

Yesterday & Today
No. 11, July 2014

The *Yesterday&Today* is a scholarly, peer-reviewed and educationally focused History journal. It is indexed by the South African Department of Higher Education and Training. The journal is currently published in conjunction with The South African Society for History Teaching (SASHT) under the patronage of the School of Basic Sciences, Vaal Triangle Campus, North-West University. Open access to the journal is available on the SASHT, the SciELO and the Boloka websites. The Website addresses to find previous and current issues of the Yesterday&Today journal are:

<http://www.sashtw.org.za>

AND

http://www.scielo.org.za/scielo.php?script=sci_issues&pid=2223_0386&lng=en&nrm=iso

AND

<http://dspace.nwu.ac.za/handle/10394/5126>

Two peer-reviewed issues are annually published.

Journal focus and vision

Scientific research articles in the following field of research are published (covers 75% of the Journal):

History teaching: Refers to research reports dealing with the methodology (didactics) and practice of History teaching.

Educational history: The history of any education-related theme is reported.

History research: Relates to any historical content or theme, especially represented in the History curricula of Southern Africa. It is recommended that all the contributions should reference to either the GET or the FET or HET curriculum content. A theme of choice should also be linked to ways of HOW to educationally utilise the latter in teaching History in general, and or the classroom in particular.

Hands-on articles in the following field of research are published (covers 25% of the Journal):

Hands-on reports: Are articles based on authors' personal experiences/opinions with history within or outside the classroom.

Notes to contributors (see template style sheet and reference guidelines on the last pages of this issue)

Manuscripts, in English, not exceeding 15 pages in 1.5 spacing and 12pt font should be submitted electronically to the editor as a Microsoft Word attachment. Images (such as photographs, graphics, figures and diagrams) are welcome. A summary/abstract in anyone of the official South African languages must be included. Contributors are encouraged to submit articles written in a clear, reader-friendly style.

The Editorial accommodate peer reviewed articles and practical hands-on articles. However, it's only the peer reviewed articles that are acknowledged by the DHET for being accredited and valid for subsidy purposes.

Please note that authors are expected to provide written proof that the language and style of both the abstract and the manuscript were professionally edited before submitting the final approved manuscript to *Yesterday&Today*. Six to ten keywords should be included in the manuscript. For more information, see the "Template guidelines for writing an article" and "The footnote or Harvard reference methods – some guidelines" at the end of the journal.

The footnote or Harvard reference methods are prescribed for article contributions to the journal. Also refer to the last pages of this publication and the SASHT's website: <http://www.sashtw.org.za> for more information. The use of the correct citation methods and the acknowledgement of all consulted sources is a prerequisite. One hard copy of an entire issue will be sent to contributory authors.

July 2014

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EDITORIAL

This edition of the *Yesterday&Today* interestingly features several contributions from some Capetonian and Gauteng researchers//educators of History. Equally so this edition include three very valuable hands-on articles, developed by HET and FET educators, as considerations for practising History.

The first article by Noor Davids, titled: *Is action research coming of age? – The value of a history action research in professional teacher development* emphasises the pedagogical journey from a product-oriented to a process-oriented teacher. The focus is on action research which should sensitise the teacher to alternative teaching practices and critically reflective dispositions. In a similar pattern Jared McDonald and Jenni Underhill, in: *Making history familiar: The past in service of self-awareness and critical citizenship*, explores the process of self-reflection undertaken by a lecturer of History as a kind of critical innovative pedagogy that offers a deconstruction of the past to be utilised as a vehicle for promoting self-awareness as a pivotal mechanism for critical citizenship. In turn the utility value of oral history in context is deliberated by Karen Horn in *Oral history in the classroom: Clarifying the context through historical understanding*. She also suggests a method in which oral history recordings and transcriptions may be used to enhance historical understanding among learners by making historical context clear. The oral memories of veterans of the Second World War (1939-1945) are used and demonstrated as history lessons in especially the Senior Phase classroom as preparation for the FET Phase.

Another contribution prepared for teaching History in HET and FET in a more local/regional context is that of Francois Cleophas', *Writing and contextualising local history. A historical narrative of the Wellington Horticultural Society (Coloured)*. By using documentary evidence and applying oral historical accounts a narrative of the Society has been developed. From this narrative, aspects such as competition, family history and the garden culture of the Coloured people (within political and social dilemmas of the time) are contextualised as valuable indigenous knowledge.

In a similar vein, but with a much broader and a critical-towards-Western-knowledge-emphasis, Morgan Ndlovu discusses, *Why indigenous knowledges*

in the 21st Century? A decolonial turn. The apparent inability of Western knowledge production systems to provide lasting solutions to the most pressing challenges of the 21st century, has led to the emergence of the question of whether a different model of the world outside the Western-centred one can be imagined. Ndlovu takes up this challenging question posed by other intellectuals to imagine the idea of indigenous knowledge as a possible basis for another world outside that of Western knowledge systems. The potential of teaching this topic within history curricula are also covered by the author. Thereafter the hands-on articles follow.

Gordon Brookbanks efficiently and passionately reports on: *Inspiring learners beyond the classroom walls: The what, why, who, where and how for organising curriculum-based "History tours", History teacher.* Educators of History are challenged to consider excursions as part of the curriculum which stretches far beyond the walls of the classroom. Perceived organisational hurdles, departmental obstacles, and several other obligations or difficulties are addressed in favour of taking up the challenge and organising history excursions. Gordon shares his experience in the organising of Grade 12 curriculum-based 'History Tours' for his learners, and provides the what, why, who, where, when and how for organising such tours.

In Rob Siebörger's *What should history teachers know? Assessing history students at the conclusion of the PGCE year* he considers how student teachers' pedagogical content knowledge may be assessed in History and how the knowledge and understanding of History may be assessed together with core history teaching abilities, as well as the interaction of history skills and content. In this discussion issues of lower and higher order thinking, as well as authentic, formative and summative assessment are also raised.

The last hands-on article in which especially the GET and FET Phase educators could benefit from is presented by Sonja Schoeman and Clarence Visagie, titled: *Local history teaching in the Overberg region of the Western Cape: The case of the Elim Primary School.* Because it has been perceived that the Grade 8 learners of the Elim Primary School exposes an attitude of insignificance towards school History, and its relevance to their everyday lives, a research question was formulated to address this perceived short-sightedness of the learners. The research result, amongst others, pointed out the value of local history, and that learners had to be more actively involved in the local history of their region to experience the practice of History and the relatedness of content to broader historical contexts. A series of four hands-on

local history lessons with as topic Heritage were developed. The case study resulted in step-by-step guidelines for the preparation and implementation of a local history teaching strategy. The historical imagination of the learners was also operationalized. It is hoped that educators of History will embrace this example in their own regions to ensure that History as subject becomes and remains alive.

Lastly the book reviews that should be noted thanks to the input of our new Book Review Editor Mr Marshall Maposa. Firstly the work of Francois Vrey, Abel Esterhuysen & Thomas Mandrup, titled: *On military culture: Theory, practice and African armed forces* (published in 2013) and reviewed by Bheki Mngomezulu. Thereafter a critical review is provided by Betty Govinden on her broader historical experience of the multi-authored publication of Ashwin Desai and Goolam Vahed as editors titled: *Chatsworth: The Making of a South African Township* (also published in 2013).

This edition of the *Yesterday&Today* also includes several important SASHT documents (and valuable reports on some regional activities by regional representatives) to allow for its availability to all members closer to the conference of October 2014. We sincerely hope that all educators of History will engage in the SASHT and that the *Yesterday&Today* as Journal will remain every educator in History teaching's valuable reporting mechanism of peer-reviewed and practical articles.

As this is the very last edition that I have taken the "last word" responsibility for, I will always have good and nostalgic memories of what has been achieved. To the team who supported me so passionately and promptly (from the reviewers to the editors and the final lay-out and redistribution staff) I want to thank all for their patience and hard work behind the screens. From this end onwards the Journal with its new editor from the December issue, namely Dr Pieter Warnich with assistance of Prof Sonja Schoeman, can only progress from strength to strength. I have always believed, and still believe, that if everybody in the discipline/subject of History can just contribute their bit to empower the broader history audience, then we will be a strong community of informed and skilled educators as well as researchers of History.

My sincerest wishes to all members of the Editorial Team and the Journal!

Elize van Eeden



Wits School of Education and the Wits History Workshop, in conjunction with the South African History Archive, are proud to host the 28th annual conference of the South African Society for History Teaching:

"HISTORY MAKES YOU THINK!

From the trenches of the Somme to the trenches of the history classroom"



VENUE: The Wits School of Education, 27 St Andrews Road, Parktown, Johannesburg

DATE: Friday 10 to Saturday 11 October 2014

This event will be funded, in part,

by the Southern African Regional Office of the Rosa Luxemburg Stiftung.



CALL FOR PAPERS AND ABSTRACTS:

Deadline: 31 July 2014

This is a conference for all involved in History education, and we would like a wide range of papers and presentations. We are calling upon academic historians, history educators involved in the practical teaching of History in primary and secondary schools, and post-graduate students doing research on topics that relate to the conference theme and sub-themes to submit proposals for paper, workshop or poster presentations for the upcoming SASHT conference.

Theme: History makes you think!

Sub-themes:

- Historical thinking, thinking like an historian
- Engaging with challenging concepts in History teaching
- Classroom pedagogy and problem-solving
- Thinking approaches to teaching sensitive topics in History
- Thinking about problems facing the teaching of History (at primary, secondary, tertiary levels)
- Should History make you act, not just think? (History teachers as activists)
- Any other topic related to the conference theme

TYPES OF PRESENTATIONS

1. **Paper Presentations:** These will be allocated 20 minutes each, plus a 10 minute question/discussion time.
2. **Workshop Presentations:** Workshop presentations will be allocated 45 - 60 minutes each, inclusive of question and discussion time.
3. **Poster Presentations:** Posters will be displayed in a public area and time programmed for a 5-10 minute discussion during a walk-about.

HOW TO SUBMIT A PROPOSAL TO PRESENT

An abstract of 150 – 200 words (preferably in English) should be submitted as an email attachment to Helen.Ludlow@wits.ac.za. Abstracts marked for the attention of Dr Helen Ludlow can also be faxed to (011) 717-3009.

Abstract Guidelines:

- Use MS-Word, Arial 11pt font, 1.5 spacing.
- The maximum length is 200 words including keywords or phrases.
- Authors must provide full contact details and details of the institution to which they belong, and indicate clearly the type of presentation proposed.

DEADLINE FOR PROPOSALS

Abstracts must reach us no later than **Thursday 31 July 2014 (deadline)**. The SASHT conference organizers will let prospective presenters know by 15 August whether or not their proposals have been accepted. **Please NOTE:** Even if accepted, no abstract will be included in the final programme if full payment for registration has not been received by 23 August 2014.

Due to the generous sponsorship of key elements of the event by the Rosa Luxemburg Stiftung, there will be a limited number of subsidies available to first-time presenters. Please indicate when submitting your abstract whether you would like to apply for a travel and attendance subsidy.

FUTURE PUBLICATION OF PAPERS

We strongly encourage you to prepare your paper with a view to possible publication in the SASHT accredited journal, *Yesterday&Today*. An electronic version which can be downloaded for peer review should be a maximum of 20 pages in length, double spaced and in Arial 11pt font.

See examples of *Yesterday&Today* articles on Scielo open access

(http://www.scielo.org.za/scielo.php?script=sci_serial&pid=2223-0386&lng=en), the www.SASHTw.org.za website or <http://dspace.nwu.ac.za/handle/10394/5126>

CONFERENCE PROGRAMME

The conference will take place on the Wits School of Education campus, 27 St Andrews Rd, Parktown (GPS co-ordinates 26°10'46"S 28°2'31"E).

It will run from 9am on Friday 10 October until 4pm on Saturday 11 October.

All persons interested in History teaching - lecturers and teachers of History, researchers, and any other academics from the GET, FET and HET levels - are invited to register for the 2014 SASHT conference, whether or not you present at the conference. Parallel sessions of papers and workshops will be arranged for both days.

Keynote speakers sponsored by the Rosa Luxemburg Stiftung will include:

- **Anke Hoffstadt**, a political science and history researcher based at Heinrich-Heine-University, Dusseldorf, will speak about the relevance of teaching and learning about the First World War a hundred years on.
- **Dylan Wray** of Shikaya, an educational NGO in the Western Cape, will speak about the challenges and opportunities of teaching about difficult pasts in the South African context.

CONFERENCE DINNER AND OUTINGS



A highlight of the conference is an interactive visit on Friday evening to the Ditsong Military History Museum in Saxonwold.

This will be followed by the conference dinner within the Museum, with a talk by Sean Brokensha, the Musicguru from TalkRadio702, on the topic of 'War and Music'.

Another conference highlight is a tour of the Nelson Mandela Centre of Memory in nearby Houghton.

CONFERENCE REGISTRATION

Early Bird rate before 30 August R850

Standard rate, 31 August - 30 September R950

This includes attendance at all workshops and paper presentations, the conference dinner and tours, teas and packed lunches on Friday and Saturday.

Day visitors: Friday R500

Day visitors: Saturday R450

The Friday fee includes the tours and conference dinner, and both Friday and Saturday fees include attendance at all workshops and paper presentations, teas and lunch on that day.

FURTHER INFORMATION: <http://sashtw.org.za>; Zahn.Gowar@wits.ac.za; T: 011-717-4281; Helen.Ludlow@wits.ac.za

Registration payments should be done as soon as possible in order to make use of the Early Bird rates. All payments are to be made to the following Wits Faculty of Humanities Account:

Account Name: Faculty of Humanities, Social Sciences and Education
Bank: First National Bank
Account No: 621 501 305 75
Branch Name: Corporate Account Services - JHB
Branch Code: 255005
Swift Code: FIRNZAJJ657
Reference No. SASHT and your name (*please do not forget to include this!*)

In all cases, kindly email or fax your completed registration form with proof of payment to Zahn Gowar at (011) 717-4289 as per instructions on the conference registration form itself.

Please note that the registration fee does not include the membership fee for the South African Society for History Teaching. You are encouraged to become a member and pay your fee to the Society. See the form and account details attached on the last page.

SASHT CONFERENCE 2014
REGISTRATION FORM: ANNUAL SASHT CONFERENCE
Wits Education Campus, Johannesburg, 10-11 October 2014

Please fax or email this form to Mrs Zahn Gowar (fax 011- 717- 4289); Zahn.Gowar@wits.ac.za.

Personal Details (those marked * will appear on the official conference programme)

Title and full name: * _____

Affiliation (school / university / department / organization) *: _____

Cell phone number: _____

Fax number: _____

Email address: * _____

I would like to register for the following conference option (*Tick applicable option*)

Full conference attendance

Early Bird rate Pay before 30 August: R850

Standard rate Pay by 30 September: R950

Daily rate: Pay by 30 September:

Day visitor - Friday (only) R500

Day visitor - Saturday (only) R450

Please specify any special meal requirements if you have them:

I would like to apply for a conference subsidy. I have attached a motivation for this:

Payment confirmed by me on this theday of 2014.

SIGNED: Date of payment

CONFERENCE ACCOMMODATION AND TRANSPORT:

We will be making arrangements for transport between Wits Education Campus (WEC) which is the conference venue, and the above dinner and tour venues. **You will need to make other arrangements for yourself**. There is a Gautrain bus stop outside the WEC campus gate and anyone arriving at Park Gautrain station can get a bus there. We will supply information about a range of accommodation accessible to the WEC, including affordable hostel accommodation at Queens High School about 15 minutes from WEC.

If you are interested in this hostel accommodation, please contact Kgomotso Motlogeloa who will be coordinating arrangements for this. His email is kmotlogeloa@jeppeboys.co.za (073-2981696).

**SEE SASHT SUBSCRIPTION FORM ON
THE LAST PAGE OF THIS ISSUE OF THE
*Yesterday&Today Journal***

IS ACTION RESEARCH COMING OF AGE? – THE VALUE OF A HISTORY ACTION RESEARCH PROJECT IN PROFESSIONAL TEACHER DEVELOPMENT

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Abstract

The new B.Ed curriculum at the University of Kwazulu-Natal proposes the inclusion of a compulsory action research module to provide professional skills that teachers are expected to demonstrate. The Norms and Standards Policy for Educators requires teachers to be transformative. An appropriate educational component would therefore be required to fulfil this need. By acknowledging the potential that action research offers a transformational teaching model, this paper deals with a pedagogical journey from a product-oriented to a process-oriented teacher. Action research does not necessarily change the teacher but it sensitises the teacher to alternative, more democratic practices and a critically reflective disposition. In this paper a method of “self-reflexive historiography” is used that involves reflecting retrospectively on professional development and identifying valuable lessons for the present. The context of the transformational experiences was an action research history teaching project conducted for a M.Ed degree (Davids, 1991). The research question that informs this article is: what are some of the lasting influences of an action research project on a teacher’s pedagogical compartment and what lessons were learnt that are relevant to teacher education today? Based on this case study, recommendations are made for the use of action research as pedagogy for professional practice in teacher education and in-service teacher initiatives.

Keywords: Norms and Standards; Action research; Transformational teaching; Professional development; Critical thinking; Teachers; Education.

Introduction

Action research has recently been included as a research module in the new B.Ed curriculum at the University of Kwazulu-Natal. Before enrolling for the M.Ed action research degree, I was in possession of a postgraduate professional

qualification which gave me confidence as an academically qualified and professionally competent teacher.¹ However, after the completion of the action research Masters degree at the University of the Western Cape, I gained a different sense of myself and a different philosophy of teaching. In light of the current educational crisis, of which the lack of appropriate teacher education and professional development is of grave concern, it may be appropriate to reflect on what is lasting and worthwhile about action research knowledge and experiences in past practice. Wood (2014:660) asserts that an action research paradigm may offer suitable ways to navigate new educational pathways suited for improving and sustaining social life in the 21st century. Given that action research is often presented as an emerging model for professional development, the question arises: what are some of the lasting influences of an action research project on pedagogical comportment and what lessons were learnt that are relevant for teacher education today?

When the democratically elected government came to power in 1994, it inherited a complex education system. Nineteen departments of education catered for different provinces, homelands and population groups structured under a single education department (Msibi & Mnchunu, 2013:23). The second significant step for the new government was the announcement of Curriculum 2005 (C2005) in 1997 and implemented in 1998. This was the post-apartheid government's educational plan to transform the apartheid-formulated education policy (Harley and Wedekind, 2004:195). Outcomes-based education (OBE) was intended to replace Christian National Education (CNE) – a symbolic break from the past. It set out to promote a democratic and egalitarian philosophy of education (National center for curriculum research and development 2000). However, this notion of OBE as a paradigm shift has been disputed by some and supported by others. Given the parameters of the National Qualification Framework (NQF), the implications for what is taught, how it is taught and how learning is assessed would arguably change the hierarchical structure of schooling. On the contrary others see little or no change and insist that “this is how we have been teaching all along and that C2005 does not have the depth and magnitude to be considered a paradigm shift” (Arjun, 1998: 20). This notwithstanding, the critique “Why OBE will fail” (Jansen, 1997) was devastating and undermined the pedagogical integrity of the new curriculum which subsequently underwent revisions in 2000 and resulted in educational reforms. The most recent of these has been launched

1 The normal entrance to an education Masters' degree was a B.Ed (postgraduate) or a honours. I completed my postgraduate teaching qualification and the B.Ed at the University of Cape Town after the completion of a honours degree at the University of the Western Cape.

in 2011 – Curriculum and Assessment Policy Statement (CAPS).

Teachers often stand accused of neglecting their professional responsibilities as stipulated in the Norms and Standard policy of the Department of Basic Education (Department of Education, 2011:52). Viewing teaching as a profession, I adopt Talburt and Mclaughlin's (1994) understanding of the profession as being identified with specialized knowledge, shared and standard practices, a service ethic, a strong personal identity, some formal controlling authority and accountability. The focus in this paper is my experience in a history teaching action research project that had lasting effects on my pedagogical philosophy and practice. While agreeing that the present educational sector is inundated with complaints of unprofessional teacher behavior (Msibi & Mchunu, 2013:25-28), the focus of this article is on personal transformation as a professional practitioner – the path from a traditional, to a more engaging and learner-centered educator. More specifically, what needs to be related is the realization of inadequate teacher training² and how certain fundamental shifts in teaching philosophy in the context of an action research can happen. Initially, my teaching pedagogy was mainly teacher-centered. But, through deeper understanding in the context of action research, my own practice was challenged. The realization of a need to change grew slowly. Teacher education is, however, still grappling with the problem of shifting theory and practice towards learner-centered pedagogies. Without offering any ready-made solution, my experiences may retrospectively provide valuable pedagogical lessons worth sharing with others. This paper argues that action research provides a suitable pedagogical framework for professional practice to enact the Norms and Standards Policy requirements during teacher education programmes. Core aspects in the Norms and Standards Policy are highlighted.

Current teacher education programmes are still struggling to make a successful transition from teacher-centered to learner-centered pedagogy. An analysis of final-year History Method students' "philosophy of teaching statements" Wassermann (2009:86) asserts that students failed to relate to the schooling system because their statements were focused mainly on an uncritical acceptance and preoccupation with learner-centeredness as a teaching strategy. Ideological and theoretical issues were largely left unexplored. "Learner-centeredness was adopted as an act of "performativity" rather than engaging meaningfully with the context of education. The

² The author completed the teacher training (Higher Education Diploma and a post-graduate B.Ed) at the University of Cape Town.

concept “performativity” is based on Ball’s notion that performance works in a disciplinary system of judgments, classifications and targets to which teachers and schools must strive and through which they are evaluated...” (Ball, 1998:190). In his analysis of data on learner performance in numeracy and literacy, Spaul (2012:125) comes to the conclusion that most schools in poor areas in South Africa are dysfunctional and unable to equip students with the necessary numeracy and literacy skills they should be acquiring at school. Responding to the Curriculum and Assessment Policy Statement (CAPS), Msibi and Mchunu (2013) claim that the policy fails to account for the lack of teacher professionalism. The policy has its roots largely in the historical apartheid construction of teachers as conveyors of knowledge rather than active agents towards self-discovery.

Drawing on pedagogical experiences as a learner and teacher under the apartheid system of education, a “self-reflexive historiographical” approach is used here to explain personal transformational experiences from a product-oriented to an emancipated, process-oriented teacher. A self-reflexive historiography traces conditions and processes through which subjects have become professionals trained within disciplinary orthodoxies and conventions of power and knowledge (Coloma, 2011). Emancipation from those historical conditions needs a self-reflexive pedagogy to subject experiences to critical examination.

Following this introduction as background, the article unfolds as follows: theoretical framework, a brief statement on action research methodology, locating the study in action research literature, reflections on two action research projects in a history classroom, critical reflections on the projects. In conclusion, a case is made for an action research approach in teacher education with some recommendations for professional teacher education.

Theoretical framework

Self-reflexive historiography is based on Foucault’s notion of self-articulation as an expression of knowledge and power within a disciplinary context (Coloma, 2011:192). Educational discourses are social constructions of knowledge articulated as a result of an expression of power. Self-reflexive historiography emerges from different levels of discursive practice that may influence the discourse in a myriad of ways. Discourse is never fixed and stable: it changes with the shifting of subject positioning. Wetherell (1998:

387) views discourse as an expression of a multiple concept of self which is key to understanding that teachers as human subjects have transformatory capabilities.

Foucault's method of self-reflexivity allows for the author's subjectivities and context as sources of narrative construction. The focus of this paper is a pedagogical journey as a transmission-trained, product-oriented teacher to an emancipated, process-oriented, questioning educator. The central role of classroom practice in the context of educational and social transformation is an integral part of an ongoing process of building a democratic, egalitarian society.

South African teacher education is still facing the challenges of educating its teacher corps for democratic practice. Teachers are part of the broader society that needs to move away from social determinacy to a transformative mode of thinking. Teachers cannot ignore the important relations between theory and practice and the need to consciously engage them. Action research allows for theory and practice to evolve into "personal theories" (Whitehead 1989:43 in Wood, 2014:667). Walker (1990:57) argues for action research as a viable form of inquiry that leads to educational improvement:

Since every lesson might be regarded as something of a joint experiment founded on certain hypotheses between teacher and pupil, Simon suggests that a form of research is needed "which seeks directly to penetrate into, illuminate, and so improve the process of education".

During practical involvement in an action research project, action research resolved many theoretical and contradictory practices in my own practice. A definition of action research as explained by Carr and Kemmis (1986:162) is:

Simply a form of self-reflective enquiry undertaken by participants in social situations in order to improve the rationality and justice of their own practice, their understanding of these practices and the situations in which the practices are carried out.

The theoretical framework used to construct understanding of an action research project employs self-reflexivity drawn from past experience. This framework recognizes the changing nature of power relations in the process of discourse formation and social interaction. Given the historical past and inequalities of the South African educational system, this inquiry is informed by a disposition that seeks to promote social justice for all.

The methodology of action research

Action research is self-reflective and cyclic. Action research has at least three different methodological approaches to knowledge production. According to Kemmis and McTaggard (1988:5) action research is participatory and involves a spiral of self-reflective cycles such as: planning for change, acting, implementing and observing, reflecting on these processes, acting, implementing, observing, and reflecting and so on. Kemmis and McTaggard (1988) suggest that these stages may not be as neat and rounded as described. In practice, the process is often more fluid, open and unpredictable. Reflective thinking is a multi-layered process that occurs throughout the action research cycle (Webb & Scoular, 2011:469).

By emphasizing concepts such as justice and rationality (Carr & Kemmis 1986), this model of action research can be considered to be of a critical philosophical nature following Brain Fay (1975:79) who distinguishes between three approaches to social science. This leads to three methodologies: the positivist approach which creates a “policy science” (Fay 1975:49); secondly is the interpretative which, Fay (1975:79) believes aims at uncovering the “meaning” of social action as manifested in social relations and the critical approach which aims at eliminating frustrations experienced by members. These methodologies are based on Jurgen Habermas’ theory (1972) of constitutive interests of knowledge: technical, practical and emancipatory.

Action research in this critical mode would be most appropriate given the need for empowerment and emancipation from historical oppression. Action research is a rational engagement and reflective action for the purpose of promoting social and educational justice. It favours a dialectical form of reasoning that promotes democratic participation and understanding (Wood, 2014:669). Because this study is avowedly self-reflective in nature, in the section where I report on the two action research projects, I use the text of my Masters’ thesis to reflect critically on its relevance in light of the Norms and Standards Policy.

Locating the study in the action research literature

The Department of Education’s Norms and Standards policy document identifies seven roles for the educator: mediators and facilitators of learning; interpreters and designers of learning programs; educational leaders; administrators and managers; scholars, researchers and life-long learners;

members of a community promoting ethical citizenship; pastoral carers and lastly, learning specialists (Government Gazette, 2000). Arguably, not all of these policy objectives have found their way into mainstream teacher education programmes yet. This paper reflects upon the use of a history teaching action research project as a case study to show the potential of action research as a possible way of enhancing professional procedures among teachers along the lines of policy.

Action research seems to have re-entered mainstream educational research since its appearance in the late 1980s and early 1990s. Lees (2008:i-iii) uses a critical participatory action research methodology to analyse his work in the HIV and AIDS pandemic in various countries to discover the importance of the relationship between historical contexts and meaning that people assign to the pandemic. Using an action research framework Lees proposes a new approach to AIDS education in South Africa. By reflecting on fifteen years of working experience with teachers, Lopez-Pastor et al. (2011:153) assert that action research presents great potential to improve practical knowledge and teaching for all teachers.

In another study, le Grange (2012) argues that, by tracing the history of participatory action research which derived from the anti-colonial struggles of the developing world in the 1960s, action research remains a relevant approach for local problems and pressing societal issues. Recently action research inspired studies by Esau (2012:1234); du Toit (2012:1216); and Wolvaard and du Toit (2012:1249) demonstrate its uses in various educational contexts. These articles show that action research can be used in collaborative work in transnational spaces that globalization affords (le Grange, 2012: 1136). Esau (2012:1235) describes how, as a doctoral student, he improved his practice in a primary school classroom focusing on HIV and AIDS. The study of Wolvaard and du Toit (2012:1256) which was conducted in the health care sector refers to the transformation of management to create a sustainable learning organization. Their study produced evidence that action research and particularly the production of professional portfolios, have enriched the management programme and created learning organizations managed by transformational leaders (Wolvaard and du Toit 2012). More recently, Wood (2014:667) argues that action research is based on constructivist and critical theories that acknowledge that there can never be a complete solution to any problem. There are many equally valid ways to envisage what is perceived as reality. On-going improvement is attained through critical reflection of the

status quo, which understanding is followed by further action to improve the situation.

While action research is successfully applied in different settings, the action research history project under discussion became the specific context in which my pedagogical ideas and practices were challenged. The main lessons and contexts in the project are shared in the section to follow.

Reflection on two history action research projects

What follows in this section is a description of the content, method and processes that constituted the two action research projects. A discussion of the two projects is then presented in light of their relevance to the Norms and Standard Policy referred to earlier. As mentioned before, these projects were conducted during the last days of CNE (1990s) but the issues that were engaged, such as the need for transformative teaching, teacher-centeredness, participation, alternative methods of engaging learners, are still challenging to teacher education institutions today.

The original study was conducted at a school located in a Southern Suburbs coloured working-class “township” in the Western Cape.

Action Research Project 1

Teaching in the post-apartheid classroom requires multiple roles as explained in the new Norms and Standards Policy for Educators. Action research creates possibilities and contexts for these different roles to be played. These roles are detailed in the discussion section. Extensive use is made of footnotes to identify the norms and standards in the con(text) provided.

The aim of project 1 was to implement and research a plan devised to increase learner participation in the history classroom. The starting-point of this project emerged from the realization that educators need to move away from a teacher-centered mode of teaching to a learner-centered classroom approach. This kind of change promotes a democratic teaching ethos in which the teacher adopts a transformative pedagogical disposition.

Planning the action for Project 1 was done in collaboration with a triangulator.³ Triangulation, according to Mathison (1988:13) is:

To use multiple methods, data sources, and researchers to enhance the validity of research findings. Regardless which epistemological or methodological perspective an evaluator is working from, it is necessary to use multiple methods and sources of data in the execution of a study in order to withstand critique by colleagues.

Project 1 was conducted with a grade 10 history class. Compared to the old mode of teaching, which was “whole class teaching”, the class was divided into four groups,⁴ each of which had to select a topic and sub-theme to the major theme dealing with post-revolutionary France during the reign of Napoleon. The following themes were agreed upon:

- The period after the French Revolution;
- Internal reforms with reference to economic, political and legal code;
- Expansion of the French empire;
- The end of the Napoleonic empire.⁵

Groups were given two periods – roughly eighty minutes to discuss and design a plan. The expectations of each group or/and learner were the following:

- contributes towards the major theme;
- participates in the sub-theme;
- prepares a written piece to serve as tangible evidence and to serve as “notes”;
- makes a presentation to the class.

The arrangements for group work involved allocating specific tasks to each participant. A group leader had to keep track of the activities and state clearly the task of each group member. Groups had to plan how they were going to implement their individual and collective plan and how each contribution would contribute towards the group theme.

3 My methodological plan included the use of a “triangulator” who acted as an observer but also as a critical friend. The triangulator was a trained researcher who attended my planning sessions and provided feedback on my classroom practice. At the end of the project she wrote a report which provided reflexive materials for critical engagement. The triangulator also provided moral support and research advice while I was assuming the role as “teacher-researcher”.

4 The selection of “group work” as a method of learning fulfills the policy requirement that the teacher should promote an “ethical and cooperative” spirit amongst the learners. The learners and the teacher created a “community of learners” sharing a common goal for the common good of all.

5 The teacher displays “learning area specialist” knowledge and understanding as he divides the subject into smaller themes for the groups to be able to select and develop. The role of teacher as “leader, administrator and manager” also comes into play here as the teacher needs to arrange and keep control and record of the groups and their activities.

The role of the educator was to provide source materials in the form of articles and books relevant to the themes and to ensure progress and participation.⁶ The classroom furniture that was normally organized in rows was reorganized to facilitate group discussions and work space.⁷ Two worktables were borrowed to facilitate practical work. Materials provided were cardboard paper, starch, brushes, paint and glue.⁸ Students spoke about costumes, war music and the use of audio-visual equipment for the purpose of role-play and drama sketches. The groups carried on with their projects in the class and outside for the ensuing week and a half.

Data were collated in a number of ways. Teacher's field notes, the triangulator's report, group open-ended questionnaires at the end of the project and individual learners reflected in writing on their personal experiences during the project.⁹

The educator's previous approach to classroom practice was disrupted during the project. Instead of presenting a formal lesson consisting of an introduction, activity and dictation, the beginning of the lesson was now determined by learners' input.¹⁰ Often the planned activity of the teacher had to be abandoned in favour of learners' agenda. More time was spent on group and individual discussion than was anticipated. Group report-backs were instituted to ensure that all the groups would be making progress towards their objective.¹¹ It was during these sessions that the groups were showing what really happened on a micro level. It became clear that some groups were experiencing possible collapse due to absenteeism and poor co-operation amongst some members. One particular group had to be "saved".¹² Surprisingly, this group made an impressive presentation. The Triangulator's report (Davids, 1991:99-104) stated the following:

The only group that showed some signs of an exciting process having taken place was the third group, the one which had been most problematic in the beginning. This was the group in which only two participants remained

6 Considering the Norms and Standards Policy, the role of the teacher as "facilitator" were enacted during this activity.

7 Reorganizing the classroom desks, involves elements of "design" which is part of the role of the teacher to be "an interpreter and designer of learning programs and materials, according to the Norms and Standard Policy.

8 In this instance the teacher was involved in "learning mediator", he mediated, facilitated and created an effective learning environment.

9 The role as "scholar, researcher and lifelong learner" is covered in this activity which promotes love for academic and professional growth, according to the Norms and Standards Policy.

10 Here again is a "mediatory role".

11 The teacher as "assessor" is identified in this activity. The policy requires that the teacher recognizes the skills and knowledge of the learner which in this case is done on a "formative" basis.

12 The teacher as "leader" recognizes the potential collapse of the group and intervenes.

active. The one person (Chris) never spoke at all, he only held up the chart while Eugene gave a most interesting talk on the invasion of Britain. He had obviously become stimulated and involved in what he was reading, he spoke to the class, referring to his notes occasionally only.

It seems that unpredicted and unplanned activities sometimes grew into the most interesting and meaningful learning activities.

At the end of the project, different groups presented their work which consisted of a variety of charts, maps, talks and notes – a reflection of their learning and involvement in the classroom. This kind of learning is different in quality and meaningfulness than the normal transmission mode of teaching which entrenched the dominance of the teacher over the learners.¹³

Action Research project 2

Learning does not always take place in an organized and systematic way. In an action research approach, learning takes place in action, by doing. Reflective action creates cognitive and practical moments of learning. While project 1 was the first macro cycle of action, each stage of the project contained many micro-cyclic phases. During the second project, selective learning took place and the teacher decided on which aspects of his professional practice he wanted to focus upon.

An action research approach to classroom practice is cyclical, reflective and tends to lead to critical analysis of the practical situation by the teacher-researcher. Action research as a transformation model for improved practice, is ongoing and its principles are applied in different contexts. In the second action research project the need to be more assertive proved to be a valuable learning experience.

During the conventional transmission mode of teaching, the teacher is always at the centre of the classroom which was consciously guarded against during the first cycle in project 1. There was a “fear” of teacher domination. The intention to create conditions for more learner participation led to a lack of involvement of the teacher. Conceptually, the role of the “teacher-researcher” took shape more clearly in project 2. A shift from the “researcher-teacher” in project 1 to “teacher-researcher” in project 2 brought a different role and disposition to the teacher’s involvement and conceptualization of

¹³ The teacher assumes the role of “assessor” when he had to evaluate the groups and provide feedback on their performance.

the project.¹⁴ During the second cycle, the teacher played a more active role as a “teacher” in the position as educational leader and expert without compromising the value of promoting an alternative classroom philosophy and transformative mode of classroom practice.

Project 2 was conducted with a different grade 10 class on another aspect of the syllabus: the Industrial Revolution. A new pedagogical approach was adopted which consisted of six separate activities. Group work was again used as a pedagogical framework to engage subject knowledge. Activity one required each group to engage with all the topics:

- The family and home environment;
- Social and health conditions;
- The function of the police;
- Economic changes during the Industrial Revolution, e.g. the textile industry;
- Education and schooling during the Industrial Revolution.¹⁵

The groups engaged reflectively, considered their personal situation and expressed their views on each topic. A summary of their views were presented on newsprint. At the end of the activity, they shared their discussions with the class. Newsprint became the main evidence of their learning experiences.¹⁶

For the second activity groups were provided with reading material dealing with the Industrial Revolution in Britain. They were asked to read and relate the literature to their topics discussed in the first activity. Newsprint was again used to summarise their discussions which were presented to the whole class.¹⁷

Activity three was a comparative exercise that required groups to analyse the difference between hypothetical experiences and knowledge of issues such as the school, home and family, social and health and other economic activities. At this stage the groups had a sense of the social and economic changes that occurred over the past two centuries. They understood more immediately the Industrial Revolution as a significant historical phenomenon.¹⁸

Activity four dealt more specifically with the economic changes that took place during the Industrial Revolution: focusing on the changes in the wool

14 In this context the role of the “teacher as researcher” and its various shades demonstrate the multiple roles the teacher play simultaneously.

15 Here is again an example of the teacher as “subject specialist”.

16 The “assessor” function of the teacher illustrated.

17 The teacher promotes a sense of “community” and belonging.

18 Here were opportunities for the teacher to be a “learner” as this section contains learner reflections on their personal conditions in relation to those that prevailed during the Industrial Revolution.

industry in the textile sector. The class was divided into two groups: group 1 discussed the process of wool production before the Industrial Revolution and group 2 discussed the production of wool during and after the Industrial Revolution. At the end of the activity, each group gave feedback on their topics.

Activity five was an open book test which served a dual purpose as a reflective exercise as well as an assessment activity. Learners eagerly participated in the test and were free from the examination stress that they were used to.

Activity six was an evaluative session in which learners had to provide written notes on their experiences of the project. For project 2 the following served as data which were used for analytical purposes:

- Teacher's field notes;
- Triangulator's report;
- Newsprints;
- Learners open book test scripts and evaluative notes.

The objective of this project was to move away from the practice of teacher-dominant pedagogy to a learner-centered classroom practice that would allow learners more meaningful learning experiences. The question that arises now is whether transformative teaching is a mere technical shift of focus from the teacher to the learner. The teacher's experiences in this project suggest that changing classroom practice involves far more than a performative change in teaching method. Transformation of classroom practice involves critical assessment of existing values that inform practice.

During project 2 there was a tangible shift from the transmission to the development of a process-oriented mode of teaching and learning. The frantic concern with learner control and uniformity was relaxed for greater pedagogical objectives such as teacher conscientiousness, learner participation and learning moments. At the end of the project both teacher and learners agreed that they had learnt more through this approach than the conventional classroom teaching that both were used to. The following was a response of a learner (Davids, 1991:71) to the notion of an open book test:¹⁹

The test was easy because it was based on my practical experience on the project. I understood better. It is also better than the normal test because it is more effective. Working in a group provides opportunities to express yourself and to add. Doing things in smaller pieces made for better understanding (learner).

¹⁹ This is an "assessment" activity.

The sense projected in this statement is that assessment is not an evaluative measure to see what the learner “knows”. The learner seems to be more involved. His reflective action brings about a greater self-awareness of the knowledge and experiences gained in this project.

The following learner acknowledges (Davids, 1991:72) the meaningfulness in this form of assessment as opposed to the more usual formal structure of testing:

I feel that the test we wrote yesterday was interesting because it was about the Industrial Revolution that we discussed and it was not difficult. We were required to use our ideas and to say what we understood and learnt. It will be better if we can do this every day (learner).

What is interesting in this response is the interpretation of the classroom experiences of this learner. It was “interesting” as it was dealing with “... the Industrial Revolution that we discussed...”, and it was practical because “... it was not difficult”. In the process of learning and assessment, learners were exposed to different but relevant experiences of learning. While the potential for transformative teaching was demonstrated in this project, this does not mean that learners were “transformed” or that the teacher “changed”. Some learners expressed the view that the process was aimed at improving the final “examination marks” which is indicative of the powerful presence of the dominant transmission and examination-oriented system.

Critical reflections on the two action research projects

Action research is defined as (Carr and Kemmis, 1986:162):

Simply a form of self-reflective enquiry undertaken by participants in social situations in order to improve the rationality and justice of their own practices, their understanding of these practices, and the situations in which practices are carried out.

If this definition holds, then it is appropriate to give an account of some of the lessons of self-reflection from past exercise to current re-introduction of action research. What follows below are some of the major learning moments that emerged from this project which had a significant impact on the philosophical and pedagogical comportsment of the teacher.

Reflecting on values in practice

The dominant teaching mode and classroom practice falls within the transmission model: the teacher is in a dominant position and the learner is subordinate. The teacher, who is generally a product of the school system, tends to replicate the knowledge and practice dominant in society and classroom. This deterministic understanding of the role of the teacher detracts from the potential creativity of the teacher.

Changing perceptions of learners

Action research, as an active and participatory mode of educational enquiry, is one approach which allows for teacher intervention in a collaborative manner. This in turn creates space for the action and involvement of participants to constantly construct and reconstruct their understanding of their environment. Self-reflective activities of participants bring a deeper understanding of relations between self and others. This process of critical self-reflection potentially leads to the questioning of existing and traditional knowledge and perceptions. During lessons, the perception of learners became an essential aspect of the classroom situation. Action research challenges the disposition of control and manipulation of learners. This creates an impersonal and formal atmosphere that counters frank expression and participation of learners in the classroom. The following are some daunting responses of learners (project 2) to the question: what is the learner perception of teachers with reference to their teaching style?:

Learners think teachers mainly exert their authority and they always have the final say. Learners do not feel much for teachers as they are bullied by teachers ... (learner).

Learners and teachers do not always agree because they do not understand each other... (learner).

However, some learners also expressed themselves in favour of teachers' authority: They play a major role in determining the outcome of the learners' future.

Teachers' classroom practice needs to be dialectically informed. Self-reflective activity and a concern to interact consciously, not only subjectively, may lead to critical awareness of teacher and learner perceptions as well as values in practice. An impersonal and formal atmosphere needs to be transformed into a situation where education can take place in a space which allows for the

voices of both teachers and learners to be heard. Action research provides many opportunities to challenge existing teacher and learner epistemologies at classroom level which have the potential for future development and transformation.

Changing pedagogical roles in practice

Society influences the role and role expectations that individuals fulfil socially. Social values influence role expectations. A change in particular role relations presupposes a change at the level of the values of a social group. However, social change does not always conform to the rationality on which society is perceived to operate.

Implicit and explicit roles

In an action research context, the teacher is collaborator, initiator of critical thinking and a protector of differences and democratic values. The reflective nature of an action research approach brings to the teacher and learners two types of roles namely: explicit and implicit. The explicit roles refer to what teacher and learners are doing such as “explaining” (teacher), “discussion” (learners) and “questioning” etc. The implicit roles refer to the conscious purpose and intention of the teacher and learner when in action. While the teacher and learners may be involved in “action” and “doing”, they may simultaneously be involved in changing what is perceived as normal to something different or new.

The action research projects focused on the processes involved in moving towards a learner-centered and democratic pedagogical model in which the teacher’s role is less dominant and more conducive to meaningful learning. Learners were asked to express their views on the role that teachers should assume as educational leaders. The following were reported:

- The teacher has an educative role: ...‘to educate the learner’;
- The teacher has a supportive role: ...‘teacher should support the learner and assist where necessary’;
- The teacher has a conscientising role: ...‘to make learners aware of what happening around them’;
- The teacher has a disciplinary role: ...‘to teach children discipline’;
- The teacher has a transmission role: ...‘the teacher must be there to transmit the knowledge to the learner’.

The acquisition of multiple pedagogical roles requires an active engagement in the process of teaching and learning. A deliberate inculcation of the complex amalgam of roles in an action research framework promotes critical awareness and practice. This freedom creates opportunities to break the dominance of the traditional classroom that imposes the teacher's position as the centre of the pedagogical encounter at the classroom level.

Action research and Group work

In both projects 1 and 2, group work was used as pedagogy to increase learner participation. The following advantages of group work emerged:

- It encourages interaction among and between learners and teacher;
- Ownership of an activity was shared amongst all participants;
- Sharing and distribution of learning materials often occurred;
- Democratic values such as choices, own voice and decision-making were demonstrated.

While group work may have these advantages, an overuse of the method may develop negative attitudes. Group work should rather be negotiated with the learners to achieve its maximum educational value.

Conclusion

This article is written in the context of the implementation of a history curriculum in a history classroom. It demonstrates how history teaching can provide a framework for professional development. By integrating subject-based knowledge (history) and policy objectives (Norms and Standard Policy) through the means of action research, professional competencies may be enhanced. This article provides opportunities for history education to develop similar classroom-based research activities with potential learning moments. It should be remembered that action research is by its nature self-reflective and cyclic. Therefore no predetermined outcomes can be assured. However, by taking a position of openness and vigilance, new learning experiences may emerge during the process.

During these two projects there were many instances where the roles of the teacher according to the Norms and Standards Policy for educators were demonstrated. In response to the research question formulated earlier "what

are some of the lasting influences of an action research project on a teacher's pedagogical comportment and what lessons were learnt that are relevant to teacher education today", it can be answered that action research had a positive impact on my later work as teacher, academic and researcher. Action research left me with a critical and democratic disposition, an empowered sense of self and a reflective, dialectical frame of reasoning. The complex nature of change and the power of human agency were some of the valuable lessons learnt. I argued earlier that action research offers a meaningful point of departure for transformational teaching. Action research brought rationality to my practice in which I felt empowered in the formal and bureaucratic context in which I found myself. I appreciated education as a life-long, dialectical process, not the linear product-orientedness that is designed to fulfill no more than short-term educational objectives.

Based on my experiences as well as the re-emergence of action research as evinced in the literature, teacher education programmes are encouraged to consider action research as a possible pathway for the enhancement of professional competencies. This article is written in the context of history teaching, but its transferability to other subject contexts cannot be denied. It is therefore recommended that action research projects be promoted as a pedagogical framework to develop not only professional competencies but also subject-based pedagogical practice. Careful planning involves an introductory action research module, with a follow-up action research project in the context of the curriculum. Needless to say, this suggestion is not only limited to teacher education institutions but also in-service teacher professional initiatives.

The form and structure that action research will take in the proposed B.Ed curriculum at the University of Kwazulu-Natal is keenly anticipated. If the module is implemented as a technical requirement with assessment as its main objective, not much will be achieved. But if the approach is constructed to initiate life-long learning, professional development and growth, then exciting times lie ahead for the profession. If action research can stimulate an emancipated and democratic pedagogical practice as shown in this case study, then action research is coming of age.

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WRITING AND CONTEXTUALISING LOCAL HISTORY. A HISTORICAL NARRATIVE OF THE WELLINGTON HORTICULTURAL SOCIETY (COLOURED)

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Abstract

The purpose of this study was to enhance local history as a focus area in a Higher Education (HE) teaching context. This article documented a case study of the practice of flower growing as a recreational-competitive activity. A historical narrative was thus constructed around the Wellington Horticulture Society (Coloured), henceforth referred to as the (WHS). The founding of the WHS coincided with the emergence of cultural organisations in Wellington. Furthermore, it was part of a social development, known as garden culture. By using documentary evidence, previous research material and an oral historical account, a narrative of the WHS was created, emphasising aspects, such as competition, family history and garden culture. This research identified social and political dilemmas associated with the WHS.

Keywords: Competition; Family; Historical thinking; Gardern Culture; Local history.

Introductory remarks

This research used local context for developing undergraduate material for course work in history at a Higher Education (HE) level. Local history (LH), using themes in recreation, remains an undervalued area of teaching. However by utilising LH in the curriculum, an opportunity is created where students can: "... relate to past trends, inclusive of a local community experience within a personal worldview of ideas and beliefs..." (Van Eeden, 2013:37). It is possible for students to construct a LH narrative that is a "good story" that (a) is built on facts, (b) convey meaning to those facts, and (c) use facts as evidence that supports a narrative. A "good story" is a narrative

created with connections between facts that turn incoherent chronicles into meaningful discourses (Hammarlund, 2012:119). A research question was thus devised: How can narrative writing assist undergraduate students develop historical thinking? Historical thinking concepts is described in terms of The Canadian Benchmarks of Historical Thinking Project conducted by the University of British Columbia's Centre for the Study of Historical Consciousness. This project categorised historical thinking into six concepts: (a) historical significance, (b) evidence, (c) continuity and change, (d) cause and consequence, (e) historical perspectives, and (f) moral dimension (Peck & Seixas, 2008:1017, 1024). These concepts will be clarified in the conclusion, using examples from the narrative. The findings of this investigation will be included in a Sport History module, SW 362 at the Stellenbosch University as a LH assignment (See Appendix). The assignment will be assessed by means of a rubric adapted from the work of Van Eeden (2013:46).

Research methodology

During the 19th and 20th centuries, the idea that the nuclear, monogamous and patriarchal family structure was the basic cell of society was shared throughout Europe (Martin-Fugier & Perrot, 1990:100). This was evident in the WHS and Reggie Maurice (2013) comments: "The WHS members were involved because their parents were [and] ... there were always teenagers taking part in the activities" (R Maurice, 16 November 2013). Therefore, this research foregrounded family's involvement in the WHS. Attention was therefore directed to Albert Maurice, Daniel Retief and especially the Small Family, since they impacted on the evolution of the WHS and were prominent in the social life of early 20th century Wellington.

A qualitative research design was used that relied on retrieving primary and secondary documents (archival material, books, electronic communication, newspaper reports and oral testimonies) for evidence. The findings were presented in thematic form that does not conform to the commonly used chronological presentation often found in historical works. An oral testimony of Reggie Maurice, son of a founder member of the WHS, was pivotal in the data-collection process.

Superficial "racial" categories (African, Coloured and White) were presented with first letter capitals. The reasoning behind this include a response to the gradual normalisation of South African society in the post-Apartheid period

and partly in recognition of the WHS that identified itself as Coloured (Adhikari, 2006:xv). In the following sections, social-political developments that influenced the WHS during the early 20th century will be presented. Reference will be made to the impact of club culture and competitiveness on early 20th century Cape society and garden culture as a distinct middle class value. Next, the early 20th century political organisation, the African Political (later People's) Organisation (APO), will be overviewed. This is followed by a historical overview of the WHS and its social features. Albert Maurice and the Small family will then be placed under microscopic investigation as regards their contribution to the WHS. Finally, the study will be concluded by answering to the six concepts of historical thinking as outlined in the The Canadian Benchmarks of Historical Thinking Project.

Background of events leading to the WHS

The post - South African War (1899-1902) period was characterised by increasing statutory racism against Coloured people. For example, in 1905, the Cape Parliament promulgated the School Board Act, which introduced compulsory education for White children only (Adhikari, 1993:21). At the same time, White privilege encouraged racial exclusivity within Coloured communities by heightening their group consciousness. This group consciousness became a central feature of organised cultural organisations (Cleophas & Van der Merwe, 2011:124-140).

According to the historian, Mohammed Adhikari, clubs and societies in Coloured communities during the early 20th century, expressed their identity by taking pride in their proximity to Western culture (Adhikari, 2002:32). This was done to gain respectability, and what was termed "civilisation" in society. To be respectable and civilised meant being morally upright, financially independent, industrious, honest and exhibit self-control (Badham, 1985:79). For many early 20th century Coloured leaders, respectability and civilisation also meant "high culture", which was a determining factor for distinguishing between "civilised" and "barbarous" peoples. They viewed the ability to be efficient in esoteric procedures and constituting the arts to exacting standards, as proof of their ability of reaching "high culture" (Adhikari, 1993:166). In elite circles in England, a well-kept garden that was cherished by its owner, provided requisite means for "high culture" (Molyneux, 1890:Introduction).

Many early 20th century politicians promoted these values, along with what they called, sensible recreation (Bickford-Smith, Van Heyningen & Worden, 1999:43). One sensible recreation activity was flower growing in well-kept gardens. Flowers played an important part in the social lives of early 20th century Wellingtonians. The mission schools in Wellington (Pauw Gedenk Dutch Reformed, St Albans English Church and the African Methodist Episcopal Mission Schools) organised athletic competitions amongst themselves where the winners received flowers (R Maurice, 16 November 2013).

Sensible recreation, in the form of gardening, was based on three notions that formed part of English civilisation values. The first notion refers to a hallmark that hard work brings success. Therefore, a newspaper columnist could write (Clarion, 1919b:16):

No matter how large or small or how barren and bare your piece of ground may be, by quiet persistence and industry, you may quickly transform it into idealistic floral palaces. Even the stoep, with the aid of a few old tins and the manufacture of a flower stand or two, can be turned into a veritable garden of Eden.

The planting of chrysanthemums appealed to the petty bourgeoisie because of the immense effort required to grow them. FW Allerton (1949:v,xi), a scientific expert on chrysanthemums stated that it was only after several false starts that this flower became established in England in 1790. Reggie Maurice recalled that chrysanthemums plants grew well when individual attention was given: “You can’t just plonk it in a tin... what I remember they had rows of paraffin tins and the plants were nurtured individually to get a champion bloom. You couldn’t get a mosquito to come and milk the bloom.” (R Maurice, 16 November 2013).

The second notion was that of communal assistance to “one’s own kind”. This is evident from the same columnist’s words: “A great number of my readers will be unable to go in for all the varieties of seeds that I may enumerate from time to time, so a good plan is for several friends to work in conjunction” (Clarion, 1919c:10).

The third notion was that, gardening had to fit in with the age of science and modernity. Therefore, the columnist suggested that the gardener studies his plants so effectively that he would make every plant a winner (Clarion, 1919d:10). Reggie Maurice stated that chrysanthemum growers in Wellington had reached the position where they could hybridise their plants (R Maurice, 16 November 2013). Sensible recreation also centred on family life, which

was the basis of social life at the Cape (Van der Ross, 2007:28).

From the late 19th century onwards, more mission school educated Coloured men displayed an active interest in politics, both at municipal and legislative levels (Van der Ross, 1975:6). Many of them registered as voters. When this right was granted in 1853, it was restricted to British subject males, over the age of 21 who earned at least £50 a year, or who owned fixed property worth at least £25 (Van der Ross, 1986:9). The Cape Parliament, however, feared the increasing number of Africans who became eligible voters and responded by raising the franchise qualifications, first in 1887 then in 1892, for “uncivilised” Africans and poor and illiterate Coloureds and Whites (Thompson, 1949:7). Against this backdrop the WHS organised a competition in 1917 in Wellington, Cape Province for the social upliftment of the Coloureds.

Social-political developments in Wellington during the early 20th century

The early 20th century Coloured community in the town of Wellington were largely middle class and led reasonably comfortable lives. Many of them had franchise qualifications. The town was also an educational centre from where a few 20th century public personalities could trace their ancestry. These include Hadjie Abdurahman, the father of the African Political Organisation (APO) president, Dr Abdullah Abdurahman, “... the pioneer of modern education for the Cape Moslems” (APO, 1920a:11; Clarion, 1920:10). Another public figure with historical connections to Wellington was the non-racial sport activist, Dennis Brutus, whose father, Francis, was an active member of the Wellington branch of the APO in 1909 (APO, 1909a:2, 1909b:2, 1912b:5; T Brutus, 9 September 2013).

In 1920, the local APO branch proposed that one of its members, Abe Desmore, who was later elected president of the Negro Education Club at Columbia University and published a book on the Cape Corps, be nominated to stand as candidate in the provincial elections of 1920 (APO, 1920b:9; Sun, 1935a:6). This intellectual capital was accompanied by economic and social prosperity brought about largely by the opening of the Cape Town – Wellington railway line in 1863 (Cape of Good Hope, 1862:8). A few business-minded Coloured people opened a co-operative butchery in 1911 where the share prices doubled by 1915 (APO, 1915a:3). In 1916, a pork factory was opened (Serfontein, 1998:22). According to Reggie Maurice, who grew up in Wellington in the 1930s, the presence of the brandy distillery

(Sedgwick and Company), Cape Government Railways, Coaton and Louw Tanning Company, Jordan shoe factory, Mrs Ball's Chutney and various government departments, meant there were employed industrial workers who developed into a skilled Coloured middle class (R Maurice, 16 November 2013). This class had social confidence and tried to resist paternalistic attitudes displayed by White farmers towards Coloured labourers. It was common for White farmers to hold a religious service for Coloured servants every Sunday, be it by the farmer, his wife or daughter (Paarl Post, 1921b:6). This middle class also had more free time available for leisure pursuits unlike rural peasants who were often too tired after a day's work on the farm (Paarl Post, 1916:2).

Some Wellington leaders started clubs and societies around notions of respectability, class and racial identity. These clubs and societies distanced themselves from Africans and lower class Coloureds who were regular visitors in upper Pentz Street, commonly known as *Kantienstraat* (Shebeen Street). However, when these club leaders implemented an upliftment theme, they were aware that they were not allowed to "... go too far ... for a club by becoming too respectable may cease to exist (Rigby & Russel, 1908:23). Therefore, political leaders, such as Desmore, encouraged his listeners to follow a path of upliftment and pursue personal advancement rather than direct political confrontation (Clarion, 1919g:7).

Desmore emphasised industrial rather than agricultural development. In the Western Cape, agricultural development was controlled by White farmers. Therefore, the Coloured elite in Stellenbosch organised themselves into the Stellenbosch (Coloured) Horticultural and Industrial Society (Sun, 1935b:1; 1935c:2). Hence, Coloured intellectuals found themselves being treated ambivalently by White society. In contrast to the negative stereotypical attitude displayed towards African people by Whites, Coloured people, who were perceived as "civilised", were treated with a measure of empathy (Gerwel, 1983:4).

False political promises were made to Coloureds by White leaders about placing them on an equality with Europeans (De Burger, 1925:7). Coloured leaders therefore advocated social upliftment in order to prove themselves worthy of equality with Whites. Many of these leaders saw clubs, competition and culture as the best vehicles for this upliftment theme. If gardening was to become part of this upliftment theme, it had to be made part of competition culture, prevalent in the 19th and early 20th centuries. In England, cottage gardens were often considered an unconscious display of the gardeners' ability,

which was tested at the village show (Bird & Lloyd, 1990:13).

Moving from floral shows to horticultural societies

The period mid-19th to early 20th century in the Cape Colony and Cape Province was characterised by an increasing emphasis on a theme of advancing civilisation through societies or clubs. Therefore, a Cape of Good Hope Agricultural Society (CGHAS) was established in 1831 (Cape of Good Hope Agricultural Society, 1853:1). When social clubs and societies such as the CGHAS were initially formed, they had certain primary functions, of which two are of interest to this study: to codify rules and to organise competition (Maclea, 2013:1691). By 1913 and after the First World War, there were physical training and choir competitions organised by the education department and church agencies for mission schools (APO, 1913c:4; 1913d:4; 1921:11). Competitions allowed individuals from marginalised communities to attain success and experience feelings of achievement. In 1938 for example, A. Moses, won the champion bloom division and eight other divisions in the WHS competition (Sun, 1938b:4). The WHS also pursued ‘high culture’ and John Abrahamse, a Wellington school principal, stated that the WHS must “... cultivate an aesthetic sense in our people ...” (Sun, 1932:4). The petty bourgeoisie who pursued this “high culture” realised it required effort, and the *Sun* reporter remarked in 1933: “When one considers the immense amount of preparation and detail such a function demands, one cannot help but praise the laudable efforts of this small band of untiring workers who strive for the cultural upliftment of their kin” (Sun, 1933:5).

Hard work was considered worthwhile by Coloured leaders because it brought praise from influential individuals. When the Premier Poultry and Horticultural Society (Coloured) held its ninth annual competition in Paarl, the resident magistrate and the Master of Ceremonies showered adulations on the participants. The magistrate proclaimed it was the best show he had ever seen, while the Master of Ceremonies went to great lengths lamenting on how Coloured people are on the same cultural level as Whites (Sun, 1937:11).

RJ du Toit, a United Party parliamentarian, speaking in his capacity as president of the Pinelands Horticultural Society (PHS), demonstrated how horticultural societies teach people to love that which is beautiful (Sun, 1938a:6). Coloured political leaders supported this idea of “beautiful living” and J Brink, an APO branch official, stated that the aim of the APO was to

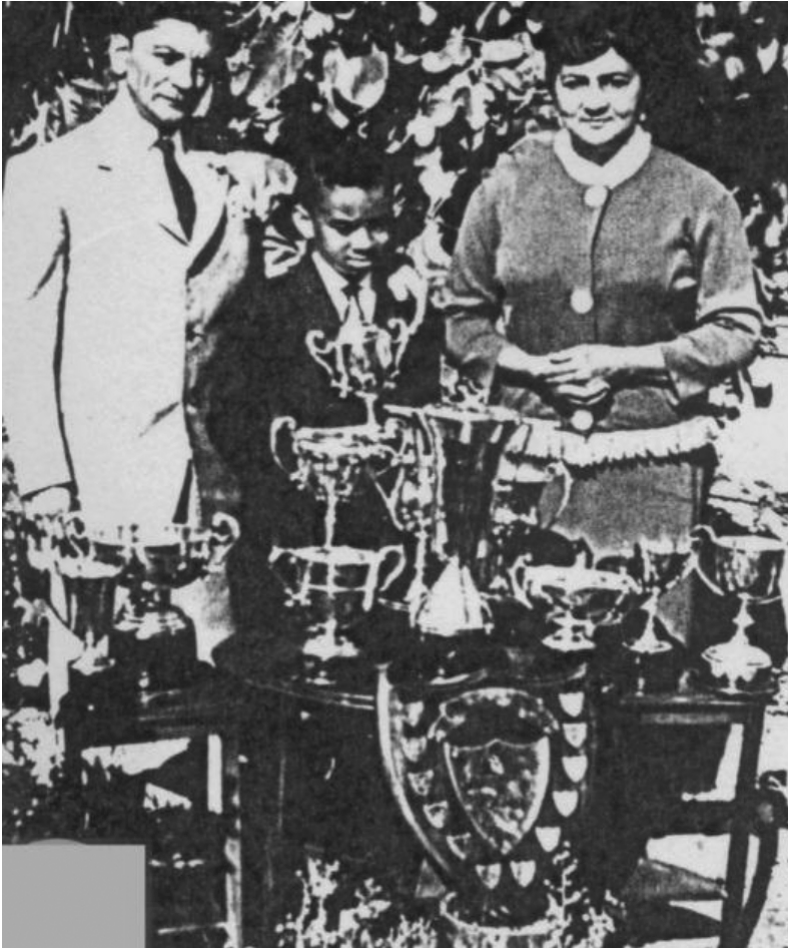
uplift the Coloured race (APO, 1914b:4). A further trait of “high culture” was public dress, an aspect that remained part of the WHS’s throughout the 20th century. (see Images 1 and 2 below).

Image 1: Debora Small (alias Dampies) *1836, +1910, grandmother, mother-in law and great-great grandmother of WHS champion bloom winners displaying a public dress code of herself and off-spring



Source: Photo sourced from Sally Abrahams (Great-great granddaughter of Debora Small). Date unknown.

Image 2: Fortuin and Carolina Small displaying their son and success in the WHS competition



Source: Photo sourced from Clarina Small (nee Brink), 1961.

Role of Daniel (Dan) Retief

Social clubs had influential individuals as patrons or honorary presidents and Senator Daniel (Dan) Retief was elected as president of the WHS in 1917 (Wellington Horticultural Society, 1997:3). A brief biographical sketch of Dan Retief will show how the virtues of “high culture” often transcended some of the artificial racial boundaries between Afrikaner and Coloured identity where both groups bought into a post-Victorian practice called garden culture. Daniel Retief (born on 21 March 1861 and deceased on 20

May 1944) was a prominent public figure in Cape society. He was educated at the South African College in Cape Town, owned farmlands in Wellington and Van Rhynsdorp, was a member of the Provincial Council, and a founder member, and later chairman, of the South African Dry Fruit Company. He also had shares in the Wellington Fruit Growers Limited, South African Dried Fruit Company and *Ko-operatiewe Wynbouers Vereniging* (Retief, 1988:156; Western Cape Archives and Records Services, MOOC 6/9/10930/92313). Socially, he belonged to the upper echelons of Cape society and was recognised by the ruling elite as an achiever (Donaldson, 1916:283).

Many Coloured clubs and societies owed their existence to sympathetic White liberal minded individuals, such as Sir David Harris and Cecil John Rhodes (Odendaal, 2003:78-79). In Wellington, Retief represented this trend and Reggie Maurice remembered him as follows (R Maurice, 16 November 2013):

There was a chap in Wellington who was the only sponsor of this, he was a senator of the United Party, Dan Retief... he had a wine farm... I can remember a large patch of chrysanthemums on his farm... my father and I used to go there now and again... my father didn't drink so you saw one man with a cup of tea ... but there was an amicable relationship between them ... he presented one or two trophies to the WHS.

Despite the historical prominence of his family in Afrikaner society, he was sympathetic towards some social causes in the Coloured community. In 1917 he was instrumental in convincing the Wellington Town Council to accept the offer of Rev Andrew Murray, from the Dutch Reformed Mission Church (Coloured), to purchase Church property in exchange for developing some tennis courts (Western Cape Archives and Records Services, 1917:198). Retief also contributed to the promotion of gardening societies. He opened the Wellington Tuinbouwen Genootskap (Wellington Gardening Society) display in 1917, and welcomed the Cape Town mayor, Harry Hands to the competition on Wednesday 25th April in the Wellington Town Hall (De Burger, 1917a:2; Paarl Post, 1917a:6).

Gardening society members were gardeners or florists whose interest in plants was for decorative rather than culinary or medicinal value. In England gardeners formed specialist societies and held competitions, often at public houses that included “merry festivities”, hence the term, “florist feasts” (Bird & Lloyd, 1990:14). A similar trend developed at the Cape where florist shows reflected the “merry activities”. When the Groot Drakenstein floral show was held in Franschoek (1911), it was loaded with British symbols such as

Maypole dancing, military regiment bands and sanctified by a minister of religion (Paarl Post, 1911c:3). The analysis will now show how these “florist feasts” evolved into societies and became avenues for a petty bourgeoisie class to claim cultural space for themselves.

Garden culture as a distinct middle class value

From the mid-19th century, middle class homes in England were designed exclusively for domestic living and the idea spread to the colonies. Comfortable homes with gardens were an important part of this development (Hall, 1990:72). A visitor to Wellington reported that most Coloured inhabitants there own their own comfortable homes and a few even luxurious (S.A. Spectator, 1902:2). These homeowners were comparable to the 19th century cottage gentry who maintained gardens, not because of the necessity to grow vegetables and fruit, but to adopt a comfortable lifestyle that displayed opulence.

This was in contrast to the peasants who lived a subsistence lifestyle, and who had little interest in flowers and preferred meat and, when he could get to it, vegetables (Bird & Lloyd, 1990:9,10). The gardens of rural peasants in the Cape Colony, such as in Constantia, supplied basic food needs and did not display opulence. A writer with historical roots in Constantia, Richard van der Ross, wrote that, in the early 20th century, this area was one where children took part in keeping the vegetable garden, in tending the chickens, collecting eggs, feeding the donkey and pigs, collecting cow dung for smearing the floors (Van der Ross, 2008:29,46). Elsewhere it was reported that poorer Coloured folk, sell flowers and heath in Cape Town and the Karoo (Cape Register, 1898:21; 1899:27). The WHS members did not grow flowers for these purposes, but rather to display their middle class status. Reggie Maurice commented (R Maurice, 16 November 2013):

There was a divide [amongst Wellington's Coloured community] but it was not an engineered one, it was one, which was common to every group ... [therefore] the WHS was a town activity, an urban activity. They would not grow [chrysanthemums] on the farms because they would not have the money, fertilizers and time.

In 1907 a Cape philanthropist, Richard Stuttaford, was introduced to the Garden City Association of Great Britain whose principles were based on *Gardern Cities of tommorrow*, the work of the British urban planner, Ebenezer Howard. Ten years later, a garden city was established in Welwyn, England

which became a model for Richard Stuttaford's future vision for Cape gardens (Garden Cities, 1972:11-12). It was in this climate of environmental consciousness that organised politics was introduced and operated in Wellington.

Early 20th century political organisation in Wellington

The APO started a Wellington branch in March 1909 and although men controlled clubs and societies, women gradually entered public life and in 1914 the Wellington branch of the APO suggested the founding of a women's branch for the 25 females who wanted to join the organisation (APO, 1909d:3; 1914c:11). Although APO membership in Wellington was inconsistent and paid up members decreased from 125 to 25 between 1909 and 1913, the organisation impacted on social life in the Coloured community and controlled most of the organised social activities of the elite (APO, 1913a:3). The Wellington branch and its neighbours, Paarl and Worcester, were made up of a generation of politically minded men with ideas that differed from previous generations. These ideas included the channelling of community efforts and political differences through clubs and societies. When the Wellington branch hosted a meeting with neighbouring branches in 1909, a speaker advised those in attendance that there was a need to submerge petty differences which may exist among them. It was not reported what he meant by "petty differences" but they were impatient with the political "lethargy" of the previous generation that caused a "slow growth of civilisation and education amongst Coloured people" (APO, 1909d:2,3). Members of the Wellington branch were politically conservative and some supported the racist National Party (APO, 1915b:5). Some emphasised that Coloured people were closely associated with White history and distanced themselves from indigenous culture. One member, Francis Brutus, argued that the "... history of the education of children from European descent dated from 1652 whilst that of the Coloured race only goes as far back as the dawn of the 19th century" (APO, 1909b:2). Through this assimilationist approach, the APO secured facilities for sport and recreation from the Wellington Council. (APO, 1909c:3). By 1917 there were a considerable number of Coloureds in Wellington who qualified for the voters' roll. It was from this group that the membership of the WHS (Coloured) came, as will be shown in the following sections.

Historical background of the Wellington Horticultural Society (Coloured)

A *Wellington Tuinbouw Genootschap* (WTG) (Wellington Horticultural Society), made up of Whites, celebrated its sixth annual spring show in 1917, meaning it organised its first competition in 1911 as a “floral feast” or “show” (Paarl Post, 1911a:5; Paarl Post, 1917e:6). Other similar shows, for Whites, existed in Paarl and Worcester (Paarl Post, 1916b:2; Paarl Post, 1917a:3; 1917c:5; 1917d:5). Although the emphasis was on chrysanthemum displays, competition items such as “flowers for funeral purposes”, “floral arrangements for the dining table” and “floral arrangements for the bride’s table” were also included (Paarl Post, 1917b:3).

When a wild flower show was held on 3 October 1917 in Cape Town City Hall, entries were received from Wellington (Cape Times, 1917:8). The WHS however used the chrysanthemum flower for its competitions and the Cape Town mayor stated that Wellington had “become known as the home of the chrysanthemum” (Paarl Post, 1917a:6). Chrysanthemums were cultivated in China more than 3000 years ago (Machin & Searle, 1968:19). From Britain, it spread to the Cape Colony. It is uncertain when the chrysanthemum plant reached the Cape but evidence suggest that it may have been there by the 1860s. This is based on a newspaper report of 1862 about a Cape of Good Hope Agricultural Society that displayed other Chinese plants, namely primroses, at its displays (Cape Argus, 1862:3). A Japanese influence in chrysanthemum competitions was however evident at horticultural shows in the Cape (Cape Town Railway Amateur Horticultural Society, 1912:10; Sun, 1935e:5; 1935f:6). By 1935, chrysanthemum competitions had spread as far as Carnarvon in the Northern Cape (Sun, 1935g:7).

Chrysanthemums were not amongst the blooms sold by Cape flower sellers. In the late 19th century, the media reported that: “... heath and flowers, gathered from the mountain slopes, are sold by Coloured folk in the city from six pence to one shilling per bunch” (Cape Register, 1899:27). They also worked with calendulas, daffodils, dahlias, dodeceasm, lilies, statice, roses and violets (Van der Ross, 2008:47).

The *Sun* reports that the WHS was established in 1916, with Albert Maurice as secretary, although the official version of the society states that five men (from Front and Park Street) met in 1917 to form the Society (Sun, 1932:4; Wellington Horticultural Society, 1997:12). According to Reggie Maurice, the WHS promoted a theme of social upliftment for lower class Coloureds by projecting images of “respectability” amongst the middle class (R Maurice, 16

November 2013):

Wellington was a peculiar place. We had a street called Kantienstraat... by 10h00 am it was literally carpeted with drunkards. My parents faithfully went there and tried to do something about it ... my mother was involved with the I.O.T.T. ... my sister still is.

At the time, Front and Park Streets were the residential areas of the upper echelons of Wellington's Coloured community and many were included in the voters' roll (Cape of Good Hope, 1905:94). These officials were young Coloured men who held more radical ideas than their parents. Reggie Maurice stated boldly that his grandparents and great-grand parents were regarded by the younger generation as "sell-outs" (R Maurice, 16 November 2013). However, they could pursue a social upliftment theme only to a certain level because the Union Prime Minister, General Jan Smuts, vowed to make South Africa a "White man's country" (Benson, 1969:35). This also affected social clubs of Coloured people at community level, forcing them to strive after "Whiteness" and at least one member of the WHS (Coloured) was registered as "European" while his father was listed as Coloured (Province of Cape of Good Hope, 1929:48).

The first competition of the WHS (Coloured) was held on Thursday 26 April 1917, in the Dutch Reformed Mission School, the day after the *WTG* held their show. The founding of the WHS also paralleled an upsurge of Afrikaner nationalist activities in Wellington. The newspaper reported how a certain C Kriel from Blauwvlei, had shown a film about Voortrekker and Afrikaner history during the same week (Burger, 1917b:3). By 1935, the WHS held its competition on the first Saturday of May, a tradition that exists up to the present (Sun, 1935d:2).

Occasionally the media reported on the activities of the WHS, and the *Cape Times* reported that one of the cultivators, Jonas Makatie, was "a wizard grower" (Wellington Horticultural Society, 1997:12). Makatie, who lived in Joubert Street, was also a part of Wellington's Coloured elite (Cape of Good Hope, 1905:110). Initially the WHS held Spring Shows in addition to the Autumn Shows, but these were discontinued (Wellington Horticultural Society, 1997:12).

Chrysanthemum competitions among Coloured people were not restricted to Wellington, and in 1919 a Sea Point Chrysanthemum Society (Coloured) held its first event on 24 April in the Sea Point Town Hall in aid of the Cape Corps Gifts and Comforts Committee (Clarion, 1919a:3). One of the

organisers, Wepener, explained why a Coloured society was formed (Clarion, 1919a:3):

...for many years many of the [coloured] members had been competing in the local shows. Last year they were debarred from doing so and this year, when it was found they would not be allowed to compete... they tried to organise a show themselves in no spirit of opposition.

Sylvester Sam[p]son, the first champion bloom winner of the WHS, participated in the Sea Point Chrysanthemum Society's competition and won the 12-bloom division (Clarion, 1919a:3). The WHS possibly followed the same political path of "no spirit of opposition" to social racism preferring to subtly raising protest voices at championship displays. Reggie Maurice explained this situation as follows (R Maurice, 16 November 2013):

The WHS was started purely for social reasons, to keep the people occupied, that was what my father told me ... There was a dearth of opportunities for self-betterment ...so the WHS gave them something to come home to after work ... they did not speak politics there, except occasionally in the opening address ...they kept their association with Dan Retief out of the way and you had to sit and listen to the sins of this government...

The WHS introduced a home industries section and in 1933 a poultry competition was added (Sun, 1933:5). There was often a presence of mayors who invariably commended the participants. In 1933, the Mayor of Ceres, opened the competition proceedings with the words "... some of you are absolutely geni in flower artistry" (Sun, 1933:5). This dependence on White support was because Coloured clubs and societies could not act independently from sympathetic Whites. When the Gleemore Horticultural Society (GHS) hosted its chrysanthemum show in 1938, the chairman, remarked that if certain Whites had not come to the financial assistance of the Society, the show could not have been staged. The GHS therefore relied on the assistance of the Pinelands Horticultural Society (PHS), a White organisation, and invited its chairman, F Gardener, to open the show in Gleemore (Sun, 1938a:6).

Social features of the WHS

The WHS was controlled by "distinguished" members of society who were visible in multiple organisations. This is best illustrated by a newspaper report in 1933 that stated there was "... a small but distinguished gathering of Coloureds and Europeans" (Sun, 1933:5). In clubs and societies, families often formed the core of the activities. Reggie Maurice therefore says: "...

the Small family was always quite prominent in the society.... and the Brink sisters too..." (R Maurice, 16 November 2013). See Image 3 below:

Image 3: "The whole operating part of the WHS" (Source: R Maurice, pers. comm.). The Brink, Maurice and Small families are represented here. Albert Maurice (front row, fourth from right) was founder member of the WHS and Champion Bloom winner in 1933. Ernest Small (with spectacles seated in front row) in 1937, 1943-44, 1948-49. Later, F Brink (senior) won this division in 1980 and 1987



Source: Wellington Horticultural Society 2009:3.

The WHS offered people a social outlet and the *Sun* reported on a competition in 1932 in typical media style reporting of the pre-World War Two era where women's dress and decorative colour schemes were accentuated (Sun, 1932:4):

The WHS celebrated its 16th anniversary in the form of a social in the Unity Hall on 2 September. The hall was tastefully decorated with foliage and flowers. The many ladies present, all dressed in different colours, completed a colourful picture that was pleasing to the eye ... A little dancing brought a pleasant evening to a close. The music was provided by the Wellington String Band.

Salient features of "high culture" included sobriety and public decency. One of the earliest events organised by the Wellington branch of the APO on 1

June 1909, was a public debate on the subject: “Is drinking beneficial to the community?” (APO, 1909a:2). This substantiates the purpose of Sylvester Samson’s, WHS champion in 1917, presidency of the Wellington Independent Friendly Society (WIFS), an organisation that promoted abstinence from alcohol (Smit, 2002). In 1909, the premises of the WIFS also served as the venue for the APO public meetings (APO, 1909c:3).

Coloured organisations did not have equal access to municipal facilities in Wellington and were subjected to the prejudices of the White community when applying for the use of these amenities. They often found that their traditional support in Town Councils were ineffective. In June 1917 the Meltons Cricket Club (Coloured) was refused permission to use the Town Hall for its dance. The reason for this refusal was: “White residents of the community have resolved that it was best not to go in for any public dancing, in view of the many casualties taking place. Under these circumstances the Council decided not to let the hall for such purposes” (Western Cape Archives and Records Services, 1917:183). The Coloured community therefore had, at times, to rely on leaders from their own ranks, with a reputation that matched the Daniel Retief’s of the day, to take the lead in social matters. It is believed that it was the association between Albert Maurice and Retief that led to the formation of the WHS. Maurice, the first secretary, was described by Retief as a man who quietly and unostentatiously has gone on through the years, trying to make the shows an ever greater success (Sun, 1938b:4).

Albert Maurice and the WHS

One of the WHS founder members was Albert Vincent Maurice, principal at the Wellington African Methodist Episcopal (AME) school for more than 25 years, a founder member of a Teachers’ League of South Africa (TLSA) Wellington branch, which was established there in 1923 and was on the voters’ roll (Clarion, 1919e:8; Sun, 1932:4; 1936:5; Adhikari, 1993:51; Educational Journal, 1925: 6; 1926:15; Province of Cape of Good Hope, 1929:40. Maurice won the Champion Bloom in 1933, while his wife won the JJ Isaacs trophy in the home industry division (Sun, 1933:5). He was the grandson of Moorghem and Allutchemo Maurice, a Mauritian born immigrant (Western Cape Archives and Records Services, MOOC 6/9/836/2603). Morgan Maurice, a property owner, lived and died in Rosebank, Cape Town (Western Cape Archives and Records Services, MOOC 6/9/3825/28635). The Maurice family from Rosebank was part of the few literate elite in early 20th century

Cape Town and Dorothea Maurice and James Maurice (Albert's siblings) won literary competitions organised by the APO in 1912 and 1913 respectively (APO, 1912c:2). Their brother, Sydney, was president of the Teachers' League of South Africa in 1921 and principal of the Trafalgar Public School (Paarl Post, 1921a:6).

From 1 March 1894, an agricultural show was held under the auspices of the Western Province Agricultural Society on land (in close proximity of Rosebank) donated by Cecil Rhodes (Serfontein, 1998:95-96). This might have shaped Albert Maurice's ideas on the potential value of horticultural shows. Albert Maurice arrived in Wellington in 1911 and Reggie Maurice remembered his parents as follows (R Maurice, 16 November 2013):

My father wasn't a great sportsman but he belonged to every flippin' organisation that was in Wellington. My mother was involved in all kinds of things ... at least five days a week... She was an Abrahamse, sister of John Abrahamse, principal of the English Church School ... always doing social work, she ran the Nursing Society ... all kinds of little Societies ... women's rights ... and those kind of things ... in those days quite advanced positions to take.

Albert Maurice was involved in a host of organisations. He was player, official and Union delegate for the Roslins Rugby Football Club, captain of the Meltons Cricket Club, a founding member of the Allies Lawn Tennis Club and a few other community initiatives, that included serving on the local Wellington branch of the Governor-General's Fund (Clarion, 1919f:3; Sun, 1936:5). The game of tennis was especially used by the early Coloured leadership to display a badge of respectability as part of their upliftment theme. Reggie Maurice explained (R Maurice, 16 November 2013):

My father and his colleagues ... like Sampson ... spent a lot of time with tennis. They thought they could crack open the social structures ... because people saw themselves as inferior ... there was a whole lot of blacks in his tennis team ... you won't see that situation today ... 20 blacks in a lawn tennis team ... You see it was a one-on-one game so you could excel ... so tennis was his game of choice and he spent a lot of time on that...

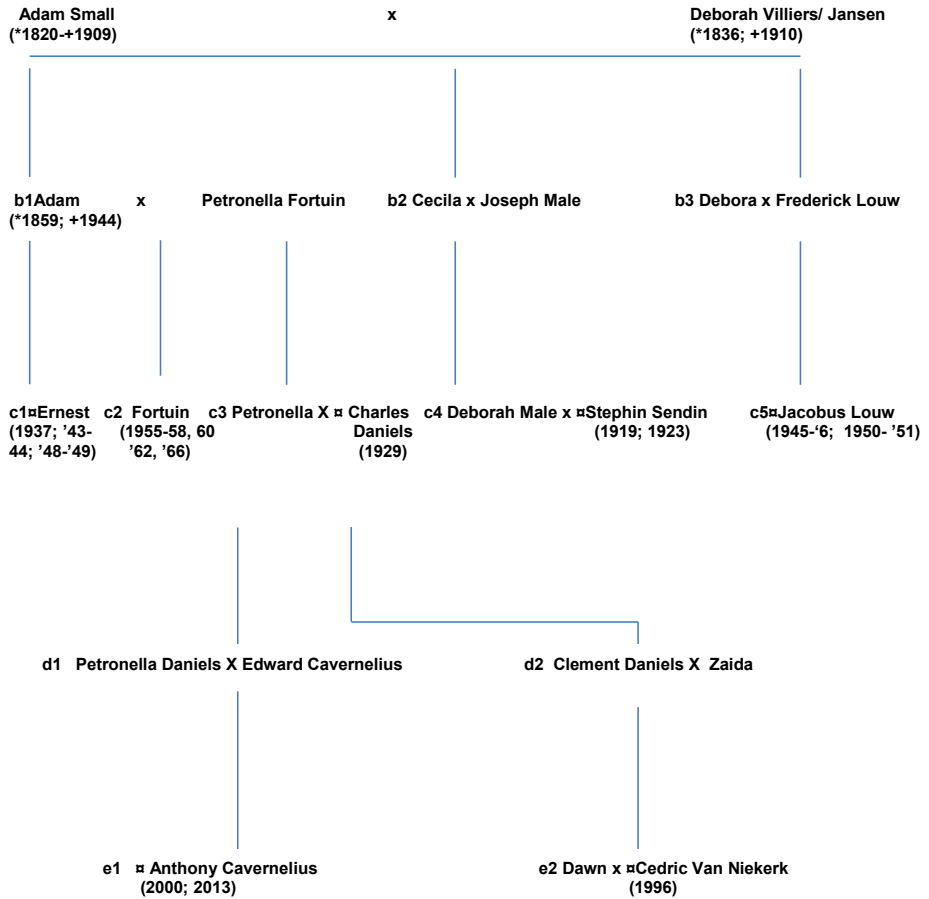
Albert Maurice was also part of a committee responsible for arranging the Wellington United Choir annual reception in the English Church Schoolroom (APO, 1913c:4). His brother, Sydney, was one of a few coloured graduates with a BA degree who was appointed principal of the Paarl Congregational Mission School in 1913 (APO, 1913b:4). Albert's brother-in law was John Abrahamse, principal of the English Mission School (R Maurice, 16 November 2013).

Communities in the Cape Province were affected by the establishment of the Coloured Advisory Council (CAC) in February 1943, which later evolved as the Coloured Affairs Department (CAD). A movement, the anti-Coloured Affairs Department (anti-CAD), emerged that opposed the CAD. Albert Maurice sympathised with the Anti-CAD Movement and Non-European Unity Movement (NEUM) (R Maurice, 16 November 2013). Because he was part of Wellington's very small middle class, he interacted socially with the Small family (R Maurice, 16 November 2013).

Contributions of the Small family

As mentioned previously, the Small family was prominent in community affairs in Wellington and between 1912 and 1914, a certain A. Small served on the Executive (APO, 1912a:3; 1913e:12; 1914c:11). In 1928 Lysa Small was secretary of the TLSA branch in 1928 (Educational Journal, 1928:13). There was also a historical intimacy between the WHS, competition and the Small family. This family can trace their history in the Wellington Uniting Reformed Church back to 29 December 1856 when the 35 year-old (Adam) Piet Small (1820-1909) married the 20 year-old Debora Maria Petronella Janse alias (de) Villers (1836-1910) in Wellington (Wellington Uniting Reformed Church, 1856). A possibility exists that they may be connected to Adam ('bastard') and Sella Smal(l) that stayed on the farm of Petrus Hauptfleisch in the Stellenbosch district in 1825 (Western Cape Archives and Records Services, 1825). An overview of the list of WHS champions, reveals a family heritage starting with the children of Adam Small (1820-1909) and ending with his great-great grandchild, Anthony Cavernelius. (See Image 4 below). The Small family also participated in other divisions of the WHS besides the chrysanthemum competition. In 1938, for example Ernest Small, who owned property at 13 Terrace Street, was the winner of the poultry (Sun, 1938c:4).

Image 4: The Small family tree as it relates to the Wellington Horticultural Society. Winners of Champion Bloom division



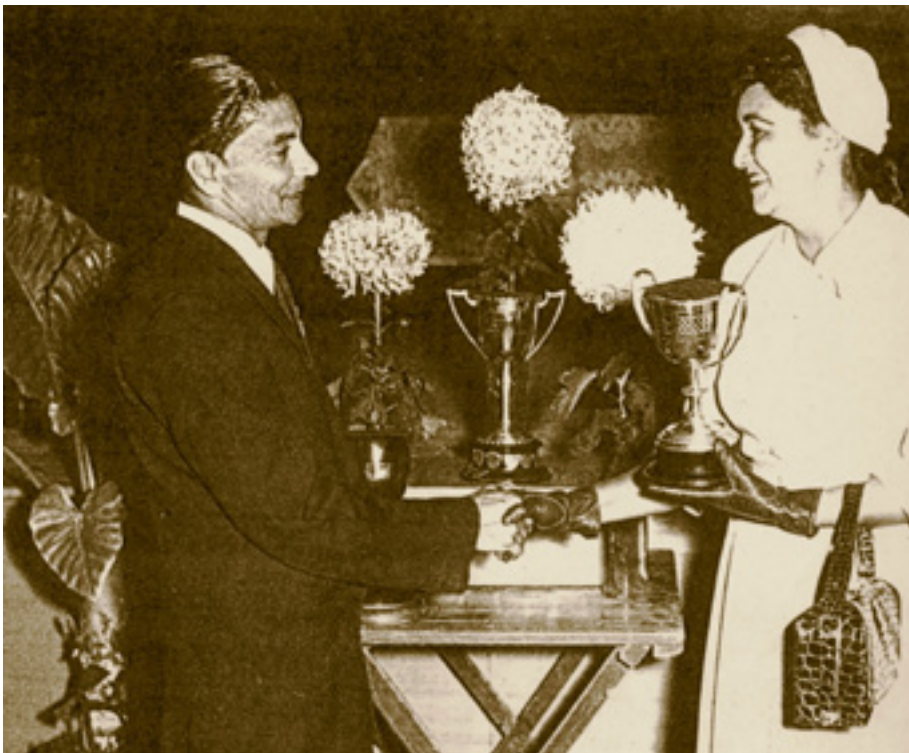
Key

- * born
- x married
- + died
- ⊠ winner of champion bloom division

Source: Photo sourced from Clarina Small (nee Brink), date unknown.

This family, was part of the early 20th century educated elite and organised themselves socially around dominant social cultural values. Some of them were addressed as “oom” and “ounooi” by their relatives. In 1919 the winner of the competition was Stephen Jakobus (oom Faan) Sendin. His social position was reflective of some Small family members of the time. He was married to a granddaughter (Deborah Male) of “ou-nooi” (De) Villers (1836 – 1910) and was a wagon maker on the 1927 voters’ roll (Union of South Africa, 1927:41; Wellington Horticultural Society, 1997:3). Some Small family members formed marriage alliances with other WHS members, one such case being that between Fransina Small and Charles Daniels who was on the Wellington voters’ roll (Union of South Africa, 1927:38). The Brink and Small families also formed a marriage alliance (See Image 5 below). A few of the family became teachers and in 1914 the APO mentioned that Roslyn (Slain) Petronella Small, sister of Ernest and Fortuin, obtained a teacher’s certificate from the local mission school (APO, 1914a:4).

Image 5: Marriage alliance between WHS members. Fortuin Small and Carolina Brink on 5 January 1952



Source: Photo sourced from Petronella Plaatjes (nee Small), 1968.

The Small family purchased fixed property on 6 August 1897 at 13 Terrace Street, Wellington (Cape Town Deeds Office, 1897 – T.6532; Western Cape Archives and Records Services, DOC 4/1/543). Both Adam Small (born 1820) and his wife died in this house in 1909 and 1910 respectively (Western Cape Archives and Records Services, MOOC 6/9/628/2465; 6/9/648/2003). In 1910, the property was sub-divided between two of their children, Adam Small (born 7 September 1859) and Cecila Male, neé Small (mother-in-law of Stephen “oom Faan” Sendin) (Western Cape Government, 1910:T.9297, T9298). They too died at 13 Terrace Street, Wellington.

It is possible that the family rented property nearby Terrace Street in 1878 since there was an Adam Small of present-day nearby Pentz Street on the voters' roll that year (Cape of Good Hope, 1878). Adam Small (born on 7 September 1859), father of Ernest and Fortuin, resided in the house in 1905 and was on the voters' roll (Cape of Good Hope, 1905:122). The house at Terrace Street displayed symbols of garden culture and was even named 'Ferndale' because of the ferns displayed on the stoep (M Cleophas, pers. comm.). Jacobus Louw, the 1945 and 1946 and again 1950 and 1951 winner of the champion bloom division was a cousin of Ernest and Fortuin Small, and also resided nearby in Terrace Street.

The family house in Terrace Street A was declared, “located in a White Group Area” in 1960, and Ernest Small unwillingly sold the property to the Wellington Municipality (Western Cape Archives and Records Services, DOC 4/1/543). Ernest Small's daughter remarked that the “improvements” (the new owners claim) to the house were really just changes –they sacrificed the intrinsic charm of the house and garden (Cleophas, 2012:28). Their lifestyle of an established 20th century middle class family with a cottage garden that reflected their social expectations, was destroyed by this forced removal under the Group Areas Act of 1950. By so doing the Small family's middle class, village homeowner, expectations were ruptured and may be described in the words of Bird and Llyod (1990:10):

Although the chief difference between a cottage garden and an allotment is permanence, the cottager was frequently under threat of expulsion of the landlord ... However if the village homeowner was conscientious he was able to continue in his original cottage for generations.

However, the cultivation of flowers remained a central feature of this family's activities in the 20th century and when Ernest Small emigrated to Canada in 1968, flowers formed an integral part of the farewell occasion. See Image 6

below:

Image 6: Front: Leipoldt Small. Left to right: Adam Small (1936-); Helena Small; Petronella Plaatjes; Fatimah Small; John Small. Back: Ernest Small (winner of WHS competition 1937, 1943-1944, 1948-1949). When Ernest Small and family left South Africa for Canada in 1968. "The day we went to say goodbye before leaving for Canada on 26 December 1967" (Plaatjes, 2013). Ernest and John Small are brothers. Fatimah and Helena Small are sisters. Petronella Plaatjes, daughter of Ernest and Helena is holding freshly picked dahlias from the garden. Leipoldt is John and Fatima Small's grandchild



Source: FJ Cleophas.

Conclusion

This study is concluded by answering the research question: "How can narrative writing assist undergraduate students develop historical thinking?" Possibilities will be explored in terms of six concepts of historical thinking:

Historical significance

This aspect refers to historical data that results in change (the event had

deep consequences, for many people, over a long period of time) and is revealing (the event sheds light on enduring or emerging issues in history and contemporary life or was important at some stage in history within the collective memory of groups). Significant topics might meet either of these criteria but not necessarily both (Peck & Seixas, 2008:1027).

The historical significance of the WHS is that it existed for nearly a century and its members were visible in other organisations in the Cape Province. They were drawn from families who made inroads in post-colonial society but were stunted because of racist laws and policies. The descendants of the early WHS members thus have a legacy theme around which to construct a family history. It was also shown how the WHS used political strategies of compromise to advance their cause of social upliftment.

Evidence

This study used a wide range of evidence that included archival material, academic literature, books, memory recollection, newspapers and visual material. The framers of the Canadian Benchmarks of Historical Thinking Project emphasized the importance of being selective when using evidence (Seixas, nd). Therefore this research used evidence that was close to the topic under investigation.

Continuity and change

This aspect of historical thinking seeks answers for the question: “What has changed and what has remained over time”? (Seixas, nd). It was shown how flower growing remained a central feature in the family life of the Small family.

Cause and consequence

The concept of cause and consequence helps historians understand how and why certain conditions and actions led to others (Seixas, nd). The narrative of the WHS showed how the town experienced economic, social and intellectual prosperity during the early 20th century. Community leaders incorporated elements of family and competition into a garden culture, which became an integral part of middle class values, and in turn formed part of a “high culture”. This went hand-in-hand with property ownership in suburbs and

villages. Floral feasts, such as in Paarl (1911) allowed villagers, to display forms of village nationalism by raising objections to flowers outside villages being displayed at their local show (Paarl Post, 1911b:6) These developments laid the foundation that led to the establishment of the WHS. With time, the WHS developed into an organisation emphasising linkages between competition, class, community and family.

In this milieu, Coloured people organised clubs and societies around ideas of respectability that emphasised class and race identity. They were however marginalised from existing White clubs and societies and thus advocated social upliftment to prove their worthiness of attaining full political and social rights. At the same time, they expressed their racial identity by priding themselves in their closeness to Western culture. Ethnicity also implied practicing sensible recreation along the lines of respectability and being civilised. One sensible recreation activity for middle class Wellingtonians was flower growing in well-maintained gardens and entering them in competitions.

Historical perspectives

The CBHP explains the developing of historical perspectives as understanding the “past as a foreign country” with different social, cultural, intellectual and emotional contexts that shaped people’s lives and actions (Seixas, nd). This research showed how 20th century clubs and social institutions were centered around families. It was also shown how organisers of clubs and societies were visible in multiple organisations. The WHS was started during a period where family values and garden culture were seen as symbols of progress. These no longer hold the same sway during the 21st century. The 21st century is characterised by cyber technology, where very little (such as the chrysanthemum) remains foreign, the practice of competitions is largely organised by franchises and not clubs, garden culture is a rarity and the notions of family life are changing.

Moral dimension

This concept deals with how historians interpret and write about the past. It also relates to how different interpretations of the past reflect different moral stances today (Seixas, nd). Therefore, a contextualizing of a historical narrative of the WHS was necessary. The WHS was established during a time

when racism against Coloured people intensified. Those leaders who emerged were religious men who voiced opposition against racism by actions what the saw as civilised and respectful. Such actions included the establishment of clubs and societies, such as the WHS.

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Appendix

Assignment Assessment SW 362

<p>Name:</p> <p>Date:</p> <p>ASSIGNMENT: LOCAL HISTORY</p> <p>Write and contextualize a local sport history.</p> <p>Your narrative should be maximum 15 pages (front page, content page and source references, footnotes, etc. excluded).</p> <p>Use the referencing style of the <i>South African Journal for Research in Sport, Physical Education and Recreation</i>.</p> <p>Mark allocation will be according the rubrics provided.</p>

Contextual

	5-4		3-2		1-0
Historical Significance	All events connected		Some events connected		Events are disjointed
Evidence	Contextualize sources thoroughly		Attempt to contextualize some sources		No contextualization of sources

Continuity and Change	Periodize events thematically or chronologically		Vague attempt at thematic or chronological periodization		No thematic or chronological periodization
Cause and Consequence	Identify various types of causes for a particular event/s		Present one cause for event/s		Present no causes for event/s
Historical Perspective	Compare different perspectives about event/s with reasoning		Compare different perspectives about event/s without reasoning		Only one perspective presented
Moral Dimension	Judgements are made based on historical narrative		Unsubstantiated judgements are made		No attempt at making judgement

Technical

	3	2	1
INTRODUCTION Background/History Statement CONCLUSION	Introduction. contains detailed information. States a significant and compelling position. Conclusion effectively wraps up and goes beyond restating the text.	Introduction states the position. Conclusion summarizes narrative.	Introduction adequately explains the background, but lack detail. States the position. Conclusion is recognizable and ties up almost all loose ends.
MAIN POINTS Body Paragraphs	Main points directly related to narrative. Supporting examples detailed. Narrative is consistent and showing the story in detail.	Three or more main points are related to the narrative but lack details. The narrative shows events from the author's point of view using some details.	The narrative lack is evident but lack details.

ORGANIZATION Structure Transitions	Logical progression of ideas with clear structure. Transitions are mature and graceful.	Progression of ideas. Transitions are understandable.	Organization is somewhat haphazard. Transitions are present but confusing.
STYLE Sentence flow, variety Diction	Writing is coherent. Sentences are expressive. Words well chosen.	Writing is clear and sentences have varied structure but not quite coherent.	Writing is clear, but sentences lack variety.
MECHANICS Spelling, punctuation, capitalization.	Punctuation, spelling, capitalization are correct. No errors.	Punctuation, spelling, capitalization are generally correct, with few errors.	A few errors in punctuation, spelling, capitalization.

“MAKING HISTORY FAMILIAR”: THE PAST IN SERVICE OF SELF-AWARENESS AND CRITICAL CITIZENSHIP

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Abstract

This paper explores the process of self-reflection undertaken by a History lecturer with a view to promoting the same type of critical awareness among a group of third-year History students at a South African university. The study draws on student experiences of and responses to a critical pedagogy that offered a deconstruction of past identities and enabled an emerging discourse of agency with contemporary relevance. By means of a qualitative methodological approach, open-ended, reflective questionnaires were used amongst a focus group to gauge student perspectives. The paper concludes that via creative and innovative pedagogy, History can become a vehicle for promoting self-awareness and in turn critical citizenship in South Africa's current social context.

Keywords: Self-awareness; Critical citizenship; Pedagogy; Identity; Social history; Reflective practice; Subjectivity; Social justice.

Introduction

The study reported on in this paper explores the experiences that occurred amongst a group of third-year History students at a South African university as they were engaging with a module entitled *Themes in the history of the Cape Colony*.¹ The core aim of the module was to illuminate identities and their constructed nature in a particular historical context, namely the nineteenth century Cape Colony, or Cape of Good Hope. The aims of this module reflect a broader trend in the ways in which History is taught and researched at tertiary level in the post-apartheid era. Since the dismantling of apartheid, social historians have taken up new themes which illustrate that “issues of identity and subjectivity loom large in public discourse as South Africans

1 When the term History appears capitalised in the text, it is referring to the academic discipline. Where the term appears in lower case, as history, it is referring to historical events and processes.

grapple with the challenges of reimagining themselves and breaking free of the institutions and inherited structures that defined apartheid identities”.²

This could be viewed as a descent from the “ivory towers” of the academe in response to the various ways in which historical knowledge is used in the broader society of which it is a part.³ It is widely recognised that the main reason for studying the past is because of its connectedness to an understanding of the present.⁴ In this vein some historians see their subject as the pursuit of objective truths and as instrumental in forging national or other types of identities and coherence, whereas others seek to deconstruct such histories and to reveal the mythical or invented character of different social, cultural and political collectives.⁵

Current historical research on South Africa has come to focus on how people in the past perceived themselves and those around them. The concept of identity has seemingly come to replace other categories of distinction, in particular class and race.⁶ In other words, because research on identities has been integrated into historical curricula, an opportunity has emerged to teach History as a means to develop self-awareness and, in turn, agency. These constructions have played into similar present day constructions which allow students to deconstruct, in their own ways, society today. This functions both as a historical theme and as an attempt to address the concern that History remains relevant and of contemporary significance for those who teach and study it.⁷ Accordingly, our guiding question in this study was, “Does viewing examples of how subjectivity and agency functioned in the past enable students to think about their own subjectivity and agency in their present context?”

In addition, the teaching of the past has been influenced by debates over how to instill and transmit values of responsible citizenship through higher education.⁸ For History, this begins with teaching and imparting an awareness

2 C Hamilton, B Mbenga, & R Ross, “The production of preindustrial South African history”, C Hamilton, B Mbenga, & R Ross, (eds.), *Cambridge History of South Africa*, 1, (Cambridge, Cambridge University Press, 2010), p. 56.

3 S Amirell, “Descent from the ivory tower: A group assignment for studying the role of History in society”, *The History Teacher*, 42 (4), 2009, p. 444.

4 TE Rodgers, “History, self-awareness, and the core curriculum”, *The Journal of General Education*, 54(1), 2005, pp. 41-57.

5 J Tosh, *The pursuit of History: Aims, methods and new directions in the study of modern history* (London, Longman, 2002), pp. 5-12.

6 N Worden, “After race and class: Recent trends in the historiography of early colonial society”, *South African Historical Journal*, 62(3), 2010, p. 593.

7 R Phillips, “Contesting the past, constructing the future: History, identity and politics in schools”, *Journal of Educational Studies*, 46(1), 1998, pp. 40-53 & PG Dagbovie, “Strategies for teaching African American history: Musings from the past, ruminations for the future”, *The Journal of Negro Education*, 75 (4), 2006, pp. 635-636.

8 Y Waghid, “Education for responsible citizenship”, *Perspectives in Education*, 27(1), 2009, pp. 85-90.

of the subjectivity and complexity of human experience and identity.⁹ The starting point in this process is self-interrogation and reflection by the historian as lecturer.¹⁰ The motivation for this is amplified by the reality that both internationally and in South Africa, the diverse and evolving student profile at institutions of higher learning requires an ongoing review of teaching and learning strategies framed by critical citizenship.¹¹ Scott suggests that extending the benefits of higher education in South Africa requires willing engagement and creativity from lecturers themselves; in this case historians.¹² Lecturers need to set about designing courses and teaching in innovative ways that suit the social realities of students.

South Africa's social, political and economic context after 1994 continues to raise challenges of how to promote History education for democracy and critical citizenship.¹³ Citizenship is understood as the "exercise of being oneself in the context of the state".¹⁴ As such, citizenship is inextricably linked to identity. So, for instance, the course *Themes in the history of the Cape Colony* addresses the current social realities of students by placing emphasis on the lived experiences and myriad identities of the Cape's underclasses or subalterns, in particular the Khoisan¹⁵ and slaves. Studies of underclasses are intended to provide an alternative perspective on past events and processes by uncovering the actions, agencies and experiences of those forgotten or excluded by traditional histories, of the political or nationalist variety. While the subaltern experience at the Cape was not monolithic, this focus afforded the lecturer and students opportunities to explore "themes of victimisation and perseverance, acknowledging agency and subtle forms of resistance without trivialising tragedies".¹⁶ By "emphasising the importance of women and men as agents of history", questions about active citizenship necessarily came to the fore in class discussions.¹⁷

9 For example, BC Cruz & JA Duplass, "Making sense of "race" in the history classroom: A literary approach", *The History Teacher*, 42(4), 2009, pp. 429-430.

10 J Carruthers, "The changing shape and scope of southern African historical studies", *South African Historical Journal*, 62(2), 2010, p. 391.

11 M Goldschmidt, "Identifying labels among university students in the new South Africa: A retrospective study", *Journal of Black Studies*, 34 (2), 2003, pp. 205-206.

12 I Scott, N Yeld & J Hendry, "A case for improving teaching and learning in South African higher education", *Higher Education Monitor*, 6, 2007, p. 6.

13 J Nieuwenhuis, *Growing human rights and values in education* (Pretoria, Van Schaik, 2007), p. 34.

14 C Soudien, P Kallaway & M Breier (eds.), *Education, equity and transformation* (London, Kluwer Academic, 1999), p. 583.

15 Khoisan is a combination of Khoikhoi (herders/pastoralists) and San (hunter-gatherers).

16 PG Dagbovie, "Strategies for teaching African American history...", *The Journal of Negro Education*, 75(4), 2006, p. 636.

17 C Soudien, P Kallaway & M Breier (eds.), *Education, equity and transformation...*, p. 583.

A priority of the course was to facilitate regular opportunities for interaction among the students. In a series of discussion classes the students were able to share ideas and interpret the content of the course's readings.¹⁸ As a third-year cohort with a fair degree of knowledge about the Cape Colony already in place, the discussion classes were well suited to questioning the "history" presented in the readings. By guiding the discussions, the lecturer was able to highlight the argumentative tone of the prescribed texts and question the students about whether or not they found the arguments persuasive or convincing.¹⁹ A critical thinking approach is fundamentally about questioning and challenging conventions, suppositions, taken-for-granted meanings and orthodoxy. This lends itself well to motivating critical citizenship among students who are required to think critically and develop an alternative perspective of the past in the lecture hall.

Furthermore, as Pingel has asserted, the critical questioning of others' interpretations "involves being critical of oneself."²⁰ A critical thinking approach develops a student's "sense of subjectivity or the 'self'", thus stimulating self-awareness.²¹ The promotion of self-awareness can be supported by focusing on histories of individuals, thus personalising history.²² Macmillan has suggested that detailed examples of lived experiences in the past help "when it comes to thinking about the present world."²³ Fortunately the Cape historian has at his or her disposal a rich variety of primary and secondary sources that capture subaltern lives in vivid detail, even as these sources are necessarily problematic by virtue of belonging to a colonial archive. Nonetheless, this raises the prospect for discussions around representation, which again links to self-awareness and critical citizenship. We maintain that counter-discursive storytelling allows students to use such stories as frameworks for re-constituting new selves and possibilities in the present.²⁴

18 B Bunt, "The nurturing of creativity in the history classroom through teaching methods – The views of teachers and learners", *Yesterday & Today*, 4, October 2009, p. 119.

19 N Jackson, "Creativity in history teaching and learning", *Subject perspectives on creativity in higher education*, 2005, p. 3.

20 F Pingel, "Can truth be negotiated? History textbook revision as a means to reconciliation", *Annals of the American Academy of Political and Social Science*, 617, 2008, p. 189.

21 J Seroto, "Citizenship education for Africans in South Africa (1948-1994): A critical discourse", *Yesterday & Today*, 7, July 2012, p. 66.

22 LJ Rice, *What was it like?: Teaching history and culture through young adult literature* (New York, Teachers College Press, 2006), p. 20.

23 M Macmillan, *The uses and abuses of history* (London, Profile Books, 2009), p. 167.

24 R Simon, *Teaching against the grain: Texts for pedagogy of possibility* (New York, Bergen & Garvey, 1992), p. 22.

Teaching History as an academic discipline

History, as an academic discipline, is essentially the “study of questions”.²⁵ As lecturers, historians attempt to impart both knowledge and skills in order to equip students with the ability to question. Though this academic exercise is motivated by the desire to establish a more comprehensive, sophisticated understanding of the past, the types of questions that will be asked, and warrant being asked, are shaped by current contextual influences.

In the context of the module presented, the political and economic developments of the period provided important insight into the Cape colonial setting. As noted, emphasis was placed on the lived experiences of the Colony’s underclasses: the indigenous inhabitants, or Khoisan, and slaves. Historiographically, emphasis on underclasses emerged in the aftermath of the Second World War. Revisionist historians sought to reform historical theory and methodology by focusing on class struggle and an appreciation for historical inquiry from the bottom up – shifting attention away from the ruling classes and towards the lives of the “masses”. The lower classes were increasingly seen as being active participants in the unfolding of historical events.

From an early emphasis on class, class struggles, and labour movements, a wider range of themes has since become associated with “History from below”, including questions about the environment, gender, ethnicity, religion, mentalities and identity – all inspired by the growing popularity of social history in the second half of the previous century.²⁶ This trend has made significant conceptual and theoretical contributions to our understanding of colonial histories. Indeed, it is in the challenge to colonial hegemony that the socially marginalised have found resonance in colonial histories through their refusal to assimilate, as well as through their acts of resistance. As a result, the human subject is rescued from the obscurity of master narratives and represented as an active agent/participant in historical processes.²⁷

Over the last twenty years or so, social historians have been influenced by a “cultural turn”. They have become increasingly interested in themes relating to the history of dress, consumption, living spaces, material belongings,

25 P Rael, “What happened and why? Helping students read and write like historians”, *The History Teacher*, 39(1), 2005, p. 23.

26 J Sharpe, “History from below”, P Burke (ed.), *New perspectives on historical writing* (Cambridge, Polity Press, 1991), pp. 24-41.

27 R O’Hanlon, “Recovering the subject: Subaltern studies and histories of resistance in colonial South Asia”, *Modern Asian Studies*, 22(1), 1988, pp. 189-224.

language and leisure, as well as past expressions of status, respectability and honour as markers of identity and social performance.²⁸ This approach does not negate the more conventional issues of race, class, gender and power. Indeed, these structural determinants of identity influence what is possible and what is not for those engaged in identity self-fashioning, even as they are open to being challenged.²⁹

In colonial histories, post-colonial and postmodern ideas have led to the search for how identities were moulded, expressed and defended in colonial settings, on the part of both the colonised and the colonisers. This historiographical trend points towards the extent to which historians are influenced by their contemporary context. Contests over identity have become typical in South Africa's post-1994 public discourse. Citizens of all classes and races are engaged in re-imagining themselves as apartheid-inspired identities are being interrogated and re-invented.³⁰ However, despite this trend of socially conscious citizenship in both public and academic domains, it does not always translate from historians to their students through pedagogy. We argue that the "cultural turn" in social history lends itself well to inspiring self-awareness and critical citizenship among History students.

Nevertheless, in higher education institutions, History courses tend to be concerned with introducing students to the subject as an academic discipline, while at the same time anchoring this higher-order intellectual process in a descriptive narrative of major events, processes and characters.³¹ This balance has to be consciously understood by the historian in the lecture hall. In order to achieve this, a factual foundation has to be established and critical reading and thinking skills must also be developed simultaneously. It is only with the added dimension of more sophisticated analysis and interrogation of past events and peoples that students can access the discourse of the academic discipline of History.³² Moreover, this approach can be further extended to encompass an emancipatory discourse, in keeping with an activist historical

28 N Ulrich, "Time, space and the political economy of merchant colonialism in the Cape of Good Hope and VOC world", *South African Historical Journal*, 62(3), 2010, pp. 578-579.

29 K Wilson, *The island race: Englishness, empire and gender in the eighteenth century* (London & New York, Routledge, 2003), pp. 2-3.

30 J Jansen, *We need to talk* (Johannesburg, Bookstorm & Macmillan, 2011), pp. 1-27; NS Ndebele, *Fine lines from the box: Further thoughts about our country* (Johannesburg, Umuzi, 2007), pp. 153-160.

31 TA Nuttall & K Luckett, "Teaching and learning history as an academic discourse: Showing first-year university students how to read and write like historians", *South African Historical Journal*, 33, 1995, pp. 83-100.

32 B Leibowitz & L Witz, "Becoming a writer of History: The expressive tradition and academic historical discourse at the University of the Western Cape", *South African Historical Journal*, 33, 1995, pp. 101-118 & JG Ferreira, "Transition from school to university", *South African Journal of Higher Education*, 9(1), 1995, pp. 154-158.

paradigm. These terms are discussed in more detail later on.

Traditionally historians introduce their discipline to students implicitly, as they understand and structure it via the content and requirements of the course. The challenge to achieving this is, as Rodgers posits, “History professors are scholars, not teachers, and the structure of History courses is derived more from the nature of the discipline itself than from abstract theories of educational methodology.”³³

Our understanding of this is that an ideal approach to teaching History is one that is dialogical and interpersonal, as opposed to monological. This is fitting for third-year study in particular, where students have developed beyond memorising and simple analysis to a deeper application of knowledge that involves a creative evaluation of their environments and themselves.³⁴ As academic and discipline-specific discourses have been relatively established at this level, History can begin to serve as a vehicle for exploring meaning construction. We argue that one way to achieve this is by representing historical characters through a critical, multi-perspectival lens so that students may come to identify the social constructions of the past. Viewing the past in such a way allows for multiple, competing voices to be heard. In this way, the historian undertakes a critical inquiry of the history and attempts to understand how the past is formed and reformed by exploring the discipline’s practices of communication, production and social organisation and the acts that constitute them. This is construed as reflective practice with an emancipatory agenda on behalf of the historian.

One of the key features of working in an emancipatory paradigm is that the lecturer and the students enter into a dialogic exchange. Such exchange enables the lecturer to view the students as active agents instead of objectifying them and reifying them in their social contexts. Dialogic exchange allows meaning to be constructed through negotiation with historical material rather than meaning being imposed by a dominant researcher. Lather proposes that the goal of an emancipatory paradigm is to encourage self-reflection and deeper understanding.³⁵ By resonating with students’ lived concerns, fears and aspirations, an emancipatory perspective can serve an energising, catalytic role. It does this in the module by focusing on the contextual dynamics of the

33 TE Rodgers, “History, self-awareness, and the core curriculum”, *The Journal of General Education*, 54(1), 2005, p. 45.

34 C Anderson & K Day, “Purposeful environments: Engaging students in the values and practices of history”, *Higher Education*, 49(3), 2005, p. 321.

35 P Lather, *Getting smart: Feminist research and pedagogy within the postmodern* (London, Routledge, 1991), p. 119.

nineteenth century Cape Colony with a view to linking larger issues with the particulars of everyday life, both past and present. This is only made possible when the History lecturer takes on the role of reflective practitioner.

Theoretical framing: The reflective practitioner

Reflective practice involves consciously engaging with teaching methodology.³⁶ There is no one form of action that can be termed reflective practice, however, there are many different ways of regarding it.³⁷ In sum, it cannot be considered as an exact science, but there are several distinct features of reflective practice. The first of these includes the notion that the subject matter of reflection is likely to be one's own practice, which comprises of the everyday events of the practice and/or the conditions that shape that practice. Reflection can also be ongoing, or it can be a reaction to a certain event or problem. In addition, reflection can be in response to an externally posed question or arise from personal considerations.

Another common feature of reflection is that it may not allow for the resolution of an issue, but rather for a better understanding of it. Reflection frequently involves a process of thinking and this may be aided by a process of articulation in written or oral form. Generally, the aims of reflection are self-development or professional development or the potential empowerment of an educationalist in an institution. The most typical kind of reflection that lecturers may engage in is personal. This usually involves an internal reflection on the cognitive (the content), the action or doing (the how) and the process, as well as the affective (how I felt) aspects of teaching.

In the case of the module, *Themes in the history of the Cape Colony*, the initial, design phase involved thinking about practice-related issues and how these could be addressed by the practitioner in the lecture theatre. While many historians would concur that the most important reason for critically examining the past "lies in its relevance for understanding the present", how this is achieved in the lecture setting is subject to the personal, intellectual inclinations of the historians involved.³⁸ As Amirell notes, some historians may attempt to deliver a comprehensive, linear narrative of past events in order to demonstrate how the world came to be the way it is. Other historians

36 M Coventry, P Felten, D Jaffee, C O'Leary, T Weis & S McGowan, "Ways of seeing: Evidence and learning in the history classroom", *The Journal of American History*, 92(4), 2006, pp. 1371-1372.

37 J Moon, *Reflection in learning and professional development: Theory and practice* (London, Kogan Page, 1999), p. 23.

38 S Amirell, "Descent from the ivory tower...", *The History Teacher*, 42(4), 2009, pp. 441-442.

may be more concerned with stressing the constructed nature of history and bringing into sharp focus the teleological biases of some histories, especially those of a nationalist bent. Still others may see History as a means to highlight the invented character of identities and seek to deconstruct the historical-mythical basis on which various cultural, social and political collectives are founded. Activist historians adopt an emancipatory paradigm in their approach to their research and teaching; they “aim to scrutinize critically the prevailing political ideologies and expose unequal relations of social, cultural, economic and political power, often for the purpose of ‘emancipating’ underprivileged groups such as workers, women, or ethnic minorities.”³⁹

In keeping with an activist, emancipatory paradigm, the lecturer designed the module guided by the notion that History ought to resonate with the students in their present lives. This means that what they learn in History modules has social and political relevance to what they currently witness.⁴⁰ However, this has to be constructed by the way in which the module is presented and taught. In this case, the themes which were selected for the course were informed by issues of transformation underpinning South Africa’s recent transition to a democratic dispensation. This approach was shaped by the will of the lecturer to attempt to determine whether History can do more than provide factual knowledge of the past by instilling intellectual skills at the same time.

Adopting this approach presents an alternative way of History teaching in the academic setting. We argue that History courses can promote self-awareness in students if they are presented as being more than simply a study of the past. Names, dates and other facts are stepping stones to be used by the historian to enter into the beliefs, values and attitudes that constituted past cultures. By showing students how these are constructed they are made aware of their own constructions in their contemporary context. The thematic inferences linking the past and present are clear and tangible, but subtle.

Our view is that self-awareness is inextricably linked to subjectivity. Subjectivity can be understood to mean that interactions or events mean different things to different people depending on the ways in which they interpret the world and the discourses available to them at that moment in time. The traditional understanding of subjectivity is that we are in control of the meaning of our lives and are able to perceive experience as individualised.

39 S Amirell, “Descent from the ivory tower...”, *The History Teacher*, 42(4), 2009, p. 453.

40 Y Waghid, “Knowledge production and higher education transformation in South Africa: Towards reflexivity in university teaching, research and community service”, *Higher Education*, 43(4), 2002, pp. 457-458.

Moreover, we are open to all forms of subjectivity. In addition, biology and society are factors of varying importance in the acquisition of subjectivity and language is taken to be the medium through which subjective identity is acquired in social interaction.⁴¹

A post-structuralist view of subjectivity is that individual access to subjectivity is governed by historically specific social factors and forms of power at work in a particular society. Subjectivity is formed by gender, race, class, age and cultural background. The forms of subjectivity open to us will variously privilege rationality, science, common sense, religious belief, intuition and emotion. Thus, different discourses provide for a range of modes of subjectivity. Individuals identify their “own” interests in discourse by becoming the subject of a particular discourse. Lather explains that while we are not authors of the way we understand our lives, as? we are subjected to regimes of meaning, we are also involved in discursive self-production where we attempt to produce coherency and continuity.⁴² Knowledge of several discourses and recognition of plural meanings allows for more measure of choice on the side of the individual and even where choice is not available at least resistance is still possible.⁴³

Reflection in practice

The self-reflection of the lecturer began with him asking how he might contribute to furthering his own subjective worldview with the aim of instilling self-awareness in the students enrolled in the course. In addition, he attempted to work with a consciousness of who the students were instead of assuming a generalised version of them. In so doing he aimed to provide the students with the opportunity to influence the conditions of their own academic and, indeed, personal lives and critically engage with the discipline. In order to achieve this, student reflection was consistently built into the module. An emancipatory approach to History teaching may enable students to shift perspectives by encouraging self-reflection and deeper understanding of their own particular subjectivities. This understanding may include cognisance of contextual structures, interpersonal constraints and recognition of relations of dominance and control.⁴⁴

41 C Weedon, *Feminist practice and poststructuralist theory* (Cambridge, Blackwell, 1987), p. 121.

42 P Lather, *Getting smart...*, p. 119.

43 C Weedon, *Feminist practice and poststructuralist theory*, p. 121.

44 P Lather, *Getting smart...*, p. 120.

For instance, the course broadly presented a number of sensitive themes, including race, the construction of the “other”, gender and colonial oppression and disempowerment. Within these, the lecturer opted to present the historical narrative through the subjective lenses of Cape subaltern characters with an aim of exposing both vertical and horizontal avenues of oppression and resistance. A central focus of the course was the resistance of these characters to the colonial meta-narrative and the lecturer’s choice to present their stories as emancipatory counter-narratives that still resonate today. This includes an interrogation of agency on personal and political levels among those who were contextually deemed to be marginalised and “voiceless”. It was the lecturer’s own understanding of agency that allowed for the course to be taught as it was. Themes relating to agency encompassed claims to social status and the performance of respectability that transcended racial, class and legal boundaries within the Cape colonial context.

Critics of an emancipatory approach to teaching History could argue that in its attempt to transform, it becomes too prescriptive. Furthermore, in its examining of ethics, values, morals and politics, it becomes as controlling as the agendas it seeks to expose. We recognize these challenges as limitations of this study. However, we argue that reflective practice exposes issues and that once concerns have been raised, one can start to understand and counter them if so desired. But, until issues are brought into consciousness, one does not know what they are. In brief? (used sum earlier), the awareness of multiple discourses and myriad meanings allows for a measure of choice on the part of the individual. Moreover, even when choice is not available, the possibility for resistance still exists. The point is that an emancipatory approach enables a project of possibility.⁴⁵ Simon writes, “... educational practice should participate in social transformation that is aimed at securing fundamental human dignity and radically reducing the limits on expression”.⁴⁶

Within this approach the space was created for students to make sense of a world of contradictory, incongruent information. In higher education it has been the expectation that as students progress through their studies they will develop personal understanding and it is posited that their conception of learning may develop concurrently. This means that students will evolve from acquiring a discrete package of information to one that constitutes a change in themselves and the way they perceive the world around them.

⁴⁵ R Simon, *Teaching against the grain...*, p. 22.

⁴⁶ R Simon, *Teaching against the grain...*, p. 17.

Methodology and data analysis

This study takes the form of qualitative research because it is concerned with understanding a particular world at a particular time. It is concerned with the ways that people construct, interpret and give meaning to experiences. Qualitative research offers “a way to confront the messy facts of social life” with a view to making meaning and perhaps generating new ways of making sense of social arrangements.⁴⁷ It allows a research approach that is interactive, humanly compelling and contextualised.

In this study, reflective questionnaires were addressed to the students in a bid to gauge the extent to which they were engaging with the critical dimensions of the module. Twelve voluntary participants constituted the sample of this research in response to an open invitation to the whole group (which amounted to 55 students) by the lecturer. Though these participants are not necessarily representative and their responses may not be generalisable, the primary concern was to acquire valuable and in-depth responses from those who were prepared to give them. We argue that the fact these twelve students opted to take up the offer of providing reflective feedback on their personal experiences of the module was in itself an act of agency. Furthermore, the responses can be understood on a continuum of self-awareness, ranging from minimal engagement with the module’s material to a deep and profound connection between the module and contemporary society. Coghlan and Brannick describe reflection as the process of stepping back from an experience to process what the experience means.⁴⁸ In addition, it is the critical link between the concrete experience, the interpretation and taking new action. Thus, using student reflections from the questionnaires enabled us to link our original intention of promoting self-awareness and critical citizenship among the students via the content of the course to the results.

We attempted to create semi-structured questionnaires with open-ended questions. Open-ended questions can be motivating for the respondents as they require more free-ranging and unpredictable responses. Open-ended questions allow for the expression of opinion enabling the respondents to see that their responses do not need to fit “a straightjacket of prescribed answers”.⁴⁹ Furthermore, open questions indicate what one wants to know,

47 K Gerson & R Horowitz, “Observation and interviewing: Option and choices in qualitative research”, *Qualitative research in action* (London, Sage, 2002), p. 215.

48 D Coghlan & T Brannick, *Doing action research in your own organisation* (London, Sage, 2005), p. 35.

49 B Gillham, *Developing a questionnaire* (London, Continuum, 2000), p. 34.

but they do not provide a predetermined choice of answers.⁵⁰ As we wanted to engage the students in productive reflection, we created questions which had personal relevance for them, for example: “Do you think the lecturer has been sensitive to issues of race and language in his presentation of the course material?” “Have the ‘characters’ in the course and their experiences been fairly represented?” “Which theme/s covered in the course have stood out for you and why?” “Has the course in any way made you think about and relate to current affairs in South Africa?” “Do you think that having a greater knowledge of Cape colonial history has enabled you to think about modern South Africa in new ways?” The respondents were asked to explain their answers in depth and provide examples where possible.

These questions were also designed to reveal the complexities of largescale social change by examining the intricacies of individual lives. To this end, the students’ responses became a lens through which to view their understanding of social contexts and arrangements. Therefore, individual student interpretations were analysed in order to reveal how, and to what extent, they understood their own positioning, perspectives and subjectivities within larger social and cultural contexts.

Data was analysed by putting together issues arising across individual responses. This included a search for themes, shared responses, patterns of reasons, agreement and disagreement. The aim of this was that individual responses could be compared against each other. We were looking for an overall patterning in the questionnaires, with the idea that patterns connect. In essence this means it is in the connections that the data takes on thematic meaning, not in the single entities or units of meaning as such.⁵¹ The connections between the data tell the story in the data. This approach allowed us to think creatively of the data as a network of connected ideas. While our key concern as researchers was to identify the patterns or themes in the data, we were cautious not to impose our own particular views on the data.

Analysis of responses to Themes in the history of the Cape Colony

We argue that the course was experienced on a personal level in some instances by the participants because it offered an alternative way of representing history. The way in which the course was taught allowed for students to embrace

50 TE Rodgers, “History, self-awareness, and the core curriculum”, *The Journal of General Education*, 54(1), 2005, p. 54.

51 U Flick, *An introduction to qualitative research* (London, Sage, 2006), p. 221.

different historical viewpoints that could be readily linked to the socio-political present. The course allowed the willing participants to construct lessons of value by investing in critical analysis and questioning. Thus, the course provided an option to question and modify historical perspectives, encouraging self-awareness via self-reflection, first by the lecturer and in turn the students. Self-awareness can occur when individual versions of stories are told, but it mostly occurs when we can identify and change those procedures or terms through which our stories become “true”.⁵²

From the data it was evident that an alternative perspective of Cape colonial history was emerging among some of the students. Moreover, the data revealed that not every student adopted this explicitly. More commonly though, student responses were open and embracing of the possibilities for self-awareness framed by the self-reflection that the course offered. We acknowledge that a limitation of this study is that while the intention was for the students to make the links between past and present socio-political contexts for themselves, this did not occur with every student in every instance. This was because the links were not a formal part of the curricula, but rather inferred. In addition, it is difficult to assess the degree of achievement with regards to such a broad self-awareness intent. Yet several of the students’ responses demonstrated insight in relation to the course’s themes and the links to current identities and events, as illustrated by the examples below.⁵³ The analysis of the data revealed two broad emergent themes in relation to self-awareness and critical citizenship. The first was the emerging discourse of agency and the second the contemporary relevance of the course to present-day South Africa.

In response to the question of whether the lecturer had been sufficiently sensitive to issues of race and language in the presentation of the course themes, one of the participants made this observation:

Yes, I feel the lecturer has been sensitive to issues of race and language. For example ... he made sure we understood that the content may be controversial and asked that we not be offended.

Another student added:

I did not have an extensive knowledge of the characters prior to taking the course but I felt that the lecturer dealt with the characters and events with respect and sensitivity.

52 R Simon, *Teaching against the grain...*, p. 30.

53 S Amirell, “Descent from the ivory tower...”, *The History Teacher*, 42(4), 2009, p. 452.

These responses refer to issues that are very sensitive to teach such as racism, dispossession, the brutality of slavery and forced labour regimes and how these are represented in language. The content was taught in such a way so as to illustrate that while the historical characters being discussed were disempowered and co-opted by their context, they were not without agency. This approach potentially allowed students to consider current realms of oppression and their responses to them. Yet another respondent noted in relation to the lecturer's approach to teaching:

... that he is sensitive to issues of race and language because when he is lecturing he does not think of other races as inferior and in case of language he can even say the Khoi words with clicks.

This response is telling, as it suggests that the student has not encountered a deliberate effort to bridge language divides in other classrooms. As language, race and identity are inextricably linked, the student has interpreted the lecturer's sensitivity towards language as a means of dispelling racial tension. This is of contemporary significance, as current South African identities continue to be shaped by issues of language and race. History in this sense is used as a vehicle to acknowledge both past "and" present tensions with a view to encouraging agency-driven responses and reconciliation.

In this response: "... he has highlighted that issues regarding race and language are subject to the time period and not necessarily true for everyone involved", the student has recognised that although there was a prevailing colonial meta-narrative of race and language in the Cape Colony, serving to categorise the Colony's inhabitants, this did not inhibit individual responses to such classification. In this sense, the student has identified agency on the part of the Cape's eclectic mix of historical characters and their relative hierarchical positioning in society.

Furthermore, with regards to the social positioning of slaves, for example, the following student response shows that although systemically deemed "voiceless", slaves were presented in the course as able to draw upon cultural resources to shape life outcomes, even if only in limited ways. This implied a sense of empowerment in a seemingly disempowered environment and discourse. We argue that it is possible to suggest this in such a way without detracting from the harsh and brutal realities of slavery.

The theme about Cape slavery stood out for me because it is where I had learned about the Hottentots having/being equal before the law and also about the origin of slavery. I liked this theme because slaves could use laws to seek legal redress.

In response to the question concerning which themes had stood out for them and why, a student wrote:

The gendered analysis because I felt that the rest of the course was sort of what we always hear about slavery but having a new perspective definitely helped with insight [into] many of the issues of the time.

Hence, agency was further represented in the lecturer's presentation of the link between power and gender. This was illustrated in one of the prescribed readings which appears to have resonated with the students. This particular reading dealt with a slave rebellion which took place in the Cape Colony in 1825.⁵⁴ The rebellion involved the slave and Khoisan men on a rural farm taking up arms and attacking their white male owners and overseers. The female slaves and servants on the farm did not actively participate in the revolt. The significance of the absence of female involvement and "voice" in the rebellion was highlighted to the students to show how women were positioned in the Cape colonial context. This was taught as an indicator of how women were not only vertically oppressed by their masters, but also horizontally by men of their own culture, sharing their class and race position as slaves and servants. A gendered analysis was forwarded as a means for understanding why the male slaves and servants initiated the revolt. Close attention was paid to the leader of the rebellion, whose life was revealed in detail by the court proceedings following the event.

Despite the fact that the leader of the rebellion was a slave, his story was taught through an individualised lens, which afforded him a "voice". This made an impression on the students, as they did not expect that a slave's perspective could be incorporated into the Colony's narrative. For instance, a student noted that this theme:

... provided a sense of "personalness", basically it made you feel like you knew the people involved and hence made it better to grasp different ideas...

In the above examples taken from the student data there are several indications of an emerging discourse relating to the activist paradigm from which this course has been taught. We argue that some of the students began to embrace this discourse, which is an indication that they have responded positively to the innovative approach offered by the lecturer. Our understanding of the choice of words used by the students is that it points towards a shift in student thinking that is both new and analytical. This point is reiterated in the following student responses. One student reflected on why the theme of

⁵⁴ P van der Spuy, "Making himself master: Galant's rebellion revisited", *South African Historical Journal*, 34, May 1996, pp. 1-28.

evangelical-humanitarianism and the missionary movement in Cape colonial society resonated. S/he noted:

The reason being that the [missionaries] influenced the way the Khoisan viewed the world and it also brought about the “civilizing” of the Khoisan.

In this example, the student uses the phrase “Khoisan viewed the world” as well as “civilizing”, which has been qualified in inverted commas. We argue that from this it is evident that critical thinking is emerging via a mimicked discourse, as indicated specifically in the phrase “Khoisan viewed the world”. Within this mimicked discourse is the student expression that subjectivity forms part of both past and present identity awareness and self-fashioning. By recognising the subjectivity of the historical characters explored in the course, students have taken up the opportunity to link past subjectivities to present identities and contexts.

Several answers showed that the students responded subjectively to the course’s relevance to present-day South Africa. The lecturer’s approach, as a project of possibility, did engender self-awareness in some students as indicated in their reflections. In other words, the students were making links between the historical, social and political contexts discussed in the course and what they currently observe and experience in South Africa. Importantly, these links were not made explicit by the lecturer, but were rather left to student discretion. The themes of oppression “then” have been related to the themes of oppression “now”, which indicates the students’ ability to express an agencydriven and critical approach to understanding as well as internalising this course. This is important as it was the lecturer’s intention to simulate students to express themselves as others in the past have, no matter what their positioning was.

Integral to the process of internalisation potentially experienced by the students is the notion of acknowledging and then responding to meta-narratives. The meta-narratives of the past such as power, entitlement and hierarchy have been recognised in the present. For instance this student reflects on abuse of power and independently draws a thematic parallel with current politics:

Yes the course has related to current affairs, for example if you have power you can get away with anything although there are laws that are passed by the government. People who have wealth get away with wrongdoing that they have done, because they have power, like politicians they are similar to masters.

In the same vein, the following student response points towards socio-political scepticism regarding values of justice and the transparency of the law in current South Africa.

The new ways about modern South Africa is the abuse of others by others indirectly. Slavery is gone but the way our protection and security treat people seems as the way masters treated the slaves, they know the law but ignore it.

Within this project of possibility, this next quote does not show a dramatic shift in the student's personal perspective, but rather reflects a reinforcement of critical citizenship that is already in place. Importantly, we argue that because this student entered the course with a critical discourse, it served to offer historical examples upon which his/her insights could be made clear and reinforced. The student noted:

Personally my perspective of modern South Africa has not changed, but I do see things with a better understanding ... this course has made history seem so familiar.

Conclusion

Traditionally, the first priority of the majority of academics is to keep up with the developments in their disciplines and to contribute to them through research. As a result teaching expertise usually takes second place. This study has shown the importance of merging research and teaching practice and how History can be taught in ways that are socially and currently relevant. To this end, most educators of History will concur with Van Eeden that all History educators ought to engage in reflection and in so doing share their knowledge and experience of teaching History for the benefit of their students.⁵⁵ Part of this reflection is that it creates the opportunity for intra-disciplinary conversation in History education.

In our experience, the self-transformation of the lecturer led to the emergence of a social justice focused and critical educator, as well as a revitalisation of the subject. In addition, this approach inspired students to engage in critical thinking by reflecting on questions about their own subjectivities and linking to the familiar. It is this familiarity that is important in current South Africa in order to enable critical citizenship and to promote agency so that social transformation and justice never cease.

55 ES Van Eeden, "The youth and school history – Learning from some of the thinking of yesterday in South Africa", *Yesterday&Today*, 8, December 2012, p. 45. ES van Eeden, "History as silent formative force in all careers with specific reference to history training and its career receptiveness", *New Contree*, 41, May 1997; ES van Eeden, "Beroepsmoontlikhede in, en die bemarking van Geskiedenis - 'n herwaardering van die Geskiedenisonderwyser/dosent se rol", *Gister en Vandag*, Mei 1995.

ORAL HISTORY IN THE CLASSROOM: CLARIFYING THE CONTEXT THROUGH HISTORICAL UNDERSTANDING

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Abstract

The focus of this paper is on the use of oral history in the classroom and it aims to suggest a method in which oral history recordings and transcriptions may be used to enhance historical understanding among learners by making historical context clear. Firstly, the paper gives background information on the historical research which was largely based on the oral testimony of World War Two veterans and former prisoners-of-war. This theme serves as an example theme for history lessons in especially the Senior Phase classroom as preparation for the FET-phase classroom. Secondly the paper looks at ways in which these sources can be used in the classroom. By using oral sources it is hoped that learners and teachers may move beyond the so-called "hard" forms of historical knowledge, in other words the facts or content knowledge and gain insight into historical significance through the context which oral sources are able to uncover. The paper concludes with ideas and example questions on how students' interest in the past can be enhanced as they confront oral testimony, thereby increasing their appreciation for the past as well as their respect for those who experienced the historical events first hand.

The use of oral history in the classroom reveals students' misunderstandings of the past and may help educators to address the specific problems of comprehension. Several examples of such cases are mentioned in the paper, including instances where linguistic skills and critical thinking skills may be potentially improved. Apart from creating awareness of historical context, the use of oral testimony has the potential to broaden vocabulary and develop students' critical thinking skills when, through oral history, they investigate issues of historical accuracy, diverse perspectives and employ the research skills historians regularly use, including communication, analysis and evaluation.

Keywords: Senior Phase history; Further Education and Training (FET) phase history; Oral History; Historical Context; Historical Skills; Primary Sources; Prisoners-of-War.

Introduction

The debate surrounding history learners as “mini historians” and to what extent it is indeed possible to transform school learners into mini historians has been raging among history educators and historians for some time. Many academic historians believe that learners are incapable of successful and meaningful analysis of historical sources, and of making valid interpretations from the evidence. The complex nature of primary evidence and numerous aspects taken into consideration when evaluating evidence apparently places this skill beyond the scope of what is realistically possible in a history classroom.¹ On the other hand, the Department of Education clearly states that one of the specific aims of History is to develop “the ability to undertake a process of historical enquiry based on skills.”² These skills include the ability to “extract and interpret information from a number of sources [and] evaluate the usefulness of sources.”³ As these skills require a greater degree of hypothetical and deductive reasoning it is essential that the historical skills of learners are developed maximally during the Senior Phase. Without the acquisition of these basic skills during the Senior Phase, learners will fail to grasp the significance of history as they will not be able to think historically.⁴

Numerous studies in the past have shown that intellectual development take place at a slower rate in history education, resulting in the formal operational phase only developing at the mental age of 16.5, whereas the same formal operation phase develops in other disciplines at the mental age of 11 or 12.⁵ In South Africa, learners who are 16 or 17 would, in most cases, already have chosen their subjects for the Further Education and Training Phase (FET). If we accept the ideology described above, the implication is that Social Sciences (History) learners in the Senior Phase, are generally not yet at the formal operational phase of their intellectual development. This could be one of the reasons why History in the FET Phase is declining and why so many learners regard History as irrelevant when they make their subject selections. However, Husbands believes that this narrow and negative view on learners’ cognitive ability concerning historical skills has been disputed in more recent

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- 1 C Husbands, *What is History teaching? Language, ideas and meaning in learning about the past* (Buckingham, Open University Press, 2003), p. 17.
 - 2 National Curriculum Statement (NCS), Curriculum and Assessment Policy Statement (CAPS), History, Further Education and Training Phase (FET), (Pretoria, Department of Basic Education, 2011), p. 8.
 - 3 NCS, CAPS, History, FET, p. 9.
 - 4 The CAPS document for Senior Phase Social Sciences include the development of skills such as the selection of relevant information and issues regarding bias and reliability of sources.
 - 5 MB Booth, “Skills, concepts, and attitudes: The development of adolescent children’s historical thinking”, *History and Theory*, 22(4), December 1983, pp. 101-104.

studies.⁶ This paper hopes to suggest a teaching technique, with oral history as a resource, that will help teachers and learners gain the skills that will not only satisfy the requirements of the national curriculum, but which will also help them discover the value of history through the unlocking of historical skills such as analysis and evaluation.

Those learners, who select History as an option for the FET Phase, must be given opportunities to fully develop intellectually with regard to historical analysis and thinking. Regardless of whether one agrees or disagrees with the Piagetian framework of cognitive analysis, each learner must be able to develop their skills to hypothesise and make deductions, both of which are skills needed to analyse and evaluate historical sources. The degree to which learners are able to think historically, to comprehend historical context and to recognise the implications of the benefit of hindsight influence learners when they work with primary sources. For this reason, it is imperative that history educators find ways to create opportunities for learners in the FET Phase to investigate primary evidence but at the same time to structure learning in such a way that allows learners to recognise historical context. This article will suggest one way in which this may be achieved while at the same time merging academic historical research with history education.

South African Prisoner-of-War oral testimony

During 2010, a number of interviews were conducted with former South African Prisoners-of-War (POW). Eleven of these men were captured when the Libyan port of Tobruk fell to Lieutenant General Erwin Rommel's Afrika Korps on 21 June 1942. The twelfth interviewee was captured the year before during the Battle of Sidi Rezegh, a few kilometres to the south of Tobruk. Following Rommel's victory at Tobruk and the capture of 33 000 Allied soldiers, of whom 10 722 were UDF soldiers, Rommel was promoted to Field Marshal while the South African commander of the Tobruk Garrison, Major General HB Klopper was sent to Italy along with the rest of the captured men.⁷ Not only was the fall of Tobruk a great setback for the Allied war effort, it also negatively affected relations between South Africa and Britain as Klopper was blamed for the surrender.⁸ The disputes among politicians and war generals also affected the ordinary rank and file soldiers who found

⁶ C Husbands, *What is history teaching?...*, p. 8.

⁷ J Pimlott (ed), *Rommel in his own words* (London, Greenhill Books, 1994), p. 113.

⁸ A Stewart, "The 'Atomic' despatch: Field Marshal Auchinleck, the fall of the Tobruk garrison and post-war Anglo-South African relations", *Scientia Militaria: South African Journal of Military Studies*, 36(1), 2008, p. 80.

themselves facing accusations of cowardice from other Allied prisoners in German and Italian prison camps. Many interviewees remembered how they were blamed for the fall of Tobruk, bearing accusations of cowardice and snide remarks from English and other Commonwealth prisoners.

Following their capture, the rank and file soldiers were marched to various temporary camps in the vicinity of Tobruk.⁹ Most POWs recall the initial period of captivity as a time of hardship, both physically and mentally. Not only were they subjected to hunger and thirst, they also had to find a way to cope with the shock and shame of becoming POWs, something most of them never considered a possibility.¹⁰ Shortly after their capture by German forces, the POWs were handed over to the Italians, and as the Italians were seen as a less worthy enemy, the potential for conflict between captor and captive was increased.¹¹ One way in which the POWs dealt with their situation was to mock their Italian guards. Fred van Alphen Stahl, for instance, ridiculed the Italians as ice-cream sellers, infuriating the guards to such an extent that they started shooting at the group of POWs.¹²

From North Africa, the POWs were transported to Italy, where the abiding memory among most POWs was one of a time of relaxation and a sense of freedom. As most POWs from the rank and file level were put to work on farms across Italy, they had access to more food and freedom than was the case in Africa. Bill Hindshaw, for instance, remembered how they played games with the Italians sentries and David Brokensha fondly recalled how his work detachment spent hours swimming in the Tiber River, a period of his captivity that he fondly recalled during the interview.¹³ Those POWs with rank and those who were ill or injured could not be placed in work camps and they remained in the larger Italian POW camps. However, for these men life also improved as most camps started to receive food parcels from the Red Cross, something that did not take place in North Africa.¹⁴

With the Italian peace agreement of September 1943, the POWs were subjected to more change and upheaval. This period was characterised

9 P Ogilvy & N Robinson, *In the bag* (Johannesburg, Macmillan, 1975), pp. 21-23.

10 Most interviewees recalled how unexpected and unforeseen their capture was, among them F van Alphen Stahl (Cape Town), interview, 25 May 2010; D Brokensha (Fish Hoek), interview, 10 September 2010.

11 W Oosthuizen (Hartenbos), interview, 4 December 2010. Incidentally, the Germans, including Rommel, looked down on the Italians' prowess as an ally.

12 F van Alphen Stahl (Cape Town), interview, 25 May 2010.

13 W Hindshaw (Johannesburg), interview, 19 March 2010; D Brokensha (Fish Hoek), interview, 10 September 2010.

14 J Beaumont, "Protecting prisoners of war, 1939-1995", K Fedorowich & B Moore, *Prisoners of war and their captors in World War Two* (Oxford, Berg, 1996), p. 279.

by mass escapes from Italian prison camps as many of the Italian camp guards simply threw down their weapons and returned to their homes. Of the thousands of Allied soldiers who escaped, many reached the safety of neutrality in Switzerland while others joined up with the Allied forces or with the Italian resistance army. Most, however, were recaptured by the Germans and transported to camps across German occupied territory, such as Poland.¹⁵ Here the captives were subjected to stricter discipline than was the case in Italy, but ironically many of the South African POWs preferred incarceration under Germans. One POW described the paradox as follows: “Germans were bastards, but they were just [fair] bastards.”¹⁶ With the defeat of the Axis powers in Europe the POWs returned to South Africa via Britain. In most cases, the now liberated POWs left the military life behind them and sought out a sense of normalcy in their day to day existence. Many continued with their education which was interrupted by the war, while others started on their careers.

Historical context and learner thinking

In the case of the research described above, the following “hard” facts are significant; the former POWs were all volunteers in the Union Defence Force (UDF); the military divisions to which they belonged all formed part of the British Eighth Army and fought in North Africa; the commander of the Tobruk garrison was General HB Klopper; Lieutenant-General Erwin Rommel was the commander of the German “Afrika Korps”; about 30 000 Allied soldiers were captured at Tobruk; of those captured, 10 722 were UDF volunteers; the Allied POWs were handed over to Italian control shortly after capture; POWs were moved to Italian POW camps and following the armistice in 1943, those who did not escape were moved to POW camps in German occupied zones; the majority of the POWs only returned to South Africa once the war came to an end in 1945.

It would not be difficult to set short answer questions based on the information above, for instance, learners may be required to answer questions starting with “who”, “what”, “where” and “when”. The answers to these questions will provide facts, and although these facts are relevant, the learners will merely have been confronted with the first and most basic step of Bloom’s

15 R Lamb, *War in Italy 1943 – 1945, A brutal story* (London, Murray, 1993), p.163.

16 F van Alphen Stahl (Cape Town), interview, 25 May 2010.

taxonomy, that of knowledge, or “the lowest level of the cognitive domain.”¹⁷ What is more, the short answer questions will contribute nothing towards the learners’ ability to analyse nor will it play a part in the development of their critical thinking skills. In terms of memorising facts, these questions would be sufficient, but these facts will disclose nothing of the context or historical significance. In other words, learners will not be able to answer questions starting with WHY. It is not contested that historical facts are important for an accurate analysis in terms of historical context, but facts are a starting point and should not be seen as sufficient evidence of learning as is often the case with assessments.

Memorising facts with no understanding of historical context will no doubt lead to learners seeing the past as a “pre-existing present [wherein] local, personalized and fragmentary” understandings on the past are the norm among learners.¹⁸ Additionally, without an understanding of historical context and the ability to think historically, learners will fail to acquire the skills that are specified in CAPS. Furthermore, learners will overlook historical significance and the influence historical events have on the present day. On the other hand, the over-emphasis on the “hard” understandings of history also holds threats to the subject itself, as learners cannot see how a list of names and dates can add value to their future careers or their personal growth. In other words, unless learners understand historical context, they will not be able to recognise the significance of history and neither will they understand the many uses of history – and the skills gained from the study of history – in their day to day lives.

In the following section, the use of oral history in the classroom is considered as a device that can aid in shifting the emphasis from the hard facts and to make the historical context and significance understandable for learners. The potential of oral history as a learning and teaching device that can both be utilised as an enrichment resource as an alternative to textbooks is also considered. The suggestions on the use of oral history in this case pertains to the specific POW interviews, but it is hoped that the strategy can be adapted to any historical theme were the teacher has access to oral history sources.

17 KM Price & KL Nelson, *Planning effective instruction diversity responsive methods and management* (Belmont, Wadsworth Cengage Learning, 2014), p. 24.

18 C Husbands, *What is history teaching?...*, pp. 74-80.

Exposing context through oral history

The use of oral history in history education is not new, for example in an Illinois community college, students are required to conduct interviews with elderly relatives and link their findings with local history.¹⁹ Oral history is also used to positive effect in high schools, as is the case in New York where students are required to conduct interviews with immigrants.²⁰ In both these examples, students conduct interviews and then analyse the data before presenting their findings in writing. There is ample evidence that the use of oral history in the classroom holds benefits for learners in more than one aspect, including developing historical skills, content knowledge and understanding historical context as it relates to significance and meaning of historical events. With regard to skills development, oral history is an extremely useful method to demonstrate and make clear the issue of multiple-perspectives and in developing critical thinking skills among learners because they must employ the same techniques as historians when conducting their research. In both examples mentioned above, it was also found that oral history projects helped to foster interest in history and in the case of the New York school, the project was used as an “antidote to the textbook”.

As already mentioned in the previous section, the interviews with former POWs were conducted in 2010 and formed the research basis toward a PhD thesis in history. Following the interviews, the recordings were transcribed, resulting in a substantial archive of primary sources on the Second World War which is unique in the sense that it provides the researcher with the thus far neglected point of view of the South African experience of the war. While the material served its purpose for the completion of the thesis, it is still useful with regard to use in history classrooms. As the interviews with the POWs were already complete, either the recordings or the transcriptions can be used in class. Admittedly, this method will rob students of the experience of conducting their own interviews, but oral history interviews are far more complex than they seem, as factors such as bias, the influence of memory and nostalgia, the interviewer’s influence or intervention must be considered. Furthermore, there are specific skills to be attained before one is left with interview material that is useful.²¹ Using the transcriptions or recordings in

19 JF Lyons, “Integrating the family and the community into the history classroom: An oral history project in Joliet, Illinois”, *The History Teacher*, 40(4), 2007, pp. 481-491.

20 MS Crocco, “Putting the actors back on stage: Oral history in the secondary school classroom”, *Social Studies*, 89(1), 1998, pp. 19-24.

21 DA Ritchie, *Doing oral history a practical guide using interviews to uncover the past and preserve it for the future*. (Oxford, Oxford University Press, 2003), pp. 25-36.

the classroom also holds the advantage of allowing the researcher time to analyse the material following the interviews. The researcher is therefore able to effectively prepare questions on the material before making the material available to the learners.

Before these oral history sources can be used effectively in class, the learners must have completed a few lessons which will give them a basic understanding of the Second World War. Issues such as the rise of Hitler and the reasons for the war should have been discussed before introducing the oral sources. As an introduction to the oral sources, the students are given background information on South Africa's role in the war. This information includes the so-called "hard" facts mentioned above, i.e. the POWs were all volunteers in the UDF, etc. The fact that the men were all volunteers will also serve as the starting point and focus of the first lesson that involves the oral sources.

Before sharing extracts from the oral interviews with the students, an opening question is set in the present, in order to move from the known present to the less-known past, i.e. *Why do men go to war?* It is to be expected that many of the students' reactions may include answers that indicate that they regard those who actually volunteered for war as thoughtless or ill-advised. Answers such as these will reflect learners' mini-theories on history. Claxton's concept mini-theories include both gut and lay mini-theories. Gut mini-theories are usually the result of learners' first and unthinking response to the question. Lay mini-theories on the other hand are influenced by the media, which in this case could include war films or computer games. It goes without saying that the basis for lay mini-theories is fictional and therefore not historically accurate.²² Husbands believes that in order to restructure learners' mini-theories, they must encounter the past through "museum education", which will promote active participation between learners and historical artefacts.²³

As museum visits are often not encouraged by many South African schools, however, oral sources are suggested as it also provides a window in to the past thought which learners may catch a glimpse of the historical context. The structured engagement with and critical analysis of the POW oral testimony serves to restructure learners' mini-theories by making clear to learners the motivations of people in the past, showing learners that the past is more than "a pre-existing present"²⁴ and that different factors contributed towards

22 G Claxton, "Minitheories: A preliminary model for learning science", PJ Black & AM Lucas, *Children's informal ideas in Science* (London, Routledge, 1993), p. 58.

23 C Husbands, *What is history teaching?...*, pp. 82-84.

24 C Husbands, *What is history teaching?...*, p. 79.

decisions and events in the past.

Following a brief discussion on the reasons for war and possible reasons to volunteer for war, the extracts wherein former POWs explained their reasons for volunteering, are shared with the learners. The extracts reflect different reasons why young men volunteered, showing both the unique individual and the general nature of their decisions:²⁵

*... also why did I volunteer? Because I was 17, there was a war on and I didn't want to miss it, you know it was sort of a boys' adventure story...*²⁶

*Well at 19 years old we obviously had a pretty fair idea of right and wrong and we'd been recognising over the years that Hitler was a threat to peace and ruining the lives of[a] great many people and so I think we joined up out of principle...*²⁷

*when war started I thought I'll go and do my bit, and I volunteered when I was 17 telling them I was 18 as all kids did in those days...*²⁸

*I signed up when Germany came through Belgium and the war is now really on ... they started a big recruiting campaign in Cape Town, they said there is going to be a new regiment called anti-aircraft, I haven't heard of anti-aircraft but obviously you must have guns protecting towns or ammunition dumps, I'm sure, whatever...*²⁹

*and I volunteered for the war in accordance with what all my friends [did] ... we just thought we had to do it, so it was a voluntary thing and we joined in May 1940, the Transvaal Scottish, where I was a private soldier... not a conscript, a volunteer...*³⁰

As the learners are already familiar with the basic information of the theme, in other words they have already mastered the first or “knowledge” level of Bloom’s cognitive stages,³¹ the students are asked questions in order to prompt critical analysis of the primary oral sources, the questions are:

What words did each man use to tell us about the reason why he volunteered?

This question is aimed at prompting learners to read the extract more carefully, to consider the meaning of specific words and to discuss possible reasons why the former POW may have used that specific word instead of

25 LW Anderson, DR Krathwohl & BS Bloom, *A taxonomy for learning, teaching and assessing: A revision of Bloom's taxonomy of educational objectives* (New York, Longman, 2001), p. 352.

26 D Brokensha (Fish Hoek), interview, 10 September 2010.

27 M de Lisle (Cape Town), interview, 4 June 2010.

28 G Tewkesbury (Cape Town), interview, 5 March 2010.

29 C Luyt (Cape Town), interview, 19 May 2010.

30 S Smollan (Johannesburg), interview, 15 March 2010.

31 GF Madaus, EM Woods & RL Nuttal, “A casual model analysis of Bloom's Taxonomy”, *American Educational Research Journal*, 10(4), 1973, p. 254.

another.

What do these words tell us about why each man decided to go to war?

Once learners have analysed the language more closely, this question should prompt them to find a link between the text and the person, in other words, they should realise that written words, i.e. text have a specific origin, and in the case of history, the origin is often a person. Through a guided discussion this question should make learners aware of the common humanity that so often play a role in the shaping of historical events and that is also relevant in both the past and the present, thereby showing learners that the past is different in certain aspects, but also similar to the present in other aspects.³² Additionally, a discussion on this question will also help learners understand that each of these men had his own individual point of view on the war, which will help learners grasp the concept of multiple perspectives.

What do these extracts reveal about each man's personality?

The answers to this question should indicate to learners the difference between the individual and the general experience. If learners fail to realise that historical events affected individuals in a person way, they will also fail to realise the human aspect of the past, making it even more irrelevant to them.

What does the extract reveal about each man's sense of responsibility, or his values and beliefs?

This question is aimed at creating an awareness of the extent to which values and beliefs have changed since these men decided to participate in the war, making learners aware of the fact that in some ways certain aspects of society remain the same, but in other aspects value systems change. This would also be a good opportunity to introduce the concept of benefit of hindsight to learners and sensitise them to the idea that present-day historians cannot judge decisions of historical characters as these people did not have the advantage of knowing the outcome of their decisions.

³² C Husbands, *What is history teaching?...*, p. 79.

Conclusion

By analysing the oral history extracts, learners gain a better understanding of the former POWs' decisions for volunteering, thereby making the context clearer and improving students' understanding of the past. Following their analysis of the extracts, it is envisaged that learners will no longer view the past as a pre-existing present, but understand the "historical frame of reference [and will be able] to locate individual actions and events in the range of possible actions, or beliefs..."³³

There is no doubt that the use of oral history has great potential not only for historical understanding through context, but also for the development of historical skills among learners. As learners read the extracts from the testimonies, they will start to analyse the meaning and new avenues of exploration will open up for them as they, with the guidance of their teacher, seek to understand how decisions were made in the past and how it is similar and yet different to the way people think today.

Possible further advantages of historical oral testimony in the classroom are the expansion of learners' vocabulary; the exposure of learners to the work of historians, i.e. creating "mini-historians". As learners investigate the past through oral testimony, they will also be more likely to identify with the role players of the past, which in turn should increase their interest in history. Both of these aspects (vocabulary and identity), however, are avenues of further research.

Access to oral testimony is possible through archives or libraries, and with the help of the internet there should be no need for teachers to conduct interviews, unless of course the school policy and the time frame allows for this.³⁴ What is important, however, is that the interviews must be transcribed as this will allow learners to read and re-read the text when they start their analysis. It goes without saying then that teachers must analyse the oral sources in preparation.

Through this technique it is hoped that learners will gain new perspectives on history which in turn will foster a greater appreciation for the past and

³³ C Husbands, *What is history teaching?...*, p. 79.

³⁴ For transcripts and recordings on the Holocaust, the British library can be consulted (available at: <http://www.bl.uk/learning/histcitizen/voices/holocaust.html>, as accessed on 29 April 2014). The United States Holocaust Memorial Museum also offers recordings and transcripts of survivor testimony (available at: <http://www.ushmm.org/remember/the-holocaust-survivors-and-victims-resource-center/survivors-and-victims/survivor-testimonies>, as accessed on 29 April 2014). Forty hours of oral testimony and transcripts on Apartheid may be found on the Michigan State University's website on *Overcoming Apartheid* (available at: <http://overcomingapartheid.msu.edu/multimedia.php?id=65-259-1>, as accessed on 29 April 2014).

an appreciation on the meaning and value of history for today. Furthermore, and perhaps most importantly, this technique may support the views of other researchers who have challenged the Piagetian framework which is cynical regarding learners' ability to fully understand the complexities of history and historical interpretations.³⁵

³⁵ C Husbands, *What is history teaching?...*, p. 8.

WHY INDIGENOUS KNOWLEDGES IN THE 21ST CENTURY? A DECOLONIAL TURN

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Abstract

Never in the history of knowledge production in the age of Western-centred modernity has the idea of indigenous knowledges been as important to the imagination of the future of the world as in the 21st century. This is mainly because the 21st century is a period in which the current hegemonic Western ways of knowing, imagining and seeing the world have proved to be inefficient in providing solutions to many of the global challenges that they have caused. This failure by the Western knowledge production system to provide lasting solutions to the most pressing challenges of the 21st century that it has caused, such as the global financial crisis, conflict and climate change, has led to the emergence of the question of whether a different model of the world outside the Western-centred one can be imagined. This article is a decolonial critique of the popular but controversial subject of indigenous knowledges in the 21st century. The article argues that the idea of indigenous knowledges can serve as a basis on which another world outside the present Western-centric one can be imagined.

Keywords: Indigenous knowledges; Decolonial turn; Locus of enunciation; Epistemic disobedience; Pluriversality; Universality.

Introduction

In spite of the controversies that surround the idea of indigenous knowledges, especially after Eurocentrism's usurpation of world history, this idea has remained as important as ever to the imagination of the future of the world outside a Western way of knowing, imagining and seeing the world. This is mainly because, when conceived in terms of privileging non-Western perspectives about the world, which have long been silenced or relegated to the periphery by the Euro-North American-centred world view, the idea of indigenous ways of knowing, seeing and imagining the world

has the potential of enabling another imagination of the world beyond the now defunct Western-centric one. Thus, far from being a fantasy, the idea of indigenous knowledges has a realistic potential to influence the future of the world beyond the current Western fundamentalist world view which falsely pretends to be the only view capable of universality.

This article argues that the idea of indigenous knowledges needs to be rescued from the discourses that have rendered it obsolete in the face of hegemonic Western-centric world view, rather than being abandoned. This is important because the idea of indigenous knowledges could possibly become the basis on which knowledge production in the age where Eurocentric ways of knowing are no longer capable of solving the problems that they have created can be democratised. However, the process of genuine democratisation of knowledge can only take place when the peoples of the non-Western world continue with the struggle of decolonisation of knowledge while putting pressure on Europe and North America to engage in knowledge de-imperialisation. Thus, as Ndlovu-Gatsheni (2013:333) puts it: “Only when the two processes [decolonisation and de-imperialisation] are fully implemented and taken to their logical conclusion will another postcolonial world become possible that is informed by genuine global democracy”. This article’s point of departure is that the idea of indigenous knowledges needs to be rescued from the clutches of what Quijano (2007:168–178) refers to as the “colonial power matrix”. This will entail adopting what Maldonado-Torres (2007:111–138) describes as a “de-colonial turn” – an about-turn not only from the provincial Western world view that pretends to universality, but also from the current discourses that project indigenous knowledges as fantasy. However, in order to rescue the idea of indigenous knowledges from what Ndlovu-Gatsheni (2013:37) refers to as “the snare of colonial matrices of power”, there is a need to articulate how the present modern Western-centric world system came into being, how it operates, what problems it has created on the part of the non-Western subject and what distortions it has brought to the idea of indigenous knowledges.

The modern world system and the predicament of the non-Western subject

The objective of redeeming the idea of indigenous knowledges from the current controversies that surround its meaning, which render it obsolete in the face of imagining another possible world outside the Western-centric

one, cannot be achieved without mapping out how the modern world system operates. This article's point of departure is that the modern world is hierarchically organised in such a way that the Western subject is at the apex of the system while the non-Western subject occupies the bottom of it. This modern world is both new and temporal, because its origins can be traced to a time as recent as the "voyages of discovery" by Christopher Columbus in 1492.

It was, indeed, after Christopher Columbus claimed to have "discovered" the New World (Blaut, 1993; Grosfoguel, 2007) that the foundation of the modern world system predicated on Eurocentrism was laid. What this means is that the dominance of European civilization is only about 500 years old, hence we can safely assume that it is temporal and most probably about to end since it has caused more problems than it can solve. As already mentioned, among the problems that the modern world system has caused and is currently struggling to solve are global climatic change, global conflicts and the global financial and economic crises. However, in order to understand how the modern world system became a source of the current global challenges, it is important to examine how its architecture usurped world history to privilege a Western imagination of the world as the only one capable of universality.

By and large, the constitution of the modern world system, whose construction and architecture were achieved mainly by conquest and subjugation of one part of the world by the other, has culminated in a situation that is characterised by a relation of political, economic, social, cultural and epistemic domination and subordination of non-Western societies by "Western" European dominators and their Euro-North American descendants. Thus, ever since 1492 when Christopher Columbus discovered the Americas and the non-Western subject whose socio-historical experience in general was different from that of the peoples of Europe, the whole humanity of the non-Western peoples has been subjected to doubt by the Western subject. The Western subject's view of the non-Western subject as characterised by lacking human attributes, including lacking "soul", has culminated in the oppression of the latter through inhumane activities such as slavery, imperialism, colonialism, apartheid and the present neocolonialism. Thus, as Grosfoguel (2007:214) puts it:

We went from the sixteenth century characterisation of 'people without writing' to the eighteenth and nineteenth century characterisation of 'people without history' to the twentieth century characterisation of 'people without development' and more recently, to the early twenty-first century of 'people without democracy'.

What Grosfoguel means is that ever since the advent of Western-centric modernity, the humanity of the non-Western subject has been a subject of doubt in the West, not only because of a different socio-historical experience but also on the basis of physical differences which have been equated with degeneration. Thus, racism as culture and a referent to appearance or skin colour became the primary organising principle of colonial oppression and domination.

In general, the architecture of the modern world system resembles what Grosfoguel (2007: 217) views as an:

entanglement... of multiple and heterogeneous global hierarchies (heterarchies) of sexual, political, epistemic, economic, spiritual, linguistic and racial forms of domination and exploitation where the racial/ethnic hierarchy of European/non-European divide transversally reconfigures the other global power structures.

What the above means is that the modern world system is a historical-structural heterogeneous totality that can be understood as a “colonial power matrix” (Quijano, 2000: 533–580) – a power structure within which the social, political, economic, epistemic, psychological and physical experiences of the non-Western subject, among other aspects, are marginalised as they lie at the bottom of the hierarchically-organised modern world system.

The hierarchical arrangement of the modern world system, predicated on the dominance of Western imagination of the world over that of the non-Western subject, created a brighter side where the Western subject lives and a darker side where the peoples of the Third World are found. Thus, according to scholars such as Mignolo (2011), ever since the advent of Western-centred modernity the peoples of the non-Western world have been forced by European conquerors to occupy the darker side of modernity while the Western subject occupied the brighter side. In the context of knowledge production, the power dynamics dictate that the Western subject on the brighter side of modernity enjoys more privilege in the sphere of knowledge production than the non-Western subject on the darker side of Western-centred modernity.

Indeed, what typically defines the relationship between the zone of being and the zone of non-being is not only the vertical social hierarchisation of identities informed by race, but also that the zone of non-being perpetually produces subjects who are deceived and crushed by the power of the zone of being. Thus, according to Fanon (1961:29):

The colonial world is a world cut into two. The dividing line, the frontiers are shown by barracks and police stations. In the colonies it is the policemen and the

soldiers who are the official, instituted go-betweens, the spokesmen of the settler and his rule of oppression... the policemen and the soldier, by their immediate presence and their direct action maintain contact with the native and advise him by means of rifle butts and napalm not to budge. It is obvious here that the agents of government speak the language of pure force. The intermediary does not lighten the oppression, nor seek to hide domination; he shows them up and puts them into practice with the clear conscience of an upholder of the peace; yet he is the bringer of violence into the home and into the mind of the native.

The centrality of violence and appropriation is amplified by Santos (2007:51) when he argues that the two constitute the order of life in colonial zones. In the sphere of knowledge production, what we can understand to be the basis of the relationship between the zone of being and the zone of non-being is the centrality of “epistemic violence” on the part of the non-Western subject. Thus the Western world view has, since the advent of Western-centred modernity, committed “epistemicides” on non-Western ways of knowing as they are denied the status of universality by the totalising Western way of knowing.

In the so-called “post-colonial world”, the continuing existence of the zone of non-being vis-a-vis the zone of being cannot be understood without grappling with coloniality – a term that is used in the place of the “darker side of modernity” and that denotes a power structure that survives the end of direct and visible forms of colonialism. Thus, through the conceptual lens of coloniality, it is possible to argue that the idea of a “postcolonial world” is itself a myth. As Grosfoguel (2007:219) puts it:

The heterogeneous and multiple global structures put in place over a period of 450 years did not evaporate with the juridical-political decolonisation of the periphery over past 50 years. We continue to live under the same ‘colonial power matrix’. With juridical administrative decolonisation we moved from a period of ‘global colonialism’ to the current period of ‘global coloniality’. Although ‘colonialism administrations’ have been entirely eradicated and the majority of the periphery is politically organised into independent states, non-European people are still living under crude European exploitation and domination. The old colonial hierarchies of European versus non-Europeans remain in place and are entangled with the ‘international division of labour’ and accumulation of capital at a world scale.

The above articulation of coloniality simply means that the celebration of the removal of juridical administrative colonialism can hide the continuity between the colonial past and other vast invisible “colonialisms” in the present. This is quite important to note because coloniality survives by hiding, which means that with the demise of juridical administrative colonialism, many of the victims of coloniality cannot understand its presence as it is no longer visible in physical terms.

It is quite important to understand that coloniality is an umbrella term for multiple “colonial situations”, because it means there are many “colonialisms” that have survived the demise of juridical-administrative colonialism and/or apartheid, including those which are found in the sphere of knowledge production. Thus, according to scholars such as Maldonado-Torres (2007:243):

Coloniality, instead, refers to long-standing patterns of power that emerged as a result of colonialism, but that define culture, labour, intersubjectivity relations, and knowledge production well beyond the strict limits of colonial administrations. Thus, coloniality survives colonialism. It is maintained alive in books, in the criteria for academic performance, in cultural patterns, in common sense, in the self-image of peoples, in aspirations of self, and so many other aspects of our modern experience. In a way, as modern subjects we breathe coloniality all the time and every day.

What the above means is that the concept of coloniality, unlike that of “classical colonialism”, unveils the mystery of why, after the end of colonial administrations in the juridical-political spheres of state administration, there is still continuity of colonial forms of domination. This is mainly because the concept of coloniality addresses the issue of colonial domination not from an isolated and singular point of departure such as the juridical-political administrative point of view, but from the vantage point of a variety of colonial situations that include cultural, political, sexual, spiritual, epistemic and economic oppression of subordinate racialised/ethnic groups by dominant racialised/ethnic groups with or without the existence of colonial administrations (Grosfoguel, 2007:220). This holistic approach to the problem of colonial domination allows us to visualise other dynamics of the colonial process, which include “colonization of imagination” (Quijano, 2007:168-178), “colonization of the mind” (Dascal, 2009:308) and colonisation of knowledge and power.

The idea of colonisation of knowledge and power enables us to understand the relationship between the power structure of colonial domination and knowledge production. Thus, the process of the colonisation of power is inseparably intertwined with that of knowledge within the global imperial designs because the idea of coloniality in knowledge production speaks directly to epistemological colonisation of the non-Western subject. Thus, the epistemological colonisation of the non-Western peoples happens through processes such as the displacement, discipline and destruction of their knowledges. This means that among a number of colonialisms or colonial situations that characterise the world order today, there is that which manifests

itself as epistemic racism. As Maldonado-Torres puts it (Nelson Maldonado-Torres, 2004:34):

As all forms of racism, epistemic racism is linked with politics and sociality. Epistemic racism disregards the epistemic capacity of certain groups of people. It may be based on metaphysics or ontology but its results are nonetheless the same: the evasion of the recognition of others as fully human beings.

What the above means is that epistemic racism within the global structure of modernity/coloniality is designed in such a manner that there is a persuasive assumption that the world cannot get by without the thinking of the Western subject. This means that a Western world view is projected as the only one capable of charting the future of the world, including determining the destiny of those who do not share the same world view or are disadvantaged by it.

With the advent of Western-centred modernity and coloniality as its underside, Europe has privileged itself as the only space and site of authentic thinking. Thus, in his articulation of how epistemic racism constituted the privileging of Europe as site and space of “authentic root of thinking”, Maldonado-Torres (2004:32) argues that “the idea of people not being able to get by without Europe’s theoretical or cultural achievements is one of the most definitive tenets of modernity. This logic has been applied for centuries to the colonial world.”

In the context of non-Western indigenous knowledges, it is clear that this privileging of Europe as the only site of authentic thinking involves a process of delegitimising non-Western world views, not only from contributing to the future of the world that we live in but also from constituting knowledge. The question that emerges from this analysis, therefore, is whether it is fair for the non-Western subject to continue to perceive Europe as the only site of authentic thinking. It is important to examine this because what tends to be forgotten in the current Western ways of producing knowledge is that what is conceived as “knowledge” is just another “indigenous” and provincial view that reflects the perspective of a small percentage of world’s population.

Indeed, the Eurocentrism in knowledge production is, in general, premised on scepticism about the humanity of the non-Western subject and his or her ability to think. This is an irony, because the Europeans embrace Descartes’ proposition of “cogito ergo sum” (I think, therefore I am), but at the same time deny that the non-Western subject can also think or make history (Ndlovu-Gatsheni, 2013:335). This “imperial Manichean misanthropic skepticism” (Maldonado-Torres, 2007:245) is part of the forgetfulness of coloniality

when it comes to the humanity of the damned, because archaeological evidence has confirmed that non-Western spaces such as Africa are the cradle of humankind. Thus, according to Maldonado-Torres (2004:36), “the forgetfulness of the damned is part of the veritable sickness of the West, a sickness that could be likened to a state of amnesia that leads to murder, destruction and epistemic will to power – with good conscience”. What this means is that the forgetfulness of Western thinkers when it comes to the plight of the non-Western subject in general is a “self-centred will-to-ignorance” and a “forgetfulness of damnation” (Maldonado-Torres, 2004:40) that not only leads to ontological oppression of the non-Western peoples but also to the coloniality of knowledge, power and being.

In the context of rescuing the idea of indigenous knowledges from the clutches of global matrices of power, the problematic question is whether it is possible to decolonise knowledge to the extent that non-Western ways of knowing also inform the imagination of the future of the world that we live in. This question has already been addressed by decolonial scholars such as Grosfoguel (2007) and Maldonado-Torres (2007), who developed the concept of decoloniality not only to challenge global coloniality as a structure that survives direct colonialism but also to pluriversalise our thinking about the future of the world. Thus, according to Maldonado-Torres (2006:117):

By decoloniality it is meant here the dismantling of relations of power and conceptions of knowledge that foment the reproduction of racial, gender, and geopolitical hierarchies that came into being or found new and more powerful forms of expression in the modern/colonial world.

What this means is that decoloniality is a critical way of thinking from the ex-colonised epistemic sites that seek to make sense of the position of ex-colonised people within the current world system, which Mignolo (2000) describes as the Euro-America-centric, Christian-centric, patriarchal, capitalist, hetero-normative, racially-hierarchised, modern world system that came into being in the 15th century. It is this critical way of thinking by the colonised subject that must challenge the present world system and open space for what are widely viewed as “indigenous knowledges” of the non-Western world to also contribute to the imagination of the future of the world in which we all live.

This article is a decolonial perspective on redeeming the idea of indigenous knowledges, which is predicated on a deeper understanding of Western-centred modernity and its darker side which represents coloniality. The idea of indigenous knowledges needs to be redeemed from its current predicament

in the modern world system, not only because it is generally portrayed as a fantasy but also because indigenous concepts are often hijacked and distorted by those who are at the apex of this hierarchically ordered modern world system. Thus, for instance, the popular indigenous concept of *Ubuntu* has often been hijacked by those at the apex of the modern world system to maintain the status quo of coloniality by privileging the rhetoric of “forgiveness” by the dominated subject while neglecting that of “compensation” by the oppressor. This happened in post-apartheid South Africa where forgiveness on the part of the subject who had been dominated and oppressed over a long period of time was emphasised and privileged by the famous Truth and Reconciliation Commission after the demise of apartheid, while the oppressor was not required to compensate the oppressed. This distortion of the concept of *Ubuntu* turned a noble indigenous idea into a strategy of silencing the victims of oppression, while reforming coloniality so as to continue the system of oppression beyond the demise of juridical-administrative apartheid system. Thus, the continuity of colonial-type relations of power in the “post-apartheid” era has seen the continuation of oppressive tendencies in South Africa that include the Marikana massacre of August 2013, in which 34 mineworkers were shot and killed by the South African police force. The Marikana massacre that took place in post-apartheid South Africa, like the Sharpeville massacre of the 1960s under the apartheid regime, was a violent exercise by the state apparatus and capital on the subject located in the zone of non-being (Ndlovu, 2013:46-58) – a development that showed clearly the continuity of coloniality in the absence of juridical administrative colonialism.

The decolonial turn and the idea of indigenous knowledges

The idea of indigenous knowledges needs to be rescued from the snare of global coloniality through a decolonial turn rather than abandonment. Thus, like many other noble ideas that have sought to falsify the universality of Western thought and/or expose its provinciality, the idea of indigenous knowledges is currently being hijacked and distorted by the same Western ways of knowing, imagining and seeing the world to the extent that the idea is fast becoming an empty signifier or an obsolete concept. This means that without making a shift in what Mignolo (2009:1-23) refers to as the “geography of reason”, the idea of indigenous knowledges will remain a botched concept since Western modernity has always sought to undermine the “knowledges otherwise” (Escobar, 2007:179-210) in order to privilege a Western way of

knowing and seeing as the only one capable of universality and therefore of defining the future of the world as a whole.

The attempt by the modern world system to suppress the idea of indigenous knowledges by any means possible has led to a situation where this idea is portrayed as a fantasy that is irrelevant to the imagination of the future. Thus, for instance, scholars such as Spivak (1994) have questioned whether the subaltern can speak while those such as Hobsbawm and Ranger (1983) have stressed the “invention of tradition”. Rather than fall into the trap of dismissing the idea of indigenous knowledges as fantasy, this idea needs to be rescued from its Western misrepresentation. However, in order to draw up a formidable rescue plan for the idea of indigenous knowledge, there is a need to examine how this idea has been defined from different scholarly positions.

One of the challenges about the idea of an indigenous knowledge is that there is no single perspective on what it means. Thus, for instance, to scholars such as Kothari (2007:4) indigenous knowledge is traditional knowledge, while to the World Bank (1998) it is that knowledge which is unique to a particular culture and society. Indeed, while there are several definitions of the idea of an indigenous knowledge, what needs to be understood is that none of them is objective because the idea of objectivity is itself one of the most powerful myths of the 21st century.

By and large, the idea of objectivity as myth in knowledge production can serve as the first step towards rescuing the idea of an indigenous knowledge from the clutches of the global colonial matrices of power. Thus, by displacing the false notion of objectivity in knowledge production, the idea of the “locus of enunciation” (Grosfoguel, 2007) as opposed to the fundamentalist notions of a “Truthful Universal” in Western philosophy and scientific knowledge becomes our reference point in articulating what constitutes indigenous knowledges. The idea of the locus of enunciation in defining what indigenous knowledge constitutes is quite important, because it speaks about revealing one’s epistemic and social location when articulating knowledge of social phenomena in general. This is important to articulate because what has become problematic with the advent of Western modernity is that the dominant Western world view has constituted itself as non-situated. This god’s-eye-view position assumed by the Western world view in the field of knowledge production in general has led to a situation in which the provincial Western way of knowing, seeing and imagining the world privileges itself as the only one capable of universality, hence committing “epistemicides”

against non-Western world views.

Indeed, it needs to be emphasised that the Western world view is nothing but a point of view that falsely pretends to be without a point of view by hiding the locus of enunciation of the subject that speaks. This concealment of the subject that speaks is a “zero-point” (Castro-Gomez, 2003:n.p) strategy, which is meant to hoodwink those who are socially located on the oppressed side of colonial difference into thinking, seeing and speaking from the oppressor’s position, thereby partaking in perpetuating their own oppression. Thus, the most powerful achievement of the idea of “objectivity” propagated by Western philosophy and science is that of decoupling the epistemic location of the subject that speaks from its social location – a process that succeeds in turning the oppressed subject against him- or herself during the production of knowledge. According to Grosfoguel (2007:213):

By delinking the ethnic/racial/gender/sexual epistemic location from the subject that speaks, Western philosophy and sciences are able to produce a myth about a Truthful Universal knowledge that covers up, that is, conceals who is speaking as well as the geopolitical and body-political epistemic location in the structures of colonial power/knowledge from which the subject speaks.

The question that emerges from the above analysis is that of whether the manner in which the non-Western subject conceives of the idea of an indigenous knowledge really assists the dominated subject of the non-Western world out of his or her subaltern position within the hierarchically-arranged modern world system. This question is quite important because, as Grosfoguel (2007:213) further argues:

The fact that one is socially located in the oppressed side of power relations does not automatically mean he/she is epistemically thinking from a subaltern epistemic location. Precisely, the success of the modern/colonial world-system consists in making subjects that are socially located in the oppressed side of the colonial difference, to think epistemically like the ones in the dominant position.

What the above statement by Grosfoguel means is that when the non-Western subject thinks about the idea of an indigenous knowledge, he or she must do so cognisant of his or her social location within a hierarchically-arranged world system, which is at the bottom. This means that the dominated subject cannot think of the idea of indigenous knowledges from a Western point of view, because that can make him or her partake in the subordination of his or her own ways of knowing, seeing and imagining the world. The question that emerges, therefore, is whether it is possible for a marginalised subject whose epistemic location has been decoupled from his or her social location

to epistemically return to thinking from the vantage point of his or her social location.

By and large, it is crucial for the oppressed subject to think about the idea of indigenous knowledges from the position of his or her socio-historical experience; but this process requires a “decolonial turn” from Eurocentric forms of imagining, seeing and knowing the world within which we live. The decolonial turn, however, requires a shift in the biography and geography of reason by the subject, whose epistemic location is opposed to his or her socio-historical experience. This view is based on the understanding that the process of turning away from the colonial ways of knowing and imagining the world will lead the dominated subject in the world system to think “from” the subaltern position “with” the subaltern rather than “about” and “for” the subaltern.

The idea of indigenous knowledges and the education sector as the site of knowledge production

The education sector is currently one of the most important sites of knowledge production in both the Western and the non-Western world. However, the question that is currently problematic within the education sector of the non-Western world is whether it is possible to decolonise knowledge. This is simply because, unlike in the Western world, the education sector of the non-Western world serves as conduit of coloniality of knowledge. Thus, in countries such as South Africa, it is not surprising that, currently, the big talk in the higher education sector is that of transforming the curriculum and research within the “Westernised” university so as to produce a decolonised knowledge system that is capable of serving the diverse needs of the population.

There are, indeed, many ways in which the idea of indigenous knowledges can transform and/or lead to the decolonisation of knowledge within the higher education sector of South Africa. Thus, among the many methods by which the idea of indigenous knowledges can transform curriculum and research in the South African university is the deliberate attempt to privilege the African archive over the Western one when conducting research and developing content of course materials for teaching purposes. This is not to suggest that all knowledge produced in Africa and/or by African scholars automatically constitutes an African archive, but it is to suggest the need to privilege those sources of knowledges that carry the subalternised views of the indigenous

people of Africa. This will also require a practical step towards dealing with the politics of citation, where students and researchers can be encouraged to recognise those scholars who have privileged African ways of knowing and seeing above those who privilege a Western epistemic perspective.

In spite of the significance of the idea of recognising and/or privileging the African archive in research and curriculum development, the South African academy must be cautious of adopting a fundamentalist position that seeks to entirely reject the Western world view in knowledge production. This is not only because such a fundamentalist position cannot be practical, but also because what needs to be reversed in the Western knowledge production in the Westernised university in South Africa is its false pretence to universality and its negative effect of committing epistemicides on other knowledges. This, therefore, means that the idea of privileging the silenced African archive is not another form of coloniality over Western ways of knowing but a quest for ecologies of knowledges. It is, indeed, a rejection of the fundamentalist assumption that African indigenous ways of knowing have no value in shaping the future of the world that we all live in.

Conclusion

The idea of indigenous knowledges, like all realities, is a constructed reality that can only be realised from one's own locus of enunciation. In the non-Western world, it is important for the subject whose socio-historical experience is on the dominated side of colonial difference to align his or her epistemic location with his or her social location in order to speak from the position of indigeneity. From this point of departure, indigenous knowledges in the non-Western world are not a particular circumscribed body of knowledge frozen in time waiting to be recovered, but are the voice of the oppressed that is spoken from the subject's location. This voice of the oppressed must be privileged to the same level as the "indigenous knowledge" of the Western subject, to the extent that its pretence to be the only one capable of universality is falsified. Thus, the quest for the privileging of indigenous knowledges is the quest for a pluriversal world where all knowledges play an equal role in determining the direction and the future of the world.

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HANDS-ON-DISCUSSIONS

INSPIRING LEARNERS BEYOND THE CLASSROOM WALLS: THE WHAT, WHY, WHO, WHERE AND WOW FOR ORGANISING CURRICULUM-BASED “HISTORY TOURS”

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Abstract

Any educator, passionate about his / her discipline, works on techniques and methods to inspire learners. If such an educator ‘gets the recipe’ right, it will translate into learners applying themselves to the subject and both their understanding of content and acquisition of required skills will increase exponentially. This will impact positively on assessment results. Buy-in for the subject will increase as the inspired learners become the most influential marketing agent for the subject. This holds true especially with the teaching of History. One technique and method which can serve to inspire learners beyond the walls of the classroom and confines of the covers of a text book, is their experience of grade- and curriculum-relevant excursions. Due to perceived organisational hurdles, departmental obstacles, and the consequences of an educator’s in loco parentis responsibility, many educators would not consider excursions as an option, let alone overseas excursions. In this article, an educator shares his experience in the organising of Grade 12 curriculum-based “History Tours” for his learners, and provides the what, why, who, where, when and how for organising such tours.

Keywords: Inspiring; Overseas excursions; History tours; Curriculum-based; Learners; Educators.

A dream becomes a reality

Turning a personal and class “dream” into a reality started with making a comment to my Grade 9 class in 2005, during a discussion in Holocaust History, and having engaged over statements made by the former Commander

of Auschwitz KL, Rudolf Hoëss. I commented on the importance of hearing voices of the past and suggested that their walking through Auschwitz would open their minds to a far deeper understanding of the lessons for humanity which we derive from studying Holocaust History. The learners did not forget the suggestion. The following year, while studying the “Quest for Liberty” theme in the Grade 10 curriculum, they asked “When are we going overseas?”. Being true to my word, I took them on an excursion “overseas” – we visited Robben Island! Not surprisingly, this did not meet their expectation, and so the planning for our “overseas” history tour began.

We undertook the tour during the April 2008 holidays of their Grade 12 year. The curriculum-based focus of our inaugural “history tour” was both Holocaust- and Cold War history, and served to inform all aspects of our itinerary. The impact of this tour has been such, that in December 2014 the 8th History Tour offered to our Grade 12 learners, will be visiting the People’s Republic of China (PRC). The size of our groups travelling each year has increased as the history tour developed into what is now an annual event. The initial group was comprised of 18 learners’ and in December 2014 we will be travelling with 53 learners. We have heard this will be the first history focussed group of learners the PRC has received. The choice for visiting the PRC is to enrich the learners’ understanding of the period of the Ming Dynasty (their Grade 10 curriculum), engage with the early training of *Umkhonto we Sizwe* combatants in the PRC (their Grade 11 curriculum), and more specifically developments in the PRC during both the civil war, the creating of the PRC in 1949 and subsequent internal and foreign policies adopted (their Grade 12 curriculum).

The What: A grade-specific, curriculum-based history tour

Through offering an overseas History Tour, learners enjoy the inevitable benefit of personal growth through exposure to foreign cultures, and learn important life-skills. Many learners have never been on an aeroplane, let alone travelled outside the borders of South Africa, so their knowledge of working with passports, boarding passes, foreign currencies, itineraries, street maps, and different languages and food develops an independence and appreciation of “the other”. The tour we initially offered has become an annual event, and is based on a grade-specific (Grade 12) and curriculum-based focus (primarily Cold War History), through which the learners’ understanding of what they

are learning in the classroom is enriched immeasurably.

The template for our subsequent tours is informed by the experience and impact the 2008 tour had on our learners, and the appreciation expressed by their parents. Examples of comments by parents after previous tours, give an indication of the value they attach to the experience gained by their learnerren:

... it is an experience she will cherish for always... teaching is so much more than what happens in the classroom. Know that you have made a difference. Thank you.

(Parents, Central and Eastern Europe, April 2008)

Thanks to you both for a FANTASTIC live-changing tour for our young adults. (Daughter) is exhausted but exhilarated and I am loving all the stories...

(A mother, Vietnam and Cambodia, December 2011)

Thank you so much for organising the most wonderful trip to Vietnam! (Daughter) loved every minute of it and learned so much – not only about Vietnam and Cambodia and their history! It seemed to be the most action packed, dynamic trip imaginable and everything seemed to go so smoothly ... You really have instilled a deep love for history in her.

(Parents, Vietnam and Cambodia, December 2011)

It has been profoundly meaningful to us that (son) has been able to visit the historical sites of the holocaust and to have learnt, through visiting these places, what actually took place. It affected him deeply on an emotional level while enabling a huge amount of learning and understanding. He has absorbed so much - and at the same time had a lot of fun...

(Parents, Central and Eastern Europe, June 2012)

Firstly a huge thank you for ensuring that the kids arrived back safely and in one piece and for being such an incredible guide on this once in a lifetime opportunity for most. Your chronicles have given us a real sense of what the learnerren were exposed to and a chance for us to vicariously journey alongside them - the kind of detail you provided would take months to be forthcoming, if ever, as everyone tends to pick up and carry on with their lives in CT. We are grateful that (learner) was able to experience all that the History tour had to offer even if it was overwhelming at times. The memories will be there for a long time. Thank You.

(Parents, Central and Eastern Europe, June 2013)

These responses from parents are important to note. The tour itself, and therefore the learners' experience, would not become a reality unless the parents / guardians see the value in the tour, both in terms of enhancing their learnerren's education and the personal growth the learner experiences.

Parents travel vicariously with their learnerren. That is understandable, particularly to educators who are themselves parents. In all communication with the learners as they were prepared intellectually for the tour, both in terms of curriculum-based content and the relevance of sites they would visit, parents were similarly informed. On the tour, a "Daily Journal" of what the learners experienced, with photographs, were e-mailed through to the parents. On visiting potentially emotionally traumatic sites such as Auschwitz, learners were encouraged to document their "personal reflections" as part of a "debriefing". These consolidated reflections were e-mailed through to the parents. Learners are encouraged to express themselves in a form in which they are most comfortable.

Educators are themselves affected by what they see and experience. An example of a personal reflection after visiting Sachsenhausen Concentration Camp (Berlin, 2009) was communicated in the form of a poem by an accompanying educator:

Sachsenhausen is in Germany: There were no 'death camps', only concentration camps in Germany. ONLY concentration camps?

Human beings died at Sachsenhausen.

Humans died.

From starvation. Years of it.

People were drowned in the foot "baths". After 400 at a time were regularly crowded into a tiny washroom together.

Hung from gallows.

Shot.

So it was an occasional death camp? Periodically? Irregularly?

No. Humans died there.

While birds were singing? The same kind of birds we heard on our approach. Birds singing? Singing? Or did the birds' song die too? Did they flee from the stench?

Because there was Zylclon B at Sachsenhausen too.

Zylclon B?

Yes. And we still teach: No death camps in Germany, ONLY concentration camps.

Concentrated daily degradation and deprivation.

And death.

And death.

I couldn't walk anymore.

I couldn't walk anymore.

I stopped. Lay down. My bag was too heavy.

*And yet, later, much later, I picked up my bag again – later, back at the hostel.
My bag had not been heavy at all.*

TS Eliot said: Mankind cannot bear too much reality.

*There, at Sachsenhausen, the reality had been too much. The reality was Death,
over-present, omnipotent.*

I had been ready for a camp, but not for the death. In Germany”

(Educator, Central and Eastern Europe, 2009)

The Why and Who of travel

When travelling to Central and Eastern Europe the itinerary has started in Berlin. It is a city which is extraordinary in terms of being able to see and experience both Holocaust- and Cold War History around every corner. Various “characters” which learners had been exposed to during their study of history serve to inform how the itinerary and sites to visit are identified. A good example is the person and actions of Reinhard Heydrich. On arrival in Berlin the group visited the Typography of Terror site, the former HQ of the Gestapo and office of Reinhard Heydrich. They then travelled to the western suburbs of Berlin to visit the Wannsee Villa, where they sat around the conference table at which Heydrich and his invitees drafted the Wannsee Protocols for the “Final Solution of the Jewish Question”. On leaving Berlin, the group travelled to the Czech Republic where they visited the Terezin Ghetto and Lidice, the site where an entire village was destroyed in retribution for the assassination of Heydrich. We were moved by the life size memorial commemorating the learnerren killed during the Lidice tragedy. Travelling through to Prague, they saw the site of Heydrich’s assassination and subsequent statue built in memory of the partisans responsible for his assassination. Finally, on entering Poland, we visited both Auschwitz 1 and Auschwitz-Birkenau, the epicentre for the implementation of the “Final Solution”.

Image 1: The Typography of Terror site, former Head Quarters of the Gestapo and office of Reyhard Heindrich, which has a section of the Berlin Wall running alongside it (Central and Eastern Europe, June 2011)



Source: G Brookbanks, Westerford High School.

Image 2: The Wannsee Villa, the site at which Reinhard Heydrich met with 14 other officials to formulate the “Final Solution to the Jewish Question”, January 1942 (Central and Eastern Europe, June 2014)



Source: G Brookbanks, Westerford High School.

Image 3: Reinhard Heydrich was assassinated by Czech partisans on 04 June 1942 in Prague. In retaliation for the assassination, and having heard that a farmer in Lidice, Horak, had two sons fighting with the Royal Air Force (RAF), the SS entered Lidice on 10 November 1942, shot all the men (173) while the women and learnerren were kept in the small school building nearby. The women and learnerren were then separated and sent to various concentration camps and death camps. Eighty two of these learnerren died. Over the next two months, the SS razed the entire village of Lidice to the ground. Only after the collapse of communism in 1989, has the killings been memorialised. An artist has created life size figures of the 82 learnerren using bronze which had been melted down from the communist busts of Lenin and Stalin which had been placed all around the former Czechoslovakia. The artist had relied on a school yearbook photograph from 1942 to capture the appearance of the learnerren. (Central and Eastern Europe, June 2011)



Source: G Brookbanks, Westerford High School.

Travelling through these parts of Eastern Europe, the learners were constantly reminded of the individual former Soviet satellites' experience of Soviet domination and Red Army occupation. For example, walking through Wenceslas Square in Prague, learners' revisit the surrounding of learners by Red Army tanks during the Prague Spring of 1968 and discuss the impact of the Brezhnev Doctrine on Soviet Satellite states, and Czechoslovakia in particular. While all learners study, experience and are exposed to Holocaust History in their Grade 9 curriculum, our decision to restrict the tour to Grade 12 learners was based on our understanding that learners in Grade 9 may be intellectually and emotionally mature enough to engage with Holocaust History in the classroom, but do not necessarily have the intellectual and

emotional maturity to take that understanding and “walk through a gas chamber in Auschwitz”.

When and Where to go?

The first tour in 2008 travelled in the April holidays. In recent years the April school holiday is often only a week. A week is far too short a period to undertake such a tour, especially as Departmental policy does not permit loss of school days, despite the added-educational value of such a tour. Subsequent tours to Eastern Europe which, in addition to those countries previously mentioned, have included Hungary, Lithuania, Latvia, Estonia, and the Russian Federation, have all travelled in the June holidays (summer in Eastern Europe). Some tours have travelled to South East Asia (Vietnam and Cambodia) in the December holidays of the learners Grade 11 year (winter in South East Asia). Summer in Vietnam, where it rains most days, is very hot and humid, which makes travel uncomfortable. In preparation we taught the Cold War theme and Case Studies of their Grade 12 curriculum in the fourth term of their Grade 11 year. This enabled the learners to have the theoretical background and context prior to departure.

Image 4: In a grotto while exploring the islets of Halong Bay, Vietnam. (Vietnam and Cambodia, December 2013)



Source: G Brookbanks, Westerford High School.

Image 5: Our group traveled on two boats in the Mekong Delta. We also rowed on sampans through the waterways of Minh Island. Passing floating water hyacinth plants, we were reminded how Viet Cong soldiers would use the hyacinth to float alongside American warships, where they attached bombs. (Vietnam and Cambodia, December 2013)



Source: G Brookbanks, Westerford High School.

Image 6: Cycling the lanes of hamlets in the area of Hoi An, Central Vietnam, where 80% of villagers were local guerillas by night (or “VC”, an American term, meaning Viet Communist). South Vietnam soldiers would be fired at while walking the lanes, jump into adjacent paddy fields, and get blown up by landmines. (Vietnam and Cambodia, December 2013)



Source: G Brookbanks, Westerford High School.

Image 7: Remaining ruins of Cham temples, My Son (Central Vietnam). The temple complex and surrounding jungle was used by the North Vietnam Army and Viet Cong to hide in. With a result it was heavily bombed by American forces, using Agent Orange to destroy the forests, thereby also destroying centuries' old temples. It was quite eerie walking past grass-covered bomb craters surrounded by the silent jungle. (Vietnam and Cambodia, December 2013)



Source: G Brookbanks, Westerford High School.

The greater proportion of sites visited enable the learners to see, feel, smell, touch, and hear aspects of their curriculum, and delve deeper into an understanding of what they have been exposed to through their textbook and classroom environment. As much as the purpose of the tour dictates the itinerary, it does not exclude the learners seeing traditional “tourist book sights”, experiencing local cuisine, and having fun. Our December 2014 tour where we intend skiing alongside the Great Wall of China is an example of the creative organising balance required in developing a curriculum-based itinerary which is age appropriate.

The How: Don't get enmeshed in the challenges, see the opportunities, and do!

We apply a “ten step process” which may assist other educators to turn their dreams into a reality:

Step One

Get clarity in your own mind as to which aspect of the curriculum, and for which grades, you intend to construct a history tour. If you intend working with a cross-section of grades (and therefore ages), it will pose challenges as to how you meet your intended objective.

Step Two

Informed by the curriculum, focus on the countries you would like your learners to visit, identify the most practical time of the year and the period of time for your intended tour. Formulate a “draft itinerary”. Do not recreate the wheel – very successful tours have taken place in recent years, by different schools. Access their itineraries, and then tweak the itinerary to meet your explicit needs and objectives.

Step Three

With a draft itinerary in hand, an estimated costing is now required. Engage with a number of different travel agents to determine an “all inclusive” per learner costing based on the time frame for your proposed tour and envisaged

itinerary. All costs for a participating learner have to be determined. It is this all-inclusive “price tag” which parents / guardians would have to consider if they were to commit to the proposed tour. As a rule of thumb, the costs for accompanying teachers are built into the all-inclusive “price-tag” which is only feasible if the interested numbers are based on 1 teacher per 12 to 15 learners. Keep in mind, most international airlines, hotels / youth hostels, transport companies, and restaurants provide complimentary tickets, accommodation, or food for an accompanying educator, depending on the size of the group. The all-inclusive price tag per learner will exclude pocket money and any visa application costs which specific passport holders may require.

Step Four

With your grade-specific subject-curriculum focus determined, a basic itinerary formulated and an estimated costing per interested learner, it is now time to present the idea of the proposed history tour to your Head of Department, Principal and Senior Management Team (SMT) to get approval.

Step Five

Having received approval, the detail and cost is presented to your learners. Prepare a *letter addressed to their parents / guardians* in which you explain the purpose of the tour, give a summarised version of the itinerary and related dates, and the estimated cost per learner. The letter could include a reply slip with a due date for reply, in which the parent / guardian expresses an interest in the tour. Remember to include space for the learner’s name, class details as well as parent contact details such as phone number and e-mail address. You could include your own e-mail address should parents prefer to contact you for further detail or to indicate their interest in the proposed tour. The letter to the parent must specify that their completing the reply slip is merely an “expression of interest”, but in returning it they must undertake to make application for a passport and an Unabridged Birth Certificate (in the case of RSA passport holders under 18 years of age) which is a process that takes time.

Step Six

Capture the data from the rely slips on an Excel spreadsheet (labelled “interested learners”) using the following minimum columns: Surname, First Name, Class, Gender (where relevant) and, parents’ contact detail. At this stage two processes unfold:

- A list of interested learners is provided to the travel agent (you are now working in tandem with them to ensure that your tour becomes a reality); and
- Based on the estimated cost per learner a payment schedule in consultation with the travel agent has to be formulated. Your travel agent will advise you as to when deposits for accommodation, flights, etc, have to be made, dates by which visa applications have to be submitted as well as any other related administrative “benchmarks” which need to be met. Only then does your *second letter of communication* get distributed, via e-mail and/or hard copy to those parents / guardians who have made an “expression of interest”. This communication will include the detailed *payment schedule / benchmark dates* and include the banking details of the travel agent. The first date and amount for payment is a *non-refundable deposit* and by implication a commitment to the tour. All payments should be made directly to the travel agent so as not to burden the organisational educator or the school’s bursar with having to administer the process.

Step Seven

After the due date for the payment of the initial non-refundable deposit, the travel agent will provide you with an Excel spreadsheet of all those committed to the tour, or the spreadsheet can be uploaded onto a platform such as Google Docs or Dropbox which the travel agent gives you access to. You now have confirmation as to how many learners are part of your tour and, based on the “1 teacher: 12 to 15 learner” ratio, you will now be in a position to determine how many educators can be accommodated on the tour with you, in a supervisory role. It is suggested that the nomination of additional teachers to your tour be undertaken by your Head of Department or Principal, to prevent being drawn into unnecessary organisational politics.

Step Eight

It is advisable, as each due date for payment approaches, that you draft a letter of communication for dissemination by the travel agent to the learners

and their parents / guardians in which you make reference to an aspect of preparation for your tour. It will serve to both generate excitement amongst learners and parents / guardians alike, and serve as a reminder as to what payment is due and when.

Step Nine

With about six weeks to go before your departure date it is important to host a *final briefing meeting* with participating learners on your tour, their parents / guardians, accompanying educators and the organising travel agent. During this final briefing meeting what should / should not be packed is highlighted, purchase procedures of foreign exchange for pocket money / breakage deposits at hotels clarified, meeting procedures at departing venues explained and any behaviour guidelines and expectations addressed. The travel agent will address any administrative processes still outstanding, such as visa applications.

Step Ten

On the date of departure, meet your group at the designated departure venue and give time for all necessary goodbyes before leaving for an experience of a lifetime!

Having arrived at the airport to meet your group for departure your first challenge is to ensure all learners have arrived. Rather than having to rely on ticking off each name against a list, we soon learnt to allocate everyone to a sub-group with a designated number. On leaving restaurants, getting off metro trains, and exiting museums the group is instructed to break into sub-groups where they quickly count off their numbers. Within seconds you know who is missing and we found a healthy competition soon developed between the sub-groups as to who could count-off quickest.

On our return from a tour learners are given the responsibility of writing articles for publication in our school newsletter and year book, and collating photographs for distribution amongst the group. This serves a number of purposes. Learners themselves love to reminisce and seeing their tour in print rekindles wonderful memories. The audience which has access to both the newsletter and year book are participants for future tours, so they serve as an effective marketing tool.

Image 8: On the rail siding in Auschwitz-Birkenau where the selection process took place – those selected for slave labour, and those selected for immediate death (Central and Eastern Europe, June 2011)



Source: G Brookbanks, Westerford High School.

The extent to which the learners benefit from the experience can be heard through their personal reflections on visiting sites associated with their curriculum. Having visited Sachsenhausen Concentration Camp, in Berlin a learner said:

I tried to imagine myself in the camp as a prisoner, but it's humbling to realise I can never truly understand the fear that the prisoners felt. The infirmary stood out as the place I would've feared the most. Being experimented on, and knowing that you will die under extreme pain is scary. The doctors injected dead people's tissue into living people to see if they could be 'cured' of their illness. They castrated men and sterilised everyone against their will. They were treated as rats, vermin. Inhumanity comes in different forms, but Sachsenhausen is a display of the worst type of inhumanity (Anon., Grade 12, Berlin 2010).

After visiting the *Terezin Ghetto*, in the Czech Republic a learner commented:

Extremely powerful stories and images that only make the Holocaust a more real event, and not just something from a textbook. Will never be forgotten (Anon., Grade 12, Terezin Ghetto, Czech Rep, 2010).

Personal reflections from learners after visiting *Auschwitz I* and *Auschwitz-Birkenau*, in Poland include:

I don't really know how to describe how Auschwitz made me feel. I felt absolutely traumatised when I saw the human hair and felt disgusted when I heard that the Commandant's wife described her life next to the camp as 'paradise'. The only word I can think of to describe the feel and atmosphere of that camp is evil (Anon., Grade 12, Auschwitz, Poland, June 2010).

These places weigh on your soul, They pull you down, take your breath away and make you cry until it seems there is no more water in your body. The capability for destruction and the reality of annihilation hits you and you wonder; Where was God? Where was human compassion? The truth is there was no room. There was indifference. There was cruelty. There was insanity. Because there is no other explanation for what happened here (Anon., Grade 12, Auschwitz, Poland, June 2010).

Seeing the place to which my great-grandparents were transported to and subsequently murdered was quite a harrowing experience. I can only be grateful to them for having the foresight to save my grandmother and her siblings. It was, however, interesting to see how efficiently the extermination was carried out, It was, paradoxically, efficiently barbaric (Anon., Grade 12, Auschwitz, Poland, June 2011).

Local is lekker!

The History Department of the school at which the writer is employed neither restricts its use of excursions to Grade 12 learners nor overseas travel. When our Grade 9 learners complete their study of Holocaust History, a visit to the Cape Town Holocaust Centre for a half-day programme is organised. The excursion involves a booking with the Cape Town Holocaust Centre over three different days to accommodate the 180 learners in the Grade. A letter explaining the purpose of the excursion and nominal cost of public transport is sent out to parents about three weeks before the day. On the day of the excursion the educator meets x2 classes (60 learners) at their school and they walk to the local Metro Rail station to catch the train into town. It is important to note that the experience of travelling as a group into town both by train and walking through the CBD to the Cape Town Holocaust Centre is all part of both the learning experience and fun for the learners. This requires that the educator brief the learners on how to spread out on the platform of the station to ensure that they all get onto the coaches when the train arrives, what happens if a learner does not get onto the train by the time the doors close, how a large group are to walk down pavements in the

CBD to ensure other pedestrians are not forced off the pavement, what to do when crossing the road at a traffic light when a large group is involved, how to protect their personal possessions when on the train or walking in the CBD, and the dos and don'ts of behaviour once at the Holocaust Centre. Similarly, our Grade 10 learners have visited the Slave Lodge in the CBD, the Castle, or Robben Island when studying Slavery, Dutch Colonisation of the Cape, or Quest for Liberty themes. Our Grade 11s have visited District Six and the District Six Museum and Houses of Parliament when appropriate to their study of the curriculum.

Forewarned is forearmed

Having undertaken detailed pre-tour planning, being organised and systematic while on tour, the experience for the group should unfold without any significant challenges. In the experience of the writer this has been the case for most of the seven overseas history tours undertaken to date. But gremlins do creep in. It would be remiss of the writer not to share a few hiccups we have had along the way.

Minor challenges include locating restaurants for both lunch and supper big enough to accommodate the size of our group within our learners budget and addressing special dietary requirements of everyone. Lunch can often be resolved through local fast food outlets, which then left us with more in the budget for supper at restaurants.

To save on precious daylight time for touring we often undertook lengthy coach or train travel during the night, which saves on a night's accommodation. This does however mean that we usually arrived at our destination in the early morning, only able to check into the next night's accommodation after 2pm, with no opportunity to shower. What to do with our luggage entailed contacting the hotel or hostel ahead of time to ensure access to their luggage room on our arrival. This arrangement avoids having to pay for luggage storage at the bus terminal or rail station.

Our tour group has always involved learners who are either 17 or 18 years of age. The principle applied has been if one cannot do it, nobody can. Therefore visiting nightclubs, pubs and use of alcohol or cigarettes is not an option. The principled argument is that school rules apply. This remains a challenge. Address what you can on the ground and that which you cannot becomes a disciplinary hearing on your return.

When checking into hotels or hostels the group has to be allocated rooms. On your arrival be prepared. The entire group will be tired, frustrated and wanting to get to a room. Ensure that the entire group, with their bags, congregate in a corner of the reception where they do not create a traffic jam for the entire hotel. Provide the reception with a spreadsheet with names, passport number, date of issue and expiry. Receive all the keys for the rooms and then allocate them to the learners. If not, chaos will reign. Retain a rooming list to ensure you know where each learner is.

When travelling on public transport the organising of tickets for the group can be a challenge. Therefore organise tickets ahead of time and ensure that all the learners are briefed as to the process involved in accessing public transport. We have had the occasion when we have all alighted from a metro, only to find one of our learners was still on the coach when the doors closed. It is not a problem, as long as they all know the procedure to follow under such circumstances (i.e. continue to the next stop, then catch the next metro back one station where we will all be waiting for you).

More heart-palpitating incidents have included a final stop in Istanbul on our way back from Central and Eastern Europe (June, 2011). What an amazing city to visit to experience the merging of the Christian and Muslim worlds! Our final stop en route to the airport for our flight home was the Grand Bazaar, a huge venue with over 40 exits. As the Grand Bazaar was closing at 7pm and we all congregated at the agreed to exit, we found that we were one learner short. Talk about panic, as we could not miss our flight back to South Africa. The entire group was deployed to plough through the Grand Bazaar before the doors closed. There was no sign of the missing learner. The rest of the group was sent back to the coach while the educator negotiated with the local police. We then established, on the group's return to the coach, that the missing learner was waiting for us on the coach. He had got lost in the Grand Bazaar, bumped into the coach driver, and had been directed back to the coach! You can well imagine the thoughts which ran through the educator's mind.

The cherry on the cake of crises would have to be our tour of December 2013. Having completed an exhilarating tour through Vietnam and Cambodia we waited at our hotel in Siem Riep (Cambodia) for the transfer from our hotel to the airport, for the return flight home via Singapore. Once dropped off at the airport we found that that flight time had changed and, although the plane was still on the ground, the gates had closed and we could not board.

As the educator responsible for the group, I was now sitting with 48 learners, a missed flight, and we had to get to Singapore within seven hours to get our connecting flight to South Africa. No school, subject-related, or external moderation pressure could ever equate to this challenge! Through diplomatic negotiation between the local travel agent in Siem Riep, his General Manager in Phnom Penh (both cities in Cambodia), the holding company in Ho Chi Minh City (Vietnam), and our own travel agent back in Cape Town we managed to get the group on two different flights from Siem Riep to Singapore, where we all arrived on time for our connecting flight back to South Africa.

The few cited challenges show there is nothing a committed educator cannot see through! No challenge is insurmountable and any problem which may arise can be resolved. It is important for the educator to keep in mind that he / she remain the responsible adult and, irrespective as to how overwhelmed he / she may feel, at no time should the learners see panic on the part of their educator. Just breathe deeply and think! The solution is the issue, not the problem.

Postscript

Excursions offered by imaginative educators, whether they take the learners across the seas or down the road, provide an opportunity for the learner to engage with the curriculum beyond the confines of the classroom and textbook.

Itineraries of overseas curriculum-based history tours undertaken by the school, Daily Diaries documented on the tours, and examples of the learners personal reflections, and photographs can be accessed by downloading Dropbox, sending your e-mail request through to gb@whs.wcape.school.za, and then accepting the invitation to the designated Dropbox.

LOCAL HISTORY TEACHING IN THE OVERBERG REGION OF THE WESTERN CAPE: THE CASE OF THE ELIM PRIMARY SCHOOL

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Abstract

The problem of this study deals with the indifference of the Grade 8 learners of the Elim Primary School towards school History, and its relevance to their everyday lives. The following research question was formulated: What can the Social Sciences teachers at the Elim Primary School do differently to make the subject more relevant and interesting to the Grade 8 learners? It was concluded that the learners had to be more actively involved in the local history of their region. To this end, a series of four local history lessons with as topic Heritage – The village of Elim: past and present was designed and implemented. The lessons were mainly for enrichment purposes, linked to Heritage Day of 24 September, and to create interest in and enjoyment of the study of history. The research design was a qualitative single case study of the Elim Primary School's visit to a local heritage site, the Elim Moravian Mission Town. It was a detailed explanatory narrative of the mechanics of a local history teaching strategy – two classroom lessons and two fieldtrips to the heritage site concluded by a feedback, reflection and assessment session in the classroom. The hands-on personal experience of the Grade 8 Social Sciences learners as young historians was illustrated by means of seven images which included images of the material sources and relics and the learners doing history as young historians. The case study resulted in step-by-step guidelines for the preparation and implementation of a local history teaching strategy. The historical imagination of the learners was also operationalised.

Keywords: Local history; Elim Primary School; Overberg; Western Cape; Social Sciences; CAPS; Fieldtrips; Young historians.

Introduction

In this article, the researchers wanted to demonstrate how the Grade 8 learners of the Elim Primary School in the Overberg region of the Western Cape are taught the specific aims, skills and concepts of History as part of Social Sciences. These are the specific aims, skills and concepts as prescribed

in the Curriculum and Assessment Policy Statement (CAPS) document for senior phase (Grade 7 to 9) Social Sciences. The Elim Primary School is located in the town of Elim which was founded in 1824 as the Moravian Missionary Station. The town is located in the most southern Agulhas region of the Overberg with Bredasdorp as the biggest town. The Elim Primary School is providing schooling for learners from Grades 1 to 8 (Visagie, 2014:Personal experience). Although, the Grade 8s are also accommodated in the primary school, the teaching of History at the Elim Primary School is taking place within the broader curriculum reform and policy changes as promulgated on national level by the Department of Basic Education in 2011 (Departement van Basiese Onderwys, 2011:2). The focus in this article is on the teaching of the history of the local Elim community to the Grade 8 Social Sciences learners.

Problem statement

The problem statement of this article, focuses on the lack of interest in H(h)istory among the Grade 8 learners of the Elim Primary School. The researchers pondered on the question of, Why are the Grade 8 learners of the Elim Primary School unenthusiastic about the studying of History? During informal classroom discussions it became apparent that the “relevance” of H(h)istory seems to be the overwhelming reason. The researchers argued that if the Grade 8 learners can relate what they are studying in the classroom to their everyday lives, they will show more interest in the subject. Some of the identified reasons that are contributing to the learners’ indifference towards school History are: sitting in rows and listening to the teacher’s voice; providing too much information in a short period of time; and the sole use of learner’s books, while the good stuff is often outside the classroom. It was concluded that the learners of the Elim Primary School also need to be more actively involved in the stories of their own town, i.e. the local history (Visagie, 2013:Personal experience, April to June). The conclusion was that the Social Sciences teachers of the Elim Primary School should have to make H(h)istory more interesting to the learners, involve them in authentic activities and use a variety of teaching strategies. Designing interesting, learner-centered and authentic teaching and learning experiences seemed to be the solution. Consequently, the following research question was formulated: What can the Social Sciences teachers at the Elim Primary School do differently to make the subject more relevant and interesting to the Grade 8 learners?

Purpose of the study

The purpose of this study was to report, as a case study, the mechanics of the design and implementation of a series of local history lessons in the Social Sciences Department of the Elim Primary School as response to the learners' view that the good stuff is often outside the classroom. To this end, enrichment local history lessons were designed and implemented. An additional aim was also to utilise the parallel teaching method and use one of the specific aims for History as set out in the CAPS document for Social Sciences (Departement van Basiese Onderwys, 2011:10), namely to create an interest in and enjoyment of the study of History. Consequently, a visit to a local heritage site was planned in addition to the everyday teaching in the classroom, as it was argued that a hands-on personal experience at a familiar heritage site concluded with written activities using primary sources could:

- improve the Grade 8 learners at the Elim Primary School's view of History;
- prepare them for the Heritage day activities on 24 September and demonstrate the importance of Heritage day;
- revisit the topics of local history (Grade 4) and Colonisation of the Cape in the 17th Century (Grade 7);
- apply the parallel teaching method to provide the learners with freedom of participation and ensure the efficiency of the instruction;
- enhance the learners' historical literacy skills;
- conceptualise and contextualise the learners' historical knowledge of the region, and
- develop the learners' historical literacy abilities to a higher level, namely by "Doing history" as young historians.

Research design

The research design of this study was a qualitative single case study. The term case study has multiple meanings. It can be used to describe a unit of analysis (such as a case study of a particular school), or to describe a research method (Maree *et al*, 2012:94). According to Bromley (1990:302), case study research is a "... systematic inquiry into an event or a set of related events which aims to describe and explain the phenomenon of interest." As this article describes the study of a particular school (the Elim Primary School), the term case study for this study refers to a unit of analysis. Multiple sources (written and material sources or relics) were used to gather the information.

The researchers determined in advance what evidence to gather and what analysis techniques to use with the gathered information to answer the research question (Creswell, 1997:120-125). The purpose of this case study research was to gain greater insight and understanding of the dynamics of a specific situation, namely how to improve the Grade 8 Social Sciences learners of the Elim Primary School's view of History by using local history (Van Eeden, 2012:1-33; Van Eeden, 2010:23-50) of the region (the Elim Moravian Mission Town).

Literature study

The theoretical lens of this study was Bernstein's (1999:157-173) knowledge structure theory. According to Bernstein (1999:157-173), the knowledge structure theory refers to the notion that the knowledge in any discipline can be divided into two distinct types of knowledge, namely vertical knowledge and horizontal knowledge. Vertical knowledge represents an integrated kind of knowledge that is inclusive, integrated and abstract, while horizontal knowledge is applied to acknowledge how a historical specialisation develops from a mode of interrogation to the construction of a historical text (Bertram, 2008:155-177).

Apart from the above, with the Elim Primary School as case study, it was also necessary to explore History teaching at the school using constructivism as conceptual framework. According to Davids' (2013:109-124) explanation of constructivism, who uses Foucault's deconstruction in history education, it is necessary to move from dogma to a discourse of improving democracy in subjects. By applying this principle to History teaching, the learners have to learn how to engage independently with history at classroom level. Scholars such as Warnich and Meyer (2013:13-44), also recommended learner-centred teaching and learning and informal and formal assessment practices in Social Sciences and History education. The British historian, Geoffrey Elton (as quoted in Bertram, 2008:155-177) argues that the purpose of history was not to produce research scholars only, but rather that schools should concentrate on and encourage interest in and some understanding of the past. Consequently, the above arguments influenced the researchers' choice of the case study research design, namely that history teaching can lead to the cultivation of the learners' construction of historical knowledge through reading, writing and doing history in accordance with their levels of understanding and interpretation.

With the proposed theoretical lens and conceptual framework in mind, the case study was planned for the second quarter (April to June) of 2013. The outcome of the case study was envisaged as the conceptualisation and contextualisation of the Social Sciences learners' personal view and experiences of History as subject. Hence, the researchers also wanted to demonstrate the mechanics of History teaching at the Elim Primary School using a local history project, namely the Elim Moravian Mission Town. The classroom sources used for the project was the Curriculum Assessment Policy Statement for Social Sciences (2011); the learner's books used for Grade 8 Social Sciences at the school, namely Earle, Keats, Clacherty, Roberts, Thraves and Doubell's book, entitled *Sosiale Wetenskappe Vandag: Graad 8 Leerdersboek* published in 2013 by Maskew Miller Longman; material sources or relics from the past (three historical buildings -the slave monument, church and museum) and general every day articles (such as the German cemetery and graves and museum articles) which contain information relating to the origins and activities of the early inhabitants of the village; the hand-outs with information on slavery and the Dutch Colonisation of the Cape in the 17th Century; and worksheets, note books and writing materials.

For the purposes of this study, the concept local history refers to the study of history in a geographically local context which concentrates on the local community (Sauvin, 1998:50). The concept material sources or relics from the past refers to one of the sources that may be studied by the young historian to know more about the past. Material sources or relics are the remains of people and their activities. These include architectural sources such as buildings and general everyday articles such as cemeteries and graves. These sources are called artefacts. Studying material sources or relics from the past at a site such as a museum can be a useful way of backing up what learners know about history from other historical sources such as documents (Sauvin, 1998:47). Written sources or documentary evidence are evidence which can be found and read today. It includes material written by people of the time who experienced or witness events. Examples of written sources or documentary evidence are letters, advertisements, official documents and so forth (Fines, 1993:20-73; Matthews *et al*, 1992:25).

Case study: Keeping the Grade 8 learners interested and enthusiastic about History and/or histories

Against the background of the above literature review, in this section it is

demonstrated how a series of four History lessons were designed and taught to the Grade 8 Social Sciences learners of the Elim Primary School during the second quarter of 2013. The lessons were for enrichment purposes. The theme of the lessons was, Heritage with special reference to the local history of Elim village. The mission station at Elim was established in 1824, with the arrival of the German missionaries at the Cape of Good Hope. Biblically, the word Elim refers to a place of cooling waters and palm trees. The Elim Mission Station was also a refuge, initially for the indigenous Khoi people and later for the hundreds of destitute slaves who were emancipated in 1834. The mission station was established by Bishop Hallbeck on 24 May 1824 (South African Tourism Information, 2014: <http://www.southafrica.net/za/en/articles/entry/article-southafrica.net-elim-moravian-miss...>).

Apart from two classroom lessons, two field trips were also used as part of the teaching strategy for the theme. It was chosen in accordance to Bernstein's (1999:157-173) structure of vertical and horizontal knowledge, and the descriptions of Foucault (as explained in Davids, 2013:109-124) about the construction of the individual self. Both scholars provided a reasonable account of how learners can deepen their historical literacy through the reading of learner's books and other relevant secondary sources, but also how they can develop their constructions of historical narratives as young historians, thus doing history. A constructivist approach to the teaching and learning of the lessons was also followed: the prescribed content, concepts and skills and assessment strategies as set out in the CAPS document (2011) and included in the learner's books were combined with fieldwork where the learners were exposed to a "Doing history" experience. Bertram (2008:157-177) emphasised the importance of learning the process of the discipline at school. She argued that it was not sufficient for learners to learn facts constructed by historians, but that they should learn the skills that historians use. The use of activities and discovery learning, where the learners are not only taught historical content, but where they also discover historical knowledge with the support of the History teacher, are also emphasised by Warnich and Meyer (2013:13-44). For learners to work effectively with horizontal historical knowledge (fieldwork as strategy in this article) and vertical knowledge (transcending their subject knowledge to higher levels of understanding and abstraction – becoming young historians in this article), the learners have to conceptualise and contextualise their history learning at school level. With its emphasis on freedom of participation and efficient instruction, the parallel teaching method was also used as road map for the

teaching of the four lessons. In conclusion: a learner-centred approach was used with the teachers as facilitators and the learners as active participants in whole class discussions, group work activities, peer group discussions and individual essay writing.

The topic of the lessons was: Heritage day – The village of Elim: past and present. The aims of the lessons were related to the requirements as prescribed in the CAPS curriculum and policy document (Departement van Basiese Onderwys, 2011:9-11), namely (1) to deepen the learners' knowledge of key historical events; (2) to develop the learners' knowledge about how a historical text are produced, with the focus on chronology and explanations; and (3) to cultivate the learners' knowledge of how historians read primary sources. Two objectives were formulated to achieve the above aims. On the one hand, the learners had to conceptualise the historical content and texts in the prescribed learner's book and included in the hand-outs. This included reading, analysis and writing abilities towards the understanding of the historical sources. On the other hand, the learners had to understand how historians are working to construct a historical narrative, in other words, how to do history. The parallel teaching method was applied to the whole class, group and peer discussions based on the information and activities in the learner's book and the hand-outs, followed by the field trips to the heritage site, and finally, a feedback, reflection and assessment session. Hence, two History classroom periods followed by two fieldtrips were used to achieve the aims and objectives of the four lessons. The permission of the school principal was obtained for the fieldtrips.

An elaboration of the four lessons follows in the following three subsections:

First two lessons: The classroom periods

During the first two lessons, the learner's book entitled *Sosiale Wetenskappe Vandag: Graad 8 Leerdersboek* (2013) was used. The historical content, concepts and skills presented in the book was characterises by short explanations of the topic by the writers, who mainly used secondary sources, but included a few primary sources as well. Besides the textbook, the CAPS document for Social Sciences (2011, the history sections) was also used. The latter provided descriptions of the content necessary for the teacher to teach, as well as some requirements in terms of the assessment of the learners' historical knowledge, participation in historical source analysis and the prescribed values for

Grade 8. In terms of the historical content, a hand-out, with information from the Grades 5 and 7 learner's books respectively, was also distributed to the learners. The latter included a short description of certain events that happened during the Dutch Colonisation of the Cape in the 17th Century with special reference to slavery, and constructed a narrative interpretation mainly from the viewpoints of the slaves and the Dutch colonists. Knowledge of the three distinct perspectives (conservative perspective, liberal perspective and radical perspective) of the historiography of South Africa was provided to both the teachers and the learners to ensure an objective interpretation of the narrative of South African history.

Finally, the historical content knowledge of the Dutch Colonisation of the Cape in the 17th Century with special reference to slavery, as included in the hand-outs, was recapped, followed by an analysis and interpretation of the activities in the learner's books. After the learners had completed these activities (there were ten activities) in writing, the teachers facilitated a feedback and reflection session. The learners were also given an opportunity to improve their responses to the activities.

Second two lessons: The fieldtrips to the Elim Moravian Mission Town

In the second two lessons, the two fieldtrips, the learners' were engaged in field work, which was a continuation of the activities of the first two lessons. The purpose of the fieldtrips was twofold, namely to stimulate the learners' interest in history with special reference to their local history, and to develop their knowledge and understanding of how historians construct historical narratives. Four historical sites had been visited which included the:

- slave monument. The first slave monument in South Africa was built at the Elim Moravian Mission Station in 1938, almost a century after the emancipation of the slaves. The purpose of the slave monument was to commemorate the emancipation of the slaves on 1 December 1834, and in memory of the emancipated slaves who found refuge at Elim.
- Elim Moravian Church. The Elim Moravian Church is one of the oldest buildings in the region and was built in 1835. Following the emancipation of the slaves, many of them were left destitute by their former masters, and found refuge at the mission station. Here they were baptised and their names were changed. Each family was also given two plots to build their homes on and to cultivate a garden. A start off subsidy was also provided.
- German cemetery and graves. The latter contained the remains of many of the

early German inhabitants of the Elim Moravian Mission Town.

- Museum building. The old Mission shop has been converted into a museum, and was filled with primary and secondary sources portraying the community's history (South African Tourism Information, 2014: <http://www.southafrica.net/za/en/articles/entry/article-southafrica.net-elim-moravian-miss...>).

The learners had to collect and note the information pertaining to the origins of the above material sources and relics created by the early inhabitants of the village.

The first fieldtrip was organised to give the learners a general feeling of participation in an authentic historical experience and to introduce them to the activities of historians. The learners were involved in the observation of all the available material sources and relics, with the intention of identifying the type of source, writing down the name of the source, and taking informal notes of the displayed onsite information (mainly on the monuments) while they were moving through the village. During the second fieldtrip, the learners were involved in more formalised activities. They were asked to produce narratives similar to those being produced by historians. They were also requested to become more involved in the interrogation and closer investigation of the identified material sources and relics and an intensive identification of the applicable information.

The photographic evidence below represents the monuments and the learner activities (note taking and questioning of the material sources and relics) during the fieldtrips to the historical mission town of Elim. The photographic evidence is labelled as Images 1 to 7.

Image 1 (below) portrays the Elim Moravian Mission Town through which the learners strolled during the first exploratory field trip.

Image 1: The Elim Moravian Mission Town



Source: South African Tourism Information, ca. 2014.

Image 2 (below) contains the slave monument which was erected to commemorate the emancipation of the slaves in the Cape Colony on 1 December 1834. As a result, the slaves moved into various parts of the Western Cape. Many of these slaves (approximately 350) were accommodated in the Elim Moravian Mission Town and contributed to the development of the town.

Image 2: Slave monument



Source: Clarence Visagie, Elim Primary School, ca. 2014.

Images 3 and 4 (below) illustrate how the learners of the Elim Primary School completed the worksheets in front of the slave monument.

Image 3: Learners completing the worksheets in front of the slave monument



Source: Clarence Visagie, Elim Primary School, ca. 2014.

Image 4: Learners writing down and discussing the information on the slave monument



Source: Clarence Visagie, Elim Primary School, ca. 2014.

Images 5, 6 and 7 (below) are representing the following: the original Moravian church building erected in 1835 by the Moravian Missionaries in the village of Elim, a grave of an early German inhabitant of the village in the German cemetery, and the learners of the Elim Primary School as young historians collecting primary data in the German cemetery.

Image 5: The Church building erected in Elim village in 1835



Source: Clarence Visagie, Elim Primary School.

Image 6: A grave of the early Second War War years in the German cemetery



Source: Clarence Visagie, Elim Primary School.

Image 7: The young historians of Elim collecting information in the German cemetery



Source: Clarence Visagie, Elim Primary School, ca. 2014.

Feedback, reflection and assessment: Returning to the classroom

After the conclusion of the two field trips, and once back in their classrooms, the learners were requested to complete a number of historical interpretation activities using the information collected from the material sources or relics, followed by peer group discussions of the collected information. The series of lessons were concluded with the writing of individual short explanatory essays using the information that was gathered by the various groups. The learners were also encouraged to use their imagination. They had to imagine that they were one of the slaves who were emancipated in 1834, and who had moved to the Elim Mission Station for refuge, and who received two plots, one to build a home on and another one to cultivate as a garden. They were also asked to explain what they did with the start off subsidy. Finally, they had to indicate their role in and contribution to the development of the Moravian Mission Station.

The assessment procedures for the activities were informal and formal. The informal assessment focused on the learners' involvement in the fieldtrips, their understanding of the number of historical interpretation activities using the material sources or relics, and their personal experience with the local history of the region. The formal assessment included the completed worksheets and the short explanatory essay which were used to assess the learners' knowledge, skills and understanding of how historians construct historical narratives from written and material sources and relics.

Conclusion

This article was an attempt to demonstrate how the Social Sciences teachers of the Elim Primary School, a remote primary school in the Overberg region of the Western Cape, designed a series of local history lessons to implement some of the specific aims of the CAPS document. As an enrichment lesson, with as topic Heritage: The Elim Village – past and present, the purpose of the series of hands-on lessons was to grow the learners' interest in local history and improve their historical consciousness and historical conceptual and contextual knowledge and understanding of the region. As the multiple intelligences of the learners' were taken into consideration by the Social Sciences teachers during the design and implementation of the lessons, the constructivist approach and parallel teaching method were applied. Finally, it is envisaged that the results of this local history case study may also inspire other Social Sciences teachers in South Africa and beyond to replicate the outlined local history teaching strategy in their classrooms.

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WHAT SHOULD HISTORY TEACHERS KNOW? ASSESSING HISTORY STUDENTS AUTHENTICALLY AT THE CONCLUSION OF THE PGCE YEAR

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Abstract

For many years the author has concluded a PGCE (Postgraduate Certificate in Education) History Education course by choice with a formal written examination (albeit an unusual one – it doesn't have a time limit, for instance). When somewhat bemused students each year ask "Why?", the answer given is so that they will be assessed while working completely on their own under similar pressure to that which they will experience when preparing material for the classroom the following year. The article provides illustrations of the examination and students' answers. It considers how student teachers' pedagogical content knowledge may be assessed in history, how the knowledge and understanding of history may be assessed together with core history teaching abilities, and the interaction of history skills and content. It raises, also, issues of formative and summative assessment and lower and higher order thinking, and poses questions about testing the knowledge of in-service teachers.

Keywords: PGCE; Assessment; Curriculum; Examination; History Education; Pedagogical Content Knowledge; Skills.

Introduction

My first PGCE secondary (Grades 8 to 12) history education class had 67 students. It took a while to learn to distinguish them all and it wasn't possible to know them all equally well within the twenty teaching weeks. It also took some time to assess all their work. What worried me most towards the end of the year was that I couldn't tell for certain what each one had done individually and that I had no clear means to benchmark their achievements. That made me decide to have them write a sit down examination, which would be moderated by a local history teacher whom I respected. I wanted it

to be a meaningful test and I wanted the students to leave the year on a high note, so it couldn't be a "Discuss the advantages of empathy in history"-type of paper and nor could it be a race against time. So, I decided it should be as practical as possible (cutting and gluing pictures and written sources), with no time limit and a substantial degree of prior discussion about the contents and approach in class beforehand, but no material to be brought in with them and no talking during the exam, except to me. (I was very happy to talk to students during the exam myself, as the last thing I wanted was any misunderstanding about what I expected.)

The exam they wrote was a success. I was pleased both with the authenticity of what they had produced and with the differentiation which the results provided between students. They had found it a different challenge from normal. Some were very complimentary and spoke about it having been the most enjoyable exam they had written.

Nowadays, the class averages a far more manageable 15 to 20, but the examination continues as an established part of the course.

The examination

After a variety of experiments, the format of the examination has remained fairly stable for a number of years. This article draws on the examinations written from 2006 to 2012. The key characteristic of the examination is that it has a core set of resources. Each year the class decides (usually with a great deal of discussion and trading amongst each other) on a content topic and Grade from the school curriculum. Recent examples have included, for example, the 1917 February and October revolutions, Nazi Germany, the USA and the Great Depression. I then prepare a pack of information and source materials similar to what might be found in school history textbooks but with somewhat great range and depth, which they are given a week or two before the exam. The requirement is that they familiarise themselves with the material, as they will have to use it in the examination and that they additionally make sure that they have a good working content knowledge of the topic/period. They are required to demonstrate their knowledge and understanding of that history. In the exam room they will be given a new clean set of the same resources.

The main instruction on the paper is that they use resource materials and the aims, skills and concepts¹ of the curriculum (Department of Basic Education, 2011a:10-11; 2011b:8-10) (supplied with the paper) in attempting each of the questions, in order to display, “appropriate professional judgement in your handling of the content knowledge”. This is the core of the examination – that the prospective teachers demonstrate that are able to work with “both” the history skills and the content to demonstrate how they will teach in this way in the future. They have to include reference to/use of the materials in all answers. The questions have varied from year to year, depending on the emphasis of the course in the year and on discussions with the class. In most years they have elected to have the choice of writing three or four (sometimes five) questions in what is labelled three hours, but on average is probably more like four and a half. Eight broad topics have been covered in the five to seven questions there have been annually per paper. Three examples of each are provided below together with an outline of a good sample answer to 1.

The first question is usually to set to capture the context of the examination and the heart of the high school teaching experience, which is the change at the end of Grade 9 from history as one half of the compulsory subject “Social Science” to “History” as an elective subject in Grades 10-12.² Examples of it are:

The high school history teaching experience

- Design a set of PowerPoint slides to be used to “sell” and explain FET [Grades 10-12] history to a Grade 9 class. [2010]
- The conventional view is that there is a big gap between Grade 9 and Grade 10. Explain what you think can be done to overcome the problem in history. [2011]
- An article has appeared in a newspaper drawing attention to the decline in the number of students taking history as a FET subject. Write a letter for intended publication, containing a reasoned argument about why students should still study history in FET. [2007]

1 The previous curriculum, the National Curriculum Standards [NCS], 2002-2011 (Department of Education 2002 and 2003) placed the skills and concepts within the Learning Outcomes and set of Assessment Standards that accompanied them. The present curriculum, the Curriculum and Assessment Policy Statement [CAPS], no longer employs outcomes. Similar skills and concepts are, however, provided (Department of Basic Education 2011a and 2011b).

2 Approximately 21% of entrants wrote the 2013 National Senior Certificate school leaving examination in History (vs 45% in Geography) Department of Basic Education 2014.

Sample answer Q1: [Student] C called her set of slides “Body of evidence – History: Can you solve the case? CSI [Clues, Sources, Interpretation]” The next three slides posed a question with a body outline on either side of the slide: *The right kinds of questions: What happened? Why? How? Cause and effect and Evidence for Hitler’s rise to power; Who gives us insight? Do we get all sides of the story? Multi-perspectivity and Stereotypes – Roosevelt:Churchill:Hitler:Stalin:Mussolini; What information can we attack and use in our historical debates? Argument and Values - Election results.* The fourth slide: *How does everything fit together? Chronology.* Final slide: *Why NOT History? Make sense of the future now. As a CSI, you’ll: *Get the bigger picture of historical events. *Understand what makes heroes and villains tick.*Know how to argue your way out of anything. *See the world from your desk. *Contribute to the body of evidence.*

Each of the papers has had a straightforward lesson preparation question: “Plan a 45 minute lesson on... . (Specify the kind of school and class intended).” Examples have been:

Lesson planning

- Was the great depression a “crisis of capitalism”? (Grade 11) [2009]
- Why was Nazi propoganda so successful? (Grade 12) [2010]
- What is a communist revolution? (Grade 12) [2001]

Sample answer Q1: T designed a lesson using the teacher in role as a leader at a time in the future, who is consulting on what the most effective system of life will be for citizens. As part of the investigation he/she seeks an explanation from historians about what capitalism could offer, and particularly what went wrong with it in 1929 and 2008. Specifically, What is capitalism? What happened in these two events, what other forces might have been responsible for them? And why did they only happen twice? The class is divided into two groups (1929 and 2008) and given instructions about how to go about their investigative tasks (in pairs, each with a separate source). They have to make their explanations and are then given a second source to consider and take into account. Each has to state one major point and one associated proof.

There has usually been a question requiring some practical application using simulation, games, drama and/or music. They have included:

Practical applications: simulation, games, drama, music

- From the material given, create a simulation-based activity or game to enhance learning towards the skills of Learning Outcome Two. [2009]
- Design a role play/drama type activity on an issue taken from the material that uses ideas/principles/approaches that you have learned during the course. Explain why you are using them in this way. [2007]

- Design and provide full details of a Grade 9 cross-curricula history project (a term's work) on WW2, which incorporates elements of English and music, amongst other possibilities. [2011]

Sample answer Q1: L-A created a "Blame game" about the Great Depression based on a Nate Collier cartoon (supplied), which showed 16 men [Politics, Stock market, Gambler etc....] in a circle each pointing to the one on his right, saying "The depression is all his fault". Learners or pairs each get a character and will need to research it as a cause. They then act out the circle with the aim of discovering who was to blame. They begin each by blaming the one on their right, and then, for a second round, blame the one on their left. The class then chooses the three most blameworthy, who have to defend themselves, followed by a vote for the top culprit. Post-game debrief: What was it like to be blamed and what was it like to blame others? Use the Blame game to establish why Hoover and Roosevelt both acted as they did.

The ability to select and use source material to create exercises for pupils is tested in each paper. This has been the most answered question in the six years. These are examples:

Exercises using source materials

- Design a source-based test/exam question using the sources on the page, 'Voices - Jews under the Nazis' that should take Grade 9s 20-30 minutes to complete, and give full details of how you will assess it. [2008]
- You are aware of a wide range of ability in your Grade 9 history class and you have decided to do something to accommodate this. Produce source-based activities for a lesson at three different levels (i.e. using the same sources but three different sets of questions), with the instruction that learners can choose the level at which they believe they can achieve their best result. [2011]
- Set the sources section of a Grade 11 term test on the topic (50 marks), making clear provision for the some questions which test lower order skills and some which test both lower and higher order skills. Provide an outline of the possible answers. [2012]

Sample answer Q1: N used an introductory paragraph about Kristallnacht to set the scene for three sources, each an eye-witness account. Three questions were asked on each (a knowledge/concept, a discussion of the contents, and an analysis (e.g. 1.3: Analyse the source carefully. Judging from the description, what were the objectives of Kristallnacht? 3.3 How does the mother's term "Jewish pig!" relate to the testimony in Source 2?). The fourth question of the exercise was: "Look at all three sources again. How do the events of Kristallnacht and its aftermath express features of Nazi ideology as discussed in class?" (Answers and assessment details provided.)

As the National Senior Certificate (the school leaving examination) requires extended writing for essay-type questions, developing student writing is always a key aspect of the course and it is usually the subject of an examination question, such as:

Student writing

- You wish to give your class practice in answering Grade 12-level essay questions. Set an appropriate question based on the material and outline, step by step, how you would instruct and guide them. [2012]
- Develop an extended writing activity that begins with a class debate. Give all that a teacher would need to present and assess it. [2008]
- You have set your Grade 9 class the following 500-600 word essay to write: “The ordinary German people should not be blamed for WW2. Discuss.” Explain in detail how you would prepare the class to write it as successfully as possible. [2011]

Sample answer Q1: L outlined a six step strategy for the 1917 February and October revolutions. a. Students are given a list containing key information, the main concepts and the chief participants at the start of the lesson. They then highlight those that refer only to 1905, only to 1917 or both and write why alongside. b. They identify long and short term causes from the list and discuss them in pairs and as a class. c. The class orders the causes from most to least important, and provides justifications. d. A page of varied sources is handed to the class. e. Using the material and the previous decisions, students must write, “‘Were it not for WWI, the 1917 revolutions might never have occurred.’ To what extent do you agree or disagree with this statement?” Paragraphs: 1. While one could argue... 2. Although... 3. In spite of... 4. On the other hand... 5. In closing... .f. Once a draft has been written, students should use three different colours to highlight the “what”, the “why” and the “why” aspects that they have written about in their texts.

Some of the papers have had a second question requiring the analysis and use of sources, which has been more general in the task set and has been posed in an unpredictable way, as the following illustrate:

Second source-based task

- Write at least four questions on the Dr Seuss cartoon³ below to test Grade 9 learners’ understanding of at least two of the CAPS skills. Identify which skill(s) each of your questions tests and provide what you would consider to be the

³ See “Ho hum! No chance of contagion” (available at: <http://worldwar2biddle.weebly.com/political-cartoons.html>, as accessed on 17 May 2014).

ideal answer to each of your questions. [2011]

- Analyse the attached materials under the following headings, providing reasons/ elucidation for each:
 - ◇ The most crucial information to understand and know;
 - ◇ The least important information to understand and know;
 - ◇ The most difficult aspects to grasp;
 - ◇ The easiest aspects to grasp;
 - ◇ An appropriate grouping of three or four sources for individual study;
 - ◇ A cartoon for a group exercise;
 - ◇ An exercise in chronology;
 - ◇ An exercise in photo analysis;
 - ◇ An exercise in text analysis. [2010]
- Make two different pair/small group discussion activities, on which is based on one source only and one which is based on a collection of sources. Give full details of each, including the expected results. [2012]

Sample answer Q1: R provided the following questions, together with a memorandum for them, based on the curriculum skills: “2. Extract and interpret information from a number of sources” and “3. Evaluate the usefulness of sources, including reliability, stereotyping, subjectivity.” a. Who does the single figure in the bed represent? How do you know this? b. Why does the single figure have the bed all to himself? c. What does the cartoonist suggest by labelling the different political parties, leaders, and ideologies around “Europe” as a sickness? d. Do you think the cartoonist is for or against American involvement in World War II? How do you know? e. Why is it ironic that the single figure in the bed has a smug, complacent, attitude towards events in Europe?

An option that has attempted recreate classroom realities has been the “case study” question:

Classroom case studies

- You have a Grade 9 class that is divided on the Holocaust. Some, it seems to you by their comments, are not unsympathetic to Hitler and the Nazi party, going so far as to suggest that South Africa needs a leader like Hitler now. Others don't seem to care very much about what happened. They just have to learn it and want to know how they can get good marks. A third group is appalled by to the Holocaust and translate their emotional response to support for Israel in the Middle East today. What do you do? [2008]

- One of your two Grade 11 classes appears completely uninterested in studying the great depression, taking the attitude that it's all about economics and it's boring history. The other is more attentive, but it seems that most of them are only interested in getting a good mark. What do you do? [2009]

Sample answer Q1: T-A's response was to propose that she would adapt her teaching to teach the section in greater depth than usual. Then: *The issue of supporting Hitler and Nazism* – they could be the ones who fall victim themselves, as it wasn't only the Jews who were targeted; secondly she would teach about other genocides and compare their leaders with Hitler. *Those who feel the Holocaust means nothing* – an event like this could easily happen again (and has in Southern Africa) – apathy causes ignorance. *Those who are appalled and support Israel* – the Middle East has many groups and they need to learn to see it objectively from a number of different viewpoints. In summary: a. “What you didn't know about the Holocaust and anti-Semitism”; b. “So you think we need a leader like Hitler? This is what might happen if we did...”; c. “Why you should care about the Holocaust and other genocides?”; d. “We need to see both sides of the story. We can easily be the ones who are ignored and stereotyped.”

Some examinations have contained unique questions, which cannot be categorised. These have been included as a result of suggestions made during discussions prior to the exam:

Unique questions as a result of pre-examination discussions

- When teaching this and similar history, how would you make links between the past and the learner's present and future agency? [2010]
- Present two sets of arguments, one for and one against the present Grade 10-12 history curriculum. (Include, amongst other aspects, the content, the assessment standards, text books and subject assessment guidelines.) [2008]
- How useful is the concept of empathy in teaching history to Grade 11s? Discuss, providing examples from the material provided, amongst others. [2009]

Sample answer Q1: K begins with a hypothetical response from a class: “Why were the Germans so stupid as to let the Nazis take power!” She then explains that the Germans “gave in” slowly, bit by bit and that every concession led to their giving up their agency. (Source: Van Papen: “[Hitler] had been brought to power by the normal interplay of democratic processes... neither he nor his movement had acquired the character or perpetrated the atrocities for which they were to be condemned later.”) Students need to be aware of how this might happen in their own social contexts but also in their future responsibilities in the workplace and political contexts. a. Consideration must always come before emotion (Germans voted with their emotions). b. Dealing with people once they are in charge – people were happy until they could no longer speak

up. c. History teaches civic responsibility and values, which must always be considered critically. d. The concept of cause and effect must be grasped – that their present decisions have future effects their decisions can have.

Discussion

Reflection on the purpose and use of the examination raises a number of questions.

What does the examination demand?

The examination attempts to replicate the life experience of history teachers in that it places them in a situation where they know what knowledge they have and what materials are at their disposal and are required to think quickly of approaches and strategies that will work in their classrooms. It approximates “thinking on your feet”. It makes them consider in short order three quite different teaching contexts and to demonstrate that they are able to make realistic decisions about the “amount” of history, the sequence of it and its pacing (how long it will take and how much time it deserves to be given to it). It is not a comprehensive examination, however, as the range of questions in each paper is somewhat arbitrary and, given the very wide range of local schools (in terms of student numbers and class size, resources and facilities and the backgrounds of the high school students), it is very difficult to give it a specific focus beyond that contained in the curriculum documents. The topics are associated with those covered in the course. The examination mark is half of the final course mark – the rest is made up of practical assignments, lesson planning and delivery.

What do the examination results show?

There are a number of clear trends in the results of the examination over the course of the years. It exercises an important moderating influence in that the top teachers stand out more obviously and the weak ones do worse than they do in the assignment marks. There have never, however, been students who have done well in the examination who have not had a good assignment mark. The marks per question also show a distinct difference between those students who can sustain a level of achievement across all three or four/five questions and those who cannot. Those who do well in all the questions that

they answer are likely to be far better all round. It is possible to obtain a good mark for a question from a good idea/set of ideas, but this does not sustain performance in the other questions. Students have always liked the fact that they are given a choice about how many questions they answer. (Speculating, this is probably because it relaxes the pressure on them, as they think that they are less likely to be “caught out” by a question they would rather not have to answer. It also satisfies both those who like to do things in detail and those do not.) The results show no real difference in performance between those opting for three or more than three questions. Occasionally, however, it is apparent that a student might have been better off doing only three questions when there is one answer that is conspicuously poorer than the others.

What about the marking?

As all the questions were posed in a completely open-ended way and the classes have been small, there have not been memorandums or rubrics used in the marking (though generic ones could be provided if one desired). Marking is guided by checking the accuracy and the suitable and appropriate use of historical content knowledge, together with professional judgement regarding the pedagogical and organisational aspects. It is, thus, very subjective. The fact that the external examiner marks the papers a second time increases the marking reliability, however. The exam results are all discussed with the external examiner and agreement is reached on the cases where there are (always small) differences in the marks awarded (typically 25% of cases).

Online?

The examination lends itself to being answered using ICT and this was attempted in one of the years. The results, however, were conspicuously poorer than in previous year because students put such unnecessary effort into the presentation of their work and into constant internet searching that they lost focus. They also lost the benefit of “playing” with paper (as experienced in card sorting strategies) – cutting things out, writing on them, moving them around and using the freehand creativity that goes with such work. It reverted to a pen and paper format again after that, but the ICT experiment should be tried again, given much faster internet speeds and greater student familiarity with the media.

Summative assessment?

The examination introduces a significant summative aspect to the assessment of the history education students. Traditionally, the approach to these subject teaching courses at the University of Cape Town has been to use their assessment as formatively as possible – to develop skills, to allow practice, to ensure that the students maximise the short time that they have for coursework and to allow much personal reflection and growth as a result of their teaching experiences in schools. It has not relied on a strict summative evaluation of what students are capable of at the end of their qualification. The examination is often the last contact that the students have with the PGCE programme so there is no feedback apart from the mark received. There have been instances when students have enquired about their performance (which has been encouraged) and also times when the examination has meant that they repeat the course the following year. These have been infrequent, however. The examination serves, therefore, as a formal ending of the course. It is a moment when everyone is together for the last time, but, strangely for all, the one time that there is no sharing amongst the class. Many students leave on a “high”. They know that they have been extended more than at any time in the preceding course and have a sense of accomplishment. The recurring comment from some that it is the nicest examination they have ever written relates both to the exam’s practical aspect and that it does not have a time limit. The summative element is present in one further instance. It provides a much stronger sense of confidence in one’s ability to recommend or act as a referee for students when they apply for teaching posts.

Lower and higher order thinking?

The insistence from many international quarters that assessment be tightened by specifying the levels of cognitive demand and depth of knowledge to be expected (and maintained) in examination papers and similar assessment formats draws attention to the skills that teachers require in setting assessment. The intention of these papers is not to identify or specify the degree of higher order thinking required of the PGCE students in these processes. But they have consistently demonstrated such ability in many of the questions. Analysis of answers shows that students who are aware of the distinction between lower and higher order thinking and seek to translate that into their lesson planning and materials development for pupils, themselves display higher order thinking far more regularly. The papers, thus, discriminate well between

students in terms of their own thinking, while showing the influence that this will have on their interaction with learners and pedagogic practices.

Testing in-service teachers?

As demands for testing existing teachers grow more and more strident, the nature of such testing has become increasingly contested (see, for example, Popham, 2013). There is no pen and paper testing of teachers in South Africa, but recently an examination for markers (who are employed by the provincial departments of education) of the National Senior Certificate has been introduced. The Western Cape Education Department history examination has successfully employed a similar approach to the one in this examination, except that it is required that everyone writing the paper will already have an adequate content knowledge of the Grade 12 history curriculum. There are three standard tasks: 1. to draw up a set of marking guidelines (the memorandum) for a Grade 12 essay question (supplied); 2. to mark and assess an answer to an essay question written by a Grade 12 learner using the matrix supplied and giving reasons for the assessment; and, 3. to write the best possible answer to two source-based sets of questions, using a set of sources provided. The combination of these three questions and the sources has enabled what, so far, appears to be a reliable means of establishing the credentials of markers.

The examination and the nature of history education

Three core aspects of history education are examined.

Content knowledge

History, unlike Mathematics, Physics and Economics, for instance, does not have a fundamental body of knowledge, which learners grasp and build on in a step-by-step fashion. Its knowledge structure is horizontal rather than vertical (see Young and Muller, 2007:16). Like adding carriages to a train, it does not usually matter which history content follows which and how wide the range of content knowledge is. This makes it imperative when assessing teachers to specify in advance the content to be used as the basis for a history education examination, in order that they have common insight and understanding into the content within which will apply their teaching ideas. Without such

a content base the examination is impoverished, as students are taxed with having to come up with suitable content examples at the same time as they try to devote themselves to the pedagogical aspects. At the extreme, it runs the risk of not being history at all, as students will be tempted to provide the methods without providing any historical content context.

As investigation is so much the heart of history (the beginning of any attempt to provide evidence of the past), it is also crucial that the examination provide enough challenge to students to explore the content in some depth, “before” they consider the teaching of it. A stock of effective classroom ideas ready to be poured out an examination does not constitute history education.

Skills in context

Just as generic teaching ideas without historical content are not history education, so, too, generic skills don't make history education. Many of the students in the history education course are also English majors, and if permitted, they lapse very easily into regarding history skills and English skills as the same thing. Setting source questions then becomes the same as setting comprehension or text-based questions in English.

The early editions of this examination informed students of the content topic for it beforehand but kept the sources provided with the paper unseen. Experience showed, however, that there was a marked improvement in the historical quality of the tasks created using the sources when the sources themselves were provided beforehand. (This also assisted students to prepare the content better, as they needed to contextualise the sources in advance.)

A further benefit has been that by providing the sources and the (CAPS) curriculum's tables of skills and concepts in the examination, students have been forced to work with skills and content at the same time (thereby modelling what the curriculum expects). It enables them to demonstrate also that skills are not source dependent or taught source by source, but rather context by context. This is the core of evidence-related history teaching.

Meaning making and narrative

It is very easy in a didactics examination to lose the notion that history teaching is all about making meaning and creating narratives. The content, the teaching ideas and the sources all too readily find expression in separate

activities without anything to link them, tell a story and create meaning. The examination has tried to overcome this by setting a range of different questions and by expecting, from the relatively open-ended way in which they are posed, that students will have to display an ability to focus on the overall narrative.

Conclusion – What should history teachers know?

By its nature a PGCE (one-year, catch all, do all) history education course is far more concerned with the “how” of teaching than the “what”. This title of the article has sought to draw attention to that fact that history teachers have to know “what” to teach as well as knowing “how” to teach. It goes beyond that. The craft of history teaching is being able to weld both together. The examination has attempted to do that. It has also shown that expecting students to work on their own under lifelike working conditions can produce an authentic assessment of their capability.

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BOOK REVIEWS

On military culture: Theory, practice and African armed forces
(UCT Press, Cape Town 2013, 280 pp. ISBN 978-1-77582-066-6)

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The theme of the book *On Military culture* is encapsulated in the title. Its focus is on how military culture has evolved over time and in different contexts. This is in response to the evident lacuna in the existing literature whereby the theme has either been wittingly or unwittingly ignored in African history or has been addressed by those residing outside of the African continent. The book was triggered by a conference which was hosted by the Danish-South Africa academic partnership in the Faculty of Military Science at Stellenbosch University in 2011. The broad aim of the conference was “to highlight the nature of military culture from a scientific perspective” (p. xv). Its specific dual aim was: (i) to capture a broad spectrum of perspectives from the international community; and (ii) to scrutinize the institutional culture of the South African military as it has unfolded since 1994 (p. xv).

In essence, this book demonstrates the role played by culture in both the nature and overall make-up of armed forces. While not refuting the fact that culture evolves over time and the reality that each nation-state has its own way of setting up and running its armed forces, the book makes a valid point that there is a “military culture” which cuts across the geographical divide. In other words, despite apparent differences on how the armed forces are established and run by national governments, there are blatant similarities that can be discerned.

Structurally, the book is well organised. There has been a conscious attempt in the first part to tackle the theme from a broader theoretical perspective (except for Chapter 4 which focuses on Canada and draws on research conducted specifically in the Canadian context to examine the relations between the armed forces and the Canadian society) (p. 67). This gives the authors the leeway to cite various examples from different countries over time and discuss how military culture has evolved and which factors influenced the direction it took at any given time. Having achieved this goal, the second part of the book (from Chapter 6) uses specific country case studies to expound the broader theme and show through empirical evidence how the theoretical assumptions presented in the first five chapters have worked on the ground. It is in this context that the authors aver that: “This publication explores the military-cultural nexus from a broad strategic outlook and a narrower national and institutional angle, and from an international as well as an African perspective (p. xxi).”

There are several theoretical arguments that are presented in chapters 1 to 5. Amongst these is the acknowledgement of the fact that violence and the use of force is not something new amongst humans. On the contrary, “from the earliest beginnings, violence and coercion have been features of the human condition” (p. 1). According to this trajectory, what has changed over time is the nature and extent of such violence and coercion. The second argument is that in general, the military way of life is distinct from the way in which civil society lives. Implicit in this submission is that the behaviour of the armed forces is bound to differ from that of the civil society because there is a “culture” that the army should and must uphold. Accordingly, Dandeker introduces his chapter by saying: “I explore the distinctiveness of the military way of life and its culture relative to that of the civilian world” (p. 35).

Linked to the above are several assumptions which are presented by McKinley as facts. Included in this list of assumptions are the following: civilisation is founded on violence; political collectivities which emphasise self-interest and collective egoism are inherently brutal; a nation is a group of people united by a common mistake regarding its origins and a collective hostility towards its neighbours; nationalism is a community of blood; we [as humans] are all embedded in violence and, to a greater or lesser extent, benefit from it; government is impossible without a religion (pp. 88-89). Inherent in these assumptions is that there is a way in which the efficacy of the geographical divide could be reduced or entirely annulled by these features. McKinley uses

different literary texts to expound his views.

The time factor is deemed crucial in this book, so is the chronology of events. Amongst other things, Vrey's Chapter 5 focuses on the shifting approaches that have had a direct impact on military culture. In this regard, he identifies three generations. The first generation is premised on relativism, which leads to the understanding of how the other side views matters and reacts to them. The second generation is influenced by the Gramscian perspective which holds the view that "strategic elites dominate in order to continue their supremacy over the system" (p. 51). The third generation allows one to work more empirically when viewing cases; scholars who subscribe to this [third] generation tend to focus more on matters in order to enhance the extent to which strategic culture can be researched in a comprehensive manner (pp. 51-52). The sequence of events is linked to the different time periods.

As times change, expectations about how armed forces should behave also change thus complicating the concept of "military culture". Whilst for many years armed forces were expected to act in a particular way, albeit not exactly the same all the time, there is now a growing expectation across the globe that "the conduct of a nation's armed forces must be seen to reflect the values of broader society" (p. 67). Inferred in this observation is the view that unlike in the past when armed forces had characteristic features which distinguished them from larger society, the former can no longer operate outside of the society. In essence, armed forces are now expected to uphold the societal ethos and paraphernalia.

Chapters 6 to 8 focus on Australia, Kenya and Ethiopia. Each of these chapters identifies and describes the various dimensions of the "culture" of the national armies of the countries being discussed. While the Australian army is said to have conspicuous distinctive features such as: professionalism, community, hierarchy, and conservatism (p. 113), the author (Jans) argues that these features can be adapted and applied elsewhere outside Australia. In the Kenyan case, Katumanga explains the mutating insecurity challenges in Kenya by drawing a nexus between military culture and anomie (p. 129). He identifies three "spaces": gerontocracy which looks at militarised youth formations against older established order; ethnic spaces where traditional warriors engage under appropriate modern modes of extraction of resources such as cattle; and national spaces whereby the state is being constantly undermined by new emerging groups in society which challenge state power (p. 133). The author then looks at the chronology in the military culture

of Kenya from the colonial period to the reigns of Presidents Kenyatta and Daniel arap Moi. The Ethiopian case presents 1991 as the watershed in the country's history and the history of Ethiopia's armed forces. Specific reference is made to the end of the 30-year civil war in Eritrea and the civil war in Ethiopia. The three sections of the chapter demonstrate how the Ethiopian military culture has evolved over time.

Chapters 9-13 focus on South Africa. The common denominator in these chapters is that the South African army has undergone a metamorphosis over the years. The sign-posts used in the chapters are: 1910 when the union was established bringing together the former four colonies; 1912 when the Union Defence Force (UDF) was established by the forces from the four colonies; 1948 when the South African Defence Force (SADF) was created; and 1994 which saw the establishment of the South African National Defence Force (SANDF). The authors present a retrospective account on South Africa's armed forces (van der Waag), analyse the transformation process undergone by the army after the 1994 election (Nathan) or focus on the contemporary outlook of the South African army (Esterhuyse & Heinecken). Vale asks why social theory matters in knowledge production (including the study of the military) and implores scholars to subscribe to the view that "ideas matter" (p. 199).

Two conclusions are drawn in this book: (i) military culture is closely linked to the task of armed forces; (ii) military culture needs to conform to the driving principle that the armed forces, at all times, have to serve society (p. 266). These conclusions re-state the book's focal point and assist the reader who may have missed the essence of the book in the introduction.

This book is undoubtedly a valuable source on the subject under investigation. It provides the theoretical undertones behind the broader theme and uses specific country case studies to elucidate the key arguments so that the theoretical statements can make sense even to the novice reader. Theory and practice are lucidly merged into one. But there are two glaring biases. The first one is "gender bias". Of the 14 Chapters, only one is written by a female (Lindy Heinecken). The second one is a "country bias". Five chapters focus specifically on South Africa. Invariably, even some of the chapters that do not have South Africa as their primary focus still make reference to this country. In a way, this is not surprising given that the book aimed at scrutinizing the institutional culture of the South African military.

Having said the above, *On Military Culture* is a great contribution to the existing body of knowledge. Its contents cut across disciplines, which include: history (military and political), political science, cultural studies and philosophy, to name just a few. Thus, the editors should be commended for a job well done. The eloquence, dexterity, scholarly approach but yet accessible writing style of this book makes it irrefutably qualify for a “thumbs up”!

Chatsworth: The making of a South African township

(UKZN Press, Scottsville 2013, 504 pp. ISBN: 978-1-86914-255-1)

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Reading *Chatsworth, the making of a South African township*, I find I inhabit several time zones at once.

I am transported to the time, five decades ago: The Nationalist Government was on an intractable and seemingly irreversible course of Separate Development. Bantu Education had been firmly secured as government policy earlier in 1952; the tribal colleges were being inaugurated all over the country, and soon some of us would be wending our way to Salisbury Island and other bush colleges; the “Homelands” were caught in the carnivalesque of independence; Passive Resistance and the Defiance Campaigns, that blossomed in the first half of the 20th Century, were wilting in the face of the intransigence of the apartheid regime. The Treason Trial and the Rivonia Trial landmarked the late 1950s and early 1960s, and Nelson Mandela would be sent to Robben Island for 27 years. [How ironic to re-live this history now, since we received the news of Mandela’s death, and realize that Mandela personifies that “long duree” in our history, his tired body now in the deep

sleep of death...]

And it was at this time that Chatsworth came into being...

The apartheid city is built on the principle of proximity and social distance, and this is the rationale for the location of Chatsworth on the perimeter of the city, or “at the edge”, as Ronnie Govender would say. In this, Chatsworth is similar to other well-known South African townships, such as Soweto and Alexandria, synonymous, as they all are, with apartheid’s project of racist social engineering. As the editors, Ashwin Desai and Goolam Vahed, point out, “Chatsworth was born at the height of apartheid’s madness when the government sought to ghettoize persons of “Indian” origin into what it intended to be a frozen racial landscape” (p. 1).

One of the unintended consequences of apartheid policies was the way a new sociological analysis of space, place and people evolved and matured, as attempts to understand what was happening in these apartheid spaces emerged as an important and necessary critical endeavour. This new book on Chatsworth is a worthy addition to this burgeoning scholarship.

In our reading of cities, both globally, and locally, and in the autobiographical writings of a host of writers, such as Ellen Kuzwayo (p. 158) on Soweto and Richard Rive on District Six (1986), to name just two, we have learnt to appreciate that urban spaces are not inert backdrops. Urban spaces are actively produced by and, in turn, produce social processes. We have learnt to appreciate that physical locations are theatres of living where a range of elements mingle and interact. We have learnt to read a place like Chatsworth as both a symbolic landscape and an embodied, material landscape. Chatsworth, like its counterparts, is at once a metonymy for the larger history of divisiveness under apartheid, and a testimony of resilience against this very apartheid.

Indeed, this new anthology of stories on Chatsworth, with contributors from a wide range of fields, both locally and internationally, tells of a dynamic and multifaceted world, a world transforming itself and mutating over the decades.

We are reminded again and again that human beings are not automatons and robots, and that Chatsworth “is a living, breathing landscape of people”(p. 5).

Against the apartheid logic of homogenizing and ghettoizing racial groups, and stultifying them by imposing residential proximity and corralling them, people are endlessly inventive and creative. In addition, diversity of language,

class, ethnicity and religion is not diminished and, if anything, flourishes. The notion of the “tyranny of place, as posited by Mphahlele, where place is crucial in defining and constructing South African identities, is pertinent here; at the same time, there is every attempt to strain at the confining boundaries of such “tyranny”, and claim wider life worlds, beyond or even within the confines of ghetto-living.

The approach that Desai and Vahed use is both long range and immediate - telescopic and microscopic – and all with an energy and creativity that animates this collection. Against the broad, diachronic sweep of history, we have narratives - immediate and in flesh and blood - of individual actors [referred to as the “synchronic”]. Deep pasts and surface presents. The collective and the individual. We have fragments of biography and personal narrative, autobiographical micro-history, testimonies, fictional writing – all in a fine orchestration of divergent voices, and exposing layer upon layer of the palimpsest that is Chatsworth. The variety of genres, juxtaposed in the collection, and their diverse themes, exemplify Ali Mazrui’s statement that Africa is not homogenous but is a “bazaar” of people, some in-between; some living inside, others living outside (1986).

The stories in this collection describe a wide array of people going about the business of making Chatsworth “a habitable world”. Some show the pain and trauma of uprooting and relocation, their lives the stuff of living history, living memory. Hannah Carrim presents a poignant story of loss and nostalgia, through her research with individuals who were removed through the Group Areas legislation from Magazine Barracks. *The inheritance of loss*, might be an apt description of their plight, to use the title of Kiran Desai’s Booker Prize novel.

Others, like the renowned playwright, Ronnie Govender, write evocatively of Cato Manor, as he does in his story, “The Son of Matambu”, which is also published in this collection. In those former places of abode, people were part of long-established, settled communities; they were then disturbed and uprooted, and the repositories and markers of their identity - temples and mosques, schools and community centres – were left behind. The old places either became ghostly remains of a past life rich in culture and tradition, or strange islands in a sea of increasing dereliction. Yet, as Ronnie Govender prophesies in his story, in the new places of relocation a resurgence of the human spirit is anticipated: “In the place of the intended ghetto, a phoenix is rising and the community of Chatsworth is reclaiming the soul that the

arbiters of human misery tried to destroy in places like Cato Manor”(59).

Indeed, in the graphic stories of the iconic places of Chatsworth, such as the Temple of Understanding, the RK Khan Hospital, and The Aryan Benevolent Home – all vying to be the signature of Chatsworth - we see Govender’s hopes, in time, coming to pass...

Exacerbating the debilitating psychological experience of relocation and removal, were gross physical inequities as well, such as the lack of proper transport or of organized sport. This is why the impossible stories of heroism emerging from Chatsworth, such as Judge Nicholson’s moving narrative of the legendary golfer, Pawpa Sewgolom, are repeatedly claimed and reclaimed.

We see this resilience manifesting itself among a variety of people from different spheres of existence, whether priests or religious leaders, educational leaders, sportsmen, traders, fisher folk, domestic workers, and those cadres keeping out of official view [*the underground people*, to use the title of Lewis Nkosi’s book]. We appreciate the stories of struggles of the small traders against the titans, who enjoyed patronage. The picture presented here by Jo Rushby of the Bangladeshi market is a remarkable testimony of bravery among the traders to survive in the face of competition from the large chain stores.

The story of the flourishing of music in Chatsworth, as told by Naresh Veeran, from a long line of musicians, and the remarkable story of the Denny Veeran Music Academy, recalls the monumental achievements of Miriam Makeba and Hugh Masekela in Soweto, and of Shunna Pillay, the Durban singer whose book, *Shadow People*, provides a portrait of Durban, District Six and Sophiatown of the 1950s. The stories show, again and again, the human ingenuity that pervaded a place like Chatsworth where, as David Coplan noted of Soweto, “a wasteland of oppression and neglect” was “humanized” (1985:6).

I was impressed with the way the voices and images of women pervade this collection. A number are women contributors, and the stories of women are given equal currency. Reshma Sookrajh’s story, for example, illustrates the influence of her remarkable mother, as well as her own achievements as a Comrades Marathon runner, a professor of education at the University of Kwa-ZuluNatal, and her growing immersion in a life of Hindu spirituality.

It is not surprising that religious groupings rallied among themselves. The stories of the survival of Hinduism on rugged terrain [narrated by Brij

Maharaj], the establishment of Islam and the work of leaders such as Mawlana Dr Abbas Khan [as told by Sultan Khan], and the phenomenal growth of Christian Pentecostalism, with leaders such as Dr Paul Lutchman [narrated by Karin Willemse and Goolam Vahed], are compelling.

With in-roads into the traditional extended Indian family through the Group Areas Act, there are various other formations, including an array of civic organisations, with all their joys, as well as their faultlines. Finding “psychic shelter” in an alienating world is necessary and understandable, but also spawns tensions. We see competing forces at work as the contributors, in their varied and different ways, reveal not only continuities, but ruptures, in people’s lives.

Broader social processes and structural constraints from above intersect with internal divisions and constraints imposed from within and below. While the family, for example, might have provided an “inner sanctum” in an otherwise alienating world, it can also be one of those deeply oppressive places.

Thembisa Waetjen shows in the wrenching account of Mariammah Chetty, whose husband was detained and held in solitary confinement during the apartheid years, the destructive impact this had on her family life. Waetjen argues that “the zones of domestic life are portrayed as non-political spaces of struggle”, and that it is necessary to complicate “the often triumphal narratives of family solidarity” (p. 111). We need to write women’s hidden struggles - often locked away in the private space of the home - into the liberation narrative as well which has generally extolled “masculine political agency”.

Chatsworth is presented then as both a site of social encounter and of social division. These tensions are also manifest through another blight on the social landscape - the prevalence of drugs - showing the social malaise that is just below the surface. As Ronnie Govender has written, “Cato Manor has paid its penance. Chatsworth is still doing so” (p. 58).

Chatsworth was, and continues to be, a smorgasbord of political activity. Alongside the fearless struggles of extra-parliamentary resistance in the 1980’s, chronicled by Desai in the collection, with the fighting spirit of activists such as Lenny Naidoo, Kumi Naidoo, Kovilan Naidoo and others, there was the work of the LAC’s, and the pro-apartheid champions, who grew tall by fighting for what should have been rightfully the people’s rights and due anyway. Documented too are little acts of political protest, such as those

by Ganpat Foolchand, principal at Welbedacht School, who said, “I closed school as a mark of protest at the passing of the Group Areas Act in 1948.”

Desai and Vahed also explore what Chatsworth as a social space means today, more than 50 years after its formation and almost two decades after racial segregation has been dismantled as a formal policy. The overarching concern of their book is to examine what a space constructed as an Indian township by the apartheid government means half a century after it was established and almost two decades after apartheid has ended.

The stories depict contestations and collaborations with the local state in the post-apartheid period. Thembisa Waetjen and Goolam Vahed, in their chapter, “Gender, Citizenship and Power – the Westcliff Flats Residents Association”, tell of the incredible agency of those who run the residents’ associations, especially the women, and the “concerned-citizens groups” that preceded them, all of whom are in the forefront to co-ordinate struggles around housing, electricity and water, given that these basic resources are now privatised.

The problems of economic uncertainty remain, penury and unemployment have deepened, as Desai had also noted in his earlier book, *The Pools of Chatsworth – Race, Class and Social Movements in Post-Apartheid South Africa* (2000) - “the poor” for whom it is “not yet uhuru”.

Vahed and Desai, and Waetjen and Vahed, in their contributions, show the coming together of various racial groupings, together with transnational migrants from other parts of Africa, to fight social problems. Does this offer hope of a post-racial community, or a melting pot, they ask? The authors show that there is both unity and friction, camaraderie across racial borders, alongside continuing and enduring dynamics of race and racial ideologies. The demolition of apartheid fences is, at best, uneven.

In his study of Chatsworth, Thomas Blom Hansen (2012) refers to the present state as the “melancholia of freedom” where, with the new democracy, there are also new uncertainties and anxieties that are experienced, as the old securities, that were ironically buttressed by apartheid, now dissipate.

Imraan Coovadia is more direct, and observes that “we panic when the chariot of historical inevitability is following us too closely from one day to the next”, when some South Africans feel there’s a doomsday clock ticking for them... (2012:77).

Indeed, the earlier “resilience” that I noted has a darker side, as some of these

stories show. The residential segregation of the old apartheid era, inducing ethnic insularity, and that brought a place like Chatsworth into being, forged a distinctive identity that separated and continues to separate “us” from “them”, and all from becoming “one of a living crowd”.

So while we engage in “reflective nostalgia” - which lingers on the ruins, the patina of time and history, in the dream of another place and another time, as Jacob Dlamini has reminded us in *Native nostalgia* (2009), living in the present and into the future might not be so easy, but must become the new imperatives.

In conclusion, Fanon criticizes the “native intellectual” who wishes to attach himself to the people; but instead he only catches hold of their outer garments. He had urged that we train our eyes to the hidden and obscured places where the people dwell: “It is to this zone of occult instability where the people dwell that we must come; and it is there that our souls are crystallised and that our perceptions and our lives are transfused with light” (1961:183). Fanon had also urged that “native intellectuals” delve into the past in order to construct the future as an invitation to action and a basis for hope.

In their remarkable compendium, *Chatsworth – The making of a South African township*, Desai and Vahed have come to the zone of occult instability where the people dwell, and catch in these stories much more than the outer garments of a multitude of worthy Chatsworthians...

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MINUTES
(including the Chairperson's report)
SASHT ANNUAL GENERAL MEETING

27 September 2013
Maritzburg College, KZN

1. Welcome

Prof Elize van Eeden, welcomes all members and extends her appreciation on behalf of the Society members to the Maritzburg College as worthy host of the 2013-SASHT-conference. The 150 years of the College's existence also marked this occasion as a worthy historical opportunity, and a privilege for the Society to share in this special occasion as a historical-related society.

Mr. Mathew Marwick and Mr. Simon Haw in particular are warmly thanked for the invitation to host the SASHT conference at Maritzburg College, and for their hard work around the clock to ensure a successful and well attended conference. Mr Marwick in particular is congratulated for his efforts to ensure substantial sponsorship and his leading involvement with all the arrangements. Sponsorship did not only allow for a reduced registration fee, but also enabled more people to attend. A record number of attendants of close to 130 were present at the conference. This turnout of attendants for the SASHT was recalled last in the mid-eighties. A wide variety of papers were presented (inclusive of several workshops), and this ensured balance as well as variety.

A few executive and ordinary members apologized for not being able to attend the conference. Dr. Bester has noted them.

(The 2013-Conference has been reported on in the Dec 2013 issue of the *Yesterday&Today*, pp. 205-210 and will not be repeated here).

2. Chairperson's report (SASHT general, portfolios and finance)

Prof Van Eeden reports on the following:

- Membership

It appears as if a tendency among members and new members are to subscribe during conferences or closely before or after a conference. Though the SASHT has grown reasonably in new members the past years, it remains a challenge to remind existing members to pay their annual subscriptions which stretches from one conference to another (meaning from Sep/Oct of a current year to Sept/Oct of a next year). The executive, regional representatives and ordinary members are encouraged to respond swiftly to the annual requests to renew their subscription fees. The SASHT currently has close to 90 active members and more than 70 dormant members (not having paid their fees in the past 2-5 years). All members are receiving at least 15 e-mail info notes annually, inclusive of international newsletters and conference info as well as the sasht-website updates on a regular basis. All are also receiving the two annual copies of the *Yesterday&Today* journal through snail mail post. Currently the membership list is updated and corrected to ensure a more rapid communication process. Dr Bester and Ms Magdalene Serobane (Lebo) are thanked for their prompt and passionate work behind the administrative screens.

- E-newsletter

The responsibility for the SASHT E-Newsletter is that of a long standing member and executive of the SASHT, namely Mr Simon Haw. Due to his assistance in helping Mr Marwick with planning the conference of 2013, only one Newsletter recently appeared which is available on the sasht-website. Members are encouraged to submit contributions to him for possible use. Hands-on and practical lessons or events as well as quizzes are welcome from all history educators all over South Africa. The regional representatives are encouraged to submit their annual or semester programmes to Mr Haw as well. If possible the SASHT-newsletter will always be added on the sasht-website during the months March and September. Mr Haw is thanked for his dedicated input despite limited time at hand.

- Website

During the last part of 2012 and 2013 Mr Patrick McMahon, with the assistance of Mr Paul Haupt and an IT expert Mr Gerdus Smith, has put in much effort and time to give the older version of the SASHT-website a facelift. The new website went alive approximately a month before the 2013 conference. A hearty thanks to all three gentlemen for their time and input. It is now important that SASHT-members make use of the website and also suggest changes/additions to it. All are invited to send both Patrick and Paul

information they feel may be of value to other fellow educators. Please explore the website on <http://www.sashtw.org.za>. For 2014 the idea is to extend the level of interactivity of the website. The vision is to investigate possibilities of having the SASHT on social media networks like Face book and Twitter in the future. Once sufficiently interactive the value of having a general national quiz in History based on the Grade 10-12 syllabus and even for lower grades will be explored.

- Collaboration with the DHET

It has always been the intention of the SASHT to strengthen closer collaboration with the various educational departments in all provinces as well as the Ministry of Education. The fact that a few government officials within the Department of Education are paid-up members of the Society is welcomed and ensures progress towards a healthy collaboration. Because the SASHT also represents educators in History on all educational levels the Society regards itself as a caretaker of the interests of its members and especially when it's about History as subject and discipline. If need thus be the SASHT will take up concerns regards the teaching or the teaching content of History with the DHET as in the past. Members are the eyes and ears of the Society so any concerns should be directed to the SASHT Secretariat which will ensure that it comes to the attention of the Executive.

- SASHT-finances

The financial status of the SASHT is healthy, thanks to members who regularly annually pay their subscription fees, and due to the hard work and courtesy of guest organisers of annual SASHT conferences who are always willing to donate the profits from hosting conferences to strengthen the Societies activities nationally. Also due to the fact that the two annual issues of the History journal *Yesterday&Today* are managed separately with only a limited page fee income, and not as part of the SASHT expense, which also helps tremendously to save the SASHT's expenses. These benefits help the SASHT to rather have money at hand for supporting regional SASHT activities and financially assist a limit number of educators to register for SASHT conferences. If the SASHT finances and income remain stable enough it should eventually be possible to partially supports one or two educators who wants to undertake a post graduate degree.

For SASHT membership fees paid regularly SASHT-members also continue receiving the benefit of receiving hard copies of the two journal issues (postage expense included). The *Yesterday&Today* is also freely available on the SASHT's website. This is possible because members pay their fees. Without funds no website can be maintained. For how long it will be possible not to burden the Society with a percentage of the subscription income to support

the *Yesterday&Today's* production, is impossible to tell. What is important to take note of is that, while it is possible and because it was made possible, the SASHT members eventually benefit from the SASHT's healthy bank balance. Currently no substantial expenses are incurred except for the R110 per month for the web site connection (though the website upgrade last year was done at a higher cost). The SASHT savings account currently reflects R24 903.29c while the SASHT investment account has a balance R25 356.33c, with expectations of receiving interest on a monthly basis. Myself and vice chair, Ms Henriette Lubbe, currently act as signatories of both accounts on behalf of the SASHT.

- *Yesterday&Today*

Though the *Yesterday&Today* journal has developed since 1981 with the initiative of SASHT members as a need expressed, it seems more feasible and appropriate that the Editorial panel of the journal should have (as up to now) authority over the journal while simply reporting to the Society as its main source of reporting research and teaching practices. Yet the *Yesterday&Today* journal expanded its visibility, since accreditation in 2012, with strides. Currently it receives a wide appreciation and exposure internationally through Scielo Open Access. The intention is still to gradually lead the journal towards international accreditation which will mean that this journal may become one of a very few, if not the only of its kind with international acceptance. Time and sufficient input locally and internationally into the journal, will be pivotal to embark towards such a step. In general 75% of the journal is reserved for scientific related articles and 25% for practical "hands-on" articles. While the Editorial Committee decided to nominate Mrs Rika Odendal-Krone and Mrs Dee Gillespie to handle the reviewing and quality of the "hands on" articles in the future, the regional representatives with SASHT vice chair Mrs Lubbe in the lead will have to meticulously assist too. They will have to ensure that the educators in the respective provinces/regions with ample teaching experience and "good" examples of teaching to share will be exposed in hands-on articles. The peer reviewing of the scientific articles are done by the editorial committee members and other academia. No less than four additional internationally acclaimed educators in History teaching has been nominated to accept duties as part of the editorial team of the journal. They will be noted in the July 2014 edition. Currently approximately 20% of the articles are turned down as not suitable for publication. As the inputs of articles grow and the quality tightens further, this percentage of decline may raise but that is very normal as Journals become more quality driven. In general the articles published in the *Yesterday&Today* are of quality and usable standard. The Scielo Open Access group also provided statistical data which indicates that the *Yesterday&Today* are explored widely with the 2010 issue currently being downloaded the most.

Up to now and until August 2014 I will still be in the editor's seat to finalise the July 2014 Journal. Because a change of leadership is always necessary and in fact, pivotal, I will hand over the editorial management of the *Yesterday&Today* in September 2014 to the assistant editors Dr Pieter Warnich and Prof Sonja Schoeman who supported me so extraordinary well the past two years and longer. Dr Warnich has *been* tasked by the core editorial team to act as the new editor of *the Yesterday&Today* while Prof Schoeman will remain his right arm as editorial assistant. Myself will for a while still be in the background to manage the finances of the *Yesterday&Today* until the time seems appropriate that Dr Warnich also take over all managerial duties. Currently a separate account for the *Yesterday&Today* has been opened within the financial structures of the North-West University. It seems appropriate at this stage to ensure a meticulous booking system of income (page fees) and expenses (formatting, printing and distributing) of two issues. Presently the Journal has a positive account of R36 300. If considering that only scientific articles are charged for page fees while the Journal carries the hands-on and rest of the printing, the financial status since accreditation in 2012 is very healthy and will hopefully further improve. The NWU should also be acknowledged because they accepted the need there is and provided the editorial with seed money in 2011 of R45 000. The *Yesterday&Today* also up to now has been privileged to have the support and assistance of Prof Johan Wasserman as book review editor. As he is extremely involved as editor of the journal *Historia*, amongst others, he resigned this position, though he still forms part of the *Yesterday&Today* editorial panel. Mr Marshall Maposa was nominated to fill this vacancy as from 2014 with the assistance of the Editorial Committee and some other additional support. Prof Wasserman is thanked for his prompt and regular support to ensure book reviews for the Journal.

- SASHT Executive election-re-election and nominations of 2014

The current SASHT-executive will by 2014 enter their last year of service since most have being nominated/re-elected in 2011 to serve for three years from 2011-2014. Nominations forms will be distributed electronically by Dr Bester as from early August 2014. All the positions/portfolios will be indicated on the nomination form. Members are requested to contact Dr Bester if they have not received such a nomination form. The call for nominations normally ends a week before the next conference. The new Executive will be elected from all the nominees as received (only by the paid-up SASHT members) present at the AGM during the 2014 conference. The new executive will decide who their new chair and vice chairperson will be.

I want to make it clear that I have been privileged to be in the executive since 1996 (and as Chair from 2009) after having assisted Mr Jimmy Verner (Chairperson before 2009) and a small executive in pulling through the SASHT as valuable Society for all history teachers in South Africa during very difficult times. I simply feel that the SASHT now has matured to such a level

that refreshed wisdom and guidance must come forth from new leadership and gradually extend to representative leadership within the Society's higher ranks. We have aspired doing so in the past 15 years or so and I am more than confident and positive that the SASHT can grow from strength to strength in the years to come with the vibrant leaders that I have met and deal with at every SASHT conference!

(The current SASHT Executive appears after the SASHT minute)

- Regional activities

Up to now I have deliberately avoided to report about the activities of our regional representatives on the SASHT Executive body. Mrs Henriette Lubbe is mainly responsible for communicating with them and to report about their doings. May I ask her to present her report and at the same time also thank her and the regional representatives for being so extraordinary active where it matters the most. Please always know that the SASHT is there to support you!

3. Regional activities: Vice Chair person's report

(Only concisely reported. Rather see a full length report that appeared in the Dec 2013 issue of the *Yesterday&Today*, pp. 198-204)

Regional representatives are strongly encouraged to organise local events like workshops. As you have heard from the Chair, there are finances available for such activities. Get educators so far to be informed about the SASHT as they are the custodians of history teaching. The regional representatives are of enormous value and importance to the SASHT as they are and will always be the heart of the Society's doings. Unfortunately the SASHT lacks of representatives in provinces like the Northern Cape, Eastern Cape and Mpumalanga. It is hoped to fill these vacancies in the near future.

4. General

4.1 Conferences

- Dr Helen Ludlow and her colleagues at the University of the Witwatersrand will be hosting the 2014 SASHT conference. The theme decided on for the conference is: **HISTORY MAKES YOU THINK**. All are encouraged to participate and attend this conference which promises the attendance of some international scholars.

- Possible hosts of next conferences are:

2015: Jake Manenzhe (Limpopo Province)

2016: Jeppe Schools (Johannesburg)

2017: International Society for History Didactics Conference ISHD- in conjunction with the SASHT national conference (NWU-Potchefstroom Campus-Pieter Warnich)

Members are encouraged to approach the Executive (in particular Mrs Henriette Lubbe as vice chair who take care of this obligation) if they are interested in hosting a conference under the banner of the SASHT.

CLOSURE

Prof Van Eeden thanked all members for their passion, care and involvement to make History a vibrant discipline and subject in all levels of education. She extends the hope that educators of History will always be sensitive to recruit members for the SASHT so that the Society can grow and fulfil its duty as representative mouthpiece for the History teaching community.

SASHT EXECUTIVE, Term: Sept 2011-Sept 2014

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SASHT REGIONAL NEWS: MID-YEAR REPORT (2014)

Henriëtte Lubbe
Deputy Chairperson: SASHT

As was decided at the South African Society for History Teaching (SASHT) conference of 2012 and reiterated at the 2013 SASHT conference in Pietermaritzburg, SASHT regional representatives are expected to organise at least one History-related event per year in order to stimulate interest in History and History teaching throughout the country, publicise the SASHT's many activities, compile a data base of History teachers where it does not yet exist, and recruit new members for the SASHT.

Several regional representatives are currently actively busy working towards achieving this goal, and in some provinces exciting developments have been happening that are worth mentioning in this mid-year report.

Gauteng:

SASHT Regional representative for Gauteng, Dee Gillespie, has organised an overseas trip for 45 History learners from Jeppe High School for Girls to Belgium, France, Austria and Poland where they will be visiting World War II heritage sites.

Limpopo Province:

SASHT regional representative for Limpopo, Jake Manenzhe, has offered to host the 2015 SASHT annual conference and has already started with early logistical arrangements. Jake has also been instrumental in organising a two-day History Skills Training Workshop for Limpopo teachers scheduled to take place on 16 and 17 July 2014 at Hope and Glory Special School in Seshego, Polokwane. This workshop will be presented by Ms Henriëtte Lubbe from the Unisa History Department as part of a community-based research project that focuses on the professional development of History and Social Science teachers.

North-West Province:

Here SASHT regional representative Dr Pieter Warnich, supported by Dr Susan Bester and Mr Philly Modisakeng, presented a very successful short course for subject inspectors in North-West Province at the Potchefstroom campus of North-West University on 21 to 23 May 2014. Geared towards the

intermediate phase, this short course focused on the planning and compilation of an oral history project, the interpretation of primary and secondary historical evidence, and the application of different methodologies in the presentation of selected historical content.

Image 1: A photo taken during a short course for North-West Province History educators at the NWU in Social Sciences (History), May 2014



Free State

Following on from earlier emotional intelligence and History skills training workshops for History and Social Science teachers of the Lejweleputswa district, a very successful two-day skills training workshop took place at Leseding Technical Secondary School in Welkom, Free State, at the end of January 2014. This workshop, structured around name changes as main historical theme, was presented by Henriëtte Lubbe of the Unisa History Department. Aimed at developing a whole range of research, teaching, writing, presentation and assessment skills, participants were provided with a set of photographs (visual historical documents) of street name changes in Pretoria/City of Tshwane as well as a variety of Grade-appropriate sample assignments, teacher guidelines and assessment rubrics. Assignments included components such as oral investigation, poster-making, argumentative essay writing and the creation of book covers and pamphlets. Teachers clearly enjoyed the practical group work session during which they were expected to create visually attractive book covers and pamphlets, and present these products to the whole group. Several mentioned how executing the task themselves had given them a better understanding of how their learners would experience and respond to the challenges posed by such an activity.

On Day 2 of the workshop participants engaged in compiling an asset map of their group strengths and considered how asset mapping as a research technique could be translated into a teaching tool in the classroom. This session proved more successful than had first been anticipated, as it created an emotionally safe environment for every teacher to participate and express ideas and feelings freely. The visually attractive asset map created by the participants, indicated, among other things, the importance of spirituality and family as core anchors in these teachers' lives. It also demonstrated very clearly the value of a competent and caring subject advisor who can provide both educational and emotional support to educators in her care. On the other hand, the map highlighted the perceived lack of support from the Education Department which was identified as the most significant developmental area affecting the job satisfaction of these teachers.

Image 2: History teachers, Lejweleputswa District, Free State (January 2014)



Image 3: An asset map and creative work developed during the workshop in the Free State



Western Cape

In the Western Cape, SASHT regional representative Barry Firth took the initiative to organise a half-day History workshop around the theme “Opening the textbooks” on 7 June 2014.

Background

In line with the brief of the 2013 SASHT conference in Pietermaritzburg, the objective of this workshop was to strengthen the footprint of the South African Society for History Teaching (SASHT) and reach those SASHT members who do not regularly attend the annual conference. It was also seen as an opportunity to recruit new members, especially teachers and PGCE students, who could really benefit from joining the SASHT. With the assistance of Professor Rob Siebörger (UCT School of Education) and Dr. Kate Angier (Senior Curriculum Planner: History) – and with the full support of the SASHT Executive – Barry organised a workshop suitable for both teachers and PGCE students, one that would demystify the process of textbook writing and focus on how teachers were using textbooks in their classes – hence the title of the workshop, “Opening the textbooks”.

The organisers realised from the beginning that the opportunity existed for creating connections between the various Higher Education institutions. Therefore, PGCE students from the Universities of Cape Town (UCT), Stellenbosch (SUN) and the Western Cape (UWC) were identified as the main target market. Professor Siebörger approached Dr Rouaan Maarman (UWC) and Mr Eddie Smuts (SUN) who both supported the idea of the workshop, while Dr Angier, as Senior Curriculum Planner, sent out invitations to all history teachers in the Western Cape informing them of the workshop.

The workshop

Textbook writers of the current FET history textbooks were asked to prepare a chapter from a textbook which they had written and share with teachers how they would have taught it in the classroom. These were the CAPS compliant textbooks which history teachers were using in their classes. The writers were Kate Angier, Jean Bottaro, Mario Fernandez, Barbara Johanneson, Pippa Visser, Jennifer Wallace and Professor Nigel Worden.

Professor Siebörger explained the constraints under which the textbook writers were placed. According to Siebörger, it was made very clear that textbook writers were not supposed to “start from scratch”. This, he explained, was why the choice of topics in CAPS did not differ too much from those in the NCS. It was therefore clear to participants that the textbooks had to be written within the guidelines laid down by the designers of the CAPS curriculum.

Barbara Johanneson's session fleshed out the process of textbook writing. She described in great detail the arduous process of writing and highlighted the various levels of control which ultimately shape to final product delivered to the schools. Participants were also offered insight into how the profit motive affected the selection and layout of textbooks.

Professor Nigel Worden led a discussion on the role of textbooks in classes today. He raised questions on how teachers were using textbooks and questioned whether textbooks were used in the same way as before CAPS. He also made participants think of a future world, possibly without textbooks. The participants admitted that textbooks were used in a variety of ways. Among the responses were that textbooks were used as a "safety blanket", "just another resource", "as a means of standardisation of the curriculum", and as "a benchmark". The intention of the session was not to agree on a definitive way to use textbooks. Instead, it was to make participants realise that textbooks could and were used in many different ways.

The break-away sessions

After a short tea break the participants were divided into five break-away groups that consisted of students from different institutions and teachers from different schools. This would allow for maximal exposure to different ideas within a very short space of time. Each group attended two presentations by different authors, each of whom had twenty five minutes for their presentation and five minutes for questions and responses.

Immediately after the break-away sessions the attendees reconvened to share their experiences and give feedback. This tied in with Professor Worden's session on how textbooks were viewed and used in classrooms. A new teacher admitted that she needed to expand her own second register. In the session she had attended, she had discovered how she could enrich the content of the textbook by leaning on her own content knowledge. It was agreed that time constraints limited the extent to which the topic/s could be explored.

Evaluation and suggestions

Barry reports that the expectations of the organisers had not only been met but had been exceeded. Not only was the targeted number of participants reached, but two participants came all the way from George showing great enthusiasm and commitment. The workshop also succeeded in more subtle ways. It raised the possibility of agency among teachers and identified ways of working "within the cracks" of the curriculum. It showed that initiative and creativity need not be stifled by a curriculum characterised by stronger framing. It also made PGCE students, the history teachers of the future, aware of the existence of organisations that can support them when they enter their chosen profession.

While all the questions set out at the beginning of the workshop were not necessarily answered, any many new questions were raised during the discussions, the one thing that all agreed on was that similar meetings should be held more often and that this kind of workshop should become a fixture on the Western Cape calendar.

SASHT WESTERN CAPE: "... A SHOWCASE FOR THE SASHT"¹

SOME PHOTOGRAPHS ON THE HISTORY WORKSHOP: "OPENING THE TEXTBOOKS"

Date: 7 June 2014

Image 4: Mr and Mrs Kaboni travelled from George to attend the workshop



1 Remark made by Anthony Storr during the SASHT-Western Cape Workshop.

Image 5: Barbara Johanneson sharing with participants the process of textbook writing



Image 6: Photograph of group during the plenary session. The group included teachers, prospective teachers, university lecturers, members of N.P.O's and learners



Image 7: Anthony Storr and Gill Sutton engaging with PGCE students from UCT and UWC



Image 8: Hermann Rocher and Penny Dichmont, former history teachers from Giyani, Limpopo also attended the workshop

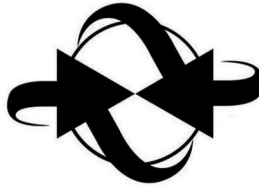


Image 9: The writers of the textbooks being thanked at the end of the workshop



On behalf of the Executive of the SASHT I would like to express my sincere gratitude to all the regional representatives for their hard work in promoting the historical discipline and look forward to receiving further feedback from you towards the end of the year.

Occasionally the SASHT Executive requests that the SASHT constitution is displayed in an Yesterday&Today edition to inform and/or update their members. Members are invited to request a review of any section of the SASHT constitution at an SASHT General Meeting. Prior consent of a section review must be received in written form by the Secretariat of the SASHT or the Chairperson/vice Chairperson of the SASHT (see communication details in the SASHT AGM-minute)



SASHT CONSTITUTION

THE SOUTH AFRICAN SOCIETY FOR HISTORY TEACHING (SASHT)

(An Association of History Educators, Organisations, Publishers and People interested in History Teaching as well as the educational dissemination of historical research and knowledge)

1. CONSTITUTION

1.1 There shall be constituted a body known as the SOUTH AFRICAN SOCIETY FOR HISTORY TEACHING (SASHT). The provisions herein contained shall be known as the Constitution of the Society, which provisions may be altered by a majority of those members present at a general meeting of members, considering that:

1.2 the precise terms of any proposed alteration shall be set out in the notice convening the meeting;

1.3 the purpose and objects of the Society shall not be altered without the consent of 66% of all the members.

2. OBJECTIVES

The objectives of the Society (since date of founding in 1986) shall be to assist its members in every possible way and in particular:

2.1 To improve the contact between educators of History training at tertiary level and teachers in the broad educational field.

2.2 To renew a training in the didactics of history education.

2.3 To utilise the expertise of educators teaching History to assist with the training of future history teachers.

2.4 To continuously debate the content of basic and advanced educational programmes in the training of history educators with the intention to continue to improve quality.

2.5 To make history educators and student teachers aware of the relationship between History as an academic discipline and the didactics and teaching of History at school level in order to keep abreast with development and academic debates.

2.6. To encourage educators of History to strive towards achieving and sustaining high academic standards in the teaching methodology and in the general knowledge of History as a discipline.

2.7 To make educators of History and student teachers in History aware of the relevance or “value” of History for the community and nation at large.

2.8 To explore, if the SASHT grows in membership, the idea of identifying and organising committees that can explore and develop certain fields in History to benefit all the educators of History in South Africa.

3. MEMBERSHIP

3.1 Membership shall consist of three types:

3.1.1 Individual membership (History educators or other academic-focused members from institutions) who are fully paid up members of the association (Annual fees will be determined by the Executive each year and communicated timely to members and potential members). The individual members representing an educational institution; will be eligible to vote or serve on the SASHT Executive and any committees//portfolios, and will receive electronic correspondence as well as a copy (twice annually) of the peer reviewed SASHT- connected Journal, *Yesterday&Today*.

3.1.2 Group membership (private organisations & publishers) that will pay an annual membership fee determined by the Executive Committee on a yearly basis which will include a membership provision of more than one individual. These members will be eligible to vote but not eligible to serve on the committees and only receive electronic correspondence as well as a copy (twice annually) of the SASHT-connected Journal *Yesterday&Today*.

3.1.3 Individual membership outside the borders of South Africa that will pay the annual fee as determined by the Executive Committee in Rand or in another currency as indicated on the SASHT membership form.

The individual members will not be eligible to vote or serve on the Executive Committee (but could serve on other committees as occasionally identified, as well as on the *Yesterday&Today* editorial board) and will receive electronic correspondence as well as a copy (twice annually) of the SASHT-connected Journal, *Yesterday&Today*.

3.2 The following persons are eligible as members of the Society:

3.2.1 any History educator/organisation/publisher who subscribes to the objectives of the Society; and

3.2.2 is approved by the Executive Committee as a member.

3.3 Any member may resign by notice to the chairperson, the vice chairperson or the secretariat//treasurer. Such member remains liable for membership dues up to the date of receipt by the chairperson of the letter of resignation.

3.4 Membership will be held confidential, and it is up to individual members to disclose his or her membership to the general public.

4. MANAGEMENT

4.1 The interests of the Society shall be managed by at least a *ten*-member committee consisting of a chairperson, a vice-chairperson (when required), a secretariat and a treasurer (this position can also be combined into a secretary-treasurer position) and *six* to *seven* additional members as portfolio members and/or regional representatives. These members in the leading position of the SASHT shall hold the respective positions for a maximum of three years, after which they may be re-elected at an annual general meeting (usually to be held in September-October). Two additional members (the guest hosting a conference during the following year and a history educator abroad) may be nominated.

The temporary Executive member hosting the next conference may be nominated fully on the Executive as well, but if not he/she only has a temporary executive position to smooth the conference organization process with efficient communication.

4.2 An election of new Executive Committee members for the SASHT Executive during an Annual General SASHT meeting should be conducted by one of the SASHT members or an executive member who has been nominated to undertake the task (and not the current chairperson or vice chairperson). From the ten nominees fully accepted, the positions of chairperson and vice chairperson should be voted for by the elected SASHT Executive Committee that represents the vote of all the members.

4.3 A process of nomination and election becomes necessary if Executive Committee members have served a three-year term. Both new nominees and retiring committee members are eligible for re-election via e-mail one week prior to the annual SASHT conference. The secretariat manages the term of office of the SASHT Executive and sends out notifications to retiring/re-election status members (and invites new nominations, to be done formally and on the standard SASHT nomination form) a week prior to the SASHT conference.

The list of new nominations//re-electable Executive Committee members will be formally dealt with during an annual AGM meeting.

4.4 Only fully paid-up members of the SASHT (and preferably only one member per institution in the Society) are eligible for election as Executive Committee members.

4.5 The SASHT Executive Committee may co-opt a member to the Committee in the event of a vacancy occurring for the remaining period of the term of office of the person who vacated the position OR the opening of a vacancy due to any other reason and with the consent of the rest of the SASHT Executive.

4.6 The Executive Committee of the Society may appoint sub-committees as it deems fit.

4.7 Each sub-committee or portfolio of the Executive Committee shall be chaired by a committee member and may consist of so many members as the committee may decide from time to time.

4.8 A sub-committee may co-opt any member to such sub-committee or portfolio.

5. MEETINGS

5.1 Committee Meetings

5.1.1 Committee meetings shall be convened by the secretariat/secretary-treasurer on the instructions of the chairperson or vice-chairperson or when four committee members jointly and in writing apply for such a meeting to be convened. Three committee members shall form a quorum. Most of the correspondence will be done via e-mail.

5.1.2 Meetings by the SASHT Executive Committee will take place BEFORE an annual SASHT conference and AFTER the conference has ended when new executive members have been elected.

5.1.3 Committee decisions shall take place by voting. In the event of the voting being equal the chairperson shall have a casting vote.

5.1.4 Should a committee member absent himself from two successive committee meetings without valid reason and/or not replying twice on e-mail requests in decision making, he/she shall forfeit his/her committee membership.

5.2 General Meetings

5.2.1 The Annual General Meeting (AGM) of the Society shall take place during the annual SASHT Conference.

5.2.2 A special general meeting may be convened by the Executive Committee upon the receipt of a signed, written request of at least ten registered members of the Society which request must be accompanied by a full motivation for requesting such a meeting.

5.3 The Executive Committee may call a general meeting as it deems fit.

5.4 The following procedures shall apply to all general meetings:

5.4.1 A minimum of *ten* members will form a quorum. In the absence of such a quorum, the members present may adjourn the meeting for a period of seven days where the members present at the adjourned date will automatically constitute a quorum.

5.4.2 Decisions shall be taken by a majority vote.

5.5 Finances

5.5.1 All the income of the Society shall be deposited in an account at a bank and/or other approved financial institution. One to two members, consisting of either the chairperson and/or the vice-chairperson and/or the secretary-treasurer if so arranged, shall be empowered to withdraw and deposit funds for the use of/on behalf of the Society.

5.5.2 Any amount that must be withdrawn, and exceeds the amount of R3 000 should beforehand be properly communicated among the two to three empowered Executive members (namely the chairperson, the vice chairperson and, if a position of treasurer exist, the treasurer). All these aforesaid empowered executive members should be able to exercise their signing right (to withdraw and deposit funds) on behalf of the SASHT in the absence of a/ the treasurer, but with the consent and approval of the core SASHT Executive.

5.5.3 Proper accounts shall be kept of all finances of the Society as set out in the regulations published in terms of the Fundraising Act, 1978.

5.5.4 A financial report shall be produced by the Executive or Secretary-treasurer (the latter if appointed as such) at the annual general meeting or upon request from the SASHT Executive Committee. Otherwise a full general account at least should be provided in the Chairperson's report.

5.5.5 Financial contributions will be collected from all persons and/or organisations, worldwide, which support the objectives of the Society.

5.5.6 A guest SASHT conference organiser(s)/Society member involved, is shall be accountable for transferring the remaining income obtained from organising an annual conference into the SASHT bank account, as part of the effort of the SASHT to strengthen its financial capacity. Any contributions, towards the covering of conference expenses by the Society are on a strictly voluntary basis.

6. Right to vote

Each individual subscribed member (and one member of a subscribed institution) has one vote at any meeting.

7. CONSTITUTIONAL AMENDMENTS

Any amendment to this Constitution shall only be effected by a two thirds majority decision at a general meeting

or special general meeting and further provided that seven days' prior notice was given of the proposed amendment.

Notice is to be given in the same manner as a notice for a general meeting.

8. DISSOLUTION

8.1 The Society may dissolve, or merge, with any other association with similar purposes and objectives in each case only:

8.1.1 On a resolution passed by the majority of members present at a duly constituted general or special general meeting of members; or

8.1.2 On an application to a court of law by any member on the ground that the Society has become dormant or is unable to fulfil its purpose and objectives,

8.1.3 On a merger, the assets of the Society shall accrue to the Society/Association with which the merger is affected.

8.1.4 On dissolution, the assets of the Society shall be realised by a liquidator appointed by the general meeting or the court, as the case may be, and the proceeds shall be distributed equally amongst such Societies/Associations with similar objects as may be nominated by the last Executive Committee of the Society.

9. MISCELLANEOUS

9.1 Every Executive member/ordinary member of the Society shall be entitled at all reasonable times to inspect all books of account and other documents of the Society which the custodian thereof shall accordingly be obliged to produce.

The Yesterday & Today (Y&T) Journal for History Teaching in South Africa and abroad

Editorial policy

1. Y&T is a scholarly, peer-reviewed journal (accredited since the beginning of 2012).
2. The Y&T journal is a journal for research in especially the fields of history teaching and History discipline research to improve not only the teaching, but also the knowledge dissemination of History. The Journal is currently editorially managed by the North-West University and published under the auspices of the South African Society for History Teaching (SASHT).
3. Contributions may be either in the humanities (historically based theoretical discourses), or from education (best practice workshops, or focused content research with a fundamental theoretical basis reflecting History or other histories). Articles, in which interdisciplinary collaborations between the humanities and education are explored, are also welcome.
4. Regional content mostly considers quantitative and qualitative research in Southern Africa, but international contributions, that may apply to History teaching and research in general, are equally welcome.
5. Authors may submit individual contributions or contributions created in teams.
6. Contributions are subject to peer reviewing by two or more expert reviewers in the disciplines used in the research and writing of the research report – the article.
7. The language of the journal is English. However, abstracts may be in any of the 11 official languages of South Africa.
8. Contributions must be accompanied by an abstract of not more than 250 words.
9. The titles of articles should preferably not exceed 20 words.
10. The names of authors and their institutional affiliations must accompany all

contributions. Authors also have to enclose their telephone and fax numbers and E-mail and postal addresses.

11. The Harvard or the Footnote methods of reference may be used (see the last pages of the journal for the reference guidelines for more detail on the Harvard and Footnote reference methods). The authors' choice of which reference method will be respected by the editorial management. References must be clear, lucid and comprehensible for a general academic audience of readers. Once an author has made a choice of reference method, the *Y&T* guidelines for either the Harvard reference method or the Footnote reference method must be scrupulously followed. The guidelines for referencing according to the Harvard method are provided on the last pages of the journal. The most recent *Yesterday&Today* journal articles could also serve as guideline.
12. Editorial material with images (illustrations, photographs, tables and graphs) is permissible. The images should, however, be of a high-density quality (high resolution, minimum of 200dpi). The source references should also be included. Large files should be posted in separate E-mail attachments, and appropriately numbered in sequence.
13. Articles should be submitted to the editor electronically – at elize.vaneeden@nwu.ac.za. Notification of the receipt of the documents will be done within 48 hours.
14. The text format must be in 12pt font, and in single spacing. The text should preferably be in Microsoft Word format.
15. The length of articles should preferably not exceed 8 000 to 10 000 words, or 15 to journal pages.
16. Articles which have been published previously, or which are under consideration for publication elsewhere, may not be submitted to the *Yesterday&Today* journal. Copies of the Journal is also electronically available on the SASHT website at www.sashtw.org.za.

Yesterday & Today

Template guidelines for writing an article

1. **Font type:** Adobe Garamond Pro (throughout document)/Arial (if the first font type is unavailable).
2. **Font size in body text:** 12pt.
3. **Author's details: ONLY provide the following:** Title, Campus & University and E-mail address

Title: 10pt, regular font; Campus & University: 10pt, italics; and E-mail address: 10pt, regular font. (Consult previous articles published in the Y&T journal as an example or as a practical guideline).

Example: Pieter van Rensburg, *Vaal Triangle Campus, North-West University*, p.vanrensburg@gmail.com.

4. **Abstract:** The abstract should be placed on the first page (where the title heading and author's particulars appear). The prescribed length is between a half and three quarters of a page.

The abstract body: Regular font, 10pt.

The heading of the *Abstract*: Bold, italics, 12pt.

5. **Keywords:** The keywords should be placed on the first page below the abstract.

The word 'Keywords': 10pt, bold, underline.

Each keyword must start with a capital letter and end with a semi-colon (;).
Example: Meters; People; etc. (A minimum of six key words is required).

6. **Heading of article:** 14pt, bold.
7. **Main headings in article:** '**Introduction**' – 12pt, bold.
8. **Sub-headings in article:** '*History research*' – 12pt, bold, italics.
9. **Third level sub-headings:** 'History research' – 11pt, bold, underline.
10. **Footnotes:** 8pt, regular font; **BUT** note that the footnote numbers in the article text should be 12pt.

The initials in a person's name (in footnote text) should be without any full stops. Example: LC du Plessis and **NOT** L.C. du Plessis.

11. **Body text:** Names without punctuation in the text. Example: “HL le Roux said” and **NOT** “H.L. le Roux said”.
12. **Page numbering:** Page numbering in the footnote reference text should be indicated as follows:
Example: p.space23 – p. 23. / pp. 23-29.
13. **Any lists** in the body text should be 11pt, and in bullet format.
14. **Quotes from sources in the body text** must be used sparingly. If used, it must be indented and in italics (10pt). Quotes less than one line in a paragraph can be incorporated as part of a paragraph, but within inverted commas; and **NOT** in italics. Example: An owner close to the town stated that: “the pollution history of the river is a muddy business”.
15. Quotes (**as part of the body text**) must be in double inverted commas: “...and she” and **NOT** ‘...and she’.
16. **Images: Illustrations, pictures, photographs and figures:** Submit all pictures for an article in jpeg, tiff or pdf format in a separate folder, and indicate where the pictures should be placed in the manuscript’s body text. All visuals are referred to as Images.
Example: **Image 1: ‘Image title’** (regular font, 10pt) in the body text.
Sources of all images should also be included after the ‘Image title’.
Example: **Source: ‘The source’** (regular font, 9 pt). Remember to save and name pictures in the separate folder accordingly.
Important note: All the images should be of good quality (a minimum resolution of 200dpi is required; if the image is not scanned).
17. Punctuation marks should be placed in front of the **footnote numbers** in the text. Example: the end.¹ **NOT** ...the end¹.
18. **Single and left spacing** between the sentences in the footnote.
19. **Dates:** All dates in footnotes should be written out in full. Example: **23 December 2010; NOT 23/12/2010 [For additional guidelines see the Yesterday & Today Reference guidelines].**
20. Language setting in Microsoft Word as **English (South Africa); do this before starting with the word processing of the article.** Go to ‘Review’, ‘Set Language’ and select ‘English (South Africa)’.

The footnote or Harvard reference methods – some guidelines

Both the footnote reference method and the Harvard reference method are accepted for articles in *Yesterday & Today*. See some guidelines below:

The footnote reference method

Footnote references should be placed at the bottom of each page. Footnotes should be numbered sequentially throughout the article and starting with 1. Archival sources/published works/authors referred to in the text should be cited in full in the first footnote of each new reference. Thereafter it can be reduced to a shorter footnote reference. Do not refer to the exact same source and page numbers in footnotes that follow each other.

The use of the Latin word “Ibid” is **not** allowed. Rather refer to the actual reference again (or in its shortened version) on the rest of a page(s) in the footnote section.

The titles of books, articles, chapters, theses, dissertations and papers/manuscripts should NOT be capitalised at random. Only the names of people and places (and in some instances specific historic events) are capitalised. For example: **P Erasmus, “The ‘lost’ South African tribe – rebirth of the Koranna in the Free State”, *New Contree*, 50, November 2005, p. 77;**

NOT

P Erasmus, “The ‘Lost’ South African Tribe – Rebirth Of The Koranna In The Free State”, *New Contree*, 50, November 2005, p. 77.

PLEASE NOTE: Referencing journal titles imply that every word of the journal must start with a capital letter, example: Yesterday&Today Journal.

Examples of an article in a journal

R Siebörger, Incorporating human rights into the teaching of History: Teaching materials, *Yesterday&Today*, 2, October 2008, pp. 1-14.

S Marks, “Khoisan resistance to the Dutch in the seventeenth and eighteen centuries”, *Journal of African History*, 3(1), 1972, p. 76.

Example of a shortened version of an article in a journal

From:

P Erasmus, “The ‘lost’ South African tribe – rebirth of the Koranna in the Free State”, *New Contree*, 50, November 2005, p. 77.

To:

P Erasmus, “The ‘lost’ South African tribe...”, *New Contree*, 50, November 2005, p. 77.

[Please note: ONLY the title of the article is shortened and not the finding place.]

Examples of a reference from a book

WF Lye & C Murray, *Transformations on the Highveld: The Tswana and the Southern Sotho* (Cape Town, David Phillip, 1980), pp. 7, 10.

JJ Buys, *Die oorsprong en migrasiebewegings van die Koranna en hulle rol in die Transgariëp tot 1870* (Universiteit van die Vrystaat, Bloemfontein, 1989), pp. 33-34.

[Please note: The reference variety to page numbers used.]

Example of a shortened version of a reference from a book

From:

JA Conforti, *Samuel Hopkins and the New Divinity Movement: Calvinism, the Congregational Ministry, and reform in New England between the Great Awakenings* (Washington, Christian University Press, 1981), p. 23.

To:

JA Conforti, *Samuel Hopkins and the New Divinity Movement...*, p. 23.

Example of a reference from a chapter in a book

S Brown, “Diplomacy by other means: SWAPO’s liberation war”, C Leys, JS Saul et.al, *Namibia’s liberation struggle: The two-edged sword* (London, Oxford University Press, 1995), pp. 19-39.

Shortened version:

S Brown, “Diplomacy by other means...”, C Leys, JS Saul et.al, *Namibia’s liberation struggle...*, pp. 19-39.

Example of a reference from an unpublished dissertation/thesis

MJ Dhlamini, "The relationship between the African National Congress and the Pan Africanist Congress, 1959-1990" (Ph.D, NWU, 2006), pp. 4, 8, 11.

Examples of a reference from a newspaper

P Coetzee, "Voëlvlugblik ATKV 75 op ons blink geskiedenis", *Die Transvaler*, 6 Januarie 2006, p. 8.

or

Zululand Times, 19 July 1923.

Archival references:

• Interview(s)

Provide at least key details such as: Name of interviewee and profession; the interviewer and profession and date of interview

• Example of interview reference

K Rasool (Personal Collection), interview, K Kotzé (CEO, Goldfields, Johannesburg Head Office)/E Schutte (Researcher, NWU, School of Basic Science), 12 March 2006.

• Example of shortened interview reference (after it has been used once in article)

K Rasool (Personal Collection), interview, K. Kotzé/E Schutte, 12 March 2006.

• Example of an Electronic Mail - document or letter

E-mail: W Pepler (Bigenafrika, Pretoria)/E van Eeden (Researcher), 22 October 2006.

• National archives (or any other archive)

National Archive (NA), Pretoria, Department of Education (DoE), Vol.10, Reference 8/1/3/452: Letter, K Lewis (Director General) / P Dlamini (Teacher, Springs College), 12 June 1960.

[Please note: After the first reference to the National Archives or Source Group for example, it can be abbreviated to e.g. NA or DE.]

A source accessed on the Internet

A Dissel, "Tracking transformation in South African prisons", Track Two, 11(2), April 2002 (available at <http://ccrweb.ccr.uct.ac.za/two/11-2transformation.html>, as accessed on 14 Jan. 2003), pp. 1-3.

A source from conference proceedings

First reference to the source:

D Dollar, "Asian century or multi-polar century?" (Paper, Global Development Network Annual Conference, Beijing, January 2007), p. 7.

B Sautmann, "The forest for the trees: Trade investment and the China-in-Africa discourse" (Paper, Public Seminar: China in Africa: Race, relations and reflections, Centre for Sociological Research, University of Johannesburg, 28 July 2007), p. 7.

Shortened version:

D Dollar, "Asian century..." (Paper, GDN Conference, 2007), p. 7.

B Sautmann, "The forest for the trees: ..." (Paper, Public Seminar: China in Africa: ..., University of Johannesburg [or UJ]), p. 7.

GENERAL:

Illustrations

The appropriate positioning of the image should be indicated in the text. Original copies should be clearly identified on the back. High quality scanned versions are always welcome.

Authors, PLEASE obtain copyright and reproduction rights on photographs and other illustrations.

Copyright on all material in *Yesterday&Today* rests within the Editorial Advisory Committee of *Yesterday&Today*.

The Harvard reference method

References in the text

References are cited in the text by the author's(s) surname(s) and the year of publication in brackets, separated by a comma: e.g. (Weedon, 1977:13).

If several articles by the same author and from the same year are cited, the letters a, b, c, etc. should be added after the year of publication: e.g. (Fardon, 2007a:23).

Page references in the text should follow a colon after the date: e.g. (Bazalgette, 1992:209-214).

In works by three or more authors the surnames of all authors should be given in the first reference to such a work. In subsequent references to this work, only the name of the first author is given, followed by the abbreviation *et al.*: e.g. (Ottaro *et al.*, 2005:34).

If reference is made to an anonymous item in a newspaper, the name of the newspaper is given in brackets: e.g. (The Citizen, 2010).

For personal communications (oral or written) identify the person and indicate in brackets that it is a personal communication: e.g. (B Brown, pers. comm.).

Ensure that dates, spelling and titles used in the text are accurate and consistent with those listed in the references.

List all references chronologically and then alphabetically: e.g. (Scott 2003; Muller 2006; Meyer 2007).

List of references

Only sources cited in the text are listed, in alphabetical order, under References.

Bibliographic information should be in the language of the source document, not in the language of the article.

References should be presented as indicated in the following examples. See the required punctuation.

• Journal articles

Surname(s) and initials of author(s), year of publication, title of article, unabbreviated title of journal, volume, issue number in brackets and page numbers: e.g.

Shepherd, R 1992. Elementary media education. The perfect curriculum. *English Quarterly*, 25(2):35-38.

• **Books**

Surname(s) and initials of author(s) or editor(s), year of publication, title of book, volume, edition, place of publication and publisher: e.g. Mouton, J 2001. *Understanding social research*. Pretoria: JL van Schaik.

• **Chapters in books**

Surname(s) and initials of author(s), year of publication, title of chapter, editor(s), title of book, place of publication and publisher: e.g. Masterman, L 1992. The case of television studies. In: M Alvarado & O Boyd-Barrett (eds.). *Media education: an introduction*. London: British Film Institute.

• **Unpublished theses or dissertations**

Fardon, JVV 2007. Gender in history teaching resources in South African public school. Unpublished DEd thesis. Pretoria: Unisa.

• **Anonymous newspaper references**

Daily Mail 2006. World Teachers' Day, 24 April.

• **Electronic references**

Published under author's name:

Marshall, J 2003. Why Johnny can't teach. *Reason*, December. Available at <http://www.reason.com/news/show/29399.html>. Accessed on 10 August 2010.

Website references: No author:

These references are not archival, and subject to change in any way and at any time. If it is essential to present them, they should be included in a numbered endnote and not in the reference list.

• **Personal communications**

Normally personal communications should always be recorded and retrievable. It should be cited as follows:

Personal interview, K Kombuis (Journalist-singer)/S van der Merwe (Researcher), 2 October 2010.

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