

The History Curriculum in Three Countries – Curriculum Balance, National Identity, Prescription and Teacher Autonomy: The Cases of England, New Zealand and South Africa

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Abstract *The history curriculum of each of the three nations is examined against three sets of criteria: balance, national identity, and teacher autonomy versus prescription. The role of historians in rationalising the structure in each of these curricula is evaluated. These are seen as problems which any nation grapples with when designing a history curriculum.*

England is in the process of seeking a new balance between a re-articulation of its post-colonial identity using signifiers from its role as the centrifugal power in the Commonwealth, and an equally problematic and almost schizophrenic ambiguity about its place both in and on the edge of Europe and its relationship with the USA. Alongside these concerns, the inter-relationship between England, Scotland, Wales, Northern Ireland and the Republic of Ireland provides another dimension which can reduce, transform and modify pressure to focus on single-state national identity, with a newly emerging concept of Britishness given impetus by regular inputs from Gordon Brown, the Prime Minister.

New Zealand is, in a sense a rather like England, unsure of itself, though, unlike England and South Africa, it cannot and will not commit itself to specifics within a history curriculum, preferring a non-prescriptive attitude to content, encouraging presentism and social action rather than structuring a packaged development of its past for the earlier stages of education. History is given a potentially less controversial role by expressing it through notions of identity, culture, and organisation and the politically relatively neutral concepts of continuity and change. Nevertheless the 2006 consultation draft for the New Zealand Social Studies curriculum seems to reflect a society which, unlike England, is clearly not troubled by an ambiguity about its past glories and is not troubled by where it sees itself in any kind of assessment of its own nationalism. However the past is there in the form of the Treaty of Waitangi (1840) (mentioned by name in Level Five of the proposed curriculum). This has led to an appeal for its place to receive the attention of stronger historical contextualisation in the curriculum from critics on a broad ideological front. Finding a new role in the wake of what Belich (2001) describes as recolonisation is problematic and may explain some of the indecision.

The South African history curriculum emerges as a post-transitional model with a clearly articulated and self-confident rationale in a world after apartheid. Its content is set out with an internal balance across all stages, with a driving agenda of human rights, social justice and democratic values. The role of a number of historians in this process, and their partnership with the schools' advisory service, is significant and indicates a flourishing atmosphere of debate with features of social and intellectual reformation, enlightenment and renaissance.

Keywords Autonomy, Balance, Colonisation, Core curriculum, Curriculum, England, Historian, National Identity, Post-colonial, Prescription, Recolonisation, Scholarship, Substantive Knowledge. Syntactic Knowledge,

Balance in England's history curriculum

What makes a balanced history curriculum? HMI writing in HIPSY (History in the Primary and Secondary Years)(DES, 1985) offered some guidance on criteria. There should be a balance of periods (e.g. broadly ancient, medieval, modern), there should be a balance of places (local, national, regional, world) and there should be a variety of time-span approaches (long-term, medium-term, short-term), but periods studied should be long enough to embrace the concept of change, or simply to embrace change. The sub-text of this HMI document, the brain-child of John Slater, Staff Inspector for History at the time, was that there should also be a balance between the essential skills of history (the syntactic knowledge, though this term was not used in the document) and the content of history (the substantive knowledge, and again this term was not used).

The government working party that drew up a National Curriculum for History for England took up these ideas. It divided the curriculum up into 'areas of study' or 'units' there were also other organisational dimensions that were more closely defined in the Interim (DES 1989) and Final reports (DES 1990) of the History Working Group, the 'PESC' formula. This relates to political, economic, social, and cultural dimensions of periods or themes studied. For example, units 1 and 2 below in the Key Stage 1 curriculum for 5-7 year olds had a predominantly social orientation.

Is there balance in the current arrangements for Key Stages 1 to 3, i.e. 5-14 year olds? Key Stage 1 has personal or family history, local history, national and world history. It has ways of life (socio-economic), significant people (biographical) and events (narrative and even political history). Key Stage 2, 7-11, has considerable opportunities for studying ancient history or late antiquity. There is local history and discontinuous sampling of British history (i.e. gaps exist – no post-Conquest medieval history, nothing from 1603 – 1837, i.e. no 17th, 18th or early 19th centuries, no 1901 – 1929). There is no modern European or world history except seen through a British lens. There is ancient Greece which is arguably included because it represents 'desirable' classical high culture. Key Stage 3, 11-14 age range, has more choice in its one European, two world history and history units, but it has no local history.

The role of historians in the original debate (1989 – 1990) was significant. Two historians were on the working group, each for half of the 12 months. The first was John Roberts, author of *The Triumph of the West* (1985), the second was Peter Marshall, historian of the British Empire and Commonwealth, and an expert of the history of India (e.g. Marshall, 1996). Outside the group there were other historians who were formally invited to contribute to the debate. Among these was Keith Robbins (President of the Historical Association at that time). He was very keen on developing the British agenda in the sense of Britain being Scotland, Wales and Ireland as well as England (before 1922 anyway), and for English school students knowing something of the histories of the other countries. He was strong defender of the key role of national history in education and deflected skilfully the accusations of nationalism (see Robbins, 1990, in contrast to Ball, 1993). Also involved were Raphael Samuel, Conrad Russell, and Robert Skidelsky, each from different political traditions (see Samuel 2003, Russell 1990, and Skidelsky 1990). Robbins' view of 'Three Kingdoms' history is supported by New Zealand historian J.G.A. Pocock who

with Robbins believes in the conflation of the three (or four) narratives. Pocock's writings are relevant because they examine the Europeanisation of sovereignty after the UK's entry into the European Union, and the effect that this had on the New Zealand economy.

Historians are still interested in a continuing discourse about the role of history in the National Curriculum. There are two linked debates being conducted at the same time: how history should be taught, and what emphasis should be placed on the British narrative. Involved now are David Starkey (see Starkey, 2006), Simon Schama (see Schama, 2000, 2001, and 2002), and Martin Daunton (President of the Royal Historical Society). The RHS has regular meetings with DfES Minister Andrew Adonis, and even Gordon Brown at number 11 (RHS newsletter autumn 2006). Starkey enraged some listeners in February 2005 by denigrating the work of E.H.Carr (1987) and the notion of skills-based and source-based enquiry in schools. Like Simon Schama, he supports the idea of the story being told, understood and remembered in schools. There has been some resistance among historians and in the national press to Gordon Brown's Britishness agenda (see below), but insofar as it reflects a consensus of what civilised values are then there is agreement for it, but nevertheless some doubts about its tendency to trespass into the forbidden territory of British exceptionalism.

National identity in England's history curriculum

The word 'inheritances' was used in the Final Report of the History Working Group (1990), and preferred to 'heritage' or 'identity' or 'identities'. There were some strong criticisms of the perceived neo-Conservative agenda as seen in some of the chosen units (e.g. Ball, 1993 and Kelly, 1995).

The debate has recently been given a new impetus by a series of speeches on 'Britishness' by Gordon Brown (e.g. Brown 2006). The Fabian Society day conference on Britishness in January 2006 raised awareness of the existence of a strong grass-roots counter-culture especially among the Afro-Caribbean and Asian communities of England's metropolitan areas. This is reflected in critiques by Paul Gilroy (author of *The Black Atlantic* and *There's no Black in the Union Jack*) and Francesca Klug (the human rights expert), both present at the conference workshop on history. This is a taste of Brown's vision:

And, of course, true to our ideals of liberty, responsibility and fairness, Britain leading the way in new measures to make the world safer, more secure and fairer – not just debt relief, the doubling of aid and, reflecting our openness as a nation, by securing a world deal on trade, but, from that foundation, proposing, true to our internationalism, a new way forward: a global new deal – universal free schooling for every child, universal free health care for every family – where the richest countries finally meet our commitments to the poorest of the world. So a modern view of Britishness founded on responsibility, liberty and fairness requires us to:

- demand a new constitutional settlement;
- take citizenship seriously;
- rebuild civic society;
- renew local government;
- work for integration of minorities into a modern Britain, and
- be internationalist at all times. (Brown 2006)

One driving force for Gordon Brown's speeches was the series of suicide bombings on the London Transport system on July 7th 2005, and the belief that a shared body of distinctly British values can be taught through a mix of citizenship and history, especially focusing on a post-1707 British history (the date of the uniting of the Scottish and English parliaments) with a stronger element of the history of the British Empire and Commonwealth. Brown made many references to the apparently approved master narrative of Linda Colley (1992). However, Colley's analysis of the three factors determining the success of Britain as a great power (Protestantism, a hatred of 'popery' and particularly France, the willingness to use war as a political weapon) offers little comfort or help to a vision of History Education as a unifying, healing force that provides a sense of a common identity. Current developments even raise the profile of history as a divisive element.

England (and 'Britain') has the problem of being associated by its past and present settler peoples with a very proactive role in colonialism and with slavery and the slave trade before their abolition(s). This affects relationships with Commonwealth countries like India and Pakistan. This has recently been further complicated by the dimension of international terrorism, elements of which has been traced back to Pakistan (some of the July 7th 2005 suicide bombers had connections with Pakistan). Britain also has its ongoing alliance with the USA and its uncertain relationship with Europe as factors in creating an independent sense of identity. In many ways family history and local history are escape routes from the conflicts, dilemmas and pressures that issues of identity place of the history curriculum.

Prescription and teacher autonomy in England

Colin Richards (1999) has described the period from 1967 to 1988 as the 'unregulated curriculum', and the subsequent period which coincided with the introduction of the national curriculum and the national numeracy and literacy strategies, as 'regulated' with a consequent impact on teacher autonomy. The wish to re-examine the right balance between teacher autonomy and pupil entitlement, perhaps by a 'core' curriculum was an issue raised by Labour Prime Minister James Callaghan in his 'Great Debate' speech at Ruskin College Oxford in October 1976. Matheson (2002) indicates that this marked the failure of a period of experimental social democracy, and a rejection by the Labour party leadership of the liberal principles of R.H.Tawney in a move from teacher autonomy in the sense of control over the curriculum and its mode of delivery, to entitlement and accountability. However, even Mrs Thatcher was horrified by the amount of prescribed detail in the national curriculum of 1991/2 that was eventually trimmed by Sir Ron Dearing in 1993- 94 (Thatcher 1993).

New Zealand

Balance in history New Zealand's Social Studies curriculum

There is no guidance on this. However the online materials that teachers can draw upon (see Appendix 2b) have a built-in but unstated rationale which corresponds broadly with commonsense advice on a balance of close and distant localities and chronological periods. History is not called 'history' as such in the earlier stages (Levels 1 – 5, Y1 – Y10) but is subsumed in Culture and Heritage and Time and Continuity. There is a built-in progression of learning, but this is expressed in terms of outcomes. There is no guidance on knowledge focuses as in South Africa. This lack of guidance has been criticised by Ann Low-Beer (1986) and Sue Ferguson (2001). The lack of knowledge among New Zealand's teachers about one specific event (the Treaty of Waitangi) has been highlighted in a recent PhD on that topic (Kunowski 2005). There has been a

revival of interest in New Zealand's history with high sales of the late Michael King's popular Penguin edition (2003). New Zealand has other historians, both indigenous and expatriate, namely Keith Sinclair and James Belich in the former category, and John Pocock in the latter. Those with recent political experience have joined the debate, especially Simon Upton, a former Government Minister, who has devoted much of his own 'Upton-online' website to his concerns about how history is neglected in New Zealand. His critique of Michael King's thesis is that it gives insufficient weight to how the British and European Enlightenment period developed – an era which contributed to the conditions and context through which the land became a part of the British empire. Upton would like the history of Christianity to be on the agenda too, as it has and had such an influence through the early missionaries and later. It is seen as having been a key unifying catalyst in this bi-cultural society.

In any history curriculum the relationship between academic scholars and teachers is a crucial one. Can any themes useful to New Zealand be found in their pages? Just as Gordon Brown finds some comfort in Linda Colley's analysis of 18th century Anglo-Scottish, New Zealanders may find clues in their search for a historical rationale in James Belich's books. His balanced and detailed appraisals of Maori history include their military tactics, strategies and achievements during the unsettled wars of the 19th century. There may be too much of a struggle to unravel Pocock's more complex analysis which sets Gibbon's *Decline and Fall* in the times when it was written, and uses Gibbon's great work as a template to explain or develop the theme of 'Barbarism and Religion'. But Pocock's rationale suggests that New Zealand needs to see its history not in relation to the mother country alone, but alongside the histories of the USA, Canada and Australia. Mark Sheehan in a recent paper (2005) suggests that New Zealand needs not a history of New Zealand, but a history *for* New Zealand.

Peter Roberts (1998) reports on the ideological conflicts which have resulted in a lack of robustness in the curriculum decision-making process. The term 'political correctness' has been used by the Left and the Right to label the other side, as well as the use of moral absolutism and moral relativism, which appear in the submission from the Education Forum in the mid-1990s during the consultation period on the draft of the Social Studies curriculum (1995, 1996). The polarisation of the debate has had the unfortunate effect of creating two camps armed with sloganised arguments, and a descent into caricatures of the truth. The emergent view is both confusing and misleading. On the one side is apparently a forward-looking agenda, committed to enhancing the economy and opportunities for employment, reluctant to impose a commitment to study the past in a systematic way in the earlier years of school. To support this the traditional history curriculum is viewed as having a backward-looking 'academic' agenda, indeed as an old-fashioned and elitist school subject which is irrelevant.

History is accessible to all, and is neither essentially elitist nor economically irrelevant. The way it is taught or learnt can over-ride any governmental or innate predetermination. It has no fixed academic status and any attempt to use it for purposes of social engineering can be subverted by the teaching profession. Both syntactic and substantive elements have plasticities which are mouldable in the hands of an experienced teacher. Scholarship feeds into even the most popular of New Zealand histories, the best-seller written by the late Michael King, and is the property of all citizens, not just of academics. Knowledge of the national and related local, regional and international stories, and of the histories that feed into them and from them cannot be categorized by reference to social

class or relevance to current economic success. It is about the structure of cultural literacy – a universal need.

The historian James Belich has recently (2001) expressed his concern about the state of history in New Zealand's schools and universities.

I have discussed the problems and achievements of current historical scholarship elsewhere. The achievement is very considerable – indeed, it provides the sources that have made this book possible. But there is, I think, a persistent reluctance to accept the realities of recolonisation and a tendency to focus instead on the more independent national history we would like to have happened. Outside scholarship, the message from past and present to each other is considerably worse. Though the Treaty House grounds are no longer a sheep farm, an investigation in 2000 found 'a deep lack of knowledge of the country's icon heritage attractions' among the public at large. Secondary school pupils still engage with New Zealand history to a stunningly limited degree. In 1999, of 65,000 pupils who sat School Certificate, fewer than 9,000, or 14 per cent, did history of any sort. Of 46,000 doing Sixth Form Certificate, only 10 per cent did history. Of 27,000 sitting the University Bursary exam, 5,000 did history. This amounted to a slightly healthier 18 per cent but, of these, over 60 per cent did Early Modern British history, 'Tudors and Stuarts', with less than 40 per cent doing New Zealand history – in fact some schools do not offer it in the seventh form. In short the vast majority of New Zealand senior secondary school students still have little knowledge of their own country's past. One reason for this cultural self-lobotomy is depressingly simple. Education has been underfunded since 1975. The money, and the teacher time and energy, for new textbooks and retraining is not easy to find. But the problem also stems from the recolonial system, and from a failure to fully recognise it or its legacies. (Belich 2001: 546)

He goes on to explain what he means by recolonisation, and here inadvertently he supplies one of the rationales for the involvement of historians in curriculum change. His experience as an historian gives him an insight which can help New Zealanders understand themselves.

My own mixed feelings about recolonisation may already be evident to the reader, and I wish to confess openly to them. I have to acknowledge it was a remarkable historical phenomenon: an amazing transcending of distance, a spatial miracle that made light of 12,000 miles and plugged London almost as firmly as Auckland into the New Zealand socio-economy. For almost a century, 1880s -1970s it made New Zealand a virtual Scotland. As a comparative historian, I am intrigued by the possibility that the New Zealand pattern of progressive colonisation and recolonisation may help unravel problems in the histories of Canada and Australia, which also appear to have undergone both processes. This might also extend to the United States, where the Midwestern and far-western states arguably played New Zealand to New York's London, and at much the same time. As a New Zealand historian, I have to recognise that recolonisation had many benefits as well as costs. As a New Zealand historian uneasily engaged with the present, I have to accept that the system also has left legacies benign as well as malign, the useful as well as the redundant. (Belich 2001: 547)

The expatriate historian J.G.A.Pocock has also made a contribution to the debate about New Zealand's past, present and future, concluding that:

... the issue of New Zealand's sovereignty must be an ongoing shared experience, a perpetual debate leading to several *ad hoc* agreements if necessary, to which the *Maori* and *pakeha* need to accustom themselves permanently. The alternative, an eventual rebirth of the violence and bloodshed of the 19th century 'Land Wars', cannot and must not be entertained. (http://en.wikipedia.org/wiki/John_Pocock, accessed November 12 2006; see also Pocock, 1992 and 2005)

Pocock has focused on New Zealand history in the context of his Enlightenment specialisation in his recent *The Discovery of Islands* (2005) where there are three chapters in his Part IV 'New Zealand in the Strange Multiplicity' devoted to New Zealand issues: The neo-Britains and the three empires (2003); *Tangata whenua* and Enlightenment anthropology (1992); Law, sovereignty and history in a divided culture: the case of New Zealand the Treaty of Waitangi (1992/1998). His first part also refers to what he calls 'the antipodean perception'.

National identity in New Zealand's Social Studies curriculum

Seeking a solution to problems of national identity is a key feature of the Social Studies curriculum, but it is defined in the bi-cultural terms of the twin, parallel and combined identities and histories of Maori and 'Pakeha'. The first volume of James Belich's history of New Zealand is entitled 'The Making of Peoples', and there is a key line in the Treaty of Waitangi '... we are one people'. The role of Maori in two world wars and in local and national government is exemplified in the online curriculum examples. Gallipoli and Cassino are seen as battles in the First and Second World Wars where a significant contribution was made by New Zealanders, both 'Pakeha' and Maori. This contribution was reinforced by the visit of Helen Clark with 300 New Zealand service personnel to London for Remembrance Day (November 11th 2006).

Myra Kunowski who argues strongly for a critical knowledge of the country's history, cites political concern about the neglect of teaching about the Treaty:

In the New Zealand setting, knowledge and understanding of the Treaty of Waitangi has been seen by recent governments to be fundamental to knowing who we are. The New Zealand Prime Minister, The Rt. Hon. Helen Clark (2003, 2004), has frequently stated that she would like to see more history taught in schools in order that New Zealanders do not grow up in ignorance of the past and, when articulating official government policy, has also made clear that the Treaty of Waitangi cannot be locked away as an historical document and considered to be no longer relevant. This message received tangible support in the 2003 Budget (Cullen, 2003) which allocated \$6.5 million for a programme of public information on the Treaty to assist both Maori and Pakeha in arriving at a better understanding of the agreement and its significance in the present day. (Kunowski 2005: 2)

The National Party too, currently in Opposition, are concerned about Treaty issues (see English 2002).

Prescription and teacher autonomy in New Zealand's Social Studies curriculum

Teacher autonomy is a key feature of the New Zealand Social Studies curriculum. It is a 'design your own curriculum' model. The challenge from critics (e.g. Low-Beer 1986 and Glowski 2002) relates to entitlement and accountability, the very issues which caused a change of direction in England in the 1980s. The evaluation of the Social Studies

curriculum by the Australian Sue Ferguson focuses on the structure and the underlying pedagogy.

The document sets out an excellent set of aims and objectives. The essential learnings and the perspectives are excellent along with the settings.

The tight structure of the achievement objectives and the indicators is disappointing. There is no indication of the cognitive processes that are to be undertaken in the learning. It would be possible for teachers to adopt a didactic approach to teaching and learning activities and to technically address all the achievement objective and indicators.

This document is the most unsatisfactory of all the documents considered in this study. The structure of the achievement objectives does not provide schools and teachers with sufficient advice to implement programs that fulfil the aims of the learning area. (Ferguson 2002)

Thus the lack of advice or guidance on settings has attracted recent regional criticism. However there are non-statutory units available rather along the same lines at the English QCA Schemes of Work at this website:
http://www.tki.org.nz/r/socialscience/curriculum/SSOL/years1-3_e.php. This material was produced by UNITEC Institute of Technology in Auckland under contract to the Ministry of Education. Examples of these online history units at various stages can be found in Appendix 2B.

Joanna Le Metais in her report for New Zealand's Ministry of Education seemed to be recommending even less prescription than before, which is surprising:

Experience in England suggests that, by consolidating teachers' understandings of how their existing practice can contribute to, and be reviewed to meet, the objectives, content, pedagogies and assessment of student achievement of the Curriculum, it has been possible to reduce the level of prescription in subsequent versions. (Le Metais 2002: 70-71)

But nevertheless the latest draft (2006) (see Appendix 2A) reflects the Le Metais advice.

A curriculum that is less dependent on prescription through documentation has the potential to respond more flexibly to local needs and changes over time. It also allows for some negotiation of the curriculum with students, a factor which has been shown to increase motivation. (Le Metais 2002: 71)

James Belich suggests a deeper set of reasons about why self-assessment (and possibly, because of this, an understanding of its own history) is not a New Zealand strength, and he harks back to recolonisation to explain this. This is the final paragraph of his book *Paradise Reforged*.

My final reason for rejecting the evasion of recolonisation is that this evasion has unnecessarily marred our recent past and, to some extent, our present. In economics it led, as we have seen to the misdiagnosis of the problems of the last quarter-century. Good or bad, restructuring in itself was never going to compensate for the

disconnecting of the town-supply district from its town. In culture, recolonisation has left us with an acute case of the tall-poppy syndrome and a flawed capacity for self-assessment. It is almost as though we still expect the really tall poppies should be in London, and that London will handle our cultural quality control. These problems are less likely to be resolved if we fail to recognise their recolonial roots. The failure to recognise the legacies of recolonisation, good and bad, and to recognise the traumatic but exciting process of decolonisation for what it is, may prevent us from realising the full potential of that process. The failure to recognise recolonisation's rise and fall has also left many New Zealanders insecure. They are uncertain about their capacity to manage change, to reject the bad and accept the good, or even to tell the difference between them. They are uneasy about burgeoning pluralism, partly because no-one has explained to them that it was the old homogeneity and conformism that was artificial, and not the new 'coming-out' of difference. They are uncomfortable about their identity, unsure about how the three fit into each other, and about what they actually mean. These are malign legacies not so much of recolonisation itself, but of the failure to understand it. For the sake of our future as well as our past, New Zealanders must face up to the realities of our modern history. Recolonisation is a ghost that must be laid only by confronting it. (Belich 2001: 549)

South Africa

Balance in South Africa's history curriculum

There is a clear structure in the South Africa history curriculum, broadly corresponding with the advice given in England in the HMI report of 1985. There is balance of historical periods, and there is local, national, regional and world history. The periods studied are certainly long enough to illustrate the dimension of change.

The ministerial committee involved in the curriculum subgroup included the historians Yonah Seleti and Jeff Guy (both of the University of KwaZulu-Natal) and Albert Grundlingh of the University of Stellenbosch. There was then further input into the content framework once the first draft was around from Vivian Bickford-Smith, Nigel Worden and Chris Saunders (each of the University of Cape Town). The involvement of this number of academics at a formal level is greater than that during the structuring of the English curriculum 1989 – 1990, and one senses a collegiality and commonness of purpose leading to a creatively constructed curriculum. There were nevertheless some concerns about the strength of the national prism through which the rest of the world was seen. One historian who had been involved in the process admitted that there was now a sense that something had been lost since the days when historians saw themselves as a useful 'oppositional' force in the body politic. The political use of historians merely to prop up a form of nationalism would not be a feature of a truly democratic society where the freedom to oppose policy must necessarily be one of its features.

National identity in South Africa's history curriculum

Recent developments in South Africa's history are a significant factor in the structure of its history curriculum. The end of apartheid in 1994 and the relatively peaceful transition of power to a non-white majority are events which form a backdrop to the documentation. There are very clear statements which place the history curriculum in the context of a shared understanding of national identity. The model adopted reflects Michael Ignatieff's (1993) preference within two conflicting models of national identity: the ethnic and the democratic.

These (1 – 3) are quotes from the South African National Curriculum:

(1) The Constitution of the Republic of South Africa (Act 108 of 1996) provides the basis for curriculum transformation and development in South Africa. The Preamble to the Constitution states that the aims of the Constitution are to:

- heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights;
- improve the quality of life of all citizens and free the potential of each person;
- lay the foundations for a democratic and open society in which government is based on the will of the people and every citizen is equally protected by law; and
- build a united and democratic South Africa able to take its rightful place as a sovereign state in the family of nations.

Education and the curriculum have an important role to play in realising these aims. The curriculum aims to develop the full potential of each learner as a citizen of a democratic South Africa.

(2) Values, human rights issues and teaching approach

The Social Sciences Learning Area makes a crucial contribution to understanding and transforming society and the environment. The values of our Constitution form the basis of all values in the Social Sciences Learning Area. These values, together with human rights and environmental issues, are integral to teaching and learning in Social Sciences. They should influence the way key questions are formulated and, through this, focus the content. When working with History and Geography within Social Sciences, various issues should be explored – race, gender, class, xenophobia, genocide and the impact these have had in the past and the present. It is important to examine power relations in the past and present, including access to and distribution of resources, the exercising of political power, gender relations, and the influence they have had and continue to have on people's lives.

(3) The Social Sciences Learning Area Statement:

- has been designed to give space to the silent voices of history and to marginalised communities
- aims to develop a sense of agency in learners. It is important that young people understand that they are able to make choices in order to make a difference for positive change. They should be encouraged to do this not only in an historical context of learning from the past, but also to make choices in the present and for the future, for the development of an ethic of sustainable living
- aims to provide learners with knowledge, understanding and skills which will enable them to make judgements. Respect for and appreciation of all cultures and languages is integral to this critical questioning as a basis for developing responsible citizens in a Learning Area. It promotes democracy. In exploring the causes of conflict – both political and environmental, in the past and present – learners should gain insights that will contribute to peace and the development of non-violent responses to conflict.

Prescription and teacher autonomy in South Africa's history curriculum

There is certainly greater prescription in the knowledge focuses in South Africa than there is in New Zealand. The end of the apartheid period (which had lasted from 1949 to 1994) marked a major change in political structure and this was inevitably reflected in the new curriculum. There was some continuity however.

The right to construct national 'core' syllabuses in all South African schools subjects had been vested in the four 'white' provincial education departments since the 1960s. The content of these syllabuses, which were constructed by majority Afrikaner committees, was allowed to be supplemented by the other (racially determined) education departments, when they drew up their own versions. Usually, however, very few changes were made to them and, despite the 'separate' character of apartheid, all schools used these white syllabuses. While they were regarded as prescriptive, the syllabuses were never specified in detail. Topic headings only were supplied. This meant that textbooks became crucial instruments in the transmission of the history taught in classrooms, as it was the textbooks that decided what version of history was taught. In very many schools the textbooks (often only one title) were the sole resources available to teach and learn history. (Siebörger in Foster and Crawford 2006:2)

As with the English curriculum the outlines do not specify detail, and this can be supplied by teachers. Local history affords the opportunity for a great deal of curriculum development. The consensus which was implicit in the emergent curriculum implies a willing groundforce of teachers co-operating to implement the curriculum.

Discussion and conclusions

In the constantly changing world, there are many ways to construct and redefine history curricula. One of these is to leave the decision to individual schools or even individual teachers. Another is to seek a broad consensus through a partnership of interested agencies and these might include parents, politicians, curriculum advisers, teachers and historians. Each of the three societies discussed above have features of transition and each have had to address issues of colonisation, as well as post-colonial self-evaluation and an adjustment to a process of restructuring in the light of recolonisation or resettlement, though in different ways and different degrees in each case. The professional perspectives of historians can help in the process of self-evaluation (as has been seen with the insights of James Belich into the state of uncertainty in New Zealanders' perceptions of their own identities). However it seems that the strong involvement of university historians in the South African curriculum project proved effective, and such a process could be classified as an apolitical factor in the creation of any successful curriculum anywhere in the world. It may indeed be a course of action from which New Zealand might well profit.

Perhaps the kind of benevolent prescription which is a feature of South Africa's curriculum is impossible in New Zealand and will not be until there is national debate on where the country is historically and how this has happened (Belich 2001). It is ironical that as I write (November 2006) much of the political agenda in Britain seems to be being dictated by events which are happening in Pakistan, other parts of the Middle East, and the USA. This is a subtle mix of different agendas, the colonial, post-colonial and re-colonial being among them, but in curriculum terms it marks a sea-change which reveals the inadequacy of a neo-conservative approach in a world increasingly driven by

reactions to al-Qaeda initiatives. Thus a curriculum will emerge which reflects the development and ramifications of this situation (see Nichol 2006).

Footnote (written October 26th 2007)

I spent two and a half months in New Zealand between mid-July 2007 and the end of September 2007, working in three universities: Massey University Palmerston North, Victoria University of Wellington College of Education, and the University of Auckland.

The real debate among historians focuses on the content for Y11 – Y13, which is a very different debate to that in England where the National Curriculum requirements end in Y9 and are followed by two sets of examinations where content is negotiated between Government agencies and examination boards, but examination boards retaining significant powers. The issue is about the choice between a unit on Tudors and Stuarts and one on 19th century New Zealand history. There are strong views on both sides. The dates for the Tudor and Stuarts unit are 1558 – 1667, omitting the Reformation and the Glorious Revolution. James Belich in particular feels strongly that 19th century New Zealand history should be compulsory. However after Y10 history is an optional subject, so any sense that this is a 'national' curriculum would be misleading.

James Belich's recolonisation theory is about how New Zealand was taken back under London's wing during a period that includes the two world wars. His revisionist interpretation of New Zealand history is set out in *Paradise Reforged* (2001), but is not accepted by all. One counter-argument might be that the relationship with the 'mother-country' was conducted at several levels, including government to government, but also significantly by individuals with a degree of independence from government who volunteered to fight in two world wars in great numbers, with matching great losses. The impact of the First World War on individuals on the rural Home Front in a mainly dairy farming region in the south-west of the North Island, Taranaki, was the subject of Graham Hucker's PhD (2006). Nevertheless Belich has popularised the national story through his TV series on the 19th century New Zealand Wars, which uses locations and interviews as well as actors' voices, some with English accents as indeed they would have had. James Belich is also one of the few historians who has expressed concerns about the history curriculum to the press. Mark Sheehan has written a set of teachers' notes as background material to the Belich series – a good example of teachers engaging with historical scholarship (Sheehan 2000a, 200b).

The issues of exceptionalism in New Zealand history have been addressed by historian Miles Fairburn (2006) who also wrote about the diary of an unsuccessful settler (Fairburn, 1995), though Melanie Nolan has countered this with an account of a much more successful working-class family (Nolan, 1991, 2005, 2008 (forthcoming)).

One important set of issues not touched upon sufficiently above is related to Maori history. Many Maori believe that the history of an iwi or tribe is that iwi's treasured possession or 'taonga', only to be recorded within that iwi, or by invited outsiders who are trusted. Nevertheless some Maori historians are making headway with recording the written record of Maori history, e.g. Lachy Paterson and his work on Maori newspapers, some of which dated from the first half of the 19th century. The issue of Maori history is examined by Roger Sandall in his *The Culture Cult*, especially in the chapter on Karl Popper in New Zealand (pp. 111 – 128). A different view can be found in a fascinating postscript to Arohia Durie's PhD where the contrasting interpretations of two Maori academics are discussed. Claudia Orange who researched the Treaty of Waitangi of

1840 for her PhD and had the book published immediately (now illustrated 2003), has also written in the Maori language on the lives of 85 Maori in the first two decades of the 20th century (1996).

The impact on the curriculum of policy related to ethnicity is an issue addressed by Roger Openshaw (Massey University Palmerston North) and Elizabeth Rata (the University of Auckland) among others. Their work is highly critical of government policy. It consists of evidence-based writing on the history of education, using minutes and policy documents as sources and searching for ideological underpinnings.

Mark Sheehan in his forthcoming PhD has written chapters on the involvement of historians, the role of Social Studies, Maori history and women's history. His focus is on curriculum development in History and Social Studies in the mid- to late-1980s (Sheehan, 2008, forthcoming).

Other historians who are contributing to the debate are Melanie Nolan, Danny Keenan, Charlotte Macdonald, (all Victoria University of Wellington), Geoff Watson (Massey University Palmerston North), Peter Lineham (the University of Auckland), and Giselle Byrnes (the University of Waikato). Peter Lineham was involved on an official basis in the debate about the history curriculum in the 1980s.

Significant work on rationales for Social Studies and on the values that underpin a Social Studies and History curriculum have been done by academics linked with the University of Waikato (Hamilton), including Phillipa Hunter, Paul Keown and Bruce Farthing. The University of Auckland has been commissioned by the Ministry of Education to produce a 'Best Evidence Synthesis' on good practice in Social Studies (including history). The academics involved in this were Graeme Aitken and Claire Sinnema.

History-related websites have been well-developed within the Ministry for Culture and Heritage especially by Steve Watters. <http://www.mch.govt.nz/projects/web/dnzb.html> has the dictionary of biography and <http://www.nzhistory.net.nz/> contains history links of great use to teachers. Another site is <http://www.mch.govt.nz/projects/web/teara.html>. Other countries could learn a great deal from these projects.

One last note. On the subject of hybridity in national identity the work of Leonie Sandercock in *Cosmopolis II: Mongrel Cities of the 21st Century* was recommended to me after my seminar at the University of Auckland as well as the work of Hilary Pilkington.

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Papers from the Dominion Day symposium

<http://www.mch.govt.nz/dominion/index.html>

Rt Hon Helen Clark's opening address, [Concepts of nationhood](#) (Beehive website)

James Belich, ['Globalisation and the nation'](#)

Giselle Byrnes, ['Rethinking national identity in New Zealand's history'](#)

W. David McIntyre, [The Development and Significance of Dominion Status](#)

Alison Quentin-Baxter, ['Building on the past and looking at the future'](#)

Rt Hon Geoffrey Palmer, ['The Development and Significance of Dominion Status'](#)

Colin James, ['Resetting and settling the settler society'](#)

Te Ahukaramu Charles Royal ['Some speculations on Maori identity in the New Zealand of tomorrow'](#) (on his website)

See also: [panel discussion from some of the presenters on Radio NZ website \(Sunday Group\)](#)

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Appendices

Appendix 1: English National Curriculum History

Template of substantive knowledge or 'knowledge focus' for history in English schools since September 2000		
Key Stage 1 (ages 5 – 7) 4 areas of study within 'Breadth of study' Changes in their own lives and the way of life of their family or others around them	Key Stage 2 (ages 7 – 11) 6 units within 'Breadth of study' Local history	Key Stage 3 (ages 11 – 14) 6 units within 'Breadth of study' (there is nothing that corresponds with local history, but local history is seen as a dimension in the British units below)
The way of life of people in the more distant past who lived in the local area or elsewhere in Britain	British history 1 Romans, Anglo-Saxons and Vikings (overview and choice)	British history 1 Britain 1066-1500
The lives of significant men, women and children drawn from the history of Britain and the wider world [for example, artists, engineers, explorers, inventors, pioneers, rulers, saints, scientists]	British history 2 Britain and the wider world in Tudor times	British history 2 Britain 1500-1750
Past events from the history of Britain and the wider world [for example, events such as the Gunpowder Plot, the Olympic Games, other events that are commemorated].	British history 3 Choose between Victorian Britain Britain since 1930	British history 3 Britain 1750-1900
	Regional history (Europe) Ancient Greece	European study before 1914
	World history – choose one from: Ancient Egypt Benin Aztecs Maya Indus Valley Sumer Mesopotamia	A world study before 1900
		A world study after 1900

Table 1: The English history curriculum: content or 'breadth of study' in all three key stages (DfEE/QCA 2000)

Syntactic template or 'outcomes' for all 3 key stages of English history curriculum
Chronological understanding
Knowledge and understanding of events, people and changes in the past
Historical interpretation
Historical enquiry
Organisation and communication

Table 2: The English history curriculum: The template of principles of 'knowledge, skills and understanding' for all three key stages (DfEE/QCA 2000).

Appendix 2A

Social Studies in the New Zealand Curriculum

From the Draft for Consultation 2006 <http://www.tki.org.nz/e/tki/>

Social Sciences

Identity, Culture, and Organisation

- Students learn about society and communities and how they function, about the diverse cultures and identities of people within those communities, and about the impact of these on the participation of groups and individuals.

Place and Environment

- Students learn about how people perceive, represent, interpret, and interact with places and environments to understand the relationships between people and the environment.

Continuity and Change

Students learn about past events, experiences, and actions, and their changing interpretation over time, to understand about the past, the present, and possible futures.

The Economic World

Students learn about the ways in which people participate in economic activities and about consumption, production, and distribution and use this knowledge to understand their place in the economic world.

Social Inquiry

Through social inquiry, students ask questions, gather information, and examine the background to important societal ideas and events, explore and analyse values and perspectives relating to these ideas and events; and develop understandings about issues and the ways that people (themselves and others) make decisions and participate in social action.

Level One

Through this process and in a range of settings, students understand that:

Social Studies

people belong to groups for particular reasons;
individuals and groups have social, cultural, and economic roles and responsibilities;
the past is important to people;
places in New Zealand are significant for individuals and groups;
the cultures of people in New Zealand are expressed in their daily lives.

Through this process, and in a range of settings, students understand that:

Level Two

Through this process and in a range of settings, students understand that:

Social Studies

people have different roles, rights, and responsibilities as part of their participation in groups;
people and groups make choices to fulfil their needs and wants;
cultural practices reflect and express peoples' customs, traditions, and values;
time and change affect peoples' lives;
places influence people and people influence places;
particular people make significant contributions to New Zealand's society;
the role of Maori as tangata whenua is significant for communities in New Zealand.

Level Three

Through this process and in a range of settings, students understand that:

Social Studies

formal and informal groups make decisions that impact on communities;
cultural practices vary but reflect similar purposes;
people have different perspectives on places that affect their use of those places;
people make decisions about access to and use of resources;
people remember and record the past in different ways;
the migration of tangata whenua is significant for people in New Zealand;
the movement of people affects cultural diversity and interaction in New Zealand.

Level Four

Through this process, and in a range of settings, students understand that:

Social Studies

leadership of groups is acquired and exercised in ways that have consequences for communities and societies;
people pass on and sustain culture and heritage for different reasons and this has consequences for people;
exploration creates opportunities and challenges for people, places, and environments;
events have causes and effects;
producers and consumers have rights and responsibilities;
New Zealand has particular local and national systems of government;
people participate individually and collectively to respond to community challenges and issues in New Zealand.

Level Five

Through this process, and in a range of settings, students understand that:

Social Studies

nations develop systems of government that affect people's lives and reflect different types of decision making;
cultural interaction impacts on cultures and societies;
people move between places, which has consequences for the people and the places;
economic decisions impact on people, communities, and nations;
the way people manage resources has impacts for environmental and social sustainability;
the Treaty of Waitangi is responded to differently by people in different times and places;
ideas and actions of people in the past have had a significant impact in shaping people's lives and identities in New Zealand's developing society;
people in New Zealand seek and have sought economic growth through business, enterprise, and innovation.

Level Six

Through this process, and in a range of settings, students understand that:

Social Studies

individuals, groups, and institutions work to promote social justice and human rights;

cultures adapt and change, and this has consequences for society.

History

there are causes and consequences of past events that are of significance to New Zealanders and that shape the lives of people and society;

people have different perspectives about past events that are of significance to New Zealanders.

Geography

natural and cultural environments have particular characteristics and are shaped by processes that create spatial patterns;

people interact with their environments in particular ways.

Economics

as a result of scarcity, consumers, producers, and government make choices that affect New Zealand society;

the different sectors of the New Zealand economy are interdependent.

Level Seven

Through this process, and in a range of settings, students understand that:

Social Studies

communities and nations meet their responsibilities and exercise their rights in local, national, and global contexts;

different cultural beliefs and ideas can lead to conflict and tension.

History

historical forces and movements have influenced the causes and consequences of events of significance to New Zealanders;

people have different interpretations of events that are of significance to New Zealanders.

Geography

natural and cultural patterns and processes change over time and vary in scale and from place to place;

perceptions of and relationships with natural and cultural environments differ and have changed over time.

Economics

economics provides an understanding of contemporary New Zealand economic issues; economic issues in New Zealand are interrelated.

Level Eight

Through this process, and in a range of settings, students understand that:

Social Studies

ideologies shape society, and individuals and groups have different responses to these beliefs;

the rights, roles, and responsibilities of individuals and communities are influenced by and impact on the nature of reform.

History

the causes, consequences, and explanations of historical events that are of significance to New Zealanders are complex and contested;

trends over time reflect social, economic, and political forces.

Geography

natural and cultural environments are shaped by interacting processes that occur at differing rates and scales;

people bring diverse values, perceptions, and responses to the environmental, social, and

economic choices, constraints, and consequences of planning and decision making.

Economics

well-functioning markets are efficient, but governments may need to intervene where markets fail to deliver efficient or equitable outcomes;

there are many influences on the nature and size of the New Zealand economy.

Through this process, and in a range of settings, students understand that:

Appendix 2b – Online curriculum materials for New Zealand Social Studies

Years 1-3

[Boats, Trains, Cars and Planes](#)

In this unit students travel through time to learn about developments in transport and how this has changed New Zealand communities.

[Cakes and Candles](#)

This unit looks at the ways different groups celebrate birthdays and some of the traditions associated with this important celebration in children's lives.

[Celebrating Birthdays](#)

Conduct an inquiry into birthday customs and traditions around the world and plan a classroom birthday party for Q-Bear.

[Down on the Farm](#)

There's lots happening down on the farm, so join the class inquiry into the different types of work people do on dairy farms around New Zealand. The unit includes preparation for a farm visit and plenty more.

[Our Community](#)

This community based Inquiry takes students on a tour of their neighbourhood to look at community resources and to think about why places are important to people. It involves Social Decision Making and constructing a Box City.

[Fill Your Trolley - Supermarkets](#)

Students find out about the different resources people use and the types of jobs people do at the supermarket.

[Hammer and Nails](#)

Nicky's room has been building houses. They have put them on real concrete piles, nailed and glued the walls, added a roof - requiring a roof shout last Friday - put in spouting and septic tank lines, and are about to paint. Aren't five year olds amazing?

-Huirangi School Newsletter, August 2000

[Helpful Hands](#)

Students conduct an Inquiry and use Kid Pix to learn about the role of the school caretaker, and to explain why the caretaker belongs to the school group.

[The Pyramids of Egypt](#)

Step back into Ancient Egyptian times to explore how and why the past is important to people.

[Reduce Reuse Recycle](#)

In this integrated social studies/English unit, students will learn about recycling and the environment, and write a fact file that describes two jobs that people do in the recycling process.

Years 4 - 6

[At the Woolshed](#)

New Zealand boasts a flock of 46 million sheep and is the second largest wool producer in the world. Learn about how and why people manage the production of this important New Zealand resource. The unit includes a visit to a wool shed to see part of the process in action.

[Boats, Trains, Cars and Planes](#)

In this unit students travel through time to learn about developments in transport and how this has changed New Zealand communities.

[Cold Down Under](#)

From early explorers to scientists, poets and conservationists, in this unit students carry out an Inquiry into how different groups view and use the Antarctic.

[Crimes and Consequences](#)

In this unit students explore how and why people make and implement rules and laws. The unit includes an Inquiry, some Values Exploration and Social Decision Making.

[Cyber Cash](#)

This unit focuses on banking, outlining ways people manage their financial resources and finding out why people use banks to do this.

[Destination: Korea](#)

Students travel on a mock flight to South Korea to take a look at the Korean education system and way of life. This unit involves carrying out an inquiry and a values exploration.

[Egypt](#)

The students carry out an action learning inquiry that examines the different ways that Ancient Egyptians recorded their lives.

[Hillary Challenge](#)

Take up the Hillary Challenge to learn about how people record and remember the life and achievements of Sir Edmund Hillary in different ways.

This unit is designed for use with the *Hillary - Nothing Venture, Nothing Win* CD issued to all New Zealand schools during May 2003.

[The Pyramids of Egypt](#)

Step back into Ancient Egyptian times to explore how and why the past is important to people.

[Tall Poppies: A Look at Leadership](#)

A look at leadership. This Internet focused unit examines how people become leaders of groups, and how they exercise that leadership.

[Te Ao o te Tiriti - The World of the Treaty](#)

Explore rights and responsibilities through Te Ao o te Tiriti in this unit with an Essential Learning About New Zealand Society focus.

[Te Kawa o te Marae](#)

This unit is designed to help children prepare for a visit to a local marae where they will learn about marae protocol and Maori culture and heritage.

[To Matou Wahi - Our Place](#)

An integrated English/Social Studies unit in which students are encouraged to investigate and explore the history of their local community. Local dignitaries and kaumatua are invited to talk about early settlers and the development of the area.

[Turrets and Treachery](#)

In this integrated social studies/English unit, students travel back in time to learn how and why people made and enforced rules and laws in medieval times.

[Why Celebrate](#)

Whether it is New Year, a wedding, a harvest or other festival, people all over the world celebrate in many different ways. Students explore a variety of these celebrations and learn about how they have similar purposes.

Years 7 - 8

[A Long Way Home](#)

A Long Way Home looks at refugees today and in the past. This Internet based unit investigates how people organise themselves in response to challenge and crisis. It also focuses on the causes of those events and the ways they affect people's lives.

[Classroom Trade Day](#)

In this unit students participate in a classroom simulation of an APEC Trade Fair. They will learn about how and why countries view and use resources differently as they trade, and the consequences of that.

[Crafty Consumers](#)

This unit explores ways people use money differently when they buy goods and services. It also examines how and why individuals and groups seek to safeguard the rights of the consumer.

[Dr Livingstone, I presume?](#)

An integrated English/Social Studies unit. Students identify the experiences and challenges that people face as they explore and find out about new places. They are encouraged to explain why and how explorers have undertaken journeys.

[Hillary Challenge](#)

Reach the summit by taking on the Hillary Challenge and learn how Sir Edmund Hillary's achievements have impacted on others. This unit is designed for use with the *Hillary - Nothing Venture, Nothing Win* CD issued to all New Zealand schools during May 2003.

[Land of Plenty](#)

New Zealand is made up of many ethnic groups who have migrated here. This unit is about a few of the immigrant groups that left their homeland for the unknown - New Zealand. It looks at how and why these groups pass on their culture and heritage in New Zealand.

[Outbreak: The Influenza Epidemic in New Zealand 1918](#)

In this unit students study the causes of the 1918 influenza epidemic and the effects it had on people's everyday lives.

[More than a Holiday: Labour Day](#)

Samuel Parnell's struggle to promote workers rights in New Zealand is celebrated each Labour Day. In this unit, students learn about his ideas, create a cartoon strip that tells his story and take a look at current issues relating to children and work.

[Picking up the Pieces](#)

This unit explores the effects of a natural disaster by looking at the experience of the people of Gujarat in India, who faced a major earthquake in January 2001. Students look at the short and long-term effects of the earthquake and describe how aid organisations helped to provide for people's needs after the earthquake.

[Silk Stockings and Sand-traps](#)

In this unit the students interview a New Zealand woman who experienced World War II. They analyse ways women's lives changed during this time, and the response to this.

[Tangata Whenua: The First Innovators](#)

This unit looks at the ways early Māori settlers interacted with the environment and how these interactions are reflected in the environment today. It links to a number of aspects of Essential Learning About New Zealand Society including Māori migration, settlement, life, and interaction in various areas of New Zealand over time; changing patterns of resource and land use and the location and significance of important natural and cultural features of the landscape.

[Tropical Rainforests: An Endangered Resource](#)

Here's a chance for your students to conduct a Social Studies Inquiry into the ways people use the tropical rainforest resource differently. They can also use online resources to explore some of the important issues that relate to this topic.

[Utter Isolation](#)

In this unit students study the culture and heritage of Tristan da Cunha, the world's most remote inhabited island.

Years 8 - 9

[Access Denied](#)

This unit is built around a co-operative group assessment activity and provides useful examples of self and peer assessment schedules. Students investigate aid agencies that are working to help people gain both access to resources and basic human rights.

[Drink Anyone?](#)

Access to safe water and sanitation can be regarded as a basic human right. This unit examines factors that prevent people from gaining access to water. It encourages students to consider what types of social action could be taken to improve people's access to this essential resource.

[Footsteps of a Nation](#)

One of the 'footsteps' in New Zealand's past that has had considerable impact on relationships between people in New Zealand today, is the Treaty of Waitangi. This unit examines the impact of this founding document on relationships between Maori and European-Pakeha in the past, today and the future.

[Fortune's Cookie](#)

Ever since the first Chinese goldminers arrived in New Zealand in search of fortune's cookies, they have been subjected to discrimination. This unit explores the impact of racist hysteria on Chinese New Zealanders from the 1860s until the present day.

[Go West](#)

How was the West won and who precisely was it won from? What would make you pack up your family and travel for 6 months in harsh and dangerous conditions to a new home? You think you had a bad day try being a pioneer woman in the American West. Why would someone feel "the only good Indian was a dead Indian"? All this and more in Go West.

[Greenies versus Greedies](#)

How do people manage access to resources goods and services so that the resources themselves are protected? Students examine differing values positions about the sustainable management of resources and decide how access to resources can be managed effectively.

[Hillary Challenge](#)

The challenge: find out how people have viewed the impact of Sir Edmund Hillary's ideas and actions over time. This unit is designed for use with the *Hillary - Nothing Venture, Nothing Win* CD issued to all New Zealand schools during May 2003.

[The Holocaust](#)

A unit based on the Holocaust in Germany and Nazi occupied Europe 1933-1945, which relates the events of the Holocaust directly to the need to maintain human rights today. It examines ways in which people in the past have fought to maintain and regain their Human Rights.

[A Just World](#)

An Inquiry based unit that allows students to take on the role of detective and investigate cases of human rights abuses around the globe. They then decide on possible social action that people could take to fight for social justice and human rights.

[The Killing Fields](#)

A unit based on the superb resource, ***Borany's Story***, which follows members of a Cambodian family as they are forced to move from their home in Phnom Penh, struggle to survive the Killing Fields, and ultimately begin new lives as refugees in New Zealand.

[Kiwi Identity](#)

Who are we? Is there such a thing as a common Kiwi Identity in twenty first century New Zealand? How do national and cultural identities develop? What is New Zealand's best know icon? You may find the answers in this unit.

[Leave Only Footprints](#)

What is ecotourism? What does it mean to be a socially responsible traveller? Students explore the concept of ecotourism and apply their knowledge to planning an environmentally sound tourist resort.

[Lice 'n' Latrines: New Zealanders at Gallipoli](#)

Students use a variety of web based resources to inquire into past events at Gallipoli during the "Great War" and explain why this distant peninsula is such a significant place for many New Zealanders.

[Money Doesn't Grow on Trees](#)

Based on the UN's CyberSchoolBus Poverty Curriculum, this unit examines factors that influence people's access to resources, goods and services.

[Our Small World](#)

This unit, written by DevZone, uses the video Our Small World and the internet to explore the shrinking population of the Tokelau Islands and the impact on New Zealand. The unit covers the Place and Environment achievement objective 5.1, supported by Resources and Economic activities achievement objective 5.1.

[The Rock and Roll Era](#)

Mods, winklepickers, 45s and beatlemania. This was the language that helped define the culture of the baby boomers in the Sixties, but today's teenagers may never have come across these terms. Students investigate how youth culture is developed and maintained, and explore different people's values

about aspects that defined the Rock and Roll era.

[A Sacred Gift](#)

Tongariro National Park is a significant place for many people. It was gifted to the people of New Zealand by Te Heuheu over a century ago. Students explore the park and investigate how ideas about conservation have changed over time.

[Situation Vacant?](#)

What type of work did people do in the 'olden days'? How does it differ from the work they do now? Students conduct a Mini Inquiry into the changing nature of work in a chosen sector of the economy.

[Sanctuary on the Faultline](#)

Students use a variety of resources to discover the special character of the Karori Wildlife Sanctuary and explain why it is, and will be, significant for people.

[Saying Sorry](#)

Helen Clark apologised in 2002, on behalf of the New Zealand government, to the Chinese community for the imposition of the poll tax from 1881 to 1941. Why was the poll tax imposed? What impact did this discriminatory policy have on the lives of early Chinese settlers? This unit uses the values exploration and social decision making processes to explore the viewpoints of Chinese New Zealanders about the apology and its aftermath.

[Some Place](#)

Why are different places and environments significant for some people but not for others? This unit uses two related local area case studies to inquire into reasons why places are significant for people.

[The Stolen Generation](#)

A range of values exploration activities is provided to explore the issue of The Stolen Generation. This is the result of the policy of assimilation in Australia which changed the lives of up to 100,000 mixed race Aboriginal children. There are moves in Australia to redress this injustice including an annual "National Sorry Day" and calls for the current government to apologise formally to the Aboriginal community.

[Sunshine Sisters](#)

"We want men to 'stand out of our sunshine', that is all..." said Margaret Sievwright, a New Zealand suffragist in the nineteenth century. The Sunshine Sisters unit examines the strategic role of a few key suffragists in New Zealand in the late 1800's. The long term impact of women obtaining the vote is examined by comparing women at work, in politics and in society today with their 'sisters' in the past.

[Time Tourist: A Trip to Ancient Rome](#)

Looking around the world there are some places that people find fascinating. Students will take a tour back to Ancient Rome and investigate why this ancient society is still significant for people today.

[Walk Like an Egyptian](#)

Students take a tour of significant places in Egypt. They explore the Great Pyramids, the Sphinx, the Valley of the Kings and Queens and the Temples; investigate how the actions of the Pharaohs in constructing such monuments have been viewed through time; and consider the impact of tourism on these historic places.

[When Cultures Meet](#)

Students look at the impact of cultural interaction on Pacific Peoples, both in the Pacific and New Zealand. Included is a fascinating study of Tatau - Samoan tattooing.

[Who's the Boss](#)

Students investigate how two different systems of government are organised, and how they affect peoples' lives, by examining Pol Pot's dictatorship in Cambodia and democracy in New Zealand. The unit includes a Social Decision Making assessment activity.

[World Famous in New Zealand](#)

This is an inquiry based unit, focusing on how people have viewed the ideas and actions of two of New Zealand's most notable women - Kate Sheppard and Princess Te Puea Herangi. What was it about these two women that have made them 'World Famous in New Zealand' and why are they not as well known as they should be? There is also the opportunity in this unit for students to conduct an inquiry into other notable New Zealand women.

Years 11 - 13

[Cultural Interaction: The Great Immigration Debate](#)

The presence, interaction and differences between cultural groups in New Zealand is one of the biggest issues facing our nation. In this unit, events in the history of our immigrant nation are examined in the light of current responses to newcomer immigrants. Case studies of Chinese, Maori and European migration are used and linked with the contemporary immigration debate. The impact of cultural groups on New Zealand society is considered in 2.2 (*Examine ways people influence society*). An Inquiry (Achievement Standard 2.3) looks at the response of New Zealanders to newcomer immigration, and values positions taken in the immigration debate are examined in Achievement Standard 2.4.

[Fields of Death](#)

Landmines have killed and maimed (and continue to kill and maim) millions of people, many of them children, around the world. Students investigate the impact of landmines on people and places, and examine actions that are being

taken to address this major global issue.

[For Sale: Aotearoa New Zealand](#)

New Zealand is a valuable commodity. Not only is it a destination for over two million tourists each year, but increasingly it is a source of interest for overseas investors. This unit examines the marketing of New Zealand at a regional and national level and the consequences this could have. It also considers the controversial sale of New Zealand icons and real estate (such as Young Nick's Head) and the conflict of viewpoints that emerge. (Achievement Standards 1.4 and 1.5).

[Getting into Genes](#)

The genetic engineering debate is ongoing. This unit enables students to examine viewpoints for and against genetic engineering from individuals, consumer organisations, pressure groups, government agencies and major companies. In addition, this unit explores how individuals have acted on their opinions about this global issue.

[Kiwi Kollaboration](#)

New Zealand has a number of commitments to a wide range of international organisations, for many different purposes. This unit, which prepares students for the Social Studies 2.5 achievement standard *Plan social action in relation to a social issue*, explores these commitments in the past and currently. It is very topical due to ongoing media debate about our role in international affairs.

[On Ice](#)

Antarctica is known as the Last Great Wilderness - but will it continue to stay this way or will the ambitions of explorers, scientists, nations and tourists destroy this continent? This unit examines Antarctica's resources and the decisions made about their use. Conflicting values over resources are assessed in a 1.4 values exploration assessment and students are encouraged to form their own decisions in an Achievement Standard 1.5 (Talkback host: Antarctic tourism).

[Our Melting Pot](#)

This unit was designed to introduce Year 11 students in a richly multicultural school to senior Social Studies. It begins the process of preparing students for NCEA by gently integrating two formative achievement standards related tasks into the study of cultural change.

[Our Small World](#)

This is a unit developed by DevZone to look at cultural adaptation and changes in roles and responsibilities in the Tokelau Islands. It uses the video *Our Small World* supported by resources from the Internet to create a visually interesting unit with a wide range of activities. Two assessments (for achievement standards 1.1 and 1.5) are provided.

[Ronald Rulz OK?](#)

Love them or hate them, McDonalds have had an enormous impact on more than just our diet. The process of McDonaldisation has, according to sociologist George Ritzer, spread way beyond the fast food industry and into our lives. How McDonaldised are you?

[War and Peace - the Battle for Vietnam](#)

Nearly three decades on from the finish of the Vietnam War, the Americans, their allies (including New Zealand) and the people of Vietnam still feel its effects. This unit examines beliefs and ideas held during the time of the Vietnam War and how they changed society and continue to change it. It addresses Achievement Standard 1.1.

[We Protest!](#)

This unit starts by asking students to become detectives, to inquire into a mysterious death. They then apply the Inquiry skills they have practised to an investigation of Treaty of Waitangi issues and examine ways in which people participate in society (Achievement Standard 1.2).

Appendix 3

The South Africa History Curriculum (Grades 4 – 12)

South Africa		
Grade 4	Grade 5	Grade 6
<p>Histories of leaders in South Africa, Africa and the world (eg Nelson Mandela, Helen Joseph, Robert Sobukwe, Steve Biko, Rosa Parks, Mahatma Ghandi)</p>	<p>Southern Africa</p> <p>Early societies: hunter-gatherer societies, Khoisan and African farmers until 1600 AD in southern Africa including:</p> <p>Living within an environmental reality</p> <p>Including interactions involving co-operation and conflict</p> <p>Appropriate technology</p> <p>Forms of political leadership (eg chiefdoms)</p> <p>Stories that explore systems of belief.</p>	<p>South Africa</p> <p>Early contact and colonisation at the Cape:</p> <p>Co-operation, trade and conflict between the Dutch and the Khoisan</p> <p>Colonial settlement, land registration and dispossession</p> <p>Cape slavery and Indian Ocean slave trade</p>
<p>Stories of families and communities, which express human values of concern for others, triumph over obstacles, resistance against wrong, and valuing human rights (eg District Six, Sophiatown, provincial or local examples such as Magopa)</p>	<p>Africa</p> <p>Egyptian civilisation:</p> <p>Relationship between rulers and peasants/cultivators</p> <p>Civilisation built on environment</p> <p>Trade and communication</p> <p>Belief systems</p> <p>Arts, culture, technology</p> <p>Links between Egyptian and Mediterranean civilisations (e.g. Phoenician, Greek, Roman)</p>	<p>Africa</p> <p>Representations of Africa on early maps</p> <p>Islam in Africa</p> <p>Spread of Islam, centres of learning, travels and accounts of Ibn Battuta, Muslim scholarship and historical reporting on Africa, West African empires (e.g. Mali and Songhay)</p> <p>Trans-Saharan trade</p> <p>Salt, gold, the desert and Sudan, interactions between Tuareg, Muslim</p>

		<p>traders from North Africa</p> <p>Africa and slavery</p> <p>Trade, European conquest, internal and trans-Saharan slave trade, Atlantic Ocean slave trade</p>
<p>The history of transport over time: from the earliest ways of transporting goods and people to the most modern, on land, sea and in the air</p>	<p>World</p> <p>An early civilisation, such as Mesopotamia, the Indus River Valley, China, the Americas:</p> <p>Relationship between rulers and ordinary people</p> <p>The role of the environment and technology in early civilisations</p> <p>Trade and communication</p> <p>Farming and the rise of cities</p> <p>Culture and belief systems</p>	<p>World</p> <p>Development in mapping, including representations of Africa on early maps, science and technology in the world:</p> <p>Investigating various contributions from different parts of the world</p> <p>Exploration and exploitation from the 14th century</p> <p>Asia, Americas, Africa</p> <p>Technology and travel</p> <p>Impact on indigenous people</p> <p>Economic and political interests</p> <p>Tiers of government</p> <p>Children's rights in the Bill of Rights</p> <p>Participation in clubs and societies in the school community (e.g. debating society, oral history club)</p>
<p>The history of communication and the media over time</p>	<p>Local and provincial studies</p> <p>An aspect of local/provincial</p>	<p>Local and provincial studies</p> <p>An aspect of local or provincial studies linked to</p>

	<p>studies:</p> <p>Heritage, identity and symbols (eg buildings, monuments, sites, landmarks, persons of historical significance)</p> <p>Oral tradition and the significance of place names, names of rivers, mountains and other landmarks</p> <p>Role of democratically elected leaders</p> <p>Participation in the democratic process in the classroom</p>	African or world themes covered, (e.g. investigating an Iron Age site in the local area or province)
History of the local area or district (eg people, places, resources, beliefs linked to natural features, buildings, the school, sites, symbols and monuments, museums)		
Oral tradition and place names, names of rivers, mountains and other landmarks		
Key features of democracy (eg voting, elections, a constitution, freedom of speech, protection of human rights)		
Stories from the past about human rights' violations (e.g. stories about children like Hector Petersen)		
Values and approach	Values and approach	Values and approach
<p>Promote an understanding of the different perceptions of time, such as different calendars used in the world today</p> <p>Promote an understanding of different attitudes and beliefs about place in</p>	<p>Focus on the egalitarian values that informed most hunter-gatherer societies. Give attention to the harmony between people and their environment in these societies</p> <p>Point out how male-dominated societies and</p>	<p>Examine the struggle over land, labour and resources as key themes in understanding early colonisation</p> <p>Explore the cultural, religious and trade relations between Africa and other</p>

<p>different societies</p> <p>Explore aspects of the social experience of apartheid through music, artwork, love stories - focus on the impact of apartheid on peoples' lives</p> <p>Promote and encourage questioning as an important educational activity for participating in a democracy</p> <p>Promote an awareness of the importance of telling stories of the past and valuing objects of historical significance</p> <p>Encourage the use of and respect for all languages in South Africa when learners interview people</p> <p>Assist learners with knowledge construction and interpretation, ensuring that this is informed by the values of our Constitution and human rights</p> <p>Draw links between the past and the present (e.g. current events)</p> <p>Organise visits to places of historical importance in the local community in the context of the content studied (e.g. apartheid heritage sites such as the Nelson Mandela Museum in Umatata)</p>	<p>histories have excluded women</p> <p>Encourage learners to make use of relevant terms and concepts such as 'archive' and 'interpretation'</p> <p>Encourage learners to begin to confront issues such as bias and stereotyping</p> <p>Assist learners to make the distinction between fact and opinion</p> <p>Promote and encourage questioning as an important educational activity for participating in a democracy</p> <p>Explore issues relating to human rights in early civilisations</p> <p>Highlight the skill and creativity of human beings in different contexts (e.g. methods of communication, buildings, technological inventions, works of art)</p> <p>Highlight the contributions to knowledge, science, technology, mathematics made by early societies and civilisations</p> <p>Ensure that the process of constructing knowledge from sources and evidence is shaped by the values of the Constitution</p> <p>Promote awareness of the need to conserve the environment and respect</p>	<p>countries in the world</p> <p>Promote an awareness of the violation of human rights in the period of exploration, colonisation and slavery (stereotypes and racism)</p> <p>Recognise different perspectives on the emancipation of slaves</p> <p>Promote and encourage questioning as an important educational activity for participating in a democracy</p> <p>Promote knowledge of the contributions of indigenous communities and early civilisations to science and technology</p> <p>Explore the effects of science and technology on people and the environment</p> <p>Promote the construction of knowledge from sources and evidence in the context of the Constitution</p> <p>Encourage the use of and respect for all languages in South Africa when learners interview people</p> <p>Draw links between the past and the present (e.g. current events)</p> <p>Organise visits to places of historical importance in the local community in the context of the content studied (e.g. heritage sites such as archaeological</p>
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	<p>heritage sites</p> <p>Encourage the use of and respect for all languages in South Africa when learners interview people</p> <p>Draw links between the past and the present (e.g. current events)</p> <p>Organise visits to places of historical importance in the local community in the context of the content studied (e.g. local Iron Age and archaeological sites)</p>	sites)
Communication skills	Communication skills	Communication skills
<p>You should encourage learners to discuss and debate their ideas with one another. With guidance, they can begin to construct historical knowledge by using a variety of sources (oral, visual and written). They also begin to identify different interpretations of the same event. They can write paragraphs and construct their own books, collages or posters, and communicate their learning through art, drama, dance and music.</p>	<p>Learners begin to write longer pieces of history using terms accurately. With guidance, learners can begin to construct interpretations of the past based a variety of historical sources. They should be encouraged to communicate their learning and historical information in various ways, including:</p> <ul style="list-style-type: none"> • Art, posters, music, drama and dance • Simple graphs, maps and diagrams 	<p>With your help, learners should be able to develop and write arguments for debate about aspects of the past they have studied. They will present historical information using graphs, tables, maps and diagrams.</p>

South Africa		
Grade 7	Grade 8	Grade 9
<p>South Africa</p> <p>Looking critically at emerging colonial frontiers:</p> <p>Contact, conflict and dispossession on the Cape eastern and northern frontiers</p> <p>Migrations, wars and land dispossession during the 18th and 19th Centuries:</p> <p>Trade, wealth and Indian Ocean contacts with southern Africa</p> <p>Reinterpretations of the Mfecane/Difaqane and the Great Trek</p> <p>The myth of the empty land (new state/Kingdom formation). Destruction of the African Kingdoms as a result of imperialism</p>	<p>South Africa</p> <p>Power, class, capitalism and labour: South Africa's mineral revolution</p> <p>Indian indentured labour in South Africa: Gandhi and the struggle for rights</p> <p>Land and Power: the South African war 1899-1902:</p> <p>Women and children in the concentration camps</p> <p>The involvement of black people in the war</p> <p>Land and Power: dispossession and segregation (Union of 1910, 1913 Land Act)</p>	<p>South Africa</p> <p>Nationalism and identity in South Africa: how are identities constructed?</p> <p>Afrikaner and African nationalism</p> <p>Apartheid and resistance</p> <p>Passive Resistance of the 1950s: jazz, film, shebeen culture, Alexandra township, Sophiatown</p> <p>Women and the struggle against apartheid</p> <p>The armed struggle and state repression of the 1960s</p> <p>Forced removals, homelands and labour control: social experiences and impact on the lives of South Africans</p> <p>Apartheid under pressure in the 1970s and 1980s</p> <p>Black Consciousness, the student uprisings in 1976, political and civic organisations, rural struggles, education as a site of struggle, youth and worker organisations, religious and sport struggles, state repression</p> <p>How did the world respond to apartheid?</p> <p>Southern Africa, Africa and</p>

		<p>the rest of the world's response to apartheid: 1970s - 1990s</p> <p>A new vision for South Africa: 1990 - 1999</p> <p>South Africa in the 1990s: negotiations leading to the 1994 elections, South Africa's Constitution, the Truth and Reconciliation Commission, Land Claims Court and land restitution</p>
<p>Africa</p> <p>Origins of Humans:</p> <p>Earliest archaeological evidence from southern Africa and East Africa</p> <p>Kingdoms of southern Africa:</p> <p>Mapungubwe, Thulamela, Great Zimbabwe: cattle, gold, ivory and iron</p> <p>Development of Swahili coastal communities in East Africa</p>	<p>Africa</p> <p>Colonialism and the African experience:</p> <p>How did African societies experience colonialism?</p> <p>Aspects of control over resources, labour, culture, identity and political power</p> <p>Impact on HIV / AIDS</p>	<p>Africa</p> <p>Global capitalism, new forms of colonialism, the information age, HIV / AIDS and Africa</p> <p>An economically unequal and divided world</p> <p>A new vision for Africa? Historical context of and debates on the African Renaissance</p> <p>unity achieves)</p>
<p>World</p> <p>History of Medicine:</p> <p>Including indigenous medicine, medicine in early Africa, Asia, the Americans and the Mediterranean; traditional healing.</p> <p>Women in history (e.g. their roles in exploration, conflict, peace, rights movements)</p>	<p>World</p> <p>Industrial Revolution in Britain and Europe:</p> <p>Ideology: capitalism</p> <p>Linking with nationalism, colonialism in Africa and World War 1</p> <p>Exploitation of men, women and children</p> <p>Socialism and the rise of trade unions and political</p>	<p>The World</p> <p>Nationalism, totalitarianism, fascism, racism and genocide after WW1:</p> <p>How and why did the holocaust happen? Nazi Germany, science and theories of racial superiority</p> <p>Question of identity and race: How identity can be manipulated (e.g. as a tool of genocide in Nazi Germany and oppression in</p>

	<p>rights</p> <p>Aspects of World War 1</p> <p>Experiences of trench warfare</p> <p>Women in war</p> <p>Changing role of women in the economy and politics (linking to the South African experience)</p> <p>Origins of Democracies</p> <p>Aspects of the American, French and Russian Revolutions</p>	<p>South Africa)</p> <p>Impact of World War 2 on modern societies</p> <p>The United Nations Declaration of human rights</p> <p>The American</p>
<p>Local/Provincial studies</p> <p>An aspect of local or provincial studies from the above themes such as how a place has changed over time</p> <p>Champions of human rights at a local and provincial level</p> <p>National Holidays</p> <p>Participation in a community project promoting understanding and the respect for human rights</p>	<p>Local/provincial studies</p> <p>An aspect of local or provincial studies, focusing on previous theme (eg the changing role of women in society, dispossession, segregation, conflict and war, impact of HIV and AIDS, forms of organisation such as political parties or political movements)</p> <p>The Constitution, local government and elected leaders</p> <p>Participation in a community project promoting history (eg starting a community archive)</p>	<p>Local / provincial studies</p> <p>Impact of one of the above themes on local or provincial history (eg the impact of forced removals or HIV / AIDS in the learner's local area</p> <p>Relationship between provincial and national government</p> <p>Statutory bodies that protect South African citizens and how to access them</p> <p>Participation in the community project promoting history (eg starting a community archive)</p>
<p>Values and approach</p> <p>Encourage an appreciation for the significance of fossil finds in South Africa and Africa in the unfolding story</p>	<p>Values and approach</p> <p>Question the concepts of industrialisation, capitalism, socialism, colonialism and nationalism, and the link</p>	<p>Values and approach</p> <p>Draw attention to silenced voices in historical reporting (eg through oral history)</p> <p>Deal with continuing issues</p>

<p>of human evolution</p> <p>Draw attention to silenced voices in historical reporting (eg oral history)</p> <p>Avoid focusing only on state formation in dealing with African societies - give attention to the forms of political organisation as well (eg kinship groups, age groups, religious leadership)</p> <p>Explore human stories in history (eg love relationships)</p> <p>Promote and encourage questioning as an important educational activity for participating in a democracy</p> <p>Encourage an appreciation for conservation of the environment and the protection of archaeological sites</p> <p>Encourage learners to use abstract historical terms (eg ruler, law, parliament, power, oppression, exploitation, discrimination, poverty, prejudice, identity, patriotism)</p> <p>Ensure that myths of 'race' and 'the empty land' are challenged</p> <p>Highlight the brutal effects of imperialism and war</p> <p>Focus on experiences of marginalised groups in history (eg landless people,</p>	<p>between these</p> <p>Emphasise Africa as an agent of history with an established social, political and economic history that predates colonialism</p> <p>Investigate colonialism from an African perspective - the impact on African societies and their responses to the colonial powers</p> <p>Draw attention to silenced voices in historical reporting (eg oral history)</p> <p>Promote and encourage questioning as an important educational activity for participating in a democracy</p> <p>Explore issues of class, gender, racism, colonialism and imperialism in the context of the mineral revolution in South Africa</p> <p>Highlight the benefits and the brutal effects of the process of industrialisation, including the process of transforming independent farmers into wage labourers and the effects on the environment</p> <p>Highlight the devastating effects of war on people, the environment and the resources - Who goes to war? How are they and their families affected? What do women and children do in times of war?</p> <p>Explore stories of human interest in history (eg</p>	<p>of racism, class, gender and xenophobia in South Africa today, and how the lessons from the past can help us to confront these issues</p> <p>Extend learner's knowledge of concepts (eg democracy, fascism, Marxism, capitalism, totalitarianism, nationalism, colonialism, genocide)</p> <p>Locate post- colonial Africa in the context of colonialism and its continued impact today</p> <p>Ensure that learners understand the dynamic nature of culture, heritage and identity, and how culture and identity can be used as tools of exclusion and oppression (eg Nazi Germany, apartheid South Africa, ongoing conflicts such as in Middle East)</p> <p>Explore the impact of colonialism, war, Apartheid, capitalism and globalisation on the environment</p> <p>Promote and encourage questioning as an important educational activity for participating in a democracy</p> <p>Assist learners to identify values and attitudes that human actions have been based on in the past (eg the struggle of human rights in South Africa during Apartheid)</p> <p>Assist learners with</p>
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<p>women)</p> <p>Promote an understanding and recognition of the significant role that women played in world history (eg as scientists, mathematicians, politicians, political and military strategists, peace negotiators, rulers, human activists)</p> <p>Draw links between the past and the present (eg current events)</p> <p>Organise visits to places of historical importance in the local community in the context of the content studied (heritage sites, museums, archaeological sites)</p>	<p>biographies)</p> <p>Draw links between past and present (eg current events)</p> <p>Organise visits to places of historical importance in the local community in the context of the content studied (eg heritage sites, museums and archaeological sites)</p>	<p>knowledge construction and interpretation, ensuring that this is shaped by the values of our Constitution and human rights</p> <p>Focus on the experience of ordinary people, women and men, girls and boys (eg stories and biographies)</p> <p>Explore experiences of apartheid (eg places and associations, oral testimonies, struggle music, literature, theatre, memoirs, graves)</p> <p>Draw links between the past and the present (eg current events)</p> <p>Organise visits to places of historical importance in the local community in the context of the content studied (eg heritage sites and museums such as the Robben Island Museum and Apartheid Museum in Gold Reef City)</p>
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Communication skills	Communication skills	Communication skills
<p>Learners should explore some of the feelings people may have had in the context past situations and communicate these feelings (eg writing, posters, drawing, role-play, music). They should debate historical issues, giving their own interpretations of sources, with increasing confidence. They should be increasingly able to produce structured pieces of</p>	<p>You will encourage learners to show understanding of a person's viewpoint within a given historical situation. They should construct their own knowledge and interpretation based on the historical resources, and then communicate this knowledge and understanding in a variety of ways.</p>	<p>Learners should now be able to select, organise and use relevant information from historical sources in constructing their own perspectives of the past. In this way, they should be able to produce well-structured pieces of historical narratives, description and explanation.</p>

historical writing.		
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South Africa		
Grade 10	Grade11	Grade 12
<p>1. What was the world like in 1450? (What were the bases of power/power relations/ technology/ economy and trade?)</p> <p>Africa: Songhay</p> <p>China (Ming)</p> <p>the Americas</p> <p>India (Mogul)</p> <p>Ottoman Empire</p> <p>How were European societies organised at this time?</p> <p>How were southern Africa societies (including Zimbabwe) organised in relation to the above?</p>	<p>1. What was the world like by 1850?</p> <p>African state formations</p> <p>Americas</p> <p>Europe</p> <p>Asia</p>	<p>1. What was the impact of the Cold War in forming the world as it was in 1960s?</p> <ul style="list-style-type: none"> • USSR/USA - creating spheres of interest • What was the role of China? • Areas and forms of conflict: Vietnam, Cuba, Angola, Middle East • What role did the UN and other multi-lateral organisations such as the OAU, NAM play in attempting to mediate conflict?
<p>2. What was the impact of conquest, warfare and early colonialism in the Americas (Spain), Africa (Portugal, Holland) and India (France, Britain)?</p> <p>What was the nature of the shifting dominance by Europe of the world – Portugal, Spain, Holland, England? What was the nature of the emerging attitudes to race during this period (e.g. Sarah Baartman)?</p>	<p>2. What was the nature of imperialism in the 19th and early 20th centuries? What were the consequences of imperialism for Africa and Asia in terms of power relations and trade? What was the link between imperialism and WW1? How did imperialism and colonialism entrench ideas of race – segregation, assimilation, paternalism? How did imperialism dominate indigenous knowledge production?</p>	<p>2. How was uhuru realised in Africa in the 1960s and 1970s? (What were the ideas that influenced the independent states/what types of states were set up/what were the possibilities and constraints? What was the impact of internal and external factors on Africa during this time?)</p>

<p>3. What was the connection between slavery and the accumulation of wealth during the Industrial Revolution? What was the link between the Atlantic slave system and racism?</p>	<p>3. What were the range of responses to colonialism in Africa and Asia?</p> <p>Strategies of response</p> <p>Resistance – armed and passive/diplomacy</p> <p>Other forms of response</p> <p>Cultural / political, trade unionism, identities, peasant movements</p> <p>Nationalism in Africa and Asia (Indian)</p>	<p>3. What forms of civil society protest emerged from the 1960s up to 1990?</p> <p>1960s: civil rights, disarmament, student movements, peace movements, Black Power movement and women's movements</p> <p>1970s: Black Consciousness Movement in South Africa</p> <p>Apartheid South Africa and Eastern Europe in the 1980s</p>
<p>4. The quest for liberty:</p> <p>How did the American War of Independence challenge the old basis of power? Who benefited?</p> <p>French Revolution and the ideas of liberty, equality, fraternity and individual freedom. What sort of liberty, equality and fraternity? How did the ideas play out in the relationships between the French and other people e.g. Africa, Haiti?</p> <p>The ending of slavery in British colonies (e.g. the Caribbean, the Cape Colony) and the US: What brought about the ending of slavery? What economic causes were there? (cf 3 – new needs of an industrialising economy) How important a role did slaves play in achieving</p>	<p>4. Challenges to Capitalism: Russian Revolution and the establishment of the communist state - Marxism-Leninism and Stalinism</p>	<p>4. What was the impact of the collapse of the USSR in 1989?</p> <p>South Africa</p> <p>Africa: reflection and re-imagining the nation in the 1990s – a case study from central, west or north Africa</p> <p>Dominance of the USA.</p>

		<p>The position of Africa in the global world: constraints and initiatives (NEPAD, AU, SADC, African Renaissance)?</p> <p>What are the responses and challenges to globalisation – localisation, extremism, and movements of civil society e.g. environmental movements?</p> <p>How different is the world today from 1960?</p>
<p>7. How did the world change between 1450 and 1850?</p>	<p>7. Competing nationalisms and identities in Africa:</p> <p>The roots of Pan-Africanism to 1945</p> <p>What were the roots and nature of South African nationalisms and identities – African and Afrikaner nationalism and English jingoism, Indian and 'Coloured' identity?</p> <p>Impact of WW2: How did the nature of the political quest for independence in Africa change from 1945? (Radicalisation of Pan-Africanism)</p> <p>How does nationalism impact on the construction of heritage and identities</p>	<p>7. What are the ideologies and debates around the constructed heritage icons from the period? For example, what are the ideologies and debates around South African heritage symbols and representations today? How have the findings of palaeontology, archaeology and genetics transformed the notions of race?</p>
<p>8. What are the constructed heritage icons from the period that are celebrated today? For example how and why has Great Zimbabwe become central to Zimbabwean nationalism? What are the critical issues about</p>	<p>8. How unique was apartheid South Africa?</p> <p>How was segregation a foundation for apartheid?</p> <p>How far was apartheid in South Africa part of a neo-colonialism of the post-</p>	

<p>humans on display (e.g. Sarah Baartman) and the way museums depict humans?</p>	<p>WW2 world? (1948-1960)</p> <p>How did apartheid entrench ideas of race</p> <p>What was the nature of resistance to Apartheid during these decades and how was this resistance part of wider resistance in the world to human rights abuses?</p>	
	<p>9. How did the world change between 1850 and 1950?</p>	
	<p>10. How has the South African past been publicly represented – for example in museums and monuments?</p>	