Time travel: a new perspective on the distant past

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This paper discusses three ways in which the distant past matters to the present. Two perspectives are well known, but the third is emerging only now, in our age. I am referring to an evolutionary perspective, a political perspective and a time travel perspective. Any archaeologist or historian can count herself lucky to live in a time when the distant past gains new significance. This paper is a first attempt at describing my observations about the distant past in the present. For the purposes of this essay, I define “the distant past” as the past before the time that can be remembered by a living individual, i.e. earlier than approximately 80 years ago. Mostly, however, I will be focussing on prehistory. Geographically my argument is valid only for the post-industrial “Western” world in which certain cultural and economic conditions favour the three perspectives discussed over others.

Although these three perspectives are not mutually exclusive, I will be emphasising aspects in which they markedly differ. These can be subsumed under the following parameters:

BEGINNING: Each perspective presupposes a particular point in time which it takes as the starting point of the distant past. (This is not to be confused with the time in which each perspective first emerged.)

FOCUS: Certain key notions and concepts describe the specific focus of each of the three perspectives and their respective approaches to the past.

DEMANDS: Each perspective demands certain attitudes, skills or pre-understandings from both archaeologists and their audiences (e.g. students, readers, visitors ...).

DYNAMIC: All perspectives contain a particular kind of dynamic supplying one or more “driving” ideas that are central to it.

KNOWLEDGE: Finally, each perspective presupposes a particular importance of (academic) knowledge about the past.

The first perspective: Evolution

The evolutionary perspective on the past creates a long-term historical perspective that ultimately ranges from the beginning of the universe to the present day. As far as archaeologists are concerned, the periods studied stretch from the oldest human ancestors, living several million years ago, until the 20th century (and an archaeology of the 21st century is already emerging as well!). Ninety-nine per cent or more of the entire human past falls within the archaeol-
audiences sometimes considerable pre-existing knowledge on the course of human history, deriving from the accumulated insights of past research. Without a rough idea of the overall sequence of cultural evolution it is impossible to appreciate the specific contribution a specific find has made to scholarship. That is the reason why archaeological education often aims at conveying so much factual knowledge about past periods. In addition, a sound methodological expertise is required in order to be able to sort good scholarship which produces valid insights from bad scholarship which does not. Very few non-archaeologists have this kind of knowledge and expertise.

The evolutionary dynamic is one of historical causes and effects. Why did things happen in the way they did? Studying questions about causal links in history have always been important in archaeology, especially with the advent of “processual” archaeology in the 1960s. Why do humans walk upright? What made the Neanderthals extinct? Why did people become farmers? How did the Indo-European languages spread over much of Europe? What lay behind the “urban revolution” and the beginnings of “civilisation”? What caused the collapse of the Roman Empire?

Although not everything in the human past may be knowable, anything knowable is in principle relevant to this approach. Indeed, the more we know about the human past, the better we are likely to understand any specific historical context and thus human evolution as a whole.

The second perspective: Politics

The second perspective focuses on the politics of the past, investigating representations and remains of the past as phenomena of different presents. Traces of the past can be interpreted in many different ways. Every account of the past mirrors existing norms and expectations of the present in which it was constructed. A political perspective scrutinises first and foremost the specific circumstances in which a certain view of the past gains currency in a particular present-day context. Whose interests are served if the past is remembered in this way rather than another? Who controls the representations of the past? Who is allowed and indeed expected to interpret past remains on everybody’s behalf? In recent decades, this approach has become very popular among academics as part of a growing interest in critical theory, but also as a consequence of an increasing interest in the history of research. Historical studies have been demonstrating to what extent changing perceptions of the past and its remains reflected the changing circumstances of those interpreting. By the same token, critical studies of the norms and rules that govern contemporary archaeological practice have led to insights about the politics of archaeology today (Figure 2).

If the past is defined and constructed differently in each present, the obvious starting point of this perspective is the first such context. In the case of prehistory, for example, that
was in the 1830s when Paul Tournal first used the term *pré-historique* in describing the finds he had made in the caves of southern France. Another early context was around the year 1851 when the Canadian scholar Daniel Wilson introduced the term *prehistoric* into English. It is pointless to ask about the meaning of prehistory or prehistoric finds for time periods before the 1830s when that concept did not in fact exist.

As no past can be independent of the present in which it is constructed, there is a special focus here on contemporary contexts. In order to improve our understanding of the past, it is mandatory to study the specific present from which it emerges. A key notion is critique. We need to ask why there was a need or desire to introduce the concept of prehistory in the mid 19th century and which functions it has been serving ever since then. Moreover, how we today understand the meaning of prehistory in the 19th century will not be the same as how it was understood twenty years ago or how it will be understood in twenty years from now.

What this approach demands of both archaeologists and their audiences is the ability to think critically and not take anything as self-evident. In other words, more important than knowledge is a specific attitude and a way of questioning knowledge. Through critical analysis it is possible to see through the way the past is constructed in each present and understand the underlying constraints and interests of the various stake-holders. This kind of critical assessment demands a high degree of intellectual rigour from audiences which cannot be taken for granted.

The dynamic underlying this approach is one of political means and purposes. The way people construct the past is the result of particular strategies adapted in the present. Pasts are promoted or adapted because they serve certain ends in the present. Nationalistic politicians aim to support their cause by choosing chauvinistic pasts. Visitors to amusement parks seek to maximise their enjoyment by preferring rides and attractions linked to historic themes that are easy to recognise, simple to grasp, and fun to experience.

According to this perspective, in theory anything that once happened in the past might be relevant to a given present. In practice however only certain aspects of the past are chosen as relevant at any given time. The question is thus not how much can be known about the past but what has been or is known about the past in which context, and why. There is a politics of knowledge.

The third perspective: Time travel

The third way in which the past gains meaning in the present has emerged only recently. Although people have long been imagining what life was like in different ages, in recent years an entire industry has developed around the notion of travelling to other places in time. Today, a growing number of people dream of alternative realities. They seek to realise such dreams by travelling to exciting holiday destinations linked with past worlds, by assuming alternative identities in life role play or in computer games, or by enjoy-
The experience of time travel is linked to our own lives and may begin on the first day of our holidays or at 8 p.m. on a particular television channel. We all live in the present but we are free to enter the past at any time! This perspective is neither about knowledge of human evolution nor about a critical analysis of our own age but about our imagination and embodied experience. Key notions for the way in which the past becomes meaningful through time travel include credibility and experience. In this perspective, the past does not have to be genuine in the sense that it once “really” happened, but it needs to be credible as an authentic experience about a past that might have happened. For example, Jan Guillou’s bestselling novels about the adventures of Arne in the late 11th century AD are obviously to a large extent fictitious yet his readers are so impressed by their seeming historicity that they travel in large numbers to the Swedish sites where significant (fictitious) scenes in the novel are set. Credible pasts are largely reliant on trust. We trust pasts either when they correspond closely to the past we already know, i.e. our expectations, or when they are vetted by experts whom we trust (which is one reason why historical movies and documentaries tend to have scientific advisors).

Time travel does not demand a particular intellectual attitude towards either past or present but instead a readiness for an embodied engagement with different realities, involving both body and soul. Time travel is about imagining other worlds from the perspective of somebody actually living in that world, involving all the senses. The dynamic of time travel lies in a constant oscillation between imagining life now and then. On the one hand, the time traveller never leaves the present and remains the person she is, with all the associated baggage in the form of world views, preconceptions, and personal life histories. On the other hand, the time traveller is leaving that present and enters another reality governed by different norms and open to all sorts of fantasies and behaviours that she may not be associated with in the present. Ironically, many time travellers ultimately seek to find themselves in the past.

Some of the most significant aspects of time travel are based on knowledge that is next to impossible ever to be (re-)gained in a scientific way. Sensual perceptions, bodily experiences, habitual behaviour, emotions, dreams and not knowing what historically “came next” have been crucial to life in any period but archaeologists and others cannot easily reconstruct these dimensions from the evidence available today. It is hard to avoid imposing our own responses to these issues on other periods and thus constructing the past as an extension of the present. But arguably an extension of the present is precisely what many desire.

The three perspectives in competition
Each of the three ways in which the distant past matters to the present can claim for itself to be the most important perspective, subsuming the other two (Table 1).

<table>
<thead>
<tr>
<th>FOCUS</th>
<th>EVOLUTION</th>
<th>POLITICS</th>
<th>TIME TRAVEL</th>
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<td>Chronology</td>
<td>First humans</td>
<td>The distant past’s earliest construction</td>
<td>Now!</td>
</tr>
<tr>
<td>Historical context</td>
<td>Critique</td>
<td>Experience</td>
<td></td>
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<tr>
<td>Knowledge about human history</td>
<td>Critical thinking</td>
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<tr>
<td>Historical causes and effects</td>
<td>Political means and purposes</td>
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<td></td>
</tr>
<tr>
<td>Knowledge is relevant</td>
<td>Questioning what is known and why</td>
<td>Importance of what cannot be known</td>
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Table 1. Three perspectives on the distant past. A schematic overview.
people to escape the present for a while, thus compensat-
ing for its deficiencies and, as a result, contributing to main-
taining the political status quo rather than working towards
change. Similarly, the evolutionary perspective has always
been a strong pillar in the secular and scientific worldview
of the modern world, at all times to a larger or lesser extent
competing with religious worldviews. The political dimen-
sion of evolution recently came to the fore when a strong
creationist lobby in America had some success in changing
school curricula. Behind the debate on these changes lie fun-
damental political and ideological divisions in society. Final-
ly, even the political perspective itself is political. It is no
coincidence that many of its proponents are associated with
the political Left. They are seeking to change not only our
understanding of archaeology and other academic disci-
plines but ultimately even society as a whole.

TIME TRAVEL is even at the heart of EVOLUTION and
POLITICS. Arguably the past cannot be understood in any
way if it was not for some kind of possibility to imagine
what life was like in another age. The evolutionary perspec-
tive is based on the understanding that scientific knowledge
about past realities can be gained – however limited and
incomplete it might be. However much scientists may
emphasise the role of irrefutable facts and objective knowl-
dge, they are at the same time likely to agree on the cen-
tral role of the imagination in all sciences, including archae-
ology. Similarly, understandings of the past are politically
and socially meaningless today if they do not invite and
indeed provoke people to imagine what life was like then.
The politics of the past is directly dependent on the pow-
er of reconstructions of the past to engage and move peo-
ple. It is precisely the suggested feeling that “these people
were like we are today” or that “we are not like those peo-
ple. It is precisely the suggested feeling that “these people
were like we are today” or that “we are not like those peo-
ple at all” that makes the past so powerful in society.

In sum, all three perspectives are able to give meaning and
significance to the distant past in the present. Each can
explain the other two. They can be combined with each oth-
er. The choice is ours, but choose we must.

An emerging field of research
Since both the evolutionary and the political perspective are
well established in archaeology I have decided not to make
references to the abundant literature available. However,
time travel is a relatively new subject and I will therefore give
a short overview of some of the literature in this field, with
a particular emphasis on texts in Swedish.

Time travel is sometimes discussed under the labels of “resurrectionism” and “living history” and has as such been
acknowledged in the literature of various disciplines for
some time. Good starting points for the existing academic
appreciation of the phenomenon of living the past in the
present are Jay Anderson’s early presentation of Time
Machines: The World of Living History from 1984, the clas-
sic account of The Past is a Foreign Country by David
Lowenthal (1985), the first volume of Raphael Samuel’s
account of present Theatre of Memory (1994) and an arti-
cle by Mike Crang on the Magic Kingdom (1996).

Recently, some contemporary trends relating to the evi-
dently existing fascination of experiencing the past have also
been reviewed by archaeologists. Kristian Kristiansen (2001)
argued that the future of presenting archaeological heritage
does not lie in museums but in recreated historical realities
and visitor centres at particularly significant sites in the
landscape where visitors can experience past realities direct-
ly “where it happened”. Bodil Petersson’s study Föreställ-
ingsar om det förflutna (2003) critically reviewed archaeo-
logical reconstructions and their attempt to recreate past
realities. One long chapter is dedicated specifically to time
travel. Petersson argues that in the Stone Age, travellers find
harmony with nature, simple technology and social equal-
ity, whereas the Bronze Age holds social hierarchies, (fertil-
ity) rituals and some ecological thinking, the Iron Age
appeals with home-made food, clothes and small-scale vil-
lage life, the Viking Age offers seafaring, long-distance trade,
and warfare but even world peace, and the Medieval peri-
od finally presents the visitor with markets and cultural fes-
tivals, clear social roles and knight tournaments.

The historian and journalist Åsa Linderborg (2005) dis-
cussed the existing fascination of contemporary people with
the Middle Ages. She pointed out that more “Medieval”
tournaments have taken place during the 1990s than dur-
ing the entire Middle Ages. Her analysis of phenomena like
Riket, Guillou’s Arn novels, and the annual Medeltidsveck-
an in Visby leads her to conclude that historical role play is
popular because it gives people the chance to play being
somebody else, sometimes inverting existing social hierar-
chies, although in reality they will only ever find their own
present selves in the past. Linderborg refers to a particu-
larly interesting study, by Lotten Gustafsson (2002). Gustaf-
sson studied Medeltidsveckan with a particular interest in how
the Medieval past, Medieval Visby and Medieval identities
are constructed in the present. In conclusion, she argued
that grand narratives about the Middle Ages are today being
replaced by playful re-creations that are commercial but also
firmly grounded in individual experiences and the deeply
felt collective identities of the participants.

Erika Sandström (2005) also looked at the phenomenon
of time travel in the present, focusing, in addition to
Medeltidsveckan, on Jamtli Historieland in Östersund.
Intriguingly, she found that visitors to both places revel in a
happy, adventurous and romantic version of the Middle
Ages, even though they know at the same time that the past
reality was not like this at all but actually very tough and
often unpleasant. People can thus choose to ignore their
knowledge when they consume the past. They enjoy the
experience of travelling, with others, into a past that they
know never existed. In a critical analysis of history in con-
temporary TV the art historian Max Liljefors (2005) argued
that the popularity of subjective experiences of the past can
be emphasised so much that effectively one’s own “I” becomes the meaning of history.

Many of these and other issues have also been taken up in the anthology *Konsten att lära och viljan att uppleva* (Aronsson and Larsson 2002). Several contributions, by Erika Larsson (now Sandström), Peter Aronsson, Bodil Petersson, Per-Ola Jacobson and others, discuss various important aspects of the trend towards experiencing the past sensually and its relations to traditional history and the formation of historical consciousness. Larsson, for example, argues that there are three periods in particular to which people like to time-travel: the Stone Age, the Middle Ages, and the turn of the 20th century. However, she realises at the same time that today the past is less about what really happened at a given time and more about our own associations with particular periods. As several other authors discuss, this has profound consequences for the way history is to be taught in schools and museums. The past increasingly appears interesting to the extent that it is associated with exciting stories. Didactic forms must therefore be used in which histories can be told in imaginative and dramatic fashions that involve the audience in ways previously not known. Today the past needs to be experienced with all the senses if it is to be relevant to the present (see also Holtorf and Petersson 2006).

**Conclusion**

Some of us may have travelled to all the continents for conferences or research projects. But have we travelled into the past often enough? In the light of the contemporary phenomenon of time travel into the past, I am arguing that as archaeologists we need to continue studying this new way of appreciating the distant past in the present.

The distant past has perhaps never been more loved in any present than in ours. What is more, perhaps never have more people lived in the past than today. What could possibly please an archaeologist more than that? It is like a very special birthday present. Many happy returns, Lars!

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