appreciated by the participants by creating a safe space which allowed for cultural expressions, learning and social cohesion. A variance in narrative and perspective between Finnish and newly arrived students was observed. The Time Travel Method allowed for improved communication, reflection and expressions of feelings. The recognition of similarities between cultures was valuable to the participants.

Conclusion

The Time Travel Method functions as a bridge between cultures allowing for successful acculturation. Interprofessional joint actions on all societal levels are required. Further development and initiatives focusing on culture may increase awareness of the impact of cultural heritage.

Key words: Culture, refugees, newly arrived, young, acculturation, mental health, the Time Travel method, social determinants of health

List of abbreviations

BARK The Ostrobothnian Childrens´Cultural Network

PTSD Post-traumatic stress disorder

SDH Social Determinants of Health

SDG The Sustainable Development Goals

TT Time Travel

TTM The Time travel method

UN The United Nations

UNHCR The United Nations High Commissioner for Refugees

WHO World Health Organisation

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1. Introduction

In the Sustainable Development Goal (SDG) era with the slogan “Leave no one behind”, migration must been seen in the light of the agenda 2030 (1). Currently the largest refugee movement since World War 2 is occurring globally. The number of displaced people is at an unprecedented rate, considering both internal and external forced migration. As reported by the United Nations High Commissioner for Refugees (UNHCR), 70,8 million people have been forced to leave their homes and countries of residence and the numbers are increasing (2). Of the 25,9 million refugees in the world 50% are children under 18 years old (3).

Looking at newly arrived (people who have been in a country between 0-3 years) and their acculturation process in a new society, knowledge about cultural heritage and background has been recognised as valuable assets for improved integration and health (4). The burden of disease in this population is high in general, due to traumatic experiences and socioeconomic and cultural effects from fleeing. Post traumatic experiences also lead to a higher prevalence of mental health problems. Among refugees suffering from mental health issues young (according to UN 15-24 years old) newly arrived are especially vulnerable (5,6).

When discussing synergies between the economic, environmental and social goals mental health problems have been identified as a barrier to successful development (7). Development considering social determinants of health (SDH) affecting mental health in this specific group is evident. This effort goes outside the health care system. To be able to bridge the gap and reduce inequalities a broad interprofessional joint action on all levels considering SDH and structures, acculturation and mental health is necessary (8).

Museums have acknowledged this gap and urge for action from the society. Applied cultural heritage education connecting past and present time is one attempt to meet the needs. With an inclusion of all community members equally the Time Travel Method (TTM), focusing on community building and development, was introduced in Sweden in 1980. It has since spread and been practised in many projects globally, aiming to reduce inequalities and improve integration, social cohesion and cultural identity (9).

The aim of this thesis was to study experiences and acceptability of the TTM and it´s significance of improved acculturation and potentially improved mental health among Finnish and newly arrived migrant students. With this purpose data was collected during an internship at the Ostrobothnian Childrens´Cultural Network, BARK/the Regional Council of Ostrobothnia, in Vasa (10). Observations and written material from six Time Travel (TT) events provided a deeper understanding of the method for the qualitative analysis.

1.1. Background

1.2 Refugees and migrants

The Refugee Convention about legal status, rights and protection of refugees was written by UNHCR in 1951 (11). The convention was initially a protective document for refugees after World war 2 but in the New York protocol in 1967 the response was broadened to include refugees outside Europe (12). The document is as of today signed by 145 states. It is a legal document that advocates the rights of all refugees as well as defines what a refugee is. The Convention also aims to secure the refugees protection by describing the legal obligations by all the states that have committed to the Refugee Convention (11).

In article 1 the definition of a refugee is as follows:

> "..owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it." (11).

The definition of a migrant is someone who moves away from their usual home and migration can be referred to as either voluntary or forced. People flee and apply for asylum because of conflicts or natural disasters that makes their lives at their place of residence unbearable. Other reasons forcing people to flee are persecutions due to religious, gender or social orientation, race, political and national issues. The UNHCR point out the distinctive difference between migrants and asylum seekers. They therefore recommends that the term migrant is avoided for asylum seekers and that the difference in definition between migrants and refugees must be clear for legal reasons (13).

Of all the displaced people globally 3,5 million are asylum seekers, 25,9 million are refugees and 41,3 million are internally displaced (1). In Article 14 of the 1948 Universal Declaration of Human Rights, which the Refugee Convection is based on, the right to seek asylum in another country is recognized (14).

Finland has a reputation of being restrictive considering reception of refugees and granting asylum. The average amount of yearly asylum seekers in the country is 3000-4000 applicants.

In 2015 when large numbers of refugees arrived in Europe, Finland received 32000 asylum seekers. As in other European countries many of these were young and unaccompanied. The municipalities of Ostrobothnia have a higher reception of migrants and asylum seekers than many other areas in Finland (15).

1.3 Mental health problems among young refugees and migrants

Definitions of health distinguishes between physical and mental health (16). Health is not an absence of disease, according to the WHO definition, but "a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity". They further state that health is a fundamental human right (17). The right of the refugees document by UNHCR expresses that all refugees have the same right as any other citizens to protection and necessary health care (18). Nevertheless, mental health needs are identified as neglected or undiagnosed problems in refugee populations (1,7). Problems such as nightmares, sleeping disorders and anxiety are related to post-traumatic stress and need of higher recognition among refugees and migrants (19). If these needs of care and treatment are not met at an early stage the risk is development of more severe, long-term problems (20). A higher prevalence of alcohol and drug abuse as self-medication, self-harming behaviour and risk for suicide is reported among untreated individuals. Research shows that children, youth and unaccompanied young people are especially exposed (18). In addition, long-lasting asylum processes increases the burden of distress (21).

Provision of good health and wellbeing are basic needs. The 17 SDGs are all interlinked and aim to create development and serve as a foundation for creating a sustainable, equal future. Yet, to achieve the SDGs necessary investments in vulnerable populations such as refugees and migrants are indispensable (22). Although all the global goals affect refugees and migrants, some are of greater importance considering the needs of young people. Access to quality health care and services are related to SDG 3. This also connects to SDG 5 because a consequence of fulfilled health needs are reduced inequalities. Furthermore, refugees and migrants need education, as addressed in SDG 4 (2). Specific education about mental health, health systems and how to access care is important knowledge for this group. As mentioned, this is essential to avoid delayed treatment and service provision and unnecessary suffering.

Improved access, availability and utilisation of care and service decreases and mitigates mental health problems and thereby the needs in the long run (5,23).

Delayed help seeking behaviour due to lack of knowledge about accessibility and availability of service is a problem and research also shows that stigma associated with mental health problems is a barrier to overcome (23,24).

Lack of trust for the health care workers is another reason for delayed care seeking behaviour. The importance for the caregivers and service providers to have a good knowledge and understanding of the impact of cultural influence and cultural background on mental health cannot be underestimated (23,25).

It is well documented that post traumatic experiences, feelings of anxiety, depression and other mental health issues are common among refugees and migrants. Still, refugees in resettlement can be exposed and vulnerable on several levels (26). The initial focus is usually to meet basic needs such as shelter, food and basic health care. More profound and complex issues like sense of belonging and inclusion are not always prioritised (27). Despite the identified demand for effective services and care, mental health problems have not been highly prioritised in the SDG-era. Studies show that the needs can be met with an increase of external actors for both financial assistance, policy improvement and to help create an ethical framework (28). In conclusion there is an overall need for an improved response to the needs of young refugees. The unmet need for mental health care and thus the growing burden of disease caused by psychosocial and mental disorders must be recognised (29). Attention to the problem may be reached by clear mental health targets and SDG indicators. This is a step in the effort of building stronger mental health structures and improve services (1).

Cultural background awareness has been described as a significant tool for understanding the recipient's situation. This knowledge is important in policy, in efforts to improve mental health care and care seeking behaviour among young newly arrived (30,31). Policy makers and integration planners need to collaborate with health care providers to reach this goal. Again, cultural awareness and understanding is a tool (32). In a focus group study among service providers the importance of cultural sensitivity and of promoting socio-cultural interventions throughout the integration process was identified (33). Interventions showed positive results with reduced barriers to care and service. The changed care seeking behaviour lead to positive mental health outcomes (33). Other studies also report improvements after introducing targeted education for health care providers. Earlier met needs lead to positive mental health outcomes (25,31,34,35).

1.4 Cultural heritage

The complex and broad faceted concept of culture is not entirely easy to define. The difficulty can be illustrated by the fact that there are hundreds different of definitions (36). Spencer and Oatley (2008) define culture as follows:

> "Culture is a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioural conventions that are shared by a group of people, and that influence (but do not determine) each member's behaviour and his/her interpretations of the 'meaning' of other people's behaviour" (37).

The next step in exploring culture is understanding and defining the concept of cultural heritage. Again, this is a broad term with many interpretations. Therefore a division in tangible and intangible values is helpful (38). Tangible cultural heritage is for instance historical buildings, artefacts and books, merely material things. They represent important historic and cultural values. From a refugee perspective the intangible, more immaterial elements of heritage passed over from generations are important because they comprise shared believes, values and traditions (39). According to the United Nations Educational, Scientific and Cultural Organization (UNESCO) cultural heritage is "our legacy from the past, what we live with today, and what we pass on to future generations" (40). The significance of intangible values is further emphasized in the Convention for the Safeguarding of Intangible Cultural Heritage (41). Here the cultural heritage defined as intangible is divided into five domains that are especially safeguarded. Language and associated oral expressions and traditions such as storytelling is mentioned. Further, performing arts, nature and the universe associated knowledge and traditional craftsmanship are listed. Festive events, social practises and rituals are also one of the domains (41).

Cultural values define people and can provide a sense of belonging and cohesion. Research shows that cohesive communities and societies are protective and safe (42). Non cohesive environments and communities have higher prevalence of non-communicable diseases and mental health problems in the population (43).

Perceptions of health vary across societies and cultures. Cultural heritage is a significant and sometimes underestimated influencer on health and health seeking behaviour. Provision of equal care is difficult to achieve without cultural awareness and sensitivity (44). People are affected by change, whether it is voluntary or forced upon them. The way we adapt to transition is dependent on several social factors such as education, financial resources,

cultural heritage, values and norms (4). The effect of cultural heritage on health must be taken into careful consideration when planning health care on both local and global level (44). Successful acculturation and integration can lead to strong positive societal effects on many levels. Earlier opportunities for education and access to the labour market are some examples. Studies show that independence and ability to support oneself have positive effects on mental health among young newly arrived (33,45).

Hence, research show benefits of considering cultural heritage in integration and resettlement programs. In health care planning the impact of culture must not be forgotten (8). Reaching successful development and progress without considering the cultural aspect can cause difficulties and barriers. The aspect is essential considering both tangible and intangible cultural heritage of the targeted population (8,46).

1.5 Acculturation, cultural identity and influences on mental health

When searching to understand the phenomenology, aetiology and prevalence of mental health problems or wellbeing among young migrants, research clearly shows the need for investigating two associated concepts: cultural identity and acculturation (34). The first reoccurring concept is the positive effects of a clear cultural identity on recovery from post-traumatic experiences and traumas (30). Results from the studies are conclusive in showing a clear significance between cultural identity and mental health among young refugees. Improved mental wellbeing and shorter recovery is associated with a positive cultural identity. Results also point at improved integration processes from supportive cultural identity building among newly arrived (31,34,46).

Acculturation has developed into one of the fundamental concepts of understanding adjustment of newly arrived children and young people. For the individual, acculturation refers to how people adapt and change from continuous contact with the new culture over time (47). The ecological context of acculturation occurs on several levels. For instance, disparities between children and parents affect acculturative outcomes and trajectories. At an institutional level the place of work or education influence the acculturation process. Finally, prejudice as well as policies affect the psycho-social and sociocultural experiences on a societal level (48). In conclusion, acculturation is a process within which individuals begin to

incorporate in the culture of their new residence or host country (49). An important part of the acculturation process is also to interact one's own culture with the new culture. All these affected levels lead to change among newly arrived. The experience can either be positive or cause acculturative stress (48). Several studies discuss the acculturation process as a possible strength for improved mental health and faster recovery. Post fleeing experiences of relieve and feeling safe and free were expressed. These positive experiences during the acculturation process were stress reducing aspects (30,31). Still, acculturation is also pointed out as a stressor in the adaptation to a new culture. Increased risk for and prevalence of posttraumatic reactions such as anxiety, sleeping disorders, concentration problems, depressions and other expressions of post-traumatic stress disorders (PTSD) were discovered (34). The acculturation period is to be considered as a critical period for newly arrived (4,30,46).

Acculturation must be regarded at both individual and population level to understand the effects on disease burden and health patterns among refugees and migrants. With this aim traditional health sciences can benefit from collaboration with other disciplines. For instance, anthropological and sociological studies can provide new angels about the connection between culture, health, society and young individuals (4).

As a response to increased migration and debate concerning integration different acculturation models have been created (50). An acculturation model often referred to is the four-factor model by John Berry (Figure.1) (51–53). The model shows how immigrants can use several strategies based on their desire to connect to the host culture or their wish to preserve their own cultural heritage (52). Assimilation is a complete adaptation of the values and norms of the new culture of someone from a different culture. Integration is a participation and acceptance of new, dominant cultural values and norms while keeping strong relationships to the original, home culture. Separation is when individuals reject the new culture and keep their culture of origin. Marginalization is a process of rejecting both the home culture and not accepting the new culture and norm (51).

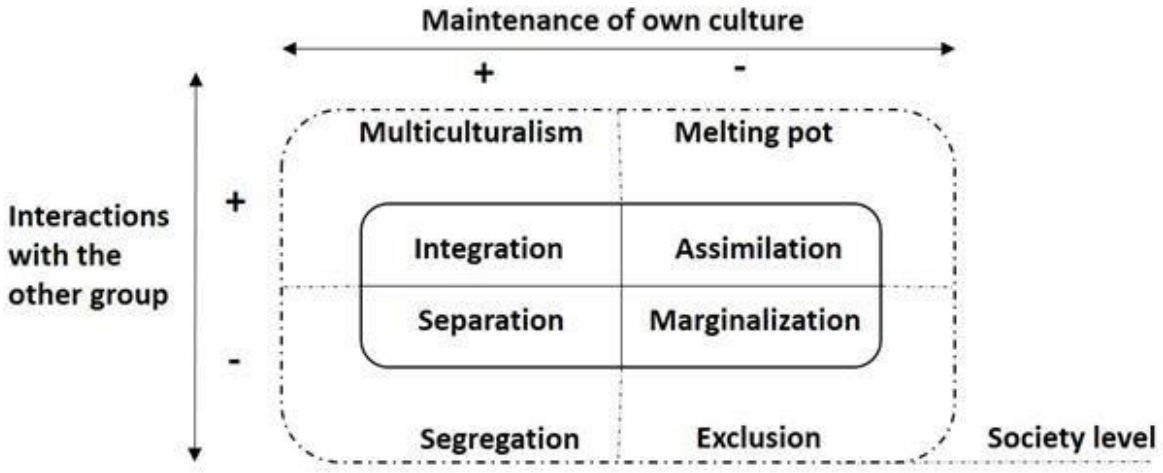

Figure 1. The four-factor model of acculturation by John Berry (53)

The acculturation process involves changes on individual as well as group levels. On an individual level change in behaviour and adaptation or lack of adaptation to the new culture. On a societal or group level social structural changes and institutions are involved. The process may also lead to changes in cultural norms. The choices people make during the process is the key to successful acculturation(4,4). Looking at the model most findings show that the integration strategy refers to the best outcome. Integration can help adjust and mitigate feelings of grief and bereavement post migration (54). There is a higher level of wellbeing associated to integration (4,53).

1.6 Social and structural determinants of health

In a global health context, and more specificly from a migrant viewpoint, the understanding of culture has more than one outlook. It does not merely matter from the acculturation point of view but can also be regarded from a SDH perpective. The WHO defines SDH as the daily circiumstances of life in which all individuals "are born, grow, live, work and age", a definition naturally including peoples culture and cultural heritage (55). In this context immigration as well as culture is clearly a social determinant with comprehensive impact on health and a clear connection (56).

While there is a scientific undestanding about the impact of the SDH among both practitioners and reaserchers- , a gap still exists between knowledge and practice (57,58). To achieve the goal of universal health coverage with good, equal health for all, several crucial factors which affect the SDH: s have been identified (55,59). Areas such as education, socioeconomic status and access to health care of good quality, well-functioning social support networks, physical environment and living conditions, income, wealth and employment conditions are to be covered (56). Studies often highlight connections between systems, structures and inequalities. The main focus lies on links between economy, social capacity and health (58–60). With this in mind, there is a need for an extended dialogue concerning social determinants and migrants health (61). If the migration aspects are left out, there is a risk of forgetting the cultural aspect in studies of social, economic and political conditions (44). Different sectors including health workers, educators, civil society and media all need to collaborate with government, societies, public health, researchers and international organisations among others. The way forward is cross sectional and interprofessional collaborations(60). For future progress, a common recognition of underlying causes of the social and structural determinants affecting health of vulnerable populations is inevitable (55,60,62).

Culture is recognised as a social determinant and thus needs to be taken into account (54,63). Both research and practice show an increasing interest in the areas concerning immigration and migrant and refugee populations and health (63,64). In a global effort to achieve sustainable change and improvement, an overall accepted, interprofessional approach to structural and social determinants of mental health among newly arrived is called for (55–57,65).

1.7 Conceptual framework

The conceptual framework that guides this research is based on the above described literature. Figure 2 visually describes the three areas of investigation that, if carefully addressed, can have an impact on mental health outcomes of newly arrived migrants. These are: Successful acculturation and consideration of cultural heritage of newly arrived.

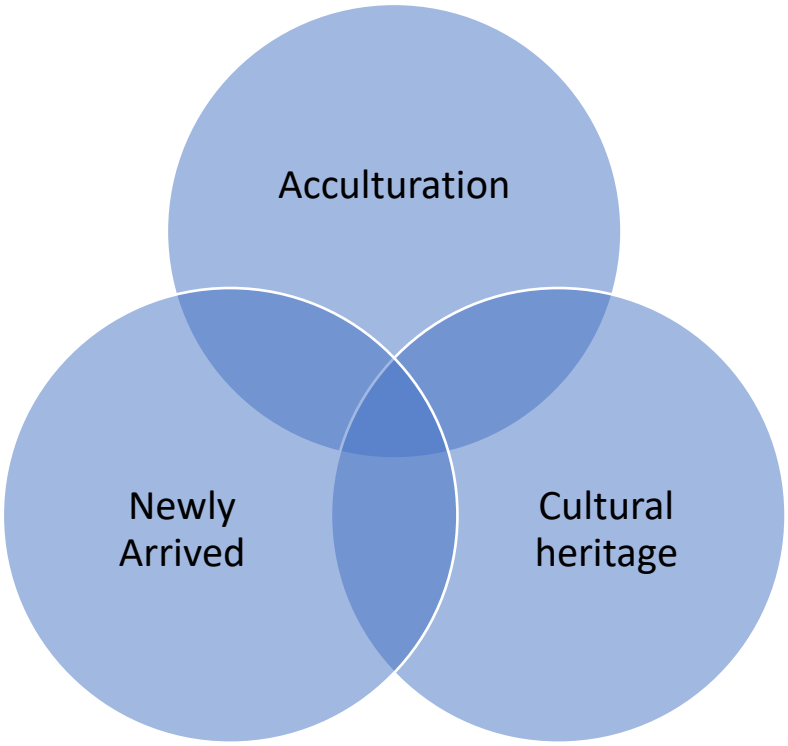

Figure 2.

When all societal systems work together and join actions with different angels and from different areas of expertise the acculturation and mental health outcome results improve (55). Moreover, research show that young newly arrived are resilient. With the right, timely support they have potential to integrate and flourish in the new environment, despite post-traumatic experiences (31,55,66). Again, to achieve these results and work towards health equity, an interdisciplinary and intersectoral approach is called for (67).

While there is still much work left to do, actors from various sectors are beginning to incorporate ways to work together. Different areas such as health care, international organisations, the United Nations (UN), governments, civil societies, media coverage areas, educators, researchers and cultural areas are finding new ways for successful collaboration and progress (Figure 3) (67–69).

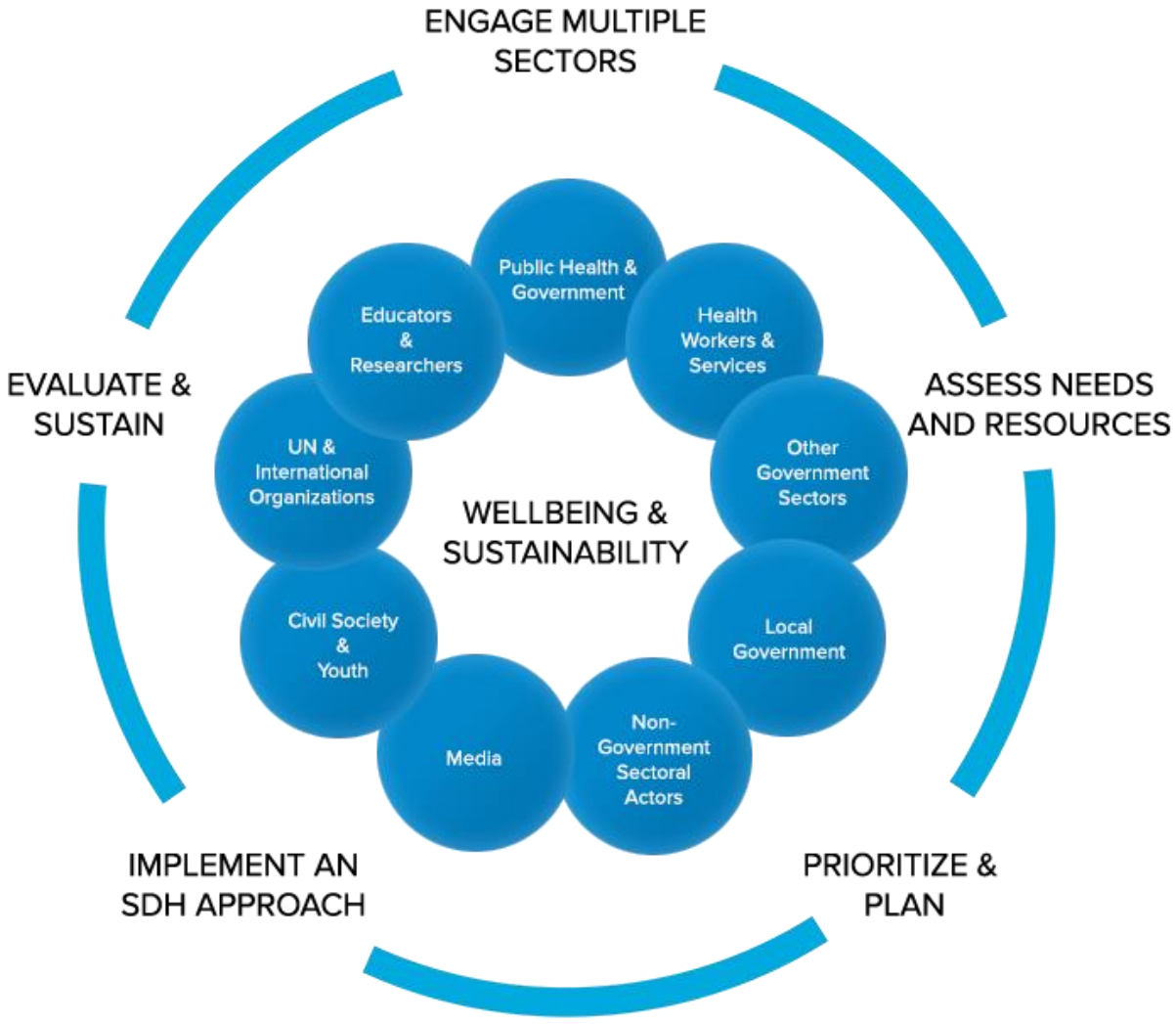

Figure 3. Action SDG: All for equity (69)

1.8 Museums and the didactive global health approach

Museums are not likely the first public institution that comes to mind considering public or global health interventions. Traditionally health promotion and prevention has been addressed by community services and the educational system while health care services are provided by clinics and hospitals. Nevertheless, recent years other organisations have broadened their commitment and responsibility to contribute to integration and societal introduction. Among them museums and organisations working with cultural heritage can be found (70).

> "A museum is a non-profit, permanent institution in the service of society and its development, open to the public, which acquires, conserves, researches, communicates, and exhibits the tangible and intangible heritage of humanity and its environment for the purposes of education, study, and enjoyment ". (71)

The connection between cultural heritage and health and a link to improved acculturation is recognised. Museums, with their educational programs, offer platforms for cultural heritage programs. Other benefits from introducing museums is that they can provide a neutral venue, reach out to all ages and often with no cost. This makes the provision of education and inclusion equal (72).

1.9 The Time Travel Method

Applied cultural heritage is an umbrella term under which various forms of cultural education lies. The Time Travel Method (TTM) is a pedagogic tool for promoting social cohesion, development and interactive community building. The human rights based "bottom-up" approach has been identified as a successful asset in effort to involve all participants and work together to create solutions for change and development in societies.

The overall aim is to encourage learning and reflection on contemporary questions by using local heritage and history education. Therefore, the connection between past and present time and reflection are key concepts of the method (73).

This educational method, first developed by Swedish museums, was initially a response to a change in the Swedish school curriculum in 1980. Kalmar County Museum responded to the increased possibility to involve pupil's own experiences and local history in the education (74). Since the first introduction in Sweden the method has developed globally and is now practised on four continents and in 25 countries under the umbrella of the international organisation Bridging ages (9). While the TTM has proven to be an effective tool in attempts to change attitudes and promote development it has been implemented in many different contexts. Some examples are projects promoting democracy, human rights, women's rights and improved integration. In other contexts, the method has focused on poverty, xenophobia, female genital cutting and gender-based violence. During the Time Travel (TT) the participants reflect over historical and underlying causes and ways to achieve change and development (9,73). The method can be connected to social and structural problems in different contexts in an inclusive learning experience.

1.10 The Time Travel Process

Travelling in time is a learning experience. Education about cultural heritage is received while actively participating in contemporary tasks together with others. This is an inclusive process from planning to evaluation. During a TT event everybody work together with practical tasks, listen to music or storytelling, express themselves creatively while writing and drawing, smell and taste food prepared by the group and see and explore the local site. The TT is organised in several stations with different time appropriate tasks that the participants are included in (Annex 1). The TT process allows for both verbal and nonverbal communication and shared experiences within the group. Yet the process is complex, and planning, preparation and evaluation and reflection are important parts (9).

The TTM is based on experiential learning and relational learning. Kolb's learning cycle is an experiential theory (Figure 4) (75). It challenges the participant to use their experiences, objectively reflect on what is happening, draw conclusions from it and decide how the new knowledge will become useful (76). Relational learning is a method for peer learning where

all participants learn from each other in a simultaneous learning and teaching process (77). These learning methods can both be applied on the TT process.

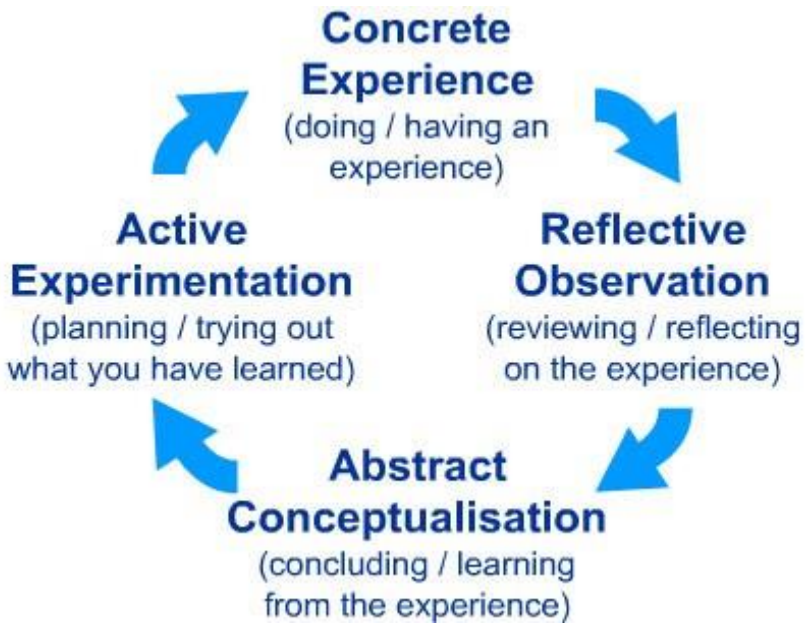

Figure 4. Kolb`s experiential learning cycle (75)

The TTM relies on five principles. 1): The process begins with the choice of a historically accurate site and/or background story, based on a historical person or event for instance. Time travels can take place in any time from the beginning of time to the future. It can be performed in any context, but the target groups are usually students and schools in collaboration with museums or oraganisations familiar with the pedagogic method. The TT is a role play without a fixed manuscript or written lines.

One example is to travel back to 1943 in Finland during world war II. The site of this TT is the home front and the story about people who take care of the daily life while most of the men are at the front (Annex 1). A key concept is “talko”, a common Finnish expression for working together. The site where the TT event takes place is often a local open-air museum.

2): Deciding on contemporary issues connected to the time in history is the second principle of the process. The key questions are who the characters in this time are, in this example people in Ostrobothnia at the home front. The TT is built around them asking questions about

their main concerns and fears and what they do in the daily work. In effort to help relate to the persons and time all participants are given a time appropriate name and outfit, for example an apron or a west. They also get a historical background and a context to relate to. 3): The third principle is that all participants work together creating the TT. The importance of an interprofessional approach from initial plan to evaluation is underlined. 4): The fourth principle is the previously mentioned "bottom-up approach", reflecting on various perspectives of past and present time. 5): The final fifth principle is mentioned as the most important. That is the reflection pre- during and post TT event by all participants. The aim is that the inclusive discussions lead to new knowledge and understanding. Hence, the reflection is regarded a very important part of the process (9,73).

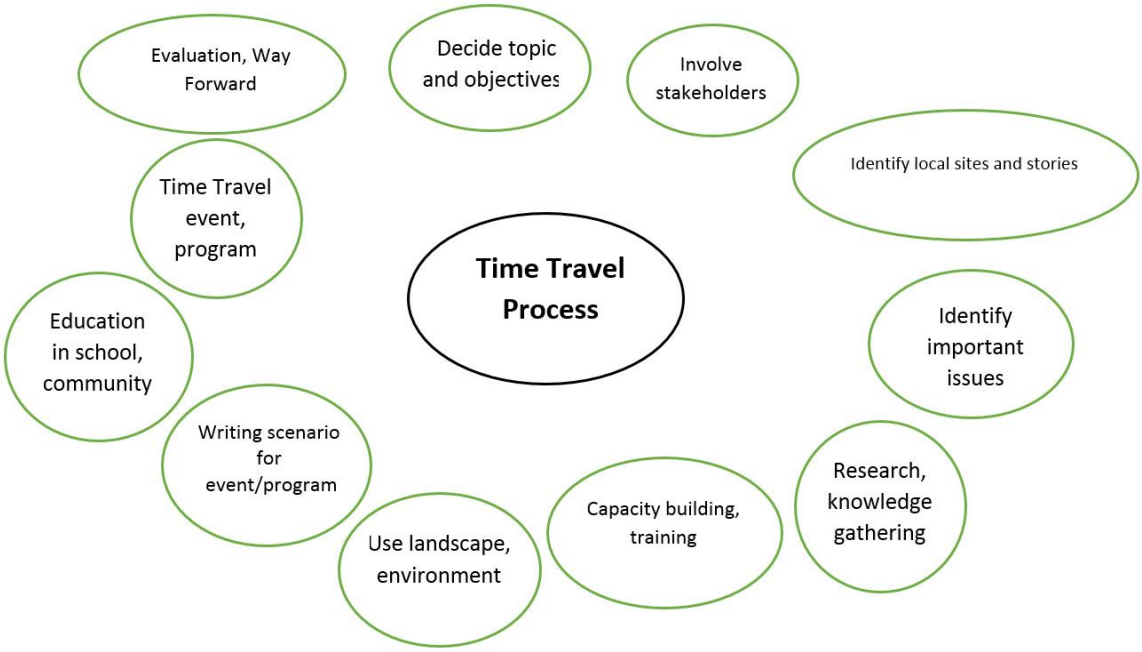

Figure 5. Time Travel Process (9)

1.11 The Ostrobothnian Children´s Cultural Network

The humanitarian principle that all children and youth have the same rights and value is permeating all activities of The Ostrobothnian Children´s Culture Network (Österbottens barnkulturnätverk – BARK/ The regional Council of Ostrobothnia) (78). That is one of the main reasons the network has chosen to involve the TTM in their work with culture, community building, development and equity. The network was founded in Vasa in Finland 2009 and has a 11-year long experience from working with and teaching about cultural heritage using the TTM. The method is a well-established in schools in the 16 municipalities of Ostrobothnia as well as the city of Kokkola. About 40 TT are held yearly in the region under the auspices of BARK. Through BARK local heritage knowledge is shared all over Finland. They are cooperating with the 31 reginal networks in the Association of Finnish Children´s Cultural Centres, which is initiated and funded by the Finnish Ministry of education and Culture. All of these have their special development area and the special area of BARK is applied cultural heritage (10).

BARK is a part of in the Regional Council of Ostrobothnia and the overall goal is the offer cultural experiences to children and youth in the region. Culture shall be provided equally regardless of geographic location, the providers ability to participate or financial background. The equal provision is possible with a cooperation between schools, museums and local organisations.

Involving in international projects is also an important part of the activities. BARK has conducted TT in South Africa, Kenya, Uganda, Estonia and the Nordic countries with focus on democracy, freedom, gender-based violence and integration. The network is also involved in the ongoing project “Heritage, identity and social cohesion” which aim to create methods and material for education and interventions at museums and local community centres in Sweden, Norway, Estonia and Finland (74).

In Ostrobothnia the TTM has successfully included groups of newly arrived with the goal to improve social cohesion and strengthen cultural identity. The participants get an opportunity to interact and be seen, learn and use their previous knowledges and even be the teacher leading others in different tasks and assignments. This is a part of the effort to create a “safe space” and by reflection, dialogue around contemporary issues increase the life quality for individuals and societies (9,73). For newly arrived the language barrier can be an obstacle

for communication and shared experiences. The fact that all senses are involved in a TT still allows for and facilitate interaction and communications on many levels.

Newly arrived is the concept used in the result section since BARK consequently defines their participants in TT events with a refugee or migrant background as newly arrived.

2. Rationale

The background section describes a clear link between successful integration of migrants and their mental health outcomes. The literature review reviled a gap in terms of successful interventions to improve acculturation and subsequently the mental health outcomes of young newly arrived migrants. The TTM is an innovative way of achieving change and development. This thesis explores the usefulness of the method in the context of implementing the TTM among Finnish and newly arrived students in Ostrobothnia.

3. Aim

The aim was to explore experiences, acceptability and use of the Time Travel Method (TTM), an educational method using applied cultural heritage education, among Finnish students and young migrants and refugees introduced to the TTM.

4. Research question

What are Finnish and young newly arrived migrant students experience of the Time Travel Method (TTM) and what is the implication of the TTM in Ostrobothnia?

4.1. Objectives

There were several objectives to explore the scope and potential significance of the TTM for improved acculturation.

1.The first objective of the study was to investigate whether the TTM creates a space for people to express their feelings of fear, anxiety, sorrow, concerns about the future or happiness and content.

2.The second objective was to explore how the TTM supports social cohesion and integration during the acculturative process in the host society.

3.The third objective was to investigate if the TTM can help mitigate acculturative stressors among the participants.

5. Method

5.1 Study design

The study design for this thesis is qualitative drawing on participant observational method and analysis of secondary qualitative data. Participant observation is a common qualitative method used in several disciplines, mainly in social and cultural anthropology and sociology but also in communication research and social psychology. With the ambition to reach a close and intimate connection with a group of people this method requires deep involvement with individuals in their environment. It is often performed over an extended period of time and can focus on individuals of a certain community, religious group, occupational area or cultural group (79,80).

There are several advantages associated with participant observations. It allows for insight by personal experience and collection of authentic data. With observations it is possible to identify how participants conceptualize their situation (81). The observation can provide rich qualitative data and thereby validity. Information is captured about cultural, political, economic and social issues, values, problems and point of view. The study design is flexible since the researcher can follow ideas up and easily adjust to changes (80). Another advantage is the possibility to gain trust by groups and collect data where interviews would be less effective. Some disadvantages with participant observations may be that they are time consuming and there can be a limited scope for generalization due to small sample sizes (79,81). Reliability can also be discussed because it would not be possible to repeat the study. There is a potential risk for bias if the researcher is not objective (82). Still, in qualitative research, it is considered a strength that the researcher brings their own views and thereby subjectivity into the process (79).

The richness of combining methods was further achieved by including letters, written during the TT experience, by participants and comparing letters written by two groups, Finnish and newly arrived students, with different cultural backgrounds.

5.2 Research setting

During 7 weeks between August to October 2019 data from field studies, observations, photographs and written material was collected by the author during an internship at BARK in Vasa. The local sites, open air museums in Ostrobothnia, and the time adequate props were found to be important for the creation of a genuine experience. They were therefore well prepared. The process was built on the solid base of knowledge and preparations, a prerequisite for a successful TT process (Figure 5) (9).

5.3 Data sampling

The purpose of the internship was to gain information about and receive a deeper understanding of the implemented educational method, the TTM. The intention was further to gain knowledge and understanding of applied heritage education and the specific process. Another vital ambition of the internship was to compare experiences of Finnish and newly arrived students in Ostrobothnia, participating in TT events.

In participant observations the researcher is clear about the plan to collect data while interacting with the group (80). With this purpose, participant observations of TT events and purposive sampling of written material produced during TT events were executed. The material was secondary data in shape of letters written by Finnish and newly arrived students. Two conferences with focus on the TTM and Children's Culture were attended during the internship which also gave knowledge and a deeper understanding for the method and it´s background. Furthermore, the conferences gave opportunity to interact and discuss with experts and researchers.

The participants of the observed TT were Finnish students from schools in Ostrobothnia and newly arrived students in education and language introduction. The Finnish participants in the included observations were grade 6-8 secondary school students. The newly arrived students in Finland were enrolled in education equivalent to secondary school with the purpose of graduating from grade 9 in order to be able to continue onto higher levels of education. Their education can be provided in either Finnish or Swedish and follows the Finnish school curriculum with adjustments for language education. The observed group of newly arrived

students performed their studies in Swedish. Museum educators from BARK were responsible for the events, 2-3 educators on each occasion. The open-air museums provided volunteers for the different stations and logistics, depending on the size of the group 2-6 persons (Annex 1). The TTM was well established among the different museum teachers and schoolteachers. (Table 1).

Table 1. Stakeholders and participants of Time Travels

Stakeholders and participants	**Responsibilities**
Museum educators	Experts of the TTM Supervisors and leaders of the TT event. Invite schools in the Ostrobothnia and implement the method in the region as well as in Finland.
School teachers	Implement the TTM into the curriculum schools in Ostrobothnia Participate in the TT along with the students
Open air museum volunteers	Facilitate the TT events at their open air museums Participate as leaders of the stations during the TT
Finnish students	Participate in TT as it is included in the curriculum Cultural heritage education
Newly arrived students	Participate in TT as it is included in the curriculum Cultural heritage education

5.4 Fieldwork procedures

For the purpose of this study the Time Travel process was observed for 7 weeks at BARK, an organisation with long experience of using and implementing the method in the region as well as globally. Participant observations of the TTM were performed during 6 TT events on several locations in Ostrobothnia as illustrated in Table 2.

Table 2. Observed Time travels during internship at the Ostrobothnian Children Cultural network

Observed Time Travels in August – October 2019: Year and theme	**Key questions for reflexion**	**Participants in the Time Travel**
Time Travel to 1921: Learning duty The narrative focused on the change in legislation which made attending school compulsory for all children in Finland in 1921.	How was school for students in 1921? What are the differences and similarities compared to 2019? How is the global situation? Do all children have the equal right to education?	Finnish students grade 5 - 6
Time Travel to 1869: The national song festival in Tartu The narrative circled around the national situation in Estonia in 1869 where people from other nations were invited to the song festival. The underlying political challenge was the fight against still existing serfdom.	What was the socio-economic and political situation in Estonia in 1869 like? How was the arranged song festival in Tartu used in the fight for liberation from serfdom?	Participants in the annual Bridging ages conference. The Time Travel was a part of the conference where all the participants had experience from or were using the Time Travel Method
Time Travel to 1903: Emigration to America The narrative was a story about Sofia Pott, a young girl who emigrated to America.	What were the challenges for people in Ostrobothnia in 1903? Why did people emigrate to America? Was it an easy choice?	Finnish students in grade 7. Two classes, one in the morning and one in the afternoon.

	What is the global situation in 2019 for people who migrate?	
Time travel to 1943: **The home front** The narrative was the situation for people at the home front during World War 2 in Finland. Two Time travels to this era were observed this day.	What was the situation in Finland in 1943 for people at the home front? What were the challenges and how were they met? How can this be compared to the global situation and people living in conflict areas in 2019?	Finnish students grade 8.
Time travel to 1943: **The home front** The narrative was the situation for people at the home front during World War 2 in Finland.	What was the situation in Finland in 1943? What were the challenges and how were they met? How can this be compared to the global situation and people living in conflict areas in 2019?	Newly arrived, mixed group with young students and adults. The newly arrived follow the same curriculum as the Finnish students and graduate from grade 9.

Each observation lasted 4-5 hours. As the TT were held at several open-air museums the physical characteristic of the settings were also documented in field notes and photographies. The observations were not allowed to disturb or influence the flow and go out of context during the TT. All students and participants were asked to leave their mobile phones and not use any equipment that was not time appropriate. Respectfully, most of the photographies used for data collection were taken before or after the TT evets or during breaks between two events. In the same manner shorter fieldnotes and reflections were written without disturbing the TT. After each observation more extensive field notes were written. In field notes and a daily journal, preparations before the different TT were documented. This data included

information about the location and what occurred at site. The observer's experiences of the environment, ambience and atmosphere were captured for the future analyse. The fieldnotes describe the TT, participants, location, the different stations for each TT, details such as costumes, food prepared, weather or circumstances that in any way affected the education end event. The field notes further contained reflections and reactions from the participants in quotes and what was observed of interaction and communication within the groups. The author's reflection of ambiance, feelings and thoughts during the TT event in interaction with the participants was also included in the fieldnotes as well as in the daily journal kept throughout the whole internship. Informal conversations with the museum teachers, schoolteachers and volunteers with experience of the TTM added useful information.

5.5 Analysis of observation materials

The data analysis process consisted of analysing all the collected data and creating an initial overview of the richness of the material. Thus, coding of the observation notes included more than coding of field notes and letters. Notes of personal experiences and informal conversations with staff and students as well as photos from the TT: s added information. The coding was a complex process leading to thematic analyse of the findings in qualitative research (79,80). The process was built around key questions and an evidence based written scenario for each event. Prior to the observations written material and planning of TT was studied in collaboration with museum educators and open-air museum volunteers.

The observations were known to the participants and the author was introduced as a master student from Uppsala University at the beginning of each TT event. The observations gave opportunity to spend time with the students and closely observe their actions, communication patterns, interactions and identify differences between the groups. Participant observation is an inductive method in the epistemological position of building knowledge from the bottom up. By observing the world, the researcher gains knowledge about the reality. With the help of this knowledge base theories can be developed (80).

When performing participant observation several skills were required. Initially the group was observed, and notes taken. Secondary the findings were eloquently described and

analysed. The findings from the observations were analysed with thematic method but also in a sense with a hermeneutic method since expression, interpretation and explication were considered. As hermeneutic research enables a deeper understanding of the studied phenomenon and subjective interpretations it was found suitable for the study. It allows for analyse of culture, texts, social and art phenomena (83,84).

The authors own experience of the TT was reflected on during and after the internship while analysing the data. The risk of influencing the interactions by participating was considered as well as how the researchers background and personality could have a potential influence. Steps to mitigate the risk of jeopardising fidelity and trustworthiness were taken. Awareness of these risk of affecting data was the first step. Considering the background, the fact that the author has a previous connection to the area where the observations were made was a concern which was found to be a strength. Expressions, nuances in conversations and dialects would otherwise have been hard to capture. Careful planning, well established contacts with stakeholders and theoretical preparation with the material were steps taken before the data collection begun. Familiarization with the sites, active listening and participation and respect for the observes were other measures in effort to avoid influence on findings and keep a professional approach. The data collection was preceded by theoretical preparation by not only reading material about the TTM and material about cultural heritage education. Contact with the museum teachers at BARK provided experienced information about how to prepare for TT participation. Each TT was prepared days ahead and about one hour at the site before the TT event. This allowed for familiarisation with the site and the volunteers at site.

All the collected data was thoroughly read, compiled and synthesized into one document of 11 pages. The data in the compiled document was then thoroughly analysed. Photography's taken in association to the TT added valuable support for memory and captured ambiance and context. The text was first translated from Swedish to English. Initially the text was read numerous times. Then data was coded several times by the author and separately by a fellow student in search for meaning-bearing units. The coding of all data from observations and secondary data was conducted in the qualitative software tool NVivo with a total of 750 codes. These were divided into categories and themes and during that process recoded several times. During the search for patterns, categories and themes the observed TT to 1943 were found to be of special interest for the study because they also could be compared to the secondary data available (79).

5.6 Analysis of letters

As a complement to the observation's letters written during the TT were analysed. The letters had been collected by museum teachers from 4 different TT to year 1943. These TT were performed during 2019. The letters had been collected for documentation and filing by BARK and not with the special purpose to be used for this thesis. Hence, the letters were not collected from any of the observed TT to avoid bias. Two of the groups were newly arrived in language and integrative community introduction and the other groups were two classes with Finnish eight grade students. The eight grade students were 14-15 years old and the newly arrived were mixed groups including both young and adult participants.

Out of initially 80 letters 48 were analysed for the study. All the 18 letters written by newly arrived were analysed, 6 of these letters were written in Finnish and 12 were written in Swedish. Of the 62 letters provided from Finnish students 30 were analysed before saturation was reached (Table 3).

Table 3. Letters analysed from Time Travels to 1943

Participants	**Number of letters**	**Number of letters included**	**Number of letters excluded**
Finnish students in secondary school grade 8	n:62 Written in Swedish:62	n:30	n:32 Reason for exclusion: Saturation reached
Newly arrived students in education equivalent to secondary school.	N:18 Written in Swedish:12 Written in Finnish: 6	n:18	n:0

When data had been collected the letters were translated to English and coded several times by the author and museum teachers (85). Coding of the letters was performed once manually before coded in NVivo. Further, a thematic analysis exploring communication, context and processes of the meanings of language found in the letters was performed (79). The letters from newly arrived and Finnish students were initially coded separately and then together. These codes were then added to the coding of the observations in a coding tree (Appendix 1). The themes and categories that emerged during this process were finally presented in a table (Table 4).

5.7 Reflexivity

Although objectivity in qualitative research is not an achievable nor desired goal, the aim was to capture the participants true experiences. With that in mind bracketing was done pre data collection and through analysis. This was a process to identify areas of potential bias caused by the authors assumptions, expectations or prior knowledge and experiences. The researchers own experiences and subjective descriptions can influence the process. This must be reflected upon during the data collection as well as the analysis phase (86). With this purpose a journal was kept through the internship period and reflections made every day. In addition, fieldnotes from each observation were analysed and critically reflected upon.

The key for successful observations is to be well prepared and have a plan beforehand. The authors expectations for the Finnish students were that hat they would be reluctant to participate. Students in grade 8 might find participation in roleplay embarrassing. They might find the cultural heritage education unimportant. If such obstacles would appear preplanning can be valuable. Regarding the observations there was a previous concern that the observer's presence would disturb or influence the TT event and affect the behaviour of teachers or participants. The researcher's potential risk of influencing the findings must always be taken into consideration. As the researcher in participant observations is a member of the setting in which data is collected the risk of influence is even more important to prevent and mitigate (81).

The researcher needs to be well prepared, yet still have an open mind. Studying available material about the TTM and cultural heritage education before the data collection begun might have influenced the observations and the analysis. Precautions might have caught attention to things that an unprepared observer perhaps would not have noticed. Interaction with the participants and connecting to and communicating with them could also influence the analysis. Observation might take unexpected turns and the experience might awake unexpected feelings and reactions. This is essential information for the field notes and needs to be included in the analyse. The researchers own reactions are also data (80). It is valuable to reflect upon how the researchers background, gender, class, sexuality, ethnicity and theoretical approach might affect observation, interpretation and data analysis.

5.8 Ethical consideration

Since no patients were involved and no data that would make it possible to identify participants was collected ethical approval was not requested for this thesis.

Three of the letters written by newly arrived contained their own name or names of relatives and in one letter a telephone number was included. This information was not included in the paper and the names were pseudonymized to avoid identification. According to the General data protection Regulation research data that contain any personal or sensitive information shall be anonymized. All identifiable personal data must be removed before sharing or publishing assuring that no individuals involved in the research could be identified (87). The letters were collected by museum educators and stored at BARK: s office in Vasa. For this research they were scanned by the museum educators. The documents have been stored on a private computer. The scanned original documents have not been shared, published or included in the thesis. The letters presented are the translated, anonymised versions. The field notes were transcribed, translated and collected in one document.

Before performing observations, several questions had to be discussed. Who would gain from the research and was there a limit for what would be morally justified (80)? Actors who could possibly gain from the research were museum teachers and participants. Considerations for newly arrived migrants were that the experience of participation in a TT might trigger stressors associated with fleeing and migration. A risk of limitations due to language barriers and communication was also considered. There was no background information given about the newly arrived students prior to their participation in the TT events.

There were no other moral misgivings found that would advise against performing the study. All the teachers and facilitators were aware of the observations and the purpose of the study.

6. Result

6.1 Themes and categories

The analysis of data from participant observations in 6 TT events and secondary data in shape of letters written by Finnish and newly arrived students during TT events resulted in two overall themes with associated categories, presented in table 4.

Table 4. Themes and Categories

Themes	Categories
Theme 1: The TTM provides a safe space	1. TT provides an inclusive, welcoming environment and a fun experience with the group. 2. TT improves social cohesion by creating a safe space for communication 3. TT allows for expressions of feelings, both positive and negative
Theme 2: Increased understanding and communication between different groups	1. Student reflections: 1.1 Finnish students reflect on differences and inequalities 1.2 Newly arrived reflect on similarities Between cultures 2. Increased communication about background and experiences among newly arrived 3. Differences in content in letters written during TT events. 3.1 Finnish students follow instructions. 3.2 Newly arrived students write Personal letters out of context 4. Learning experience about cultural heritage lead to reflection

6.2 Theme 1: The Time Travel Method provides a safe space

Categories 1,2,3

One conclusive finding during the observations was the impression that the participants felt safe and were able to freely enjoy and interact in the TT events. Besides capacity building, good preparations and local cultural knowledge, the importance of reflection and follow-up activities were underlined by the educators before, during and after the process. Therefore, creation of a safe environment and space to express and discuss openly was essential and emphasized (Theme 1: category 1).

When the students arrived at the site, they were welcomed by the museum educators and received clear instructions. No one was forced to participate in anything they felt uncomfortable with during the TT. As an example, one Finnish girl preferred to wear a vest instead of an apron which was not a problem. Students were encouraged to participate in character and roleplay, but it was not mandatory. Thorough preparations in their schools and by museum teachers and volunteers reinforced the impression that the method was highly regarded and found significant by all actors and stakeholders involved. The museum teachers and volunteers in charge were communicating with the students in a relaxed and including way. All of the schoolteachers had previous experience of TT and they participated in the TT while simultaneously guiding the students. The learning experience outside the traditional school contexts invited to participating along with the group. It was obvious that all observed students were aware of the TTM and what to expect before they arrived. They participated actively in the various activities such as writing letters, preparing food and coffee, packing parcels to soldiers (Table 1. TT to 1943), playing time appropriate games (Theme 1: Category 3).

Examples of codes that lead to Theme 1 and underlying categories were: Interaction, group dynamic, communication, relaxed atmosphere, welcoming, roleplay, expressions of feelings, expressions of joy, shared experience, social cohesion.

In the observed group of newly arrived, 24 participants – teachers included – speaking 18 different mother tongues participated. The inclusion of all senses in the TT experience allows for nonverbal communication, which was especially observed with the group of newly arrived students. They were laughing and making jokes within the group and with the teachers between the activities (Theme 1: Category 2).

The authors overall involvement and experience of the TTM was positive and the participants did not react differently to the author than to any of the other teachers.

6.3 Theme 2: Increased understanding and communication between different groups Categories 1,2,3,4

Examples of codes leading to theme 2 and associated categories were reflection, family, learning, home, love, I/we miss you, food, war, location, cultural connection

The findings revealed differences in perception and narrative between the observed Finnish students and the newly arrived students. The Finnish students participating in TT to 1943 and the home front seemed to behave more like students in a school situation arrived. Questions like "Where do we go from here?" and "Ok, what´s next" were common in this group. They appeared to be familiar with the location and site, which indicated that they had been there before. They did not pay much attention to the different items at the open-air museum. The discussions were focused on differences between past and present time. For instance, the 15-year-old boys would reflect on the fact that they soon could be forced to fight for their country 1943. Gender issues were also discussed when boys were asked to work in the forest and provide for the family while the girls were asked to volunteer at the hospital. Especially some of the girls among the Finnish students objected to this division and reflected over the differences compared to present time (Theme 2: Category 1.1). In the TT to 1903 with the topic migration one boy chose to write a letter to his boyfriend in America and wanted to read it out loud to the to the class. It begun like this: "Dear James, I miss your blue eyes…". He then expressed how he longed for his boyfriend but because homosexuality was still a crime their love was impossible. Similar discussions can be continued post TT during the reflection and in school. The former example represented a good example of how the TTM allows for expressions and communication and relating to both Theme 1 and 2 in the result table.

One observation was that the component of acting allowed for increased communication and reflection. All participants were given a costume (for instance vest or apron) as well as a time appropriate name on a name tag. At the back of the nametag the character was introduced. They were addressed with that name and referred to as for instance "the pastor's son" or "the daughter of a fisherman" during the TT. The given character would influence their future, for instance possibilities of studying or going to America. This was a part of the TT process and the observations indicated that it was a fun experience for the majority of the participants. The associated possibility to reflect, interact and communicate more freely when in character was an observation of interest (Theme 2: Category 4).

Gender issues were not reflected upon in the group of newly arrived students. Among the newly arrived the local site and especially the items inside the museum were of greater interest and raised many questions among newly arrived students. The similarities between cultures were noticed and pointed out by the participants. Identification, finding familiar items, was a significant observation compared to the Finnish student's reactions. They noticed bread hanging from the ceiling, wooden ladles on the wall and were particularly captured by a cradle with a baby doll being fed with a cow´s horn. The arrangements for a traditional Finnish wedding also evoked interest. The comment "This is how we do it in my home country" was heard several times in the kitchen area while grinding and roasting coffee. A man asked about a special pattern on a draping around an 1800-century bed and revealed that the same pattern was common in local dresses by native people in Ethiopia. The overall impression was an unexpected and positive feeling in the newly arrived group in finding similarities between cultural items, habits and expressions (Theme 2: Category 1.2).

The Finnish students reflected over similarities and differences between past and present time. These things led to questions and discussions within the group and with the educators. The newly arrived also made these observations, yet they reflected more about similarities and differences between cultures. They commented about similarities, things that are done the same in different countries and cultures. This appeared to be appreciated, which was also reflected by their comments and active participation at the different stations during the TT.

During a conversation, the participating schoolteachers accompanying the group of newly arrived reported on a certain change in communication within groups of newly arrived that have previously participated in similar TT events. The recurring comment "I didn´t know that" illustrated how the participants begun to tell each other more about themselves and their background after the TT experience. Identification and cultural identity, finding similarities between their own and the Finnish culture was mentioned by the museum educators (Theme 2: Category1:2, 2). Their reflection was that connection with local cultural heritage opened an opportunity to talk about one's own cultural heritage, family and background (Theme 2: Category 4).

When the students had the task of writing a letter to relative or unknown soldier at the front differences in the letters written by Finnish students and newly arrived students were observed. Writing letters was a common during this time and therefore one of the assignments in the TT to 1943. They all got the same information and instructions (Appendix 1). The

letters written in 1943 were commonly describing everyday things aiming to encourage and ensure that the family at the home front was coping well. The written material, studied beforehand, provided examples of real time appropriate letters.

During the analysis of the letters produced by these two groups differences were noticed. Similarities between both groups was that they took the task seriously and the room was quiet while they were writing their letters. All the participants found it difficult yet fun to write with the old fashion ink and steel pen. Letters written by newly arrived students contained more grammar faults and spelling mistakes. Most of the analysed letters were from half a page to a few sentences long. (Theme 2: Category 3).

The letters from the Finnish students followed the instructions. They all dated their letters in Vasa 1943 and addressed them to a relative or an unknown soldier. They performed the task with great concentration (Theme 2: Category 3.1).

Vasa 8.5 1943
Dear brother!
I hope you are doing well. We are
fine here in Vasa. Our horse got a foal. There
is plenty of food and we have quite a nice time.
Hope that you come home soon.
Ingeborg
-Letter written by Finnish student-

Vasa 8.5.1943
Dear unknown soldier
We are doing fine here. The sun is shining and it is warm
Hope you are doing well
there too!
Yours sincerely Carita
-Letter written by Finnish student-

The letters produced by newly arrived students were all addressed to family members. None of them were addressed to an unknown soldier. This finding gave the impression that the letters were more personal and taken with greater responsibility than the Finnish student's letters. Some of the newly arrived student's letters were dated Vasa 1943, some not dated at all and one dated 2019. Although the newly arrived had all received the same instructions and background before writing, these letters had a different content and tone compared to the letters of the Finnish students. Most of them used the name given to them at the TT but the content was different and the result in many cases much more personal, compared to the Finnish students' letters. (Theme 2: Category 3.2).

The content of the letters also differed within the group of newly arrived students. Reassuring that the family was well and doing fine in Finland was one common theme.

Hi my love!
How is it? How are you? Is everything ok?
Do you need help? We will send food and juice to you.
We are all well at home. Your son starts elementary school
next week. He is so happy. Your daughter is a practical nurse
now. She will graduate in May 2019.
We hope that you are fine.
Love
Marianne
-Letter written by newly arrived student-

Another common theme in many of the letters produced by newly arrived students was children, loved ones and missing and longing to reunite with a family member.

> Hallo, my husband!
> How are you? I am good. The children miss you. I hope
> everything is well. I think about you every
> day, every night. Time is so slow
> without you! I love you.
> PS.I´m waiting for you! Kisses (heart) kisses (heart)
> Mayvor
> -Letter written by newly arrived student-

Though most of the writers focused on positive features, sorrow and fear were more reoccurring themes in the letters written by newly arrived students. Descriptions of crying, waiting and hoping to meet again were findings indicating distress. They also rose questions about and mention the ongoing war more than the Finnish students (Theme 1: Category 3).

> Anna
> I miss you. Here everything is
> good. Our child has grown and he misses you and he is always crying, tell me where is
> my mother.
> How are you and how did it go. Is work
> hard.
> I have bad news, my brother is in prison
> now, but everything is fine.
> Greetings Erik (name changed)!
> -Letter written by newly arrived student-

Mentioning of war and expressing hope to reunite in the future was another theme in letters written by the newly arrived students.

Hello Maja Larsson
Me and family wellbeing is good. How are you
doing? How is it going? We are worried about you because
a long time you not send message. Hopefully war
ends and at once you come back home.
Because first father and mother miss you so much!!!
War is cruel event but I wish nothing happens in Finland. We wait for you to come back. Hopefully answer us in a hurry.
Greetings your family
Karl Nylund
-Letter written by newly arrived student-

More frequent mentioning of location and site was another important finding in letters from the newly arrived. While the Finnish students wrote about the weather in Vasa the newly arrived asked about location of relatives and expressed concerns about how to find each other.

Hi Ville!
How are you? We are very good.
How is war? We are worried. Because,
people and children go to Sweden. Perhaps we
change place. Then, how will you find your way to us.
But, don´t be nervous. We are expecting good news.
We are hoping comes good time.
Your dear Annikki
-Letter written by newly arrived student-

Many of the letters written by newly arrived students could have been written in 2019 as well as in 1943. When first introducing newly arrived in the TT concept, the museum educators noticed differences between letters written by Finnish students versus newly arrived students. The newly arrived students were migrants and had possible personal experiences to relate to during the writing task. This was observed in some letters that went out of context and clearly reflected the participants recent experiences (Theme 2: Category 3.2).

> Hi I am looking for my brother
> I haven´t seen him 2 y.
> Is everything good there
> Do you have enough food
> Thank you
> If you find my brother
> Call me: Tel xxxxxxxx
> Thank you
> -Letter written by newly arrived student-

During discussions before and after the observed TT events museum teachers who had collected letters from different TT also expressed that these findings were unexpected at first. Many of the participants might have experiences from war and fleeing and the teachers impression was that they wrote to an existing relative out of experiences they have had in their lives recently. The teachers therefore found that the letters and the participation in the TT had a deeper, more therapeutic meaning than they first understood it would have. The museum teachers and the schoolteachers of the newly arrived students told of personal emotional reactions to the content of the letters (Theme 1: Category 3).

Most of the educators managed to create a reflective atmosphere and reconnection to the key questions between past and presents time at the end of the event. During some of the observed events reflection occurred continuously through the day and others focused on reflection and evaluation at the end of the event. However, during observations, a difference in group dynamics and a difference between the museum educators' approach was noticed. Yet, the overall impression was a professional approach by the teachers and unexpected deep involvement in all the student groups observed (Theme 2: Category 4).

7. Discussion

This thesis aimed to explore experiences, acceptability and use of the TTM among Finnish students and young migrants introduced to the method. The results showed that the TTM can contribute to improved acculturation. However, the TTM's influence on mental health can not be concluded.

As a support for the thesis a conceptual framework was created. The framework as well as the background literature can help understand connections between acculturation, cultural heritage and young newly arrived (Figure 2).

The discussion section is divided into two main themes. In the first part, findings will be evaluated in view of existing literature on acculturation and social cohesion. Secondly the potential effects on mental health outcomes by applied cultural heritage education will be discussed. Findings about the learning process and provision of space for reflection and expression during the TT events will be included in the discussion as well.

7.1 The Time Travel Method as a support for acculturation and social cohesion

Refugees, migrants, immigrants, asylum seekers or newly arrived, regardless of the epithet, are not a homogenous group. They are individuals with very different backgrounds and experiences. They are of different age, gender and educational level. They do not always share the same religion or beliefs and they all have arrived in different ways from many various countries. However, while diverse in many other aspects, they all share the experience of having a cultural heritage and of adjusting to a new culture. The acculturation process is their common denominator. As the background section showed, the better acculturation, the better health outcomes. From this perspective, the resilience among young newly arrived refugees and migrants as well as their capacity of thriving if encouraged is observed in research (88). Resilience is here used in the meaning of an individual's or a group's capacity to recover, adjust and develop. Higher focus on resources they already possess rather than their needs is one way to enable development and creativity among newly arrived migrants (89). With that in mind, a deeper understanding of the concept's acculturation and cultural identity among all facilitators of care and community services is a desirable goal (90).

As a reflection, the result showed how the TTM allows for finding similarities between cultures rather than differences and the TTM can be a tool to strengthen resilience of newly arrived during the acculturation process.

Although acculturation of people from other cultures is not a new phenomenon in our societies there are still gaps in the knowledge about how to best meet their needs. Traditionally, global health efforts have focused on basic needs. The initial response to people in need is of course to provide food, shelter and emergency health care (91). Maslow's hierarchy of needs has often been cited discussing refugees and migrants (92,93). The model claims that people move from physiological and safety needs before they can climb the next step to psychological needs and finally reach self-fulfilment needs. Inevitably, people initially have many unmet needs concerning survival and safety. Yet, according to Maslow's hierarchy, mental health and cultural background are psychological needs or in some respects self-fulfilment needs. Hence, a level of needs that would not be met until the basic needs are satisfied. This observation is one reason why the hierarchy of behaviours has been criticised from a scientific perspective. The critique, which Maslow himself later acknowledged, argues against that all basic needs must be fulfilled before an individual can continue to climb onto the next step in the behavioural pyramid (94). Another argument against Maslow is that people with post-traumatic experiences are perfectly capable of fulfilling psychological needs such as belonging, cultural needs, and love even when basic needs are not met (95,96). One would even emphasize the opposite, that the need for and connection to one's own culture is a protective factor regardless of current position in the pyramid of needs (97). The literature research also shows that social connection to family, mentors or peers is prominent among young newly arrive migrants, regardless of fulfilled basic needs.

One of the objectives for this thesis was to explore whether the TTM can help mitigate acculturative stressors among the participants. The findings suggest that the learning process, emphasised by the TTM, improves community building and development by creating a sense of belonging. The concepts social cohesion and reflection are recurring in the description of the TTM and the associated process (95). For understanding social cohesion as a concept, it can be divided into more explanatory dimensions. Belonging, participation and inclusion are already mentioned but social cohesion can also include recognition and legitimacy (98). The findings from the observations showed that the effort to create a safe space which allows for expression and reflection was successful. The participants enjoyed the experience and communicated freely. During the TT both Finnish and newly arrived students showed interest of the activities, asked questions and communicated with the teachers and each other. They

were laughing, joking and participating actively in the roleplay. Reflection upon various things such as gender in the group of Finnish students and cultural similarities in the group of newly arrived students showed that the TTM encourages and allows for reflection and learning. Remembering that integration is a two-way street, experiences and observations of the TTM by the educators provide information (99). According previous observations from schoolteachers of the newly arrived students, communication within the groups and between newly arrived participants improved after participation in TT events.

Observations also showed how the TT event provided an opportunity to share one's cultural identity and thus be seen. The positive reinforcement of representing a different culture and have someone show interest in it is a part of the storytelling in the TT process. The experience of safety and trust may improve social cohesion and possibly also form a stronger cultural identity, factors important for improved acculturation and integration (30,98). The findings further proved that the TTM, through it´s the specific focus on connection between past and present time, can lead to increased understanding and reflection among both Finnish and newly arrived students. It was clear that the newly arrived participants enjoyed finding similarities between their own cultural background and the culture of the host country. They were happy to find and talk about items and customs in the Finnish culture which were also used and practiced in their own culture. The shared experiences of visual impressions, food, education and expressions by writing and crafts is integrative (95). The experience of learning through the process was very different compared to a lecture or a seminar by including activities for all senses and performing tasks as a part of the cultural heritage education. The learning process has effects both on micro- and macrolevels since it influences and allows for personal as well as societal development. By creating that sense of social cohesion and inclusion the TTM may improve community building and development.

The analysis of the secondary data, the letters, reviled a potential therapeutic influence of the TTM. Among the Finnish students this was not a significant finding since their letters were quite similar and not very personal. Analysis of the letters written by newly arrived students disclosed expressions of sorrow, fear, concern about the future and distress due to separation from loved ones. Yet, they also expressed feeling of gratitude, joy and hope for a better future. The Newly arrived students wrote to someone in 1943. Yet, the impression from many of the letters was that they were addressed to an existing person. These letters could just as well have been written to a relative in 2019. The impression was that the newly arrived had something to relate to while writing and that their letters were based on personal experiences.

These findings were somewhat unexpected and showed that the TTM can open new ways that allow for expression and communication of feelings. Unexpected feelings and expressions may be triggered during or after the TT events, which the museum educators and schoolteachers need to be aware of. This is taken into consideration in the TT to 1943 where some activities have respectfully been left out when TT are directed to newly arrived students. There is a station with a bomb attack where the students run for shelter in the original program which is excluded for newly arrived participants. (Annex 1). Implementation of the TTM in the education of newly arrived in Ostrobothnia has been positively received by both teachers and students and is much appreciated.

The finding of a suggested therapeutic effect of the TTM echo previous published findings which show positive effects of cultural activities and interventions for refugees and migrants (100,101). Cultural activities can improve community building and development. The participants learn together and share the positive experience. Depending on context, site and participants the outcome can vary. Main objectives are learning, awareness, empowerment, changes in behaviour and attitudes and positive societal effects (95). Activities, like the TTM, allowing for creative expression are inclusive and confidence building (102). While it is established in practice that engaging in cultural activities typically have a positive outcome on wellbeing more evidence would strengthen the connection. The European Commission is therefore launching projects to study, evaluate and document the effects of culture, social connections and creativity (103). Cultural activities often go beyond the language barriers and are therefore suitable for newly arrived. In a safe environment creativity can flourish and enable newly arrived migrants to develop social skills and communication. Research shows that practising of activities like writing, storytelling, art and music can improve acculturation and inclusion of the participants cultural identity (104).

7.2 Influence on mental health by the Time Travel Method

Understanding the cultural influences on mental health among young refugees is of great importance for several reasons. Improved cultural awareness and sensitivity among people who interact with newly arrived show benefits on both societal and individual level (105).The literature research for the background section showed that refugees often experience complex mental health needs. Yet they tend to use the available service less than the average population (106). A better understanding of accessibility and availability among the recipients leads to improved mental health, which includes an understanding of the social determinants affecting this target group (107). Research further shows that improved knowledge of accessibility and availability leads to improved care seeking behaviour and shorter mental health impacts. On the other hand, lack of trust, stigmatisation and unmet needs lead to a higher burden of disease. Mental health among newly arrived is therefore an area for policy improvements and education (108).

The poet John Donne (1572-1631) wrote “No man is an island”. To have a social connection and belonging is essential for the wellbeing of any individual. This social connection may be to family, friends, an organisation, a community or another group. In the same respect a cultural connection is important for groups as well as individuals. This knowledge must be taken into serious consideration when discussing and planning any health improvements for migrants and especially regarding young newly arrived during the acculturation process (109). Young refugees with lack of support face a higher risk of suffering from a “double burden” due to post traumatic experiences and no functioning social network (110,111). In recent years a positive change can be recognised regarding the awareness of mental health needs of young refugees. Since mental health and culture are, in many aspects, intangible values investigating experiences, articles with a qualitative approach are highly represented. Despite this improvement, the background search reveal that any requirements regarding mental health needs of refugees are still poorly understood (111). As a consequence, the most common response to care seeking young refugees is biomedical (112). The youth receive a brief encounter with a doctor and get a prescription for antidepressants or pharmacotherapy. In case of suicidal thoughts or acute mental illness, treatment in hospital can be provided. However, the most common treatment is primary out of hospital care. This response from the health care system can cause increased lack of trust and experience of stigmatisation among care seeking yong migrants. Research shows a scientific gap and other interventions to strengthen the acculturation process are necessary (113). Elimination or

mitigation of barriers to care, identification of stressors and provision of culturally sensitive social support are areas to focus on for the future (114).

A recent study among unaccompanied minors in the Nordic countries underlines the need for more accurate research about mental health needs and well-being of young refugees and migrants. The report state that focus of social health efforts still lie on physical needs to a high extent (115). Awareness of the impact of culture on mental health is an area that must be highlighted in order to improve the acculturative process and mitigate mental health problems in this population. The literature search showed that the experience of finding similarities between cultures can be a supportive acculturative factor and support integration. In this perspective the TTM can be a supportive factor. The result showed improved communication within the group of newly arrived after participation in TT events. Activities that improve acculturation and integration through the learning process have also showed positive outcomes for mental health among newly arrived migrants and refugees (116). Apart from the learning experience people can come to terms with past experiences as well as explore new ways of coping for the future. In this perspective cultural heritage education can have a therapeutic effect (117–119). As previously described, the possible therapeutic effect of the TTM among the newly arrived students was an important finding. The TTM offers a bridge between cultures as well as a safe space to meet, learn, interact and share experiences. The findings show that the method allows for expressions of feelings, communication and cultural identity, which indicates that the TTM can contribute to improved acculturation of newly arrived. While the background literature showed that improved acculturation has positive influence on mental health no conclusions from this study can be drawn to support that (95). When the TTM offers a connection between past and present time it contributes to increased understanding and reflection. Connection to the local cultural heritage can lead to a more comprehensive understanding of the host community and help facilitate adaptation to a new society (95). The findings from both literature and field study for this thesis shows benefits of interdisciplinary and joint efforts since culture, acculturation and mental health are all complex and intangible areas, not merely connected to health care. The necessity of division into public or global health and the definitions of the two concepts has been discussed in recent articles. There is a move towards a multidisciplinary perspective where the joint effort is of greater importance than the definition (120,121). The TTM and the effort from museums to improve lives by introducing cultural heritage education in the education of newly arrived students in Ostrobothnia is a part of this movement. Future research will provide more information about possible extended use of the TTM.

8. Limitations and strengths

In order to investigate the significance of the Time Travel Methods potential influence on mental health, a longer period of data collection would be necessary. Combinations of several methods would additionally be useful. Follow up interviews with the museum educators and participants would provide more in-depth material for the analysis for future research. While this study can serve as a foundation for future studies, more research is needed to be able to draw conclusions about the TTM's influence on mental health.

Data trustworthiness and fidelity in qualitative research indicates that data was collected in a precise, consistent, and exhaustive manner (122). With that intention the data for this study was analysed, organised, described, and reported with a thematic analyse including NVivo software as well as peer review coding. As described in the reflexivity section the researcher is prone to bias due to previous experiences, subjective interpretations and unexpected reactions. This must be considered, planned and prepared for when conducting observations.

A strength of participant observations is the possibility to interact and receive a close connection to the observes. Observations can lighten areas of interaction which may be subconscious and thereby more difficult to fully describe in interviews. The observation illustrates what people do, not only what they say they do (83).This may reveal information which would not be mentioned in interviews or questionnaires. The strength of combining of observations and analysis of secondary data gained new information about the TTM and the potentially therapeutic use of the method.

Qualitative research may be difficult to repeat, which can be considered a limitation. This study was performed in the region of Ostrobothnia in Finland. Whether the result can be used in other contexts is debatable, given the fact that it is a local study. Yet, since no similar studies of the TTM have been performed, to the authors knowledge, it can claim to provide new knowledge and provide a base for future studies on the topic.

9. Conclusion

The TTM can function as bridge between cultures. The findings show that Finnish and newly arrived students experience of the Time Travel Method in Ostrobothnia was positive. The TT was appreciated by the participants by creating a safe space which allowed for cultural expressions, learning and social cohesion. The observed differences in narrative and perspective between Finnish and newly arrived students showed that the TTM can have a therapeutic influence among migrants allowing for improved communication, reflection and expressions of feelings. The recognition of similarities between cultures was valuable to the newly arrived participants. Among the Finnish students the TTM encouraged reflection about equity, gender issues and cultural heritage.

Social support, trust and connection to one's own culture and the culture of the new society is vital for successful integration. The background review shows that joint interdisciplinary efforts and new innovative methods are necessary. The TTM is a good example of such an innovative method which can overbridge the gaps between disciplines. Helping create a safe space, trust and social cohesion is a way to improve acculturation and potentially improve mental wellbeing among young newly arrived. Culture is a social determinant, strongly affecting health outcomes. Young refugees are especially vulnerable and exposed to mental health problems, those lacking social support even more so. Thus, further studies that can investigate the influence of the TTM regarding improved mental health is highly recommended.

The data presented in this thesis shows that the TTM can be a useful tool for integration during the acculturation process. The literature and the findings in this research have shown that culture is an important factor for identity shaping. This further highlights the benefits and importance of considering cultural heritage, traditions and values in integration and resettlement programs. Therefore, increased awareness about culture among policymakers, health care systems and service providers meeting refugees is called for. Educational methods like the TTM can improve resilience building, strengthen cultural identity and orientation and create a sense of belonging. New innovative methods will contribute to existing knowledge on this topic. Considering the global situation with increasing mental health problems and people who are forced to flee, new interprofessional comprehensive innovations and methods are necessary. With the goal to leave no one behind, further research into the use of innovative methods such as the TTM is needed.

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11. Annex

BARNKULTURNÄTVERKET I ÖSTERBOTTEN
POHJANMAAN LASTENKULTTUURIVERKOSTO

Tidsresa till Hemmafronten 1943

Bakgrund
Året är 1943 och Finland är i krig med Sovjet igen. De finländska styrkorna har gått över den gamla gränsen och debatten om detta är rätt eller inte pågår. Mer info om Finlands historia t.ex. här: https://svenska.yle.fi/artikel/2016/12/05/nedslag-i-det-sjalvstandiga-finlandshistoria#1940

På hemmafronten är det hårda tider. Livsmedel och kläder är ransonerade och i affärerna och det är brist på allt. Till exempel kaffe, socker, vetemjöl och kött är mycket svårt att få tag på. Inte ens på ”Svarta Börsen” finns det varor. Det är mycket arbete hemma, eftersom de flesta män i arbetsför ålder är vid fronten och kvinnorna och barnen måste klara alla sysslor. Därtill kommer oron för dem som är vid fronten, rädslan för bombplan som flyger över staden och eventuella bombningar. Oron för framtiden men även för vardagen är stor.

Inledning
Gruppen tas emot på gården. Vi talar om krigstiden. Vem krigar och varför. Vad vet de om krigstiden? Vad betydde det att vara barn under krigsåren? De kanske hört äldre människor berätta om kriget? Ransonering, hur gick det till? Talkoplikt (=att arbeta gratis, tillsammans för en god sak) för skolelever, vad innebar det? Varför skulle man samla in kvistar och annat? När bombplanen kom, vad gjorde man då? Männen är inkallade till fronten, hur blev livet hemma då? Oron för de som var vid fronten. Viljan att hjälpa Finland och att göra livet för soldaterna lättare.

Ramberättelse
Eleverna är stadsbarn som kommer för att göra sin arbets/talkoplikt på landet och samtidigt får de andas frisk lantluft. Här på landet finns det många sysslor att uträtta.

Påklädning
Vi klär på oss tidsenliga kläder, flickorna tar på sig förkläden och sjaletter, pojkarna skjorta och mössa. Om flickorna vill, kan de fläta håret.
OBS! Oftast är det löss i skolorna så vi har på senare år inte använt sjaletter och kepsar….
Alla får namnskyltar tidsenliga namn. Ibland kan det stå en kort beskrivning om personen bakom namnskylten.
(Talkobokshäften delas ut.)

Tidsresan
Innan vi börjar pratar vi om tidsresan. Vad är en tidsresa? Hur ska man göra? Vi leker att vi är i den andra tiden, utför sysslor och diskuterar dagsaktuella frågor från den tiden. Känner efter hur det skulle var att leva då, hur skulle livet för dig sett ut? Vad skulle du ha tänkt på, oroat dig för och drömt om?
Man kan delta mycket eller litet i diskussionerna och sysslorna men man får inte förstöra för andra eller prata om saker som inte hör till tiden som t.ex. mobiltelefoner eller nyaste serierna på netflix.

Förflyttning
Vi åker tillbaka i tiden genom att räkna bakåt, 3-2-1 och knäppa i fingrarna och sedan är det 1943. Vi förundras över hur många friska och pigga ungdomar det är som hittat ut till talkoplikten och försäkrar dem om att arbete finns! Personen som lett introduktionen delar in deltagarna i grupper på 5-7 personer (ibland har lärarna delta in på förhand) och sänder iväg dem till olika stationer för att inleda talkoplikten.

Tidsresan - stationerna
Nu är deltagarna indelade i mindre grupper och går från station till station, ca 12-15 minuter/station. Någon ur personalen håller koll på tiden och i vilken ordning bytet av station görs. Observera att en tidsresa innehåller sällan mer än 4-5 stationer. Vilka stationer som väljs beror på årstid, personal och gruppstorlek. I varje tidsresa är det viktigt att ha med både stationer som fokuserar mer på praktiskt arbete och stationer som fokuserar mera på diskussion. Alla elever är olika och lär sig på olika sätt. Exempel på stationer:

Station 1:
Luftvärnslotta (Historia)
Berätta/diskutera om vad en Lotta kan ha för uppgifter och demonstrerar olika flygplansmodeller. Diskussion kring hur man ska bete sig ifall bombsignalen ljuder. Var ska man gömma sig? Skogen, i bombskydd, jordkällare. Hur länge ska man stanna i skyddet? Fara-Över-Signalen. Deltagarna provar springa i skydd av ett lakan över gården.

Station 2:
Sjukvårdslotta (Hälsokunskap)
Riva förband, rulla förband. Prova på att lägga förband på olika ”skador”. Diskutera hur vi får hem våra sårade > stort sjukhus i Vasa och vad de ska göra sen när de blivit friskare men t.ex. saknar ett ben. Hur ska de klara sig? Vad ska de arbeta med? Diskussion med unga män i gruppen om varför de inte är vid fronten.

Station 3:
Gräva upp maskrosrötter/plocka hallonblad, talkobokens innehåll, strumpstoppning (Biologi/Huslig ekonomi/Historia).
Maskrosrötterna tvättas, torkas, rostas och males till kaffesurrogat, hallonblad torkas till te. Strumpor stoppas, viktigt att vi vårdar de kläder vi har. Vi diskuterar bristen på mat och vilken mat vi längtar efter.

Station 4:
Brevskrivning till fronten med stålpenna och bläck (Modersmål/Historia).
Den här tiden har alla någon släkting (far, bror, morbror, man o.s.v), granne eller vän som är vid fronten. Man kan också välja att skriva brev till ”Okänd Soldat”, vår uppgift vid hemmafronten är att se till att alla soldater får uppmuntran i form av brev och omtanke. Vi skriver brev till soldaterna vid fronten för att visa att de inte är bortglömda och ge dem hopp. Inleder med diskussion om vad som lämpar sig att skriva i breven: Vi tänker på att soldaterna är långt hemifrån i en osäker miljö och att det råder brist på allt. Vår uppgift är att skriva uppmuntrande brev som berättar om vardagliga händelser och påminner dem om att livet har varit och kommer att bli annorlunda/bra igen. Vi undviker att skriva tråkiga saker som t.ex. att ransoneringen gör det svårt för oss att få tillräckligt med mat och att bombplanen flyger över staden. Alla deltagarna väljer själva vem de skriver till t.ex. Kära Pappa, Bäste Granne eller Kära Okänd Soldat.

Station 5:
Ransoneringskuponger / Folkförsörjningsnämnden (Matematik/Historia)
Handla i affären/hos Folkförsörjningsnämnden med hjälp av kuponger. Vilka kuponger har ni? Ska ni ha namnsdagskalas, då behöver ni socker, mjöl o smör till en kaka. Vi har inget kött. Diskussion om ”svarta börsen”. Kanske har man hört att någon slaktat en gris eller kan man köpa kuponger eller byta med någon?

Station 6:
Såga ved och samla kottar (Matematik/Slöjd)
Husen värms med ved men det finns det också lite av eftersom männen inte varit hemma och arbetat i skogen. Vi behöver samla kottar för att dryga ut vedförrådet. Stapla veden i fina rader, blir det inte snyggt får man skämmas inför grannen och då måste det göras om. Den här stationen är mycket ”hands-on” passar elever som vill jobba.

Station 7:
Matlagning (huslig ekonomi och diskussion kring könsroller)
Steka kålrötter och göra cikoriakaffe. Kålrötter var krigstida godis men också en basföda. Råkade man ha en liten bit smör sparad så blir kålroten söt och god när den steks i små bitar. Deltagarna skalar och skär kålroten i små bitar. Kålrot kan odlas långt i norr och växer bra även fast det är kallt, bättre än potatis. Kaffet: Surrogatkaffe kokas av cikoria, rostad råg eller rostade maskrosrötter. Har man kaffebönor kan man tillsätta lite kaffe. Rosta surrogaten eller kaffet, mal och koka. Diskussion kring ”kvinno- och karakaffe”. Kvinnorna kokade ofta, enligt hörsägen, bättre kaffe till sig själva och drygade ut med mera surrogat när männen serverades. Vad är kvinnors arbete och vad är mäns arbete i dessa svåra tider? Station 8: Packa paket till fronten Gruppen packar paket till soldaterna vid fronten. I paketen läggs t.ex. yllesockor, cigaretter, brevpapper, penna, kam, luskam, flanell underkläder, ris, pengar och brev. Vi diskuterar vad som kan vara viktigt att packa ner och varför. Paketen görs med papper och snöre. Viktigt att de håller ihop hela vägen. Hur transporteras de? Hur länge tar det för ett paket att nå fronten?

Sista stationen
Gemensam Samling
När alla har gått igenom stationerna och samlats för att avnjuta talkokaffe + kålrot och diskutera dagens arbete, ljuder ett bomblarm. Alla springer till ett bombskydd/skog och faran-över-signalen ljuder snabbt. OBS!! Bomblarmet kan tillföra en känsla för tiden men kan även bryta en diskussion kring kaffebordet som är viktig. Larmet används nästan enbart i små grupper när extra tid finns och aldrig i grupper med nyfinländare p.g.a. att vi inte vet vilka associationer det medför. Avslutning och diskussion Vi återvänder till vårt eget årtal genom att räkna 1, 2, 3 och knäppa i fingrarna. Vi stannar kvar och diskuterar vad vi just upplevt, drar paralleller till nutid och är lyhörda för vilka ämnen gruppen vill diskutera som t.ex. könsroller, krig, brist på saker o.s.v.

Annex 2. Translation of Annex 1

Talkoplikt: a Finland-Swedish word referring to unpaid work, equated to voluntary work/neighborly help/rules guild etc. "Together for a good cause".

Lotta: A member of a Lotta organization, such as the "Lotta Svärd", whose primary task was to replace the positions of men conscripted into the army.

Time travel to the Home front 1943

Background information

The year we will visit in this time travel experience is 1943 and Finland is at war with Soviet once again. The Finnish forces have just passed the old border and there is an ongoing societal debate about whether this is the right thing to do or not. For more information about the history of Finland, go to:

https://svenska.yle.fi/artikel/2016/12/05/nedslag-i-det-sjalvstandiga-finlands-historia#1940

These are tough times at the home front as well. Provisions and clothes are rationed and in the stores, the shelves remain empty. Products such as coffee, sugar, flour and meat are very hard to get a hold of. Not even the so called "black market" can offer any such victuals. Since the men are being sent to the front, house chores are left to be tended to by the women and children alone. Yet, household work is not the only thing occupying the minds of those being left behind - fear is constant for the lives of the men at the front, accompanied with the dread of bombers soaring over the city. People constantly worry for the future but everyday life is tough as well.

Introduction

The group of participants are gathered at the farm/courtyard where we will introduce them to the time travel experience by letting the guides talk about and explain the wartime around 1940. Some examples of questions to ask the group before we begin:

- Which countries are participating in the war and why?
- What does the group know about the war already? Maybe older people have told them about the war?
- What did being a wartime citizen/child mean exactly?
- What was rationing and how was it supervised?
- What was ”talkoplikt” for students and why would you gather twigs and cones?
- If a bomber arrived, what did you do?
- What was life like at home while the men were called to the front? People typically worried for these men while they also held the desire to help Finland and make life easier for the soldiers.

Thesis frame and the time travel experience

The participants will be acting and dressing up as children from the city who just arrived at the country side to do their ”talkoplikt” while at the same time getting a chance to catch some fresh air. We, the guides, tell them there is loads of work and chores to be done.

Before we start the actual time travel experience, we talk it through with the group. What is a time warp and how is it to be executed? Basically, we all pretend that we are part of a specific time period (1943) and we perform tasks and chores that would have been performed at the time and hold discussions about topics that were relevant or current back then. The purpose of this is letting the group explore what it would be like to have lived in that time – what would their lives have looked like? What would their thoughts have been and what would one worry about? What would they dream about?

We make it clear that everyone is free to participate in any discussions or tasks however much they want but it is not permitted to ruin the experience for others. Talk about things that are not related to that period of time, such as mobile phones or the latest show on Netflix, is also advised against.

Dressing up

We all dress ourselves in clothes appropriate and contemporary to the time. The girls are to wear chaperones and shawls around their heads while the boys wear shirts and a hat. If the girls want to, they can also braid their hair. (TAKE NOTE: there has been a recurring problem with lice at the schools and we have since stopped using hats and shawls). Everyone is then handed a name tag with names true to the period. Sometimes the tags can also hold a short description about the person referred to. After that, we hand out ”talkobokshäften”.

Moving through time

We travel back in time by counting backwards from 3 to 1 and with snap of the fingers we are now situated in 1943. The guides will act as if they are amazed by all the healthy and happy youngsters that have managed to find their way out to ”talkoplikten” and will also assure them that work is very much accessible. Whoever led the introduction will then divide the participants into groups of 5–7 people (sometimes the teachers have already completed this step beforehand) and send them out to various stations to thereby begin the ”talkoplikt”.

The different stations of the time warp

Since the participants are now divided into smaller groups they will continue to move from station to station. Someone from the staff will keep track of time and make sure that the groups are moving in the right direction, physically. Every station takes about 12–15 minutes to complete. One time travel experience seldom consist of more that 4 or 5 different stations. What stations a particular time travel experience will contain is decided based upon staff availability, time of year and how big a group of participants. It is important that every experience includes stations that focus on practical work as well as stations that generate discussion – every single student is unique and has a unique way of learning.

Following, examples of possible stations:

Station 1: ”Luftvärnslotta” = Air defense Lotta (history)

- We talk about what possible roles a ”Lotta” can have.
- Demonstration of different airplane models. We go into how to behave if the bomb signal sounds. Where to hide? In the forest, in a bomb shelter or cellar? How long can one stay in the shelter? We explain the danger dismissed-signal.
- The participants try running across the yard under the cover of a sheet.

Station 2: ”Sjuvårdslotta” = Health care Lotta (health ed)

- The students tear dressings/bandages and also roll them. After that, they place them over various ”injuries”.
- We confer about how to get the wounded back home. There is a large hospital in Vasa. We also talk about what the wounded will do once they perk up. What will someone missing a body part, such as a leg for example, be able to work with?
- We ask any young men in the group why they are not at the front right now.

Station 3: Digging for dandelion roots and the picking of raspberry leaves as well as content of ”talkoboken” and stuffing socks (biology, home economy, history)

- The dandelion roots are washed, dried, roasted and grinded to be used as a substitute for coffee. The raspberry leaves are dried to make tea.
- We explain why stuffing socks is important (we have to care for whatever clothes we already have).
- We go into the food deficiency and what specific food we now long for, because of it.

Station 4: Writing of letters to the front using steel pens and ink (native tongue/history)

During this period of time everyone is related to someone (father, brother, uncle, husband) or has a neighbor or friend that is positioned at the front. While at this station, we will write them letters. It is also possible to write a letter to an unknown soldier, as our mission at the home front is to make sure each and every soldier receives encouragement through letters and consideration. Each participant are to decide for their own who they will be writing a letter to.

- We write the soldiers letters to remind them they are not forgotten and send them hope.
- We discuss what is appropriate to include in these letters: consider that the soldiers are far away from home and in a very unstable environment where hardly anything is available. Therefore, our mission is to write them uplifting letters that tell about every day life and remind them of how life has been and will be different, better. We avoid writing about unpleasant matters, such as how the rationing makes it hard for us to obtain enough food or how the bombers fly over the city.

Station 5: Rationing coupons/Committee of National Food Supply (mathematics/history)

- We shop at the store/the Committee of National Food Supply using coupons. What coupons do you have? Say you going to celebrate someone's name-day. In that case you would need sugar, flour and butter for a cake. There is no meat at all available.
- Discussion about the "black market". Perhaps someone in the group has heard about a place where they have butchered a pig or where you could buy or trade coupons.

Station 6: Woodcutting and gathering of pine cones (mathematics/handicraft)

- The house is heated using firewood but since the men are not at home and have not been working in the forest there is very little firewood left. Therefore, we need to gather cones to eke out the wood supply.
- We stack the wood in neat rows (it has to be neat or else you risk having to be ashamed in front of the neighbours later on).

This station is well fitted for students who want to work physically.

Station 7: Cooking (house economy and discussion about gender)

- We fry turnips and make chicory coffee. Turnip can be cultivated far up north and grows well even in cold temperatures, even better than potatoes. They were used as snacks during wartime, but they were also food. If you had access to a little bit of butter you could fry the turnip that gets very sweet when chopped up and fried. The participants peel and cut the turnip into small pieces.
- Coffee: Coffee substitute is made from chicory, roasted rye or dandelion roots. If you happen to have any coffee beans at hand you can add these to the mixture. We roast the surrogates or the coffee, then grind and cook them. Discussions about "female and male coffee": the women often made, per hearsay, finer coffee for themselves while they served coffee-and surrogate mixture for the men.
- What do men versus women work with during this time period?

Station 8: Sending packages to the front

- The group will wrap packages to be sent to the soldiers at the front. The packages are made from paper and lace and are filled with different items such as wool socks, cigarettes, writing paper and pen, comb/lice comb, flannel underwear, rice, money and letters. We have a discussion about what can be important to send and why. How are they transported? How long does it take for each parcel to reach the front?

At last: Gathering the groups

After each group has completed every available station, everyone is assembled for some ”talko coffee” and fried turnip while they discuss the days work. Suddenly the bomb alarm will go off, resulting in everyone having to run to a bomb shelter or the forest. However, the danger dismissed signal will be heard soon after.

Important: the bomb alarm can be added for extra effect but there is a risk that it will interrupt an interesting discussion. The alarm is only used when the group is small and there is extra time. The

alarm is never to be used when the group consists of newly arrived – this because we cannot know what associations such an alarm could be connected to.

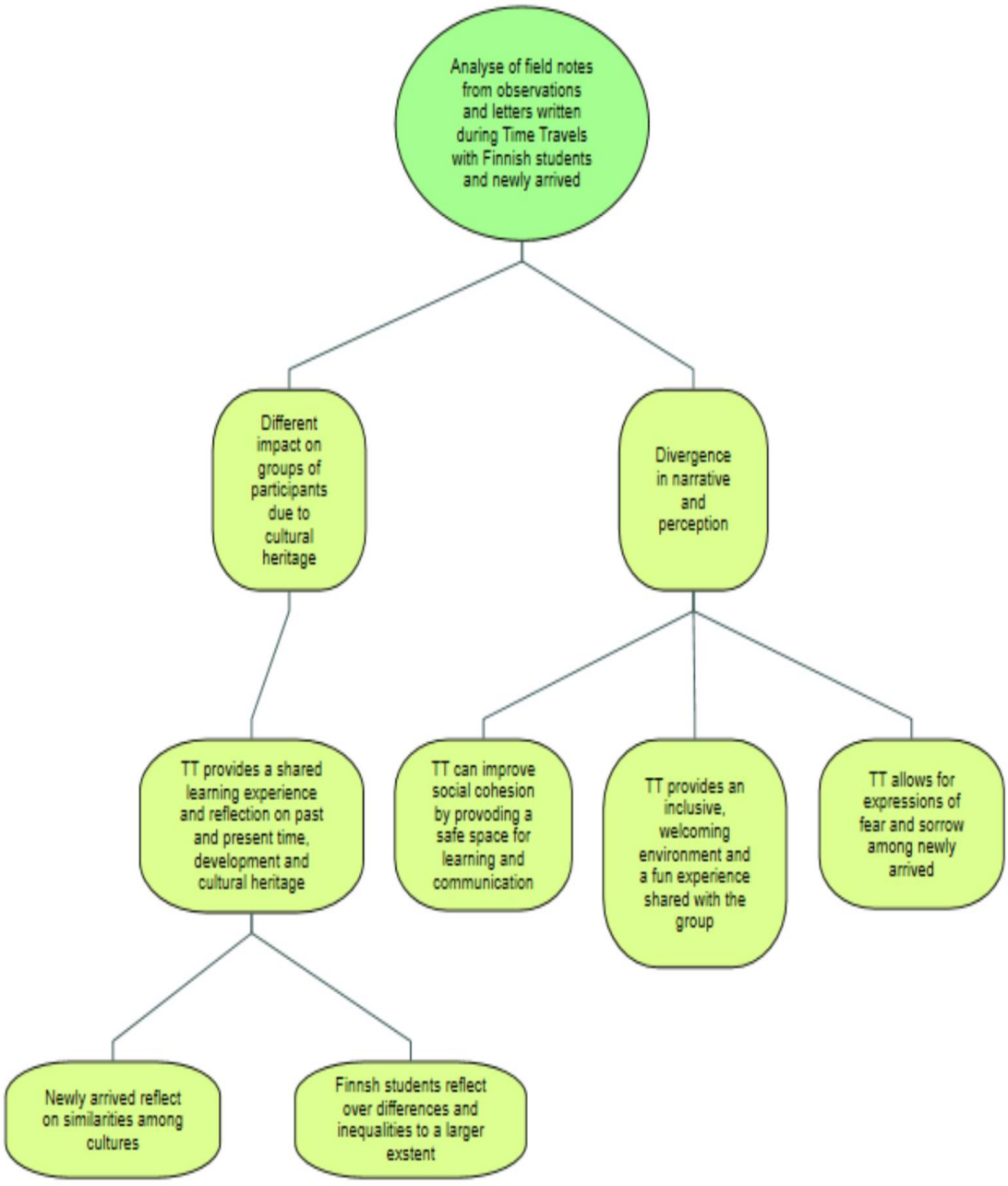
Completion and end discussion

We return to our current century by counting from 1 to 3 and then snapping our fingers. We conclude by talking to the group about what we have just experienced together. We may also draw some parallels to our life today. The guides will remain responsive to any subjects that the group wants to discuss, be it gender roles, wartime, the lack of supplies or anything else.

Ostrobothnian Children's Culture Network (BARK)

Vasa 27.3.2020 (translated 19.4.2020)

12. Appendix

12.1 Coding tree of observations and letters written during Time Travels to 1943

Data from participant observations of 6 Time travel events in Ostrobothnia during August-October 2019 analysed in NVivo. Participants from two different groups were analysed: Finnish students grade 8 and newly arrived in language and integration education. In addition, data from 48 letters written during TT to 1943 were coded.