



Report of the History Ministerial Task Team



basic education

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REPUBLIC OF SOUTH AFRICA



Report of the **History**
Ministerial Task
Team

for the Department of Basic Education

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1. INTRODUCTION

In the current context, where interest in ‘history’ is dwindling, democrats are appalled at the current lack of social and historic consciousness amongst the youth, and students rail against the slow pace at which the historic, social and economic landscape is transforming, debate on the goals of History as a school subject have reopened. This is not the first review of this kind. The History curriculum has gone through many iterations, from sanitising the content after apartheid, to removing the disciplinary boundaries and encouraging a constructivist approach in c. 2005. History was later reinstated in the RNCS/NCS with the express intention of encouraging redress, reconstruction and reconciliation, while maintaining an outcome-based approach. Finally, in Curriculum and Policy Statement (CAPS), History taught at schools was pared down and there was a return to a content focus, with a greater emphasis on ‘citizenship’. But the content is still sanitised in terms of teaching African History.

The history of the History curriculum or the historiography of the History curriculum in South Africa has been fairly well documented and commented upon.¹ Studies have focused on the recent shift, from the more outcomes-based approach (NCS) to the more content-based CAPS, to establish whether there is parity in the content and skills covered.² Others have evaluated the shift back to content, and the impact that this has had (particularly in the General Education and Training phase) on the enjoyment of ‘doing history’, and on whether CAPS is in fact ‘more basic’ than RNCS.³ At the Further Education and Training (FET) phase, while accepting that the shift back to a content focus was desirable and possibly inevitable, researchers have questioned the rationale behind the choice of content, and the cavalier manner in which this was carried out. More recently, a study of the kinds of History topics retained by school leavers of different colour and ethnicity, provides interesting insight into the factors that influence the formation of historical consciousness.⁴

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- 1 R. Sieborger, A reply to Peter Kallaway, ‘History in High School, 2012: A Comment on Curriculum and Assessment Policy Statement, History Grades 10-12’, School of Education, UCT Seminar, 9 May 2012.
 - 2 S. Cohen *et al.*, ‘What’s in the CAPS Package? Social Sciences’, Umalusi, Pretoria, 2014.
 - 3 S. Harrop-Allin, and C. Kros, ‘The C Major Scale as Index of “back to basics” in South African Education: A Critique of the Curriculum Assessment Policy Statement’. *South African Review of Education*, 20, 1 (2014), 70–89.
 - 4 K. Angier, ‘In Search of Historical Consciousness: An Investigation into Young South Africans’ Knowledge and National Histories’, *London Review of Education*, 15, 2 (2017), 155–173.

Arrange of post-graduate studies have considered the general impact of CAPS at the lower levels,⁵ and have commented on the quality of information in history textbooks.⁶ Lastly, historical overviews of the social context and function of school History in South Africa reflect on the need for curriculum reform in the current context of student uprisings, the perceived slow pace of transformation in education, and a growing reluctance to study history.⁷ These views were considered together with those expressed by educators, trade unions, teachers and subject advisors at the provincial workshops.

2. BACKGROUND AND SUMMARY OF MTT ACTIVITIES

Giving rise to the establishment of this Ministerial Task Team (MTT) was the perceived lack of knowledge of the country's history amongst learners, and the role of history in instilling love of country. At a roundtable discussion held in December 2015 between stakeholders, including educators and representatives of trade unions and teacher unions, the Minister spoke about the political pressure she was under to deal with the teaching of the discipline of History. The concern seemed to be that our young people do not appreciate our country's history and that of the African continent. There was a feeling that history is necessary to inspire the psyche of the nation and in this regard it is more than just "another subject". The Minister further made comments about the content of the history curriculum and the way history is being taught in our schools. The MTT was officially introduced to stakeholders and provided with the following mandate:

- to advise on the feasibility of making History compulsory in the FET phase;
- to advise on where History should be located in the curriculum (for example, should it be incorporated into Life Orientation or not);
- to review the content and pedagogy of the History curriculum with a view to strengthening History in the curriculum; and
- to investigate the implications (for teaching, classrooms, textbooks, etc.) of making History a compulsory subject.

5 G. Moodley, 'Implementation of the Curriculum and Assessment Policy Statements: Challenges and Implications for Teaching and Learning', MEd, Unisa, 2013.

6 M. Job, 'The Specialisation of Historical Knowledge in One Content Area in Four Grade 7 Social Sciences Textbooks under CAPS', MEd, UCT, 2015.

7 P. Kallaway, 'History in Senior Secondary School, CAPS 2012 and beyond: A Comment', *Yesterday & Today* 7 (2012), 23–62; J. Wassermann, 'The State and the Teaching about Apartheid in School History in South Africa, c.1994-2016', in T. Epstein and C.L. Peck (eds), *Teaching and Learning Difficult Histories in International Contexts. A Critical Sociocultural Approach* (New York: Routledge, 2017).

The roundtable discussants recognised that History should not be used for political expediency and that its particular role in developing critical thinking be affirmed and defended.

The first activity that a member of the MTT undertook prior to the roundtable in December 2015 was an initial comparative case study on compulsory History in certain countries. This was presented at the roundtable in the presence of the Minister, Deputy Minister and the Director General. The meeting felt that the initial comparative analysis was too limited because it did not cover countries such as India, Russia, Brazil and Nigeria, and the task team was asked to expand the case studies to include these countries and other parts of the world.

The first meetings of the MTT were productive. Members discussed the brief. In order to complete the case studies each member was assigned a country. The exercise that was undertaken by the MTT is similar to an Africa-wide project being conducted by the AU and UNESCO on History curriculums across the continent and the relevance of the subject. Broad points considered for the comparative analysis were:

- whether History is compulsory in a given country and if so, up to which grade?
- whether History is a stand-alone subject or integrated and at what level?
- the content framework
- the level of control or autonomy, for example at which level the content is determined (national/ local level)
- what skills are being looked for
- why the countries chose the particular approach they took
- what kind of identity is being promoted in the curriculum?

The individual research was submitted and later collated by the Chairperson and his Deputy in order to provide a systematic overview and analysis on where South Africa falls in terms of the place of History in the school curriculum and whether the subject should be compulsory throughout the school system. Collecting, collating and rigorously engaging with the comparative data was time consuming but is an invaluable basis from which to consider the question of the place and role of History in the South African curriculum in fulfilment of the mandate.

It became obvious that the challenges regarding school History, and concern about whether or not the subject should be compulsory in all grades, are not unique to us (South Africa). Over the past 20 years, several countries have reviewed their curricula and content. The broad finding was that most countries do not have compulsory History in the final phase of schooling, but that the majority of countries have compulsory History up to Grade 9 or the equivalent. This is shown in the table below.

3. COMPARATIVE COUNTRY CASE STUDIES

Members of the MTT collated information on comparative case studies. There was an exception with research on Russia which was submitted by Prof Vladimir Shubin from the Institute of African Studies Department at the University of Moscow.

3.1 Summary Status Report

STATUS OF COMPULSORY HISTORY PER CASE COUNTRY IN 2016			
COUNTRY	COMPULSORY?	IF YES, UP TO WHAT GRADE?	FURTHER NOTES
SOUTH AFRICA	Yes	Grade 9	Incorporated into Social Sciences up to Grade 9, optional at FET phase
RUSSIA	Yes	Grade 11	Age 6 to 18. Two streams: World History and Russian History which is regionally focused
ZIMBABWE	Yes	Up to O-level	Contentious. Curriculum 2167 seen to be shaped by proZANU Patriotic History
RWANDA	Yes	Primary school and Lower secondary	Primary school: Social and Religious Studies. Lower Secondary: Citizenship and History
NIGERIA	No – Optional	N/A	From late 1960s, a move towards doing away with History. Expunged from primary, and then the senior level. Ostensibly due to economic considerations but in reality it was for political reasons

INDIA	Yes	Compulsory Grade 6; then optional Grade 10-12.	History is integrated into other social subjects
POLAND	Yes	Grade 4 - 6 (10 to 13 year-olds), lower secondary (13 to 16 year-olds), and upper secondary education (17 to 19 year olds)	History and Civics. Amount of time devoted to History increases the further up the learner goes
NETHERLANDS	Yes	Compulsory in Primary and Secondary education.	Integrated into Social and Environmental Studies alongside Geography
ITALY	Yes	Primary to Upper Secondary education	History is part of common curriculum across all the education streams
FRANCE	Yes	Primary to Mid Secondary (Ages 6 to 15)	Ages 6 to 8 in Discovering the World, combines Science, History and Geography. From ages 8 to 11 is included in Humanities and Arts; ages 11 to 14, History is offered with Geography and Civic Education; ages 15 and 16
BRAZIL	Yes	All school levels (primary and secondary levels) History is compulsory	Law 10.639, of 2003, defines legislated injunction made by the government to make African History compulsory in the curriculum
AUSTRIA	Yes	Ages 10 to 14	History is paired with Social Science or Citizenship Education, taught average 2hrs per week
CHINA	Yes	9-year compulsory programme for History	History is incorporated in general terms as citizenship education, internationalism, communist morality and nationalism.

3.2 Country Reports

As the saying goes, charity begins at home, or rather, closer to home so we shall begin with developments on the African continent. In the interest of countering the deep-seated perceptions and attitudes about South African exceptionalism, it is important that we also draw on the experiences and developments on the African continent alongside other international comparisons in North and South America, Asia and Europe.

The importance of History in Africa²

3.2.1 *Separate versus integrated*

When we analyse the status of History within the curriculum in many countries on the African continent we realise that some countries offer it as a separate subject (History separately from Geography) and others have integrated it, along with Geography into Social Studies. History is offered as a separate subject at both primary and secondary school levels in countries such as Tanzania, Chad, Madagascar and the Democratic republic of the Congo (DRC). However, it is offered as an integrated subject at primary, and separate at secondary school level in Angola, Mozambique, Zimbabwe, Namibia, Lesotho, Malawi, Ethiopia, Rwanda, and others. In South Africa, Botswana and Nigeria, History is integrated at the primary school and junior secondary school levels and is offered as an elective or optional subject at senior secondary level. In Kenya it is an integrated subject at both primary and secondary levels. In recent years however, Nigeria has decided to expunge History from the school curriculum. Official reasons advanced in motivation of this move are:

- That learners are shunning the subject
- The decision was necessitated by the fact that there was a shortage of history teachers.

However, critics have reacted sharply and many have described the reasons given by the governments as mere excuses. For example, they insist that Nigeria's abhorrence of History is not new. Up to now, for example, there is no official account of the Civil War in Nigeria (the War of Biafra, from July 1967 to January 1970).

3.2.2 *Compulsory versus optional*

History is offered as a compulsory subject in some countries and optional in others. It is compulsory at both primary and secondary level in Cote d'Ivoire, Mali, Madagascar, Chad and the DRC. However, it is compulsory until junior secondary level in countries such as the Cape Verde, Kenya, Tanzania, Mozambique, Namibia and South Africa.

3.2.3 Main aims and objectives of History teaching

Regarding curriculum content, the main aims or objectives of History teaching in the African continent are to foster understanding of the past and its relevance; to enhance the understanding of, and capacity to apply, historical concepts and methods; to promote critical thinking; and to inspire a sense of (national/African) belonging and identity. Other aims include evoking patriotism; encouraging active and responsible citizenship, values, attitudes and behaviours, as well as fostering skills conducive to learning how to live together.

The latter objective is important and in turn, is aimed at promoting an appreciation and respect of differences and diversity; inclusion, equality and (social) justice; peace and peaceful conflict resolution; respect for human life and dignity, human rights, democracy and good governance; and an inter-cultural understanding and a sense of human fellowship.

3.2.4 Curriculum content and main themes

As far as the main approaches to curriculum content are concerned, most African countries offer a combination of local history; national history; sub-regional history; history of the African continent; and history of other continents or world history. At primary school level the focus is on national (and African) history while at secondary level the approach taken tends to be chronological cross-regional, covering national, African and world history, often in this order. In the final grade of secondary school level the curriculum covers national and African postcolonial history, to various degrees. It also covers world history.

As to the main themes in African history, these include: Introduction to the study of History as a discipline; African “prehistory”; African early civilisations and states, kingdoms and empires; Islam and its expansion in Africa; European explorations, early contacts, and the spread of Christianity; Slavery and the slave trade; European scramble and partition of Africa; European colonisation/imperialism in Africa and African responses (resistance and collaboration); World Wars and the Cold War in Africa; African nationalism and the struggle for independence; Apartheid and Post-independence Africa (policies, problems, cooperation).

There are national variations in the coverage of recent national history. There is a very obvious silence on this in Sierra Leone, Burundi, Uganda and other countries where perhaps there is fear that dealing with the recent past in the schools could open up wounds that would then fester. This is also the case with Nigeria relative to the Biafra War. There is very brief examination of the recent national history in Burkina Faso. By contrast, there is very extensive coverage of sensitive current history (i.e. coups, civil wars, and democratization, nation and peace-building processes in countries such as Liberia, Rwanda, South Africa, Angola, and Mozambique).

4. AFRICAN CASE STUDIES

A. Nigeria

When is History compulsory? (Grade specific)

History is not compulsory in the Nigerian educational system; if anything, it has been largely removed from the national curriculum. The course of the teaching of history was adversely affected by the events after the convening of the 1969 National Curriculum Conference, followed by the adoption of a National Policy of Education and the subsequent implementation of the 6-3-3-4 Education system [18]. The 1969 Conference, which was expected to bring hope to the Nigerian educational system, instead marked the beginning of the decline of teaching History in Nigerian schools. Eventually, history was expunged first from the primary and the junior school curriculum, and later from the senior school level.³

Is the subject optional or compulsory?

History is an optional subject in the school curriculum.

Is it a stand-alone or integrated subject?

History has lost its identity as a distinctive subject and has declined in popularity. History (as well as Geography) has been replaced with a new subject known as Social Studies. While the study of History emerged as the most popular subject in Nigeria in the postcolonial period, it then declined during the years of dictatorship and very recently it was removed as a core subject in the school curriculum. According to Alice Jekayinfa, president of the History of Education Society of Nigeria, "History as a discipline has been relegated in Nigeria whereas the discipline is the bedrock of any nation".⁴ She adds that History instils patriotism and nationalism in the minds of citizens of any nation. So it is indeed a pity that it has been expunged from the school curriculum.

The historic assault on history teaching in Nigeria can be traced back to the attitude of American trained educators in the country and to institutes and programmes, some of them, such as the Ohio Project, the Ayetoro Project, backed by the United States. The subsequent influence of the Comparative Education Studies and Adaptation Centre (CESAC), and the contribution of the Nigerian Educational Research Council (NERC) were also important. All these institutions, and programmes, supported by the increasingly powerful bureaucracy which emerged with the coming of military dictatorship, led to the gradual exit of History from the school curriculum. There was also the input of some powerful forces that were able to influence curriculum development either directly or by proxy. These seemingly faceless lobbyists and bureaucrats representing those who might engineer coups may well have been uncomfortable about the availability

of critical historical knowledge on the course of the nation's history and resolved to put an end to the teaching of the subject. The new curriculum saw the introduction of Social Studies and a gradual elimination of history per se in the primary schools and the junior secondary schools. The outcome was the "cramming into the second-tier senior secondary school of a History curriculum that ought to take six years to teach". Eventually History was expunged from senior secondary schools.⁵

What are the content and skills taught by the curriculum?

Not clear.

What is the level of control/autonomy (national/local)?

Federal government decides on the content and orientation of the school curriculum.

Why did the country choose the approach or ideology followed in the curriculum?

Perhaps this approach was followed out of fear of the political nature of History; fear that the study of past conflicts, particularly the Civil War (1967–1972) and the impact of military rule against democratic rule would exacerbate tensions in the country and debilitate attempts at nation building.

Professor Ade Ajayi has made his position on this development entirely clear. At the tribute he paid to K.O. Dike on behalf of the Historical Society of Nigeria in October 1983, he drew attention to the danger posed by the absence of historical consciousness in Nigerian society:

We have so little consciousness of a time perspective. We act and react as if there is only today, no yesterday, no tomorrow. We seem to care a little about the past, we have no enduring heroes and we respect no precedents. Not surprisingly, we hardly ever consider what kind of a future we are building for our children and our children's children. We lack statesmen with any sense of history. Politics of the moment dominates our life, leaving no room for evaluating achievement or appreciating merit.⁶

Ajayi adds rather poignantly that without a sense of history the nation becomes the main casualty:

[The nation's] values remain superficial and ephemeral unless imbued with a deep sense of continuity and a perception of success and achievement that transcends acquisition of temporary power or transient wealth. Such a nation cannot achieve a sense of purpose or direction or stability, and without them the future is bleak.⁷

B. Zimbabwe

In the context of the discussion about the desirability and viability of making History compulsory in South Africa, the *intentions* for such a curriculum shift must be determined by comparing ourselves with other African countries. What do we understand as the purpose of teaching History? That is to say, any move to make History compulsory calls for a review of the curriculum to ascertain whether or not it falls in line with the *purposes* for making the subject compulsory. In Zimbabwe, History as a subject was officially made compulsory in 2002 up to General Certificate Level (O-level).⁸ Moyo argues that this move was politically inspired and reflected “the state’s intention to use the subject as a tool to strengthen its hegemonic control over nation-building”.⁹ The curriculum that was made compulsory was officially called Syllabus 2167, it reformed and lessened the analytical load of earlier curricula and presented a unitary history of the struggles for independence by the key Black Nationalist movements in Zimbabwe against imperialism. However, the most strident critics of this history syllabus, such as late historian Terence Ranger, came to refer to it as an example of “Patriotic History”.¹⁰ In announcing this compulsory curriculum in 2001, President Robert Mugabe stated:

Measures will be taken to ensure that the History of Zimbabwe is rewritten and accurately told and recorded in order to reflect the events leading to the country’s nationhood and sovereignty. Furthermore, Zimbabwean History will be made compulsory up to Form Four.¹¹

The curriculum shifts in school History mirror quite closely the broader trends in Zimbabwean historiography as it developed within both the academy and popular spheres of knowledge production.

Three main phases of Zimbabwean scholarly historiography

- Phase 1: 1960s to 1980s: Emergence of nationalist history; glorification of primordial empires and resistance; and Foundational myths of ancient states.
- Phase 2: 1980s to 2000s: Triumph of nationalism; Praise text of nation-state; and ZANU-PF hegemony, both pluralistic and inclusive.
- Phase 3: 2000 to 2010: Patriotic History; National sovereignty and Afro-radicalism; Exclusivist to the indigenes.

8 M.B. Ramose, ‘Globalisation and *Ubuntu*’, in P.H. Coetzee and A.P.J. Roux (eds), *Philosophy from Africa: A Text with Readings* (Oxford: Oxford University Press, 2002), 644.

9 Foreword, South African Democracy Education Trust (hereafter SADET), *Road to Democracy in South Africa, International Solidarity, Volume 3* (Pretoria: Unisa Press, 2008).

10 T. Plaatje, *Native Life in South Africa* (Johannesburg: Ravan Press, 1982), 197.

11 On these debates see B.M. Magubane, ‘Whose Memory – Whose History? The Illusion of Liberal and Radical (Marxist) Historical Debates’, in H. Stolten, *History Making and Present Day Politics: The Meaning of Collective Memory in South Africa* (Uppsala: Nordiska Afrikainstitutet, 2013).

Three phases of History curriculum evolution in Zimbabwe:

- Phase 1: Syllabus 2160: 1980–1989: Eurocentric, transitional syllabus
- Phase 2: Syllabus 2166: 1990–1999: Nationalist history rooted in internationalist political economy
- Phase 3: Syllabus 2167: 2000–2010: Patriotic History Syllabus (Compulsory to O-level)

Syllabus 2160 was a carryover syllabus from the pre-independence era that did not challenge the education status quo as represented by white settler Zimbabwe. It was a few years before the new Nationalist syllabus in the form of 2166 was compiled. Barnes states that Syllabus 2166 “was Zimbabwe’s first concerted attempt to write its own, new history for its own people.”¹² Syllabus 2166 was thematically designed and had a very strong Marxist political economy approach and a particularly sharp internationalist comparative approach to history from pre-capitalist modes to the anti-colonial struggles. The strength of this syllabus was its rigorous and in-depth treatment of thematically organised historical themes, for example:

- Comparative pre-capitalist modes of production in East and Central Africa
- Comparative industrial capitalism
- World anti-imperialist struggles and neocolonialism (Namibia, Tanzania, Algeria, Uganda, Ghana, Nigeria, Angola, Mozambique, Guinea-Bissau, South Africa, Palestine, Cuba, Vietnam, Zimbabwe)

This was also its undoing, because it was regarded as “top-heavy” and too academic in style, leading to reform and revision to lighten it vis-à-vis the vocation-oriented O-level and more academic A-level streams. However difficult, Syllabus 2166 occupied a high status both in Zimbabwean society and in the schooling system. Thus, although voluntary, the Nationalist 2166 history syllabus was an integral part of education, and considered a high-level subject within the broader curriculum.

From the early 2000s, the introduction of Curriculum 2167, or “Patriotic History”, demonstrated a state-driven fixation with history – but for political reasons, and not for educative analytical purposes. In this way, the scholarly study of History gradually lost its legitimacy within the schooling and higher education systems, as well as in the public sphere. Ranger has argued that the ZANU-PF government’s control over “history” became a critical element of statecraft, a “rule by historiography” that required the adherence to a stringently “patriotic history”.¹³

The shift towards compulsory Patriotic History in Zimbabwe cannot be seen outside the context of ZANU-PF’s weakening political legitimacy and the economic crises of

¹² Ibid.

¹³ Ramose, ‘Globalisation and *Ubuntu*’, 626–650.

the early 2000s. Undoubtedly, Zimbabwe enjoyed relative socio-economic success in the first 18 years of independence. However, the tumultuous 1999–2000 period saw a reversal of this progress as the country underwent massive economic turmoil in the context of state-sanctioned land invasion programmes. The land question, a long-standing unresolved historical grievance in Zimbabwe, was skilfully manipulated by ZANUPF under Mugabe and formed the centre piece of the new patriotic syllabus. Tendi argues that

“Patriotic History’s primary theme is land dispossession...Patriotic History’s protagonists allege that land is the primary motive for their support of ZANU-PF and the Third Chimurenga.”¹⁴

Syllabus 2167, or Patriotic History, became a reformed and conceptually lighter version of its predecessor. It did away with the comparative internationalist political economy promoted through syllabus 2166. While Barnes has argued there was a need to reform the density of Syllabus 2166, the shift towards making history compulsory was not merely technical, but tied to the broader authoritarian outlook of the Zimbabwean state. The running theme of the compulsory syllabus was a much more narrowed down conception of a nationalist historiography. Moyo observed that:

In its presentation of topics, Syllabus 2167 abandons completely the comparative approach which had been central to Syllabus 2166. This narrow focus reflects intentions to focus purely on Zimbabwe as a sovereign state and not a member of the community of nations. The inclusion of China is also indicative of the nation-states’ growing bilateral relations with China as evidenced by the “Look East Policy”. Understandably, patriotic history has been deployed to present China as the perennial friend of Zimbabwe since the days of the struggle for liberation.¹⁵

The core ideology of Patriotic History was indisputably anti-imperialist especially in the context of the Fast Track Land Reform of the 2000s. Patriotic history became a far more intensely pro-Nationalist unifying narrative, what Moyo called an “extreme version of nationalist history”.¹⁶ Ranger argued that while the discipline of history suffered in the South African academe in the late 1990s period, in Zimbabwe, it was gaining a new kind of prominence:

Academic history was in difficulty in South Africa, I said, because it did not

14 K. Nkrumah, *Consciencism; Philosophy and Ideology for Decolonisation and Development* (London: Heinemann, 1964); J. Nyerere, *Freedom and Socialism: A Selection of Writings and Speeches, 1965-1967* (Dar-es-Salaam and New York: Oxford University Press, 1968).

15 K. Nkrumah, *I Speak of Freedom* (New York: Praeger, 1961). See also K. Nkrumah, *Neo-colonialism, the Last Stage of Imperialism* (London: Nelson, 1965).

16 A. Bagues, “‘We are an African People’, Anti-colonial Internationalism and Black Internationalism: Caribbean and African Solidarities”, in SADET, *The Road to Democracy in South Africa, Volume 5, African Solidarity, Part 1* (Pretoria: Unisa Press, 2013), chapter 3; B. Peterson, “‘The ties that bind’: Weaving Continental and International Cultural Fraternities”, in SADET, *The Road to Democracy in South Africa, Volume 5, African Solidarity, Part 2* (Pretoria: Unisa Press, 2014), chapter 19.

seem important enough. In Zimbabwe, by contrast, history seemed enormously important. The question was – which history for what Zimbabwe?¹⁷

The gradual shifts from Political Economy to Patriotic History was palpable for Ranger, who observed upon examining university undergraduate papers towards the late 1990s into the 2000s, that onetime dominance of political economy in his era where “every student denounced “nationalist historiography”” had given way to a growing nationalist approach to answering questions. Moyo stated:

Zimbabwean school History curriculum is taken as “a legitimated text created under state supervision”, and by which the desired historiographies of the nation-state are canonized and purveyed, thus providing a lens through which to tease out the intentions of the state as projected through the curriculum.

Because of its essential purpose as a tool of the ruling party, Patriotic History was propagated beyond the schooling system within the public sphere through media debate, columnists, public intellectuals as well as in youth militia training camps. Ranger argues that this Patriotic History was not intended to expand historiographical possibilities but to narrow down the horizon, drawing a strong distinction between the liberatory aspirationalism of Nationalist History versus the constraints of Patriotic History. It is different from and narrower than the old nationalist historiography, which celebrated aspiration and modernisation as well as resistance. It resents the ‘disloyal’ questions raised by historians of nationalism. It regards as irrelevant any history that is not political. And it is explicitly antagonistic to academic historiography.

There was a relationship then between the emergence of a Patriotic History discourse in the body politic and the erosion of academic independence within the universities. Compulsory Patriotic History in effect, killed vibrant traditional historiographical scholarship within Zimbabwe itself, causing a scattering of emerging young African scholars who sought the freedom to pursue variants of history elsewhere. Finally, by the time Syllabus 2167 was made compulsory in 2001, Patriotic History and therefore History as a subject in schools was already, by then, considered propaganda by dissenters and politically maligned communities, as the experience of a teacher conveyed through Ranger shows:

17 Magubane, ‘Whose Memory – Whose History?’

His headmaster told him that in order not to attract the hostile attention of the war veterans, he must stick very closely to the official line. “Whatever you do don’t tell them many of the things you were taught at the university”. He told me later that his pupils regarded history lessons as mere propaganda but they loved business studies where “you can say anything”.¹⁸

Patriotic History had a polarising and divisive effect, people’s engagement with history implicated them as being “revolutionaries and sell-outs”, or against the new anti-imperial project. While 2166 promoted a kind of Nationalist paradigm, the nation was not seen outside the broader economy and in relation to the experiences of other states. By privileging a mono-perspectival approach the school History Syllabus 2167 was amenable to the dictates of a selective rendition of the nation’s state.

C. Rwanda

Some pertinent questions arise in an examination of the teaching of History in Rwanda.

When is history compulsory in terms of grades?

Primary and Lower Secondary School.

Stand alone or integrated and at what level?

At Lower and Upper Primary level there is a subject: Social and Religious Studies. In the Lower

Secondary (3 grades) History is combined with Citizenship as History and Citizenship (H and C). In Upper Secondary (S4 – S6), History is a stand-alone subject. It is offered in 5 of the 6 combinations that students can choose for the Humanities, so while not compulsory it seems that it is highly likely that students will choose a combination of subjects that includes History.

Content

The new History curricula for Lower and Senior Secondary schools were introduced in 2015.

LOWER SECONDARY

HISTORY

1. History of Rwanda and of Genocide

18 H. Beckles, ‘Haiti: Caribbean Dignity Unbowed’ <http://www.nationnews.com>, 13 January 2018.

S1

Origin, organisation and expansion of Rwandan kingdom; Civilisation of pre-colonial Rwanda;

Genocide and its features: general

S2

History of Ancient, Colonial and Pre-colonial Rwanda;

History of Genocide: Causes and course of the genocide against the Tutsi

S3

History of Ancient, Colonial and Post-colonial Rwanda; Independent Rwanda (including Liberation War 1990-1994)

Consequences of genocide against the Tutsi

2. History of Africa

S1

History of Ancient Africa: Evolution of mankind; Egyptian civilisation; Trans-Saharan trade; Trans-

Atlantic slave trade (Triangular Trade)

S2

History of Ancient Africa: Kingdoms of East and Central Africa; Long distance trade; Ngoni migration; Exploration of Africa; European colonisation of Africa; African response to colonial conquest

S3

Colonial administrative policies and decolonisation: Colonial administrative systems and colonial masters; colonial reforms and their consequences on African societies;

Decolonisation: Causes of decolonisation in Africa; Case studies of Ghana and Kenya

3. World History

S2

Great revolutions and nationalism: Industrial Revolution

Great Revolutions and World Wars: American Revolution

S3

Great Revolutions and World Wars: Analysis of the 1789 French Revolution; Causes and effects of the First World War; Between the two wars; Causes and consequences of the Second World War;

SOCIETY

S1

Human Rights: Citizen duties and responsibilities; Democracy and Justice: forms and principles of democracy

Unity: Identify oneself differently in reference to Rwanda;

Conflict Transformation: Forms, causes and consequences of conflict and violence

Dignity and Self-Reliance: Dignity and self-reliance in Rwandan society

Disability and Inclusive education: Concept of disability and inclusive education

Individual and Family: Values, attitude to sexual learning: Family and personal values

S2:

Human Rights, duties and responsibilities: Rights, duties and obligations

Democracy and Justice: State and government

Unity: Interdependence and unity in diversity (Rwanda)

Conflict Transformation: Social cohesion

Dignity and Self-Reliance: Hindrances of dignity and self-reliance in Rwandan society;

Disability and Inclusive Education: Concept of disability and Inclusive education

Individual and Family: Values, attitude to sexual learning: Family and personal values

S3:

SOCIETY

Human Rights, duties and responsibilities: National and international human rights instruments and the protection of human rights

Democracy and Justice: Democratisation process

Unity: Identify Rwandans in reference to regional groupings

Conflict Transformation: National laws in conflict transformation

Dignity and Self-Reliance: Factors for national independence

Disability and Inclusive Education: Concept of disability and inclusive education

Individual and Family: Values, attitude and source of sexual learning: Tolerance and respect

SENIOR SECONDARY

HISTORY

1. History of Rwanda

S4

Ancient, colonial and post-colonial Rwanda

History of genocide: Comparison of genocide

S5

First and second republics

Genocide denial and ideology in Rwanda and abroad

S6

Postcolonial Rwanda

Prevention of genocide

2. History of Africa and World civilisations

S4

Ancient African empires in West and South Africa

Colonial conquest

African responses to colonial rule

Ancient world civilisation, medieval and modern times

Major European events between 1789 and 1835

S5

Islam and its impact in West Africa

European domination and exploitation of Africa 19th C

Impact of colonial rule on African societies

Major European events from 1836 to 1878

S6

Forms of slave trade

African nationalism and independence

Causes and impact of neo-colonialism

Performance of the Age of Enlightenment

Causes, course and effects of First and Second World wars

CITIZENSHIP

S4

Human Rights codification and impact

National cohesion, identities and respect of Human Rights

Role of Gacaca and Abunzi in conflict solving

Various forms of interdependence

S5

National duties and obligations

National and international judicial systems and instruments

Dignity and self-reliance

S6

Different types of national service in various societies

Role of democracy, unity and reconciliation in the transformation of Rwandan society

Dignity and self-reliance

Prevention and resolution of conflicts

Level of control or autonomous?

At which level is content determined – national or local level?

A national writing team appointed by the government writes the History curriculum. Content is determined at this level.

What skills are being looked for?

Competencies sought in History and Citizenship are:

- Competence based learning
- Good citizens – skills and values that help the society in problem solving and empower it to manage both human and natural resources.
- Critical and problem solving skills
- Creativity and innovation
- Research
- Communication in official languages
- Cooperation, interpersonal management and life skills · Lifelong learning

Broad History and Citizenship competencies expected at the end of Ordinary Level include the ability to:

- Acquire knowledge about past and present to prepare for the future
- Analyse and understand how societies evolved
- Develop into a mature, informed, responsible and active participating citizen
- Acquire a sound knowledge and understanding of History in order to develop learners skills in expressing historical ideas in a more coherent and logical manner and increase reasoning capacity
- Acquire internal understanding to recognise ability and capacity of Rwandans in developing collectively alongside other societies
- Understand the nature of cause, consequence, continuity, change, similarity and difference
- Live in harmony and tolerance with others without any distinction, religious distinction or other form of discrimination and exclusion that have caused problems in society such as the Tutsi genocide of 1994 in order to transform them into good citizens

- Appreciate Rwandese values, universal values of peace, respecting human rights, rights of gender equality, democracy, justice, solidarity and good governance.
- Promote moral, intellectual, social values for democracy
- Develop patriotic spirit, sense of civic pride; gain knowledge of events worldwide
- Encourage development of moral responsibility and commitment to social justice and gender equity
- Assume responsibility for own behaviour and respect rights of others · Self-reliance, dignity and cooperation among nations.

Why did Rwanda choose the approach it has taken?

To bring about national unity after the genocide by creating a single narrative of a 'Tutsi' genocide.

What kind of identity is being promoted in the curriculum?

Rwandan identity that doesn't acknowledge diversity - No ethnic differences are recognised. A single identity is encouraged; and discourages acceptance of the fact that the Hutu, as an ethnic group, are also citizens of Rwanda.

D. Brazil

THE BRAZIL-AFRICA CROSSED HISTORIES PROGRAMME

The website below is of interest on the teaching of History in South Africa. Its aim is to strengthen the African identity, memory and culture in Brazil – the country with the largest population originating from the African diaspora. Afro-Brazilians represent about 50% or more than 50% of the total Brazilian population.

SOURCE: <http://www.unesco.org/new/en/brasil/education/inclusive-education/brazilafrika-project/about-brazil-afrika-crossed-histories/#c1098715>

Promoting recognition of the importance of the African-Brazilian history intersection, in order to revamp the relation between different racial groups living in the country. This is the essence of the **Brazil-Africa: Crossed Histories Programme**, established by UNESCO in Brazil, following the approval of Law 10.639, in 2003, (hereafter "the Law") which advocates the teaching of these subjects (African History) in the classrooms throughout Brazil. Since then, the process of implementing the Law on Education of Racial-Ethnic Relations in the Brazilian educational system has been facing challenges, including the need for developing a new school culture and a new pedagogical practice that recognizes the ethnic and racial differences stemming from the Brazilian society development. In order to contribute to this process, the

UNESCO's Brazil-Africa: Crossed Histories Programme encompasses three strategic, complementary and fundamental hubs:

- Monitoring the implementation of the Law
- Production and dissemination of information on the history of Africa and of the African-Brazilian people
- Advising on public policy development

This action intends to identify critical issues, progress and challenges concerning the implementation of the Law, as well as to cooperate in the development of strategies for carrying out public policies accordingly, besides systematizing, producing and spreading knowledge on the history and culture of Africa and of the African-Brazilian people, by means of supporting the changes proposed by the legislation.

For UNESCO to support the implementation of the Law on Education of Racial-Ethnic Relations is a way to strengthen the African identity, memory and culture in Brazil – the country with the largest population originating from the African diaspora.

Once the role of the African origins in the development of the Brazilian society is known and recognized, and exchanges between both are disseminated, important channels for respecting differences and fighting against various forms of discrimination will open, as well as for rescuing self-esteem and building the identity of the population. Together, these channels will contribute to the development of the country.

Therefore, working with these topics in schools and in school systems proposed by the national legislation ultimately leads students and society to value each person's right to citizenship. All this shows a remarkable convergence with the work of UNESCO, which operates throughout the world, stating that learning more about other civilizations and cultures allows understanding segregation and racial conflicts, as well as affirming human rights.¹⁹

19 L. Dubois, 'Atlantic Freedoms: Haiti, not the US or France, was Where the Assertion of Human Rights Reached its Defining Climax in the Age of Revolution', 7 November 2016 published in <https://aeon.co/essays>

5. THE IMPORTANCE OF SCHOOL HISTORY IN EUROPE

First of all, in different European Union countries, History is compulsory at school up to Grade 9 (roughly age 14) either as a stand-alone subject or integrated in cognate disciplines (such as Geography) as part of a learning area called Social Studies or social education. In the higher grades there seems to be more flexibility on the subject, with History being offered as part of several streams that schoolchildren can follow.

A. Austria

Austria is an interesting example to look at: There, History is a compulsory subject taught at Hauptschule (for children aged 10 to 14 years). It is paired with Social Science/Citizenship Education and taught on average of 2 hours a week. Citizenship education and human rights education are taught in conjunction with History. Historical citizenship education, which combines the teaching of contemporary history with its relevance to present and future issues, aims at showing that present societal problems are often connected with events in recent history. It is complemented by the following offerings and measures: projects, oral history, contemporary witnesses, museum education and visits to historical sites. The Austrian school laws encourage a reasonable balance between national, European and international topics.²⁰

B. France

There is central, state control of the curriculum in France and a statutory national curriculum. This is delivered through “national programmes”, which set out the knowledge that students should acquire and provide the framework around which institutions organise their teaching. The skills and competencies to be acquired by all students by the end of compulsory education are also clearly determined by the state. The statutory curriculum includes: French, mathematics, science, (physics, chemistry, biology and geology), history/geography, civics, technology, modern foreign languages, physical education and sport (which includes music).

History is included at different levels of the curriculum: In the **Basic Learning Cycle** (primary children aged 6 to 8 years) history is included in what is termed “Discovering the World”, which combines science, technology, history and geography. In the **Consolidation Cycle** (8 to 11-year-olds), they have Humanities, which is a combination of history, geography and arts (including visual arts, art, history of art and music).

²⁰ See for example, R. Nishino, ‘Political economy of History textbook publishing during apartheid (1948-1994): Towards further historical enquiry into economical imperatives’, *Yesterday and Today*, No 14, December 2015, 18-40; R. Sieborger, ‘The dilemmas of textbook selection- the department of (Basic) Education’s 2007 screening of Grade 12 History textbooks- A case study’, *Yesterday and Today*, No 14, December 2015, 41-57; D. Ramoroka and A. Engelbrecht, ‘The role of History textbooks in promoting historical thinking in South African classrooms’, *Yesterday and Today*, No 14, December 2015, 99-124.

In the first three years of **Lower Secondary Education** (11 to 12 year-olds and 13 to 14-year-olds) history is offered with geography and civic education. The final year of Lower Secondary Education (14 to 15 year-olds) offers History and Geography as compulsory subjects and the same applies to the first year of **Upper Secondary Education** or “determining cycle” (15 to 16 year-olds). In the final two years of upper secondary school education (for 16 to 18 year-olds) the content of the curriculum programmes depends on the series and branch selected by the students. Certain subjects, including History and Geography are common to all series.

As to the question of the content of the History curriculum, during primary education, children learn about pre-history, ancient times, the middle ages, the Enlightenment, the Renaissance, the French Revolution and the 19th and 20th centuries. These periods are illustrated by key people and events in French history which is “a deliberate attempt to foster a sense of common national culture”. The study of these areas is consolidated, deepened and enriched in later phases of education, in other words it is cumulative. As learners progress through the education system national history is used to provide an access point to European and world history.²¹

C. Italy

In Italy the National Guidelines for the Curriculum were only put in place from 2007 onwards. According to the guidelines, the activities carried out by the schools were to be monitored by the National Agency for the Development of School Autonomy (ANSAS) and the National Institute for the Evaluation of the Education System (INVALSI). The National Guidelines divide the curriculum into broad disciplines and each discipline has discrete or separate subjects. History is a distinct subject under the broad discipline of Geography and History. History, alongside Civics education and Geography is part of the common curriculum in lower secondary schools. It is also a compulsory subject in all the branches/streams (general, technical and vocational) of upper secondary education.

Regarding curriculum content, emphasis is put on a combination of historical knowledge and skills.

In the Italian system by the end of Primary Education (at age 11) pupils are expected to:

- Know about the significant elements of their past life environment
- Understand the basic aspects of prehistory, early history and ancient history
- Know how to use a time line
- Have studied Greek and Roman Civilisations, and identify the relationship between human groups and spatial contexts

²¹ Robert F. Kennedy, ‘Day of Affirmation Address’, presented to NUSAS members, University of Cape Town, 6 June 1966.

- Recognise the historic traces in the area and understand the significance of artistic and cultural heritage

By the end of the Lower Secondary Education (at age 14) pupils are expected to:

- Enquire autonomously on historical events
- Know the fundamental steps of the Italian history; from the Middle Ages through to Unitary state and to the Republic
- Know the fundamental processes of medieval, modern and contemporary European history
- Know the fundamental processes of world history; from Neolithic civilisation to industrial revolution and globalisation
- Know the significant elements of their environmental history
- Know the cultural heritage of Italy and of the mankind
- Have developed their own study method, understood historical texts, gathered historical information through different kinds of sources and be able to organise them in a text
- Be able to make historical connections and to argue their own reflections
- Use their knowledge and skills to orientate themselves in the present, understand different cultures and opinions, understand the fundamental problems of the contemporary world.²²

The source from which this information is drawn does not provide the details of the content at the Upper Secondary Level. However, as mentioned earlier, history is compulsory in all the streams of upper secondary education.

D. Netherlands

In this country history is covered from primary school in the Social and Environmental Studies area alongside Geography, Science (including Biology), Citizenship, Social and Life Skills (including Road Safety).

In Lower Secondary education, History is presented in the Man and Society subject area. The area covers 12 core objectives including: asking questions and doing research, placing phenomena in time and space, using sources, the organisation of themes and the ideas of citizenship. History is a compulsory element of core objectives in both primary and secondary levels of education. There is no change in its status throughout the education phases. It is an integrated part of the core objectives Personal and World Orientation in Primary Education and Man and Society in Lower Secondary

²² See for example, http://wir2018.wid.world/files/wir_2018_South_Africa/USA_inequality_is_Extreme_and_Still_rising, *Africa Focus Bulletin* 15 January 2018.

Education. What and how history is taught is also at the school's discretion; the final test in primary education, which includes History, will determine the content of history education.

Curriculum Content and Main Themes in the Dutch System:

The Ministry of Education, Culture and Science has devised a timeline of Dutch history and culture, known as the Canon made up of fifty icons. The Canon was intended to be compulsory in connection with the core objectives. However, from 2009-2010 the Canon began to be used as a source of inspiration for the History lessons in Upper Primary education (5th to 8th forms) and Lower Secondary education. The purpose of the Canon is to provide a framework that will facilitate learning about the past. The Canon fits within existing attainment targets and is intended for the upper classes of Primary School and the lower classes of Secondary School. It comes complete with illustrations and suggestions for use, and is reviewed every five years.

Within the core objective of Man and Society in Lower Secondary school pupils learn:

- How to use a framework of ten periods to place events correctly, developments, and persons. The pupils learn about the characteristic features of the following eras:
 - Era of hunters and farmers (prehistory up to 300 BC)
 - Era of the Greeks and Romans (3000 BC up to 55 AD)
 - Era of monks and knights (500 – 1000 AD)
 - Era of cities and states (1000 – 1500 AD)
 - Era of explorers and reformers (1500 – 1600 AD)
 - Era of kings and regents (1600 -1700 AD)
 - Era of revolutions and periwigs (1700 – 1800 AD)
 - Era of commoners and steam engines (1800 – 1900)
 - Era of World Wars (1900 – 1950 AD); and
- The television and computer age (1950 AD – today).

The Dutch history curriculum clearly gives priority to particular historical knowledge. The students will at least learn to connect events and developments in the twentieth century (including the World Wars and the Holocaust) and present day developments, how to use an up-to-date view of their own environment, the Netherlands, Europe, and the world, in order to place phenomena correctly and developments in their environment. The core objectives pay attention to both national and international history.²³

23 S. Dubow, *A Commonwealth of Knowledge: Science, Sensibility and White South Africa, 1820-2000* (Cape Town, Oxford and New York: Oxford University Press, 2006).

E. Norway

In Norway, Social Studies and History are taught throughout compulsory education for learners in Grades 1-7 (learners aged 6 to 13 years) and Grades 8-10 (students aged 13 to 16 years). In the Programme for Specialization in General Studies during Upper Secondary education, History is one of the subjects that learners can select. Curriculum Content: The main subject area for History focuses on examining and discussing how man and society have changed over the centuries. It also includes how humans shape their own understanding of the past. Developing historical overviews and insights, and training skills in everyday life and participation in society are key elements of this main subject area. The specific details of what is taught are not available.²⁴

F. Poland

In this country History and Civics are compulsory at Primary Level (Grades 4-6, that is 10 to 13 year olds); Lower Secondary Level (ages 13 to 16 years) and Upper Secondary Level (17 to 19 years).

The amount of time devoted to History increases according to the grade or level of education.

At the Upper Secondary schools (unlike the lower secondary) History is a separate compulsory subject. The curriculum covers the following topics under World History: Diversity of civilisations; progress and crisis in civilisation; social conflict: war, genocide, Holocaust; Historical development of material culture. Under Europe the curriculum covers: Foundations of Europe; the processes of shaping of the European nations; changes in structure, consciousness and habits of European societies. Under Poland it deals with: The Polish state and its forms; Polish national and political consciousness; Poland in the economic and social history of Europe; attitudes of individuals and social groups towards the historical situation; multiculturalism in the history of Poland – the role of Christianity. As to Regional History, the following is covered: The small homeland and the Polish state; separate history and contribution to the Polish history by the region; historical roots of specific regional cultures; and Historical monuments and places of interest in the region. Then the curriculum also covers as a final area of focus at this level, the History of an individual person and a family as a part of general historical changes. Teaching of history is focused on the following tasks:

- Making pupils interested in the historical past
- Development of the sense of belonging in a group/local community/region/country/Europe
- Shaping of patriotic attitudes

²⁴ P. Bonner, A. Esterhuysen and T. Jenkins (eds), *A Search for Origins: Science, History and South Africa's 'Cradle of Humankind'* (Johannesburg: Wits University Press, 2007), 10–15.

- Development of understanding of historical processes and ability to work with historical data
- Understanding of notions and values
- Development of historical and critical thinking
- Preparation for participation in different groups and communities, tolerance and understanding of other cultures and social groups²⁵

G. Russia

In Russia, history forms part of the school curriculum from primary school to the end of Secondary Level (from the age of 6/7 to 18 years). As a general rule, pupils study History for a total of eleven years. The Ministry of Education and Science approves compulsory minimum content of educational programmes. History is seen as a science in the system of the Humanities. Emphasis in the curriculum is put on the basic concept of historical development of mankind, as well as on the problem of truth and falsification of historical knowledge.

As a rule, the study of History at Secondary Level follows two tracks: World History and History of Russia, but some regional studies are included as well. World history is studied in two phases: from Grades 5 to 9, and then, once again, but at a higher level, in Grades 10 and 11. There are some subjects that are associated with History: Social Studies, which is studied from Grade 6 to grade 11.

This subject consists of the four areas of public life: political, economic, social and legal.

History content or topics in the first phase (Grades 5-9):

- Grade 5: History of the ancient world
- Grade 6: History of the Middle Ages
- Grades 7 and 8: New Age History
- Grade 9: History of Modern Times

In Grade 5, for example, History of the Ancient world includes: The ancient world history: general acquaintance with History as a science, the system of chronology, with the primitive communal system of life of ancient people. The ancient states: Egypt, Mesopotamia, Phoenicia, Palestine, Assyria, Persia, India, China, Greece and Rome. The greatest events of the ancient world history are covered: the military campaigns of Tuthmosis III, the construction of the pyramids of Giza, the Trojan War, the founding of Rome, the Punic wars. The period of study ends with the fall of the

²⁵ M. Legassick and C. Rassool, *Skeletons in the Cupboard: South African Museums and the Trade in Human Remains, 1907-1917* (Kimberley: South African Museum, 2000).

Western Roman Empire in 576 AD.²⁶

- Debates on the teaching of History in the United Kingdom

Should history be made compulsory at school?

SOURCE: <http://www.walesonline.co.uk/news/wales-news/should-history-made-compulsoryschool-1797304>

Historian Sir David Cannadine has used his new book – *The Right Kind of History* – to argue that the subject should be compulsory until the age of 16, to help broaden pupils' knowledge. **Clare Hutchinson reports:**

HISTORY should be taught in schools on an equal footing with the core subjects of English, Maths, Science and Welsh. That is what leading British historian, Sir David Cannadine argues in his latest book, the result of a two-year research project that explored history teaching in state schools in England since the early 1900s. Sir David says the UK is falling behind the rest of Europe because the subject is not compulsory beyond the age of 14. The professor of history at Princeton University, New Jersey, writes that making history compulsory “would place our nation for the first time on an equal footing with most others in Europe and it should also help ensure that history is studied for an appropriate amount of time in schools where it is at present hard-pressed”.

“Making history compulsory to the age of 16 would also ensure that a fully integrated curriculum could be devised across Key Stages 3 and 4, which would lessen the likelihood of repetition, uncrowd the syllabus, and ensure all boys and girls were able to study History at a relatively advanced age,” he said. But while England has witnessed a fall in pupils studying traditional GCSEs such as History, Wales has seen a steady rise. In 2010, 292,280 GCSEs were taken in the country. Of these, 12,204 – or 4.2% – were History, making it the most popular subject behind the core subjects of Maths, English and Science. In England – while the percentage of pupils studying the subject is the same – it is the eighth most popular subject, behind design and technology, religious studies, English language, English literature, maths, science and additional science.

But according to Welsh history expert, Dr Bill Jones of Cardiff University's School of History and Archaeology, the decision to make history a core subject should not be based on whether or not it is struggling – but on what it can offer pupils that other subjects cannot. In Jones' own words,

I think giving young people the opportunity to study the past is a way for them to start the process of developing many very important skills that they can use

²⁶ Peterson, 'The ties that bind', 876. See also P. Rich, *Race and Empire in British Politics* (Cambridge: Cambridge University Press, 1990); B. M. Magubane, *Race and the Construction of the Dispensable Other* (Pretoria: Unisa Press, 2007).

elsewhere. [...] For example, they learn how to research many different theories and synthesise them, how to make their own minds up about and writing skills, such as essay writing. [...] The point is not that I would like to see History being bumped up above other subjects but that it would be a way of teaching students important skills. These skills can be better learned by relating them to a particular subject, rather than just teaching them for the sake of it. And History is a subject that works well because it gives students the opportunity to analyse, research, write and extend their arguments, which makes it a good foundation for many other subjects.²⁷

Neil Foden, executive member for Wales for the NUT Cymru and head teacher at Ysgol Friars in Bangor, agreed it is a useful subject but said bringing history into the elite circle of core subjects would “open the floodgates” to others. He said:

One of the problems with the national curriculum has been that, until relatively recently, it has been too full and if you brought another subject in it would be at the expense of something else. There has been a movement in England to have Design and Technology made a core subject, now there is this call for History as well – where does it stop? People will ask why not Geography? Cultural subjects like music and art are in danger, why not those? History is one of those subjects that is useful because it teaches pupils to analyse information and use that information to build up an argument, but to include it as a core subject would mean teaching it at the expense of something else. There is also no evidence at the moment that History is suffering in its ability to attract and maintain students. I have always been interested in the subject from my early years in primary school right through to adulthood, but I would not support making it a core subject.²⁸

In his book, Sir David also argues that the National Curriculum should not be revised, as the current curriculum for history is well-balanced and broad. He said: “Although governments cannot help but tinker with the National Curriculum, it is not the main problem and the solution does not lie in redesigning it yet again. I would urge the Secretary of State for Education to focus his attentions elsewhere.”²⁹ A spokesman for the Welsh Government said: “History is already an important part of the curriculum in Wales. The Deputy Minister for Skills recently announced a review of all qualifications for 16 to 19 year olds in Wales and we will consider the findings of that review in terms of what we promote.”³⁰

27 B. M. Magubane, *Race and the Construction of the Dispensable Other*, 238-241. S. Steinberg, *The retreat from racial justice in America: Thought and Policy* (Boston: Beacon Press, 1997).

28 Dubois, ‘Atlantic Freedoms’.

29 T. Falola, *Key Events in African History* (Westport: Greenwood Press, 2002).

30 C.A. Diop, *The Cultural Unity of Black Africa* (Chicago: Third World Press, 1978). See also J.H. Clarke, ‘African Warrior Queens’, in I. van Sertima (ed.), *Black Women in Antiquity* (London: Transaction Books, 1990); and D. Sweetman, *Women Leaders in African History* (London: Heinemann, 1982).

6. ASIAN CASE STUDIES

A. India

The example of how India shaped a history curriculum in schools during almost seventy years of post-colonial democracy provides interesting appraisals for the South African experience in the same field.

But first, the following answers to specific questions regarding the structure and practical approach to teaching History in India should be noted.

When is History compulsory?

In India, History is obligatory for all schoolchildren from Classes 6 to 9 (from ages 11 to 16). As a subject, it is integrated along into other social subjects. In primary schools from Class 1 to 5 (age group 5 to 10 years) only “a very little introductory history is taught”.

When is it optional?

From Grades 10 to 12, History as a stand-alone subject may be chosen by students who have opted to focus on Humanities for the remainder of their school years. Those who have chosen Science or Commerce courses are not able to study History as a subject.

Is it a stand-alone or an integrated subject?

In the opinion of the Mudaliar Education Commission of October 1952:

It is psychologically preferable to present subjects centring round the study of the social environment and human relations under the comprehensive heading of Social Studies than to teach a number of separate subjects like History, Geography, Civics and Economics in water-tight compartments.

For senior students however, the optional study of History is a stand-alone subject.

The local and national level of control

The subject of History is shaped by each of the 28 states of India as well as the Union/Federal government; both can enact legislation in the Education sector. The National Council for Educational Research and Training (NCERT) prepares the national curriculum framework, but each state has its counterpart that is also key in developing policies and programmes through its own State Council for Educational Research and Training (SCERT). These are the bodies that propose educational strategies, curricula, pedagogical schemes and evaluation methodologies to the various state departments of Education. The SCERTs generally follow guidelines established by the NCERT. But the

individual states have considerable freedom in implementing the educational system, which includes the History curriculum.

India has a multiparty system of democracy. At national level the Indian National Congress Party and the Bhartiya Janta Party (BJP) are two parties which generally led the central government. While Congress was the government in power for more than six decades, in many states regional parties formed a government of other parties, and tried to change textbooks according to their ideology of regional history.

The changing ideology of History teaching in India's education policy

Following independence in 1947, the Indian National Congress party – the main protagonist in the liberation of India from British colonialism – formed the new national government under Prime Minister Nehru. It was particularly concerned about the urgent need to reform the colonial character of its education system and set up several education commissions. The reports of these commissions recommended steps to develop a national policy to decolonise the education system. Evolving out of the struggle against colonialism and from a perception of its own policy of multicultural and multi-religious national identity, the Indian National Congress Party (usually referred to as Congress) was committed to a secular, democratic polity and society. The production of new textbooks was an important part of the process of transformation.

However, the Congress tradition was opposed by Hindu fundamentalists. The overstatement of the case for Hindu-Muslim amity in the textbooks during Nehru's presidency gave the Hindu nationalists their opening as they began to gather strength during the 1970s. In the aftermath of India's Emergency of 1975, the Congress Party was defeated for the first time since independence in the election that followed. Hindu nationalists demanded the withdrawal of certain textbooks. The new national government, led by Morarji Desai, agreed to this, although his government fell before it could do so.

Parallel with this, in some states there was a concerted attempt by politicians of the Hindu nationalists to rewrite history textbooks and to bring historians under their direct control. In 1999, the Hindu fundamentalist nationalist party, the (BJP), came to power and moved swiftly to take on India's historical establishment. They removed left-leaning historians from positions of power, replacing them with non-historian political appointees from the ultra-nationalist right, who also took over India's major academic funding bodies. One of these political appointees, K.S. Lal, was quoted as saying, "People who were labelled communalist are now in power. Now it's our turn to write the history".

The BJP appointees proposed an indigenous history curriculum:

The study of Indian civilisation and its rich cultural heritage, along with that of other world civilisations and their inter-connection may be the major area of study drawn

from history. It ought to include the different cultural movements and revolutions in the life of the country and also the spread of its culture in other lands. The Europe-centred view of the world must change. This would render topics like the discovery of India or America by Europeans irrelevant for Indian students.³¹

A prolific array of textbooks of varying quality followed. Currently, textbooks produced by the NCERT are used only in three percent of schools. “The plurality runs the gamut from quality textbooks to a complete negation of quality”, critiqued a noted historian in 2005. “Some teach good quality history, others have replaced history by fantasy with pernicious implications. If all these books claiming to be textbooks are currently prescribed, then who is to judge the legitimacy of these books, specifically as textbooks?”

In India’s 2014 general election, the NDA was the winning party, consisting of a coalition of centreright nationalists (including the BJP). It called for a revision of its education policy and in October 2015 undertook a nationwide consultation process on a new “National Education Policy to meet the changing dynamics of the population’s requirement with regards to quality education, innovation and research”. It aimed to make India a knowledge superpower by equipping its students “with the necessary skills and knowledge and to eliminate the shortage of manpower in science, technology, academics and industry”.

Since the era of Nehru, India’s major success in education has been to empower millions of students economically with its emphasis on Mathematics, Commerce and the Sciences. However, with regard to History syllabus, there has been an almost complete absence in schools of the study of more than 75 years of post-independent history and India’s pioneering international relations. This omission is now being queried by students and academics, as the following current online comments illustrate:

In our history books at school, Indian history after 1947 was not elaborated too much. Just the global policies made by Nehru and stuff alike. It’d be great to enlighten the students about events like the Indo-China War in 1962, Indo-Pak. War, Emergency in 1978, Pokhran Nuclear Test in 1998, etc.

Furthermore,

The Republic of India is a union of twenty-eight states, some larger than France. Yet not even the bigger or more important of these states have had their histories written. In the 1950s and 60s India pioneered a new approach to foreign policy, and to economic policy and planning as well. There were many controversies whose proper explanation is still not known. Authoritative or even adequate accounts of these experiments remain to be written.

It remains to be seen whether the current national government, together with the 28

31 Clarke, ‘African Warrior Queens’; Diop, *The Cultural Unity of Black Africa*.

states will be able to overcome their political agendas and allow historians to craft their regional and national identities inclusively and professionally to study History as a crucial discipline to equip the next generation with critical thinking skills alongside the culture of humanism – satyagraha – which is the heritage of modern India.

B. China

In China as regards the teaching of History the following can be noted:

- There is a 9-year compulsory programme for History
- Emphasis on historical knowledge, i.e. content
- But the curriculum also incorporates law of socialism, the national situation or national history, patriotism, internationalism and communist morality. There is a clear orientation towards citizenship education.
- Lately, academics (Chinese, Japanese and Korean) have been quite critical of the concentration on content in the Chinese curriculum; they have raised questions about the production of “correct materials” and failure to focus on historical skills of critical thinking, multi-perspectivity, etc.

7. CONCLUSIONS AND LESSONS LEARNT FROM COMPARATIVE CASE STUDIES

- History has an important place in the school curricula across most parts of the world.
- There are variations about whether it is separate or integrated.
- In many countries History is offered as a compulsory subject (either as a distinct subject or integrated) up to Junior Secondary level (Grade 9 or age 14).
- In some countries History is compulsory up to the Upper Secondary school, but in the majority of countries it is offered as an elective or an option at the upper level, including South Africa.
- History is a tremendously political subject. For example, the government of Brazil legislated the teaching of African history in order to address to problematic issues facing that country. The teaching and implementation of patriotic history in Zimbabwe is another example.

Through comparative analysis of various countries' approaches to include History in the curriculum, it is clear that the question of "compulsory History" at the Upper Secondary level is not a question unique to the South African context.

There is no single approach to compulsory History and the content of History curricula is generally related to the specific contextual national, educational and civic priorities of a given country. Models for compulsory History vary from country to country, and are subject to dynamic review depending on national curricular concerns. The broad lesson here is that were there to be a proposal to make History compulsory in South Africa, all the various contextual factors and concerns or challenges specific to South Africa would have to be carefully considered, for example: capacity, teacher training, content, budgetary implications, and planning. Budgetary matters will have implications for roll-out and implementation of compulsory History at the upper level and if a phased approach is considered, it will allow for better planning and teachers to be trained to begin the process of implementing compulsory History from Grades 10 to 12.

Teacher training is also going to be a vital component of these deliberations. We cannot assume any teacher can teach History and this is a strong message that should be sent to the Department of Basic Education, subject advisors, educators and all school principals. This will require strong partnerships around teacher training with universities. There has to be a restoration of the status of History within the Department of Basic Education and bursaries need to be provided for trainee history teachers so that the subject is not taken as academically lightweight by all and sundry. The fact that the Department of Basic Education does not provide bursaries for trainee history teachers implies that it does not recognise the importance of History Education in South Africa.

History education at school has the potential to offer explanatory, analytical and interpretative skills. Ideally, learners have to be capable to assess arguments and develop an ability to construct counterarguments which have to be synthesised within an historical narrative. They need to be aware of the nature of historical evidence, conflicting evidence and historical interpretations, and in the process they should develop a sense of historical perspective. This is because History is a problem-solving discipline of a specific kind. As a form of knowledge, history is differentiated from a number of disciplines because of its prime concern with understanding how things came about (as outcomes are often known) rather than of producing solutions to given problems (e.g. Mathematics Chemistry and Physics). History is open to continuous reassessment and reappraisal, revision and reexamination, construction and reconstruction. But the historian's methods are rooted in evidence, rather than in abstract theories.

What is the kind of student we want at the exit points of Grades 9 and 12?

The main objective of History education is to produce a learner who knows the "story" of who we are in its many layers. It is not just content for content's sake as the CAPS history curricula seems to suggest. The objective is to produce a critically skilled citizen

who is capable of handling multiple kinds of perspectives and who is able to recognise his or her individual intellectual role in adjudicating knowledge. The learner must be intellectually rooted through an understanding of the different layers of histories and stories of South Africa within Africa and the broader history of the world. This has to take into cognisance that in the past South Africa has been isolated from the African continent in which it is situated and represented as an exceptional case. The gaze of the history of South Africa was always towards Europe and the impression was that we produced students who knew more about European history but who never learnt how to think about or cope with conflicting history on a continental, national or personal level. The South African content offered to learners avoids controversial and problematic issues. This undermines the fact that a multi-perspective approach is relevant in history as a discipline. As an example, we need to teach the theme about the origins/evolution of humans from a paleontological perspective; the African myths of origin and also from a religious perspective. Such an approach will address the assumption of seeing the discipline of History as consisting of an “unchanging body of knowledge”. The school syllabus which avoids controversial themes such as evolution entrenches these poor assumptions. This ultimately leads to confusion when learners encounter different approaches and different versions/perspectives of history at university.

The CAPS curriculum assumes that we cannot teach themes on pre-colonial history in matric or the FET phase. It is very interesting that the chronological set-up of the history curriculum precludes the possibility of our student re-visiting the pre-colonial epoch with a higher level of intellectual sophistication. By the time they get to matric, the learners have forgotten Mapungubwe etc. Indeed, Mapungubwe was a “plaything” for them as learners in the lower grades. It is not serious history in terms of methodology and historiography at that level. We feel the CAPS curriculum makes the topics and themes on Africa too “touristy”. It is because they are taught when children are not yet able to make sophisticated connections, leaving out the historiographical, analytical, literary and idiomatic aspects out of the history curriculum which should be taught at FET level.

The sequential nature of the curriculum means that the learners do not have the opportunity to reapply their minds to the LONGER Iron Age questions just at the time when they are intellectually maturing. In Grade 10 they are located in the 1700s, but that is of course the “shorter Iron Age” view, and is already about the “birthing of modernity”. There is no sense that the learner is expected to view umlando weSintu, wama Afrika through a sophisticated literary and intellectual lens because it is actually just not expected in Grades 10 to 12. The FET phase is really modernity driven, and Grade 12 is all recent history. But these same students, when studying at university, are expected to study pre-colonial history at a higher, sophisticated level. Taking an illustrative example, Zimbabweans were once taught about pre-colonial modes of production at the higher level and in greater depth and as such, their learners had to develop a strong sense of grappling with the tough nature of precolonial histories at the age of 17 to 18 years. Perhaps this is why we in South Africa face the problem of “Africanising” the history

curriculum, it is not so much the absence of the relevant themes, but the level and depth at which the curriculum offers this content to the learners. The curriculum structure makes all the deep indigenous, pre-colonial knowledge a matter for the “early” learning years, and therefore, learners do not get into the complex nature of studying African history when they are old enough to actually make the deep connections. As such, even though our curriculum has Africa included, the learner misses the boat because the rich history is all taught too early in their lives. The consequences are that most of these students struggle at university because the content is pitched at a higher, sophisticated level – taking for granted that students have necessary skills to unpack it.

The aims and objectives of historical education at school should be to enhance everyday life skills such as vocabulary, reference, comprehension, translation, communication, extrapolation, and judgment. These skills should go hand-in-hand with the ability to analyse, evaluate, categorise and synthesise a large amount of historical evidence. Also, the learner has to be able to communicate the following study skills: concept analysis; recall of specific facts linked to a given historical event; comparison of similar events; selection of relevant information; a coherent organisation of content; chronological presentation; taking arguments to a logical conclusion; and completing an answer which includes a synthesis free of errors and contradictions. History education should not be restricted to the written word because interactive digital media (playstation, mobile phones and video games), maps, documentary photographs (e.g. Hector Pieterse’s iconic photograph by Sam Nzima), cartoons, drama and poetry can also be used to encourage students to empathise with people living in past eras. The educator, who should be open to critical questioning, should always strive to work together with the learner in assimilating indeterminate historical knowledge. At Grade 12 level these skills should be offered as an entry point to university education. The problematic and controversial issues facing us as a nation have to be part of the syllabus content. For example, teaching history should also focus on analysing the political economy of race, racism and discrimination. As educators, our main aim is to teach learners, through their life experiences, how to use intellectual and social skills to become more effective learners.

Although a sound knowledge of the past remains absolutely central, we should not only focus on South Africa’s problems. History will benefit us if it keeps us aware of other societies that can be contrasted with our own. In terms of History education this means that we should analyse the nature of history teaching and education in post-independence Africa and thereby avoid mistakes that have been made in curriculum development. In Zimbabwe for instance, history syllabus planners replaced colonial histories with nationalistic ones, that is, patriotic history. Similarly, in Rwanda, history education is used to bring about national unity in the aftermath of the genocide by creating a single narrative of a ‘Tutsi’ genocide which leads to a Rwandan identity that does not acknowledge diversity – and propagates a view of no “ethnicity” – and in the process promotes a single identity. This shows that history can be an important vehicle

for inculcating a methodology which supports those in power.

To address these complex issues, the following social skills need to be promoted through History education: tolerance, empathy, leadership and self-conscious reflexivity. This necessitates the ability to transcend racial, class and ethnic barriers by recognising the problem of prejudice and the problems facing a multi-cultural society. It also calls for an awareness of groups and their democratic rights within a community and society; and participation in activities associated with different members of a multi-cultural society. Overall the intended behaviour might be described as one of sympathetic understanding for humanity and the human condition – including the promotion of human solidarity irrespective of gender, race, ethnicity, colour or creed. Therefore, the student who exits Grades 9 and 12 has to be developed to such a point that he or she is capable of dealing with educational, social and political problems. After all, History is a problem-solving discipline.

What do the universities want?

There is a need for students to have a sense of history in the long durée. This is necessary for students to feel comfortable with sophisticated, high level history and, in particular, African and world history when they study at a university. Students need an orientation of the world which has an awareness of history beyond modernity. Within this awareness of “long history” is a sense of the many layers of history, so that students do not believe that there is a single narrative to tell, but are prepared to find the textures and interrogate gaps. In short, students must be capable of dealing with multi-perspectivity. They must understand History as a particular discipline that has its own approaches and methodologies. In terms of content, method and problem-solving, a critical approach to History must be adopted. In this approach the following four interrelated categories are predominant: evidence, narrative, interpretation and construction of historical knowledge. A skillbased approach to the study of history is preferred because History is regarded as a problem solving discipline at university. To put it bluntly, the CAPS curriculum sets up students for failure at university.

Any matric student who has attained a good pass should be aware that History is specifically an explanatory discipline. This is because it is important to account for what happened and why (the what and why questions!). This implies that communicative, literary and linguistic skills are important. These skills, and the cultural capital and other reference points that influence the students’ worldview, should not be taken for granted. This is because all information and arguments must be communicated if they are to be of value and students must be made conscious of the ambiguities of careless language construction. Language carries evaluative meaning and therefore students must exercise caution concerning every word they use. As a subject or discipline, History presents a proliferation of abstract terms and concepts, such as ‘revolution’, ‘democracy’, ‘justice’, ‘power’, ‘tolerance’, ‘peace’, ‘solidarity’, ‘race’, ‘racism’, ‘ethnicity’

and 'class'. History lacks a specialised vocabulary found in subjects such as psychology, anthropology and sociology and relies on everyday language which leaves students dependent on the language they bring with them to the class or lecture room. History uses everyday language in a specific sense and professional historians (teachers, lecturers and academics) use it naturally but more often than not, students are unaware of this specific sense. Consequently, ambiguity and confusion can arise when the precise meaning of a word alters in its historical contexts. This is one of the reasons why students with good matric results struggle during their first and maybe second year at university. Other problems include the low level of literary culture in South Africa, and deficient reading skills.³⁵

We also need to engage with history as a language based subject and the implications if history becomes compulsory. This is because at present only two official languages are utilised inside the classroom and during exams, that is, English and Afrikaans. But in the long term the DBE needs to consider the use of other official languages.

Relationship between MTT research and prior research projects for the Department of Basic Education

There is continuity in terms of participation by certain members of the MTT who have been involved in prior processes of the Department of Basic Education, including the South African History Project and also the Wits History Workshop Teacher Development Project. For example, the Wits History Workshop has been involved in conducting teacher development/enrichment workshops in different provinces working together with the provincial departments of education. These members bring with them this institutional knowledge into the current MTT to ensure that there is no unnecessary duplication of prior work.

8. REVIEWING THE CURRICULUM AND POLICY STATEMENT (CAPS)

In Section 2 of the Curriculum and Policy Statement (CAPS), the definition and the meaning of History is elaborated as follows:

History is the study of change and development in society over time. The study of history enables us to understand how past human action affects the present and influences our future, and it allows us to evaluate these effects. So, history is about learning how to think about the past, which affects the present, in a disciplined way. History is a process of enquiry. Therefore, it is about asking questions of the past: What happened? When did it happen? Why did it happen then? What were the short-term and long-term results? It involves thinking critically about the stories people tell us about the past, as well as the stories that we tell ourselves.

The study of History also supports citizenship within a democracy by:

- upholding the values of the South African Constitution and helping people to understand those values;
- reflecting the perspectives of a broad social spectrum so that race, class, gender and the voices of ordinary people are represented;
- encouraging civic responsibility and responsible leadership, including raising current social and environmental concerns;
- promoting human rights and peace by challenging prejudices that involve race, class, gender, ethnicity and xenophobia; and
- preparing young people for local, regional, national, continental and global responsibility.

The MTT is of the view that the definition of History as reflected in this policy document is limited. What is glaringly missing in this definition is that History consolidates human solidarity and hence makes it possible for us to become citizens of the African continent and also citizens of the world. This solidarity is not limited to young people as outlined in the History Curriculum and Assessment Policy Statement. The power of history also extends to the older generation by 'reflecting the perspectives of a broad social spectrum so that race, class, gender and the voices of ordinary people are represented'. Thus knowing about our history promotes human solidarity by 'promoting peace, human and social rights and challenging prejudices that involve race, class, gender, ethnicity and xenophobia'. The history of the worldwide anti-apartheid solidarity movement and its commitment to the struggle for national liberation in South Africa proves this point. The Sepedi aphorism or proverb *Feta kgomo o tshware motho* is instructive in this regard. It means that if and when one is faced with a decisive choice between wealth and the preservation of the life of another human being, then one should opt for the preservation of life. All those progressive democrats and activists who supported the worldwide anti-apartheid movement were guided by the dynamic human spirit expressed through this Sepedi aphorism. This is about human solidarity and the study of History promotes human solidarity. Good history education promotes sympathetic and informed understanding of humanity and the human condition. CAPS fails in this regard.

The worldwide anti-apartheid movement that developed from the late 1950s and early 1960s onwards was a social movement of a very special kind: it stood simultaneously in opposition to apartheid and in solidarity with the oppressed people of South Africa. It drew on the historical tradition of opposition to slavery, colonialism and imperialism. It also drew heavily on the civil rights movement; the movement for women's rights; the anti-nuclear weapons movement; and the anti-war movement. And it grew into the most successful global solidarity movement in human history. It demonstrated that

collective action in solidarity with the victims of injustice can be a very powerful force for social change on a global scale. As a transnational movement, it operated on the moral high ground of a commitment to equality, social and human rights and a fundamental opposition to racism and racial discrimination. As awareness of the atrocities of the apartheid system grew, so the global opposition to the apartheid regime developed in strength and numbers.

Therefore teaching the philosophical concept of human solidarity in history as a discipline is important because according to Sol Thekiso Plaatje, consistent with the politics of race, 'Africans' very claim to humanity has been questioned at various times, their persons abused, their intelligence insulted. These things have happened in the past and have gone on happening today'. In this regard, human solidarity prioritises options for promoting virtue rather than vice, justice rather than injustice, freedom/emancipation rather than oppression, plenty rather than poverty. It encourages commitment to work for the future of peace rather than warmongering, greed and exploitation of the poor. But the CAPS brand of 'citizenship' and syllabus does not include human solidarity as one of the core themes/topics to be studied at GET and FET phases.

If we analyse the prescribed CAPS content closely, the MTT is of the view that in terms of historiography it privileges an eclectic approach which is specifically biased towards the Liberal School of thought as a dominant historiographical paradigm in South Africa. This is the hidden curriculum defining CAPS and it is connected to the intellectual traditions of Western liberalism and its idea of human hierarchies, individual liberty and private property. To focus on a specific example, the CAPS content on the age of revolution and also the content about struggle for national liberation in South Africa, highlights this fact. Related to the theme and content on the national liberation struggle in South Africa, the CAPS liberal historiographical paradigm glosses over the issue related to the analysis of existing power relations and production of historical knowledge – particularly the representations by the different History schools of thought in South Africa. This is showcased by the content expressed in Grade 11, Topic 4, which does not relate African nationalism to the National Question or the issue of social justice and land issues that dominate social debate in South Africa. As a matter of fact, representation of these themes is muted, including the debate on the centrality of the underground struggle in South Africa, whether pursued by the African Nationalist Congress or the Pan Africanist Congress. The content on nationalisms reads like the Truth and Reconciliation Commission (TRC) findings, it gives the impression that African nationalism is as flawed as Afrikaner nationalism.

A different perspective on African nationalism envisages a different approach to Grade 11, Topic 4 and necessitates the use of African oral traditions as a vital source of primary evidence. At its core, African nationalism is informed by the paradigm of

progressive humanism underscored by Ubuntu – a progressive humanist philosophy which proclaims *motho ke motho ka batho*, that one’s humanity is being enriched by another’s, that is, to be human is to affirm one’s humanity by recognising the humanity of others. On this basis we learn to establish humane, respectful relations with them, and that as humans we are linked to a wider universe and spiritual world. Nelson Rolihlahla Mandela emphasised ‘the spirit of Ubuntu – that profound African sense that we are human beings only through the humanity of other human beings – is not a parochial phenomenon, but has added globally to our common search for a better world’. Ubuntu as a philosophy promotes human sympathy, human rights, social justice, love, willingness to share, and forgiveness. This is what makes African nationalism different when compared to Afrikaner nationalism.

In the early 20th century, the founders of African nationalism promoted the idea that African nationalism is not directed against Europeans (white South Africans and British colonisers) as such, but only against white domination, racism and unfettered violence. Furthermore, African nationalism is directed at Africans themselves; it was and still is a clarion call to the Africans as the majority to rise and follow the path of emancipation and liberation from the yoke of white oppression.

The other racial groups in South Africa have no reason to fear or oppose African nationalism precisely because the freedom of the black majority will also be their greater freedom. Thus, African nationalism has a deep human significance because it is predicated on the concept of human solidarity. It will amount to, therefore, deliverance of whites from the terrible bondage of racism, fear, violence and race hatred. African nationalism will bring about the necessary **psychological condition** that will contribute towards the building of a non-racial, democratic South Africa. The long process which finally led to the Convention for a Democratic South Africa (CODESA) is a case in point. It began with various delegations representing the oppressed majority, which went to England in 1909, 1914 and 1919, to negotiate a political dispensation with the British government. Psychological liberation is an age-old political philosophy and tradition conceptualised by African nationalist movements. It is not exclusively or solely owned by the relatively young Black Consciousness Movements. The MTT is of the view that if the teaching of African nationalism and its role in the struggle for national liberation in South Africa, as a theme, is approached in this manner, some schools will have to provide convincing reasons why they drop History at FET phase.

In the previous century the oppressed people of South Africa responded to racism and policies of separate development and segregation by forming numerous nationalist organisations. Foremost among these was the African National Congress (ANC) founded in 1912. It has always been an organisation that espouses the objective of fighting for the freedom of all in Africa as a continent and not simply those in South Africa – hence its slogan ‘Mayibuye i Africa’, not ‘Mayibuye i Union of South Africa’ The organisation changed its name in 1923 from the restrictive South African National Native Congress

(SANNC) to the inclusive African National Congress (ANC). The ANC, also in 1923, called for the enactment of a Bill of Rights and also the establishment of a republic. Together with other liberation organisations, its struggle counterparts in the African continent, the ANC was at the forefront of both the anti-colonial and anti-imperialist struggles. This political legacy and committed belief in Ubuntu as a progressive humanist philosophy made it possible for the ANC to fight for the establishment of a non-racial, democratic state in South Africa and, finally, the enactment of the Bill of Rights in 1996. This different approach necessitates rethinking the content prescribed for Grade 11, Topic 4 and also Grade 12, Topic 5. One of the aims of the school History curriculum is to inform learners about the centrality of history in a changeable democratic society. The proposed rethink on the historical and political philosophy of African nationalism should also include the space assigned to the Pan Africanist Congress – which is glossed over compared to the space and bias given to the Black Consciousness Movement – taking cognisance that both the ANC and PAC have a longer history than the BCM.

The CAPS content has been organised in such a way that South Africa has been separated from the African continent and the world. This is unfortunate considering the deep-seated misconception of South African exceptionalism and the growing problem of xenophobia. Perhaps it is time that we revert to the positive aspects of the National Curriculum Statement (NCS) as an organising concept. This would help situate South Africa within a comparative African and global context, rather than treating it as a discrete and exceptional country with distinctive historical processes. Strengthening the CAPS content will hopefully address this shortcoming. Topics/themes on African solidarity will bolster the content and touch on the role of Kwame Nkrumah, Kenneth Kaunda of Zambia and Julius Nyerere of Tanzania in their support of the liberation struggle in southern Africa, looking also at why these African leaders supported the anti-colonial and anti-imperialist struggles and yet Mobutu Sese Seko of Zaire did not. The fact that he deposed Patrice Lumumba and supported Western imperialism during the Cold War (Term 1, Grade 12, Topic 2) will be interrogated and a comparative analysis made of the historical philosophies of Ubuntu, Nyerere's Ujamaa and Nkrumah's Consciencism. To highlight an obvious link, Nkrumah captured the essence of anti-imperialism and neo-colonialism when he articulated the view:

When the spirit of the oppressed people revolts against its oppressor, that revolt continues until freedom is achieved. We have not the arms with which to fight as the Americans did against the British, but we have the moral and spiritual forces at our disposal with which to outnumber all the physical weapons and forces which no arms can conquer and no gold can buy...

Nkrumah was overthrown in an imperial coup d'état in 1966 and after that experience it became clear to him that African liberation required a revolutionary path. This was after he welcomed the ANC and PAC to set up base in Ghana (Julius Nyerere in Tanzania and Kenneth Kaunda in Zambia did likewise) after both organisations were banned in

South Africa in 1960. Therefore studying the different stages of African nationalism will strengthen CAPS at FET phase.

In dismissing African agency related to the question of nationalism in the African continent, and using '**Gold Coast Ghana**' as a case study, the current CAPS prescribes a theme on '**Kwame Nkrumah, Pan-Africanism and the influence of Marcus Garvey, WEB du Bois and George Padmore**'; and also includes what it labels '**African socialism**'.

However, the content underpinning this theme does not promote the idea of African solidarity, black transnationalism or black internationalism. In other words, we should not merely think of one dimensional geographic movements of ideas articulated by the likes of Garvey, Du Bois and Padmore from the USA. Instead, we should think of the flow of ideas between Africa and the Americas. It was not only a one-way street, from North America to the African continent. Secondly, within these flows, new political ideas were generated. In this case many ideas generated on site criss-crossed, in a process of 'motion and notion', landing and adapting themselves. The most pertinent forms of engagement between black South Africans and the international community are those that involved the circulation of intellectual and ideological precepts/ideas, as well as political and cultural imaginaries that in turn were crucial in making different types of affinities and alliances possible. The close friendship between Thekiso Sol Plaatje and W.E.B. Du Bois is a case in point.

The CAPS weaknesses mentioned above are not only associated with liberalism as a dominant historiographical paradigm which informs the history content in the present. In pre-1994 South Africa, the dominant Afrikaner nationalist school of thought ruled the roost in terms of school history education. The education policy of the ruling National Party government placed great emphasis upon using history in African schools as a vehicle for perpetuating apartheid ideology. History education was defined in terms of the basic tenets of Christian National Education and white domination. Therefore, the history syllabus in schools placed whites at the centre of the narrative, emphasising the history of great events and the exercise of power by white leaders and men in general. This dominant historiographical paradigm ignored critical analysis and was largely descriptive rather than explanatory. In terms of problem solving, the history education offered in most state schools tended to see the historical record as established and unchanging, with no further need for revision and re-interpretation. In essence, such history was uncritical of the oppression of the African majority and undemocratic white rule. It did not provide learners with critical skills, insight or historical knowledge. It provided them with an ability to absorb 'facts' which meant they were unable to appreciate different historical perspectives. In an Appendix we include an example of this as found in school history education in the then Transvaal Education Department in 1947. The more things change the more things remain the same – and CAPS is also responsible for falling into this trap.

The other schools of thought which exist in South Africa, besides the Afrikaner nationalist and Liberal schools of thoughts and paradigms, are the African Nationalist, Black Consciousness and Marxist (Radical)/Social History schools of thoughts. It is also important for us to note that the original (white) settler/colonial school of thought was absorbed by both the Afrikaner nationalist and Liberal paradigms. The African Nationalist and Black Consciousness paradigms have been discriminated against and neglected in terms of South African historiography. This includes their role in the teaching of history at both school and university level regardless of the obvious fact that the majority of the people in this country are Africans. CAPS is also guilty in this regard.

The MTT supports a view that promotes an eclectic paradigm, and unlike CAPS, does not give preference to a particular school of thought or paradigm. As an example we are not calling for either the African Nationalist or Black Consciousness paradigms to replace the previous orthodoxies. But the MTT is also not as naïve as to believe that this is about objectivity because history is a highly contested discipline in any given society. This is a perfect example of the saying, 'easier said than done'. The DBE has to be cognisant of the fact that school history education in South Africa represents a site of struggle with unique problems and therefore it is not enough to compare our school History syllabus with those, for example, of Botswana, Zimbabwe, Britain, India or China. We have to understand the hidden curriculum operating inside and outside the classroom in other countries.

Comparative analysis of various countries' efforts to include History in the curriculum, show that calls for 'compulsory History' at the Upper Secondary level are not unique to the South African context. There is no single approach to compulsory History and the content of History curricula should be in line with the specific contextual, national and civic priorities of a given country. Models for compulsory History vary from country to country, and are subject to dynamic review depending on national curricular concerns. But at the same time, South Africa is not exceptional and its challenges might be comparable to those affecting history education in Brazil and the USA, for example. To address similar challenges, the government of Brazil promulgated Law 10.639 in 2003, which made the teaching of African History compulsory in classrooms throughout Brazil. This is because the majority of the Brazilian population is black and is of African descent (53%). Since then, the process of implementing the Law on Education of Racial-Ethnic Relations in the Brazilian educational system has been facing challenges. In another example, the progressive democrats in the USA adopted an approach, which led to the formation of the highly influential African Studies Association which has made an indelible impact on research, academic publications and the teaching of African history at schools and universities. The MTT will not recommend the Brazilian approach of promulgating the teaching of African History in a country where Africans represent an overwhelming majority. We simply do not have this mandate.³²

32 C.L.S. Nyembezi, *Zulu Proverbs* (Pietermaritzburg: Shuter & Shooter, 1990). See also C. Hamilton, 'Ideology, Oral

We will also use the following excerpts which promote sympathetic and informed understanding of humanity and the human condition to elaborate the salient points highlighted above.

8.1. Excerpt 1

Haiti: Caribbean Dignity Unbowed [A response to Donald J. Trump]

By Professor Hilary Beckles,
Vice Chancellor,
University of the West Indies

The democratic, nation-building debt the American nation owes the Caribbean, and the Haitian nation in particular that resides at its core, is not expected to be repaid but must be respected. Any nation without a nominal notion of its own making can never comprehend the forces that fashion its origins. Haiti's Caribbean vision illuminated America's way out of its colonial darkness. This is the debt President Trump's America owes Toussaint L'Ouverture's Haiti. It's a debt of philosophical clarity and political maturity. It's a debt of how to rise to its best human potential. It's a debt of exposure to higher standards. Haiti is really America's Statue of Liberty. The President's truth making troops might not know, and probably care little for the fact that Haitian people were first in this modern world to build a nation completely free of the human scourge of slavery and native genocide. It might be worthless in their world view that Haiti's leadership made the Caribbean the first civilization in modernity to criminalize and constitutionally uproot such crimes against humanity and to proceed with sustainability to build a nation upon the basis of universal freedom. The tale of their two constitutions tells this truth. The American Independence Declaration of 2nd July, 1776, reinforced slavery as the national development model for the future. The Haitian Independence Declaration, 1st January, 1804, defined slavery a crime and banished it from its borders. Haiti, then, became the first nation in the world to enforce a provision of personal democratic freedom for all, and did so at a time when America was deepening its slavery roots. The USA, therefore should daily bow before Haiti and thank it for the lessons it taught in how to conceptualize and create a democratic political and social order. Having built their nation on the pillars of property rights in humans, and realizing a century later that slavery and freedom could not coexist in the same nation, Americans returned to the battlefield to litigate the century's bloodiest defining and deciding civil war. Haiti was and will remain this hemisphere's mother of modern democracy and the Caribbean

Tradition and the Struggle for Power', MA dissertation, University of the Witwatersrand, 1985; and K. Gyekye, *An Essay on African Philosophical Thought: The Akan Conceptual Scheme* (Cambridge: Cambridge University Press, 1987).

the cradle of the first ethical civilization. For President Trump, therefore, to define the Caribbean's noble heroes of human freedom, whose sacrifice was to empower and enlighten his nation in its darkest days as a site of human degradation, is beyond comprehension. It is a brutal bashing of basic [historical] truths that are in need, not of violation, but celebration. Haiti, then, is mankind's monument to its triumphant rise from the demonic descent into despair to the forging of its first democratic dispensation. It is home to humanity's most resilient people who are the persistent proof of the unrelenting intent of the species to let freedom rain and reign. Thankfully, many fine souls dedicated to social justice have risen to 'write this wrong' into the public record. Let's take comfort in recalling one such line drawn on the highway of history. In this 2018 White House attempt to diminish Caribbean civilization let's read aloud a part of William Wordsworth's 1802 celebratory sonnet to Toussaint L'Ouverture of Haiti, the greatest democracy mind of modernity:

“... though fallen thyself, never to rise again,
Live and take comfort. Thou have left behind
Powers that will work for thee,
Air, earth, and skies;
There's not a breathing of the common wind
that will forget thee; thou have
great allies;
thy friends are exultation, agonies, and love,
and man's unconquerable mind”.³³

The use of the above excerpt is important because history presents a proliferation of abstract terms and concepts such as 'revolution', 'democracy', 'social and human rights', 'peace', 'justice', 'power' and 'tolerance'. Unlike disciplines such as psychology, archaeology and anthropology, history lacks a specialised vocabulary and relies on everyday language to explain the meaning of these complex concepts which leaves learners dependent on the language and cultural capital they bring with them to the classroom. History uses everyday language in a specific sense and professional historians use it naturally but learners are unaware of this specific sense. The article by Beckles proves this viewpoint. Consequently, ambiguity and confusion can arise when the precise meaning of a word alters in its historical context. We shall use the meaning of the concept and the words 'revolution', 'social and human rights' as articulated by Beckles to explain ourselves and relevance

33 J. Guy, 'Gender Oppression in Southern Africa's Pre-capitalist Societies', in C. Walker (ed.) *Women and Gender in Southern Africa to 1945* (Cape Town: David Philip, 1990); J. Guy, 'Analysing Pre-capitalist Societies in Southern Africa', *Journal of Southern African Studies*, 14, 1 (1987), 18–37; and C. Walker, 'Gender and the Development of the Migrant Labour System c.1850–1930: An Overview', in Walker (ed.), *Women and Gender*, 168–96.

of such an approach to CAPS. Term 2: Grade 10 content/topic/themes promotes the following in terms of teaching the History of Ideas and the Philosophy of History:

- Case Study: The spread of revolutionary aspiration
- Ideas of liberty and slavery in the French Colonies: Haiti and Toussaint L'Ouverture
- The legacy of the French Revolution in the 19th and 20th Century

At present, and related to the above case study on the Age of Revolution, CAPS definition of the meaning of History has its limitations. It is important for us all to take note that History rests upon the present; varies with the present; and in fact is the present. As a result, the MTT feels that in terms of review and strengthening the curriculum we need to move away from the dominant Liberal school of thought. Slavery (a major topic covered over 2 weeks in the NCS) has been excised from the CAPS Grade 10 content which gives the French Revolution greater coverage and downgrades the teaching of the Atlantic slave trade to Grade 7. This Eurocentric approach needs to be addressed. It confirms South Africa's gaze towards Europe. Given the significance of slaves as a major economic commodity in the rise of European domination from the 1600s to 1800s, the exclusion of this form of forced labour and the study of both the political economy and labour history from the CAPS is puzzling. Studying both the Atlantic and Indian Ocean slave trade at a higher level, rather than at Grade 7, is crucial for us to understand the present. In terms of cognitive development and thinking, Grade 7 learners are not developed to understand the content related to the transatlantic slave trade.

Contrary to what is stated as the rationale for arranging the CAPS content in this particular fashion, we are not convinced that the present teaching on the French Revolution assists Grade 10 learners to gain an understanding of our world today; of how the past influences the present; or the relevance and impact of the events that they study. The question is, what has to be done in this regard? Using the Grade 10 case study about the spread of revolutionary aspirations, the legacy of the French and Haitian revolutions cannot be limited to the nineteenth and twentieth centuries as the present FET History syllabus requires. We have to extend this legacy to the 21st century as argued convincingly by Hilary Beckles in excerpt 1 above.

The MTT concurs with Laurent Dubois, who together with Beckles, is of the view that Haiti, not the United States of America and France, was where the assertion of social justice, human (and social) rights reached its defining

climax during the age of the revolution. Such an approach moves us away from Eurocentric perspectives focusing on the US and France and calls for a complete overhaul of teaching about slavery and the age of revolution in the GET and FET History syllabus. To restrict the teaching of the Atlantic slave trade to the GET phase (Grade 7) is unacceptable because of the low level of the cognitive development of learners. The history of the transatlantic slavery must be taught at FET phase to consolidate the progression of historical thinking which analyses the centrality of Haiti in terms of the spread of revolutionary aspirations. As Laurent Dubois asserts:

That the United States was born of a history of conquest and settlement that brought people from Europe and Africa across the Atlantic is, of course, an unavoidable part of the nation's history. More broadly, this is the story of all the Americas, though the particular ways in which European, African and Native American peoples became intertwined in the process varies greatly from place to place. The questions posed by Atlantic History are about how to tell that story. Who do we place at the centre of this history? What categories of analysis should we use, and what social, economic and institutional structures should we focus on? ... Stretching from 1791 to 1804, the Haitian Revolution was both a local and a global event, a true world-historical moment in ways that are increasingly acknowledged today. One useful way for us to think about the Haitian Revolution is as the most radical (and therefore one of the most important) assertions of the *right to have rights* in human history. Even more so than the American and French revolutions, with which it was intertwined, the Haitian Revolution posed a set of absolutely central political questions. It did so in a way that was illegible to many and forcibly repressed by others. But any true analysis of modern political history, not only of Haiti but of the world, has to grapple with the implications of this revolution for core concepts surrounding modern [history] and politics.³⁴

Such an empowering approach to the study of history, which is different to the present one championed by the Liberal school of thought, calls for a complete overhaul of Grade 10, Term 2 History content about the age of revolution and, similarly, teaching the section about the civil rights movement in the USA as defined in Grade 12, Term 2. The MTT therefore proposes

34 S.M. Ndlovu, 'A Reassessment of Women's Power in the Zulu Kingdom', in B. Carton, J. Laband and J. Sithole (eds), *Zulu Identities: Being Zulu, Past and Present* (Pietermaritzburg: UKZN Press, 2008), chapter 10. See also, O. Oyewumi, *The Invention of Women: Making an African Sense of Western Gender Discourse* (Minneapolis: University of Minnesota Press, 1997); O. Oyewumi (ed.), *African Gender Studies: A Reader* (Hampshire, Palgrave Macmillan, 2005).

that the civil rights movement in the USA should be analysed within the context of the Haitian Revolution. This approach also highlights the point that in terms of chronology, before learners study about the Nazis and the Holocaust in the theme/topic on genocide, learners will have to study about genocide in the Americas, particularly in Latin America and also in the African continent. The impact of disease, plants and animals brought by colonisers to the 'new world' is also important. Before we study about the Holocaust, we have to study the history of genocide in the African continent as perpetuated by King Leopold II of Belgium who carried out a brutal plundering of the Belgian Congo, ultimately slashing its population by ten million in the late 19th century. This should be followed by genocide in Namibia as carried out by the German government during the same period. We should introduce the teaching of the history of South America into our content in a meaningful manner, in the process noting that South America as a term is inclusive and Latin America is an exclusive term that wipes Brazil – a country where the majority of the population is black – from the map.

Although our discussions focus on strengthening the CAPS content, our approach renders most FET and GET History textbooks obsolete. Furthermore, we are aware that some educators will be up in arms and refer to such efforts as content overload. On school history textbooks read the special edition of the journal *Yesterday and Today*, No 14, December 2015. The MTT does not want to regurgitate instructive debates covered in this publication.³⁵

8.2. Excerpt 2

The second excerpt refers to Robert F. Kennedy's speech presented at the University of Cape Town on 6 June 1966:

I came here because of my deep interest and affection for a land settled by the Dutch in the mid-seventeenth century, then taken over by the British, and at last independent; a land in which the native inhabitants were at first subdued, but relations with whom remain a problem to this day; a land which defined itself on a hostile frontier; a land which has tamed rich natural resources through the energetic application of modern technology; a land which once imported slaves, and now must struggle to wipe out the last traces of that former bondage. I refer, of course, to the United States of America.³⁶

35 This section on oral traditions is based on S.M. Ndlovu, 'Using Oral Traditions to Unpack the Gender Oppression Theory on Pre-colonial History of South Africa: Some Preliminary Thoughts on the Role of African Proverbs', unpublished paper.

36 Ibid.

Word for word, Kennedy's speech is also applicable to South Africa. Both the Dutch and the British colonised South Africa. In short, we are citizens of the global world as a result of the common past that we share. The advent of the colonisers in our shores marks the incorporation of southern Africa into the world market system (globalisation) and therefore this calls for the understanding of changing 'internal' relations between modes of production in southern Africa mediated through the market and the relation of the world market to non-commodity producing economies. Hence, learners at FET level will need to be taught different phases of the changing relationship between merchant capital and pre-capitalist modes of production in southern Africa dating back to 1652.

More than 50 years after Robert Kennedy's speech in Cape Town, there have been many victories in the fight for political rights and against racial discrimination in South Africa, Brazil and the United States. The sacrifices and victories of those decades should not be discounted. Nevertheless, despite the advance of many African Americans, Afro-Brazilians and black South Africans into positions of power and wealth, the inequality inherited from that colonial history remains deeply imprinted in the society and the economy. Its effects are felt not only in the explicit racial inequalities that still exist, but also in the ideologies rationalising inequality more generally and legitimising structural inequalities as the allegedly deserved outcome of individual achievement. Through the CAPS syllabus learners need to understand how and why did merchant capital became the hand maiden of capitalist production and furthermore, understand South Africa in the period of monopoly capitalism (approx. 1870-) so as to be able to explain inequality in the present. *The World Inequality Report*, just released, documents with the best data available, the trends of inequality at global and national levels, a necessary but of course insufficient step in finding remedies to reverse the trend of increasing inequality and to repair the damages still felt from historical inequities.³⁷ Therefore, studying the political economy and economic history of South Africa, linking it to the wider world and the African continent, will make it possible for us to address issues of social injustice, poverty, race and class-based structural inequality. Our perception of history, and which parts of it should be studied, is inescapably influenced by present circumstances. But we cannot afford to limit the study of such complex historical content to Grade 8 at GET level.

The study of the political economy of South Africa and economic

³⁷ L. Ngcobo (ed.), *Prodigal Daughters: Stories of South African Women in Exile* (Scottsville: University of Kwa-Zulu-Natal Press, 2012); Z. Magubane, 'Attitudes towards Feminism among Women in the ANC, 1950–1990: A Theoretical Interpretation', in SADET, *Road to Democracy in South Africa, Volume 4 [1980-1990], Part 1* (Pretoria: Unisa Press, 2010), chapter 19.

integration to the wider world needs to be extended to FET level and in the process labour history must be introduced. The theme on the recognition of African trade unions in South Africa is a case in point. In most democracies, within collective bargaining institutions such as trade unions, the working class grievances are articulated and can enlist the support of both workers and employers, thereby preventing the frequent occurrence of 'spontaneous' outbreaks of conflict. Up until the late 1970s South Africa's industrial legislation governing African workers essentially undermined the concept of collective bargaining. The employers' rationale was that a cheap workforce with no bargaining rights will keep labour costs as low as possible, leading to profit maximisation. Thus South Africa's economic development was based on the availability of cheap labour and to remain cheap such labour had to be politically helpless. But because African workers were by no means passive, a protracted struggle ensued. The main organising theme in this regard is national and class struggle in South Africa and civic resistance will therefore become a sub-theme, not the other way around as it is the case in the present FET syllabus.

The MTT is of the view that we need to satisfy ourselves, and our learners, that what is prescribed and taught at GET and FET level is appropriate to our present circumstances and future needs. In other words the syllabus must include topics/themes geared towards addressing social injustice and historical inequities. This does not necessarily mean an increased emphasis on African and South African history to the exclusion of other parts of the world, such as the Indian Ocean world. But in terms of social injustice, structural and historical inequalities, it is with the USA and Brazil that the South African society has some of its most potent convergences and divergences. Thus our quotation of Robert Kennedy's 1966 speech.

In this regard, the MTT feels that History is not solely about the past, as the official Curriculum and Assessment Policy Statement (CAPS) definition seems to suggest. Instead, History is about how we think about the past in the present. The comparative analysis of social injustice, structural and historical injustice in countries such as South Africa, Brazil and the USA will require that the study of political history – which predominates – be balanced with an infusion of content from other branches of the discipline, namely social history; political economy; labour history and economic history. This refers specifically to Grade 8; Grade 10, Topic 6; Grade 11, Topic 2 and Grade 11, Topic 5. We have to bear in mind that History (like Maths, Geography and Life Sciences) is a high enrolment subject. In 2016 (based on Grade 12 learners' registration for the National Senior Certificate) there were more than 115 000 learners registered to write the History examination. The impact of this proposed approach will be greater.

Suggested changes in the History syllabus will open up avenues for learners who wish to continue to study History at post FET level. For example it will be possible for them to become policy analysts enrolled in Development Studies at university; a bright future also beckons for these learners to follow careers as economic historians, sociologists, social anthropologists, economists, diplomats, political scientists, community and social psychologists. Furthermore, History learners have a future in the fields of arts, culture and heritage and thus we need to provide a solid base for them at secondary school. This has to be done to highlight both the intrinsic and extrinsic value of History. Taught appropriately at a FET phase, History is the basis for a wide field of professional qualifications at institutions of higher education. This will also address the research and developmental needs of our country.

8.3. Excerpt 3

This excerpt highlights the following historical themes, science and development, dimensions of social consciousness and South Africanism as pursued by various governments representing the white minority in South Africa. These important themes are examined critically by Saul Dubow in his 2006 publication, *A Commonwealth of Knowledge: Science, Sensibility and White South Africa, 1820–2000*³⁸ and a chapter entitled, 'White South Africa and the South Africanisation of Science: Humankind and Kinds of Humans?' Dubow argues:

In South Africa, scientific and other forms of knowledge have always been bound up in views of national identity and belonging. In the early nineteenth-century, intellectual debates and formations of scientific institutions were linked to the exercise of civil rights, the assertion of colonial respectability, and the promotion of a form of civic nationalism consonant with a Cape colonial identity. During the first half of the twentieth century, scientific culture moved beyond its close association with the Cape to become one of the central supports of the ideology of broad South Africanism, associated in particular with the politician and public intellectual Jan Smuts, and his deputy, Jan Hofmeyr. While disdaining ethnic nationalism of the Afrikaner variety and stressing the virtues of internationalism, [white] South Africanism took for granted the superior attributes of western civilisation, rationalism and progress. Implicitly or explicitly, intellectual achievement were publicly celebrated in order to construct and defend an ethnically inclusive but racially exclusive white nation state ... the politics of knowledge now

38 Z. Magubane, 'Women and the Struggle for Gender Inclusivity during the Transition, 1990–1994', in SADET, *Road to Democracy in South Africa, Volume 6 [1990-1996]* (Pretoria, Unisa Press, 2013), chapter 25.

became closely associated with a spirit of reconciliation between Boer and Briton and were deliberately utilised in support of the ideology of [white] South Africanism.³⁹

Another key publication in the same vein is *Skeletons in the Cupboard: South African Museums and the Trade in Human Remains* by Martin Legassick and Ciraj Rassool. It problematizes the role of museums in promoting 'racial science' or 'scientific racism' and provides another dimension linked to heritage studies in South Africa.⁴⁰ The emergence of social Darwinism from the 1870s and 'racial science', especially eugenics, from the 1880 onwards, were seminal in providing so-called evidence of 'biological hierarchies between racial types analogous to those between different biological species'. Furthermore, they explained the different senses and abilities between so-called different races with regard to ontology, epistemology, intelligence, culture, identity and the economy.⁴¹ These are supposed to be major categories of analysis in Grade 11, Term 2, Topic 3. But do learners understand the meaning of these complex concepts? Do they know about scientific racism- including the political and ideological use and abuse of IQ tests to rate human intelligence, mental ability and mental illness?⁴²

The MTT, while acknowledging the dangers of content overload, envisages a methodology to focus on a case study focusing upon History of Science, and its promotion of racism and white nationalism in South Africa and the world. This would provide historical context that links with Grade 11, Term 2, Topic 3 on 'Ideas on Race in the late 19th and 20th century' and would integrate ideas on 'racial science' in South Africa and white nationalism into the syllabus in Grade 11, Topic 4. But the CAPS content has been organised in such a manner that it is not clear to teachers and/or learners that these Grade 11 topics are also linked to Grade 8, Topics 1-3.

It is commendable that the CAPS history syllabus is predicated on the teaching of both the History of Ideas and Philosophy of History. This represents a branch of History usually referred to as Intellectual History. As an example, Grade 10, Term 2, focuses on the 'Age of Revolution' and the 'Ideas of liberty and slavery in the French colonies', and Grade 11, Term 2, Topic 3, focuses on the 'Ideas on Race in the late 19th and 20th century'.

- 39 J. Martens, 'Enlightenment Theories of Civilisation and Savagery in British Natal: The Colonial Origins of the (Zulu) African Barbarism Myth', in Carton *et al.*, *Zulu Identities*; T.V. McClendon, *White Chief, Black Lords: Shepstone and the Colonial State in Natal, South Africa, 1845–1878* (New York: University of Rochester Press, 2010), chapter, 5; N. Sheik, 'Customary Citizens and Customary Subjects: Colonial Respectability and Marriage Law in 19th Century Natal', Unpublished paper presented at History and African Studies Seminar, University of KwaZulu-Natal, Durban, May 2009.
- 40 B.M. Magubane, *The Political Economy of Race and Class in South Africa* (New York: Monthly Review Press, 1979), 55.
- 41 J. Guy 'Introduction to Historical Studies', Study material, University of Natal, 1995.
- 42 Dubois, 'Atlantic Freedoms'.

But then, in order for both learners and educators to grasp these complex historical concepts and ideas, they need to be able to draw on various skills, including the ability to think critically; to read, analyse, comprehend and synthesise complex evidence; and to communicate clearly both orally and in writing. This is because History learners are expected to function as members of a given society by conceptualising historical information by extracting personal meaning out of it, that is, by developing their own perspectives. Related to the age of revolution, Laurent Dubois elaborates:

But crafting an intellectual history of the Haitian Revolution provides a striking challenge, for the vast majority of its key actors did not leave written traces of their political philosophy. That, of course, does not mean they didn't have one. It just means that they didn't articulate it through writing. In this they were in fact not all that different from the vast majority of actors in the American or French revolutions, who also depended on conversation and oral transmission of information to shape their thoughts and actions.⁴³

Currently, we seem not to be paying enough attention to empowering professional development of history teachers in the schools so they have the capacity not only to teach the subject in the classroom but be able to assess the skills that must be attained by the learner. After all, the learner should not rely exclusively on being able to answer a question in the exam situation, particularly at Grade 12 level. Is he or she equipped to engage in a debate on historical issues outside the classroom? History is a matter for debate and refinement of perceptions, and is seldom 'right or wrong'. It is more often either 'convincing' or 'poorly argued'. History is a problem solving discipline of a specific kind. As a form of knowledge, history is differentiated from a number of disciplines because of its prime concern with understanding how historical events unfolded. It involves more than producing solution to the problem as in the natural sciences, geometry and mathematics which are well-structured domains. In these disciplines goals are given to learners, who then transform problems to arrive at solutions. But in History, goals remain vague and indefinite, open to a great deal of personal interpretation. The goal is that CAPS should provide a table of skills that is relevant and provide learners with the intellectual tools to address such issues.

43 Kallaway, 'History in Senior Secondary School CAPS, 2012 and Beyond'.

These skills are identified in **Section 2 of the CAPS** curriculum as set out in the table below.

8.4 Specific aims and skills of History CAPS for the Intermediate and Senior Phases

The specific aims of History	Examples of the skills involved
<ul style="list-style-type: none"> Finding a variety of kinds of information about the past. 	Being able to bring together information, for example, from text, visual material (including pictures, cartoons, television and movies), songs, poems and interviews with people; using more than one kind of written information (books, magazines, newspapers, websites).
<ul style="list-style-type: none"> Selecting relevant information. 	Being able to decide about what is important information to use. This might be choosing information for a particular history topic, or, more specifically, to answer a question that is asked. Some information that is found will not be relevant to the question, and some information, although relevant, will not be as important or as useful as other information.
<ul style="list-style-type: none"> Deciding about whether information can be trusted. 	Being able to investigate where the information came from: who wrote or created the information and why did they do it? It also involves checking to see if the information is accurate— comparing where the information came from with other information. Much information represents one point of view only.
<ul style="list-style-type: none"> Seeing something that happened in the past from more Than one point of view. 	Being able to contrast what information would be like if it was seen or used from another point of view. It also requires being able to compare two or more different points of view about the same person or event.
<ul style="list-style-type: none"> Explaining why events in the past are often interpreted differently. 	Being able to see how historians, textbook writers, journalists, or producers and others come to differing conclusions from each other and being able to give a reason(s) for why this is so in a particular topic of history.

<ul style="list-style-type: none"> Debating about what happened in the past on the basis of The available evidence. 	<p>Being able to take part in discussions or debates and developing points of view about aspects of history, based on the evidence that comes from the information available.</p>
<ul style="list-style-type: none"> Writing history in an organised way, with a logical line of argument. 	<p>Being able to write a piece of history which has an introduction, sets out the relevant information in a logical way and in chronological order, and comes to a conclusion that answers the question asked in a coherent way.</p>
<ul style="list-style-type: none"> Understanding the importance of heritage and conservation. 	<p>Being able to explain how and why people and events are publicly remembered in a community, town or city, province and the country. It also involves investigating how people and events in the past are commemorated in ceremonies, celebrations, museums and monuments.</p>

Following these aims and skills is critical to every content topic. In order for learners to achieve these aims and demonstrate these skills, they will need to have a full grasp and understanding of the content. Memory skills remain important.

The CAPS document elaborates that in the study of History, the following concepts are pertinent:

- Historical sources and evidence: History is not the past itself. It is the interpretation and explanation of information from various sources. Evidence is created when sources are used to answer questions about the past.
- Multi-perspectivity: There are many ways of looking at the same thing. These perspectives may be the result of different points of view of people in the past according to their position in society; the different ways in which historians have written about them; and the different ways in which people today see the actions and behaviour of people of the past.
- Cause and effect: This is the reason for events and the results of what happened. The consequences of events drive future events and help explain human behaviour.
- Change and continuity: Over a period of time, it is possible to contrast what has changed and what has remained the same. Closely related contrasts that are used to teach history are ‘similarity and difference’; ‘comparisons between then and now’, etc. which help to make sense of the past and the present.

- Time and chronology: History is studied and written in time sequence. It is important to be able to place events in the order in which they happened. Timelines are often used to develop this concept.

The above table of skills and concepts refer to the point that the aims and objectives of History education at schools should be to enhance everyday life skills such as vocabulary, reference techniques, comprehension, translation, communication, extrapolation, and judgment. As educators/ teachers, our main aim is to teach learners, through their life experiences, how to use intellectual and social skills to become more effective learners and responsible citizens. Therefore, in terms of teaching the History of Ideas or Philosophy of History both educators and learners need to have literary skills to present findings in elegant, accessible prose; and the ability to formulate clear and logical arguments. Methodical and conceptual skills include ability to weigh evidence judiciously and to synthesize voluminous historical evidence. The MTT doubts whether this is happening at present because of a number of complex challenges. It appears that a sizeable number of learners tend to resort to surface learning strategies such as rote learning and regurgitation of the history syllabus.

8.5 Archaeology as History

What is discernible about Grades 10–12 CAPS curricula is that the teaching of Archaeology in a systematic way is not emphasised, particularly the links between the Cradle of Humankind site and corresponding sites in East Africa, namely, Kenya and Ethiopia. This also includes Egypt, signifying the crucial role of archaeology in understanding the ancient history of North Africa. But even if it can be argued that archaeology is taught at lower grades, the approach is very elementary and therefore unsatisfactory. The MTT regards the History and Archaeology Panel report (led by Professor Njabulo Ndebele) commissioned by the Department of Basic Education as a foundation for reintroducing Archaeology as an integral part of the History curriculum. African historiography is better known for its pioneering work on the use of oral history than for its innovative use of archaeology, palaeontology, linguistics and material evidence to recreate early history. In light of the importance of ancient, pre-colonial and colonial African history, the MTT feel it is crucial that Archaeology be included in the curriculum as a way of deepening the understanding of African history.

The MTT is conscious of the fact that archaeology is often viewed as being very complex for both educators and learners to understand and this is probably one of the reasons why those responsible for the CAPS curriculum reached the decision that archaeology was dispensable. However, it should be remembered that History is also a complex discipline and archaeology is an important element of historical knowledge. The MTT discussed how training educators to understand the nature of evidence provided by archaeologists can help when teaching both the ancient and pre-colonial history of Africa.

The nature of available primary evidence provided by the study of archaeology is vast. Not only does South Africa have an unusually rich material culture archive dating back millions of years, but archaeologists, palaeontologists and historians of one form or another now work together with, to list but a few study areas: DNA, bacteria from deposits, ancient disease, fossils, skeletons and changing environments. We have exciting and sophisticated means of dating objects and sites. Infrared, and digital technologies are being used on documents, and centuries-old paintings. Satellite imagery, and LiDar provide information about how the landscape has been altered by humans. Our learners should be exposed to most of these sources, approaches and methodologies, which will enable them to appreciate their importance.

We raise this issue, not only because we think the CAPS curriculum presents a conservative approach to history, but because Grade 7, Term 1 opens with a reminder to the educators that they should introduce the word “source”. However, the content chosen for Grade 7 neither encourages the teacher to engage with a range of sources, nor stimulates the learner to think about creative ways of engaging with the past – including engaging with multiple “sources” which provide readily available primary evidence. Human evolution has been expunged from the History syllabus, and religious anxieties aside, this focus in the NCS/RNCS history curriculum provided a sense of the importance of Africa, an appreciation of deep time and more importantly, an opportunity to demonstrate that history does not exist just in books and written documents – it awaits discovery in caves; beneath the soil; in the landscape; in material objects; in animals, in insects, in molecules. In other words, it can open the learners’ eyes to an extraordinarily wide range of primary evidence that is available outside of published text. This in no way plays down the value of texts or the skills required to analyse the written word, but it provides an awareness of other research techniques, new technologies and recent methodologies that are available to historians, archaeologists and a range of multidisciplinary specialists.

Further, by linking the content of the syllabus exclusively to written sources, the impression is created that African history can be told only through foreigners’ records and sources, and that prior to foreign influence Africa had no history, or worse, could be considered pre-historic. Why is there no mention of the archaeology of North Africa, West Africa or East Africa and of the evidence that these ancient and pre-colonial centres arose prior to and independently of outside influence? Why does the northern frontier in South Africa end in a mention and footnote on Tswana towns? Why is the available archaeological information not used in conjunction with European documents to show the bias and limits of these sources? And again, the archive on slavery is particularly rich and includes molecular evidence, objects and sites of resistance. By adopting the current focus, CAPS has missed the opportunity to encourage learners at GET and FET level to:

- think about Africa differently;
- think about history differently;
- be creative in solving problems;
- appreciate different scales of questions;
- appreciate different scales of time; and
- understand chronology.

Furthermore, the first three terms of Grade 7 are the most troubling examples of the pro-Atlantic Ocean world bias; they represent some of the key weaknesses of the current History curriculum. While there is nothing wrong with studying the history of Africa north of the Sahara Desert, as is done in Grades 5 and 7, the problem is that the curriculum is lifted out of context and as a result the critical faculties which Grade 5 and 7 learners should be developing are not inculcated. For grade 7 learners, these are complex historical events which have to be linked to the content about different forms of nationalisms in the area referred to as the Middle East taught at FET level. There is no background in the earlier grades which contextualises the development of the camel caravan trade across the Sahara; its impact on the local populations; and how it changed their culture and imposed Islam in that part of the African continent. Instead it suggests that North Africa was always Islamic without explaining how culture and religion (with origins in the east of the Mediterranean Sea) assumed a hegemonic influence in the whole of North Africa. This is due, in part, to the fact that the curriculum shies away from the colonisation of Africa north of the Sahara by the Muslim traders more than eight hundred years ago. These topics should be spread incrementally and promote the progression of historical thinking, in terms of complexity, from GET to FET level.

The second term of Grade 7 places great emphasis on the Trans-Atlantic slave trade which tends to receive more attention than the Indian Ocean slave trade. It also cements the pro-European bias and forces our learners to view and understand their history through European and American lenses. In addition, the third term places great emphasis on the European colonisation of southern Africa in the seventeenth century without providing adequate information of what southern Africa was like before the advent of European colonialism. The danger with this bias is that it gives an impression that southern Africa had no history before the rise of European colonialism. It also consolidates the Eurocentric 'empty-land thesis'. This flaw cannot be corrected without drawing from disciplines such as archaeology which can shed some light on life at least a few hundred years before the rise of European colonialism in the Cape colony in the mid-17th century.

The Grade 7 fourth term has fast-forwarded to the late 18th and 19th centuries in the interior of southern Africa. But here again it has relegated a section which should have been the core of the curriculum to a mere footnote. Ideally, *in order to review and strengthen the substance and scope of the FET History curriculum* the section on the densely populated Tswana towns should have formed the core of the FET curriculum, and the MTT suggests strongly that it should be moved from Grade 7 and spread incrementally in terms of complexity to Grades 9, 10 and 11 because it redefines our understanding of the urban landscape in South Africa. At the moment these ‘pre-colonial’ towns appear to be an optional section which the educator may choose to omit in his or her lessons when in fact *it should be the core of what is studied*. Four important questions which should be raised are:

- Why did these towns come into existence in the first place?
- What type of trade was taking place in these towns?
- How do we know about these towns?
- What led to their decline and when?

One thing is certain, however, without the agricultural revolution, societies would not have developed into settled communities with the potential to develop into concentrations of people living side-by-side in towns – upon which contemporary human civilisation depends. Farming societies were complex in terms of organisation; there was greater specialisation, with individuals developing special skills needed for administrative and political purposes as hierarchies began to emerge. The surplus products which agriculture provided also meant that African societies were able to develop trading networks and interact with one another, and a rich, multifaceted culture emerged throughout the continent. African pastoralists, with their indigenous knowledge systems, understood soil and *veld* types and changing weather patterns; they were able to balance the ecosystem and deal with drought and pestilence.⁴⁴

44 W. Morrow, *Learning to Teach in South Africa* (Cape Town: HSRC, 1989).

8.6. On Gender History and African Oral Traditions

The MTT is of the opinion that Gender History could be introduced and taught differently at FET level – linking it to ‘ancient history’ and ‘pre-colonial history’ to address the question of women, power and authority. This provides another example in terms of *reviewing and strengthening* content and historical knowledge for Grades 9, 10-12. It is certainly not only in modern times that we have female leaders at the helm of various countries and governments. This should be stressed in the curriculum. The evidence of the power and authority of African women in ancient and pre-colonial history is compelling.

During the rise of the great dynasties in Egypt, Kush and Ethiopia, African women made impressive strides and some became heads of state. Cheik Anta Diop wrote that during the entire period of Egypt of the pharaohs, African women enjoyed complete freedom, as opposed to the marginalisation of European women of the classical periods, be they Greek or Roman. This was many centuries before Queen Isabel and Queen Victoria rose to the throne in Spain and England respectively. The teaching of Egypt which represents an example of an ancient African society in North Africa has to be shifted from Grade 5 because these learners are not developed in terms of cognition and thinking. The content and accompanying themes belong to Grades 9 and 10 and have to be taught at a higher sophisticated level which has to include themes on gender history. This content will focus on ‘Civilisation of Pharaonic Egypt from 3000 BC’ and ‘Civilisation of Axum and Ancient Ethiopia’. Egypt was one of the earliest and most advanced civilisations in the world with a high level of technology in engineering and irrigation; in writing; building complex religious systems; highly centralised administration, medicine and mathematical calculations- including a good education system and had one of the first universities in the world, the University of Alexandria established around 325 BC to which nationalities from different regions came to study. Surely, this is too complex for Grade 5 learners.

During the rise of the great dynasties in Egypt, Kush and Ethiopia, African women made impressive strides and some became heads of state. Diop and Clark identify several African ‘warrior queens’ as remarkable. Diop refers to Queen Hatshepsut of Egypt (1505–1485 BC) as ‘the first queen in the history of humanity’. She ruled Egypt for 21 years despite the enmity and intrigue of her step-son and his adherents; her reign was a calm interlude between the old Nile-Valley bound Egypt, which kept peace with neighbours, and the new mightier Egypt of war and conquest that was still to come. Warrior Queen Ndzinga of Angola represents southern Africa. Also in terms of colonisation and imperialism it is necessary to reflect and analyse the incarceration of King Cetshwayo and the forced meeting that took place between him and Queen Victoria in England after the Anglo-Zulu War (1879), twenty years before the outbreak of the South African War. This should be linked with the Land Question in South Africa

before the 1913 Land Act was enacted. Therefore, Grade 10, Topic 4 content on the transformation in southern Africa after 1750 has to be reconceptualised.

The study of proverbs, aphorisms or izaga at GET level (Grades 7 and 8, later extended to the FET phase in terms of complexity) is recommended to strengthen the teaching of gender history. As an example, by using oral traditions as primary evidence, we need to analyse the meaning of the following isiZulu proverb about marriage; *umuntu akathengwa*, meaning, a human being is not an economic commodity to be bought and treated like a lifeless object –this also refers to *lobola*.

Those who ascribe to the gender oppression school of thought posit that African women were seen as material things who were socially ‘dead’ and were treated like economic commodities in pre-colonial and pre-capitalist times. According to Jeff Guy:

In these societies cattle were necessary for marriage and women were denied the possession of cattle. Men exchanged cattle for women, the most important occasion being on marriage, when cattle were given by the husband to the bride’s father. This exchange was, however, conditional on the bride remaining obedient to her husband and proving fertile in marriage. These conditions were crucial. Disobedience or infertility on the part of the wife were grounds for the husband’s family demanding the return of their cattle.

This touches on the political economy of pre-capitalist societies in southern Africa – a noteworthy theme which is not covered by CAPS. But this topic is limited to the political economy of a modern, capitalist South Africa and is restricted to Grade 8 themes on the ‘Industrial Revolution in Britain and southern Africa from 1860’; the ‘Mineral Revolution in southern Africa’; and the ‘Scramble for Africa’. The MTT believes that the political economy of pre-capitalist African societies is critical in terms of understanding our past in the present and should be spread over to Grades 9–12 with pre-capitalist political economy and modes of production the starting point in Grade 9. After progression until Grade 12, the focus should be on the political economy and economic history in contemporary times and the implications of economic freedom after political freedom was attained in 1994. This will balance the bias towards political history prevalent at FET phase.

The quotation above is indicative of the Marxist and reductionist materialist conception of history of pre-capitalist African societies in southern Africa. This was propagated by the gender oppression school of thought represented by Jeff Guy, Cheryl Walker and others. It crudely equates African women (human beings) to material to be exchanged for cattle (animals) by supposedly autocratic African men. In this regard African women are defined as hapless and helpless. In this narrative and history, women are represented

as objects of pity and sympathy who had no voice to express their views. In short, Guy defines African women in such societies as lifeless economic commodities to be exchanged through commercial transactions, like any dress, beef or building material.

In sociological terms, gendering refers to a society in which a person's sex predetermines the position they may occupy and the roles they may play and thus the physical body is linked to social relations in a given community or society. The propagators of the gender oppression school of thought assume that biological differences between men and women naturally result in their being assigned different social status and roles in every society that supposedly provides for preferential treatment of one sex in respect of another. These theorists also presuppose that fertility or infertility is a cultural phenomenon rather than a biological fact when it applies to an African woman. By focusing on African women, they spectacularly fail to explain to us what happened when the African husband was the infertile partner in the marriage? Why should infertility only affect and be reserved for African women? This is biologically unsound because men are also affected by infertility.

African oral traditions expressed through izibongo, proverbs/izaga jettison such racist ideas and consider African women as humans who had life, soul and purpose in life. Yes there were tensions within households but again proverbs came into the fore to highlight such pressing matters to the general public in pre-capitalist societies and thus the proverb or aphorism, *induku ayiwakhi umuzi*, meaning, male figureheads or husbands should not be abusive and should assume the stature of responsible citizen, because violence does not build a successful family. Put simply, a husband should never oppress and beat his wife but always opt for a diplomatic solution with the in-laws/*abalingani* if a dispute arises.

In isiZulu language, *abalingani* has two meanings, that is, in-laws, and also, 'the equals'. Hence the social relations between the in-laws are defined by existing laws which govern the society. As equals who make up this social relationship, *abalingani* should not be conceited, egoistic, individualistic and prone to parochialism by always taking sides. This is because if a challenge arises, *abalingani* are expected to meet as rational human beings and discuss the issues at stake and in the process, try to reach a logical conclusion that will satisfy both sets of extended families. This always turns out to be the case even if the husband is the one who is infertile. Proverbs/Izaga and aphorism are about our values systems, ethics, morality and philosophy of everyday life.

Thus, the triumph of the human spirit underpins such discussions between *abalingani* in-laws as affected families strive to reach consensus in terms of problem solving. Those who do not believe in resolving such pertinent issues are an exception to the rule and belong to a very tiny minority. Actually, Africans value women so much that through the proverb, *intandane enhle ngumakhothwa ngunina*, it is said it is preferable to lose a father

through death than a mother because a woman is the basis of societal progress. The question is: why would one oppress and exploit women if this is part of your belief system? Others may argue that the following proverbs support the gender oppressive school; *akuqhalaqhala lahlul' isidwaba, uyofika kwaMkhathali, isidwaba siyokuhaqa, ihlonipha lapho ingayikwendela khona* and *ukwenda ukuzilahla*. But these proverbs and aphorisms gained prominence after the commodification of “customary law” by European colonisers.

Moreover, isaga/proverbs/aphorisms *ngifunga abakhwekazi*, are usually articulated by a troubled family figurehead when one desperately needs to find a solution to a pressing family problem. The proverb simply means that in such a situation, as a responsible elder, one has to seek guidance from the mother of your daughter-in-law, that is, *umkhwekazi*, for she is generally perceived as always having noble intentions. In terms of the liberation struggle in South Africa, exiled women who had to address the seemingly insurmountable problems facing the ANC and the PAC, often used a Sotho-Tswana proverb to address such challenges: *Mangoana o Tsoara Thipa ka Bohaleng* which, loosely translated, means, ‘In times of trouble, mothers are the only ones who are not afraid to hold the sharpest cutting edge of a knife with bare hands’. These sentiments underscore the important role played by women during the long years of resistance and struggle, and also includes the challenges faced by women at the Convention for a Democratic South Africa (CODESA) during the early 1990s.

The persisting cultural context of *abalingani* suggests that colonial administrators such as Theophilus Shepstone, who commodified ‘African customary law’, could not manipulate all the belief systems of African societies despite the fact that colonisers tried their utmost to tamper with existing indigenous marriage laws. These colonial administrators arrived in the land of the colonised already convinced that social sexual discrimination was universal. The resulting colonial laws now referred to as ‘customary law’ were in turn used as primary evidence by the proponents of the gender oppression school of thought which erroneously argued, and continues to propagate, an unfounded view that African women were oppressed from time immemorial. They appear to assume that every society is afflicted by a biologically determined gender division just because this was the case in Europe. On the work of Shepstone and other colonial cultural brokers and ideologues, Bernard Makhosezwe Magubane, in his book *The Political Economy of Race and Class in South Africa*, argues that colonialism was not a momentary act of violence that stunned Africans’ ancestors and then ended. The physical struggle against African societies was only the beginning of a process in which the initial act of conquest was buttressed and institutionalised by ideological activities. The supremacy of whites, their values and civilisation, was only won when the culture and the value system of the defeated Africans was reduced to nothing and when Africans themselves loudly admitted the cultural hegemony of the conquerors.

This makes the study of history by using African oral traditions in any of the indigenous languages spoken in South Africa and analysis of African belief systems

and cosmology all the more interesting because history is about discussion and debate. Furthermore, history is specifically an explanatory discipline because it is important to account what happened and why. This implies that communicative, literary and linguistic skills are important and these skills are promoted by the use of oral traditions. Therefore the approach adopted by the University of Zululand offering trainee history teachers a combination of history and languages at graduate level will be a perfect model to promote the teaching of African oral traditions at GET and FET level. The University of Zululand also offers trainee history teachers a combination of History and Geography also at degree level. This is in order to address the requirements of Social Sciences at GET phase. We will further discuss this matter later.

Education Programmes with History as a major: University of Zululand, Faculty of Education, 2017

- EBDIS 5, Intermediate and Senior Phase: Social Sciences (History and Geography) and Languages
- EBDFT2 FET: History and Languages
- EBDFT5 FET: History and Geography

Qualification	Total Enrol	First Years	Seniors	By period of study			
				1	2	3	4
EBDIS5	671	111	560	117	116	190	248
EBDFT2	270	51	219	52	86	61	71
EBDFT5	206	44	162	45	55	49	57

Hence the use of African languages in teaching history in the classroom will in turn democratise historical knowledge and enrich school History education. The CAPS History syllabus fails dismally in this regard. In short, we can democratise History as a school subject by using African languages to teach izaga/proverbs, izibongo, myths, legends, folk tales, folk songs, rituals, beliefs, customs, traditions, social systems and art symbols. This includes indigenous African languages spoken by the Khoi and San people. This will also help us in dealing with historical themes such as matter and consciousness (including dimensions of social consciousness), religion and belief systems, social change and development from ancient times up until the present.

In the case of our intellectual heritage and African philosophy, knowledge of history is an crucial component that enables an appreciation and understanding of the profound sense of tradition, culture and legacy, transporting a meaning of past values and practices into a relevant present. Crucial too, is an indebtedness to the intangible heritage,

language, the arts, nuances and values that imbue heritage with import and meaning. Heritage as a component of history education, deals with sites of social significance, the landscape, nature, artefacts, the use of language, the potency of orality, theatre, music, dance and the fine arts – indeed all the fields of endeavour including medicine, nature, the environment and humanities. Heritage survives as long as it brings special meaning to commonly held commemoration, and continues to be recognised and valued through collective memory. It is also closely associated with identity.

The MTT further discussed the importance and value of making Heritage more explicit in the curriculum. Heritage here includes Art Symbols (rock paintings), Oral History and African Languages to strengthen the content in the curriculum. There is a wealth of African language place names and idioms that speak very deeply to the history of South Africa. The importance of heritage also underscores the importance of archaeology in the curriculum because most of the heritage sites are archaeological and paleontological sites. The inclusion of sites from across the African continent should be promoted in the curriculum.

The multi-dimensional issues elaborated above, particularly on ancient history (of North Africa), gender history and oral traditions, provided the MTT with the rationale of calling for an in-depth review of CAPS which has to lead to strengthening the History curriculum at GET and FET levels. We could have used other examples to state our case but space and time constraints prevailed.

8.7. Rationale For CAPS Review

While CAPS achieved the primary goal of lightening the administrative and content load of the curriculum, there was a marked depletion and fragmentation of credible content, concepts and methods which are foundational to African history. It was noted by the MTT that CAPS tackles the study of pre-colonial Africa superficially in the early phases of schooling. This means that the more than 100 000 years of human biological, social and cultural history that unfolded on the African continent are marginal to the curriculum and is dealt with in the lower grades, resulting in a curriculum that fails to treat Africa adequately as a continent with a rich past. In part, this marginalisation of Africa in CAPS has to do with the excision of archaeology from the curriculum as well as the absence of key concepts in African oral tradition. The absence of archaeology and oral traditions is significant because these are both foundational methodologies. If these are not taught learners are unable to understand how the continent's very long human history can be discovered, given the sparseness of indigenous written records for southern Africa in particular.

The consequence is that the CAPS curriculum fails to convey to learners a coherent, cumulative sense of the history of the continent in the world at large. African historians such as Professor Toyin Falola have pointed out that teaching the methodology of

oral traditions in their multiplicity of forms is essential because these traditions convey memories of social practices, philosophical outlook, rituals, clan histories, conflicts, major climate events and so forth. Both archaeology and oral traditions are central to the education of the learner who is a citizen of the African continent.

The MTT argues that after its review of CAPS and taking due cognisance of views expressed by academics, practitioners and at public consultations, that the time is ripe for a completely restructured and overhauled curriculum. Our decision is based on nine important issues which are listed below and were repeatedly raised at the provincial workshops. These suggest that the curriculum needs to be redesigned both philosophically and structurally. Thereafter, in tabular form, the MTT provides some suggestions on how to strengthen the curriculum. However, these recommendations only tinker with a curriculum that requires a complete overhaul. The MTT realises that to achieve this might take a long time and a new mandate from the DBE. There are nine areas of concerns which underpin the review:

Concern 1 – What is history?

There is concern about the function or goals of History at school level. Should it have a 'civics' function or should it be about teaching the concepts and skills unique to the discipline of History? The RNCS/NCS tried to find a balance between the 'practice of history' and the goal of nation building, while CAPS tilted more towards promoting citizenship. It is clear from a wide range of studies that neither RNCS/NCS nor CAPS has been particularly successful in achieving either goal. There is a strong feeling among teachers and advisors that the discipline of History should enable the learner to grasp the historical import of the past (and even current events not specifically studied in the classroom) and nurture critical and analytical thinking. Its aim should not be about developing patriotic citizens as it is the case in Zimbabwe. The 3 excerpts discussed in this report, particularly the open letter entitled 'Haiti: Caribbean Dignity Unbowed: [A Response to Donald J. Trump]' by Professor Hillary Beckles asserts the importance of History in the present and why it is important to use history in order to nurture life-long critical and analytical thinking among the learners.

Recommendation

The curriculum needs to be realigned to enable learners to develop a critical mode of enquiry. This does not necessarily imply a shift back to constructivism, but does require that the historical narratives and sources are carefully aligned with concept and skills development, for example linking the topic of the transatlantic slave trade in Grade 7 to the topic about the age of revolution studied in Grade 10. This will go a long way towards re-igniting

an interest and enjoyment in problem solving, asking critical questions and constructing an argument. Further, historical *enquiry* and not *content* should be acknowledged for its role in nurturing citizens who are able to engage in critical thinking as citizens of the world.

Concern 2 – Aims, concepts and skills

Aims, concepts and skills are not well defined – and furthermore, concepts and skills are weakly integrated. There is no integration with other subjects, like geography, literature, music, the arts, economics and the natural sciences. This is highlighted by the discussion of the link between scientific culture and the promotion of scientific racism, slavery and cultural imperialism through literature, music and the arts.

Recommendation

The curriculum should provide the basic framework that expresses *what* the learner should know, and *when* they should know it. There should be a clear sequence both within and between levels that assures a coherent and articulated progression from grade to grade. Concepts and skills need to be clarified using established benchmarks. Links between content, concepts and skills need to be made explicit. Therefore ‘genocide’ as a concept needs to include focus on the American and the African colonies and should flow from GET to FET level, in the process addressing the importance of chronology as both a concept and skill in terms of analysing complex concepts such as genocide and the culpable role of ‘scientific racism’. Also, the role of literature, music and the arts in this regard need to be highlighted.

Concern 3 – The nature of evidence

The definition of primary evidence is limited to text and audio visual media. This has a number of repercussions:

- The subject becomes unappealing to those who are not fluent in English. but fluent in indigenous languages
- It doesn’t present a full range of evidence available today, thereby missing an opportunity to integrate with science and technology.
- It doesn’t present any new or different ways of studying the past.
- It does not encourage creative problem solving.

Recommendations

Learners should engage with a wide range of sources so that they learn how to question and interrogate data. The nature of evidence is vast. South Africa has an unusually rich archive of material culture dating back millions of years, which historians of one form or another now work with. To list a few sources of data: DNA, bacteria from deposits, ancient disease, fossils, skeletons and data on changing environments. We have exciting and sophisticated means of dating objects and sites. Infrared and digital technologies are being used on documents, and paintings. Satellite imagery and LiDar provide information about how the landscape has been altered by humans.

The specific examples about the teaching of gender history using African oral traditions as represented in aphorisms and proverbs, highlights the point that the nature of primary evidence in history is vast and also includes indigenous African languages and historical linguistics. In terms of teaching gender history we have to note that gender was not an organising principle prior to colonisation by the West. The social categories 'men' and 'women' were ill-defined, and hence no formal gender system was in place. Rather the primary principle of social organisation was seniority, defined by relative age and lineage; hence the terms 'makhulu', 'inkosikazi', 'indlovukazi' all emphasising that in any given African society the influence of women is 'greater than' that of men through the stem ('kazi' and 'khulu'). The etymology of the word 'indlovukazi' is linked to African cosmologies which recognise the centrality of the she-elephant (indlovukazi) in the maintenance of a stable social system as in the animal kingdom.

Thus, pre-colonial history and African languages provide primary evidence for us challenge assertions that gender is a natural and universal way of organising society and that male privilege is the ultimate manifestation of human beings, notwithstanding the fact that gender is socially constructed – it is historical and culture-bound. As an example, the African 'warrior queen', Regent Queen Mantathisi, as a very senior member of the Batlokwa royal family, exercised considerable power and authority because of her lineage, seniority and age, not because she was a woman. This, among other things, presents a different way of studying and understanding the past in the present.

Concern 4 – Tendency towards entrenching racism and oppression

The content appears to reinforce racial division rather than multi-vocality or multi-perspectives. Black and white histories are still compartmentalised. For example, transformation in southern Africa after 1750 is separated from colonial expansion after 1750. Furthermore, the content reinforces a memory of oppression, not of active resistance or agency. There was significant push-back by African empires, kingdoms, chiefdoms and polities against the colonial front, but these are never celebrated, nor are the more fluid relationships, interactions and experiences that occurred in these spaces. The content about well-developed and advanced African empires is restricted to Grades 5 and 7 whose learners are by this stage not well-developed in terms of thinking and cognition. There is a tendency in the current CAPS to prove a racist point that Africa has always been backwards in terms of development.

Recommendations

There needs to be some critical engagement with the way that content has been categorised. For example, the perceived boundaries between history and pre-history, Stone Age/Iron Age and African and the colonial, should be collapsed. As per observations by MTT members, hunter-gathering and farming are seen strictly sequentially, and attributed to distinct groups of people. In principle, we do agree that the sequences are important; however, they do not need to be so clearly attributed as in San = hunter gatherer; Khoi = nomadic herder; and Bantu-speaking = pastoralist and crop-grower. This is all just dangerously colonial! It is important to note that cooperation, intergroup relations and inter-marriages were the order of the day before the arrival of white settlers. The word 'tribe' is problematic but no indigenous concepts or nomenclature of clan or kin are introduced or taught. This makes it a deeply Anglicised curriculum.

The curriculum needs to be more Africa-centric and develop a sense of the links between African and South African history before 1652. More effort needs to be made to highlight African achievement and participation in the making of the past. In fact, besides studying ancient North Africa, South East Africa, is a tri-continental frontier which is very rich in terms of archaeological sites. The trading routes of the Indian Ocean, from the Red Sea, the Persian Gulf, the state of India, across the Malaysian peninsular, through the Straits of Mallaca to China, reached the Swahili city of Kilwa. From there coastal traders moved south to different ports, including Sofala from where contact was made with cattle-keeping farmers and traders of the Mapungubwe and the Great Zimbabwe states. Here African gold, ivory and animal products

were exchanged for cloth and ceramics, and in the process these exchanges created the surpluses and social status which allowed for the development of complex, highly stratified African states. The greatest of them all, Great Zimbabwe had many houses built among huge, decorated stone walls. On these early advancement, Dubois elaborates:

It makes good sense that a body of water has become the basis for a questioning of some of our broadest and most cherished historical narratives. Until the invention of the railroad, water was the most important vehicle for movement – of people, goods, rumours, songs, ideas. The world was connected by ports, and in many ways ports came to resemble each other. But if it was a connected world, it was also one in which experiences and perspectives were widely divergent. From whose perspective should we try to reconstruct what the Atlantic [or Indian Ocean] world actually looked like?

This trade was once controlled by the African state of Mapungubwe which should now be studied at a higher level rather than a 'play thing' for lower grade learners (Grade 5). The same applies to the study of Egypt, representing an ancient African society – including the Kingdom of Mali. These topics/themes must no longer be treated superficially for Grades 5 and 7 learners who are not cognitively well developed. In terms of the apparent complexity- these topics will have to be transferred and taught in Grades 9, 10 and 11 to promote progression of historical thinking. In addition, the topics should be underpinned by comparative analysis of identity, ethnicity, democracy, citizenship, social justice and human rights in ancient and modern African states. The point of reference here is Ghana's syllabus for History at Senior High School, 1-3, that is, Grades 10, 11 and 12.

Such an approach will also highlight a significant push-back against the colonial front. Egypt represents an example of the development of a very early African empire or state. Moreover, Egypt was a complex, organised nation state that arose because of an agricultural revolution. It displays startling innovation, including monumental architecture, and a centralised and hierarchically arranged bureaucracy. The pre-dynastic period in the history of Egypt brought the rise of the first interactive societies in distinct settlement patterns. The people/citizens engaged in lucrative trade and there was occupational specialisation which led to social stratification and class differences.

It is therefore important to note that ancient African societies preserved their ancestral and social memories in a variety of media including architecture, medicine, sculpture, paintings, hieroglyphics/alphabet, written text, religion,

beliefs, music, myths, legends, nursery rhymes, izinganekwane/insomi, proverbs, drama, performance, dance and, above all, in language. This content is too complex to present to learners in the lower grades.

Concern 5 – Eurocentrism

The curriculum is very much like the post-1994 sanitised interim-curriculum, in that it is very Eurocentric. This has become accentuated in CAPS, because the archaeological past has been removed so that African history is recent and only emerges through foreign texts. Furthermore, oral history and understanding of or engagement with indigenous knowledge is played down in CAPS.

There is a call for a history curriculum that speaks to learners. It should be one that builds learners as responsible citizens in post-1994 South Africa. CAPS offers very little in the way of an African perspective; the language of expression is English, and the content more often than not draws on foreign documents or records. This creates the impression that Africans did not have a past prior to the arrival of European colonisers in the continent, and because Africa and Africans are always ‘written about’, they never have agency according to the Eurocentric liberal paradigm which informs CAPS. It offers little African perspective. Indeed, in all the subject content, histories and analyses of countries in other continents and world events in general (for example the ancient Chinese civilisation), should actively consider the relationship and impact on the African continent and on South/southern Africa.

The history of the 20th century shifts between Europe and South Africa, with Africa barely featuring. Socially, economically and politically South Africa appears to operate outside of Africa, and as an onlooker, at the histories of other African countries. This is problematic given the ongoing perception that South Africa(ns) is/are exceptional, as well as repeated incidents of xenophobia. Hence, through human solidarity, we must promote the teaching of historical concepts informing Pan-Africanism, African nationalism and African solidarity as we have argued earlier.

Much of the early history in the GET is Cape-centred. The complex political landscape of the interior and the east coast, both pre- and post-colonial influence, is barely mentioned. While in the Junior and Intermediate phases mention is made of oral history, the overwhelming impression is that history is the study of texts or printed matter.

Recommendation

The history of Africa needs to be given the depth and breadth it deserves. The archaeological past needs to be reintroduced, and dealt with in a more sophisticated manner. This will allow us to move away from the Cape-centric history and expand the horizons of the learners as far as the entire continent is concerned. Also, the curriculum should be multi-idiomatic and recognise the importance of Khoi and San languages as representing indigenous African languages which provide us with much needed primary evidence.

Concern 6 – Reinforces the ‘history of great men’

Little attention has been paid to gender issues and the previous emphasis on ‘great white’ men have simply been replaced with ‘great black’ men. Furthermore there is an overwhelming focus on the leaders and little attention is paid to the people, including the ordinary people on the street. Moreover, the systematic teaching of labour history, economic history and political economy of South Africa which highlight the development of worker consciousness is long overdue. The economic organisation of the super-exploitation of African workers is ‘defended’ by an intellectual culture that falls back on social Darwinism, repeated basic eugenic views of racial differences and ‘scientific racism’ about the superiority of white people and the concept of frontiers representing an empty land ready to be occupied by white colonisers.

Recommendation

The curriculum should include aspects of history built around the lives of ordinary people, those to whom learners can relate. These histories should break down gender and racial stereotypes to which the discussion above on the gender oppression school of thought alludes. It is notable that because the teaching of labour history is not promoted by the CAPS syllabus, the symbiotic relationship between African nationalism and labour history in South Africa and the concern with continent-wide African nationalism and the class struggle is not emphasised. Therefore, the teaching of labour history, political economy and economic history must be extended to Grade 12. This is a matter of urgency and has to include the history of the common people. After all, South Africa has a rich historical tradition in this regard

Concern 7 – Content overload, continuity and ‘bubbles’

There is too much content in the current CAPS and teachers are unable to work at a pace that takes the ability of the learners into account. The RNCS Grades 1–9, and NCS Grades 10–12 were designed to continue from one to the other. A few topics from the GET phase were repeated in the FET phase to make sure that all learners had knowledge of important aspects of our history should they not opt for History in FET. Unlike RNCS/NCS the CAPS process does not have this coherence. History is taught in ‘bubbles’ and chronological sequencing is poor. This means that context is often neglected.

Recommendation

The curriculum needs to be redesigned. The complexity of history and history-making needs to be clearly expressed and the necessary skills developed. Learners should be exposed to a broader range of historians, and to different ways of re-constructing the past. The MTT has argued thus in the opening section of this report which focuses on the review of CAPS.

Concern 8 – Teachers as curriculum developers

Some teachers/educators, as qualified professionals in teaching the discipline of History, feel that CAPS does not allow them to slow the pace of teaching or focus on areas of particular interest to the learners, because they are ‘racing’ to complete the content. They feel their ability to engage creatively with the content is constrained. Many also feel there should be intensive consultation with teachers before wide-ranging changes are made to the curriculum because they have the experience of teaching the material. Some teachers expressed a need to use and develop material of historic significance available at local sites and this is surely to be encouraged. Also, it is important to, to note as Kallaway observes, that a school History teacher cannot be a jack-of-all-trades:

Teacher background and familiarity with specific content is a necessary condition for effective teaching. This is no slight issue. It is the teacher’s familiarity with and critical grasp of the key issues and dynamics of a particular era and set of issues and concepts that are the necessary conditions for effective historical learning to take place in the classroom. It is that understanding and insight that enables teachers to pose the appropriate questions and engage productively and effectively with students. With the best will in the world a teacher cannot teach effectively if he/she is not in control of the content and the knowledge that is to be engaged with.

To put it in Wally Morrow's terms, the educator needs to have epistemological access in his/her field of expertise, including a comprehensive and critical engagement with the issues, concepts and contemporary relevance of issues, if teaching and learning are to proceed effectively. Therefore, the proposed review of CAPS should include educators as experts.

Recommendation

There is a need to recognize the importance of the teachers' skill as historians. History teachers/educators need to be trained professionals. To further consolidate their expertise, teachers should be trained in history, archaeology and possibly even African literature and an African language so they have a comprehensive background in teaching African History as most of those consulted admitted that as experts they were trained to teach European or world history effectively but not African history.

Concern 9 – Social Sciences

History is taught together with Geography under the subject heading Social Sciences. While this subject heading made sense in the very broad cross-disciplinary approach proposed by Curriculum 2005, it no longer has meaning in the current, topic-driven disciplines of History and Geography and their separate syllabi. At present and as part of Social Sciences, History is a compulsory subject up until Grade 9 (GET phase) and it is an elective subject at FET phase (Grades 10–12). But when the MTT unpacked the existing status quo, it noted the irony posed by the definition of Social Sciences as stated in Section 2 of CAPS. Although the policy statement refers to a 'social science' subject, in fact this subject does not exist at all it is simply an umbrella term. Social Sciences currently consists of two distinct disciplines of History and Geography which are also offered at universities as distinct subjects. Furthermore, at school level, as is the case at university, these subjects are taught separately, assessed separately and examination marks are also allocated separately. In addition, separate reports for each subject are prepared by teachers throughout the year. But at the end of the year an average mark will be recorded and subsequently defined incongruously as a 'Social Sciences' mark.

Regardless of the single average mark, the curriculum content is packaged separately in such a way that educators know what has to be taught in, for example, Grade 12, Term 1 History or Grade 12, Term 1 Geography ... or any particular grade. Even assessment has been specified to emphasise that at the end of each term learners should be assessed in Geography and History separately. In other words, the Social Sciences system operating at

our schools is defined by separate assessment, separate teaching, separate recording of results, separate reporting and assessment by History and Geography teachers. and by officials representing the Department of Basic Education.

This means if the MTT recommends that History should be compulsory at FET phase, this move will not affect the Social Sciences system because universities only consider separate History and Geography Senior Certificate results when they allocate points to learners who want to enter their system. *Therefore, there are no compelling reasons why the existing status quo should remain in place.* Social Sciences should cease to exist at GET phase.

What the MTT has also observed in this scenario is that teachers tend to focus specifically on the subject in which they are professionally qualified to teach. The teaching of History in Grades 4 to 9 is very precarious because it is rare to find teachers who are qualified to teach both Geography and History. Many teachers are compelled to teach 'Social Sciences' a subject which does not exist in real terms, are qualified to teach Geography (i.e. majored in Geography at University or College of Education) are not proficient in teaching History and vice-versa. Many teachers simply neglect to teach History because they know very little about the subject. The situation gets more complex in secondary schools, particularly in schools where History is not part of that school's curriculum in Grades 10 to 12. In these schools, teachers will neglect the teaching of History at Grades 8 and 9 and will focus on teaching Geography. The reason they give is that it is pointless to teach History in Grades 8 and 9 because it is not an elective in Grades 10, 11 and 12. To further complicate matters, under the guise of 'promoting the teaching of Social Sciences', a school principal may assign any available educator to teach History in Grades 7, 8 and 9. Needless to say, a qualified Geography teacher who is assigned to teach History, will spend far more time teaching Geography than History. And yet the learners' final marks after assessment will be strengthened by the average Social Sciences mark at the end of the year.

The lack of qualified History teachers poses a serious challenge and naturally, most of the unqualified teachers/educators adopt a negative attitude towards teaching History, ignorant of the fact that history offers life-long learning skills to learners irrespective of whether they are also studying Geography. These skills, as explained above include writing, comprehension, interpretation, synthesis, problem-solving and analytical skills such as the ability to categorise. Many of these skills are identified in Section 2 of CAPS and therefore teachers are depriving learners of these crucial skills which provide a basis of their success at university.

This is why most of the feedback collected by the MTT from public consultations highlighted a ‘student deficit model’ concerning the academic performance by learners in History. This is hardly surprising because of the legacy of appointing unqualified teachers to teach history has, among other things, ‘deskilled’ learners. The majority of these learners lack analytical, literary, explanatory, writing and interpretative skills. However, in general, the MTT is of the view that we should not only be pre-occupied with the ‘student deficit model’ because teachers who are unqualified to teach history should acknowledge that they are underprepared and ill-equipped to teach History. We should accept and acknowledge the existence of a ‘teacher deficit model’ and its implications, namely that, for the DBE to address such deficits, inclusive teacher development (or teacher training) programmes must be devised and these should also include unqualified teachers who must be offered a chance to upgrade their qualifications if they are committed to teaching History.

Recommendation

The teaching, assessment, recording and reporting on Geography and History under the guise of ‘Social Sciences’ must be remedied. The subjects must be separated. This will make it possible to avoid an average ‘Social Sciences’ mark attained by writing two distinct subjects. In terms of teaching, currently, both subjects have equal notional/instructional time per week and per term (3 hours per week and 15 hours per subject in a given term. Note that the notional/instructional time has not been increased in the Senior Phase). The final promotional mark should reflect the time spent teaching each of the subjects separately. This will address the challenge of bias towards Geography and vice versa. The MTT proposes that it is high time to drop the spurious ‘Social Sciences’ category and allow the two disciplines to exist as separate subjects, taught by qualified History and Geography teachers respectively. This will serve to strengthen the perception among learners that History has value and importance, and will ensure that learners are taught the subject properly.

9. INTERIM STRENGTHENING OF CAPS

The MTT was against the exercise of wholesale changes or a complete overhaul of the CAPS syllabus and content at this present time. We felt that this was too soon, instead, the MTT focused on the exercise of using the CAPS syllabus as the basis of *strengthening* the content in the interim, hoping that a complete overhaul of the CAPS syllabus and content will be carried out by the DBE in future. This will depend, among other issues, on whether history will be a compulsory, fundamental subject at FET phase.

This was really a challenging exercise because we are very conscious of the dangers of content overload and the fact that chronological sequencing is poor and thus the crucial historical context is neglected.

The tables below provide an indication how the interim strengthening of CAPS could be approached.

TOPIC	CURRENT CAPS: GRADE 4	STRENGTHENED: GRADE 4
1	Local History	Local History
2	Learning from leaders Nelson Mandela Gandhi	Learning from leaders: Choose one man and one woman from the list below Charlotte Manye Maxeke Nelson Mandela Mahatma Gandhi Lillian Ngoyi
3	Transport through time	Transport through time: The importance of waterways as the 'highways' of ancient times, thus different technological designs of ships etc. Use visual history to capture the imagination of the learners.

TOPIC	CURRENT CAPS: GRADE 4	STRENGTHENED: GRADE 4
4	Communication through time	<p>Communication through time:</p> <p>Additional content as an aspect of communication. Introduce the importance of Oral Traditions such as folktales/ songs/ izinganekwane/ insomi/ poetry.</p> <p>Examples of two indigenous African folktales and one from elsewhere in the world. Explain to learners how folktales were told around a fire, usually by an elder to teach the children about the world. How songs and historical content was integrated into these folktales.</p>

TOPIC	CURRENT CAPS: GRADE 5	STRENGTHENED: GRADE 5
1	Hunter gatherers and herders in southern Africa	<p>*The importance of social relations, the cultural foundation of humanism.</p> <p>*Technological revolution and innovation</p> <p>*The bow and link-shaft arrow and the laws of physical science/ mechanics and applied mathematics in terms of motion, speed and trajectory formulae.</p> <p>*Poisoned bone tip, chemistry and the chemist who manufactured/ concocted the poison and precise dosage.</p> <p>*Food security/ taking care of safety measures/ why the food was not poisonous after a hunting expedition.</p> <p>*Communal sharing and egalitarianism.</p>
2	The first farmers in southern Africa	<p>*Introduction to Oral Traditions: Khoi/ San Idioms. Visual and artistic traditions of San and farmers as environmentalists and responsible ecologists.</p> <p>*Food production, harvesting and management of crop surpluses.</p> <p>*The relations of languages and people Khoi/ San and isiXhosa clicks.</p> <p>*Material culture including items such pottery and textiles.</p> <p>*Mining, metal technology and innovation.</p> <p>*Social stratification: small farmer and big farmer, the rich, skilled ironsmith and the poor servant; class issues.</p> <p>*Political hierarchies, the ruler and subjects.</p>
3	An ancient African society – Egypt	<p>*Writing in Africa, hieroglyphics, numeracy, literacy symbols and writing in the history of humanity.</p> <p>*Architecture, settled communities, urbanisation and development of towns which led to the formation of the empire.</p>

4	A heritage trail through the provinces of South Africa	A heritage trail through the provinces of South Africa
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TOPIC	CURRENT CAPS: GRADE 6	STRENGTHENED: GRADE 6
1	An African kingdom long ago in southern Africa – Mapungubwe	<p>Introduction to Oral Traditions: Clan names and Totems</p> <ul style="list-style-type: none"> *The landscape as historical evidence *Social stratification, political hierarchies, rulers and the subjects, the rich and the poor as a class. *Mining, trade and economic production *Settlement patterns, religion, beliefs and social systems.
2	Explorers from Europe ‘find’ southern Africa	<ul style="list-style-type: none"> *The politics of language in History as a discipline and the ideological implications of explorers ‘finding’ southern Africa; the ‘empty land’ thesis. *Indigenous place names and the concept of the ‘frontier’. *Christianity and the role of missionaries. *Cultural imperialism.
3	Democracy and Citizenship in South Africa	<ul style="list-style-type: none"> *Ubuntu, social justice and human rights in pre-colonial times. *Governance, collectivism, communalism and inclusivity, consultation, consensus in terms of decision making at ibhunga, lekgotla or umkhandlu. *Mutual aid and interdependence during drought, famine, epidemics, wars and foreign invasion recorded through oral traditions expressing the belief that the good of all determine the good of each hence, as an example, isiZulu proverbs, izandla ziyagezana, isisu somhambi asiqedi lutho etc.

4	Medicine through time	<ul style="list-style-type: none"> *African medicinal plants used to cure diseases, epidemics and control pests by pastoralists and farmers. *Medicinal plants used for hunting by hunter-gatherer communities. *Medicinal plants and international copyright law in the present.
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TOPIC	CURRENT CAPS: GRADE 7	STRENGTHENED: GRADE 7
1	The kingdom of Mali and the city of Timbuktu in the 14th century	<ul style="list-style-type: none"> *Islam and the first wave of colonisation in Africa-setting the scene for Europeans. *Development of trade routes. *Religion, education and development of social and belief systems.
2	The Transatlantic slave trade	<ul style="list-style-type: none"> *The spirit of capitalism, Christianity, the church and the transatlantic slave trade. * Origins of scientific racism *African slaves as economic commodities. *The humanity of African slaves.
3	Colonisation of the Cape in the 17th and 18th centuries	<ul style="list-style-type: none"> *San, Khoikhoi, and European Travellers' Encounters at the Cape from the 1400s. *Trade and conflict, the first phase of the wars of resistance. *Resistance and incarceration of Autshumao at Robben Island. *The life and times of Krotoa (Eva).
4	Cooperation and conflict on the frontiers of the Cape Colony in the early 19th century	<ul style="list-style-type: none"> *The idea of a frontier and the consolidation of the 'empty land' myth. *Missionaries and the spread of Christianity among Africans. *Miscegenation. * Scientific racism and the life and times of Sara Baartman.

TOPIC	PRESENT CAPS: GRADE 8	STRENGTHENED: GRADE 8
1	The Industrial Revolution in Britain and southern Africa from 1860	<ul style="list-style-type: none"> *The Industrial Revolution in Britain and southern Africa from 1860. *Globalisation and the establishment of the International Gold Standard. *Land issues in southern Africa. *Electricity and steel industries; steam engines, railways and communication in South Africa.
2	The Mineral Revolution in South Africa	<ul style="list-style-type: none"> *Cheap labour and the migrant labour system in southern Africa. *The Chinese labour experiment. *The racial division of the working class. *The impact of the Job Reservation Act, the Colour Bar Act and the Industrial Conciliation Act. *Labour relations and the poor white problem.
3	The scramble for Africa, late 19 th century	<ul style="list-style-type: none"> * genocide in the Belgian Congo * genocide in German West Africa (Namibia) * State capture and the British led scramble for the mineral-rich Transvaal Republic; the Jameson Raid * migrant labour system in southern Africa * the roots of white nationalism in South Africa and the formation of the Union of South Africa
4	World War I (1914–1918)	<ul style="list-style-type: none"> * The political legacy and symbolism of African participants in the First World War. *Peace and diplomacy; the ANC and Afrikaner Nationalist representatives at the Treaty of Versailles. *Stages of National Liberation

TOPIC	CURRENT CAPS: GRADE 9	STRENGTHENED: GRADE 9
1	World War II (1939–1945)	<p>*World War I (1914–1918), the inter-war period and the rise of the USA.</p> <p>*League of Nations, International solidarity and the question of Namibia.</p> <p>*Comparative analysis of Atlantic Charter and Africans’ Claims</p> <p>*War and Peace movements in the world</p> <p>*The fall of the League of Nations and the formation of the United Nations</p>
2	The Nuclear Age and the Cold War (1945– 1990)	<p>*The international problem of minority white rule in the African continent. South Africa’s foreign policy in the African continent</p> <p>*The international military-industrial complex and mineral resources in the African continent.</p> <p>*Western powers and the development of the South African nuclear project: the geopolitics of apartheid South Africa as a nuclear power in the region, atom bombs and weapons, e.g. the role of the USA and West Germany.</p> <p>*The USA and Soviet Union’s foreign policy on Angola, Namibia and South Africa.</p>
3	Turning points in South African history, 1948 and the 1950s	<p>*South Africa in the United Nations and the International Solidarity Movement.</p> <p>*The Bandung Conference and the Non-Aligned Movement.</p> <p>*The All-African People’s Conference in Ghana, 5-13 December 1958; and economic sanctions against South Africa.</p> <p>*Internationalism and Nationalism</p>

4	Turning points in South African history 1960, 1976 and 1994	<ul style="list-style-type: none"> *The formation of the Organisation of African Unity and African solidarity. *The UN and the 1973 Declaration of Apartheid as a Crime against Humanity. *Sports and cultural boycotts against apartheid South Africa. *Military invasion of Angola; Cuito Cuanavalle. *Underground struggle in South Africa (stages of National Liberation) *Namibia's independence and loss of colonial power by apartheid South Africa.
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TOPIC	CURRENT CAPS: GRADE 10	STRENGTHENED: GRADE 10
1	The world around 1600	<ul style="list-style-type: none"> *Historical southern African city-states and Indian Ocean trade (700–1750 AD). *Revisiting Mapungubwe and contextualising it with Kilwa, Great Zimbabwe, Thulamela. Historical links between East and southern Africa.
2	Expansion and conquest during the 15th to 18th centuries	<ul style="list-style-type: none"> *The Foundations of racism and the justification of social relations between the coloniser and the colonised. *Slavery and genocide against Incas, Maya, Aztecs and other indigenous people of the Americas. *Extinction of the Tasmanian aborigines. *Spread of Islam and Christianity in Africa. *Political economy of scientific racism.
3	The French Revolution	<ul style="list-style-type: none"> *The roots of slavery in the Caribbean. *Haiti in the age of revolution. *France and USA's response to the Haitian Revolution.

4	Transformations in southern Africa after 1750: King Shaka and Mfecane	<p>*State formation in southern Africa; the decentralised political system; the rise of centralised political systems.</p> <p>*Religion (belief systems), culture and social systems in southern Africa states.</p> <p>*Pre-capitalist societies and economic systems in southern Africa and struggle for scarce resources.</p>
5	Colonial expansion after 1750: A case study, King Moshoeshoe	<p>Expansion of colonial conquest and the interior (& resistance):</p> <p>*The wars of dispossession and resistance in the Free State</p> <p>*Batswana</p> <p>*Bapedi</p> <p>*VhaVenda</p>
6	The South African War and Union	<p>*The historical roots of the land question in South Africa prior the 1913 Land Act.</p> <p>*The aftermath of the war and united front between Boer and Briton.</p> <p>*White supremacy, citizenship and the disenfranchised Africans.</p> <p>* classes and the class struggle</p>

TOPIC	CURRENT CAPS: GRADE 11	STRENGTHENED: GRADE 11
1	Communism in Russia 1900 to 1940	<ul style="list-style-type: none"> *The formation of the Communist Party of South Africa and its relationship with white workers. *Communist influence in black movements in South Africa and the USA. *The League against Imperialism. *Life histories of Albert Nzula, Johannes Nkosi and James La Guma *The League of African Rights and the brief united front between the ANC and CPSA. *The Communist International and the 'native question' in South Africa. *The ANC's progressive Internationalism and Josiah Gumede. *Internal dynamics within the anti and pro-communist factions within the ANC.
2	Capitalism and the USA 1900 to 1940	<ul style="list-style-type: none"> *USA international financiers and the South African War. *Black workers and disenfranchisement; exploitation without representation and rights for collective bargaining, in both the USA and South Africa. *Race, class divisions, inequality between the rich and poor in the USA and South Africa. *The 1929 Great Depression; the Carnegie Corporation and the Commission on the poor white problem in South Africa, the seeds of separate development. *Politicisation of poverty. Poverty among the black people in the USA and South Africa.
3	Ideas of race in the late 19th and 20th centuries	<ul style="list-style-type: none"> *Case studies of scientific racism promoted by the governments of the USA and South Africa. *The history of the IQ tests industry. *Influence of Nazism in South Africa. *African nationalism, human rights and the idea of non-racism in South Africa; the influence of the worldwide international solidarity movement.

<p>4</p>	<p>Nationalisms: South Africa, the Middle East and Africa (Wrong formulation of the topic/theme. The MTT is of the view that South Africa is a country which is an integral part of the African continent, politically, economically, culturally and geographically.)</p>	<ul style="list-style-type: none"> *The origins of the 'National Question'. *What is the National Question? Specific case studies of other countries in the African continent (e.g. South Africa and Morocco) and the Middle East (e.g. Palestine and Israel) *The struggle for socio-economic justice in Africa and the Middle East.
<p>5</p>	<p>Apartheid in South Africa 1940s to 1960s</p>	<ul style="list-style-type: none"> *Apartheid and the struggle for national liberation in South Africa. *The Congress Alliance. *The role of the UN and the proclamation of apartheid as crime against humanity. *The Organisation of African Unity and the anti-apartheid struggle. *High apartheid, oppression of African labour movements, cheap labour and the development of the manufacturing sector as a secondary economic sector. *Apartheid South Africa's foreign policy and military policy in Africa.

TOPIC	CURRENT CAPS: GRADE 12	STRENGTHENED: GRADE 12
1	The Cold War	<ul style="list-style-type: none"> *The African continent as a theatre of the Cold War, leading to divisions within the OAU –division related to the support of the liberation struggle in the continent. *The war in Angola and the role of foreign powers. *The settlement of the Namibia question and the role of the foreign powers. *The end of the Cold War and implication on the liberation struggle in South Africa
2	Independent Africa	<ul style="list-style-type: none"> *The OAU and the 1968 Lusaka Manifesto promoting dialogue with apartheid South Africa. *Liberation movements and life in exile. *The influence of Africa Group in the UN. *Economic, cultural and sports sanctions and boycott against South Africa.
3	Civil society protests 1950s to 1990s	<ul style="list-style-type: none"> *Separate development of trade unions/labour movements and subsequent official recognition of African trade unions in South Africa. *The 1973 strike and debates about factory based trade unions and community based trade unions.
4	Civil resistance 1970s to 1980s in South Africa	<ul style="list-style-type: none"> *Anti-conscription campaign. *Churches against apartheid. *Protests against local government in townships. *Protests in Bantustans.
5	The coming of democracy in South Africa – and coming to terms with the past	<ul style="list-style-type: none"> *‘Home brew’: African nationalists and Afrikaner nationalists; substantive negotiations and the role of foreign powers. A comparative analysis of the political dispensations in Zimbabwe, Namibia and Angola. *Unfinished business: economic freedom as the second stage of the democratic dispensation in South Africa. *Unfinished business on land restitution in South Africa since 1994 *The role of monarchies and “traditional leaders” in a constitutional democracy.

10. MTT'S CONSULTATION WORKSHOPS: THE QUESTION OF COMPULSORY HISTORY AND INTEGRATION OF HISTORY AND LIFE ORIENTATION

Below is the time-table reflecting consultations held in the nine provinces. The MTT was well-received in all provinces and fruitful discussions were held. The consultations were open to the public.

Date	Province
25 July 2017	NW
26 July 2017	FS
27 July 2017	KZN
28 July 2017	MP
31 July 2017	NC
01 August 2017	EC
02 August 2017	GP
03 August 2017	LP
04 August 2017	WC

The existing scenario is defined by the schooling system at the FET phase; 4 Fundamental subjects are offered at the FET phase. These are Mathematics/ or Mathematical Literacy, and then two languages, a Home Language and then the First Additional Language. Learners also have to enrol for Life Orientation. However, Life Orientation is not an examinable subject thus learners do not write examination in Grade 12. But for learners to obtain a Senior Certificate they must submit a portfolio of the activities they undertook in the course of the year.

In this scenario History is a compulsory subject up until Grade 9 (GET phase) and is an elective subject at FET phase. Furthermore, because history is a designated subject recognised by institutions of higher education, learners are compelled to write final examinations in Grade 12. We present below selected snippets and feedback on the situation as it affects History as a discipline. We collected this feedback from consultations conducted in the nine provinces and it fundamentally contributed to the review and strengthening exercise expressed above.

A. North West Province: 25 July 2017

- History must be seen as a unifying factor – how best can it be taught without it being seen as biased? South Africa should use History as a vehicle to unify the country. We need to learn about each other's cultures to help the country deal with and eradicate the scourge of racism.
- We need to ensure that History is an interesting subject to both learners and teachers. History will teach learners a variety of skills and values, including the promotion of peace, human rights, social rights, empathy, tolerance and non-racialism. History must be taught in a unifying manner. The approach to History teaching should be more reconciliatory. Some teachers discourage learners from choosing History as an elective subject because it will shape the young people's minds.
- Our learners do not know about important SA historical events so some History topics must be re-visited. For example, the syllabus and content is silent about the role of black people in the South African War. Also, South African museums do not depict their roles in the South African War. The North West government has built a small museum in Kraaipan where the first bullet marking the beginning of the South African War was shot – not much has been done to highlight the important role of black people during this war. In Mahikeng, graves for Boers are fenced, but what about those which are for black people? – there is no evidence that black people participated in the war. The content should be more inclusive.
- The MTT should be aware of hidden political agendas in making History compulsory at the FET phase.
- History should play an important role in a deeply divided SA society. Take the role of nationalism in European countries – it has played a crucial role in their development (positively and negatively). South Africa should not lag behind and we have to understand what is negative and positive concerning nationalisms. In the US, History unifies the citizens irrespective of glaring racial differences. National symbols are etched into the minds of young people.
- The Maths, Science and Technology subjects should not be promoted at the expense of History and other Humanities subjects.
- The study of History can be used to promote Ubuntu and address moral regeneration afflicting our societies.

- Regarding the content, the continent of Africa has been ignored and neglected for too long. For example, in Mogwase (Pilanesberg) and Mpumalanga there are areas that are rich in archaeology. A concern was however raised about teachers and learners not visiting ancient archaeological sites. We need to go back and look at our own ancient African societies. We should not be parochial and isolate ourselves from the rest of Africa and the world.
- We need to discuss and teach ancient Kermit (Egypt) at a higher level, not in Grade 5, so that teaching is done from an African perspective. The GET phase should provide the foundation of teaching African History. In Grade 12, comparative studies focus only on Tanzania and Zaire/Congo – what about the rest of the 54 countries in the continent?
- Methodology (professional training) should be incorporated into the BEd. curriculum from first year, not only in the last year.
- Life Orientation should perhaps be an elective but not a compulsory subject because some Life Orientation skills are also promoted in the teaching of History.
- Advocating for a compulsory History is acceptable – back in the early 2000s, Kader Asmal convened a workshop/conference on History which looked at History teaching. Is it possible for the MTT to organise a similar meeting (conference)?
- Some millennials study History for the first time at university, they did not like it at school because it made them feel guilty. They will have a negative perspective of the subject – the reconciliatory approach at school level is very important.
- Teaching of Oral Traditions and Oral history should be an integral part of FET phase compulsory history.
- History should not be integrated with Life Orientation

B. Free State Province: 26 July 2017

- The country needs to produce learners who possess lifelong skills – it will be difficult to convince schools to have History as a compulsory subject because it does not lead to job creation in the country. We need to assess the South African labour market – it is not attracting students who have majored in History. There are many History graduates who are unemployed. We need to make a realistic assessment informed by

urgency vs capacity. We are part of the global community – we need to learn lessons from other parts of the world while we focus on local issues.

- What skills will learners acquire from a compulsory History? Acquisition of various skills should be central regardless of whether or not History becomes compulsory.
- Learners need to have a sense of identity and patriotism. We must be a country with an identity. History will teach learners to be committed and patriotic. Also, teaching about the SA Constitution (1996) can best be explained by History teachers. It is 23 years after democracy – and the country is still divided. The approach to History should be conciliatory – the subject should unite the people of the country. Many schools, especially former model C schools dropped History because they viewed it as a subject that perpetrates the victor – the so-called victor’s mentality. History should emphasise the positive aspects of all the race groups in the country, it should be a healing subject.
- History is vulnerable to manipulation to serve hidden political agendas.
- What informed the MTT’s choice of countries on the comparative studies? What types of governments are in place in countries chosen for comparative studies?
- What about the composition of the MTT? – are all the members historians who will be subjective in their approach? Should the team not have included ‘neutral’ academics who are not historians or archaeologists?
- History teaches vital lifelong skills and these stand learners in good stead when they continue their studies at HEIs and are required to write long essays and theses.
- The History curriculum needs to be analysed systematically because there is a great deal of repetition and we seem to be teaching the same things from the same perspective or paradigm. Grade 10 History has no meat and bones, it lacks detail and it is frustrating to the learners.
- History contributes positively to the future and must have a place in the SA school curriculum. There must be a programme to re-orientate History teachers about their attitudes, especially in the classroom. We celebrate Mandela but we do not teach what Mandela stood for. There is a need to ensure that the interpretation of historical events is projected from a multi-perspective approach. Film is important in teaching History – but the German holocaust dominates the curriculum and media and there is little

concerning genocide in the Americas and in the African continent. Our History must also be documented through film for posterity.

- History must be made compulsory at FET phase. If History becomes compulsory, it must be phased-in systematically to ensure that teachers are properly trained to teach the subject at FET phase. If History becomes compulsory, one fundamental subject in the FET band must fall away. An extra compulsory subject will impact on subject choices and nominal time.
- Compulsory History should have 2 papers written at Grade 12 (European History-Paper 1; and African History-Paper 2) to allow us to look deeply at events that have affected us in South Africa and the African continent.
- History should NOT be incorporated into Life Orientation (LO). Yes, values in education must be given attention as they teach learners about the constitution and patriotism. But integrating History with LO will destroy the subject, the same way physical education became oblivious when it was incorporated into Life Orientation.
- If History is incorporated into LO, it will be relegated into a less important subject; therefore, this proposed 'hybrid' subject should not be considered. History has two modes of interpretation – objectivity and subjectivity. Learners should be made aware of these two approaches because it will help them shape their own world views and gain lifelong skills.
- History-related careers should be made known so that learners can understand the current state of affairs in the country and the world. As an example, we need skilled and knowledgeable politicians, diplomats, analysts, public and private sector professionals.
- There is a need for a content overhaul. History is not properly taught because there is content overload. Content must be reduced. The History curriculum in Grades 4-9 must be overhauled and re-packaged and this exercise must be underpinned by conceptual progression to FET phase.
- The Dinaledi schools that phased out History forced History students feel inferior. This also led to a drop in the number of schools which offered History.
- History and Social Sciences teachers must be awarded bursaries to study and major in History at HEIs. In secondary schools, teachers have not majored in both History and Geography as combined disciplines and this affects how they teach and assess in Grades 4 to 9. We therefore need to redefine the meaning of Social Sciences. It is not a subject. The

separation of History from Geography in the GET band should ensure that both disciplines get equal attention. The secondary school content is overloaded.

- History cuts across other disciplines such as Anthropology, Literature and Archaeology and therefore a multi-disciplinary approach to the study of history is relevant.
- The decision of implementing compulsory History at FET phase should be a well thought one in terms of the syllabus. The spirit of oneness and Africanism should be taken into consideration for it has to inform the new curriculum development intended to transform the country. Its contribution to the development of the African continent is important. The Eurocentric aspects of History must be done away with because we need an Afrocentric history paradigm to be infused into the syllabus.
- There was life in South African prior to colonisation by Europeans and this content must be systematically included in the curriculum. Thus, themes/topics focusing on pre-colonial history such as Mapungubwe must be elevated up to Grade 12.
- History can help conscientise learners about the importance of human and social rights including building a non-racial society. It is all about social cohesion. Prioritising the teaching of European history will undermine such constructive efforts because learners will think African History is irrelevant and does not contribute to the promotion of social and human rights because Africans do not have a history showcasing their achievements.
- Teacher development is important. Bursaries dedicated to History teachers should be given a priority. History must be included in the Funza Lushaka bursary scheme. The Provincial Education Departments should utilise the skills levy from CPTD for teachers who want to study History.
- The War Museum representatives expressed appreciation for the work done by the team. Liberation history is taught more than the SA War – this must be included in the curriculum.

C. KZN Province: 27 July 2017

- In terms of teaching about the origins of humans, begin with the early history (evolution/human ancestry) in the syllabus. This should be Afro-centric.
- Reintegrate archaeology into school history and use it to make the subject exciting (its methodology, analytical skills are important) and do not 'dumb' down the History curriculum as CAPS has done by removing archaeology from the syllabus. Teachers should use archaeology to bring some of the information to life by using the abundant material culture around us. The contending perspectives taught through the subject are very important. Museums should be included in the curriculum and should be used for training of teachers in heritage issues.
- History is not contributing to the job market/ economy. It must be taught to promote social stability and a sense of Africanism, so that it can curb xenophobia.
- We need to avoid content overload.
- Making history compulsory at FET phase might be rejected by the learners because forcing them to do the subject is against the constitution. How will the timetable be phased? Eurocentric approach should not be thrown out and we should be careful as how to approach this History.
- The above mentioned view about not making history compulsory at FET phase was rejected by the majority of those who attended the public consultation. They were of the view that History should be made compulsory in order to teach our learners about their identity in the African continent and promote social cohesion in South Africa.
- The subject should not be joined with any other subject (e.g. Life Orientation). In Russia History is a compulsory science subject. More time has to be allocated if History becomes a fundamental subject at FET phase.
- History should adopt a multi-disciplinary approach- teach compulsory History until Grade 12.
- Separate History from Geography at GET phase.

- Teaching of African History is made difficult by making it a comparative study between Tanzania and the Congo/Zaire. But more African history content has to be taught at FET phase.

D. Mpumalanga Province: 28 July 2017

- In FET, schools' preference for European topics is noted – questions on African themes are more challenging for the learners than European topics. Reference was made to the difficult topic about comparative analysis of Tanzania and Zaire. This is also related to capacity as teachers have a blind spot towards the teaching of African history.
- History should be made compulsory. History has become more skills-oriented but learners are still struggling to respond to source-based questions.
- Teacher training colleges have to be re-opened – the teachers we have in the country are over the age of 40 and many are resigning. It becomes difficult to convince the youth to take History as a major subject at universities
- History should not be combined with LO. In the GET, History and Geography should be separated. Teachers have not been properly trained to ensure that they master the content of both subjects and this affects performance in History as a subject. The discussions would have been strengthened by including a presentation on comparative studies and about compulsory History in other countries.
- Appreciation was expressed that Africa might feature prominently in equal terms with world and European History in the revised curriculum. We also need to revise the examination papers – Paper 1 should be on Africa and Paper 2 should be on Europe and the rest of the world or vice-versa. For example, if learners study Mapungubwe, they should also study the Monomotapa kingdom and later focus on West Africa (Mali and Timbuktu). African idioms, aphorisms and proverbs are important in studying the history of the African continent. African literature should be integrated into the study of History. For example, Chinua Achebe's historical novel *Things Fall Apart* (1959) provides important historical context on Nigeria and West Africa, relevant to the study of contemporary African history.
- Teacher development, training and assessment: These should be addressed before the subject is made compulsory at FET phase. Educators who teach in the GET phase are not committed because their focus is

more on final examinations in Grade 12, that is, if their school does not offers History as an elective at FET phase.

- History should not be integrated with LO for accountability reasons. Concern was expressed that our History is not correctly taught and documented, thus addressing this matter should be a priority for the DBE, not integrating History into LO. Strengthening history is very important to avoid repetition of past injustices. We need to re-look at how History has been written.
- Support was expressed for compulsory History and strengthening the content but all questions must be addressed, for example, adequate funding and teacher development and capacity if History becomes compulsory at FET phase. The country is promoting Maths and Science at the expense of the Humanities.
- The study of international trade is very important because it links southern Africa with globalisation and the market system- an era marked by the arrival of the Dutch East India Company in 1652 and is still continuing in the present.
- An understanding of the complex nature of ethnic identity must be taught. For example, how the Khoi and the San culture and African identities were distorted by colonisers and what are the implications in the present.
- Mpumalanga could not invite teachers to the consultative meeting because of the rule about not taking teachers out of the classrooms during contact time. This should not have been the case. Officials from museums have another commitment with the National Department of Arts and Culture.

E. Northern Cape Province: 31 July 2017

- The possibility that Archaeology will be brought back into the history curriculum is pleasing. Different provinces are endowed with rich archaeological sites. For example, in terms of important technological development in the Northern Cape, there are sites where the first use of fire in South Africa was recorded, and there are sites such as Dithakong, a huge Batswana settlement in the Kuruman area.
- History should be compulsory at FET phase and should not be integrated with other subjects such as Life Orientation. We should focus more on what values will be added to a compulsory History in the curriculum. The process should not be driven by politicians. We need to look at the context and needs of the country to support the reasons for a compulsory history.

If we make the subject compulsory, are we sure if those topics in FET syllabus are covered at HEIs? What is taught at schools in History should filter down to History, Development Studies, Political Science, Economics and Sociology departments in HEIs.

- There must be a permanent sub-committee on History, similar to those in Maths and Science that are facilitated by the DHET. It must hold discussions with HEIs as well in order to promote the status of the Humanities.
- We should know and preserve the history of our country, to celebrate and appreciate our diversity. The country does not have a national consciousness, we have an identity crisis; hence racial incidents are becoming commonplace in our society. We must acknowledge that the teaching and learning of History will help us address such challenges because the role of history in any given society is to build a humane society. Therefore, we need to take a particular stance to justify why History should be a compulsory subject at FET phase.
- It is also important to give prominence to African History at GET and FET phases.
- There is lack of progression in the History topics, some GET topics are repeated in the FET but this is acceptable if these are taught at a higher level because this will often be the case at university level. Content needs to be streamlined and reviewed to ensure that African History is reflected in the school curriculum which is not the case because of CAPS.
- Concern was expressed about the perceived dominance of the ANC perspective or paradigm in the History curriculum, hence some former Model C schools decided to drop the subject. The perspectives in the subject should not be about political correctness. Former model C schools reject History because they think that it vilifies white people and that it is evidence of political correctness. We cannot hide the historical fact that apartheid and racism permeated our society, as a country can we afford to accept this state of affairs and deny what happened in the past?
- The curriculum has to take note of the rapid nature of the production of knowledge in History as a discipline. The question is, to what extent does new knowledge reach the teachers? Do we have a national forum to discuss issues such as newly discovered historical and archaeological knowledge which can be taught at school level? We need to guard against trends of privatising knowledge produced by academics at universities. How do we create accessible platforms for practitioners? We need to create a platform for teachers to tap into new information.

- Lifelong learning – are people upgrading their qualifications? History, like other subjects is dynamic and if we do not acknowledge that, we are perpetuating the myth that History is boring and unchanging. The selection of topics for examinations at Grade 12 has to be revisited.
- We understand the value of our subject but we are guilty of being silent, nobody is counteracting the prestige that is given to Mathematics and Science. What is the message that we are sending to the authorities at the DBE? What can be done to conscientise the nation about the importance of History and the Humanities?
- The Eurocentric topics/themes disadvantage learners. As a result they are not patriotic and we are not making progress as an African country when it comes to nation building and social cohesion. If we make History compulsory, we need to teach our learners about local heroes such as Sobukwe, Onkgopotse Tiro, etc.
- The compulsory History process should not be rushed. To avoid blunders we need to develop and equip teachers with relevant skills and implement constructive teacher development strategies. The current crop of History teachers is retiring, we need to retrain teachers so that the system retains adequate numbers. We also need to develop adequate funding models if History becomes compulsory at FET phase.
- There is a high pass percentage of FET History but there is no quality. Learners pass and History is seen as an easy subject. Teachers teach what they know and what they are comfortable with and promote rote learning. The importance of teacher training/ teacher development should be emphasised. The department should forge lasting relations with higher education institutions that train and develop history teachers

F. Eastern Cape Province: 01 August 2017

- East London History Teachers Association supports History being made compulsory at FET phase. They want to include civics as part of the History curriculum. The group has produced an extensive written input to support their position.
- History must be made compulsory at FET phase taking into account the diversity of the country's population. Concur that archaeology, social anthropology and African literature should be part of compulsory history. We can use History to teach our children to be political and cultural pluralists who are tolerant and ingrained with empathy. When the syllabus changed, many so-called white schools stopped teaching History because it was

a depicted as a propaganda tool. But this was a value-laden ideological move adopted by these schools. Notwithstanding this, History is a tool to strengthen our national identity if used properly. If we know our history and we are espousing nation-building, we are on the right track.

- We must deal with the misconception that history is irrelevant because learners cannot connect with the subject because it is not about the present.
- There must be a phasing-in approach to making History compulsory at FET phase because there has been so much confusion due to the many curriculum changes. This decision, if it is taken, cannot be implemented in a disorganised manner – proper planning is imperative.
- History must be removed from the Social Sciences package at GET phase because students do not know that History is as a stand-alone subject. History must be allowed to be a stand-alone so that it can be taken up by enthusiastic and committed teachers and students. The varied strengths of Social Sciences teachers in either Geography or History influences how learners then choose subjects at FET phase. Timetabling is a major issue as it leads to questions on the weighting of the subjects.
- The MTT should look at our country's historiography because it has ideological and epistemological influences. We need to know about the dominant paradigm which influenced those prescribing the CAPS syllabus and content. We also have to grapple with the fact that History is dynamic, it is about change in given time and it is also about the present, i.e. that there are unresolved issues within our society and these cannot be wished away.
- There is no seriousness in the teaching of Life Orientation because you do not need a professional qualification to teach this subject. If you fuse History with Life Orientation it will lead to a serious problem. History should be a stand-alone discipline.
- We must deal with the gap between History as a subject and the labour market. We need to reconsider the relationship with the labour market.
- When we deal with the training of teachers and teacher development, we must be aware of the need to consider that these are youngsters being inducted into the learning fraternity and have their own ideological orientation. As we have seen in the white schools they present the content in their own Eurocentric manner which is often biased towards Afrikaner

nationalism or Liberalism. The subject needs to be linked to the cognitive development of the learner.

- I appreciate this drive by the DBE and I find it interesting. I have questions, however – I wonder if all the stakeholders are here. The learners and parents are not part of this drive, is there any other round which will involve these critical stakeholders? I am watching a tug-of-war that the government is introducing into various areas such as the role of mother tongue in education. There is a great deal that needs to be considered as we go towards the outcome. I am glad there is to be no rush to make History compulsory at FET phase.
- A binding relationship between the museums and the department of education is necessary in terms of teaching history, training and development of teachers.

G. Gauteng Province: 02 August 2017

- What will happen when the politicians or government change, will the MTT findings be debunked?
- Need to separate History from Geography from Grade 4 and address the content overload – teachers simply cannot complete the syllabus. History and Geography teachers are not skilled enough to teach both subjects. Also there is not enough synergy between Geography and History because of the Social Sciences syllabus at GET phase.
- The subject advisors' roles are not well defined and so there is no meaningful development and support for teachers. Since the subject advisors do not have access to classrooms, they have no way of evaluating how and what is delivered during lessons.
- Teachers are unable to complete the curriculum content in a given year – there is always a backlog and this promotes a teacher deficit model. But good teachers are using worksheets and other materials. It is important to find out which schools are using what materials. But some teachers don't know what to do with the content – what should be taught and what should be examined. They are reliant on textbooks – and don't develop their own materials. Learners don't read and write and therefore need source-based material to learn how to interpret, analyse, synthesise, comprehend and compare.
- Archaeology is key to the teaching of History and it must be reintegrated into the History curriculum because it is the scientific part of the discipline.

More background, historical context and skills are needed to be able to use Archaeology effectively and teachers are not well trained in this regard. There is also a need to put human evolution back into the curriculum. The teaching on Mapungubwe as an ancient African state promotes knowledge about an African past.

- History should be compulsory to FET phase because learners know very little about the world, the African continent and even their own surroundings. This is because the CAPS syllabus and content lacks a definitive African character and we propose a move from a Eurocentric to an Afrocentric approach.
- The CAPS syllabus and content is very Eurocentric and it is not about building the character of an African learner. We don't want blind patriotism but history should be compulsory at senior grades. Maturity is required to interact with certain pasts. History must be updatable because it is also about the present – learners should be able to talk about state capture and other developments in our economy.
- Teacher development must be an on-going empowering process
- History must not be integrated with Life Orientation. LO is not examined and no one wants to teach it or take it seriously. Teachers need to be part of this discussion because such important changes cannot just be made via a top-down approach.
- History should be compulsory through to FET phase to build necessary skills and do away with racism, superiority practiced by whites and inferiority ascribed to the African majority.
- But if History is compulsory at FET level, what model will be adopted? History as memory; History as promoting good citizenship; or promoting critical history?
- History is sometimes not offered in model-C schools because they have the attitude that History should be left in the past. It is seen as the subject for those who are not able to do Mathematics, Science and Technology. History as part of Humanities needs to be made a priority subject and given the same status as mathematics, science and technology at FET phase.
- Learners are often coached in certain topics – concentrate on specific material concerning final examinations. This promotes rote learning and

deprives students of developing good learning strategies including the inculcation of analytical, reading, writing and communicative skills.

- The status of the history teacher must be elevated. It will kill History if it is made compulsory now. It will be hated like it was during the apartheid era.
- Every subject needs a history – so the discipline of History must be skills driven. Lifelong skills must be promoted. Don't forget about tourism sector – they need to know about heritage and history of the region.
- At University of Pretoria 250 teachers are presently being trained – but in Greater Tshwane there is no place to place them because schools are not offering history. They cannot do their internships. Hence the DBE must intervene.

H. Limpopo Province: 03 August 2017

- We need to understand why History must be compulsory at FET phase – what are we setting out to achieve? We cannot be emotional because we are history teachers. The relevant content should be selected to achieve the goal – so it is crucial to develop correct concepts if History will be compulsory at FET phase.
- History should be compulsory at FET phase, but in terms of the curriculum we must avoid the Rwanda/Zimbabwe approach which promotes ethnicity and patriotic history. Furthermore, we need to make History compulsory to deal with problems of racism, xenophobia, tribalism (prevent the unacceptable burning of schools and abuse by opportunistic politicians at local government level).
- We also need a paradigm shift in the teaching of History, a move away from liberalism and Eurocentric history.
- We can't divorce history from politics – the DBE needs the political will to implement the changes in order to make History compulsory at FET level
- A phased approach is needed in order to implement a decision that will make History compulsory at FET level
- The status of History and Humanities needs to be elevated – we cannot merely be a nation of scientists because the humanities are also important.
- History content needs to be restructured, but research must be done before restructuring to create a guideline for the DBE on how restructuring should be done – policy guidelines. There must be guidelines on who should be

responsible for writing the new curriculum. How should we select teams to debate the topics before they are decided upon?

- An understanding of historiographical paradigms and debates is crucial and recent research findings in terms of content must be incorporated and linked to topics/themes at FET phase.
- In terms of African History, Grade 12 (Congo/Zaire vs Tanzania) is difficult to teach and assess. So teachers avoid the teaching of the African content which we want to be foregrounded in CAPS. Instead teachers focus their attention on the European content which is easy because of familiarity. We need to restructure and overhaul the present content because it is Eurocentric
- History must be a stand-alone subject, separate from Geography at GET phase. It should not be seen as a subject that requires no thought, thinking and intellectual skills. Rote learning must be discouraged.
- We need to separate short and long-term goals. In the short term: Scale down history content and address the overload. Provide meaningful development and training of teachers. Also, adequate funding should be allocated to attract better educators to teach History. In the longer term: Make history compulsory at FET level. It is critical for the development of responsible citizens and to achieve social cohesion- not LO.
- History must not be part of Life-Orientation. Life Orientation is not a designated subject and therefore does not have any points attached to it – it does not enable learners to pursue their studies at university level hence learners and teachers do not see the value of integrating History into LO.
- The DBE must support and legislate the teaching of African History. Adopt the Brazilian style where African History is a compulsory subject in terms of the law.
- Unfair that Geography teachers always get priority and the DBE always supports their development.
- There are too few curriculum advisors and very little support for history teachers.
- The former colleges of education should be re-opened to focus on training and development of history teachers.

- History teachers are often pressurised to produce instant results. They should be allowed to develop lifelong skills and de-emphasize the 'results at all costs' approach.
- The DBE needs to develop a roll-out campaign to encourage learners to study History in the same way as they have done for Mathematics and Science. We struggle to attract good students because currently it is perceived that those learners who register to study History are not bright.

I. Western Cape Province: 04 August 2017

- If History is made compulsory at FET phase it will seriously harm the subject as an academic discipline. The AIDs and litter programmes brought no changes, so what evidence is there that compulsory History will bring about behavioural changes in learners to become good citizens? Being compulsory would be a logistical nightmare.
- There is a need to distinguish between school and academic History but at the same time we need to promote the development of historical thinking at societal level
- Make History compulsory at FET phase because by then learners are more cognitively mature and can begin to take History seriously; this is a critical age to develop a responsible citizen. History brings out a passion for knowledge if the learner is properly taught.
- History should be compulsory at FET level and this will not harm it as an academic discipline – it promotes social cohesion and brings the learners to the realisation that they are part of the country and the continent. Learners should be able to debate issues on citizenship and must be taught critical skills. The promotion of critical and intellectual thinking is essential to transform the country.
- If History is compulsory at FET level, there will be budgetary implications and this process will require huge amounts to achieve the changes – cannot see crucial rolling out of necessary funds by the DBE and Treasury.
- Teaching of chronology is a problem therefore a complete overhaul is needed. For example, Grade 4 begins with leaders; then goes to transport and then jumps to the Khoisan. Thus every grade of CAPS is distorted and confusing in teaching chronological skills because history is about change in a given time and requires more considered context. The Foundation phase needs to be looked at, etc.

- A new curriculum is needed; change is long overdue. In terms of the present curriculum there is no chronology. Also, there is nothing about San and Khoi history in the FET phase. Sequence and chronology needs to be sorted out. Events per se are not as important as their effect. Learners need to empathise to understand the impact and effects that actions have on society at large.
- Museums are resources that should be used – yet they are not seen as a resource by the DBE.
- The history of decolonisation is exciting but there is poor performance in History at the GET phase and a general drive towards Geography among learners – mostly because essays need to be written in English
- History is the saving grace of those failing Mathematics and Science. Such negative perceptions and stereotypes need to be addressed.
- There is a high turnover in GET because History is a filler subject. GET is a big concern because of the number of periods in a week shared with Geography. Learners can miss history classes altogether if it falls on certain days and the same learners make it a point that they do not miss geography classes. This is because they are conscious of the fact that an average mark will make it possible for them to pass History at the end of the year. Therefore, History should be a stand-alone subject and we must do away with the destructive Social Sciences model.
- Though there is need to strengthen the GET phase, it is overloaded and there is no time for the teacher to consolidate all the skills required by an average history learner. At FET phase – to address these above discrepancies – there is a need to re-teach the GET topics.
- We need to develop Archaeology and integrate new knowledge offered by this discipline– we cannot separate archaeological evidence and History. Learners need to understand evidence as important in marshalling a convincing argument.
- We need to foreground a conceptual/thematic and not a chronological approach.
- We need to be aware of classroom dynamics and the hidden curriculum.
- Teaching of history is political – hence we need to be aware of party politics.

- There is a glaring need for source training – we must teach History for learners to become thinkers.
- History should not be combined with Life Orientation. It should be a stand-alone subject.

At the consultations held in the various provinces, the main feedback was that a proposal should be forwarded to the DBE to make the subject of History compulsory in South Africa. However, it was agreed that all the various contextual factors, concerns and challenges specific to South Africa would have to be carefully considered, for example: capacity; teacher development /training; content; budgetary implications; and planning. Thus, budgetary matters will have implications for roll-out and implementation of compulsory History at the upper level and also, if a phased approach is considered, it would allow for better planning and for meaningful teacher development. These are crucial matters to be considered by the DBE to begin the process of implementing compulsory History from Grades 10 to 12.

11. TEACHER DEVELOPMENT

Teacher development/training is also going to be a vital component necessary for addressing challenges if a decision is made by the DBE to make History compulsory at FET phase. We cannot assume that all teachers are able to teach History. This is a strong message that should be sent to the authorities at the DBE, subject advisors, educators and all school principals. Furthermore such a step (compulsory history) will require strong partnerships with universities on teacher development because Archaeology has to be integrated and taught as part of the school History curriculum. There has to be a restoration of the status of History within the DBE as it is the case with science, mathematics and technology. Bursaries need to be provided for trainee history teachers so that the subject is not taken as being academically lightweight by all and sundry. The fact that the DBE does not provide bursaries for trainee history teachers implies that it does not recognise the importance of History Education in South Africa. We need to take a long term view in this regard. Good teacher development programmes offered by universities and colleges should produce educators with sympathetic and informed understanding of humanity and the human condition.

While universities must play their part in collaborating with the DBE on teacher development, this cannot be a one-way collaboration. An alarming fact emerged at the consultations: At the University of Pretoria, 250 teachers are presently being trained – but in Greater Tshwane there is nowhere to place them because schools aren't offering History. Student teachers cannot do their internships.

The University of Zululand's School Education degree programme offers a subject combination in (1) History and Geography and (2) History and Languages. We propose

that universities such as Wits, UNISA, Cape Town, Pretoria, Venda, Free State, Stellenbosch and others which offer Archaeology as part of their degree programmes should also offer a combination of Archaeology and History for trainee teachers.

According to the MTT, a good history educator possesses the ability to expose learners to arguments and debates which may well be contrary to one's own perspectives and personal beliefs; a willingness to modify or even abandon pre-conceived notions of historical phenomena in the light of overwhelming evidence to the contrary; the literary skills to present history in accessible prose; and an ability to articulate clear and logical arguments. He or she must also showcase a genuine effort at detachment, a commitment to ignore bias as far as possible and should understand the dynamics, both personal and impersonal, that cause change in a given time. In sum, such an educator must always be prepared to give consideration to other points of view.

These attributes of a good teacher can be contrasted with what constitutes an unsatisfactory teacher. Here the MTT defines teachers who lack the ability to express conclusion coherently; those who ruthlessly promote a particular interpretation without weighing and acknowledging other perspectives in terms of arguments and debates and teachers who promote the notion of history as propaganda rather than history as a problem-solving discipline in pursuit of what happened and why. Also categorised as unsuitable are those who are unable to weave facts, argument and analysis together. This teacher passes as an ideologue and propagandist who promotes prejudice; false pretensions and excessive partisanship. Sadly, this is what often happens when we allow unqualified history teachers to assume duties inside the history classroom. Learners become disinterested, passive and want to be spoon-fed on the topics that are 'most likely' to appear in the final year examination. These are some of the dangers posed to our learners when we assign unqualified teachers to teach history as a discipline let alone that qualified teachers are not necessarily good history teachers.

11.1 Average Number of Trainee History Teachers Registered at Universities

We now present some statistics the DBE needs to be aware of. This statistics is incomplete and just provides a snapshot. Some of the universities were not forthcoming and the MTT found it difficult to access relevant information.

MODULE REGISTRATIONS WITH HISTORY EDUCATION: UNIVERSITY OF SOUTH AFRICA							
		Academic Year					
QUALIFICATION	Module Code	2012	2013	2014	2015	2016	2017
BACHELOR OF ARTS (WITH SPECIALISATION IN OPEN AND DISTANCE LEARNING)	HSY370501	1					
BACHELOR OF ARTS (WITH SPECIALISATION IN OPEN AND DISTANCE LEARNING)		1					
BACHELOR OF EDUCATION (EARLY CHILDHOOD DEVELOPMENT: FOUNDATION PH)	HSY150101	38	56	57	111	148	
	HSY150102	41	52	51	98	134	
	HSY150201	26	36	36	50	70	
	HSY150202	32	32	35	75	88	
	HSY260101	14	15	19	22	36	
	HSY260102	10	19	26	29	39	
	HSY260201	8	9	10	18	15	
	HSY260202	9	15	21	21	27	
	HSY260301	7	8	7	16	20	
	HSY260302	9	12	17	18	21	
	HSY370102	3					
	HSY370201		1				
	HSY370202	1					
	HSY370302		1				
	HSY370401		1				
	HSY370402	1					
HSY370502		1					
BACHELOR OF EDUCATION (EARLY CHILDHOOD DEVELOPMENT: FOUNDATION PH TOTAL)		199	258	279	458	598	

BACHELOR OF EDUCATION (INTERMEDIATE AND SENIOR PHASE)	HSY150101	138	224	314	447	717	
	HSY150102	168	271	339	503	540	
	HSY150201	72	116	193	291	434	
	HSY150202	142	194	262	366	481	
	HSY260101	58	73	118	213	303	
	HSY260102	66	86	174	239	299	
	HSY260201	32	35	67	122	195	
	HSY260202	46	63	109	169	274	
	HSY260301	18	32	55	123	177	
	HSY260302	28	51	82	186	223	
	HSY370102		1				
	HSY370201					1	
	HSY370202	1					
BACHELOR OF EDUCATION (INTERMEDIATE AND SENIOR PHASE) TOTAL		769	1 146	1 713	2 659	3 644	

BACHELOR OF EDUCATION (SENIOR AND FURTHER EDUCATION AND TRAINING	HSY150101	115	134	161	269	343	
	HSY150102	129	151	203	262	231	
	HSY150201	71	107	118	196	273	
	HSY150202	93	120	173	193	213	
	HSY260101	70	62	83	123	162	
	HSY260102	50	63	78	112	145	
	HSY260201	49	51	56	81	97	
	HSY260202	57	54	75	88	117	
	HSY260301	24	44	53	91	96	
	HSY260302	42	58	75	100	103	
	HSY370101				1	1	
	HSY370102	1	1		2		
	HSY370201	1	1			1	
	HSY370202	3					
	HSY370301	1				1	
	HSY370302	3			1		
	HSY370401					1	
	HSY370402		1				
	HSY370501			1		1	
	HSY370502	2					
PFC104T00				1			
SDHISTV00	16	26	37	68	90		
BACHELOR OF EDUCATION (SENIOR AND FURTHER EDUCATION AND TRAINING TOTAL		727	873	1 113	1 588	1 875	
BACHELOR OF ARTS	HSY2601						23
	HSY2602						26
	HSY2603						27
	HSY3701						37
	HSY3702						34
	HSY3703						32
	HSY3704						32
	HSY3705						25

BACHELOR OF ARTS (COMMUNICATION SCIENCE)	HSY3701						1
BACHELOR OF ARTS in Communication Science	HSY3701						7
BACHELOR OF ARTS in International Relations	HSY3701						42
	HSY3702						9
	HSY3703						56
BACHELOR OF COMMERCE	HSY2603						1
BACHELOR OF EDUCATION (EARLY CHILDHOOD DEVELOPMENT: FOUNDATION PHASE)	HSY2601						76
	HSY2602						45
	HSY2603						32
BACHELOR OF EDUCATION (INTERMEDIATE AND SENIOR PHASE)	HSY2601						535
	HSY2602						444
	HSY2603						371
BACHELOR OF EDUCATION (SENIOR AND FURTHER EDUCATION AND TRAINING PHASES)	HSY2601						314
	HSY2602						280
	HSY2603						258
	SDHISTV						122
NON-DEGREE PURPOSES	HSY2601						50
	HSY2602						52
	HSY2603						42
	HSY3701						6
	HSY3702						8
	HSY3703						4
	HSY3704						9
	HSY3705						7
	PFC104T						3
	SDHISTV						1
POSTGRADUATE CERTIFICATE IN EDUCATION (FOUNDATION PHASE AND EARLY CHILDHOOD DEVELOPMENT)	HSY2603						1
POSTGRADUATE CERTIFICATE IN EDUCATION (INTERMEDIATE AND SENIOR PHASE)	PFC104T						715

POSTGRADUATE CERTIFICATE IN EDUCATION (SENIOR PHASE AND FURTHER EDUCATION AND TRAINING)	SDHISTV						82
TOTAL							3809
POSTGRADUATE CERTIFICATE IN EDUCATION (INTERMEDIATE AND SENIOR PH)	HSY150102			1			
	HSY150202			1			
	PFC104T00	650	596	603	825	1 056	
POSTGRADUATE CERTIFICATE IN EDUCATION (INTERMEDIATE AND SENIOR PH TOTAL)		650	596	605	825	1 056	
POSTGRADUATE CERTIFICATE IN EDUCATION (SENIOR PHASE AND FURTHER EDUCATION AND TRAINING)	HSY150101			1	2		
	HSY150102			1			
	HSY150201		1	1			
	HSY150202			1	1		
	HSY260101		1				
	HSY260102		1	1			
	HSY260201					1	
	HSY260301		2	2			
	HSY260302			1			
	PFC104T00				1		
	SDHISTV00	90	87	89	85	64	
POSTGRADUATE CERTIFICATE IN EDUCATION (SENIOR PHASE AND FURTHER EDUCATION AND TRAINING) TOTAL		90	92	97	89	65	

11.2 Nelson Mandela University

At the Nelson Mandela University, BEd (Intermediate Phase), that is senior primary teaching level, students do History as an elective. They have to choose 2 modules from SSH101, SSH102, SSH103 and SSH104. The number of registered students for these modules is currently:

- SSH101 = 111
- SSH102 = 105
- SSH103 = 106
- SSH104 = 94

The university also offers History as a specialisation teaching subject for High School teaching in its Post-graduate Certificate in Education (PGCE). This programme is offered only to students who have completed an undergraduate qualification such as BA, BSc, BCom, etc.

11.3 Average number of students trained annually for teaching History

University	BEd (IP&SP)		BEd (SP&FET)		PGCE	Total (number qualifying each year)
	3rd yr	4th yr	3rd yr	4th yr		
CPUT	35	25				25
DUT (none)						0
Fort Hare						0
UFS	120	120	20	20	15	155
UKZN	50	20	200	80	20	120
Limpopo						0
NMMU					416	416
NWU	50	35	35	15	40	90
UP			67	83	8	91
UJ	25		95	55	6	61
Sol Plaatje						0
US	18	18			20	38
UMP (none)						0
UNISA					3 809	3 809
UWC	100	30			35	65
UZ					1147	1147
Walter Sisulu			96	97	100	197
Wits						250
UCT					20	20
RU						0
TUT						0
CUT						0
VUT (none)						0
Venda						0
	398	248	513	350	5636	6484

0 = No data received from the specific university. But also note that DUT, UMP and VUT do not offer degree, diploma or certificate programmes for history teachers and educators. We did not include number of students registers for the Postgraduate Certificate in Education (PGCE).

- History is a tremendously political subject. For example, the government of Brazil has legislated the teaching of African History because 53% of the population are Afro-Brazilian. The teaching and implementation of patriotic history in Zimbabwe is another example highlighting the political nature of the subject.

12. SHOULD HISTORY BE A COMPULSORY SUBJECT AT FET PHASE?

SCENARIO A

If we recommend that History becomes a compulsory subject at FET phase, it will become a fifth fundamental subject. The notional time per week in the classroom will thus have to be increased. At National Senior Certificate (NSC) level the DBE offers a minimum of seven subjects to all learners; these are subject to a specific notional time. The notional time allocated is 27.5 hours per week. Concerning this very important matter, we have the following from the official CAPS policy document:

Senior Phase:

The instructional time in the Senior Phase is as follows:

SUBJECT	HOURS
Home Language	5
First Additional Language	4
Mathematics	4,5
Natural Sciences	3
Social Sciences	3
Technology	2
Economic Management Sciences	2
Life Orientation	2
Creative Arts	2
TOTAL	27,5

Grades 10-12

The instructional time in Grades 10-12 is as follows:

SUBJECT	TIME ALLOCATION PER WEEK (HOURS)
Home Language	4.5
First Additional Language	4.5
Mathematics/Maths Literacy	4.5
Life Orientation	2
A minimum of any three subjects from Group B Annexure B, Tables B1-B8 of the policy document, <i>National Policy pertaining to the Programme and Promotion Requirements of the National Curriculum Statement Grade R-12</i> , subject to the Provisos stipulated in paragraph 28 of the said policy document.	12 (3x4h)
TOTAL	27,5

Note that the allocated time per week (as shown above) may be utilised only for the minimum required NCS subjects as specified above, and may not be used for any additional subjects added to the list of minimum subjects. Should a learner wish to offer additional subjects, additional time must be allocated for the offering of these subjects.

In order to register for a minimum of 7 subjects, learners have to choose from the following streams: Natural Sciences; Technical Sciences; Business, Commerce and Management Sciences; Services subjects (which include Tourism and Hospitality Studies); Humanities (which include History, Geography and Religious Studies); Arts (which include Music, Dance and Design).

If History is recommended as a compulsory at FET phase, the implications are that learners will have to register for a minimum of eight subjects made up of five Fundamental subjects regardless of the stream they have registered for. Though seven might be the minimum number of subjects at present, a learner can register for more than seven subjects. We do have a situation at certain schools whereby a learner may register for nine, ten or eleven subjects and some even obtain nine, ten or eleven distinctions as a Senior Certificate final pass mark. Furthermore a learner in the Natural Science stream may register for nine subjects including History and obtain a distinction in this subject as a pass mark. In many cases learners from affluent schools register for more than 7 subjects because they want to boost their final results, giving them more options in

terms of future careers, or increasing their chances for admission to study at university and other institutes of higher education. However, these additional subjects are offered outside the notional time per-week and in most cases the learners are at well-resourced schools and are from middle and high income families. Their parents can afford to pay for extra-tuition for additional subjects. This is not necessarily the case with township and rural schools where the majority of students do not enjoy the same socio-economic conditions.

The most important point to note in this scenario is the fact that if History is compulsory at FET phase and becomes a (5th) fundamental subject thus implications are that we will have eight subjects overall instead of seven, we will be faced with labour related challenges and obstacles in terms of the current notional/instructional time. To resolve such challenges, there should be a negotiated settlement with various teacher unions because they will not promote a scenario wherein their members spend more time teaching. Existing labour related agreements signed with the DBE have to be considered. This scenario is therefore challenging because of legal implications and there will have to be further engagements with the Education Relations Council. In this scenario we have the following:

- There will be 5 Fundamental subjects and 3 Elective subjects.
- A minimum of 8 subjects will be offered in Grades 10-12.
- The notional/instructional time in the FET Band/Grades 10-12 will have to be altered from 27.5 hours a week to 31.5 hours. This could have implications in terms of labour relations.

5 fundamentals:	2 Electives Science Stream	2 Electives Commerce Stream	2 Electives Humanities Stream	2 Electives Services Stream	2 Electives Technical Stream	2 Electives Arts Stream	2 Electives Agriculture Stream	2 Electives CAT & IT Stream
Home Language FAL Math/ Math Lit/ Tech Math History LO	Life Sciences Physical Sciences Tech Science	Economics Business Studies Accounting	Geography Religious Studies	Consumer studies Hospitality Tourism	EGD Civil Tech. Electric Tech. Mech. Tech	Dance Music Drama Visual Design	Agric. Science Agric. Man & Practice Agric. Tech	CAT IT

Recommendation

Because of labour related challenges, the feedback recorded from consultations was not in favour of a curriculum that consists of 5 Fundamental subjects in the FET Band.

SCENARIO B (History and Life Orientation combined)

The CAPS definition of what History is, includes:

- Explaining and encouraging the values of the South African Constitution.
- Encouraging civic responsibility and responsible leadership, including raising current social and environmental concerns.
- Promoting human rights and peace by challenging prejudices involving race, class, gender, ethnicity and xenophobia.

Various opinions were discussed during the consultations about the possibility of transferring some of the History content to Life Orientation, particularly the content which is linked to the above definitions of: What is History? Since Life Orientation is not an examinable subject for a Senior Certificate at Grade 12, arguments were that we could retain Life Orientation as a compulsory subject at FET phase but cut down on content topics in Grades 10, 11 and 12 and in the process, reduce the instructional/ notional time assigned to Life Orientation. If this content is cut, for example on teaching Career Guidance, we could transfer the content and notional time allocated to teach Career Guidance in Life Orientation, to the GET phase. The proposal is that at FET phase, learners could be taught Career Guidance related to their own streams.

In other words, learners registered for Natural Sciences could be taught Career Guidance relevant to their stream by educators who are qualified in this regard; those learners registered for Economic/Commerce and Business Management Sciences could be taught career guidance relevant to their own stream; and those enrolled for the Humanities could be taught career guidance relevant to their stream etc. The notional time gained from Life Orientation could then be added to the History notional time. Making the recommendation feasible that History becomes compulsory at FET phase to strengthen the teaching and assessment of History.

But if the opposite happens, that we cut down notional time, transfer and integrate certain content topics from History to Life Orientation, the result is that these topics and history content will not be examinable precisely because Life Orientation is not examinable and the quality of the History curriculum will be questionable. Furthermore, because History is a distinct academic field, transferring content from History to Life Orientation may mean that institutions of higher education might not regard History taught at FET phase as a designated subject. The possibility exists that universities will withdraw points allocated to History as one of the designated subjects. These points are crucial for learners to access and register at a university or institution of higher education. Furthermore, the majority of the universities will not recognise the hybrid

subject which will result if History and Life Orientation are combined. In short, the hybrid subject will not be a designated academic subject.

The implication of this scenario is as follows:

- LO will remain a compulsory subject at FET phase but its notional time will be greatly reduced, maybe offered twice or once a month. History will become a compulsory subject whilst increasing the number of Fundamental subjects. There will be 5 fundamental subjects at FET phase but the challenge will be to try to decrease the notional time from 30.5 hours per week so as to avoid potential challenges by labour unions representing teachers.
- If we transfer History content to LO and reinforce this subject through the teaching of citizenship, human rights etc., we run the risk of weakening history as a designated subject and institutions of higher learning will not recognise the hybrid subject or grant points to those students who want to pursue their studies at universities. In our review of CAPS we highlighted the importance of teaching these themes within History as a discipline.

Recommendations

During consultations, most of the provinces rejected out of hand the transfer of content from History to reinforce the LO content and syllabus at FET phase. They also dismissed the idea of 5 fundamental subjects at FET phase, unless of course negotiations with the trade unions approve history as a 5th fundamental subject.

SCENARIO C

It is suggested in this scenario that Life Orientation remains a compulsory subject until Grade 9 (GET phase) and then do away with it as a Fundamental subject at the FET phase and proclaim History as a compulsory subject that replaces Life Orientation as a 4th Fundamental subject at this level. But such an approach would have to be well thought through and would call for an implementation of a long term plan to phase in compulsory history at FET phase while LO is gradually phased out of the system. All the Life Orientation content, skills etc. taught at the FET phase would then be transferred and integrated into what is taught at the GET phase. The reasoning is that by the time learners reach Grade 10 they are empowered with high-level Life Orientation skills and have already chosen what they want to pursue at institutions of higher education etc. As one of the participants at the consultations put it: 'There will be no Life Orientation for everybody but History for everybody at FET phase'.

The implications are:

- At FET phase, History would be compulsory and replace Life Orientation as one of the Fundamental subjects.
- At the GET Band, Life Orientation must be maintained as a compulsory subject and the content must be strengthened.
- Life Orientation should be phased-out of the FET curriculum with effect from 2023 to 2025.
- The 6-7 years of phasing-out Life Orientation in the FET band gives the DBE ample time to address notional time for compulsory History in the FET band. The notional time of 4 hours per week for teaching History in the FET band must be maintained to avoid interfering with History as a designated (core-entry subject) at HEIs. The issue of the overloaded content and complete overhaul of CAPS will be addressed in the 7 years or so of preparing the system for compulsory History.
- The notional time in Grades 10-12 will be altered from 27.5 hours to 29.5 hours per week. And the DBE will have ample time negotiate with the relevant trade unions to address this matter.
- If History becomes a compulsory subject in the FET Band, there is an obligation to increase the number of qualified History educators, given the current shortage. This can be achieved by promoting the area of Initial Professional Teacher Education and Training (IPET). Furthermore, the DBE should request Treasury to increase funding for the Funza Lushaka bursary scheme to accommodate the increased demand for History teachers at HEIs.
- History Teacher Development should be strengthened by institutionalising the DBE's CPTD programmes. This recognises the presence of a significant number of History educators who are not qualified to teach the subject in both the GET and FET Bands.
- The teaching of History can be used to strengthen language, reading, writing skills, comprehension and analytical skills, especially for English second-language speakers.

The inputs from the consultations in the various provinces highlighted the following recommendations:

- History should be made compulsory in the FET Band; this process must be well planned and phased-in over a period of time.
- Teacher Development (training) must be consolidated to take cognisance of the implications of compulsory History in the FET Band.
- Budgetary implications must not be taken for granted

- History in the FET Band should not form part of the Life Orientation subject.

SCENARIO D

The proposal would involve doing away with Life Orientation completely, that is, at GET and FET phases. Those who argue in support of this scenario pointed out that existing socio-economic factors favour those who are enrolled at well-resourced schools (former model C schools and private schools) which prescribe the DBE curriculum. They argue that Life Orientation is studied differently by different schools and as a result, this consolidates the ‘two-worlds’ model defining the South African nation. They argue that most former model C schools (and private schools) assign their learners meaningful and life changing community work, and also empower their learners to conduct fieldwork research. Furthermore, they require learners to produce evidence of such activities and a portfolio, all of which contribute to these learners gaining very high marks for LO. This equips the majority of these learners with certain competencies and empowering, life-changing skills. Conducting fieldwork research is a positive competency in History as a discipline. But other, less affluent schools pay mere lip service to LO and cut corners. This is because they are not well-endowed with resources and cannot guarantee the safety of their learners while they are doing fieldwork research in community projects. These learners are prejudiced in that they are not given an opportunity to be taught about their rights and responsibilities as citizens, such as volunteerism and readiness to contribute to a positive quality of life in their respective communities.

Recommendation

At the consultations, most of the provinces totally rejected the idea of transferring the content from History to reinforce the LO content and syllabus at FET phase and vice-versa. It was argued that teaching LO was relevant at Foundational and GET phases.

13. THE MTT'S PRIMARY RECOMMENDATIONS TO THE MINISTER OF BASIC EDUCATION

- *As expressed in Scenario C above, the MTT recommends that History should be made compulsory at FET phase.* It is important for us all to take note that History rests upon the present; varies with the present; and in fact is the present. Good history education promotes sympathetic and informed understanding of humanity and the human condition.
- The MTT recommends that History be made a stand-alone subject in both GET and FET phases, and should not become part of Life Orientation and we have to do away with the notion of a Social Sciences subject at GET phase. History is globally recognised throughout the world as a specific discipline. Following our international curriculum comparative case study research, a case could be made for citizenship with aspects of History within it, to become part of Life Orientation should the DBE wish it. But merging History with Life Orientation or Civics at FET phase is not recommended by the MTT for three (3) reasons:
 - History will not be taught by trained professionals and the skills of the profession will be reduced to basic life skills and civics education.
 - There will be a degradation of the skills-based approach and loss of rigorous enquiry.
 - The moment History, a designated subject, is combined with Life Orientation, a hybrid subject will be created which will not be recognised for purposes of entry points at institutions of higher education. History learners will not have the benefit of having points counted as credits for enrolment at university. We cannot take this benefit away from learners.
- Should a decision be taken by the DBE to make History compulsory for Grade 10-12 in South Africa, all the various contextual factors and concerns will have to be carefully considered, including capacity, teacher training, content, textbook alignment, planning, as well as budgetary and cost implications. Budgetary matters will have serious implications for the roll-out and implementation of compulsory History. The MTT recommends the implementation of a phased approach which would allow the DBE to plan accordingly and for teachers to be trained and retrained in order to begin the process. Hence this phased approach will necessitate that compulsory history be introduced after five years of careful planning.
- Teacher development should not be the sole responsibility of the DBE and provincial education departments, but should be done in partnership with universities around the country. This is critical for content expertise from History Departments, Archaeology

Departments and methodology from the Education Departments of our universities. We want to produce teachers who are knowledgeable about the content and not just the pedagogy. History teachers must be trained professionals, universities must decide, who, if possible, should be developed/trained in History, Archaeology, and possibly even Historical Anthropology/Sociology, African Literature, Historical Linguistics and an African language so they have a comprehensive background in African History. This is crucial for energising History as a subject in the schools and in the process democratise historical knowledge.

- Prospective teachers should study History as one of their majors at undergraduate level. A strong recommendation is that this is seen as an opportunity to be creative about teacher development and retraining. This used to be the case before the advent of democracy in South Africa notwithstanding divisions between different schools of thought.
- History teaching in the GET band needs urgent attention and strengthening. The MTT strongly recommends separating History from Geography, revising content including reintroducing archaeology into the GET band. The RNCS and NCS had this emphasis which was taken out during the CAPS revision process. Assessment practices in the GET band also need to be revisited.
- There is strong circumstantial evidence that many schools in the GET phase are avoiding teaching South African history, particularly apartheid history and liberation history even though it is in the current curriculum. As we have argued, the historical content offered in schools should not avoid areas of conflict facing our divided country. We run the risk that we will return to the pre-1994 era when the African past was left out of the curriculum and past events were fabricated, exaggerated, or evaluated by dated standards devoid of historical understanding.
- The CAPS curriculum has serious limitations and must be strengthened. The MTT recommends that the RNCS/NCS as a whole should be revisited and a better synergy between the RNCS/NCS and CAPS be made in terms of both the content framework and the approach to teaching History. Too much of value was lost from the RNCS/NCS in the CAPS process. An example is the phasing out of the local history component, oral history, palaeontology and archaeology in the FET curriculum. A positive element of CAPS is its simplicity.
- The history of Africa needs to be given the depth and breadth it deserves. The archaeological past needs to be reintroduced at a higher (FET) level, and dealt with in a more sophisticated manner. The perceived boundaries between History and pre-history, Stone Age/Iron Age and History should be collapsed. We need to keep abreast with developments underpinning UNESCO's General History of Africa project which is also endorsed by the African Union.

- The MTT recommends that Africa centeredness becomes a principle in revisiting the content, and in particular bringing both ancient history and pre-colonial African history into the FET curriculum. Ghana's History syllabus at Senior High School, 1-3, that is, Grades 10, 11 and 12 is instructive in this regard. This is critical to understanding the layered history of South Africa and the continent of Africa at a more developed conceptual level. We recognise that certain aspects of pre-colonial history are taught in the GET curriculum, however this tends to be portrayed as a 'happy story', appropriate to that level, but fails to provide the nuanced and complex history which should be taught at a higher level at the FET phase. A conscious move away from this superficial history would also provide a bridge between GET, FET history and history taught at universities. Problematic and controversial issues and themes in ancient history and pre-colonial history of Africa should not be avoided. For example, themes about the class, social stratification, kings and commoners, the status of women and workers in ancient history and also in pre-colonial history must be included.
- The MTT recommends two final year examination papers at Grade 12 with paper 1 focussing on African History and paper 2 focussing on History of the wider world including Europe or vice-versa.
- Funding and teacher development is going to be a vital component linked to the gradual phasing-in of History as a compulsory subject from Grades 10-12. We cannot assume that any qualified teacher is able to teach History satisfactorily. For the Department of Basic Education not to provide bursaries for History educators says much about how the DBE views History as a subject. The MTT is of the opinion that History teachers should not be discriminated against and they have a democratic right for funding from the DBE Bursary Scheme/ Funza Lushaka.
- There should be a public process in which all the relevant organisations and stakeholders will be able to make an input before the proposed revisions and overhaul of CAPS are finalised. Such input should be geared towards strengthening History content, theory and methodology. The process should ideally prioritise input from qualified professionals in the sector, including educators.
- The MTT recommends that the possibility be explored of using technologies such as interactive digital media (play station, mobile phones, video games), drama, theatre and performance etc. be used in history teaching and in teacher development/ training. This would also apply to teaching materials. In addition, alternative sources for history teaching should be explored. Sources could, for example, include historical novels, oral traditions, heritage sites and museums.
- Attention should be given to progression within and between grades because CAPS lacks coherence. There is no logical progression in some of the grades and

in certain cases the content is repeated, while in others there is no apparent theme or theme development. Comparative material is often asynchronous, and because CAPS is content driven, little thought has gone into incremental skills development. As a recommendation, the content needs to be re-adjusted and properly aligned. The complexity of History and history-making needs to be clearly expressed and the necessary skills developed. Learners should be exposed to a broader range of skills as highlighted in this document, and to different ways of re-constructing the past. We propose that a more fluid approach to content be brought back. Concepts and 'skills' should be returned to a prominent place in the curriculum, but not in such a detailed and hierarchical way. Perhaps we should strive to salvage what is good in the NCS and strengthen the way the content has been written. This would need to happen at GET and FET levels.

While the MTT recommends a complete overhaul of CAPS, it must be recognised that this must be undertaken as a strategic process which involves experts and educators. *The discussion and analysis presented below highlight the important point that reviewing and strengthening content is not a simple exercise but is a complex, elaborate process that has to be linked to the GET phase.*

STRATEGIC OBJECTIVE	ACTIVITIES	OUTPUTS	TIME- FRAME
Redefine the aims, concepts and outcomes of the history curriculum for GET & FET	Assemble a team of archaeologists, historians, educationists and history teachers	Conceptualise the framework. Revise the aims, and general policy frame Document to inform curriculum and teacher training	June 2018-December 2018
Rebuild the curriculum framework	Adjust the team according to required expertise Consult with universities and training centres	Complete curriculum framework with skills, content and knowledge outcomes	Jan 2019 – Dec 2019
Rewrite the curriculum	Adjust the team according to required expertise Consult with universities and training centres	Incorporate the content – align with skills and concepts Establish whether facilities can provide training.	Jan 2020 – Dec 2020

Assess and test the curriculum	Teacher workshops and classroom testing. Provincial workshops with subject advisors, trade unions, and textbook writers, universities and other training facilities.	Feedback on the testing process – adjustments to curriculum	Jan 2021 – Dec 2021
New curriculum printed and text books commissioned	Textbook and materials development	Materials production	Jan 2022 – Dec 2022
Teacher training	Universities brought into the discussion about how to structure courses and degrees	Redesigning of courses within universities’ particularly with the inclusion of archaeology, oral history, literature and language in training	2018/2019
Teacher training	Universities train new curriculum In-service training for grade 7 teachers		2021
Begin to roll-out the curriculum from Grade 7	In-service training for Grade 8	New material taught in grade 7. Grade 8 in training	2022
Full roll-out and phase in of compulsory History at FET phase			2030

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APPENDIX A

RDM 22/11/1947

THE BANTU OR KAFFIR.
HE WAS AN AGRICULTURIST

KAFFIR IMPLEMENTS

ZULU

REED HUTS

DEEP IN THOUGHT
PLANNING THEFT OR
MURDER.

GRASS HUTS

THIS IS THE KIND OF HISTORY SOUTH AFRICAN SCHOOL CHILDREN WILL SOON BE LEARNING: The illustration is taken from a school history book, the Afrikaans version of which was recently approved by the Transvaal Education Department for use in Standards VII and VIII. The native in the centre is described in the legend beneath his picture as being: "Deep in thought: planning theft or murder." Another passage from the English version of the book reads: "Eventually the Council of Policy appointed the astute border farmer, Adriaan van Jaarsveld, as veldcommandant with instructions to take the necessary steps to put the natives in their place. On one occasion the treacherous Xosas entered the territory of the whites on the pretext that they wanted tobacco, but Van Jaarsveld saw through the ultimate plan of the rascals and ordered his men to slice the tobacco and scatter it on the ground. Just as the Xosas bent down to collect the tobacco, the order 'Fire!' was given and many of the kaffirs fell dead. Adriaan van Jaarsveld was a very worthy man . . ." The Afrikaans version is identical, except that in one place the Xosas are described as "woestaards," which the "Groot Woordeboek" translates as "savages, barbarians, ruffians." The "Rand Daily Mail" has so far not been able to ascertain whether the English text has been approved by the Transvaal Education Department for use in schools.

111.1410

T.E.D. 29.



Geliese by enige oerder korrespondensie hierdie nommer aan te haal:
In any future correspondence please quote this number:

No. E.4/200/11.

TRANSVAALSE ONDERWYSDEPARTEMENT.
THE TRANSVAAL EDUCATION DEPARTMENT.
P.O. BOX 432, PRETORIA.

DEPT. OF EXTERNAL AFFAIRS
REGISTRY
10-12-1947
RECORDED *1.2.47*
PLACED ON FILE.....

193

9 - DEC 1947

THE SECRETARY FOR EXTERNAL AFFAIRS.

With reference to your minute No.P.M.14/15 of the 2nd December, 1947, I am directed to inform you that the Director of Education has issued (28th November, 1947) a statement to the "Rand Daily Mail" which contains, inter alia, the following comments:-

"In regard to the history book in question, it must be pointed out that it has for many years been the policy of the Department to review books for use in schools in their final printed and bound form only. During the war, owing to paper shortage and printing difficulties, the Department met authors and publishers by reviewing books in manuscript form. This form of scrutinising books left much to be desired and has now been withdrawn.

"The book in question was approved in this way in March, 1946. When the book list was revised in 1947 (meeting of the Book Committee held on the 22nd October, 1947), it was removed from the list. Copies in use in schools are being withdrawn.

"Whilst the Department is therefore in agreement that the book is unsuitable in its present form, it must be pointed out that the quotation given in the 'Rand Daily Mail' of the 22nd November in explanation of the illustrations published, was misleading. The sentence 'van Jaarsveld was a very worthy man' (which in the Afrikaans version appears as 'van Jaarsveld was inderdaad 'n deeglike man', 'deeglik' meaning 'thorough') was taken from a succeeding paragraph where it appeared under a different heading. In the context in which it was placed it gave the impression that the book itself does not convey.

"In explanation, by no means in extenuation of the illustration, it is pointed out that the central figure is taken from a frontispiece in Cory's Standard Work, 'The Rise of South Africa', with the title 'Meditating Mischief'. At the time Cory wrote his book, the word 'Kaffir' was in regular use. The Department, however, now never uses the word and is not in favour of its use in schools."

From the above, it will be observed that the book in question was removed from the list of books for use in Transvaal schools some time before the article of

/the.....

- 2 -

the "Rand Daily Mail" appeared in print.

It may be to the interest of your Department to know that, following on the publication by the "Rand Daily Mail" of the article on the history book, a controversy has developed in the Daily Press on the interpretation of the history syllabus for secondary schools, and in order that your Department can be fully informed on the subject, I am enclosing a statement by the Department handed to SAPA for publication to-day.



SECRETARY : TRANSVAAL EDUCATION DEPARTMENT.

Enclosure.

STATEMENT BY THE DIRECTOR OF EDUCATION ON THE HISTORY SYLLABUS OF THE TRANSVAAL SECONDARY SCHOOL CERTIFICATE EXAMINATION.

The period of South African History prescribed for the Transvaal Secondary School Certificate Examination is 1795 to 1914.

Nowhere is it stated in the syllabus that a part of this period must or may be omitted.

In regard to wars it is expressly laid down that these may not be omitted but that their importance should not be unduly or wrongly stressed.

The Director stated in a recent interview that it was the aim of the Department to promote better feelings between the races. This was not intended to imply that this end should or could be attained by excluding a part of the prescribed syllabus.

The procedure adopted by the Department in drafting and redrafting syllabus is as follows:

The particular Subject Committee of the Transvaal Board of Moderators is asked to deal with the matter. When required, the Committee is augmented by the appointment of additional members.

The draft of the revised syllabus is then submitted to the full Board of Moderators which is composed of representatives of -

- (i) Transvaal Education Department (3)
- (ii) The Northern Universities (3)
- (iii) The Joint Matriculation Board (2)
- (iv) The Training Colleges (1)
- (v) Inspectorate (2)
- (vi) Technical Colleges (1)
- (vii) High Schools and Junior High Schools (6 Principals)

The Director of Education is Chairman of the Board.

The...

-2-

The revised syllabus is then referred to the Joint Matriculation Board for final approval, as all syllabuses for examinations that are accepted as equivalent to the matriculation examination have to be submitted to the Joint Matriculation Board.

On receipt of the approval of the Joint Matriculation Board, the revised syllabus is published for the information of the schools.

For redrafting the History syllabus in question the Subject Committee of the Transvaal Board of Moderators was augmented by the appointment of the following additional members:

- 1 University Professor,
- 1 Principal of a High school, and
- 3 teachers of History in High Schools.

The syllabus as drafted by the Committee was approved by the Board of Moderators and with one small alteration by the Joint Matriculation Board. In dividing the syllabus into periods the Matriculation Board suggested the date 1860 instead of 1866. This was accepted.

APPENDIX B

MARVEL



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JOEY VARGAS

**BLACK
PANTHER**

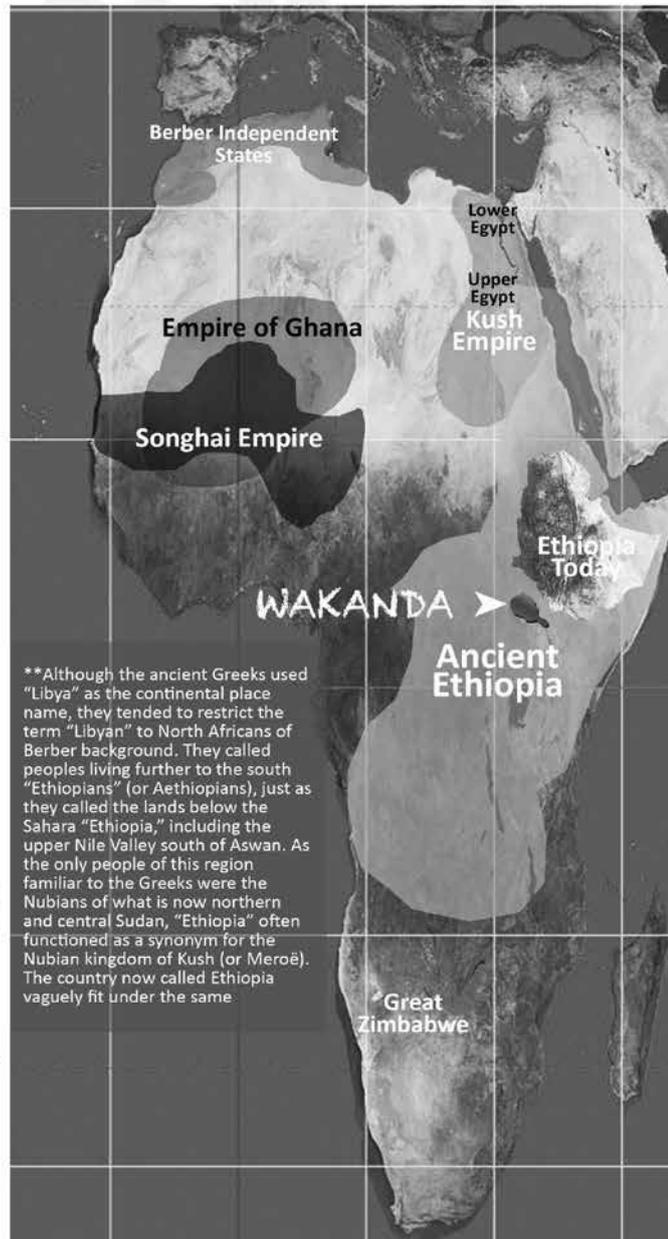
**STUDY
GUIDE**

THE "REAL" WAKANDA

The Ethiopian Empire was a kingdom that spanned a geographical area in the current state of Ethiopia. It began with the establishment of the Solomonic dynasty from approximately 1270 until 1974, when the ruling Solomonic dynasty was overthrown in a coup d'état by the Derg. The only African country to never be conquered or occupied, it was one of the founding members of the United Nations in 1945. Points of interest:

- Ethiopia is the home of the Biblical Garden of Eden
- Ethiopia is the birthplace of humanity
- Ethiopia is the cultural center of one of the oldest forms of Christianity in the world
- The Ethiopian Orthodox Church has her own Pope
- The Ethiopian Orthodox Church claims to have the Ark of the Covenant at the Church of Our Lady Mary of Zion in Axum, Ethiopia
- Ethiopia is the only African nation to never have been colonized by Europe

The Ghana Empire (c. 700 until c. 1240), known as Awkar (Ghana or Ga'na being the title of its ruler) had complex societies based on trans-Saharan trade with salt and gold since ancient time, but the introduction of the camel to the western Sahara in the 3rd century A.D. opened the way to great changes in the area that became the Ghana Empire. By the time of the Muslim conquest of North Africa in the 7th century the camel had created a trade network running from Morocco to the Niger river. The Ghana Empire grew rich from this increased trans-Saharan trade in gold and salt, allowing for larger urban centers to develop. In the 11th century the Cordoban scholar Abuof traveled



to the region and gave a detailed description of the kingdom, claiming that Ghana could “put 200,000 men into the field, more than 40,000 of them archers” and noted they had cavalry forces as well.

Kemet (Egypt)

Villages began to appear in Kemet (Egypt) around 7,000 years ago, with some of civilization's earliest written inscriptions dating back 5,200 years. Many names were used for Egypt in ancient times, a common one was Kemet, which means the “black land.” There has been discussion among experts on whether the name came from the dark sediment left behind when the Nile river floods, or if it was because of the dark people that inhabited the region.

In 1974, the U.N. Education, Scientific and Cultural Organization (UNESCO) held a symposium in Cairo, Egypt, with 20 of the most prominent Egyptologists in the world attending. The question came up as to what “race” did the Egyptians belong to, and the committee asked all participants to submit working papers on the question. Of the twenty Egyptologists, there were two black scientists: Dr. Theophile Obenga, a linguist, and the late Dr. Cheikh Anta Diop. Dr. Obenga's paper showed that the native languages had nothing in common with Asiatic, European, and Mediterranean languages, and in fact shared “root words” with Kemetic, Nubian, and Ethiopian languages, so that when they spoke to one another they understood one another. Dr. Diop had access to tissue samples from an ancient mummy, and he was able to conclude that the levels of “Melanin” found in the samples were just not found in [Asian and Caucasian] race groups. The UNESCO committee waited three days for a challenge to come, but one never materialized so they dismissed the papers from the other eighteen participants and declared that these ancient African people were from the black family group (from *African Origins To Civilization, Myth or Reality* by C. A. Diop).

The Songhai Empire was a state that dominated the western Sahel in the 15th and 16th century. At its peak, it was one of the largest states in African history. The empire was home to Timbuktu, home of the famed university of the same name. Under the rule of Sonni Ali, the Songhai surpassed the Malian Empire in area, wealth, and power, absorbing vast areas of the Mali Empire and reached its greatest extent.

Great Zimbabwe 11th Century – 15th Century

The Great Empire led by the Shona nation, was known for arts, sculpture, and amazing engineering. The Shonan traded with Arab and Ethiopia hundreds of years before Europe made their way to the continent and the so-called Middle East.

The University of Timbuktu

In the 12th Century, the University of Timbuktu, located in what we now call Mali, was the epicenter of learning in the world. The university, made up of 3 mosques, centered on teaching the Koran, medicine, astronomy, mathematics, chemistry, physics, philosophy, geography, history, and art. Over 25,000 students attended this grand institution. Students traveled across the globe to learn from professors of this African university.



Libraries

Libraries were not born in Europe; library science was created in Africa. Ramses II was one of the leaders of ancient Kemet (Egypt) who invested in the construction of universities and libraries. The

University of Karnak and the University of Thebes were the largest universities in the ancient world. The collection was later moved to Alexandria when Rome invaded the northern portion of Kemet and the Library of Alexandria became the world's largest library, consolidating three library systems from Africa.



Imhotep

Imhotep, the father of modern medicine, and a brilliant man of science, was also a priest who studied anatomy, performed heart surgery, was an astronomer, and an engineer of many Kemet/Egyptian temples, palaces, and schools.

Mansa Musa

Before Bill Gates, Jeff Bezos, Oprah Winfrey, and the fictional Tony Stark and Bruce Wayne, there was Mansa Musa. Scholars now agree Mansa Musa was and will forever reign as the richest man in human history. According to The Business Insider, the ruler of Mali had wealth we, today, have trouble calculating. His wealth was invested in gold, silver, salt, land acquisition, and yes, technology. The creation of tools for farming and other products made this African man the world's first trillionaire.

Queen Nzinga

Queen Anna Nzinga, also known as Njinga Mbande or Ana de Sousa Nzinga Mbande, was a 17th century queen of the Ndongo and Matamba Kingdoms of the Mbundu people in Angola. The great warrior Queen was the original Dora Milaje. Today, Queen Nzinga is remembered in Angola for her political and diplomatic acumen, as well as her brilliant military tactics. A major street in Luanda is named after her, and a statue of her was placed on a square in Kinaxixi in 2002, dedicated by President Santos, to celebrate the 27th anniversary of independence.



Sobekneferu

Sobekneferu was the first known woman reigning as pharaoh for which there is confirmed proof. She was the last ruler of the Twelfth dynasty of Egypt and governed Egypt for almost four years from 1806 to 1802 BC.



Black Panther: Behind The Scenes

Ryan Coogler, director

His first feature film, **Fruitvale Station**, won the top audience and grand jury awards at the 2013 Sundance Film Festival. His next film, the continuation of the **Rocky** film franchise, **Creed**, was an excellent follow-up and received critical acclaim. The **Black Panther** film has taken advantage of his fresh perspective, personal interest in the super hero genre, and directorial talent to deliver an incredible story to the big screen.



Joe Robert Cole, writer

Co-writer, along with Mr. Coogler, of the **Black Panther** film script, Mr. Cole is an Emmy-nominated writer. About this film he said, "For both my son and my daughter, this is a movie full of empowered men and women of color, people who are self-determining in terms of who they are. I'm really proud of that and excited for them to see it." He is a graduate of Marvel's in-house writers program.



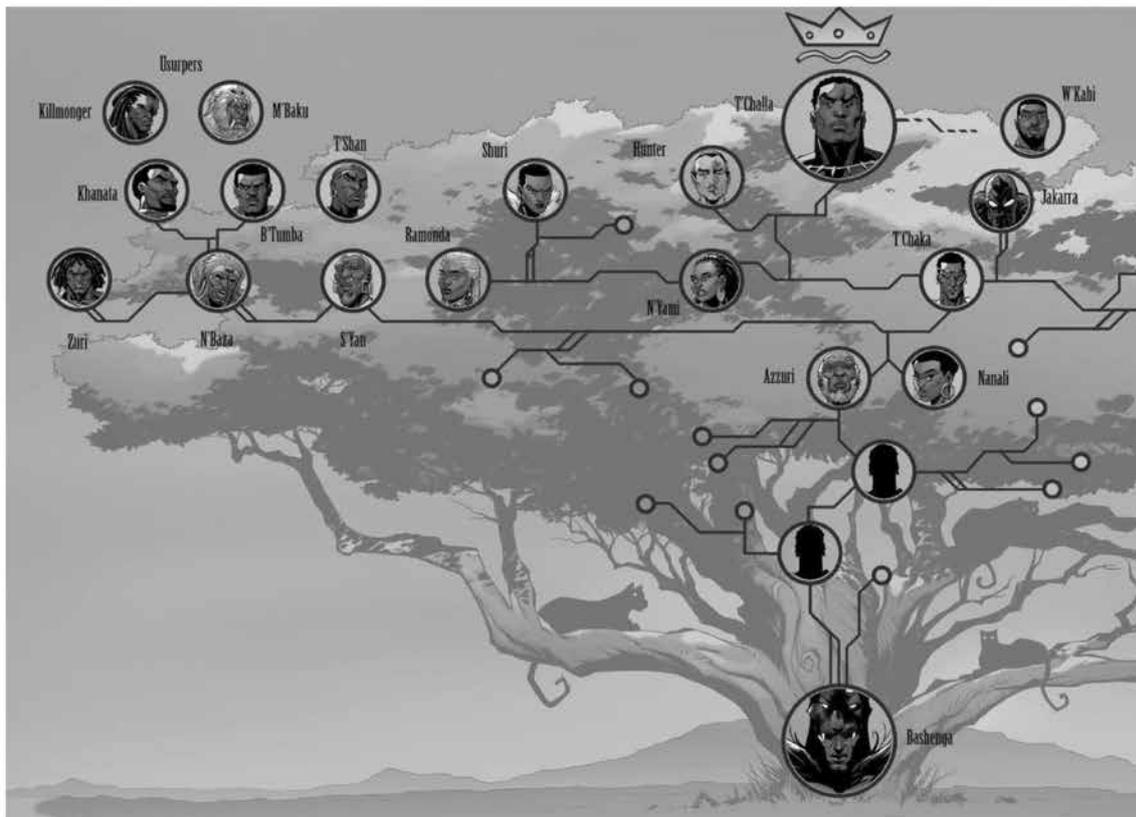
Ruth Carter, costume designer

Ms. Carter started her career with volunteering to do costumes for college plays, this blossomed into a love of the challenge and work. Soon she found herself after college interning with the Santa Fe Opera, and she was on her future path. She was the first African-American costume designer to be nominated for an Academy Award - for **Malcom X** and for **Amistad**.



Who is the Black Panther?

- The Black Panther is the royal leader of Wakanda, the richest, most powerful and technologically-advanced nation on earth.
- The Black Panther, T'Challa is empowered by the Panther's spirit. Directed by the ancestors, a modern translation is that the panther is a metaphor of the Holy or Divine spirit of God. T'Challa's power is not in his suit or the ancient herb that gives him strength, but his connection to the Spirit.
- Dora Milaje is the royal guard of Wakanda. Women who devote their lives to protect the nation. They use a special martial art to fight as one unit to defeat enemies. According to Wakanda lore, only women have the stamina, IQ, and spiritual sensitivity to reach the highest level of warrior excellence.
- Eric Killmonger, born in Wakanda but raised and influenced by the values of Europe, he is the nemesis of Black Panther, always functioning as an African out of touch with his spirit and his roots.



Cinematic Stereotypes

Since the film, *Birth of a Nation*, by D.W. Griffith, Hollywood has used tropes or stereotypes to define black existence. This was intentional to create fear in the hearts and minds of people of European descent about people of African descent. These tropes/stereotypes are used, even in the 21st century, to define black people as dangerous, ignorant, funny, cool, or magical.

Here are the most common cinematic stereotypes we witness:

- **Buck:** Wild, sexually dangerous, but desirable black man who must be controlled by white society.
- **Coon:** Designed for comic relief (can be a he or she), this character is a buffoon, intellectually foolish and inept, but at times, street smart. The coon appears on camera to reinforce the stereotype of black intellectual inferiority.
- **Uncle Tom:** This character supports the system and seeks to advance the needs of white characters.
- **Magical Negro:** This image appears as a street mystic designed to enlighten and help white characters discover their true selves. Uncle Toms and magical negroes are closely tied together in cinema.
- **Mammy:** Usually a loud, sassy black woman who is never seen in a romantic light, but is a fierce, fussy, strong character, many times played by a dark-skinned African American woman designed to keep order and also offer comic relief.
- **Tragic Mulatto:** Usually a light-skinned African American woman who is the sexual or romantic interest of the film. White writers tend to use lighter skinned African American characters who are always in danger and need a man to save them.



Questions to Consider

1. T'Challa seeks counsel from women in the film - the Dora Milaje, his mother, his sister, Shuri. Why is this simple addition important to Black images in film?
2. Like Ethiopia, Wakanda has never been colonized. How does the film demonstrate this idea through images and script?
3. Wakanda has vibranium, the most precious resource in the Marvel universe. How is this similar to Africa's relationship with Europe today?
4. What gives T'Challa his powerful leadership ability?
5. What are the forces that create Eric Killmonger? Do we have Eric Killmongers in our community today?
6. T'Challa is a king, a leader, a mentor, and a reflective spiritual individual. He has a responsibility to lead. Even without his powers, he is still an exceptional leader. Name the qualities a leader needs to serve the people.
7. Shuri, T'Challa's sister, is a scientist with all the Black Girl Magic. Why is Shuri such a successful scientist? What are the qualities demonstrated in her character, and how does the writer and director demonstrate Shuri's intellect through images?
8. The Dora Milaje, or the Royal Guard of Wakanda, work together for a common cause. Why is this image so powerful to those witnessing this film? How did you feel when you witnessed the Dora Milaje working together to defeat an enemy of Wakanda?





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