

**HISTORY TEACHING IN SOUTH AFRICA WITHIN THE CONTEXT OF THE
HUMAN AND SOCIAL SCIENCES: AN OUTCOMES-BASED APPROACH WITH
REFERENCE TO ANTI-RACISM**

by

RALPH MOTSE MANYANE

submitted in accordance with the requirements for

the degree of

DOCTOR OF EDUCATION

in the subject

DIDACTICS

at the

UNIVERSITY OF SOUTH AFRICA

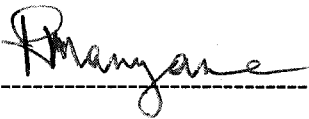
PROMOTER: DR S. SCHOEMAN

NOVEMBER 1999

STUDENT NUMBER: 411-117-6

DECLARATION

I declare that **HISTORY TEACHING IN SOUTH AFRICA WITHIN THE CONTEXT OF THE HUMAN AND SOCIAL SCIENCES: AN OUTCOMES-BASED APPROACH WITH REFERENCE TO ANTI-RACISM** is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.



SIGNATURE

RALPH MOTSE MANYANE



DATE

DEDICATION

For my late brother, Mpho Morris Manyane, for his continued support and also for
"being there" even during very difficult and trying times.

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ACKNOWLEDGEMENTS

I wish to record my thanks to all my relatives who missed me most of the time, but showed patience and appreciation of the work I put into this thesis.

My particular thanks must of course go to my promoter for the dedication and extremely valuable advice she gave during the writing and final preparation of the thesis. Her valuable criticism and care gave unity to somewhat complex aspects of the research process.

Without the active and professional involvement of some school principals and history teachers in the North West Province, the classroom studies conducted in this research project would not have been possible to carry through. A special thank you to them.

I gratefully acknowledge the encouragement my colleagues and friends gave me. I needed encouraging words to be able to carry out this onerous task.

Thanks to Mrs Lorraine Motlhabane and Jennifer Seif, colleagues at my university, for their patience and assistance as I struggled with word-processing.

SUMMARY

This study begins by analysing and exploring problems associated with (a) history teaching as part of the Human and Social Sciences learning area, (b) history teaching within an Outcomes-based approach, and (c) history teaching and racism. In an effort to provide solutions to these problems the study proceeds to propose a framework for teaching history within the Human and Social Sciences learning area, to suggest a viable Outcomes-based approach to teaching history in the context of this learning area, and an attempt is also made to provide criteria for an anti-racist approach to history teaching. Further, teaching and learning strategies of how far learners can exhibit anti-racist perspectives and attitudes have been developed.

Overall, the study found that an interdisciplinary approach — intended to preserve history's identity within the Human and Social Sciences learning area — is worthwhile and essential, given the rich potential of the discipline to enrich and even gain from the unique insights that other disciplines within the learning area can provide. It is evident that history, either by itself or in association with other disciplines, lends itself well to Outcomes-based Education; and that while it is important and necessary to differentiate between learning outcomes on the one hand, and aims and objectives on the other, the former and the latter two demonstrate some significant overlaps.

Given the crucial importance of improving race and a range of other relations in South Africa, the findings of the study seem to prove to be a feasible and indeed critically important way in which history teaching could deal with racial and other forms of

prejudice, injustice and discrimination. This seems to be the case because the findings reveal that learners registered progress in various aspects of anti-racist history teaching. Given the gains by learners, therefore, an Outcomes-based history teaching within the Human and Social Sciences learning area would seem to be an essential approach to learning programme development in the South African system of education and training.

KEY TERMS:

Human and Social Sciences; Racism; Anti-racism; History teaching; Learning area; Learning outcomes; Education; Aims; Objectives; Outcomes-based.

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CHAPTER 1

PROBLEM FORMULATION, AIMS OF THE STUDY, RESEARCH METHODOLOGY AND WORK PROGRAMME

1 INTRODUCTION

As in other parts of Africa, the advent of democracy in South Africa in 1994 has necessitated innovations in education. School history, for example, is being revamped to fall in line with the rapidly changing world. Grades 7, 8 and 9 interim syllabuses for the first time reflected, among others, more African history and the application of multiple perspectives to the use of knowledge (DNE (Department of National Education) 1995a:5-12). Part of this educational renaissance is the introduction of Outcomes-based Education (OBE). These are significant and indeed welcome innovations. However, such gains are bound to contribute little, if anything, to the curriculum process if history teaching is not reconceptualised within the context of the other Human and Social Sciences. There is a problem, in short, if history lacks greater inclusiveness. How best, then, can history be related to the neighbouring disciplines so learners can function effectively in the ever-changing world?

Perhaps part of national government's rationale behind Outcomes-based Education was to guarantee the actual achievement of desirable ideals, such as racial and gender balance. Reflection on how to approach the new paradigm, however, reveals a range of difficulties. One of the major problems is little agreement among specialists in the field with respect to the precise meaning of Outcomes-based Education, or how the system has in fact to be conceptualised. It is part of the purpose of this study to unpack the notion of learning outcomes, and to call into question the pedagogical legitimacy of

how some scholars conceptualise learning outcomes.

One dominant feature of the far-reaching socio-political changes South Africans witness is the widespread concern about the quality and even purpose of education. The view taken in this study is that teaching must admit the inevitability of development and change; and that the proposed teaching in history and related disciplines should raise awareness to prejudice, discrimination, inequality, injustice and assumptions that would otherwise go unchallenged. Changes brought about by the new dispensation, entrenched in the country's new constitution, are no guarantee that the people's mind-set (influenced for decades by policies and practices of a deeply divided society) will change. And the tragedy is, that teaching in the Human and Social Sciences in the past has frequently stressed diversity and conflict to legitimise racist and ethnicist positions. Without that essential way of thinking — critical historical analysis — learners cannot effectively challenge such positions. Indeed, difficulties arise partly because as a school subject history gives scant regard to "critical historical awareness of themselves, their society and their world" (Van Den Berg & Buckland, 1983:44).

2 ORIGIN AND NATURE OF THE PROBLEM

Following what has been discussed so far in the introduction, one can identify three major problem areas encompassing the origin and nature of the problem.

In the first place, the nature of history as a discipline and school subject is still problematic in terms of not being adequately clear to both teachers and learners. Consequently, the subject seems to bear no relevance to the needs of both learners

and society. This is mainly because history is frequently considered in isolation from, for example, geography. Yet the latter is included in the former, and, as Knight (1993:84) has noted, "the subject matter of history is anything human that has happened in the past, so it may be taken as an integrating subject". Moreover, other disciplines like economics, sociology, psychology (like history) provide insight into how humans function in their social and environmental surroundings. The second problem area centres around the ascendancy of the Outcomes-based approach to education. This area is problematic especially in terms of the many differences in the meaning scholars attach to learning outcomes, and even how these relate to some aspects of the learning programmes and learning areas, such as the Human and Social Sciences. Finally, it is little wonder that history as a subject is presented as an authoritative and authoritarian version of the past devoid of a "frame of reference' ... in terms of which **present** experience may be rightly understood" by those who encounter it (Rogers in Portal, 1987a:3; author's emphasis). South Africa, therefore, still has to contend with the problem of history teaching that sustains and hinders the fight against the racism experienced in people's daily lives.

Having identified the major problematic areas subsumed within the origin and nature of the main problem, it is necessary at this point to formulate the actual problem of the study.

3 STATEMENT OF THE PROBLEM

This study is primarily concerned to propose solutions to deal with the problem areas examined in the subsequent sections (see pp. 4-35). A clearly stated problem could be

formulated thus:

In what ways should an Outcomes-based approach to history teaching in South Africa relate to the Human and Social Sciences so as to contribute to the achievement of anti-racism?

The problem which underlies this thesis will in the following paragraphs be examined in greater detail.

3.1 HISTORY TEACHING AS PART OF THE HUMAN AND SOCIAL SCIENCES LEARNING AREA

Part of understanding the main problem of this thesis rests on a good grasp of the persistent cry for history's independence and identity. As a multifaceted discipline, history typically includes other Human and Social Sciences. A persistent question needing an urgent answer is thus: **How can this discipline and subject adopt a cross-curricular orientation without jeopardising its identity?**

Closer scrutiny of the above question reveals the existence of a number of sub-problems. The latter will consequently be discussed briefly.

3.1.1 RIGID BOUNDARIES BETWEEN DISCIPLINES

There are undoubtedly problems when teachers and learners think of rigid and inflexible boundaries between disciplines. When the inter-sectional nature of the Human and Social Science disciplines is obscured, then such a condition operates to limit the knowledge and understanding of how humans function and how they relate to one

another and to the physical world around them. If, for instance, teachers fail to ensure that a subject like history subsumes elements from neighbouring disciplines, then such limited parameters of the definition of a discipline potentially minimises an adequate and truly critical understanding of the social and physical world. Such an approach, moreover, impoverishes appreciation of the richness of human life. Of course, this whole issue of separating realms of knowledge is far more complex and difficult than is often thought. This is because, while a sharp and rigid distinction between these is unfruitful, some distinctions need to be drawn if teachers' efforts are to affect learners in any significant way.

Another obstacle to learners' understanding of disciplines is their failure to grasp and use the concepts and language deployed in the Human and Social Sciences. At the core of the history interim core syllabus aims for grades 4, 5 and 6 are some aims which are intended to provide learners with the concept of time as well as the interrelationship between cause and effect; to lead them to an understanding that the present is the heritage of the past, and that the future is in turn influenced by the present (DNE, 1995b:1). South Africa's Outcomes-based Human and Social Sciences learning area also implies the use of concepts such as "change" by learners. The latter are expected to "Demonstrate a critical understanding of how South African society has changed and developed" (DNE, 1997a:45). Implicitly, learners are required to understand and deploy notions of change, cause and effect, and time in history. The problem with the "mainstream" approach to history teaching has been the persistent assumption that the transmission of knowledge of the past will automatically lead learners to use what Sansom (in Portal, 1987:116) calls "ideas about how we know

about things in the past". Surely, if learners cannot use these concepts, it cannot be expected of them to describe, explain and analyse human actions, events and even environmental phenomena. There is a related difficulty of regarding concepts and language used in these disciplines as fixed. Learners are made to accept the invalid notion that their interpretations, evaluations and explanations of what happens in the world are rigid and final. This notion itself also trivialises knowledge, and denies the variable nature of people's perceptions of reality.

3.1.2 ISSUE OF HISTORY AS AN INDEPENDENT DISCIPLINE

Part of the problem inherent in integrating history into other disciplines such as economics, geography, sociology and so forth, is the serious threat to the former's independence and identity as a discipline. Some scholars, however, consider integration to be a sensible, fruitful and practical starting point — an argument based on the bio-psychological nature of young learners which places limits on the content and organisation of the subject. The problem here seems to be lack of flexibility as to where a dividing line is to be drawn on this continuum-like situation: total integration and no integration at all.

There is also the issue of excluding from history's research methods everything except documentary source materials. In essence, what complicates this approach by scholars like Ranke¹ is that it is too confining and unfruitful for history as a science; it rejects theoretical perspectives, interests and interpretations which account for history's

¹Leopold von Ranke was a 19th century scholar who believed in what was called scientific history, that is, the recording of the past as it really was.

provisional character. Perhaps part of the concern of so-called traditional historians is that oral history and traditions (as sources) do not yield fixed and objective ideas and concepts, but rather unscientific knowledge polluted by subjective recesses of the individual mind. Their approach is therefore contrary to the postmodern recognition that “human knowledge is subjectively determined by a multitude of factors” (Tarnas, 1991:395). But the question is, how authentic would such a theory- or value-laden knowledge be? Would it be possible for practitioners and learners to reach consensus in view of the many opposing voices, interests and perspectives that are encountered in history?

3.1.3 DILEMMA OF TEACHING CURRENT ISSUES AND PROBLEMS

Teachers are often caught in a dilemma about whether history should deal with current issues and problems, or whether it should abdicate its responsibility and concern for these matters. Not infrequently, the Human and Social Sciences are inextricably tied to topical human and environmental concerns — a prominent feature often neglected by subjects like history. Inherent in the question of proving history’s relevance, is the fundamental problem of oppositional claims to justify the place of the subject in the learning area. The conception that the subject provides “lessons for the present” is a hotly contested matter. Beattie (1987:9) believes this view is based on a misconception of what history can offer. He, and many other scholars, prefer the notion of “the past regarded for its own sake, rather than a source of lessons or prelude to our current affairs”.

Indeed, history's preoccupation with current issues can easily distort the past — a problem to be avoided at all costs. Think of the learners' tendency to impose their 20th century thought patterns on past situations. Thus, hindsight can be "a poor guide in helping us in the crucial area of what the contemporary actors were trying to do. History depends upon avoiding the imputation of views to one time which were present only in later or earlier times" (Beattie, 1987:10). Beattie's points are well taken. However, his model raises both theoretical and practical difficulties. With regard to the former, to some teachers it is simply not possible, as he proposes, to divorce history (and the associating disciplines) from the present concerns. Moreover, his philosophical conception of the nature of history is unhelpful in dealing with real classroom situations on a practical level: Many teachers these days face up (and rightly so) to the persistent fact that they have to increasingly relate learning experiences to learners' daily lives. Indeed, Mathews, Moodley, Rheeder & Wilkinson (1992:5) note that history has to serve present-day society; it offers, according to Burston (in Burston & Green, 1972:7), "valuable guidance in coping with some of our present and future problems".

3.1.4 COMPLEX NATURE OF HISTORICAL KNOWLEDGE

While knowledge obtained through the other Human and Social Sciences is public in the sense that it can be derived from what is empirically observable, historical knowledge comes from unique contexts in the past. In this respect, therefore, it is unique. History deploys such knowledge in ways that are suggestive of possible existence of situations parallel to those that occurred in the past. This knowledge is then used to generalise. But how does one justify the claim that what was unique, e.g. circumstances, will repeat itself in the present or the future? Moreover, the complexity

of historical knowledge consists in the historian's inability to observe past reality directly. Such an observation poses further fundamental epistemological problems, as how to know or become conscious of the dead past, whether knowledge comes from the intellect/reason or from experience, and how to determine its validity.

3.1.5 PROBLEMS ARISING FROM HISTORICAL METHODOLOGY

Although evidence (used in enquiries into the past) can answer the historian's question(s), many points of disagreement persist on what actually happened. Such a situation is suggestive of the fragility of both the evidence and the kind of knowledge created. The problem, then, would be whether this is in fact the sort of knowledge historians, and indeed other human and social scientists, are striving for. Actually, Tarnas (1991:397) notes that, "Reality is not a solid, self-contained given but a fluid, unfolding process, an 'open universe', continually affected and moulded by one's actions and beliefs". Without doubt, this is a problem teachers have to resolve if the Human and Social Sciences learning programmes — always in quest of knowledge — are to impact on learners in any significant way.

A related problem is the view that history, its knowledge and methods of enquiry are non-problematic. The evidence "out there", according to this view, is fixed, and the cumulative nature of research and history are rejected. This is the view that represents the physical and social world as timeless, the world which, to use Tarnas' (1991:397) words, "exist [s] as a thing-in-itself, independent of interpretation". Without doubt, there is a misleading assumption here that the subject contains unchallengeable "facts". It may be appropriate at this juncture to pose the question asked by Rogers (in Dickinson,

Lee & Rogers, 1984:20), "Mythology and History — Poison and Antidote?". Clearly, supporters of an unchanging historical knowledge seem to reject the nature of the human mind to affect reality, to question or to be critical. Other related pedagogical issues are: Firstly, the learner's fund of knowledge and experience are thoroughly undermined. "A version of the past — some sort of version — has already affected every child by the time he enters school" (Rogers in Dickinson, Lee & Rogers, 1984:2). Secondly, if it is assumed that learners lack curiosity, then it is doubtful whether they will grasp what they learn. Such history, according to Govender (1992:4), "does not make better citizens of people; it does not help to form attitudes of mind or help in the moral and ethical development of the learner". Thirdly, learners who fail to question cannot create evidence or knowledge, they cannot modify or improve it, nor can they be aware of any new accession of knowledge and the evolution of reality. Pluckrose (1991:71) writes that historical artefacts, "as evidence of a past ... [are] legitimate elements to question"

3.1.6 COMPLEXITY OF TRUTH AND OBJECTIVITY

Truth and objectivity are nebulous concepts in history and Human and Social Sciences teaching; their meanings go far beyond the parameters of dictionary definitions. Jenkins' (1991:74) rejection of the inflated claim of a fixed and unchallengeable interpretation highlights a serious problem facing history teaching and learning: "In fact to speak of a 'true interpretation' is a contradiction in terms". Inasmuch as historical (and general) knowledge has always been constructed by humans, it is not surprising that the latter's preoccupations and interests exert an enormous influence on that knowledge and also raise the issues of bias and values. To be biased or not to be, that

also seems to be the problem in the teaching of the Human and Social Sciences. "But if everything is ultimately interpretation", asks Jenkins (1991:38), "and if one person's bias is another person's truth, what then?". Books, syllabuses, examinations, and therefore history and Human and Social Sciences teaching in South Africa, have always been condemned for their bias. No wonder some writers in history have isolated it as one of the "specific problems associated with the way history has been taught in South African schools" (Owen, 1991:9). But just how does one reconcile these considerations with the kind of bias that distorts? Surely, the concern of numerous South Africans complaining and condemning biased teaching was (and still is) quite a legitimate one.

The issue of bias seems to imply a laissez-faire climate, relativity, an "anything-goes" kind of history or knowledge production. It seems there is a chaotic eventuality here which is quite frankly inconsistent with objectivity in the Human and Social Sciences. No wonder situations in classrooms and lecture halls occur where history can be taught to sway people's emotions, and used to instil a militant and subversive spirit among those who encounter it. If history professes to be a science and a disciplined activity with an earnest concern for a rational and objective investigation, then why is objective and true knowledge of the past obtained through "the **subjective** experience of the scholar" (Stanford, 1994:122; own emphasis)? Why do "scholars keep jars of quotation marks handy on their writing tables, and use them constantly to distance themselves from 'what really happened', 'the facts', 'the historical record' and 'the truth' about just about anything" ? (Etherington in Hamilton, 1995:15).

In sum, an interlocking fabric of history (as well as the other Human and Social Sciences), ideals, values, assumptions, bias, interests and modes of thought raises the difficulty of how an understanding and authentic knowledge of the past and present can be built if this web of influences is allowed to contaminate inquiries. Thompson (1985:12) has recognised the profound impact that values always have on the historian's use of evidence. The answer to the question "What is history?", Carr (1987:8) has argued, is influenced by the age of the historian and is also derived from the view someone has of the society they find themselves in. One of the implications here is that values held dear by a society all too often determine one's conception of history and historical writing. Thus, values colour what people often assume to be value-free interpretations and analyses of evidence. It needs to be stressed that these complications extend even to the classroom, and there again the question as to how far can teachers and learners be objective and true to the past can be asked.

3.1.7 PROBLEMS RELATING TO A SKILLS-BASED APPROACH

One of the crucial concerns emanating from positivist epistemology is that the latter postulates the "really" real past, one uncontaminated by meanings and explanations. What this approach implies is exclusive concentration on factual content. But giving primacy to content is giving learners partial history or partial knowledge in the other Human and Social Sciences. Carr (1987:12) highlighted the problem when he called the divorce between "fact" and interpretation a "preposterous fallacy". Thus, exercising that inherent human gift (meaning-giving) means, if positivist philosophy is anything to go by, that the past cannot be comprehended. In a real sense, therefore, learners are prevented from understanding and explaining. In reaction to the superior status

accorded to “facts”, teachers sometimes upset the equilibrium by concentrating on skills — an equally extreme position.

Not infrequently, structural concepts, such as cause, are treated in isolation from each other and the skills with which they are inescapably connected. Most frequently, teachers ask learners to discuss causes of an event — an approach that is “little more, in fact, than asking for a kind of causal ‘shopping list’” (Medley, 1988:27). Thus, if learners fail to make sense of causation, it is primarily because they are not exercising skills, e.g. doing something analytical with concepts.

Another issue relates to the teaching of skills, content, attitudes and values as discrete components of knowledge. Often, teachers fail to acknowledge that skills, content, attitudes and values of various Human and Social Sciences or realms of knowing easily shade into each other. Language in history, according to Hexter (1972:77), is “least removed from common human experience”. History’s dependence on ordinary language, and therefore being of a less complex nature, seems to be popular logic. But the matter is certainly more complex than is usually thought, and value-judgements are the source of the problem. Edwards (in Dickinson & Lee, 1978:64) acknowledged this and writes that the historian has to contend with the “problem in intensified form because his dependence on ordinary language will fill his accounts with the categorizations and value-judgements of his own time”. Regard for evidence is some kind of value cherished by historians, and indeed other human and social scientists. But if language, cultural biases, and strong value commitments affect the skills of using such evidence, then there may be a problem. Sometimes issues of the past are

approached without sufficient knowledge or context of specific and unique circumstances (e.g. the world view that shapes perceptions of historical personages), and this inhibits the exercise of the extremely fruitful skill of imagining and giving coherence to what happened. An almost similar problematic situation occurs when learners fail to appreciate viewpoints expressed by others. In short, their attitude to both peers and social issues under discussion is just not the right one, and can be a handicap to their decision-making skills.

3.2 HISTORY TEACHING WITHIN AN OUTCOMES-BASED APPROACH

The main problem draws attention to an Outcomes-based approach to history teaching. It is therefore absolutely vital for this study to provide practical and theoretical information in answer to the question: **How might an outcomes-driven teaching of history within the related disciplines be developed and operated effectively?**

The above question, however, can be answered by discussing the following sub-problems:

3.2.1 DEFINITIONAL PROBLEMS

Some people would like to think of learning outcomes as new, and therefore have to take the place of objectives-referenced teaching. Thus, "Emphasis is placed on the necessity for a shift from the traditional aims and objectives approach to outcomes-based education" (DNE, 1997a:preface). These observations unquestionably raise fundamental questions in the minds of practitioners. The first question is, whether there is a need for their objectives-referenced teaching, and whether the country's national

educational aims still bear relevance in the Outcomes-based approach to education. The second important question, would be whether the broad and specific items of skills, content, attitudes, values and learners' conceptual understanding will now be replaced by learning outcomes, or that these same aspects of knowledge will be the learning outcomes to be targeted by teaching.

If it is accepted that a society's learning programmes will often respond to the culture of that society, its notion about the nature of humankind, as well as its theories about how learning takes place, then there is unquestionably a problem when people prescribe a universally accepted definition of learning outcomes. Spady (1994:24) does not seem to acknowledge the potent influence of these forces: "Outcomes are clear demonstrations of learning — **not values, attitudes, internal mental processes, or psychological states of mind**" (Own emphasis). In the same breath he (1994:25) recognises that "Outcomes **can take many forms**, ranging from specific content skills to complex performances important in life"; that "**The kind of outcomes-based approach a system implements will be strongly influenced by the kind of outcomes it has defined and is pursuing**" (Own emphasis). Firstly, it seems Spady's categorically stated definition of "outcomes" is an unproductive and unfruitful one. Secondly, it sounds too narrow because it excludes forces that influence the very shape of a people's culture, that is, values and attitudes. Thirdly, the parameters of his definition are suddenly extended when he acknowledges that learning outcomes can assume many forms, and that in fact, systems will define and pursue outcomes that will in turn impact on the approach they favour.

There are two other mistaken assumptions: Firstly, that what learning outcomes do, cannot be done by objectives. The point is that some misconceptions of learning outcomes polarise teaching objectives and outcomes into diametrically opposed elements of a learning programme. Secondly, there is the mistaken belief that **process** is not part of a learning outcome. Van der Horst & McDonald (1998:19) write that in OBE “the focus is on the **desired end results** of each learning process ... Second, the focus ... is on the **content** and **processes** that guide learners to the desired end results” (Authors’ emphasis). However, the ‘what’ and the ‘how’, as “both essential ingredients of a balanced outcomes learning programme” can be a source of disagreement (Van der Horst & McDonald, 1998:19).

3.2.2 MISCONCEPTIONS REGARDING LEARNING AND TEACHING

There is a misconception about Outcomes-based Education, namely, the view that polarises the teaching and learning activities. The learner-centred model sometimes marginalises the role of teachers as reflective practitioners, and people who can generate knowledge about their learners so that they can design learning outcomes worthy of the learning programme. Thus, the idea of presenting teachers with pre-planned learning outcomes can also be problematic. One would have thought that there should be room for learning outcomes and the entire learning programme to take shape as teachers and learners decide or plan together the outcomes to be pursued, achieved and assessed. Moreover, imposing learning outcomes in the form of values and attitudes on learners is an endorsement of a one-way transaction between the teacher and learners, a situation in which the former becomes the only source of educational advantage to the learners. Clearly, such an approach is counter-productive and

inconsistent with Outcomes-based teaching, where the teacher has to provide the necessary stimulation for creativeness and critical thought. Besides, the model rests on the assumption that there is no need for a democratised and co-operative learning environment which fosters learner-learner and teacher-learner interaction.

3.2.3 SEGMENTATION OF KNOWLEDGE

Emphasising one segment of knowledge at the expense of others creates a problem. The obvious danger is that teachers and learners are not likely to be conscious of a variety of learning outcomes. As for the former, they will obviously be unaware of equally important unintended consequences if, for example, the teaching focused exclusively on skills.

Another difficulty related to the rigid classification of knowledge, concerns the issue of describing such knowledge in behavioural or observable terms. What the terms "behavioural" and "observable" mean can be controversial. To some designers of learning outcomes it is important to provide explicit behavioural descriptions of learning outcomes, and they mean that "action verbs" should precede statements of such learning results to avoid ambiguity. Monjan & Gassner (1979:5) write as follows: "One of the values inherent in the use of Performance Objectives is the definition of educational goals. Since the goals are defined behaviourally in terms of what a person who has attained them is capable of **doing**, there is little room for ambiguity" (Own emphasis). There is no question about the merits of behaviourally stated learning outcomes. The problem, however, is that what ensues from a learning experience is not always observable, tangible behaviour; learners also experience feelings which, if called

upon, they can express verbally or in writing. What is unsatisfactory, therefore, is Tyler's (as quoted in Allan, 1996:94) rejection of "development of critical thinking" as an acceptable objective. But what if teachers and learners have a common understanding of what critical thinking subsumes in terms of capabilities? Are they justified in this case to reject this as a learning outcome worth pursuing?

The criterion that expressions of objectives should not contain phrases like "to know; to understand, to appreciate" is also open to question (Allan, 1996:95). Again, if teachers understand "behavioural" to mean learner behaviour "which", as Allan (1996:96) puts it, "results directly **from** the interaction of learner and teacher, **from** the learning experience" (Allan's emphasis), then some desirable learning consequences are condemned simply on the grounds that they are not in the list of pre-specified learning outcomes. Narrow and mechanistic models of expressing learning outcomes and objectives encourage homogeneity of learner responses, a condition which trivialises education and knowledge. Education and knowledge can find expression in a variety of forms which are interrelated: Aspects of analysis, for example, can easily fit into (or overlap with) those of critical thinking. Moreover, a learning outcome itself can comprise a variety of complexly related abilities, e.g. analysis, synthesis, critical thought, which can be demonstrated in widely different contexts — they are, therefore, not necessarily contextualised behaviours. In summary, the behaviourist description of learning outcomes is, to use Schwarz's (1994:88) terminology, "narrow, mechanistic, and finally, impoverished".

Yet another example of a fragmented type of knowledge is found when teachers draw absolute distinctions between the cognitive, affective and psychomotor domains. Again, failure to represent these areas as a totality of knowledge creates the problem of oversimplifying learning; the assumption here is that the learning experience fits in very neatly in categories like cognitive and affective.

3.2.4 MARGINALISING AIMS AND OBJECTIVES

Some proponents of Outcomes-based Education show very little regard, if any, to educational aims and objectives. The first difficulty with this attitude is failure to appreciate an important characteristic that aims and objectives share with learning outcomes — some terminal point that they all refer to. Actually, it sounds illogical to reject objectives and at the same time celebrate learning outcomes. The second difficulty is that, Outcomes-based Education supporters maintain that “outcomes may help teachers crystallize their real intentions by imposing the need to make vague ideas more explicit” (Brady, 1996:10). But many teachers state objectives precisely for the purpose of providing precise (and sometimes behavioural) descriptions of what learners should be able to do. Indeed, “such clarity of intent may arguably be achieved by stating objectives rather than outcomes” (Brady, 1996:10). Although it is important to draw a distinction between objectives and learning outcomes, the sharp dichotomy between these two is often misleading.

3.2.5 SUPPRESSION OF UNEXPECTED LEARNING OUTCOMES

One of the central problems facing Outcomes-based Education is the frequent suppression of particular or individual learning outcomes, simply because these

contrast sharply with anticipated ones. Yet learners' critical awareness of issues, for example, potentially results in a flowering of diverse and particular voices in the shape of learning outcomes. A variety of responses, e.g. in the form of decisions or courses of action, is usually the result of diverse value patterns and commitments related to social issues under consideration. However, the expression of learners' value positions is often alienated by the teacher's dominant value pattern. At times teachers fail to recognise variations in values and attitudes, differences which depend on time, place and culture; and that attitudes and values are subject to constant change. Thus, what one sees here is an approach based on a behaviouristic, positivist and authoritarian philosophy which typically stifles learner initiative. The obsession with fixed objectives or learning outcomes frequently undermines learners' imaginative leaps and assumptions (the "invisible curriculum") which help them to examine critically what purports to be final or ultimate conclusions.

3.2.6 ISSUE OF RELEVANCE

Societies sustain themselves by conveying a system of values to those who function and develop in them. Some people believe that a learning programme should be implicated in this, e.g. history teaching in South Africa should cultivate non-racialism, democratic ideals, and so forth (History Education Group, 1993:14). The difficulty with this is that it tends to marginalise alternative ways of perceiving reality. What emerges here is an ironical situation: Virtually every education system embraces the democratic commitment to nurture the dignity, interests, needs and worth of learners, but become undemocratic by denying learners the opportunity to work with their feelings, adopt a critical stance and achieve understanding of issues.

If requirements of contemporary society constitute one of the principal sources of learning programme outcomes or learning outcomes, teaching should educate in those environmental and social spheres that are essential to learners' functioning in the world beyond the institutions of learning; learning outcomes, in short, need to be relevant. But teachers are frequently confronted with problems when educating for successful functioning in life. Human and Social Sciences, or learning areas without "first order 'serious' enquiries of a scientific, technological or economic nature" fail to stand the acid test of an educational system — relevance in terms of sustaining economic growth (Science Forum Bulletin, 1992:5). These sciences seem, in the words of Beattie (1987:20) "to fall foul of the belief".

Not infrequently, teachers fail to identify the interface or relationship between learning outcomes and social realities. The question is whether learning outcomes, or what Van Den Berg & Buckland (1983:7) call "justifications" in the old South African syllabuses, have been fully grasped by teachers and learners. There is just no way, it can be argued, that the profession can make any learning area relevant for learners if teachers have an imperfect grasp of the learning outcomes to be achieved. Likewise, learners with no understanding and critical thought of learning outcomes have difficulty in recognising the relevance, and even taking ownership, of worthwhile learning outcomes.

3.2.7 OUTCOMES-BASED EDUCATION IN HISTORY TEACHING

This section is set within the wider context of Outcomes-based Education in the Human and Social Sciences, but is concerned more specifically with the relationship between

history teaching and the notion of Outcomes-based Education as conceptualised in this thesis. Some of the problems discussed here have already been explored, and will therefore be examined very briefly.

One of the major complaints about history teaching has been the issue of expecting learners to rote learn massive chunks of information contained in textbooks. "But", as Labbett (in Fines, 1983:216) writes, "the reader has access only to the end-product. The processes of its creation remain private". Of course this is a misunderstanding of the nature of historical study. The opposite, classifying learning programme outcomes mostly, if not only, in terms of skills also misrepresents the nature of the discipline. Indeed, "there is always content to a good history" (Nuttall & Lockett, 1995:84). A related problem is the failure to acknowledge the inseparable nature of knowledge and understanding. Under the classification scheme (and this happens on a fair number of occasions), learning outcomes or objectives are classified mainly in terms of "facts" to be recalled. This is a learning programme inhibiting what Labbett (in Fines, 1983:216) has called "the search for historical understanding". The approach is unhelpful when the purpose is to assist learners to experience the "reality" of the past.

Suppose teachers wished to incorporate learners' grasp of historical evidence — seeking out, testing or assessing evidence — as a learning outcome in their teaching. Suppose further that this particular learning outcome (because it is in a sense grounded in democratic beliefs) entailed preparing learners to exhibit democratic commitments in contemporary South Africa. In this context, it seems, the following questions would be worth considering if useful suggestions are to be made: To what extent would such

an approach entail that teachers should be true to the past? How far would teaching ensure that learners acquire the 'politically correct' concept of democracy? What consequences for teaching would follow from having such a learning outcome in our syllabus?. These assessment questions seem to imply the problematic nature of truth, the process of history, and that teaching democracy will always be politically interested.

Development of imagination and empathy (subsumed within comprehension) forms a crucial part of history and Human and Social Sciences teaching, and probably needs to be part of the Outcomes-based approach to teaching. The difficulty posed by these activities is the mistaken belief that learners swamped with content can exhibit the above activities automatically, and thereby demonstrate the proper grasp of the process of history. One of the questions worth considering is, how far is such a method of teaching the development of imagination and empathy, true to history as a discipline. There is also something wrong if learners empathise by, to use Rogers' (1987b:35) words, "making it up" as in drama or fiction. Similarly, anachronistic thinking or "Everyday empathy" contrasts sharply with **historical** empathy (SREB (Southern Regional Examinations Board), 1986:11).

There is clearly no doubt that interpretation of historical evidence (as a particular form of understanding) and evaluative skills are some of the fundamental learning outcomes that warrant inclusion in the design of a model of learning outcomes. However, evidence itself is contaminated by its users and this poses challenges and problems for historians and other social scientists, let alone young learners. Interpretations, moreover, are not fixed conclusions, and this poses difficulties for teachers and learners

whose minds are fixed on specific historical interpretations as learning outcomes. Further, if history is determined by each historian's assumptions, bias, theoretical understandings, etc., then there is a danger of sinking into naive relativism. Besides, part of the learner's evaluative skill is to recognise and even accept the presence of bias in historical writing. While it is crucial that teaching is directed towards such a learning outcome, there are legitimate causes for concern here: historians all too often have an axe to grind, and they can be unreliable. These are serious concerns, and probably have to be exposed.

If it is accepted that learners should produce history, then teachers can target an important life task or learning outcome. Unfortunately, presenting history as a finished stock of knowledge is a thorough misrepresentation of the nature of social enquiry; this approach obviously stifles learners' initiative to venture opinions, ideas and solutions to problems as they attempt to encounter the distant past. Clearly, matters become complicated if teachers (and learners) fail to acknowledge that one historical past may be just as valid as another. They may not understand that deficiencies in evidence can cause different interpretations of past events (Pluckrose, 1991:174). The problem expands quite enormously because most often teachers stick slavishly to pre-specified learning outcomes. Such inflexibility stunts development of problem-solving and decision-making skills, self-education and learners' possible participation in civic life. Pluckrose (1991:121) calls these abilities cross-curriculum skills, dimensions and themes respectively.

It is commonplace for learning programmes to have the development of certain values and attitudes as their learning outcomes. Unfortunately, some attempts to help learners develop a sense of values endanger impartiality and detachment. Indeed, "it is inconsistent to try to develop [say] commitments to democratic values by using indoctrination approaches" (Banks & Clegg, 1990:6-7). What if such values embodied ethnocentric attitudes? Arguing the paramountcy of one belief system over another raises the issue of learners adopting values and attitudes in irrational ways. This kind of teaching, moreover, would not be in the context of historical procedures which, as Lee (in Dickinson, 1992a:72) observed, make the discipline what it is. Besides, there is a serious danger threatening democracy as a racially and ethnically plural society in South Africa if other people's lifestyles are devalued because of ignorance. The question here is, how could unity possibly be saved and fostered in a society that is sometimes racist, culturally diverse, and sometimes sexist and prejudiced?

3.3 HISTORY TEACHING AND RACISM

Racism, an issue that learners have to contend with in their daily lives, seems to suggest the need to assess the role history and associating disciplines can play to combat it. The question needing an answer is thus: **How can history in the context of the Human and Social Sciences learning area contribute to a critical learning outcome such as anti-racism?**

Closer scrutiny of the above question reveals the existence of the following sub-problems:

3.3.1 SCHOOLING AND NARROW ANTI-RACIST APPROACHES

School education in South Africa sustains racism through its failure to adopt anti-racist approaches which, as Figueroa (1991:7) recommends, “raise awareness about, and challenge, racism and ethnocism”. It is now commonplace that South Africa comes from a long tradition of a society deeply divided by racist attitudes, which tended to colour the way some people perceived the past, the world and society. Much of school history in the past gave weight to the official version of past events which, consciously and unconsciously, prevented the surfacing of alternative perspectives. Without doubt, therefore, the approach was beset with the problem of racist bias.

Another weakness needing attention concerns the restricted anti-racist pedagogy with its exclusive focus on race. Such an orientation hinders understanding of inequalities that manifest themselves in other human relationships, and indeed understanding of other race-related issues such as injustice, prejudice, and discrimination in the other Human and Social Sciences. In short, therefore, a narrow approach to anti-racist teaching is ineffective as a means to a crucial overarching learning outcome — that is, an all-embracing anti-racist outlook in life. Blackstone (in Whitaker, 1983:13) for instance believes that good schools will not wish to address racial discrimination without sex discrimination. But the question is whether this is a worthwhile strategy to address discrimination.

3.3.2 RACE AND RACIST BIAS IN TEACHING

Humans cannot wish race bias away; it will always be there. Many have (mistakenly) assumed that bias is necessarily adverse or negative, and therefore, unwelcome in

historical or social science accounts. What is implied here is that race, or even sex, bias can either be discriminatory or non-discriminatory. The problem, of course, is when such bias carries implications that are adverse to other races, sexes or classes. Chisholm (1981:134) has rightly pointed out that “it is through history that the present distribution of power and wealth is justified and that acquiescence with this distribution is fostered”. Unfortunately, the bias which sustains “an ideology of white supremacy and black inferiority” seems to contradict the view that bias is inescapably bound up with historical writing and indeed the teaching of any discipline (Chisholm, 1981:140). A view of history or any other Human and Social Sciences discipline which discards bias represents a complete misunderstanding of the nature of these disciplines. Other problems of course are, for example, oversimplification that classrooms are neutral places where learners never question or critique anything.

There is a difficulty concerning the so-called “balanced” approach to Human and Social Sciences. The approach does not necessarily lead to a reconciliation of alternative viewpoints encountered by learners. There is no denying that some may feel the need to be critical by questioning the authenticity of views espoused by their teacher who uses a “balanced” approach. A history classroom situation — and more broadly any educational setting involving the other Human and Social Sciences — is so complex that one ought not to ignore the possibility of some views within the same balanced spectrum being offensive and being, to quote Stradling (in Stradling, Noctor & Baines, 1984:6), “extreme or divisive”. Such extreme views, therefore, potentially risk the ideal of integrating races or any social groups. Having said all this about the teaching strategy of history, there is no doubt that it **can** be useful sometimes. One can notice a dilemma

here, and this is precisely what makes the above teaching strategy problematic.

3.3.3 FALLACY OF RIGID KNOWLEDGE

It is perhaps a truism that issues like racism (and sexism) are not just narrow but also rigid. As for rigid perceptions of reality, they are undoubtedly inconsistent with the dynamic nature of knowledge. It is for this reason that racist (or sexist) commitments (often based on people's perceptions of races) represent a misunderstanding of historical (and any other form of) knowledge. An issue such as racism rejects the well-known reality that adverse judgements or opinions that are formed about people in the past and present change all the time. It should therefore be rather difficult, if not impossible, to reconcile such rigidity with history which is in essence a discipline about change.

Many believe that racism is a definite threat to South Africa's young democracy, and that developing democratic commitments should be tied to coercing learners to change their prejudices. The problem for teaching would be whether they should treat such prejudices as "absolute prohibitions", to use Singh's (in Carrington & Troyna, 1988:92) expression, or to direct learners to a critical understanding of issues. Advocates of the former approach might argue for the reconstruction of society, given the painful history of racist apartheid in this country. It can be argued that they are oblivious of how uncomfortable people generally feel every time they have to change and adapt. Coercing learners to adopt anti-racist or non-racial ideals because these are socially approved is tantamount to striving for a value-free or what Cuthbertson & Grundlingh (1992:159) call "consensus history". Is it not possible for learners to test faulty

assumptions, and to reach agreement that prejudices prevailing in their classroom are invalid? What this implies is the need for suggesting a procedural assumption or proposal for dealing with this problem in the classrooms.

3.3.4 RACE AS AN INADEQUATE CATEGORY OF ANALYSIS

The problem of learners' uncritical loyalty to views and attitudes steeped in racism is well-known. It will clearly surprise no one that certain prejudiced attitudes are the direct consequence of some Human and Social Sciences interpretations. Indeed, in South Africa some interpretations of the country's past have been specifically upheld to underpin white minority attitudes, as this would best sustain the apartheid ideology. Part of the danger for school history is of course learners' irrational thinking emanating from views and ideas steeped in racism. What complicates irrationally-based attitudes, dislikes or disapproval is the misconception that they are closed issues; that they are final, "right" value positions or self-evident truths — attitudes that are in turn derived from a single textbook syndrome or even the highly respected teacher or authority.

There is a preposterous fallacy that what people experience in reality has to be explained in terms of racial ancestry. Such an assumption is frequently passed on to learners who then focus narrowly on reality, a tendency which oversimplifies such reality. A good example in South Africa is the widespread poverty among the Africans. Learners tend to examine this issue from only one perspective, e.g. by concentrating on the black community only — an instance of "undifferentiated empathy". What occurs here is apartheid history teaching, which accentuated racial differences. Apartheid of race, incidentally, was a deliberate effort to set races apart because they were

historically different. Remarking about this obsession with racial differences, Dean, Hartmann & Katzen (1983:57) believe that the whole idea was “to leave the reader in no doubt that racial ancestry is of the utmost importance”.

3.3.5 ISSUES SURROUNDING RACIAL DIFFERENCES IN HISTORY TEACHING

Racist versions of how people experience or understand the past and present are restrictive. Some human and social scientists become conceptually imprisoned as they analyse reality purely in terms of race; experiences of other individuals within a race, in short, are trivialised or ignored. This theoretical approach is weakened by its argument in favour of a single method of analysis claiming explanatory primacy. In South Africa, emphasis of different socio-economic levels achieved by black and white races has frequently been part of the racist paradigm. The latter rejects the historical racial interdependence in this country and indeed in the whole wide world. Problems experienced by post-colonial Africa are explained in terms of “their [Africans] ill-preparedness for independence” (Eastern Cape Department of Education, 1996:17). Learners have to accept this and do not seek to perceive analytically such problems in the light of colonial neglect. Nor are they taught to recognise the inadequacy of the binary notion of race as the only explanatory framework. Essentially, this problem centres around failure to acknowledge very interesting and sometimes significant differences within a social category. Further, there is also the problem of how some people exaggerate and define racial differences.

Stressing racial differences in history and Human and Social Sciences teaching trivialises the ever-present reality of a common basis for racial co-operation. There is

overwhelming evidence that “Europe and [South] Africa continued to develop alongside one another, and increasingly, influenced one another” (Alexander, 1994:21). Besides, according to Legassick (in Marks & Atmore, 1980:65):

Liberal historians have examined the harshness of frontier treatment of non-whites — and the ‘frontier ruffians’ were among the most notable of the villains — and have seen here the morbidity of frontier racism. Indeed, these men were involved in brutality, murders But many of them also lived for periods in Xhosa territory under the authority of African chiefs ... Enemies and friends were not divided into rigid, static categories; nonwhites were not regarded implacably as enemies.

Ignoring common interests and points of similarity between races does not only reinforce racial inequalities, but poses a danger to an integrated society.

While it is understandable to find in South Africa the widespread belief that it is inadvisable to teach issues of social diversity — perhaps because of apartheid’s exclusive focus on group differences — it is certainly regrettable and unhelpful to reject divergences. It is thoroughly misleading to assume that racial (or any other) differences automatically cause conflict. Perhaps one of the reasons for such an assumption is the tendency to restrict analysis of differences to human behaviour; and ignore, for instance, divergences in environmental, cultural, and temporal contexts which typically prompt people to behave in particular ways.

It is clear now that the use of race, or any other category, can be objectionable on the grounds that it offends standards of scholarship. Learners can use categories and still fail to learn and understand that these same classifications may be reversed; that there may be exceptions within these categories. However, teachers are faced here with a dilemma: race and other categories can be useful as analytical tools. Categories are

shaped or constructed to understand differences between groups and thereby make sense of or give meaning to reality.

But the meanings assigned to racial differences can be problematic. No doubt, the claim that there are no differences between races is unsupportable. Differences, e.g. skin colour, cannot be denied. The problem with school history has been the tendency to exaggerate differences to the point of justifying past racial conflict and therefore the need for the apartheid of races. This is thus one way people may define group differences. As Figueroa (1991:43) puts it, "What seems to be more important than cultural differences is the **orientation** towards such difference" (Own emphasis). People tend to give meanings and importance to cultural and racial differences and conveniently ignore those attached to differences by other people.

3.3.6 VALUE CONFLICTS

Different sets of values, e.g. the so-called superior and inferior values, have been promoted in opposition to one another. Obviously, people's claims of legitimacy for their values, and that there are advantages to be gained by adopting the "normative" value system, are not only large claims but, more importantly, unsupportable. Unfortunately, the preposterous nature of such claims often goes unrecognised and unchallenged in many of the classrooms. This outlook is clearly objectionable, and its supporters do not tolerate criticism because to them inequality of systems is natural. Moreover, they believe that these systems (determined by natural forces) are in fact unchanging. Dean et al (1983:71) refer to "a natural social order" as an assumption used by apartheid apologists to explain fixed social and economic differences between black and white

South Africans.

3.3.7 RACIAL BARRIERS INHIBIT UNDERSTANDING

One of the serious concerns faced about oppressive structures of racism, sexism, and so forth is that they block understanding of other groups — a crucial learning outcome. This happens when history and other Human and Social Sciences promote exclusivity; that is, they are not inclusive and democratic enough to cover women, men, leaders, and so-called ordinary people. Such a parochial view, moreover, results when disciplines fail to analyse the interface between other dimensions of human experience, e.g. the environmental, cultural, social and economic aspects. Related to these difficulties are issues of narrow-mindedness, discrimination, injustice, inequality and intolerance. In a history teaching context, a claim is often made that learners understand people in the past or even those they meet in their daily lives. But this is impossible if historical trends are still coloured by racist interpretations. Besides, human understanding itself is a deceptively complex phenomenon. It has to be acknowledged that it is, as Dickinson & Lee (in Dickinson, Lee & Rogers, 1984:146) noted, not an all-or-nothing accomplishment.

3.3.8 RIGID BOUNDARIES AROUND GROUP IDENTITIES

Most often, the issue of group identity thrives on distinctiveness and purity. Unfortunately, these are qualities which raise serious concerns about identities. To reinforce exclusive white identity, successive governments in South Africa became obsessed with ethnic distinctions which they promoted and supported among black cultures for purposes of “divide and rule” (Reader’s Digest, 1992:62). The notion of

“national identity” was a key one in the practice and philosophy of apartheid (Dean et al, 1983:60). Versions of the past based on this view of society have since pervaded history classrooms. Learners are quite frequently made to adopt this monolithic, exclusive view and rigid definition of identity. They were (and many still are) not made aware of the problematic nature of identity, and this was because of the ideological purpose at work: their consciousness had to be moulded so they may give enthusiastic support to this view of social identity. Nor were they made aware of the relative nature of the concepts of difference and similarity, e.g. when used in the context of group identity.

Without doubt, learners face problems when identities are rigidly defined, and this is because they perceive these as timeless and static. Such a view, argues Mandaza (1994:42), “reflects the failure to recognise the transient and ephemeral character of **ethnic identities**; the extent to which a person might, depending on historical, economic, social or political circumstances, change from one **ethnic identity** to another” (Author’s emphasis). Consequently, it is not possible to analyse change, differences, similarities and/or convergences in society, and indeed in other aspects related to it. Rigid and inflexible definitions, in short, are incompatible with the socially constructed nature of identity.

3.3.9 LANGUAGE AND RACISM

Often, ethnocentrism derives from the assumption that some racial groups are “civilised” or “modern” while others are not; that it remains for the latter to embrace the highest human ideals embodied in “civilisation”. The problem here is the use of

concepts, such as civilisation, in definitive, absolute terms. For instance, "It was the Great Trek that had opened up the interior to civilisation", implying approval of the conquest of indigenous populations of the interior by Voortrekkers (Smith, 1988:65). In this way, goals, achievements, aspirations and outlook of other groups are devalued. Some "liberal" historians depicted the "uncivilised" Voortrekkers as fugitives from British "bonfires of civilisation", while "revisionist" scholars saw them as a "pre-capitalist" lot. Both versions of history used language intended to influence people's thinking: "the result was that the old Anglo version of the Great Trek as a flight from the advancing forces of civilisation was dressed up in the latest language" (Etherington in Hamilton, 1995:41)

Moreover, other words used in the teaching of the Human and Social Sciences can, because of what the Reader's Digest (1992:62) calls "an unhappy history" in South Africa, have racially offensive connotations. Examples are "Bantu", "Kaffir", "Native", "Coolie" and so forth. Meanings of such terms have changed and assumed evaluative connotations. It is this variability of word meanings that is misleading, and it can cause misunderstanding in a learning context. Once these labels (in their original meanings) were accepted by all South Africans, but have since been called into question due to the derogatory connotations they have assumed. Dictionary meanings of these words can easily be inappropriately transferred or applied across time and space by learners who are ignorant of their history.

4 AIMS OF THE STUDY

The main aim of this study is threefold

- to make a case for the need of school history in South Africa to change and be taught within the Human and Social Sciences without losing its identity;
- to teach school history within an Outcomes-based approach to education;
- to ensure that history teaching contributes to a critical learning outcome such as anti-racism.

To this end, the study intends to:

- analyse problems generated by history teaching within the context of the Human and Social Sciences learning area, and within the Outcomes-based approach to education, and the issue of racism within the teaching of the above disciplines;
- propose a framework for teaching history within the Human and Social Sciences learning area;
- suggest a viable Outcomes-based approach in teaching history within the Human and Social Sciences learning area;
- provide a framework (in the form of teaching-learning criteria) for history teaching against racism;
- indicate (by means of classroom studies) teaching strategies of how far learners can demonstrate anti-racist perspectives;
- conclude the study with a summary, a conclusion, and recommendations for the practical classroom situation.

5 HYPOTHESES

After a general study of the literature, it became evident to the researcher that the following research hypotheses could be formulated to guide the research process:

- History as school subject has to relate or interact with the Human and Social Sciences in specific ways that would not threaten its identity as a discipline.
- History teaching does lend itself to the newly introduced Outcomes-based approach to education.
- History as a discipline and school subject could contribute to learners' achievement of anti-racist attitudes and perspectives.

6 RESEARCH METHODOLOGY

The researcher was motivated to research into the topic (see title page) primarily because of the new educational dispensation which called for an Outcomes-based Education system. The latter, *inter alia*, is guided by the principle of relevance, and hence the introduction of learning areas such as the Human and Social Sciences. Therefore, the researcher proceeded from the conviction that to be relevant, especially in a South African context, history teaching within the Human and Social Sciences does not only have to be outcomes-based, but also has to contribute to among others learners' attainment of an anti-racist outlook.

Having decided on the topic the next step was to familiarise oneself with the literature, a move which enabled the researcher to formulate the main problem, its sub-problems, and the hypotheses for a more sufficiently focused research. As for the literature, it consisted of primary sources such as reports of committees, government policy documents, and some acts of parliament. Moreover, the study draws heavily on theoretical and practical ideas found in secondary sources such as books, newspapers, magazines, and journal articles. The data collected from these sources had to be

critically analysed, and only the information pertaining to the research problem, its tentative solutions, and the hypotheses had to be selected.

Classroom studies (mainly qualitative) had to be undertaken to assess the learners' comprehension of issues raised in the study. These classroom studies involved the observation of teaching strategies by junior secondary school teachers. A number of tests based on the interim core syllabus topics studied by learners at that time were administered and assessed by the researcher. Test items, moreover, were a translation of the criteria or solutions suggested in the various chapters of the thesis. In other words, they represented assessment patterns for developing and making a judgement about learners' cognitive and affective behaviour (expressed in writing). As for the teaching of history itself, it was geared towards helping learners to critically assess and overcome racist perceptions, prejudice and attitudes, thereby contributing towards the achievement of anti-racism as an overarching learning outcome. Besides, history was taught by taking into account perspectives (environmental, economic, technological, art) which are ordinarily offered by other disciplines within the Human and Social Sciences learning area.

After reading widely on the topic, conducting classroom studies, analysing the learners' responses to tests, it became clear to the researcher that the hypotheses formulated earlier (see p. 37) have indeed been confirmed, and that teachers could design their own tasks (based on the ideas derived from the study) for classroom use (see chapters 2,3, 4, and 5). Finally, recommendations had to be made to guide anti-racist history teaching in the context of the Human and Social Sciences and Outcomes-based

Education.

7 FURTHER WORK PROGRAMME

Chapter 2: The principal aim of this chapter is to locate history teaching within the Human and Social Sciences learning area.

Chapter 3: This chapter is distinguished mainly by its concern with Outcomes-based history teaching and learning.

Chapter 4: This chapter is concerned to critically examine issues of race and racist forms of bias in history and the neighbouring disciplines.

Chapter 5: The main purpose of this chapter is to provide practical examples of teaching strategies, and assess the effectiveness of a series of lessons given as part of anti-racist teaching strategies to challenge prejudice, racist assumptions, and stereotypes in history teaching.

Chapter 6: This chapter includes a summary, conclusion and recommendations that could serve as a source of insights into and a basis for what could be done in practical classroom situations. The idea is to show how an Outcomes-based approach to history teaching within the Human and Social Sciences learning area could combat the issue of racism.

CHAPTER 2

HISTORY TEACHING WITHIN THE CONTEXT OF THE HUMAN AND SOCIAL SCIENCES

1 INTRODUCTION

It is common knowledge that education provides one of the fundamental ways in which young people are prepared to grow up, function, adapt, change and take their place in society. Humans, as children and later as adults, will conduct their lives as individuals, within groups and institutions like the family, local community, church, school and workplace. Further, people have and will always enter into specific relationships with the natural or physical world they find themselves in. The various levels of human experience mentioned above have their own roots or origins and form part of the diverse heritage in South Africa, which is in turn part of the wider interdependent world. Inevitably, history as a discipline and medium of education engages very closely with the issue of interrelationships between individuals, groups and whole societies as well as between people and their environment. Therefore, history is a significant component of the educational process which is concerned with preparing people to take their place in society.

However, insights into ways in which humans function, develop and change (in similar and diverse contexts) over time are gained not only via human sciences such as history and geography; but social sciences (e.g. economics, sociology, psychology) also seek to describe, analyse and provide understanding of how people operate in social and environmental contexts. Significantly, human sciences like history are concerned to investigate change over time, and this also happens to be the conceptual tool employed

by some social sciences; historical analysis, in short, is part of the methodology shared by the Human and Social Sciences. But if commonalities and diversity (say of a socialisation process within and between societies) comprise part of the subject matter of Human and Social Sciences, it stands to reason that a comparative analysis of individuals, groups and whole societies in their respective physical environments would constitute yet another part of this discipline's methodology. Clearly, therefore, there are areas in which history and other Human and Social Sciences have much in common.

The principal aim of this chapter, then, is to analyse and establish linkages between history on the one hand, and the Human and Social Sciences on the other; in short, to locate history teaching within the Human and Social Sciences learning area. Firstly, some basic characteristics of the Human and Social Sciences learning area will be explored. Secondly, the chapter will consider how history intersects with the Human and Social Sciences: subsumed within this convergence are various approaches to historical study, epistemological questions related specifically to historical knowledge, and history within the skills-based approach. Thirdly, history teaching within the integrated studies approach will follow: examining the contrasting need to keep history as a distinct subject and the equally strong wish to integrate it into the Human and Social Sciences. Finally, the chapter critically examines history as a part of the Human and Social Sciences learning area in South Africa. The view taken in this study is that of relating the disciplines in a manner that will not erode their position or character, an approach whereby the latter will enrich each other instead. Further, the chapter provides solutions (see pp. 92-94) for dealing with the problems raised in chapter one.

2 SOME BASIC CHARACTERISTICS OF THE HUMAN AND SOCIAL SCIENCES

A prominent and widespread characteristic of the Human and Social Sciences is their capacity to bridge or interrelate a collection of knowledge areas, and this it accomplishes by studying humans, the kinds of relationship they set up with each other, and the physical world around them — a quality which is particularly necessary in gaining an in-depth knowledge and understanding of social and environmental processes and patterns. This quality is represented by what Graves (1984:70) has referred to as the “‘open’ or ‘integrated’ type of curriculum in which the boundaries between the subjects are less firmly drawn”. The same view is articulated by Sullivan (in Gifford, 1988:93): “Social science is ... a tradition (or set of traditions) deeply rooted in the philosophical, humanist, and religious history of Western culture”. What seems to emerge here is that the teaching-learning process has to reflect interrelationships between knowledge areas, and this it can do by demonstrating relationships between humans as well as between people and their physical world.

Derived from the aforementioned quality is the characteristic of this group of disciplines to encourage appreciation of the breadth and richness of human life in different social, spatial and temporal circumstances; it draws attention to a much broader approach to how people experience, communicate with, interact with and perceive the social and physical world — thereby covering scientific, technological, cultural, political, social, economic and aesthetic issues. In an attempt to reconcile the humanistic and scientific approaches to knowledge Gifford (in Gifford, 1988:103) has argued that:

Each approach is valid but incomplete; each serves as a much-needed complement to the other. This insight offers guidance for considering how the rift between the two cultures can be reconciled so that we can develop a comprehensive and critical vision of the world.

Teaching and learning, therefore, have to cover as wide a variety of dimensions of human experience so learners might gain a more comprehensive and critical understanding of reality.

The characteristic in the foregoing paragraph has a special implication for the kinds of knowledge and understanding people acquire about themselves as individuals, groups, local communities, and other societies further afield and remote in time. Traditional divisions of knowledge into distinct subjects or disciplines will often dwell on those familiar aspects such as locality, country and history. While it is particularly essential to gain acquaintance with the familiar — for purposes of self-worth, identity and so forth — it is equally crucial to relate this familiar and local dimension to the wider world with its cultural, racial, religious and political diversity. Far from seriously limiting the understanding of how people learn to orientate themselves in the world, Human and Social Sciences typically enlarge their experiences, perceptions, assumptions, frames of reference and sympathies of human and environmental affairs; and they seriously undermine the narrow assumption that they are unrelated. Thus, in addition to analysing a range of dimensions of human experience, studies in the Human and Social Sciences seek to broaden people's outlook or attitude for purposes of a thorough understanding and knowledge of other people and the physical world. If a discipline such as history becomes interested in customs, attitudes and habits of people in a community, for example, then it comes closer to anthropology or ethnography (Claire, 1996:9).

Owing to their complementary nature the various disciplines employ concepts that are

less tightly focused and less specific to periods, places and social circumstances; the concepts are also interdisciplinary. In this regard, one is reminded of change processes comprising some of the analytical tools employed by disciplines such as geography, history, psychology, sociology, and the arts. Causation, change, continuity, similarity and difference — what Husbands (1996:31) calls “the language of historical processes” — are all intimately connected to the ways people communicate with each other, make sense of, label, explain, describe and analyse human behaviour, events and environmental factors. These concepts, therefore, shade into many others that are less specific and can therefore be used within the Human and Social Sciences learning area for descriptive and analytical purposes. Referring to the latter set of concepts in a historical context Husbands (1996:31) terms them, “The language of historical description and analysis (revolution, monarchy ... democracy, etc.)”. No wonder “it is seldom true”, argues Graves (1984:74), “that a form of knowledge is so pure that its concepts are unique to that form”. Clearly, Human and Social Sciences have to provide a usable conceptual framework which is essential if teaching has to enable learners to make sense of human actions, events and environmental questions.

What is crucial is the dynamic element embedded in the use of language and concepts deployed by the Human and Social Sciences; the concepts do not remain “fixed conceptually forever. As knowledge progresses, so the kinds of concepts used may change” (Graves, 1984:165). In describing, interpreting and analysing ways or processes by which humans interact with each other and the universe, the Human and Social Sciences reject notions of rigid and timeless societies, social relations, environmental patterns, and events as completely invalid. Put differently, the dynamic

element in the language and concepts deployed in the Human and Social Sciences means that the processes and mechanisms used for coping with the social and physical environment (e.g. perception, interpretation, assessment, attitude development, and the images built up of other people — including their beliefs, values and ideas) are ever-changing. Teaching, therefore, should clarify the changing nature of the language and concepts deployed by the Human and Social Sciences.

The way events, other people and so forth are categorised and identified is also not fixed. To put it differently, the way experiences of what happens in the world is structured can be complex and problematic. Implied here is the provisional nature of the way learners conceptualise and construct knowledge of other people and the world. Indeed, “Language is a set of shifting interpretive signs; meanings shift from context and from learner to learner” (Husbands, 1996:39). One of the significant gains derived from the use of this web of overlapping concepts is the development of much deeper insights and informed appreciation of actions, perspectives and motives of other people. It can be concluded from this characteristic of the Human and Social Sciences that learners who study them should critically examine the ephemeral and challengeable nature of categories and identities (and therefore their knowledge of the world).

Change, cause, development, similarity and difference are an essential part of the methodology used in the Human and Social Sciences (e.g. historical and comparative analysis). This is because historical analysis is concerned about change and variation over time and space, while comparative analysis identifies commonalities and differences encountered, for example, in human affairs. To the human and social

scientist, these broad and general concepts aid understanding because they contextualise human interactions as well as relationships between people and their environment in time and space. Besides, Graves (1984:166) believes that these ideas express relationships that have been structured in such a way that they suit the human purpose, particularly when it comes to research and explanation in a particular field of knowledge. Thus, learners studying Human and Social Sciences should use methodological concepts (e.g. change and cause) to analyse or explain phenomena.

Patterns of change and continuity imply yet another key characteristic of the Human and Social Sciences, namely, its direct and immediate link with features of the contemporary world. Significance of this characteristic consists in the light shed (by various forms of enquiry) on current, debatable and often controversial issues relating, for example, to how far people should feel responsible towards their environment, social injustice, construction of social identity, cultural diversity, race and gender relations. By its very nature, therefore, a well conceived Human and Social Sciences learning programme offers an additional attraction of contributing to personal and social education — an inescapable part of the present. Additionally, the defining characteristic of this area of study is the continuing search for knowledge and understanding of any society's values, beliefs, attitudes, current questions of wealth creation, civic education, scientific and technological developments, as well as the impact of all these questions on society and the world. One can derive from this characteristic an important teaching criterion: the need for teaching and learning to identify topical issues and contemporary priorities, and assess their impact on human and environmental affairs. The openness of these disciplines gives them what Craft (in Ahier & Ross, 1995:106) has aptly called

a “curriculum unifier”

The Human and Social Sciences are centrally concerned with the past, present and even project into the future. The time dimension certainly connects humanities such as history and the social sciences, although Stanford (1994:66) believes that whether or not the time dimension is there this would not constitute a distinction between the social sciences and history. One should point out that in educational terms, therefore, the Human and Social Sciences offer the kinds of curricular experience needed especially for new generations preparing to take their place later in society; they, to quote Vass (in Ahier & Ross, 1995:44) provide “a context relevant to pupils”.

3 HISTORY AS A DISCIPLINE WITHIN THE HUMAN AND SOCIAL SCIENCES

Each of the disciplines within the Human and Social Sciences has to retain aspects or features peculiar to it; indeed such unique qualities should be preserved as they will broaden, balance and enrich investigations into human affairs. “I do not ask that disciplinary boundaries be ignored”, remarked Gifford (in Gifford, 1988: 105), “Rather, I urge that knowledge generated within one discipline be used to enhance learning in other fields”. The obvious and practical implication of this view for history as a discipline is that it should be conceived in such a manner that it relates to the whole range of disciplines under one umbrella — other Human and Social Sciences. Properly conceived, therefore, history and other disciplines under this umbrella should form a sound resource base for understanding and coping with the world.

History has a key role to play in this family of disciplines as it provides, inter alia, the much needed historical perspective or context that its counterparts sometimes lack and can therefore benefit from. History is inescapably a human and social activity because it is concerned to study humans and social realities. Further, it can be argued that its relevance and social responsibility depend largely on the fulfilment of its practical and social roles. These are functions already performed by other disciplines concerned predominantly with the present and the future. Tosh (1991:28) has come very close to this view when he wrote that “Responding to society’s expectations does not, therefore, impose a limitation as regards periods — or as regards countries”. Far from denying history its humanistic character, he reckons the historical profession needs to show sensitivity to current and pressing problems — which, incidentally, cannot be dissociated from the past. Situating history within the Human and Social Sciences learning area is also in line with the broader national curriculum policy in South Africa — “doing away with the traditional split between so-called ‘academic’ and ‘applied’ learning” (Lowry, 1995:28). Therefore, history (and this also applies to the other Human and Social Sciences) ought to retain its identity while at the same time serving, so to speak, other disciplines. Put differently, history teaching and learning have to serve other disciplines, a function it can perform effectively if its essence as a discipline is preserved.

But how far is this hybrid and strong ambivalent nature of history recognised and acknowledged by the teaching profession? An attempt is made in the following sections to analyse and clarify some of the issues involved in trying to answer this question.

3.1 DIFFERENT APPROACHES TO HISTORY

There is, and will probably always be, lack of consensus regarding the idea of integrating history into other disciplines. Some scholars insist on keeping history's independence, a purist position ignored and rejected by advocates of the subject's practical uses irrespective of what such an approach might result in, e.g. Plumb's (1964) "crisis in the humanities". It is proponents of the traditional approach for whom the marriage of history with other Human and Social Sciences is suspect, and therefore wish to define it only (and strictly) in terms of its concern with what has happened in past times. But some modern historians are, albeit for different reasons like the fear of an "identity crisis", wary of integrating history into other disciplines.

It must be stated at the outset that the primary purpose of this section is to attempt a reconciliation of the traditional and modern approaches on the one hand, and the various and seemingly opposing disciplines on the other. Thus the inter-disciplinary approach (or view of history within the Human and Social Sciences learning area) does not necessarily threaten the identity of the interacting disciplines. Put differently, the synthesising or integrating strategy suggested here is that of disciplines drawing upon each other's expertise while at the same time retaining qualities peculiar to them.

3.1.1 TRADITIONAL APPROACH

Traditionally, historians have often been suspicious of themes other than political, military, national and constitutional issues, an outlook that very clearly prevented the emergence of new research directions in the discipline; they have been dismissive of the interrelationship between aspects of human behaviour and experience. Ironically,

this dominant paradigm had a limiting effect on research which is in essence a cumulative process — a characteristic shared by history. The latter is, as Tosh (1991:130) rightly maintains, a cumulative discipline. What this thesis finds questionable is the extreme reluctance, if not deep-seated aversion, of traditional historians to incorporate themes such as the social, economic, cultural, and religious themes that are studied by all Human and Social Sciences. If history is indeed a human science, then practitioners of the traditional approach certainly deny its humanistic character by ignoring the interrelationship between various dimensions of human behaviour and experiences in the natural world; they set up a misleading dichotomy between what is political or constitutional on the one hand, and the social, economic, cultural and religious dimensions of past human experience on the other. The approach, in short, limits the content and field of historical study. What about rural history (and many other histories of course) which in South Africa, and indeed in other African countries, is increasingly receiving attention for purposes of the much needed equity across the rural/urban divide? Instead of being suspicious of other themes, the approach to history should be one that constantly extends “the focus of historical study far beyond the customary limits of political issues and military campaigns” and engages history with other Human and Social Sciences (Whelan in Ross, 1997:27).

Without doubt, the Rankean “scientific” approach to historical study is dismissive of issues of topical interest or relevance, and would not therefore consider the possibility of history holding some lessons for contemporary society. Conceived thus, history ought not to offer guidance of any kind; its relevance to practical purposes had to be abandoned in favour of a study “for its own sake”, and this in spite of the widespread

belief at the time of men like Herodotus² that the discipline offered valuable insights into topical concerns. Connell-Smith & Lloyd (1972:8) write that dismissal of practical relevance was also there at the time of Herodotus, despite the prominent place gained by history in the 19th century university curricula specifically because of its presumed relevance as a medium of education. In addition to what they say, one should add that traditional history, with its focus on the political aspect and high profile personalities, fences off such personalities from and excludes views and experiences of so-called “ordinary people”. This is partly because traditionalists ignore social science research methodologies that can be increasingly useful to history. The study of history, therefore, has to exhibit the role of the discipline in the present life, and therefore not reject issues and problems of current relevance.

Typical of historians cast in the Rankean mould is the tendency to privilege the literate culture over the oral one. This they do by emphasising the use of documentary evidence and being shy of oral history and traditions — a tendency that seriously handicaps methodological advances in history. Traditionalists typically frown upon social science research techniques such as interviews, presumably because such techniques threaten the integrity of their discipline. However, their attitude holds undeniable and negative implications for history’s intellectual credibility. One thinks here of the potentially valuable historical content of the oral history and traditions, which form the basis of historical method for studying Africa’s pre-literate and pre-colonial societies. Indeed, “Historians in Mozambique interviewed old people to uncover the stories about their country’s past which colonialists had ignored or suppressed. The theme of their

²Herodotus was a Greek who was popularly known as the father of history.

project was 'Our old people are our libraries'" (Witz, 1988:14). Other valuable insights ignored by exponents of "scientific history" (with libraries and archives as their conventional sources of information) are the intentions, beliefs, values, attitudes and thoughts which quite often can be elicited from individuals through interviews. These component aspects of human life constitute useful material seldom expressed in documents. History has to employ both documentary and oral forms of evidence since the latter, like other social science research methodologies, can help illuminate certain social realities. Oral accounts provide the detail that turns a historical account into real life" (Andreetti, 1993:57).

Exclusive reliance on documentary evidence seems to increase confidence of its users in being able to meticulously represent the full reality of the past, and such a rigorous empiricist treatment of the past characteristically focuses on what actually happened. As Connell-Smith & Lloyd (1972:38) put it, the facts are in control and determine the sort of history historians write. Therefore, the view taken in this thesis is that the positivist approach is less confident of the tentativeness of knowledge. The traditionalist view that historians can have access to the past world "as it really was" has epistemological implications for the way in which scholars conceptualise historical knowledge or knowledge of how people function in the natural world (and this includes knowledge of their attitudes, values and beliefs). One very clear implication is that such knowledge is fixed and unchanging. The other assumption of this is that theoretical understandings, assumptions, values and attitudes which, according to Brickley (1994:18), "form the basis of our knowledge of the world" invalidate historical knowledge.

To put it differently, traditional historians, and those who still support them nowadays, have misgivings about the assumption that knowledge is socially constructed. To them there is a totally objective reality of the past that practitioners should recover, and the latter should therefore not consider bias, prejudices, moral involvement or even viewpoints as part of the reconstruction process. The remedy for the kinds of problems emanating from the traditional approach seems to lie in the teaching of history which recognises the inventive and revisionary nature of knowledge — some of the criteria and concerns that are central to the modern trend.

3.1.2 MODERN APPROACH

Historiographical advances and research inevitably led to the emergence of new perspectives, thereby challenging the inadequacy of the traditional approach with its commitment to political, military, national and constitutional dimensions of human affairs. Part of the 20th century has witnessed a tremendous expansion of the scope of historical enquiry; new histories like economic, rural, urban, social and cultural have emerged. The new trend has since led to considerable overlaps of history into neighbouring disciplines, such as geography, sociology, social anthropology and psychology. Fortunately, history, by its very nature, tends to be well placed to support and be enriched by interconnections with other dimensions of the natural world and disciplines. “Trevelyan described it as the house in which all other subjects dwell. Equally, because it calls on other disciplines to aid its investigations, it does have much that is interdisciplinary in its character” (Steele, 1976:11). An interesting implication of these closer links between disciplines for history is that the latter will be inescapably concerned with contemporary issues (as shown on pp. 54-56), an aspect contrasting

the traditional and the modern approaches to historical study. Moreover, history's interdisciplinary nature and its involvement in the modern integrated studies approach increases the fulfilment of its potential to make learners less and less uncomprehending of what is essentially an extremely complex past. Clearly, according to the modern approach, historical study should encompass aspects of neighbouring disciplines.

The exaggerated claim to a superior form of historical enquiry based purely on written sources has since been exposed and is thus difficult to sustain. It is certainly not difficult nowadays to argue that the historical record can be put right by supplementing documentary evidence with much more from sources other than written records. As pointed out earlier (see pp. 51-52), oral sources are well placed to enrich historical knowledge. Without exaggerating the claim for oral testimony and other social science research methodologies, careful use of these methods does make a distinctive contribution to historical study. Modern historians are increasingly concerned to study past and present human motivations, goals and aspirations, and will inevitably make moral judgements about people's beliefs, behaviour, values and attitudes — issues that were irrelevant and frowned upon by Rankean history. Claire (1996:2) asserts that, "history works overtly with values in human lives". Therefore, the "new" approach conceived of in this thesis redresses the past neglect of oral accounts by considering them alongside written historical sources.

As an explanatory activity, history cannot but increase its explanatory power by embracing alternative methodologies employed in related disciplines such as economics and sociology. The late 20th century has seen widespread interest and use

of these methodologies which have in turn caused current concerns to claim the attention of the modern historians. The recent inclusion of oral recollections in the historian's work of analysing and explaining evidence has certainly shifted history's exclusive focus on the past; by contrast, now more than ever before history has come, as Whelan (in Ross, 1997:26) puts it, close to actual life and future duties of many who fill public schools. Current issues are no longer too close or too recent for the attention of the professionals. This helps to explain the recent emergence of sub-disciplines like social history, whose concern, *inter alia*, with topical issues such as racism and the changing status and role of women and men provides interesting insights into what happens today (or happened yesterday) in the world. Whelan (in Ross, 1997:32) has appropriately called the intersection between the past and present a "dialogue" between the two.

It seems to be difficult, if not impossible, particularly in modern times when legitimate questions are increasingly being asked about the relevance of disciplines, to set up a divorce between history and education. Connell-Smith & Lloyd (1972:2) have, for that reason, conceptualised history (at school and university levels) "as a medium of education". They maintain that it involves all people (lay and professional) who encounter this subject. Indeed, Burston (in Burston & Green, 1972:9-10) reasons that those who seek to defend history (teachers and historians) have to identify it as a study of the past and, like education, demonstrate its concern with the present because such relevance with the present will gain learners' interests and support of other people. The modern approach to history clearly seems to have an answer to the problem of fencing off the past from contemporary concerns: modern practitioners do increasingly

demonstrate the relevance of historical investigations to practical life and social realities.

However, one should add to these scholarly views that the modern approach's concern with contemporary matters has its own disadvantage. Justifying this approach in terms of its value of demonstrating the relationship between the past and issues of present life carries with it the potential danger of distorting the past. While there is great merit in history performing a social function, there is sometimes a danger of abusing it by misrepresenting the inaccessible past. On the other hand, history "for its own sake" need not necessarily be devoid of practical relevance; it may mean the necessity to immerse oneself (by stepping out of one's present times) in that distant past with the object of coming to terms with it — yet another approach offering some guidance and perspective. History "for its own sake" and "for our sake" can and should be reconciled, and to achieve this, history as a discipline has to fulfil practical social functions and still provide an "objective" past.

From what has been said so far, it is difficult to conceive of the modern approach as an objective (in the Rankean sense), value-free and unbiased historical study. According to Burke (in Burke, 1991:5-6) a Waterloo satisfying all of the people — the Dutch, French, English and Germans — is unrealistic and inconceivable under the new historical dispensation. The position taken in this thesis is that it is also in the nature of history to have subjective views (because of bias, values, and so forth) and this explains why, as Tosh (1991:229) correctly puts it, "Historians are as far as ever from the kind of consensus implied by 'scientific history'" of the Rankeans. It is true that "we

have moved from the ideal of the Voices of History to that of heteroglossia, defined as 'varied and opposing voices' " (Burke in Burke, 1991:6). To paraphrase Connell-Smith & Lloyd (1972:40), historians speak to the "facts" of the past, and such dialogue means they analyse the past not "on its own terms" but rather "on their terms" that are also often different due to their obviously varied and opposing interests and judgements. One has to conclude that in terms of the modern approach history tends to incorporate issues of bias, interpretation, ideological position, values and theoretical perspectives as part of an "objective" portrayal of the past.

3.1.3 REINTEGRATING THE TRADITIONAL AND MODERN APPROACHES

However, because of the need for a tolerant attitude towards many "opposing voices" and the absence of consensus on the modern approach to history, it is necessary for this thesis to point out a major characteristic of historical method — that is, the latter's concern with the constant search for evidence. Voices do not, therefore, just oppose each other; historical process also involves seeking out and showing regard for evidence — an attitude that defines the kind of consensus historians reach, a consensus in turn defined by the debatable, tentative and challengeable nature of evidence. Perhaps one of the strengths of the modern practitioners of history is their dynamic approach to the study of the past, as this seems to fit in well with the constant pursuit of truth concerning human and world affairs in general. Moreover, a dynamic approach is a tacit acknowledgement of the problematic and complex nature of the past. The latter's complexity notwithstanding, however, historians have undoubtedly become less ignorant of it. Consequently, historical evidence has to validate descriptions and help establish the "truth" and consensus (its temporary nature

notwithstanding) among historians.

Similarly, steady progress is being made towards “the ‘reintegration’ of different approaches to history” (Burke in Burke, 1991:20). Contrasts between the traditional and modern approaches should therefore not obscure the complementary nature of these modes; knowledge acquired through them at any given time embodies the level of knowledge acquired previously. Tosh (1991:230) has remarked about the strong bond between the traditional and modern approaches: “But the traditional approach has been supplemented, not displaced.” It is probably unwise to discount the former approach in all its forms; there is an increasingly significant element in this tradition — the need for detachment while interacting with the past. Burston (in Burston & Green, 1972:12) refers to this element:

our understanding of a past age is more profound than any we can have of our own. Partly this is due to our being detached observers of the past, whereas we are participants in the present, but the main factor is the historian’s knowledge ... of what follows the events which he studies.

Connell-Smith & Lloyd (1972:57) have concurred that, “It is the historian’s task to give to an historical situation a degree of coherence of which the people involved were quite unaware”. Further, immersing oneself as far as humanly possible in the past (“as it really was”) ages can offer not only the much needed empathetic understanding, but the practice of analysing source materials derived from that past can be valuable mental training in assessing evidence in the present. So-called traditional and modern approaches, one might conclude, are both cumulative; both present history as a discipline concerned to investigate the past, and achieve knowledge and understanding which is necessarily less than a full story.

A realistic, worthwhile and serious challenge for historians would be to constantly search for an objective reality of the past, to accept the fragmentary nature of their discipline, and to search for a common ground between sub-disciplines (e.g. economic and environmental history) and disciplines (e.g. social psychology and anthropology). Indeed, Burke (in Burke, 1991:20) acknowledges some progress towards "total history" which has been achieved. His acknowledgement supports the view taken in this thesis that there is a gain for the practice of history as it can draw upon the insights provided by the above disciplines. Connell-Smith & Lloyd (1972:58) make a perfectly valid point when they argue that history differs from other disciplines:

The difference lies in its embracing every aspect of human activity, including those other disciplines. Its role in relation to them is an interpretative one. History relates to each other, in space and time, various other such disciplines which in turn relate different aspects of human activity.

As a discipline, history should quite clearly penetrate and explain all aspects of human activity with a view to approximating total objectivity.

Having assessed different approaches to history, it might be useful to examine the nature of historical knowledge in the next section.

3.2 NATURE OF HISTORICAL KNOWLEDGE

The views expressed by exponents of the traditional and modern approaches to history make certain assumptions about the nature of historical knowledge gained through either approach. The overall purpose of this section is certainly not to supply a definitive answer to what constitutes historical knowledge, but rather to attempt identifying some

features inherent in such knowledge.

If it is accepted that history is primarily concerned to investigate all of past human activities, then the latter define history's knowledge content. Through history, therefore, knowledge of the diverse human past is acquired, one which inevitably incorporates knowledge gained through other disciplines. After all, history relates with and reveals how these disciplines are interconnected in time and space. One might conclude here that scholars can investigate any form of human activity in the past, and therefore not restrict the scope of their enquiry and their knowledge of such a past.

But investigating past human affairs and relating other disciplines in time and space means that in essence historical knowledge is about reality which is no more and cannot therefore be directly studied. Such a feature raises a number of epistemological questions as to how exactly do historians acquire such knowledge. Graves (1984:66) refers to some of these questions: whether knowledge is based on the use of the rationality of practitioners or on their experience of past reality, or if it is a creation of a combination of experience and transformation of that experience by rationality. Surely, and this is the view of this thesis, the practice of history cannot lead to knowledge of past reality; the past, says Whelan (in Ross, 1997:32), never changes. Nor can human reason alone construct the reality of the past.

In this study, history is conceived as a rational investigation of the past, and human reason is therefore one of the essential ways of knowing that past. Pure reason, however, is not the only resource base for history's knowledge content; historians rely

heavily on remains, oral history and traditions that have survived from the past to the present, and in a sense historians “experience” the past via these sources. It is possible to argue, therefore, that professionals and learners gain knowledge that is partly “empirical” and partly based on reasoning about what they experience in the form of evidence derived from sources. Learners need to be “involved in the interrelated processes of constructing knowledge and meaning for themselves” (Whelan in Ross, 1997:31). All this leads to the conclusion that historians and learners actually have to construct historical knowledge through their reasoning about sources.

Of course, “scientific” history rested on an important and different assumption — that of historical knowledge arrived at scientifically and thus revealing the past “as it was” (Southgate, 1996:8). This is a reflection of positivist philosophy by scholars whose way of knowing differed fundamentally from the one suggested in this study; to them historical explanation resembles scientific explanation. What also needs to be stated is that history has a mode of enquiry and knowing which is unique to it, but has interconnections with other modes of knowing. Indeed, when one prises out what is essentially peculiar to history’s mode of enquiry and way of knowing, one can identify the past whose changes are “set within the framework of time” (Pluckrose, 1991:17), and whose nature distinguishes history from other disciplines. However, because history is, as Connell-Smith & Lloyd (1972:70) contend, basically about the relationship between the past and present, the view taken in this thesis is that this relationship demonstrates how history’s mode of enquiry and way of knowing can shade into those deployed by other disciplines whose concern is basically with the present. An important concluding remark is that to create historical knowledge, learners’ concern should be

to explain the past and then relate it to the present with all its “imperfections”. History “always involves reflection on the present” (Claire, 1996:2). Learners therefore have to acquire knowledge which is always contaminated by their present interests and positions — “some stated or unstated motive[s] behind the point of view adopted” (Southgate, 1996:8).

There is yet another feature that sets history apart from other knowledge areas. It is the knowledge content that is derived from unique situations, past human actions and experiences. Within this same concept of knowledge and understanding, however, one finds the possibility of making some law-like generalisations or what Burston (in Burston & Green, 1972:11) calls “law-like explanations”, because of some past situations that sufficiently resemble present ones in certain respects. One thinks here of substantive concepts like revolution, conflict and so forth that might be used to describe and analyse past and present situations. These are concepts that clearly have great value beyond the study of history. In their pursuit of historical knowledge, therefore, historians need to analyse unique circumstances, but also hypothesise what is (or was) likely to happen. Accepting the latter position means making “a tentative hypothesis underpinned by a possibly unstated ... purpose” (Southgate, 1996:7).

The following are other basic features of historical knowledge to be borne in mind when relating history to other Human and Social Sciences.

3.2.1 HISTORICAL METHODOLOGY AND HISTORICAL KNOWLEDGE

Historical knowledge is acquired through a process inescapably concerned with seeking

out, analysing, interpreting and testing evidence. Arriving at the knowledge of the nature of phenomena is nevertheless an extremely complex process, and therefore a far cry from the simplistic positivist notion of knowledge of individual facts — an “optimistic view of history’s nature” (Southgate, 1996:12). Understanding the true nature of historical evidence is a necessary prerequisite for gaining clear insights into the character of history’s knowledge content. The discipline deploys incomplete, fragmentary, ever-changing, uncertain, challengeable and value-packed evidence. Such a concept of evidence is increasingly significant in a democratic setting such as that of South Africa; it embraces skills with general applicability and can therefore be exercised in various other learning areas in schools and universities. Just what are the implications of this nature of historical evidence? What is required of teaching is that it needs to direct learners to an understanding of the true nature of historical evidence, that is, its fragile, value-packed, and questionable character. Learners have “to rock the boat by raising fundamental challenges to the subject’s aims and methods” (Southgate, 1996:8).

The above assertions about evidence imply a specific view of the nature of historical knowledge, that is, its provisional character — a feature representing something of a challenge to the assumption that the social and physical world in the past and present are timeless, non-problematic and unchanging. Possibilities of new evidence coming to light, of evidence being variously interpreted and reinterpreted are some of the reasons for the tentative nature of historical knowledge. The cumulative tendency of enquiry is characteristic of virtually all forms of knowledge. Such a concept of knowledge potentially counteracts issues, such as racial or sexual stereotyping, faulty

assumptions, or prejudiced views of what happened in human affairs — these kinds of thinking, in short, cannot assume a static dimension. Perhaps learners should heed Carr's (1987:132) reminder that history is worthless or has no meaning in a static world. Therefore, they have to be prepared to create tentative knowledge when they practise history.

3.2.2 QUESTIONS, EVIDENCE AND HISTORICAL KNOWLEDGE

Having to be satisfied with the revisionary nature of historical knowledge simply implies an open-minded attitude to epistemological enquiries. To put it differently, asking questions of the evidence should be one of the major pre-occupations as this forms a fundamental part of knowledge construction. Questions represent various kinds of purpose in mind, some form of guidance towards answers and therefore knowledge. Of itself, a source or piece of evidence is worthless until interrogated. Questions, in short, create evidence: "Without questions there can be no **evidence**" (Dickinson, Gard & Lee, 1978:5; authors' emphasis). No wonder the whole wide society "may reasonably demand two main things from the professional historian: satisfaction of its curiosity about the past, and some guidance on present issues and problems" (Connell-Smith & Lloyd, 1972:48). There is yet another significant point to be made: a problem posing or questioning attitude by learners is one of the essential ways of validating knowledge. No doubt, knowledge construction in history demands that learners continuously interrogate evidence and other accounts if they are to authenticate that knowledge.

3.2.3 HISTORIANS AND HISTORICAL KNOWLEDGE

Asking questions implies selecting particular evidence which answers those questions,

and therefore forms the basis of knowledge about the past. But the kinds of questions and answers, the selection, theoretical understandings, interests, and so forth, to quote Husbands (1996:14), "predispose us to certain types of interpretation". The latter, he (1996:14) writes further, form the basis for "historical knowledge". A clear implication of what Husbands says is noted by Connell-Smith & Lloyd (1972:40) when they say that it is historians who determine the terms by which history is to be written. This study concludes as follows: it is ultimately the historian or the learner who shapes knowledge of the past, and is therefore not infallible.

3.2.4 TRUTH AND HISTORICAL KNOWLEDGE

It seems to be advisable, in the light of what has been said above, to support Jenkins' (1991:74) rejection of a "true interpretation" and therefore true knowledge. The closest possible approximation of true knowledge seems to be all that can be achieved. This is because, "the kinds of evidence available to us carry most weight when they are used to falsify propositions about the past. When, on the other hand, we argue inductively, our inferences are uncertain and always subject to correction" (Etherington in Hamilton, 1995:18). Stanford (1994:129) concurs: "She [a good historian] is much more certain of what must be false than with what is exactly true (e.g. the precise second that the fatal shot was fired)". Historical knowledge that purports to be true, therefore, can always be invalidated; like the "facts" that constitute it, most of the knowledge of the past is a probability rather than a certainty. What the processes of history production require, therefore, is for learners to constantly ferret out and challenge the truth about the past.

3.2.5 BIAS AND HISTORICAL KNOWLEDGE

Historical knowledge cannot always be absolute or certain as the issue of bias is inevitable in history. The latter is written by historians after all; they construct knowledge and it doesn't exist independently of the human mind. Potentially a historian's bias (and this applies to their perspective, attitudes and beliefs) helps to broaden historical enquiry. And it is for this reason that learners have to take Lang's (1993:10) advice and ask how bias adds to the overall picture of the past. Nonetheless, this thesis maintains that bias can distort. And this is where the concern for evidence comes in; regard for such evidence is part of social (or history) teaching; it gives credibility to historical knowledge. Hence, a viewpoint or explanation must, in the words of DeMarco (1988:37), "be tested against **all** the evidence available or at least not merely against that evidence which buttresses the views of the writer" (Author's emphasis). What can be derived from all this is the requirement that the historian has to appreciate and even question, if need be, the inevitable existence of bias in the descriptions or knowledge of the past.

It is a myth and fallacy to suppose that historical information is necessarily unreliable. As indicated earlier (see pp. 64-65), asking questions forms a significant part of knowledge creation: the significance of historical questions consists partly in determining reliability or unreliability of the information encountered in sources. An account to illustrate the above point is:

But even the most poorly informed Yank will be surprised at some aspects of this account of 'progress in race relations' [in South Africa] by the Secretary of information, Dr Eschel Rhoodie. What will be immediately apparent to Americans is that in Dr Rhoodie's book the Soweto riots of 1976 ... did not happen" (Weekend World, 1977:4).

Is this reliable evidence about the pattern of race relations in South Africa? The answer is in the negative, and this is due to the omission of the so-called Soweto riots of 1976. Yet one cannot deny the reliability of evidence yielded by the ideological purpose of Rhodie's book. A question creating reliable evidence about the nature of the then apartheid propaganda is: What was the book's purpose? The answer is: to legitimise the then socio-political inequalities in South Africa. The issue is not whether or not the statement about "progress in race relations" is true or false: to some readers the ideological content of the message seems to have fulfilled its purpose. Lang (1993:13) writes, "all sources are reliable: it is merely a question of finding out what they are reliable for" (Author's emphasis). Without doubt, reliability and unreliability of what forms part of historical knowledge (exemplified in different forms of bias) are features intrinsic to such knowledge. The kinds of investigation and questions will decisively determine whether or not historical information is reliable. In sum, the important principle is for learners to determine what the given account is reliable for, and this they can do by examining the kinds of questions that are being asked or that they themselves ask.

3.2.6 OBJECTIVITY AND HISTORICAL KNOWLEDGE

Owing to the learners' inability to access the past directly, the substance of objective knowledge can only be acquired through experiences of other scholars. It is probably for this reason that "Objectivity in history does not depend on the certainty of historical knowledge" (Dickinson et al, 1978:12). No wonder, writes Slater (1987:6), there is controversy at the core of this discipline, and this is because, "History deals largely with matters that are essentially contested and to look for unanimity among historical

accounts is simply to misunderstand the nature of historical knowledge” (Rogers in Dickinson, Lee & Rogers, 1984:21-22). However, there is “objective” knowledge in history and historians do reach consensus at times: “Although we sometimes stress the differences between historians, it is surprising how very much they agree” (Stanford, 1994:129). Moreover, the public nature of the practice of history is crucial by virtue of “providing the most rigorous check upon its [historical knowledge] provenance and content” (Rogers in Dickinson, Lee & Rogers, 1984:23). A crucial criterion can be derived from these views: historians should recognise the uncertainty and debatable nature of historical knowledge, but at the same time acknowledge their capacity to authenticate such (objective) knowledge.

What Blake (in Gardiner, 1959:331) calls standard procedures or working canons of historians also help to prevent naive relativism and to validate knowledge. Slater (1987:7) writes:

these are procedures which insist on supported conclusions, reject stereotypical thinking and resist uncritical plundering of the past to make comparisons with the present. They provide infertile ground to those who seek to plant biased evidence or reap indoctrinated minds.

Indeed, historical knowledge can provide fertile ground for swaying or converting learners to certain types of thinking, and this is partly because underpinning the practice are the historian’s present concerns and values. The question of valuing particular procedures brings one to values as part of knowledge. What comes out of the issue of procedures therefore is that historians and learners need to adopt the profession’s “standard procedures” if they are to substantiate assertions (part of knowledge), undermine faulty assumptions, and even avoid relativity.

3.2.7 VALUES AND HISTORICAL KNOWLEDGE

The position taken in this thesis is that knowledge of the past has a social function to fulfil, and such a view will be strongly and inescapably interwoven with the overall value system. Brickley (1994:19) sounds very sure indeed about the way historical knowledge is ultimately created: "Of course the past does itself exist, and exists independently of the historian, but the meanings made of the past are not independent. They are bound up inextricably with the 'position' — the time, the place ... values — of the historian". Values can never really be insulated from the process of building understanding and knowledge of the past, from what Nuttall & Lockett (1995:84) call history-as-construction. In a real sense, this thesis sees the knowledge content of history as a people's cultural possession, a medium embracing a culture of (for example) human rights, patriotism and so forth. So, Thompson (1985:21) believes that the way historians deploy evidence and acquire knowledge of the past will in part reflect their values. What he means is that inevitably the way evidence is used involves diverse ways of thinking and understanding of the past and present society. In sum, in so far as one attempts to achieve historical knowledge, then one cannot do so in a sterilised value-free environment. The guiding criterion involved here is for learners to acknowledge, look out for and challenge (if need be) value questions that inescapably form part of the knowledge created.

3.2.8 CONCEPTS AND HISTORICAL KNOWLEDGE

Concepts help construct knowledge and should be deployed to fulfil this role. One other way in which historians build their understanding of the past is by the use of concepts, substantive (e.g. revolution and conflict) and structural (e.g. cause and change); these

concepts are indissolubly bound up with the way of knowing about the past. Indeed, “concepts turn information into historical knowledge”; they are a key to making sense of the past which would otherwise be a senseless jumble of factual material (Stuart, 1993:57). Put differently, it is possible to argue that past events are, to quote Wood (1995:11), a “chaos — until sequenced”. If concepts turn information into some knowledge, and therefore form an intrinsic part of that knowledge, they need to form a coherent system for comprehending the past. In other words, collecting, analysing and synthesising data are all processes involving factual knowledge or content, concepts, skills, values and attitudes — an integrated view sustained in the following section (see pp. 70-83). It is thus crucial to deploy and understand concepts in history as an integral part of the knowledge content of this discipline.

Having briefly sketched the nature of historical knowledge (see pp. 59-70), it might perhaps be appropriate to set out some of the implications of the above analysis for the skills-based approach to history teaching.

3.3 RECONCEPTUALISING THE SKILLS-BASED APPROACH TO HISTORY TEACHING

What is contended in this section is that the skills-based approach should be defined in terms of how historical knowledge has been conceptualised in the foregoing section. It is also contended that the distinguishing features of historical knowledge, such as factual content, skills and concepts, are so interconnected that any attempt to isolate them while teaching or practising history would certainly be a misguided one.

Rogers (1978:7) indeed indicated that:

All coherent bodies of knowledge deal in concepts, and this conceptual character belongs ... to the 'know that' and to the 'know how'. Concepts are **both** part of the content we must come to learn ... **and** among the important means by which enquiry is focused and carried on (Author's emphasis).

However, what needs to be added to this three-fold character (knowledge, skills and concepts) are values and attitudes which, as will be argued later on (see pp. 79-83), should feature importantly in history's knowledge content. Such values and attitudes, apply not just to history but to general human experience and therefore to various other disciplines; they are, in short, extrinsic to history. Essentially, therefore, the teachers' concern should be to consider the integrated nature of knowledge, skills, concepts, values and attitudes in their teaching of all disciplines under the Human and Social Sciences umbrella.

History definitely needs to be conceptualised not just as a discipline but also as a mode of thinking and enquiry into the past, and such conceptualisation gives it a peculiar character. Historical practice or study is also a reconstructive process concerned to recapture the totality of human experience, and as such will embrace all sorts of issues relating to humankind and the physical world. Perhaps credit should go to Rogers (1978:13) who has aptly identified reconstruction as "a highly integrated operation" linking together context, empathy (which connects context with the perspective of past actors) and particular knowledge. One of the fundamental criteria, quite clearly, is to conceptualise the skills-based approach to history teaching as a process involving, inter alia, thinking, investigation, empathetic understanding, and knowledge of a particular context/situation in the past.

In the light of the above discussion, it is possible to explore ways in which the skills-based approach to history teaching should be considered.

3.3.1 KNOWLEDGE OR CONTENT

Exclusive focus on factual knowledge undoubtedly smacks of the 19th century “scientific” approach to the past and, as indicated earlier (see pp. 62-63), oversimplifies what is essentially a complex enterprise. Knowledge and understanding are so intimately linked that without this interconnection it is impossible to conceive of a meaningful study of history. Historians and learners are concerned to gain command over the “facts” if they are to make sense of the past — a significant way of changing their orientation to knowledge of “facts”. Knowledge and understanding cannot be mutually exclusive, and that any separation between the two is misconceived has been revealed by Rogers (1978:12) when he wrote that, “to **understand** a fact it has not only to be set in its context of other relevant facts, but viewed in terms of the norms and assumptions typical of its time” (Author’s emphasis). The approach to the study of the past should be to distil understanding from the knowledge of the “facts” that historians and learners possess.

The educational importance of this analysis is that teaching should seek out varying and increasing levels of sophistication in understanding as learners encounter a series of progressively sophisticated items of knowledge or content. This is the sort of teaching acknowledging that understanding is, as pointed out earlier in chapter 1 (see p. 33), not an all or no achievement. In this thesis, such a teaching approach is realistic and committed to improving performance. No doubt, history’s unpopularity as a subject

derives in part from an exclusive focus on non-negotiable factual content that insists on the faithful memorisation and recall of information. Therefore, teaching has to plan for some kind of progression in the learning of factual content, concepts and so forth so that learners can achieve increasing levels of refinement in historical understanding.

Clearly, understanding a fact in the context of others implies a definite relationship between it and others, and the network in turn makes possible some explanation of the facts. Indeed, history is not so much a description or narrative of past events as an explanation of those same events. Actually, this is how history “works”; it “operates on the basis that some things are more important than other things” (Batho, 1990:41). Besides, it is precisely because of its relationship to other things that something, e.g. an event, becomes significant (Batho, 1990:41). Thus the kind of narrative constructed by an historian can be identified as “‘significant’ rather than ‘plain’” (Walsh, 1967:32). An historian’s narrative becomes, to use Walsh’s (1967:32) term, “significant” if and when they understand whatever is under study. To attain understanding and appreciate significance of past events or facts, therefore, the teaching-learning process should seek to explain the connection between those events or “facts”.

3.3.2 SKILLS

Just as knowledge and understanding cannot be sharply divided, so are knowledge and skills, also inseparable in practice. The recent “activity revolution”, as Reeves (1980:61) calls it, should embody content-based history. What she means is that the two, knowledge and activity (skills), should not be polarised. It has been indicated in this study that historical knowledge is never final and definitive, and this is partly because

it has to be subjected to open scrutiny and assessed against accepted standards — “strict canons”; it must of necessity be evidenced narrative. Rogers (1978:13) writes the following in this regard:

The point of procedural criteria is not that they produce universally agreed versions of the past but they provide the means by which disagreement may reasonably be carried on: For they impose rigorous standards which a historical narrative must meet, or be laughed out of court.

The question of attitude to the “rules of debate” — to be tackled later (see p. 82) — is being alluded to here. What this simply means is that the procedural component (skills) of knowledge is involved in the act of knowledge creation — historical activity whose validity is assessed by reference to accepted criteria or procedures. What comes out of these views is an important idea that teachers treat content and skills not as discrete or completely independent components but as inseparable parts of knowledge.

Epistemological enquiry reveals that historical knowledge, like that of other disciplines, is a consequence which relates intimately to the question of skills — and is indeed the product of specific procedures adopted by scholars. How could historians conceivably arrive at knowledge or the **product** without some kind of **process**? Product and process interact all the time. Interpretation of issues (and therefore a skill of using evidence), an event or behaviour in the past seems to carry more weight if an historian boasts a fairly detailed knowledge of “facts” surrounding that issue, event or behaviour pattern. As for evidence, it has to be examined, says Gardiner (1961:77), by referring to the knowledge historians already have of the period as a whole, and can be assessed by reference to their experience of what is expected to occur under certain types of circumstances. Again what should be kept in mind is that learners should use

their background knowledge to process or assess historical evidence.

Historians are typically concerned with unique events and phenomena — a unique war, revolution or economy — and therefore one of their principal aims is to portray unique relationships between factors or conditions pertaining to an event. Despite his interest in the French, the English and Russian revolutions, the historian is, says Walsh (1967:39), on the whole not concerned (except incidentally) in abstracting the general character or trait of revolutions. What should be added to Walsh's point is that establishing an event's linkage to a wider historical context means understanding that the event is time- and place-bound in the world in which it happened. Knowledge of a unique context (or "facts" about a unique event) definitely helps the historical process or method. It is at the same time evidence that helps to trigger certain imaginative leaps or responses in historians. Moreover, it disposes them to understand what would otherwise be "strange" surroundings and issues from the viewpoint of contemporaries. Historians have to identify with historical personages in both contextual and personal senses, e.g. by "seeing things as Cromwell or Nelson or Hitler did" (Rogers, 1978:12-13).

Now, such an orientation (or skill) of viewing human behaviour dispassionately is an essential attitude called empathy — to be dealt with later (see p. 81). On the other hand, it is difficult, if not impossible, to use evidence without some knowledge of its context. What is suggested, therefore, is that learners isolate the particular circumstances so that they may gain thorough knowledge of those unique circumstances — knowledge enabling them to view things from the perspective of

others.

That striking a delicate balance between knowledge and skills is a must, one only has to note that the “facts” themselves, instead of lying out there to be appreciated or, as Fines (in Fines, 1983:148) humorously puts it, to be hugely enjoyed while one is sitting in one’s bath, have to be worked on and reworked all the time. In short, it is contended in this study that such “facts” have to be processed to become evidence.

Further, some knowledge of the textbook writer or author of a source is a prerequisite for understanding evidence. Asking questions such as: Who is the author? What is his or her viewpoint? Do they consider other forms of evidence available, or use only a narrow range of evidence to the extent of distorting reality? (DeMarco, 1988:37). Such questions generate the learners’ knowledge of an author, and answers to them constitute their knowledge. The questions, and the knowledge they provide, help in making the historical process possible. This is because the questions are some of the standards of historical scholarship; they are themselves a process of document analysis. Knowledge about the author is essential because historians (or humans) are the ones producing history, they control the “facts” and will therefore reflect their socio-political and economic positions. Their accounts of the past, writes Southgate (1996:8), will thus provide some illumination from their perspective. Historians select what is significant for them and inevitably make subjective judgments which skilful learners and historians need to identify. DeMarco (1988:37) writes that the historian “will select which evidence he will use to determine what he writes and against which he will test his theory”. Clearly, the mode of questioning referred to above fits in well with the idea

expressed earlier about asking questions of the evidence (see p. 64). Thus, to understand an historian and gain knowledge about him and his evidence, it is necessary for scholars to pose questions about him and thereby engage in the historical process.

There seems to be a need in current history teaching for a balanced approach to the teaching of skills and content. That skills and content should interlock and interact has also been revealed by research into what practising history teachers think about the two traditionally separate components of knowledge:

far too much emphasis was being put on the process [and] there was a danger of going too much towards everything has got to be skills-based and evidence-based, and it's lost sight of the fact that history has something to offer in its content (Truman, 1990:11).

However, "no-one was denigrating the status of skills in history but it is significant that much of the concern was attached to the current imbalance between skills, content and concepts by long-term exponents of "new" history in the shape of SHP"³ (Truman, 1990:11). Surely, if learners can ask the story teller: "What happened next?", a classic curiosity displayed by many, there is active learning going on (Farmer, 1990:18). If this argument is accepted, it reconciles what would otherwise be, to use Farmer's (1990:18) words, a "propensity for 'active' methods" with history teaching in story or narrative form. After all, "Listening remains a vital and essentially 'active' form of communication" (Farmer, 1990:19). It is possible to argue that it is on some facts, dates, events and characters composed into some story that learners can anchor the equally essential skills and concepts. Naturally, to avoid an imbalance between skills and content, it is

³School History Project

recommended that teachers strike a delicate balance between the propositional, procedural and the conceptual aspects of knowledge.

But what about concepts? They too should be part of this whole review process proposed in this study, that is, part of integration which in turn makes a balanced learning programme possible. Structural concepts need to be integrated with skills and content. If an event leads to (or **causes**) another (that is, a **consequence**), it can be said that some **change** in the situation has occurred (Manyane, 1996:6). As for **sequencing**, Wood (1995:11) maintains, it is clearly bound up with an understanding of **causation**. The next step is to establish why (find the **cause**) something occurred and of course increasingly become aware of **change** in the situation. Such classroom practice (the integrated approach) potentially deepens understanding and refines learners' use of the historian's "tools of thought"; learners can organise information on any topic or period under study. In this approach, concepts collectively form a coherent system for comprehending the past. Moreover, the old dichotomies set up between skills, content and concepts, now fall apart. Put differently, collecting, analysing, evaluating and synthesising data are all processes involving skills, content and structural concepts. What can be abstracted from this paragraph is a suggestion that history teachers integrate structural concepts into skills and content so that learners can begin to apply such concepts as they build their knowledge of the past.

There is no denying that substantive concepts like revolution and monarchy are an integral part of everyday language used in history, and therefore part of historical knowledge. This applies to all those other concepts conveying general characteristics

of what happened in certain times, places and societies, that is concepts like Reformation, Enlightenment (in France), Victorians, Renaissance — and so on. Like structural concepts, many of the substantive concepts form part of the learners' experience, language and perception of the world and, *ipso facto*, they also have to link them to their overall knowledge of the past.

3.3.3 VALUES AND ATTITUDES

It was noted earlier that history is essentially concerned to seek out and interpret evidence (see p. 62); that knowledge of the past is therefore based on evidence. But processes leading to knowledge are not without historians' and learners' interests, selection and prejudices, and that these predispose them to certain types of interpretation. History cannot therefore be purely factual in the Rankean sense; it cannot operate in a sanitised value-free environment. Slater (in Lee, Slater, Walsh & White 1992:45) concurs and says that history is a value-laden enterprise. The purpose of this section is to explore ways in which values and attitudes interlock and interact with historical knowledge and skills.

It would appear that knowledge in general is partly determined by values placed on that knowledge by members of society. Knowledge derived from history and the Human and Social Sciences therefore is no exception. Indeed, "It would be futile to deny that history is centrally concerned with questions of values" (Manyane, 1989:28). Without doubt, the language used in history is used to communicate learners' experiences and even their various concepts of the nature of historical knowledge. Such language is fraught with value-laden propositions that can never be avoided. History-as-construction is intended

by its creators to be the most convincing argument about what has happened, and the language used in such a narrative is partly designed to influence opinion, how readers should feel, sway emotions, or shape popular consciousness. Language used to communicate historical knowledge can and frequently does result in some kind of slant — either a celebration of one's past or the past (usually of other groups) portrayed in an unfavourable light. One of the criteria to be borne in mind, therefore, is that those who encounter history need to identify and be aware of the value-packed nature of language deployed in conveying knowledge (Manyane, 1989:28).

One of the clear assumptions about evidence being at the core of historical study and practice is the respect that learners and historians should demonstrate for evidence. In other words, scholars tend to value the kind of historical knowledge based on evidence; knowledge claims need to be sustained by such evidence if they are to be taken seriously at all. Such regard for evidence (and this includes its critical examination) is without doubt a manifestation of the sort of attitude that should characterise enquiries, an attitude which in turn shapes learners' sense of values. Banks & Clegg (1990:6) believe that, "Citizens must develop a commitment to democratic and humane values". If scholars agree that history has a social role to play, then the knowledge and skills derived from historical activity will engage very closely with specific values and attitudes. Moreover, if it is accepted that the value attached to a critical and careful use of evidence demonstrates a particular attitude towards investigations, then it stands to reason that learners and historians ought to demonstrate values and attitudes as part and parcel of their knowledge and skills. Banks & Clegg (1990:464) write that, "citizen actors must also synthesise knowledge and values, and decide on a course of action

consistent with their value choices”.

There is another way in which historical knowledge and skills interlock with values and attitudes, and this is when learners build up empathetic understanding of what happened in the past. Such understanding in essence reflects a particular attitude towards the actions, thoughts, experiences, outlooks and institutions of societies in places and ages other than one's own. One needs to “take on the attitudes and understanding of a past age” (Pluckrose 1991:33). Orientations such as this are part of both social and history teaching. Besides, such dispositions represent certain values cherished by society. One such value that comes to mind is tolerance. Indeed, by its very nature history (as conceptualised in this thesis) represents a wide range of voices that often oppose each other, and learners will therefore do well to show a toleration of these varied perspectives. But to empathise with (and therefore understand and appreciate) other people, learners need knowledge of their circumstances and how they viewed their world at the time. One has to give them “a contextual frame of reference upon which to base their response” (Pluckrose, 1991:36).

It is possible to argue, therefore, that empathy is some sort of skill, and can be developed not just *via* history but also in the context of other Human and Social Sciences; it is part of an “open” or “integrated” type of curriculum and can be developed even by the school's “hidden curriculum”, e.g. in class and peer group discussions and debates. Clearly, to “make sense of [other people's] ... ways of life which at first sight appear alien and unintelligible”, learners have to reconstruct those people's situation from their own perspective (Ashby & Lee in Portal, 1987:65).

Yet another value placed on historical knowledge is the respect for the “rules of debate”. As indicated earlier (see p. 67), history is fundamentally a contested terrain and this is, *inter alia*, the reason for the interim character of historical judgements. However, accepted standards, or what DeMarco (1988:37) calls “established procedures”, determine criteria in terms of which debate and disagreements may reasonably be carried on. These are criteria in terms of which learners show an attitude of respect for other’s points of view. What this seems to imply is the construction of knowledge based on reason. It is possible to argue that historical knowledge and skills for rational argument acquired in ways suggested here potentially influence people’s behaviour, attitudes, mental set, assumptions and frame of reference, and can therefore counter other negative attitudes like racism, sexism, prejudice, inequality and injustice. Learners need to display respect for democratic ways of stating their knowledge claims, a skill based on the right of the “losers or unsung heroes” to be heard (Claire, 1996:9).

Concepts, like knowledge and skills in history, can shape attitudes and values. This happens often without teachers consciously and deliberately attempting to do so. This is likely particularly when the skills-based approach suggested in this study is adopted. The concepts envisaged here are those used for description and analysis, e.g. conflict, co-operation, reconciliation, diplomacy, democratic citizenship and social justice. Some of these, in fact, signify social values treasured by virtually all human societies. Low-Beer (in Burston & Thompson, 1967:140) was right when she wrote: “So long as historians use ordinary language they cannot escape descriptive words which include a moral meaning”. There is an important recommendation to make, and that is for learners to be able to identify the value-laden nature of concepts that are illuminated

by the history content which they study.

What is necessary to point out about values and attitudes acquired through history, or any other Human and Social Science, is that they do extend to aspects of life in general; they colour innumerable questions posed by life, and even the way learners perceive and react to people and objects not just in the past but also in the present environment they find themselves in. In sum, historical skills, knowledge and concepts can convey certain values and attitudes that determine how learners experience and function in the social and physical world.

The position taken in this study concerning the skills-based approach to history teaching is obviously not shared by everyone, and this has resulted in various paradigms concerning history teaching.

4 HISTORY TEACHING WITHIN THE HUMAN AND SOCIAL SCIENCES CONTEXT

4.1 HISTORICAL BACKGROUND

History teaching has often come under severe attack especially from those who strongly feel that teachers must be accountable for what they do in practical terms. This fashionable clamour for relevance was a consequence of the content-based (or product-based) approach, which in some cases was a direct result of the 19th century “scientific” history. Actually, as early as 1807 some scholars remarked: “Too long have books designed for the instruction of children been written in a dry and repulsive style. Too long have their tender memories been loaded with a variety of minute particulars which can be learned only to forget” (Steele, 1976:1). What was clearly required here

was for teachers to render history practical in terms of satisfying social needs.

In England complaints about the low quality of history teaching persisted even during the 1960s and 1970s. Academics and teachers alike complained about the sterile knowledge that impoverished children intellectually as well as the deficient mode of delivery. One teacher in 1974 commented that, "It is very rare to see desks in anything but rows. A short lecture supported by a question and answer routine and written work is the staple teaching method" (Steele, 1976:2). What is necessary to notice, however, is that despite widespread pessimism as regards teaching methods and what some thought was a wrong concept of history, the picture was not as gloomy as is sometimes supposed. In Britain itself, to paraphrase Steele (1976:2-3), almost during the same period striking progress was made in terms of producing resource materials for teaching, but their impact on school history teaching was limited to a few classrooms.

Aldrich (in Dickinson, Lee & Rogers, 1984:211) points out:

It is not correct ... to suppose that inquiry methods, the use of sources, historical skills, educational objectives, and learning 'how' rather than learning 'what' are new in themselves. Such procedures have formed an essential part of writings on the aims and methods of history teaching in schools since the beginning of this century at least.

However, Aldrich (in Dickinson, Lee & Rogers, 1984:217) has acknowledged the existence of evidence that a great deal of history teaching in the 20th century still fell far too short of ideals such as inculcating historical skills in learners. One should add to what he says that there is a similar situation in South Africa. Despite initiatives by both educationists and teachers to shift focus from history as a simple body of received fact to a balance between learning "how" and learning "what", many South African schools still teach content-based (product-based) history. What all this means therefore is that

teachers and educationists still need to advance history teaching in ways that will make it more meaningful to society.

In South Africa, there has been, according to Van Den Berg & Buckland (1983:3), the “misconception that history is a factual subject rather than an interpretative one”. Owing to this approach, for a fairly long time the subject came under severe attack “as part of a socio-political ideological plan” underpinning apartheid philosophy and practice (Van Den Berg & Buckland, 1983:3). But exclusive reliance on non-negotiable “facts”, or the suppression of dissenting voices, was a feature not only of the teaching during the 1960s or 1970s in South Africa; the paradigm dominated the 19th and 20th centuries in South Africa. Chernis’ (1991) detailed study illustrates this. Such, then, was the kind of history deemed to be “relevant” and usable from the point of view of officialdom. The status quo could not go unchallenged nevertheless.

As in Britain, where a “new” lease of life was breathed into the outmoded history teaching paradigm by journal and book publications like those of the Schools’ Council History Projects, South Africa also began to see the idea of history-as-process flourishing. Works such as *Beyond the History Syllabus: Constraints and Opportunities* by Van Den Berg & Buckland, *Discover History. A Pupil-Centred Approach To History Method* by Mathews, Moodley & Rheeder, *What Is History?* by the NECC (National Education Co-ordinating Committee) — to name but just a few — appeared. Just how far have these methodological innovations influenced the direction of history teaching in South Africa still remains to be determined.

History's independent character in the South African context has quite clearly been illustrated, for example, by Van Den Berg & Buckland (1983:44):

in fact, it can be argued that critical thinking which is not historically informed is not truly critical, for in order to understand any process in any society one needs a critical awareness of what events, thoughts and actions preceded and contributed to, or worked against, that process. Such a critical historical awareness which requires pupils to look at their society, and those of others, in critical historical perspective is a way of thinking which they should take with them to the maths, science, geography or literature classroom.

The abiding criterion suggested here requires that teachers safeguard the essence of history if the subject has to be supportive of others, and if learners are to recognise relationships between it and other disciplines.

4.2 HISTORY AND SOCIAL STUDIES

Some time around the 1950s South Africa introduced a social studies curriculum for schools, a programme that failed to come off the ground as a viable and educationally sound course. History and geography were treated as "half courses", presumably to render them more "relevant" to learners' interests and the country's needs, and thereby rid syllabuses of what were essentially overloaded and "irrelevant" subjects. The South African model was an amalgamation of a very limited breadth of subject coverage, represented by history and geography, and it could hardly be said to be a broad enough area of study relating to subjects and issues learners encounter in and out of school. That is why the motivation for creating the South African style social studies was suspect. One of the good examples of books offering the disjointed history and geography as social studies is the textbook by Dodd (1976).

Neighbouring Botswana (with its *Macmillan Junior Secondary Social Studies*) had a fully integrated version of social studies based virtually on the Nigerian model (the *Longman Social Studies: A Junior Secondary Course*). In both these countries (especially in Nigeria where the project has been in place for many years) history, geography and other related disciplines were meshed together in ways that still attempted to develop in learners essential skills, knowledge, concepts and certain attitudes and values. It still cannot be claimed, however, that these projects have successfully protected all the distinctive features of each discipline in the integrated scheme of work. Again on the credit side the models have attempted to challenge the teaching profession by ensuring the practice (through various learner activities) of a specific methodology, that is learner-centred teaching and a continuous form of assessment.

What is still necessary and crucial, however, is the rigorous exposure of teachers to fundamental philosophical and psychological considerations pertaining to their disciplines (whether taught separately or in association with others). This is crucial so they can continually prise out or abstract what they consider to be unique and useful features of their disciplines as the latter progress from one paradigm to another. Additionally, they need to reflect on and theorise about their practice, and devise Human and Social Sciences learning programmes that will enable learners to appreciate relationships between disciplines as well as their significance to real life situations.

Some teachers and educationists, however, have been more concerned to revitalise history so it might be a high status subject and thus started the so-called new history

movement. This movement is examined in the following paragraphs.

4.3 NEW HISTORY MOVEMENT IN BRITAIN IN THE 1970S AND 1980S

A fundamental feature of this movement was the shifting of emphasis from content (product) to the process of historical study. It is noteworthy that some of the projects sought to draw upon the methodology, ideas and approaches of neighbouring social sciences as this would enhance the prestige of history. Indeed, as Steele (1976:97) points out, there may very well be issues that a group of subjects would clarify in a way that a single one like history could not. Of particular interest in this category of multi-disciplinary schemes of work are projects like the Environmental Studies targeting the five to thirteen-year-old learners, the Integrated Studies, and the Humanities Curriculum Project. Thus, while the new history movement intended to build into history perspectives from other contributing subjects, its proponents, it seems, also sought to defend the integrity and credibility of history.

Steele (1976:96) is of the view that the History, Geography and Social Science project seemed to be a social studies framework consisting of well articulated subjects. Teaching targeted objectives based on skills, attitudes, values and interests derived from each of the disciplines forming the integrated framework. Significantly, criteria were identified by the project in terms of which learners' changes in attitudes, values and interests had to be assessed. The basic criterion that can be abstracted from this project is that teachers have to distil and assess skills, values and attitudes that each of the curriculum areas can offer.

It was Rogers (1978) who ably analysed the nature of historical knowledge in a way that attempted to balance “know how” and “know that”, thereby presenting a somewhat different view of the “new” history approach. Thompson (in Dickinson, Lee & Rogers, 1984:172) believes that the thinking about and the examination of actual historical situations is crucial; in short, learners need to demonstrate possession of contextual knowledge if they are to exercise certain skills, e.g. empathetic reconstruction.

Perhaps the new history approach should also be commended for showing concern for what Thompson (in Dickinson, Lee & Rogers, 1984:170) calls a discerning, critical and thoughtful analysis of contemporary issues and problems. This whole question of topical concerns seems to be the central concern of the next section of this study, history as part of the Human and Social Sciences learning area in South Africa.

4.4 HISTORY AS PART OF THE HUMAN AND SOCIAL SCIENCES LEARNING AREA IN SOUTH AFRICA

It needs to be stated from the outset that the new learning area, unlike the traditional subjects that operated mainly within fixed boundaries, will be approached in an integrated way. The learning area clearly recognises the significance of the socio-historical context. Further, it makes reference to democratic citizenship, learners contributing to development of the social and physical environment, human relationships that are contextualised in space and time and have environmental, social, economic, political and spiritual dimensions (DNE, 1997a:45). Therefore, teaching and learning need to relate the neighbouring disciplines and or subjects more meaningfully so they can be a resource for history while the latter should illuminate and use other

disciplinary perspectives.

As is well known, in “traditional” school and higher education history has rarely been considered as a relevant subject. Of course, history has always been “relevant” depending on how people conceived of it and particularly on how it has been taught. It does seem, however, that the whole nature and procedure of the Human and Social Sciences learning area (of which history is a part) will — if the rationale for these sciences is anything to go by — do much to counter the fundamentally false view that history (or geography for that matter) is an irrelevant subject. Within the Human and Social Sciences learning area, therefore, the past will, as Tosh (1991:26) puts it, speak directly to us in the present. However, while it should be conceded that the history which gives “priority to shedding light on the present” (White in Lee, Slater, Walsh & White, 1992:7) can be hopelessly inadequate, it should also be appreciated that it is the only subject within the learning area which is best qualified to demonstrate how South African society came to be what it is. Moreover, it can fulfil this role without, as Hargreaves (1982:133) noted, being less disciplined. Therefore, teachers are required to utilise this peculiar quality in the subject in a disciplined fashion. To respond more meaningfully to South Africa's needs, history teaching within the context of Human and Social Sciences has to address contemporary concerns or priorities affecting both learners and society.

But if history is rooted within the Human and Social Sciences learning area, learners also have to recognise the “fragility of generalizations” they make (Shemilt in Lee, Slater, Walsh & White, 1992:7). Stuart (1993:68) believes they can hypothesise about

the future. Learners, according to this thesis, should draw comparisons or analogies across time and thereby gain insight into what they experience in the present. Human and Social Sciences studies have to acquaint them with the unfolding historical change, a notion that can heighten their ability to distinguish particular aspects of phenomena from the general ones. Further, teachers can talk meaningfully about learning outcomes as well as knowledge associated with them if they infuse the time perspective in the content used or taught to achieve them. Thus, the historical context or perspective ought to direct the study of social and environmental processes if learners are to develop a worthwhile critical awareness.

As a learning area, the Human and Social Sciences are intended to consider not just subject-specific and transferable skills, but also to acquaint learners with values and attitudes with direct and explicit bearing on South African society. Kros (1993:37) writes that, "Students should gain a sense of their past and hence identity". The crucial question, then, is whether or not the values they encounter via classroom history would suit them. Indeed, Kros (1993:37) believes reconciliation might be a common concern in South Africa, but this thesis contends that not all South Africans wish to pursue this ideal. There is a need for the Human and Social Sciences, therefore, to expose learners to a sufficiently wide variety of values and attitudes. Such an inclusive view would enable them to explore alternative and conflicting value positions. Moreover, history seems to qualify in demonstrating why there are common core values or a common heritage that most South Africans can refer to; it can "promote an appreciation of broad national values and yet not deny regional distinctions" (History Education Group, 1993:46). Thus, learners should also identify and clarify values that they think most

South Africans can support. Perhaps they have to agree that notions such as “**common** ties ... [and] **shared** mores” (Slater in Lee, Slater, Walsh & White, 1992:49; author’s emphasis) are value-laden assumptions; that “Rarely in conflicts of values is one side wholly right and the other wholly wrong” (Reeves, 1980:18). If this is accepted, then learners have to tackle value issues and problems through a mode of classroom discourse.

5 CONCLUSION

It might be helpful at this point to synthesise the teaching-learning criteria referred to in this chapter. These are meant to guide history teaching within the Human and Social Sciences context, and at the same time serve as tentative “solutions” to the problems analysed in chapter 1 (see pp. 4-14). Thus, history teaching within the context of the Human and Social Sciences learning area ought to

- demonstrate interrelationships between disciplines or subject areas, an approach that forms the basis for comprehending and coping with the universe. This seems to resolve the problems of inflexible boundaries between disciplines. Learners, moreover, can become aware of past, contemporary and future issues or priorities whose impact on human and environmental affairs should be critically and “objectively” assessed. Learners can, in short, appreciate inter-discipline relationships, the latter’s significance to real life situations, and the richness of human life.
- provide a workable conceptual framework to learners so they might understand events, actions and environmental questions; such a framework can help them analyse phenomena, clarify the dynamic character of the concepts and language

deployed in the Human and Social Sciences, and invalidate interpretations purporting to be absolute and complete.

- safeguard and simplify (for young learners) qualities peculiar to history while the latter simultaneously interacts with other disciplines, thereby reflecting/explaining a wide range of dimensions or aspects of human experience.
- utilise all forms of evidence which illuminate social and environmental realities, understand the nature of these forms of evidence, and recognise the ephemeral, contestable and the socially constructed nature of knowledge — abilities necessary for a critical orientation and attainment of valid knowledge. In this way, learners can begin to construct knowledge through reasoning about sources.
- analyse historical change and unique situations as well as hypothesise (tentatively) about what may have happened or may happen.
- validate accounts about the past and the present through a critical analysis of evidence and thereby establish “truth” and consensus.
- appreciate and question issues of bias, interests, values, ideological positions, and theoretical perspectives as part of an “objective” past.
- determine what any account is reliable for by examining the kinds of investigations conducted.
- demonstrate indispensable values and attitudes which inevitably constitute part of knowledge and skills.
- maintain a balance between and acknowledge the integrated nature of skills, content, concepts, values and attitudes.
- identify values which a generality of South Africans might cherish.

- learn about values and attitudes through a mode of discourse.
- identify and acknowledge the value-packed character of language and concepts used in communicating knowledge.
- problematise categories and identities which people construct.
- consider both general and subject-specific skills when studying the Human and Social Sciences.
- adopt an historical perspective since human, and indeed environmental, issues cannot be judged and understood outside an historical context.

Clearly, history can and should be taught within the context of the Human and Social Sciences without threatening its independence, integrity and identity. Further, teaching and learning history should encapsulate cross-curricular themes such as environmental awareness and responsibility. The latter, and all other teaching-learning criteria outlined above, represent crucial learning outcomes — an aspect of history teaching and learning to be explored in the next chapter.

CHAPTER 3

OUTCOMES-BASED APPROACH TO THE TEACHING OF HUMAN AND SOCIAL SCIENCES WITH SPECIAL REFERENCE TO HISTORY

1 INTRODUCTION

The perennial debate on aims, objectives and learning outcomes is about to resurface, this time in South Africa, given the curriculum reform movement of the 1990s. This chapter is distinguished mainly by its concern with Outcomes-based history teaching and learning. It is intended, *inter alia*, to reflect on what learning outcomes ought to be, and to sensitise teachers to the need to gain independent and well reasoned knowledge of the issues and problems involved. Such informed knowledge is an essential element, given the opposing approaches to education, curriculum, teaching, learning, and indeed the vigorous debate on teaching by objectives and/or learning outcomes.

Constant interrelationships of educational aims, objectives and learning outcomes are then explored, and a modest attempt is made to show how Outcomes-based teaching and learning could be made relevant to the needs of learners and society. Further, an evolution of Outcomes-based Education, especially in history and the Human and Social Sciences, is traced in different countries. Another significant aspect of this chapter is to reveal how any topic studied historically will embrace geographical, economic, anthropological, and sociological applications. History, moreover, will be shown to possess unique qualities that stand Outcomes-based Education within the Human and Social Sciences in good stead.

2 KEY FEATURES OF LEARNING OUTCOMES

2.1 DEFINITION OF LEARNING OUTCOMES

In essence, learning outcomes, according to Landsberg & Burden (1999:30), can be defined as the results of learning processes that find expression in knowledge, skills, values and attitudes which learners should apply and demonstrate in particular contexts. Acknowledging that learning outcomes may either be of a general or specific nature, raises the following question: Are they achievable, and if so, what evidence is there to support this? The general answer to this question would be that there is evidence that they can be achieved. Learning outcomes, as used in this study, are related to traditional aims and objectives in education — formal and informal. Thus, it is necessary for teachers to consider broad and specific learning outcomes (just like aims and objectives) as culminating results that have often been and still can be achieved; they need to conceive of them in an inclusive sense embracing what learners can remember, do, think and feel. Indeed, Allan (1996:94) noted that some scholars define objectives not only in a narrow “behaviouristic” sense but in a broad sense covering feelings and thinking.

The above definition suggests a striking similarity between learning outcomes and objectives; the former, like objectives, direct teaching and learning and guide assessment. Indeed, learning outcomes can be defined in exactly the same way as objectives. For instance, Gagne & Briggs (1979:97) ask the question: What will learners be doing after they have learned? Some scholars think of learning outcomes as, to paraphrase the Education Department’s policy documents (DNE, 1997b:26; DNE, 1997c:19), the culmination of the process of learning or the indication of what learners

are able to do at the end of a learning process. However, the position taken in this thesis is that learning outcome measures do not always yield expected responses. In other words, while an objective defines activity anticipated as a learning outcome, the latter may not quite be what teaching aimed at. Clearly, teachers have to assess learners bearing in mind the objectives they wish to realise and the sort of learning outcomes they hope might be achieved.

Perhaps a more useful definition of a learning outcome is one encompassing both the process of learning and the product. What this implies is the possibility of certain other "prior outcomes" being achieved before the realisation of the "overriding or overall" learning outcome. There is a tendency in some quarters to assess teaching solely on the strength of process considerations, thereby ignoring the product (Pierce & Lorber, 1977:24). But it is misleading for Pierce & Lorber (1977:26) to condemn a focus on the process of education. Holt (1994:85) correctly maintains that the product's quality is built in at every stage of the way, rather than inspected at the very end — and this is to avoid the danger Brady (1996:10) draws attention to, the danger of trivialising education.

Here is an example to illustrate the process-product concept or idea of a learning outcome: A specific learning outcome such as "demonstrate a critical understanding of how South African society has changed and developed" covers the study of a fairly long period of historical time (DNE, 1997a: 46). To accomplish a firm grasp of historical change to the present, learners first have to progress through other phases of change, a sequence of antecedents of present-day South African society. In this situation,

episodes that connect or link with each other can be classified as the initial learning outcomes, or what Gagne & Briggs (1979:97) call “enabling objectives”, which enable the acquisition of the entire process of change of society up to the present. In short, the enabling learning outcomes demonstrated during the course of teaching and learning are just as valid and desirable as what comes out at the end of the learning experience, the final product. Perhaps, a crucial criterion to be derived from all this is that teaching should acknowledge the fundamental significance of progression in the achievement of learning outcomes.

2.2 LEARNING OUTCOMES AS PRODUCTS OF TEACHING AND LEARNING

The contention in this thesis is that the means, or pedagogical methods, are just as significant as the learning activity. Teaching and learning constitute classroom methodology for the attainment of learning outcomes. Learners have to question and test assumptions against the available evidence. Their experiences, that is the thinking developed inside and outside school, will inform the kinds of explanations they offer for racist and other discriminatory attitudes. Working within a learner-centred or Outcomes-based approach to education implies a pedagogy that seeks to democratise learning through debate, discussion, negotiation and collaborative work. The dynamic relationship between teaching and learning has been expressed by the Committee on Further Education and Training when they write that, “there is still a need for teaching to a class ... as well as methods that include group work ... and ... forms of self-study” (DNE, 1997e:41)

Moreover, teachers need to continually reflect on and make assumptions about their teaching, the nature of the learners they teach, and even about the learning activity itself. Teachers have assumptions (acknowledged or unconscious) underlying different versions of learner-centred forms of pedagogy. They should make explicit and public their theoretical frameworks so these might be adjusted and refined in the interest of teaching, learning, and the whole curriculum process itself. Schwarz (1994:87) has complained of voiceless teachers and learners while outside experts determine what is best for them in Outcomes-based Education. Teachers need to theorise about and consider both teaching and learning as interlocking and interdependent components of the educational process. This is important if they are to make and assess assumptions underlying Outcomes-based Education. The Outcomes-based approach to teaching and learning needs to foster the much needed mode of classroom discourse.

2.3 LEARNING OUTCOMES ARE COMPREHENSIVE

It needs to be emphasised that the crucial segments of knowledge (acquired *via* any learning area) should comprise content, skills, values and attitudes. Fundamentally, knowing means much more than simply recalling or remembering items of information; it implies understanding which in turn suggests one's ability to apply the acquired knowledge in various contexts. On the other hand, applying information, knowing where to locate it and being able to collect and organise it suggest skills worth having. Besides, working on data also requires certain procedural values and attitudes such as regard for evidence. What all this means, in fact, is that Outcomes-based teaching requires that teachers convey segments of knowledge not in a discrete way but as components that are indissolubly bound up together. Therefore, "the essential objective

must be the acquisition of knowledge as understanding” and applying it responsibly by honouring accepted procedures (Pluckrose, 1991:51).

The comprehensive view of learning outcomes, alluded to in the section on the definition of learning outcomes (see pp. 97-98), draws attention to increasingly important assumptions: Firstly, an integrated approach to knowledge as a broad learning outcome makes possible the application of any piece of acquired knowledge in other learning situations or learning areas. This is where the concern of critical or cross-field learning outcomes comes in. Besides, this approach to knowledge enables learners to see the point in learning what is given to them. The basic criterion to be kept in sight is that teaching needs to prompt learners or stimulate their capacity to apply or use knowledge, skills, attitudes and values across a variety of learning areas and contexts. Indeed, the Education White Paper (DNE, 1998:21) emphasises “Knowledge, skills and values that are transferable to different work and learning contexts”.

Secondly, it is assumed that a broad view of knowledge requires the maintenance of balance between the acquisition of learning outcomes such as content, skills values and attitudes. While it is necessary to heed Brady’s (1996:11) criticism of emphasising trivial learning outcomes and teaching predictable specifics, it is equally important to note that certain “facts” are essential knowledge or part thereof. Thus, the aim should not be one of supplying factual content so learners can get through an examination. Just as skills are a necessary prerequisite for attaining factual information and developing certain values and attitudes, so are factual knowledge and certain orientations essential in exercising several skills.

Thirdly, an inclusive view of what learners will do is also based on an awareness that a skill, for example, can at the same time generate capabilities other than the previously declared ones. An attitude such as empathy can be fostered; but to develop it, some contextual knowledge of how people perceived or perceive their social and natural environments is essential. Therefore, the possible danger envisaged by Brady (1996:13) that the affective dimension of education may be neglected by a narrow Outcomes-based Education (or behaviourist approach) can, according to this study, be avoided.

Fourthly, this way of conceiving knowledge assumes that learning outcomes need not necessarily be structured in operational terms. The issue here is not so much the learning outcomes indicating observable behaviour, important though this might be, but rather the teacher getting absolutely clear about intentions so that these could be actualised in practice. Specification or statement of learning outcomes need not just be preceded by “doing” words or, as the Education Department puts it, they should read as “Learners will ... “ (DNE, 1997c:13; see also the SAQA (South African Qualifications Authority’s) requirement for phrasing higher education qualifications, 1999:8). This is because knowledge acquisition, conceptual understanding, commitment to certain values and attitudes are by themselves assessable and are culminating demonstrations of educational achievement; broadly speaking, they also represent behavioural change or the kinds of performance learners can demonstrate. Further, analytic and synthetic thinking tasks, and adoption or rejection of values are behaviours from which teachers can infer idiosyncratic potentials (and therefore learning outcomes) of their learners.

Finally, the inclusive nature of knowledge makes implicit the fact that cognitive, affective, and indeed psycho-motor objectives or learning outcomes need not be conceived as rigid knowledge divisions. Without doubt, values and attitudes can be acquired cognitively, and this involves learners giving rational support for adopting them. Besides, cognitively acquired attitudes mean their holder understands them: understanding why ethnocentric attitudes are socially undesirable is a manifestly more valuable learning outcome than simply remembering what other people (for example your teacher) feel about that sort of attitude. Besides, understanding (cognitive aspect) is a much more superior competency than emotional or use of emotive language (affective component), in attempting to convince anyone to establish or change their attitudes. Understanding, rational support or defence for an attitude and even one's emotional commitment to it are inextricably linked processes for experiencing reality — essential mechanisms or competencies particularly for rejecting indoctrinatory values. The report of the National Curriculum History Working Group in England presents "Knowledge as understanding: the facts studied in relation to other facts and **evidence** about them and placed in an explanatory framework which enables their significance to be perceived" (Pluckrose, 1991:51; own emphasis).

Whatever view of knowledge a teacher takes, however, it will still be necessary for them not to deny what Gagne & Briggs (1979:49) say, and that is, learning to do something (a skill) contrasts with learning that something is the case — verbal or factual information. Further, the position taken in this study is that distinctions — though not absolute ones — may be drawn between knowledge, skills, values and attitudes. In short, it may still be useful to have some "taxonomic" scheme of knowledge, skills,

values and attitudes as learning outcomes. While it is unwise to have rigidly differentiated segments of knowledge, it is incorrect, on the contrary, to think of the inclusive approach to knowledge as being antagonistic to a less rigid classification of these segments.

In conclusion, a broader view of what learners will do — knowledge, skills, values and attitudes — requires that teachers convey knowledge segments such as content, skills, values and attitudes in an integrated and balanced fashion; prompt learners and stimulate their capacity to apply knowledge, skills, concepts, values and attitudes in a variety of learning areas and contexts; check for a variety of learning outcomes, including unanticipated ones; integrate different “domains” such as cognitive and affective so that learning takes place across a variety of these “domains”; structure learning outcomes in ways that would render them assessable, not necessarily in operational terms; distinguish between various knowledge segments (even the cognitive, affective and psycho-motor) for purposes of analysis.

Reference has been made to educational aims, objectives and learning outcomes in this discussion; in fact, from what has been said, the three are different and seem to engage very closely with each other, e.g. learning outcomes may, according to Allan (1996:104), very well subsume a learning objective.

2.4 AIMS, OBJECTIVES AND LEARNING OUTCOMES ARE RELATED

There is no denying the strong connection between the aims and objectives of teaching and the products of such a process, that is, the learning outcomes. In virtually all cases

where teaching did and still takes place, those supporting it would always want to judge if goals have been accomplished. An exception to this tendency would be found in some of the ancient societies though. Pierce & Lorber (1977:15) write that in ancient Greece and Rome aristocratic education showed little interest in goals for teaching and even learning outcomes (e.g. practical skills). However, the view taken in this thesis is that teaching should consider and actually use objectives and teaching aims as statements of intent expressing the learning outcomes.

What is needed to guarantee that general aims for any nation (e.g. education for self-reliance, independence and democracy are indeed accomplished) is to reword these into more specific and manageable targets that a teacher can aim at; they have to be, as Pierce & Lorber (1977:23) maintain, translated into programmes with specificity. The obvious and extremely crucial reason suggested in this study for effecting such a translation is to guide teaching towards worthwhile learning outcomes. No wonder some countries think of Outcomes-based Education, in Tower's (1992:89) view, as a system ensuring that what is learned is clearly identified. What is learned can be identified by asking a question such as, "What do you think students should learn?" (Smith, 1991:52).

Aims, objectives and learning outcomes need not remain as broad as the general aims of national education. They can and should be converted into propositions by drawing out what is implied by them. Surely the overall purpose of teaching has to reach and affect teachers and those who encounter it if results are a point of concern to the nation. What the Education Department (DNE, 1997c:14) terms critical or generic cross-

field learning outcomes, it is arguable, represent broad educational aims. Aims, objectives and learning outcomes ought to be thought of as inseparable. Teachers need to steer them in the same manner a driver would control the direction of a well articulated vehicle. On the strength of what has been argued here, it seems teachers have to frequently translate broad educational aims into achievable classroom targets (objectives) or learning outcomes; they also need to articulate the aims, objectives and learning outcomes in a complementary rather than an antagonistic way.

A distinction between teaching aims, objectives and learning outcomes in absolute terms can be thoroughly misleading, and this is because these aspects of the curriculum share common characteristics. Such a distinction is, however, sometimes necessary, especially when one conceives of learning outcomes in Eisner's (as quoted in Allan, 1996:99) terms as "broad overarching consequences ... which do not meet the stringent criteria which necessarily apply to behavioural objectives". The rationale for each of the learning areas prescribed for South African schools can be spoken of as some kind of general aim, while "range statements" and sometimes "assessment criteria" can be thought of as objectives that might be used for assessment purposes — objectives commonly describe, *inter alia*, criteria in terms of which attainment can be measured. Further, according to King & Evans (1991:73), objectives should in fact be derived from what a teacher would like to see changing in his/her learners, that is what is desirable. Learning outcomes, too, are what one should base instruction on (Towers, 1992:89). In terms of the position taken in this thesis, teaching objectives and learning outcomes also share an important characteristic: one cannot always be sure that one will achieve them. Thus, teachers need to analyse the interface and differences

between the aims and objectives on the one hand, and the learning outcomes on the other, in order to gain an informed appreciation of their reciprocal relationship.

2.5 LEARNING OUTCOMES ARE INTENDED AND UNINTENDED

There is an element of truth in what Guskey (1994:51) once wrote: “What you assess may not be what you get”. There are no guarantees, therefore, that teaching (especially about affective issues) will culminate in desired learning outcomes. Teaching by objectives has sometimes been criticised for neglecting issues falling mainly into the affective domain, that is, those pertaining to values and attitudes. However, it should not be impossible to generate objectives attempting to elicit learners’ attitudes towards, for example, other cultures, and aesthetic and technological achievements of other groups other than their own. Perhaps an equally legitimate objection that may be made of objectives-referenced teaching is that it can be increasingly restrictive in the sense of denying what Steele (1976:30) thinks is the uniqueness and individuality displayed by individual learners during lessons.

This study proposes that teaching by objectives should recognise — if one were to attempt a reconciliation between objectives and learning outcomes — the ever evolving nature of knowledge, skills and people’s values and attitudes. Knowledge is a social construction. Learners’ enquiries often yield what Eisner (as quoted in Allan, 1996:98) terms “expressive objectives”. The latter can be desirable learning outcomes. It is significant that learners’ understandings, imaginative leaps, and assumptions will be part of the “educational encounter” (Eisner as quoted in Black & Dockrell, 1980:15). All these will be part of the process of critiquing and reconstructing knowledge. Expressive

objectives (as learning outcomes) are not a straitjacket limiting learners' freedom; they have a scope with no fixed boundaries, and potentially give learners some insight into the nature and complexity of attempts to reach absolute truth. What has to be kept in mind is that teachers have to identify the open-ended nature of some of the tasks they give learners; that the latter have the potentiality worth nurturing, and need to be prompted to create and introduce elements of unknown knowledge and therefore not exemplified by the teacher's set of learning outcomes.

If Outcomes-based Education proceeds flexibly between intended and unintended learning outcomes, then it can be claimed to be what South Africa wants — teaching and learning which, according to government (DNE, 1997d:12) enable each learner “to show what they have learnt in different ways”; and to show their needs and interests.

2.6 LEARNING OUTCOMES ARE RELATED TO NEEDS OF LEARNERS AND SOCIETY

The central concern of this section is to isolate and analyse some issues with a potential for increasing the relevance of the Outcomes-based Education movement in South Africa. To a large degree, the specification of aims, objectives and learning outcomes makes statements about what counts as pertinent, worthwhile and relevant in a people's education. The same view is expressed by government and of course other South Africans; they need a system equipping learners for technological, literacy, and economic needs, and one that will build their environmental awareness (DNE, 1996:12). The essence of South Africa's educational revolution is a continuous search for what is appropriate to learners and society. In other words, the overriding learning

outcome of the country's Outcomes-based Education is to turn out learners who will take their place within the new democratic society free of inequalities, injustices and, to paraphrase one of the government documents again, the country should be free of discrimination and prejudice (DNE, 1996:5).

It is essential to be realistic and to regard enabling learning outcomes as significant to South Africa. For much too long South Africa has been faced with a situation in which "much classroom learning never makes it out the door, either into other classrooms or into the world beyond the school" (Spady, 1994:18). The country needs to consider realities facing the adult world today (e.g. racial inequalities and discrimination), issues that are significant to and are likely to confront young learners in the future. Indeed, Spady (1994:22) himself, commenting on American education, admits that learner performances and learning can serve as exit level outcomes that take account of today's realities which Americans anticipate will face adults of tomorrow. Learners should move through a series of progressively sophisticated learning outcomes (DNE, 1996:21). Teachers, therefore, have to decide what has to count as enabling learning outcomes (and therefore relevant in their context) capable of taking learners towards high quality and desirable learning outcomes.

Learning outcomes (like societal needs) change all the time. Indeed, "The knowledge, skills and attitudes we now think valuable may not always be thought so. New forms of knowledge, new skills, different attitudes, may emerge to give a different content to what is regarded as the mark of an educated man" (Moore, 1974:88). Clearly, Spady & Marshall's (1991:72) "Outcomes of Significance in life", that is those related to real-life

situations and therefore appropriate, are definitely not a new concept. They have been constantly changing in order to suit the times. Once again, teachers have to determine what sort of learning outcomes would be appropriate, and what they decide would be based on social, temporal and spatial circumstances they find themselves in.

It is reasonable to suppose, then, that learning outcomes (to be relevant) should mean something and be significant to teachers and learners. Brandt (1994:28) believes that learning outcomes developed by the community would not only be understood but would point to the community the need for Outcomes-based Education. Learners who understand their learning outcomes can engage in self-education: thus, "the concept of education involves not only the acquisition of worthwhile knowledge and skills but also the implication that the pupil takes part, knowingly and deliberately, in the enterprise of improving him" (Moore, 1974:89). Self-education, self-discovery and independent enquiries by learners are all part of a broad learning outcome of meaningful and appropriate teaching, one that has lasting value. This is the sort of education having regard to the natural interests of learners. Therefore, teachers have to explain learning outcomes to learners if the latter are to start participating in and indeed to be prepared for life-long learning — a fundamental learning outcome required even for the Higher Education and Training band (SAUVCA (South African Universities' Vice-Chancellors' Association), 1999:40).

If learning outcomes are thought of as educational ends to be imposed from without, learners cannot be expected to take responsibility for their own learning; learning outcomes do not necessarily have to be conceived in terms of learners' unquestioning

acceptance of doctrines. Actually, Lowry (1995:119) has rightly observed that an objection often is made about this uncritical socialisation. For Outcomes-based Education to be relevant, it is necessary that teaching democratise the learning environment so learners might express and even review their own ideas, assumptions and values.

At this point, it is necessary to examine the history of objectives-driven and the Outcomes-based teaching of history and the Human and Social Sciences.

3 HISTORICAL PERSPECTIVE ON OUTCOMES-BASED TEACHING OF HISTORY AND HUMAN AND SOCIAL SCIENCES

It needs to be stated at once that whichever view one takes of teaching or education, learning outcomes (also expressed as aims, goals or objectives) have always been central to the teaching activity or process. Saying that learning outcomes are new is to make an extravagant claim. Nor is it entirely correct to say that Outcomes-based teaching in history, and indeed in the Human and Social Sciences, is an innovative exercise. But perhaps the recent demand that teachers should focus on learning outcomes is new (depending on what one means by learning outcomes) in so far as any other idea in historical time is unique and new in itself. This section of the chapter is concerned to furnish some evidence that the Outcomes-based approach to teaching has for a fairly long time had a firm place in the tradition of teaching history and the Human and Social Sciences. The way in which the latter expressed learning outcomes has certain characteristics that will be identified (see pp. 112-140). In other words, teachers of these subjects and disciplines made certain assumptions about what their

subjects and disciplines should aim to accomplish for learners. Essentially, therefore, this section aims to provide evidence to support the solutions referred to earlier in this chapter (see pp. 96-110).

Socially desirable learning outcomes achieved through the teaching of the Human and Social Sciences cannot be said to be extrinsic to that sort of teaching or education. The assumption made here (and this is an important characteristic of the Human and Social Sciences) is that this learning area (as part of teaching) must be aimed at the attainment of specific learning outcomes. What is more, the learning area itself does by its very nature play an integrating role. As for history, due to its ambivalent and, according to Knight (1993:82) integrating character, it is best suited to convey learning outcomes that are both intrinsic and extrinsic to it — the latter including learning outcomes that are strictly educational. Teachers have to acknowledge, therefore, that history and the Human and Social Sciences have always contributed to the attainment of learning outcomes. What, then, is the history of learning outcomes in history and the Human and Social Sciences?

3.1 USA AND UNITED KINGDOM

It was in these countries that the objectives-driven teaching first made its impact. The 1950s and 1960s saw the appearance of works on teaching by objectives, resulting in behavioural objectives becoming an integral part of pedagogical practice. As a matter of fact, it is more accurate to say — as indicated earlier in chapter 2 (see p. 84) — that historical enquiry, skills, educational objectives, the focus on process rather than product, featured in history teaching even as early as the beginning of the 20th century.

However, the age-old over-concentration on content, for example in South Africa, has necessitated the shift of focus from content to learning outcomes to redress the situation, and thus creating the erroneous impression that acquisition of competencies like enquiry skills is an innovation in the Human and Social Sciences.

The Human and Social Sciences in the 20th century were a suitable medium for turning out learners into imaginative and good citizens. Significantly, as early as the 1920s scholars like Fairgrieve (1926) saw the Human and Social Sciences, especially geography, as having aims that are essentially instrumental. In his view, geography should involve training future citizens in the ability to imagine accurately conditions in the world stage out there, as this will equip them to think sanely about social and political issues around the world. Two important educational objectives may be discerned from this assertion by Fairgrieve: one objective is based on learners' increasing awareness or sense of belonging to a world community — a part of citizenship education; and the other objective refers to yet another significant part of general education, namely, imagination or being aware of problems, issues, events, and people that are not present to one's senses. The Human and Social Sciences at that time served as curricular or learning programme vehicles directed towards learning outcomes which contribute to general education ends that could not therefore be characterised as history-specific or geography-specific learning outcomes. It is advisable for teachers to present history and the Human and Social Sciences (because of their integrative role) in ways that contribute to general education.

Soon after World War Two, Bloom & Krathwohl's (1956) *Taxonomy of Educational*

Objectives, Handbook 1: The Cognitive Domain exercised profound influence on the teaching of various subjects, and so teachers had to isolate specific skills that could be taught by their subjects more closely. Part of Bloom's influence was the recognition of the need to define aims in operational terms, an exercise resulting in the breaking down of aims into a series of fairly immediate and easy to understand objectives capable of being achieved in the short term.

According to Ravitch (in Gifford 1988:49), during and soon after World War Two in America subjects like history, literature, mathematics, failed to make a legitimate claim to being socially useful subjects. What most Americans seemed to need at that time were subjects that could lead directly to socially useful occupations. Ravitch (1988:49-50) goes on to say that learners had to study problems of the day and learn to participate in a democracy.

One of the people coming up with his own taxonomy designed to guide teaching and evaluation of learning outcomes was Ryan (1971). Briefly, his objectives fell into the following categories: **understanding** (e.g. facts, concepts and generalisations), **skills** (e.g. enquiry skills), **values** and **attitudes** (e.g. scholarly and public values and attitudes), and **thinking processes** (e.g. comparing and contrasting). In the Human and Social Sciences, objectives (the **what** element of instruction) were determined in terms of what they tried to accomplish through teaching, thus turning objectives into learning outcomes. What comes out of learning will therefore be the function of pedagogical strategies (the **how** element). As for the "**how well**" element of teaching (the evaluation), it takes place according to how well the objectives have been achieved and

how well the teaching strategies moved learners towards instructional objectives (Ryan, 1971:2). Ryan's model seems to be enormously useful because it suggests a teaching criterion referred to earlier in this thesis (see pp.99-103): teachers have to relate different segments of knowledge (content, skills, values and attitudes) as well as the learning programme components (objectives, teaching method and evaluation).

For Ryan (1971:3-5) instruction in social studies (a school learning programme he based on social sciences like history, geography, economics, psychology, sociology, and so forth) can develop basic objectives like understanding, skills, values and attitudes, and thinking processes. However, because these have been stated at the level of generality, more focused and specific forms of understanding have been identified as facts, key concepts, and generalisations. But even these, for fear of being less specific and therefore offering little precise guidance to the teacher, have to be defined in terms of specific facts to be mastered, conceptual understanding of key social science concepts, such as culture (anthropology), goods and division of labour (economics). Identifiable within the broad objective of understanding generalisations are more specific ones such as "man tends to view his own way of life as the most reasonable and natural" (Ryan, 1971:5). Implied in such precise specifications is an important criterion referred to earlier (see p. 105), that is, teaching has to translate broad objectives or learning outcomes into more manageable targets achieved at the end of a learning programme.

Significantly, the areas or segments of knowledge proposed by successive scholars were clearly inseparable, thus correcting the divisive effect caused by fragmenting

them:

To understand generalizations, learners must possess antecedent conceptual understandings. For example, the learner who has conceptual understandings of culture and physical habitat can profit from those instructional strategies which lead toward understanding the generalization of geography that 'each culture tends to view its physical habitat differently' (Ryan, 1971:4).

What teachers have to bear in mind at all times is the need to recognise and acknowledge the interdependence of the cognitive and the affective, and categories of knowledge as they facilitate learning towards learning outcomes.

The interrelationship among the segments of knowledge is promoted and achieved by the integrated nature of the Human and Social Sciences. The latter, as pointed out in chapter 2 (see p. 42), foster appreciation of the breadth and richness of human life in social, spatial and temporal circumstances or contexts. Here is an example to illustrate the latter: the generalisation and concepts of geography referred to above overlap into those of anthropology — "Man tends to view his own way of life [culture] as the most reasonable and natural". As for history, it clearly qualifies in performing the integrating role; concepts like culture and physical habitat are not unique to anthropology and geography but feature in history as well. This applies to generalisations made about humans. It does seem therefore that even Ryan's framework in the early 1970s did suggest that teachers should identify and use the interacting aspects of the Human and Social Sciences — their generalisations, concepts, skills, attitudes and knowledge content.

This whole integrated approach to teaching segments of knowledge (facts, concepts, skills, values and attitudes) as well as the interacting nature of disciplines, underpins

the integrated learning concept: learners' experiences are constantly being corrected and modified in the light of new ones in the form of additional dimensions from other disciplines. Additionally, factual knowledge is extended by understanding, by concepts, and by the learning of skills, values and attitudes. All this means that the way teachers present the associated disciplines, and the way they teach different elements of knowledge should help develop the learners' ability to make connections between disciplines and parts of knowledge.

Yet another segment of knowledge involving reading, writing, listening and effective communication skills is common among Human and Social Sciences, and this of course includes history. It was pointed out in chapter 2 (see pp. 51 and 52) that social science research techniques of investigating issues, e.g. interviews and questionnaires, were identifiable within the Human and Social Sciences. For instance, an historian, a sociologist and a psychologist may all become involved in conducting interviews. Several points need to be made with regard to these skills: Firstly, they are general or interdisciplinary and, as Ryan (1971:5) puts it, they represent tools whereby several understandings (e.g. facts, concepts and generalisations) are learned. Put differently, they are not unique to any particular Human or Social Science, and form an integrated whole with other understandings or segments of knowledge. Secondly, writing, presentation and enquiry skills may be thought of as a "domain" within which can be identified specific objectives, which teaching should translate into competencies desperately needed in subjects like geography and history. Thirdly, what emerges from this is that educators in the 1970s, if Ryan's (1971) work is anything to go by, could know clearly what is to be achieved if Outcomes-based Education in the Human and

Social Sciences was to serve any purpose at all. Thus, the teaching of the Human and Social Sciences learning area has to nurture both subject-specific and interdisciplinary skills.

Another noticeable feature of the work of earlier scholars is a definite link between values and attitudes and research skills. With regard to values and attitudes, a definite convergence between what Fenton (1966) characterises as behavioural, procedural and substantive values is clearly evident. Ryan (1971:6-7) seems to acknowledge this in the analysis of his third objective (values and attitudes). His value objectives, e.g. objectivity based on evidence, evaluation of sources before accepting evidence, avoidance of ethnocentric attitudes, acceptance of tentative interpretations, etc. are scholarly or procedural values and attitudes of vital concern to scholars or scientists and those who learn history and the Human and Social Sciences. Besides, his objective engages very closely with methodological or enquiry skills in history, geography, economics, sociology, and so on. Teachers guided by Ryan's value objectives in those days could have their lessons spiralled around enquiry skills, values and attitudes that are important to the Human and Social scientists. What can be learnt from all this is to integrate or relate values with methodological skills.

In England, it was Coltham & Fines (1971) who, in their book *Educational Objectives for the Study of History*, came up with what was perhaps the most influential taxonomy of objectives for history in the early 1970s. The following is their model based mainly on Bloom's classification:

- Attitudes towards the study of history — Attending, Responding, and Imagining.

- Nature of the discipline — Nature of information, Organising procedures, Products.
- Skills and abilities — Vocabulary acquisition, Reference skills, Memorisation, Comprehension, Translation, Analysis, Extrapolation, Synthesis, Judgement and evaluation, Communication skills.
- Educational outcomes of study — Insight, Knowledge and values, Reasoned judgement.

This study has conceptualised learning outcomes in comprehensive terms as both the products and processes of achieving such products or learning outcomes. Gard & Lee (in Dickinson & Lee, 1978:22) appreciate Coltham & Fines' concept of history as a mode of enquiry or a way of thinking about the past. In this thesis, this way of knowing about the past, as a process, should be classified as a learning outcome. In this context, history learning is to lead to an awareness of how knowledge is produced; the learning outcome, therefore, is to be in the form of learners' knowledge of the process of history production. Whether the Coltham & Fines' objectives scheme does in fact translate into specific learning outcomes when applied to a practical situation is an issue beyond the scope of this study.

According to Gard & Lee (in Dickinson & Lee, 1978:28), Coltham & Fines characterise an educational objective as what learners can do as a consequence of having learned, what the observer can see the learner doing, and also as an indication of what educational experience is necessary for the learner's attainment of an objective. From the point of view of this thesis, such a characterisation shows a strong connection

between objectives and learning outcomes. One should concede the point made by Gard & Lee (in Dickinson & Lee, 1978:28) that by their very nature behavioural objectives are “likely to emphasize end products rather than the processes of thought involved”. However, one needs to indicate that thought processes may result in unforeseen learning outcomes, those described by the sometimes narrow and limiting objectives. Hence, the need to distinguish at times between a teaching objective and an end product or learning outcome. It is precisely for this reason that history, as a process of finding out about the past, would not always lead to precise destinations. What seems to emerge from this analysis is a criterion alluded to before (see pp. 97-98), that is, the need for teachers to identify a learning outcome as both process and end product so learners may move through a series of progressively sophisticated learning outcomes as well as gain insight into the process of knowledge creation in the Human and Social Sciences. This approach, moreover, allows room for expression of unexpected learning outcomes.

Part of the Coltham & Fines taxonomy is a feature shared by other Human and Social Sciences. This is a feature from which teachers may derive a broad learning outcome of transferable or cross-curricular skills. A classic case of such a transferable or cross-curricular learning outcome is represented not just by intellectual skills required when handling historical source materials, but also finds expression in study skills — e.g. interpreting maps, photographs and sketches in geography and history. Another cross-curricular learning outcome is one involving learners asking a broad range of questions, as in the preparation of interviews and questionnaires in sociology and psychology. These are questions involving knowledge production in the Human and Social

Sciences; they are, according to this thesis, some of the learning outcomes structured as objectives in the Coltham & Fines framework. This objectives model seems to suggest that when teachers teach towards learning outcomes, especially in the Human and Social Sciences learning area, then the learning outcomes should exhibit a cross-curricular orientation.

No wonder proponents of the “new history” in Britain believed in, to paraphrase Fines (in Fines, 1983:30), a teaching scheme or model informed by a taxonomy of educational objectives as an important requirement for a skills-based approach, which in turn would constitute a firm foundation of historical studies. This thesis concludes that the new history movement of the 1970s and 1980s, therefore, adopted the assumption that history teaching must be aimed at the learners’ mastery of history as process — a fundamental feature alluded to earlier in chapter 2 (see pp. 74 and 76). The Schools’ Council projects in Britain also made the assumption that teaching can and should be analysed in terms of objectives based on content, skills, attitudes, values and interests that the Human and Social Sciences learning area could provide. What is critically important though is to avoid defining process in terms which contrast it with the product. Thus, teachers can distinguish between process and product, but not in absolute terms.

3.2 AFRICA AND SOUTH AFRICA

Africa was not left behind in this international rethinking. The history and geography learning programmes had to be transformed to form the new social studies, a move spearheaded by the 1968 Mombasa Conference of African educators. African learning

programme developers, though not specifically referring to their targets as learning outcomes, nevertheless meant virtually the same thing as learning outcomes when they identified the aims of their social studies programme. According to Thompson, Bailey & Hawes (1977:2) the latter aimed, *inter alia*, at initiating learners into their social and physical environment and the changing nature of that environment. It is perhaps necessary to mention that African educators saw the need to demonstrate the irrevocable link between aims and the teaching-learning process. They therefore had to express their social studies aims into more useful and meaningful classroom objectives.

Thompson et al (1977:7-8) write that the following questions were asked in order to translate the broad aims into practical classroom teaching: 1. What important ideas (concepts) do educators wish to examine? 2. What ways of learning and thinking do they want to develop? 3. What attitudes and values do they wish to establish in children? Having decided on these, then educators can decide on (a) the facts that can fit these purposes, (b) the ways of learning and teaching methods, and (c) teaching materials. Finally, they have to consider evaluation so they know whether the learner has changed as a result of the learning programme and if so, how has he or she changed. One of the principal criteria that could be derived from these African initiatives is that teachers should identify particular learning outcomes that will serve as a starting point for their learning programme (content, teaching, and formal assessment).

It is evident from the foregoing paragraph that the teaching and learning component of this social studies learning programme assumed meaning only when considered in

conjunction with what was then called the framework of classroom objectives, whose achievement should always be evaluated. It is clear that central to the social studies learning programme development in Africa was the important principle of linking teaching strategies with instructional objectives, the linking of what Thompson et al (1977:9) call the “how” and the “why” of the teaching-learning situation. Indeed, “Nothing is more important than the reason why we teach” (Thompson *et al*, 1977:9). Equally vital, though, was to check how far learners had approximated the objectives. It is within such a context of considerations that African teachers of those days could rightly speak of learning outcomes or results of learners’ behaviour, as well as the extent of such behavioural changes. Thus, what the teachers were required to do is to integrate or link teaching to the objectives and the latter to assessment.

But Africa’s social studies learning programme had to be relevant. What the Mombasa Conference of African educators (1968) termed the “overall purposes” of the educational process, were subsumed within the following broad learning outcome:

What matters is whether the individual has been enabled by the educational process to develop his personality and his abilities; and whether he has been successfully integrated into his society and thus play an effective part in it by helping it to develop further (Crookall, 1972:2).

Thus, part of Africa’s educational revolution in the 1970s meant that the value of the social studies learning programme would in large measure be assessed by reference to its ability to accomplish this broad and worthwhile learning outcome. What this means for teachers today is that they have to strive for relevance when designing learning programmes.

As early as the 1970s Garvey & Krug (1977:2) introduced what can, according to this thesis, legitimately be labelled an innovational concept in the learning and teaching of history for Zambian teachers and college learners. Their concept of “studying history” — while acknowledging the absence of an agreed definition — encompassed a hierarchy of increasingly more complex ways of learning the subject, ways that could easily be conceived as broad products or learning outcomes of studying the subject. To these educators, an encounter with a history learning programme can result in knowledge of historical facts, an understanding of past events, ages, and people, demonstration of ability to evaluate and criticise an historical account, competence in techniques of historical research, and learning how to write history. Teachers seem to be reminded that they need to demonstrate the constant relationship of these fairly broad learning outcomes and other more specific levels of learning programme purposes, the objectives.

The 1980s saw the Nigerian version of the social studies learning programme, whose objectives were derived from those of the country’s national curriculum and these were: “to raise a generation of people who can think for themselves, respect the views and feelings of others, respect the dignity of labour, and appreciate those values specified under our broad national aims, and live as good citizens” (Longman Social Studies: A Junior Secondary Course, 1983:3). To ensure the transformation of both national and learning programme objectives, a learner-centred methodology and a continuous assessment pattern were recommended to teachers. The view taken in this thesis is that an important feature of the Nigerian model was its concern with the past, the present and the future, a perspective to which a broader area of study —

interdependent subjects like history and geography — lends itself very well. Clearly, the Nigerian model seems to point to the need for teachers to convey to learners all those desirable learning outcomes that may be achieved through subjects like history, geography, citizenship education, and so forth.

As in other countries, South African subjects such as history, geography or social studies have always had aims and objectives that could and should serve the broad aims of education. Van Den Berg & Buckland (1983:7) make reference to the disjointed nature of the “how” (methodology) and the “why” (aims and objectives) when they say:

there is no indication of how they [aims] are to be achieved through the study of history. The intention at all times seems to rest on an assumption that an exposure to historical facts will produce the desired effects: the aims of history are achieved, therefore, via history as **content** (Authors' emphasis).

For a long time therefore the very little commitment to or insignificance of course aims in South African school subjects has been a fundamental feature of those subjects — perhaps one of the basic reasons for launching the recent Outcomes-based approach to learning programme development. Thus, the solution to the problem alluded to here is one that has been mentioned before (see p.105): the need for teachers to effect a translation of the country's general or national learning outcomes into tangible and worthwhile results of learning.

However, the picture has hardly been as gloomy as has often been suggested. Even before the launch of Outcomes-based Education in 1998, some teachers and educators of the 1980s and early 1990s (and even earlier) adopted a utilitarian position by their strong emphasis on learning programmes and teaching styles focusing not just on

content but which also defended and sustained critical and creative skills. It needs to be stated that emphasis on the skills-focused methodology now tended to operationalise the hitherto “silent” aims and objectives of subjects like geography and history in a practical sort of way. Thus, through appropriate pedagogical methods the general aims — for example, those outlined by Van Den Berg & Buckland (1983:9), namely, developing the learners’ sense of citizenship, their positive attitudes and values, their understanding of history as an academic discipline, as well as the skills and perspectives that history involves — could now turn out learners who could “do” some history. What was recommended then was that teachers and educators should continue to transform the aims and objectives of their subjects into learning outcomes defined by those subject aims and objectives.

In 1987 already the NECC’s (National Education Crisis Committee’s) *What is History?* attempted to transform the aim of developing learners’ understanding of history as an academic discipline as well as the skills that it embraces. In this resource for teachers, one sees a recognition of the connection between the aims of history, teaching and assessment of the content and skills involved. To this end, the irrevocable link between “what we teach (the content) [and] how we teach (the process)” was clearly recognised (NECC, 1987:2). Additionally, the “how” component of the teaching-learning process was reinforced by activity-based exercises which were designed to assess achievement of specific competencies or learning outcomes. That history is deeply rooted in other learning areas of enquiry was also recognised by the NECC’s history pack. For instance, development of linguistic skills through discussions, reading and writing were some of the learning outcomes envisaged by the compilers of the pack (NECC,

1987:3). In short, what was proposed then was that teachers have to recognise and acknowledge the inextricable connection between the three learning programme components, that is aims, teaching and assessment.

Another breakthrough in what one might legitimately call the Outcomes-based approach to teaching and learning found expression in Emilia Potenza's (1992) *The Broken String: An Integrated Approach to southern African History*. The book itself, although predominantly historical, is based on an awareness of the need to link different areas of knowledge, understanding and enquiry. Consequently, the many objectives — translated into meaningful learning outcomes through learner-centred activities — would be geared towards the acquisition of knowledge, skills, concepts, values and attitudes *via* interrelated disciplines such as environmental studies, history, geography, archaeology, language, economics, sociology, and so forth. This book, like several others mentioned in this section, seems to point to the inescapable need for teaching to integrate history to other Human and Social Sciences when teaching towards learning outcomes.

Emphasis on learning outcomes became much stronger in the mid-1990s, especially after South Africa's democratic elections and after the introduction of Interim Core Syllabuses for schools. Once again, the dominant feature of some of the works is a balanced skills-based methodology — that is knowledge/content, skills, values and attitudes. What is more, some of the authors attempted to accomplish learning outcomes derived from a variety of subjects — geography, history, language and so forth. Stewart, Roynon, Laubscher & Henderson (1996:ii) write that:

All the **skills** developed and used in this book are aspects of the following essential skills: mapwork, investigation, interpretation, communication and application. The **concepts** developed are: location, distribution ... economy, cause and consequence, change, process, time ... conservation, communication and culture. The **attitudes** developed are: general environmental concern ... respect for people ... and commitment to conservation (Authors' emphasis).

Therefore, teachers are once again reminded to examine content, concepts, skills, values and attitudes in a fairly balanced way as they teach history and other related disciplines.

An analysis of useful curriculum or learning programme initiatives in South Africa, Africa and the wider world is, indeed, supported by Legassick (1998:10) when he observed that, "There is a fund of experience in the field of innovative curriculum development, progressive pedagogy, and evaluation in this field [history] that needs to be drawn upon".

4 HISTORY TEACHING LENDS ITSELF TO THE ATTAINMENT OF LEARNING OUTCOMES

4.1 KNOWLEDGE AND UNDERSTANDING IN HISTORY

It must be stated at the outset that one of the essential learning outcomes of historical study is knowledge — e.g. of some period, culture, individual, society and indeed the physical world in which such a society was located. Surely, within a theme covering any of these — period, culture, individual, society and physical environment — there will obviously be some geographical, economic, anthropological, sociological applications. However, the theme also lends itself very well to the use of historical perspectives; in other words, one can easily make explicit even historical applications, thereby enabling

learners to gain insight into the nature of historical study. One of the basic assumptions made here is that specific items of historical knowledge can be expressed or structured into learning outcomes regarding what learners should **know** after experiencing a learning programme. Indeed, among the aims of the GCSE (General Certificate of Secondary Education) in England is one stating that learners should “recall, evaluate and select knowledge relevant to the context and to deploy it in a coherent form” (Tate, 1986:7). Teaching history, therefore, has to embrace the acquisition of knowledge or factual content which has to be assessed in its own right.

But within the knowledge “domain” is located understanding. The aim referred to in the foregoing paragraph clearly indicates this. In studying the past, learners are concerned with factual content which has to be deployed in a wide variety of contexts, and their ability to use such knowledge is an essential part of developing their mental processes. This means, in learning history, the important learning outcome — ability to recall correct items of content — should be broadened out to cover comprehension if such segments of knowledge are to take learners far at all. Tate (1986:9) made this point when he wrote that, “By itself, however, knowing a lot of correct facts won’t get you very far”. Learners need to understand, for example, what “Iron Age South Africans” means and why they label their ancestors that way; they have to **apply, select, evaluate, categorise**, and put these same facts in the context of other relevant facts. Thus, the learning of factual material in history has to include its understanding.

But learners’ understandings in history — as in the case of other Human and Social Sciences — encompass conceptual thinking and generalisations as learning outcomes.

Their conceptual ability can influence their historical knowledge because they too can shape or deploy knowledge using concepts like culture, physical environment, natural resources, social justice, revolution, and so on. As indicated in the foregoing paragraph, they need to know what these mean if they are to begin to apply or structure historical knowledge. But organising historical knowledge also implies another element of conceptual ability — the making of generalisations. This means history teaching can lead towards identifying specific relationships among past events, human behaviour, etc. Learners can learn and know, for instance, that conflict among South Africa's cultural groups was often caused by dwindling economic resources. However, learning history involves the making of law-like generalisations which are never fixed and therefore in keeping with the ever evolving historical knowledge. Heater (in Ballard, 1970:138) has actually advised that scientists in other sciences need to be tentative in their generalisations, and should test hypotheses against the wealth of evidence of the past. Therefore, in order to organise, understand, and make tentative generalisations, learners have to deploy concepts used by scholars.

There is another facet of historical understanding: change in history — a characteristic other Human and Social Sciences could learn and benefit from. History should also aim at providing learners with a grasp of concepts, such as cause, change, time and so on. "What exactly do we want children to be able to do on this account?", asks Lee (in Dickinson, 1992a:72). A reasonable answer to this question is that learners have to do something analytical with concepts like change, so they may make sense of the jumble of "facts" about the past. Indeed, if history teaching intends, to paraphrase Steele (1976:11), to individualise and work out singular qualities of all human actions, it seems

that one of the basic learning outcomes that can be expected is learners' ability to explain change in terms of human behaviour and in terms of environmental factors. Why, for example, has there been a **change** regarding values or attitudes of early South Africans towards the use of land? What **caused** these people to **change**? What did the **change** from stone to iron tool making mean to the early South Africans (or why was such a change important)? These are fundamental historical questions whose answers constitute the learners' acquisition of a chronological framework; they mean achievement of a sense of change over time, and an understanding of the workings of cause and effect. Clearly, therefore, learners have to seek out explanations of change if they are to understand the individuality of events and human actions.

If it is accepted that history teaching aims not only at providing generalisations or regularities that can be applied to a variety of situations, but that one of the learning outcomes should be the learners' ability to individualise and identify singular qualities, then surely learners studying geography, arts, psychology and sociology stand to benefit by acquiring and employing an historical perspective to present-day issues and situations. Such thinking has to be historically informed. In this context, history's learning outcome should be to increase the learners' awareness of unfolding **historical** changes and differences, and make them increasingly familiar with the fragility of generalisations. In short, they ought to apply an historical perspective and make truly critical judgements about past and present situations.

A chronological sense as a learning outcome of historical study embodies a definite relationship between the past and the present; that the latter has evolved from or grown

out of the former. In short, historical knowledge that is analytical and explanatory is one dealing with both change and continuity. Therefore, history teaching can and should — and this is because the discipline constantly interacts with other Human and Social Sciences — increasingly direct learners towards an important learning outcome, namely, their “awareness of the constant interrelationship of the past and the present, and its future perspective” (Colloquia Statement, 1993:1). Clearly, history’s way of knowing and understanding (of the past linked to the present) can shade into those ways of knowing applied by other disciplines. Learners should have knowledge of technological, scientific, aesthetic, cultural, economic and political achievements of the past and present generations. Indeed, the historian “experiences” the past from the evidence that has survived up to the present. According to Lemon (1995:9), the historian infers knowledge of past circumstances. An approach to the study of the past requires learners to explain the past and present relationship if their reasoning is to be fully analytical and explanatory.

4.2 EVIDENCE-BASED HISTORY

Certain aspects of this broad area of competence need to be highlighted at the outset, and these can be linked together with features of the Outcomes-based approach to the Human and Social Sciences learning area examined earlier (see pp. 96-110). Firstly, this area of competence is concerned to convey to learners methodological skills in history. That is to say, the fairly broad learning outcome envisaged here is learners’ historical reasoning, which embraces intellectual skills required when they use historical source materials. This set of skills has general applicability, and is therefore an essential part of the learners’ general education to which other Human and Social

Sciences also contribute. If, for example, learners can interpret maps and photographs, or prepare interviews and questionnaires, they will have acquired a methodological skill they can employ in history (as in oral history), geography, and economics. Clearly, to achieve this generic learning outcome, learners have to synthesise key transferable skills with those they develop through history.

Secondly, evidence-based history seems to lend itself very well to preparing learners for the contemporary, democratic South African society. As a source of political and participatory citizenship — cross-curricular by nature — history should trace the origins and development of political institutions and practices. Democratic South Africa certainly has major past and recent political, socio-economic and health issues that have become debatable and controversial. But then such issues require appropriate political skills, values and attitudes — e.g. democratic processes such as discussion, debate, learning about and demonstrating strengths and weaknesses of evidence, and toleration of a wide range of viewpoints. These, incidentally, are skills, values and attitudes to be assumed by other scholars or scientists (and learners) as they go about their work. Claire (1996:2) has commented on the common ground between history and other disciplines: "History shares with science and mathematics reliance on logical thought, use of evidence and need to marshal information in the service of abstract categories". It seems reasonable, therefore, to expect that evidence-based history should develop critical understanding and insight into the origins of political institutions and practices.

As a broad area, evidenced-based history encapsulates competences which, by

themselves, can be worthwhile or desirable learning outcomes. An analysis of each of these competences follows next.

4.2.1 COMPREHENSION

This is one of the levels of competence within evidence-based history. Although comprehension (one of Bloom's intellectual skills) can be identified as a learning outcome by itself, history teachers can easily fit in several other learning outcomes within it. Imagination and empathy are facets of historical understanding that learners need to acquire as learning outcomes. But a genuine imaginative reconstruction and the ability to empathise with viewpoints of people in the past — a prerequisite for an informed judgement as to why they behaved as they did — must be based on evidence. Mulholland & Ludlow (1992:3) write that, "in the study of history we can find out a great deal about what really happened if we look carefully at as much **evidence** as possible and with a desire to understand and not impose our own point of view" (Authors' emphasis). Moreover, practising imagination and empathy with viewpoints of people in the past, is arguably a learning outcome relating specifically to history, and this is so because what learners have to imagine and empathise with is located strictly in the past. Clearly, this is an instance of history clarifying issues (or contributing to a learning outcome) in ways which none of the Human and Social Sciences alone could. That is why an historian can be identified as someone, to paraphrase Lemon (1995:9) again, inferring knowledge of past situations (exercising imagination) from his or her evidence. Therefore, learners are required to develop imagination and empathy based on a critical use of evidence in order to achieve comprehension.

4.2.2 INTERPRETATION

This is another level of competence within evidence-based history. An objective formulated within this area of competence should make reference to a specific learning outcome, which is the learner's understanding of evidence in a particular way. Garvey & Krug (1977:48) refer to this competence as the ability to put "the evidence in its historical context and understanding it with reference to its context". In studying history, learners may not wish to accept that other people's interpretations are better than theirs. That is why interpretations frequently contradict each other. Besides, different but equally valid interpretations may be made and yet based on the same evidence. Seeking out and testing such evidence are some of the competencies learners have to demonstrate as part of coming to terms with the historical process. Therefore, it is advisable that learners authenticate their interpretation by referring to specific evidence, and still gain a variety of perspectives on issues. Garvey & Krug (1977:48) suggest that they, "put it in the context of [their] understanding of the topic, an understanding drawn perhaps from reading other authors or from studying the primary evidence".

Reference has been made to interpretations forming the basis for historical knowledge. What this means in essence is that learners' understandings of historical evidence is the sort of learning outcome to be targeted by teachers. Gard & Lee (in Dickinson & Lee, 1978 :34) correctly point out that interpretations should not be thought of as the historian's finished end-products, but as part of an enquiry process. What they are saying may be understood to imply that the learning outcome (some historical knowledge) hoped for might turn out to be different, or learners' interpretations might

be altered during exchanges with others in the classroom. No doubt, this is the nature of interpretation or a cognitive skill that other Human and Social Sciences could aim for if learners are to make sense of both the past and the contemporary world. For this reason, "history is never just about the past, but always involves reflection on the present" (Claire, 1996:2). Thus, learners should appreciate the incomplete and dynamic quality of interpretations.

4.2.3 EVALUATION

As a generic learning outcome, evaluation of evidence subsumes several transferable competences. Indeed, learners might be asked to identify facts, opinions, and the language used to show a particular slant, bias or viewpoint, and these are the immediate learning outcomes subsumed within the broader skill of evaluating evidence. Indeed, learners need to be "aware of the various forms of bias so that they too can begin to detect it" (Mulholland & Ludlow, 1992:3). Other aspects of evaluation have to do with learners' understanding of the significance of bias in sources: what such bias tells them about a writer's viewpoint, what information or views (if any) have been omitted, what an historian thinks or feels about what happened, whether or not the historian distorts the "facts", whether the biased version of the historian is reliable or unreliable. The significance of bias can be summarised in the following useful advice: "Study the historian before you begin to study the facts" (Carr as quoted in Claire, 1992:3). Considerations such as these can be viewed as different levels of the wider area of evaluation which need to be mastered; they represent only some of the fundamental criteria which in turn provide statements of competence to be achieved after teaching evaluation in history.

What is more, these are skills which have value beyond the study of history. “Was Lenin’s New Economic Policy effective?”; “Is the South African version of affirmative action doing more harm or good?”. These are questions asking learners to evaluate or make judgements. Such an ability, just like enquiry skills, makes a contribution as regards learners’ general education in other Human and Social Sciences. The latter, like history, involve interpreting and also use evidence. All in all, therefore, learners have to “be prepared to **re-evaluate** interpretations whenever new evidence comes to light”; they need, in other words, to weigh the strengths and weaknesses of the views expressed by other people (Mulholland & Ludlow, 1992:4; authors’ emphasis).

4.3 ENQUIRY-BASED HISTORY

Asking historical questions, and therefore developing enquiring and critical minds, is probably at the heart of the historical way of knowing — an issue with which the historical method and the production of history are inescapably concerned; increasingly, teachers are now aware that this forms part of the fundamental learning outcomes of historical study. It is significant that history has a distinctive contribution to make as regards this learning outcome. In essence, enquiring into the past means learners are interacting with the past, and such a dialogue obviously engages the mind; it is an encounter with the past, and can yield a product or learning outcome in the shape of historical evidence. In the end, therefore, learners have to, through their questioning or enquiring skill, create evidence and construct knowledge. Steyn & Wilkinson (1998:206) correctly point out that:

social reconstructionism and critical theory are essentially process-oriented approaches which aim at sensitising and emancipating learners and assisting them in constructing their own meanings, knowledge, critical attitudes and critical abilities.

It is significant that the historical evidence and knowledge created by learners bear direct relevance to other Human and Social Sciences as illustrated by the following examples: How and where did my great grandparents live? (possible evidence for geography); What form of technology did they have? (possible evidence for economics); Did the earliest South Africans have any form of music or art? (possible evidence for arts); How did the earliest South Africans view their technology, and what do we think of it nowadays? (possible evidence of different viewpoints which make the issue of truth in history a difficult one to resolve). Like answers to the first three questions, the answer to the last question represents different views which reveal the complexity of historical truth: Indeed, "It is not an immutable and eternal truth" (Mulholland & Ludlow, 1992:4). In short, learners have to inquire into what happened in order to construct knowledge.

This discussion inevitably leads to the crucial question of unstated learning outcomes. In the context of historical enquiry (and this also applies to other Human and Social Sciences) the teacher's learning outcome could be a fairly broad one trying to get learners to collect, analyse and organise data. What makes some learning outcomes unexpected are those ideas, beliefs, standpoints, and values of past (and present) societies which have not been prescribed by the teacher and might not, for that matter, be deemed as socially acceptable, for example, by the teacher himself or herself.

Considered in this comprehensive sense, such an outcome in history teaching is useful and significant in that it attempts, inter alia, to get learners to appreciate differences and similarities (of ideas, beliefs and attitudes) **then** and **now**, and even between two or

more cultural groups located in the same period in the past. Actually, "there is a fundamental contradiction in insisting that students use knowledge creatively only to inform them that the desired learning outcomes are already specified" (Steyn & Wilkinson, 1998:206). It is also significant that the learners' encounter with the past (through history) is an experience, and therefore not just a gathering of masses of "facts" which one can predict learners will either fail to or be able to regurgitate in tests. In short, in enquiry-based history one enters a realm where there are strong indications that one's prophecies (about specific learning outcomes) are not so certain of fulfilment. Therefore, learners should develop flexibility of approaches to the given tasks so that they can exhibit personal learning outcomes which they can justify.

4.4 VALUES AND ATTITUDES-BASED HISTORY

In what ways can the experience of history lead to learning outcomes such as learners' recognition, and possibly even the adoption, of values and attitudes? Or, can the discipline be demonstrated to achieve (in terms of educational ends) possible changes in learners' values and attitudes? These questions seem to imply that changes, if any, in learners' orientations need to be exemplified by a set of teaching objectives defining the possible attainment of affective learning outcomes.

Regard for and careful use of historical evidence is undoubtedly an inescapable attitude contributing to learners' personal and social education. It is for this reason that their firm grasp of the nature and significance of evidence as a basis of historical study should be what any history learning programme should aim for. As a scholarly value, commitment to and critical use of evidence also demands that learners discuss and

argue rationally. Therefore, expressing knowledge claims or acquiring historical knowledge should be made within the context of specific procedures. This is because one gains knowledge through processes often contaminated by interests and prejudices which predispose them to certain kinds of interpretation. Learning about evidence as a basis of history is part of shaping one's sense of values, and should be a learning outcome of experiencing genuine history. Thus, "Without evidence the most imaginative explanation of past events cannot become a satisfactory historical account" (Mulholland & Ludlow, 1992:8). Teaching has to take into account the need for learners to develop awareness of the special role of evidence to corroborate or reject assertions.

Clearly, converging with methodological and enquiry skills is the realm of values and attitudes. What about an empathetic attitude in history? An encounter with past societies, places and ages should lead to important social skills as a learning outcome, namely, tolerance of those societies, their cultures and how they perceived their achievements, physical and social environments. Exposure to an historical context can help learners achieve **historical** empathy, and thus come to terms with what might otherwise be a "strange" past. Learning history should, as pointed out earlier (see p. 133), involve empathetic reconstruction of past situations if learners are to appreciate motives, experiences and aspirations of other people.

Significantly, achieving empathetic understanding of past situations can extend to cover a related social skill involving learners participating in group discussions and viewing issues from the perspective of others within groups. This is an instance of historical empathy, as a learning outcome, cutting across what happens in present-day contexts.

Additionally, as a study representing a wide variety of voices that often disagree, history lends itself perfectly well to developing a toleration of a range of perspectives as a learning outcome. At the same time, as they construct and reconstruct their knowledge of the past, learners should learn to respect “rules of debate”. Indeed, acquisition of historical knowledge and skills for rational argument can be thought of as a learning outcome with potential for reducing negative attitudes such as racism and prejudice, issues to be explored in the next chapter. What is being proposed here is the study of history which should foster learners’ awareness of the presence of historical empathy in their daily lives. Actually, Thompson (1983:23) makes a similar point when he states that, “While empathy can be illustrated and explored in the context of History and Geography it is also something that needs to be appreciated in every day life”.

Indoctrination in values and attitudes, especially in the context of critical approaches to history, is ruled out. Making rational and informed choices of values and attitudes is a sensible kind of learning outcome for experiencing history, one that is not simply the result of emotional commitment. Besides, history is probably the best qualified subject which tells learners of values and attitudes that have endured or changed over time; and it tells them of members within the same societies holding, throughout the ages, different sets of values and attitudes. If learners are to make critical, rational and informed value and attitude choices, then history teaching has to nurture the culture of questioning and challenging established values and attitudes — an approach in line with learning as a constructive process. If this is accepted, then “values are not regarded as being universal and final” (Steyn & Wilkinson, 1998:204).

5 CONCLUSION

Rejecting teaching objectives in favour of learning outcomes because of the latter's capacity to provide the precise nature of the teacher's intention seems to be misleading. Clarity of intent, argues Brady (1996:10), could be achieved by generating objectives rather than learning outcomes. According to this thesis, properly conceived objectives provide sharpness to what learners do, and can offer direction towards learning outcome attainment. Separating aims, objectives and learning outcomes is actually misguided. Logically, therefore, one cannot consider learning outcomes without objectives or aims. Nor can teachers think of the latter without the former.

Teaching and learning criteria drawn from this chapter shade into those derived from chapter 2 (see pp: 92-94). Additionally, they represent solutions to the problems examined in chapter 1 (see pp. 14-25), and ought to inform Outcomes-based teaching and learning. Thus, such an approach to the teaching of history and other Human and Social Sciences requires that teachers should

- target and demonstrate relationships of broad and specific learning outcomes and conceptualise them as content, skills, values and attitudes.
- assess learners in terms of the targeted objectives and the learning outcomes they hope to achieve.
- acknowledge the importance of the principle of progression in the attainment of learning outcomes. In other words, they should be thinking of the enabling learning outcomes which are just as valid as the overarching ones.
- reflect on and theorise about the teaching-learning process.
- promote classroom discourse for creative and critical thinking on the part of

learners.

- prompt learners and stimulate their capacity to apply knowledge, skills, values and attitudes across a variety of learning areas and contexts; convey knowledge segments (content, skills, values and attitudes) as well as the cognitive and affective “domains” in an integrated and balanced fashion; check for a variety of learning outcomes, including the unanticipated ones; structure learning outcomes in ways that would render them assessable, and not necessarily in operational terms; distinguish between various knowledge segments (even different “domains”) for purposes of analysis.
- conceptualise and use objectives and aims as intentions expressing what is to come out of the learning process.
- translate general aims into attainable objectives and learning outcomes.
- articulate aims and objectives with learning outcomes in a complementary rather than an antagonistic way.
- analyse the objectives/learning outcomes interface and differences.
- prompt their learners to participate in knowledge creation.
- recognise learners’ varied dispositions as well as the latter’s dynamic character.
- appreciate the open-ended nature of the tasks they give learners, exercises which typically elicit a wide range of approaches, ideas and methods which form part of learning experiences.
- demonstrate an understanding of the relevance of learning outcomes to practical life.
- recognise changes that are bound to affect education if they are to teach towards relevant learning outcomes.

- explain learning outcomes to learners so they may take responsibility for their own learning.
- democratise the learning environment for purposes of free expression, review or modification of ideas, assumptions and attitudes.
- identify and use the interacting aspects of history and the other Human and Social Sciences so that all disciplines can contribute to general education.
- exhibit learning outcomes with a cross-curricular orientation.

As for learners who study history as part of the Human and Social Sciences learning area, they need to

- demonstrate ability to make tentative generalisations, and deploy concepts used by human and social scientists.
- apply an historical perspective, and make truly critical judgements about past and present situations.
- explain the past and present relationship if their reasoning is to be fully analytical and explanatory.
- synthesise key transferable skills with those they develop through history in order to achieve generic learning outcomes.
- develop critical understanding and insight into the origins of political institutions and practices through evidence-based history.
- validate their interpretations by referring to evidence, and still gain a range of perspectives on issues.
- appreciate the provisional nature of interpretations.
- evaluate the views and ideas expressed by other people.
- inquire into what happened in order to construct knowledge.

- develop flexibility of approaches to the given tasks so as to exhibit personal and justifiable learning outcomes.
- develop awareness of the role of evidence to support or reject propositions.
- demonstrate empathetic understanding of other people's viewpoints.
- develop awareness of the significance of historical empathy in their everyday lives.
- challenge, if necessary, the dominant values and attitudes for the sake of making reflective value and attitude choices.

No doubt, the teaching of history and other Human and Social Sciences lends itself to Outcomes-based Education. However, it is particularly important for the teaching of these disciplines to develop learners' understanding of people in the past and present. Such understanding is part of a disposition central to anti-racism — explored in the next chapter.

CHAPTER 4

ANTI-RACIST HISTORY TEACHING WITHIN THE HUMAN AND SOCIAL SCIENCES LEARNING AREA

1 INTRODUCTION

If anti-racism is to be a viable perspective, then history teaching would be required to denounce other forms of inequality, injustice and discrimination encountered in religion, gender, class and other social relations. Indeed, “an anti-racist commitment should form part of the wider objective of making **every course** sensitive to issues of gender, race and class” (Jackson, 1989:6; Jackson’s emphasis). Clearly, the anti-racist history teaching theorised in this research is an expanded version of anti-racism, one attempting to remind learners that “there are few among us who are not potential victims of discrimination, whether it is based on sex, race, religion, country of origin, disability or occupation” (Mansfield & Kehoe, 1994:424). Clearly, it seems sensible for anti-racist history teaching (especially within the context of the broadened learning area of Human and Social Sciences) to be extended to cover other social relations, for example, one which is broad and balanced across race, gender and class.

Anti-racism is conceived as a worthwhile and significant global learning outcome. Such a wide learning outcome may also be conceptualised as what Epstein & Sealey (1990:36) call an issues-related skill; they maintain that such a skill engages learners intellectually and provides “opportunity [for learners] both to become better informed and to work with and through their feelings”. As an over-arching learning outcome, anti-racist teaching of history and other Human and Social Sciences has to enable learners to constantly challenge issues that threaten racial equality, justice and freedom.

In essence, the anti-racist stance taken in this thesis denounces any multicultural history teaching which implies racist separatism or inequality of cultures; it rejects multiculturalism that smacks of "Apartheid dressed in new clothes", or just about any idea "by which the relations between people and their existence are mystified to allow the dominant culture to retain its position" (Mohammed, 1991:24). Moreover, "anti-apartheid history" that romanticises "African agency, initiative and identity in order to construct a 'black history'" that is exclusive in character runs counter to the anti-racist initiative proposed in this study (Cuthbertson & Grundlingh, 1992:157). Thus, the nature of anti-racist study of history proposed in this thesis rejects signs of any culture or value system which purports to be dominant.

"History is certainly a necessary condition for helping young people to live with a degree of understanding in a multicultural society" like that of South Africa (Shah, 1987:6). The learning outcome (anti-racism) should be understood to be partly a result of other associating disciplines like sociology, geography and anthropology, subsumed under the teaching of a multi-dimensional history which is firmly rooted in each of these disciplines. An issue such as racism can be fully grasped and effectively tackled if viewed through the lenses of history within the Human and Social Sciences.

This chapter is concerned to critically examine the issues of race and racist forms of bias in history and the neighbouring disciplines. A discussion of the ever-changing nature of the knowledge and views that people have about other races follows next. Further, the chapter demonstrates how race, as an analytical category, could be broadened out to include other categories such as gender and class. It also examines

ways in which learners could be assisted to tackle issues of racial differences for purposes of understanding; how the issue of fixed attitudes could be addressed so education and knowledge might not be trivialised; to address the racist issue of superior and inferior value systems; to suggest effective methods of tackling the narrow racial barriers which hamper learners' understanding, and this includes the construction of social identity; and finally, to critically examine how teaching should address the question of the use of language in history and other Human and Social Sciences.

2 TEACHING ABOUT RACE AND RACIST BIAS

Bias can either be discriminatory or non-discriminatory. Race bias, like other forms of bias, is commonly encountered in descriptions of past and present events, human experiences, and behaviour. Baines (in Stradling, Noctor & Baines, 1984:48) writes that, "sex bias' (giving prominence to, or favouring, one sex) is not necessarily adversely discriminatory", and this applies to the issue of race bias. What Bundy (as quoted in Cuthbertson & Grundlingh, 1992:517) called "history by segregation" and "black history" respectively over-dramatised the past of the white and black races. The key issue to be highlighted in this study, however, is when such bias becomes authoritarian and forbids any form of dissent, opposition or protest; in this situation the result has quite often been that of learners adopting, to use Low-Beer's (1978:17) words, "a tidy factual approach leading to a shopping-list view of history, with no significance". Not infrequently, history teachers adopt — as a result of the authoritarian nature of the official version of history, the influence examinations, and the single textbook syndrome — what Stradling (1984:9) calls a "committed approach". Consequently they, inadvertently, convey race bias which distorts. It is necessary to mention that race and

sex bias can be hostile and discriminatory; they can, in short, deteriorate into racism and sexism. It is for this reason that history teaching needs to distinguish between what one may term negative bias and bias that simply gives prominence to one side without distorting the past.

Historians and educationists who believe in multi-cultural history prefer, to paraphrase Owen (1991:7-8), a balanced approach to historical studies; and that this should be part of the initiative to create an integrated South African society with different cultural components working towards a multi-racial community. The view taken in this thesis is that a balanced picture or presentation of all views can certainly promote the much needed unity, but it can also undermine unity and cause disagreement, for example in a classroom, if there are some negative opinions within the balanced and broad spread of views presented by the teacher. It is for this reason that evaluation was identified earlier in chapter 3 (see p.136) as an intellectual skill of interpreting evidence or weighing viewpoints so that learners could make informed judgements. Thus, a balanced approach to multiculturalism can bring various cultures together but this will not necessarily be the case. Clearly, teachers and learners have to analyse both the negative and positive sides (if any) of a balanced spread of views.

Several criteria necessary to deal with the problem alluded to in chapter 1 (see pp. 26-27) are considered below: First, it is important for teaching to develop an increasing awareness of race bias. To achieve this, some sort of working definition might be necessary: an account (e.g. historical or geographical) giving only one side of the story — that is, experiences, persons or events relating to only one race, either black or

white. Learners need to be intellectually equipped to recognise and identify the disproportionate attention given to one side, and even reveal attitudes, assumptions and beliefs within it. Increasingly, they should recognise and accept that they and many other people are capable of race bias, for instance over-romanticising the past of one's racial group. Singh (in Carrington & Troyna, 1988:100) believes that bias is a feature of human life and does not necessarily do any harm. Therefore, to teach the kind of history envisaged in this study as if there was no such bias would be to mislead learners and to misrepresent the nature of history (and indeed other Human and Social Sciences) as a mode of enquiry. In short, the guiding principle is for teaching to sensitise learners to the presence of bias in any account.

As noted earlier (see pp. 147-148), however, disproportionate representation of one race (e.g. in history, geography, sociology or anthropology) has often led to implications that are adverse to other racial groups. And this leads to the second important criterion for dealing with this problem. In terms of this criterion, teaching should foster an oppositional attitude among learners, and this implies a questioning or challenging approach by learners — a worthwhile critical cross-curricular learning outcome. This is of course contrary to the view mentioned by Mansfield & Kehoe (1994:427) that the anti-racist approach is divisive and oppositional. The oppositional stance suggested in this thesis is not **necessarily** divisive. The criterion here also implies that learners should display healthy scepticism to established traditions or accounts of intergroup relations, and those between people and their environments. This is what Thornton (1987:249) calls “an attitude of mind: that all evidence should be approached skeptically”. What is clear is that if a race is represented in a manner that

is adverse to that race, then learners need to oppose such a representation in a responsible manner by justifying alternative opinions they stand for.

The view of history projected in this thesis has a role to deal with racial prejudice. Learning history, therefore, should involve testing the validity of objectionable or damaging assertions made about other races so that the statements become an issue for dispute — a distinctive contrast, therefore, to learners' unthinking acceptance of racism. The regard for evidence, for instance, presupposes that any claim of racial superiority or inferiority has no basis of reality, that it simply cannot be sustained by evidence. One is reminded here of the myth, or the kinds of bias which Low-Beer (1978:17) calls "The Sins of Omission", that the Xhosa were not at the Cape when Europeans first arrived in South Africa — an instance of oversimplification of the history of South Africa, which learners can contest by citing evidence to the contrary. It must be stated that the criterion to be fulfilled by teaching relates to a skill or attitude (e.g. respect shown for evidence) whose value goes far beyond the field of history teaching; it is a learning outcome that can be derived from other Human and Social Sciences, and therefore represents part of learners' general education. Part of learners' oppositional attitude — a criterion mentioned in the foregoing paragraph — is that they should test the authenticity of racist or damaging pronouncements by asking for evidence sustaining such assertions.

It will be the role of teaching to prompt learners if the latter are not observed to disagree, or if to them the issue doesn't seem objectionable. The idea is to divide the class so learners might offer conflicting explanations, and probably arrive at some sort

of “solution” to an issue or identified problem. Ultimately, however, it all depends on the climate of the classroom. Meaningful history, therefore, should permit learners to articulate their own side of the story; alternative perspectives should be allowed to surface. Intervention by teachers in learners’ learning is of fundamental importance. Learners are not *tabulae rasae*; they bring with them their own history, and in this case history teaching should attempt to ferret out possible prejudices in their personal versions of the past for rigorous scrutiny and critical debate; it has to create an atmosphere conducive to discussion and debate if learners are to make judgements about the value of the statements or ideas of others. This question of learners’ side of the story is equivalent to experience that they possess which, as the Education White Paper states, can be in the form of “capabilities specified in the outcome statement” (DNE, 1998:43).

The third key criterion, linked to the second, concerns the critical issue of what Stradling (in Stradling, Noctor & Baines, 1984:11) calls a balanced approach, given that the latter might polarise the class. Some learners might react or feel strongly about ideas teachers espouse through a balanced perspective. Perhaps a useful way round this problem is for teaching to focus on learners’ analytical and critical discussion, collaborative learning, and respect for “rules of debate”. The key idea embodied in this criterion is to nurture a learning environment heightening an attitude of tolerating a wide spectrum of views. This is an interdisciplinary affective learning outcome, given that it can be established or formed in the learning of other Human and Social Sciences. It is probably better if Stradling’s view of balance (in Stradling, Noctor & Baines, 1984:11) is achieved by learners themselves, rather than a teacher who might be suspected of

capitalising on his or her authority position. The latter's devil's advocate role should elicit from learners viewpoints to challenge those who cling to rigid and hitherto unquestioned attitudes and assumptions. It is hoped and suggested that such a classroom pattern will be more sensitive, and that it potentially reduces possible hostility. Further, it is expected that learners will become increasingly familiar with specific procedures within which to pronounce knowledge claims. Briefly, what is proposed here is that learners have to analyse critically, either collectively or individually, the range of perspectives presented to them through the balanced perspective.

3 CONSTANT CHANGE OF KNOWLEDGE AND VIEWS ABOUT OTHER PEOPLE

One of the fundamental problems regarding extremely rigid commitments and allegiances embodied either in race bias or racism is a definite misunderstanding of an extremely important epistemological point about history (a characteristic that is true of all Human and Social Sciences), that is, its inherent feature as a dynamic enterprise — a quality identified in this thesis as one of the basic criteria for teaching and learning proper history as well as other Human and Social Sciences. History, moreover, is about change; it concerns change of the knowledge learners have and that which their ancestors had; and it also entails change of views that people have about others. Without doubt, therefore, one of the principal anti-racist teaching criteria to sensitise learners to the transient nature of their knowledge of other races.

Admittedly, the concept of redressing a balance of a spread of views is a very useful strategy to employ in certain circumstances, but is no guarantee that it will eliminate

racist attitudes and views; there is a distinct possibility that in society and classrooms there exists a wide variety of views, and this is notwithstanding the overwhelmingly accepted democratic ideals people might espouse. Some scholars have even questioned the suitability of the role of the teacher as a neutral person or what Singh (in Carrington & Troyna, 1988:93) calls neutral teaching; they object to “the basic premise of the neutral-chair approach, especially in relation to the teaching of multicultural or anti-racist education” (Singh in Carrington & Troyna, 1988:92). Underpinning this position is the basic assumption that, “In every society there are ‘absolute prohibitions’ against such things as the taking of innocent lives, theft and child abuse, without which the society cannot exist” (Singh in Carrington & Troyna, 1988:91). While it is futile to argue against this, one should not lose sight of the importance of learners’ attainment of understanding of issues. Forcing them not to be racist is an approach committed to social change, but it is unhelpful if they do not understand why they should change. Indeed, “Whether or not the pupil changes his/her point of view is not significant for the attainment of understanding” (Stradling in Stradling, Noctor & Baines, 1984:8). Anti-racist teaching of history and the Human and Social Sciences is in essence primarily concerned about behavioural change, but such a change should “try to get pupils to see the reason for doing so” — an approach that might lead to some consensus (Singh in Carrington & Troyna, 1988:91). In essence, therefore, teaching needs to direct learners towards the understanding of racial and other issues rather than coercing them to abandon racism.

Of course, it is problematic to conceive of what Cuthbertson & Grundlingh (1992:59) call “a new ‘consensus’ history” or a sanitised type even in a space like a classroom which

is never neutral. Nor does it make sense to think of so-called “experts” of the Human Sciences Research Council (HSRC), or any other “experts” for that matter, to emerge with what Cuthbertson & Grundlingh (1992:159) term a value-free report on the teaching and learning of school history. But to dismiss completely some kind of tentative consensus by learners (including those previously holding extreme racist positions) on some issues is unrealistic. Thus, teachers and learners should aim at achieving tentative consensus or knowledge of issues.

It needs to be stated that consensus history is a very fragile notion, but, ironically, its provisionality is congruent with the tentativeness of historical, and indeed knowledge in general — an epistemological character at odds with racist views purporting to be fixed and definitive. Anti-racist teaching based on the view that knowledge is inherently transient has potential to stimulate thinking. Indeed, Jeffs (in Carrington & Troyna, 1988:36) believes that it:

engages the mind. The teacher is prepared to explain, that is, acknowledge the student's right to ask for reasons and his concomitant right to exercise his judgement on the merits of the case. Teaching is, in this standard sense, an initiation into open rational discussion.

Change in knowledge (and therefore knowledge about the past and present of all humans regardless of race, class, sex, and age) is the consequence of new evidence, the new light shed by it, and new questions asked of that evidence; such a change is somehow bound up with an anti-racist initiative in teaching. All this implies that learners are expected to weigh and question the new evidence that comes to light in order to arrive at a “new” form of consensus, understanding and knowledge of other races.

Having sought to explore the views by scholars in this regard, it is necessary to suggest an overall criterion to guide what should happen in a practical classroom setting: learners should become aware of the provisional nature of knowledge, and this includes knowledge about other people (past and present). An understanding based on such awareness is a significant learning outcome. This is a criterion derived from epistemology, and is important for generating objectives for learning programme development in the Human and Social Sciences. It is important to mention that, unlike in the previous chapters, this criterion should be conceived within the framework of racism. When closely interrogated, the universally prescriptive and rigid racist positions can appear to learners as nothing but a mirage that must weaken the case for racism, and that might very well persuade its advocates to withdraw from aligning themselves with it. Certainly, a critical understanding of the transient nature of knowledge by learners (as opposed to a confrontational model) is a more viable and reasonable mechanism for avoiding dangerous passions by learners with racist commitments — critical and informed understanding on their part is paramount. In sum, the teaching-learning process ought to heighten learners' critical awareness and understanding of the changing nature of knowledge if they are to be better informed as well as be able to undermine racist views. Stradling (in Stradling, Noctor & Baines, 1984:8) has actually alluded to the importance of understanding, "Above all, the aim should be understanding. This implies that one should not force pupils towards opinion ... which harden into prejudice"

It is significant that the aforementioned criterion does apply to the teaching about historical knowledge; as part of the Human and Social Sciences knowledge (and

general knowledge), the historical way of knowing is also never a complete or finished product, and therefore has to be taught as an ever-evolving process. Besides, the teaching of Human and Social Sciences has to be based on an awareness of the unfolding historical changes of knowledge if those studying disciplines in this learning area have to achieve critical and informed understanding. The procedure adopted here needs to enable learners to understand that:

History is neither infallible, nor is it constant. Each generation has different needs and asks different questions of the evidence and, as a result, feels the need to re-write history. It is ethically questionable to pose as fact what is in essence a myth created and nurtured for a particular political, social, economic, cultural, religious or some other end (Owen, 1991:10).

4 BROADENING RACE INTO OTHER CATEGORIES

While it is critically important to heed Hannam's (1978:22) valid point that strong passions and increased prejudice may be aroused by a teacher attacking learners' values head on, the position taken in this study is that racial prejudice itself needs to be rejected by learners to increase awareness of its unreasonableness. As Chisholm (1981:134) remarked:

the discrepancy between a reality described by ideology and the reality experienced by its recipients, the pupils, has been exposed by recent events in South Africa, namely the Soweto uprisings and boycotts since 1976 which were a rejection of an education system steeped in racist (minority) attitudes.

However, condemnation of racism is the sort of capacity to be learnt not only by chance but also through a guided and structured fashion within, for example, a history classroom setting. It may well be the case that in the South African context condemnation of racism has been so pervasive, given the long history of struggle against apartheid, that such a fact might add to the positive impact made by anti-racist

teaching in history and the Human and Social Sciences. Thus, it is necessary for teaching to expose racial prejudice so that learners might view it as an irrational mode of thinking.

It needs to be stated that what learners currently observe can be a narrow and limited experience. Some of the things they see in South Africa, for example, are a definite reality of apartheid's socio-economic legacy causing current problems, particularly among the Africans. So, racial disparities, negative social perceptions, and representations dominating some learners' minds are experienced and heard not only in their school history, but are exemplified even outside school. Indeed, Hannam (1978:22) analysed in learners' racist thinking one element based on actual observation of physical characteristics of the disparaged group — the "Negroes" with "big lips" and "the repetition of opinions possibly heard from someone else outside the school". In common with him, Carrington & Troyna (1988:217) seem to endorse the idea of "starting with children's experiences and building on them". What this means is that history and Human and Social Sciences teaching should acknowledge that some of the learners' racist views, emotions and assumptions can easily be associated with specific referents in reality; that simultaneously, reference to such instances tends to oversimplify reality by narrowly focusing on, for example, the African community only.

The stark reality, therefore, is that in virtually most race groups of the world one does meet with social and economic backwardness within groups themselves. Virtually all social relations, and therefore not simply race relations, exhibit some form of inequality and social injustice. On the basis of all this, learners have to acknowledge the limited

nature of their experience of reality, and that such experience cannot therefore be an absolutely true representation of what they observe.

Characterised above is a teaching strategy encompassing anti-racist teaching of history and the Human and Social Sciences as a democratic process. Knowledge and understanding of issues needs to be democratised by looking at a broader spectrum of social relationships so learners might come to grips with injustices, discrimination, prejudice and inequalities within other social relations and not just within race relations. If they can assess critically any discriminatory and disparaging messages about people of other sexes or classes, they can begin to reconsider their irrational and what they think are fixed racist attitudes and hopefully realise that the latter have largely come out of their ignorance. The critical thought deployed in the context of other social relationships can and should, after all, be applied even in the case of racial issues. In common with this conception, Carrington & Troyna (1988:212-213) advocate a more holistic perspective when teaching about issues of race and racism:

These need not be considered in isolation; rather, they need to be seen and considered as pertinent aspects of the social structure along with, say, class and gender. This demands a more broadly based approach. The aim is to ensure that students not only recognise the specific nature of racial inequality but the nature of the inequalities they themselves experience and share with black people as girls, students, young people or as members of the working class. It is an approach which identifies empathy with rather than sympathy for the oppression of black people as a goal. Further, it concedes that informed collective action constitutes the most effective challenge to racism.

Therefore, learners are expected to explore issues, e.g. discrimination, in an inclusive and democratic way.

An extremely important overriding criterion can be drawn from the views discussed

above. The criterion is that a much broader view of what constitutes social inequalities should be adopted by teaching and learning. This is a conception cutting across race and therefore taking into account social and economic inequalities within other social categories in South Africa and world-wide; it is an approach geared towards a learning outcome, namely, learners being able to classify, categorise or subdivide race into other relations, such as sex and class, for purposes of understanding discrimination, injustice, inequality and prejudice across a spectrum of social relations. Indeed, some scholars believe gender and age can help learners develop empathy with groups familiar to them even before they make links with racial injustice and inequality (Epstein & Sealey, 1990:2). To illustrate the above: questions and exercises could be designed to probe understanding and prompt learners to explore discrimination, inequalities, negative stereotyping and scapegoating within categories such as race, gender, class and even age. In short, what is proposed is that learning needs to broaden race into other possible social categories.

The comprehensive view of issues, e.g. discrimination, inequality, and injustice carries a considerable potential to elicit a wider variety of responses, thereby indicating how prejudice can and should be contested from various quarters; and that if it is indeed resisted and condemned, there is no justification for it at the racial level — that it can neither be a rational nor a “right” issue or attitude. Thus, in a history teaching context the human past would be studied in its diverse forms; it should be democratic by virtue of analysing experiences of races, women, men, leaders, ordinary people and workers. In addition to historical perspectives, teaching can make explicit geographical, anthropological and sociological applications by exploring environmental, cultural and

social experiences of various social groups both in the past and the present. History “from below”, for example, can touch on customs, attitudes and practices of so-called ordinary people and thereby come closer to anthropology than history focusing on governments and international manoeuvres (Claire, 1996:9). Clearly, part of the main teaching principle is that learners have to be equipped with the ability to critically examine an issue or problem such as prejudice from a number of perspectives.

Further, learners could also be asked to project themselves into positions of members of different races, ethnic groups, classes and sexes to effect the broader approach to racism. In these capacities, they can begin to relate their experiences not just as members of a specific race but also as members of other social divisions — an empathetic perspective consistent with history as a critical scrutiny of the diverse past and present. History (especially the type conceptualised in this thesis) seems to be the necessary condition for providing learners of all racial groups with some deeper knowledge and insights into experiences of other races, social classes, sexes, etc. It should be interesting to use other stimuli or exercises to probe and elicit learners’ reactions if, for example, they suffer injustice and discrimination not just as members of a specific racial group but also as members of a specific class, sex, religious, political or ethnic group. The basic aim of such stimuli would be to show them that they easily adopt alternative viewpoints, or can have thought processes that differ and actually conflict with those of others within their own race — an example of “differentiated empathy” (Low-Beer, 1989:9). Another aim would be to demonstrate to learners that the skill of arguing rationally about sexist issues, for example, can be applied to issues pertaining to race.

The broader conception considered here is an approach for understanding how attitudes in general are formed and developed. The approach can lead to yet another important learning outcome, namely, a possible change in attitude. In this context, McGregor (1993:217) believes, "that if a person experiences enough discord or dissatisfaction with a behavior or attitude, the behavior or attitude will change" Moreover, the approach can be an effective antidote or remedy against tendencies to accentuate racial differences. Thus, an important dimension of the overall teaching-learning criterion is that the teaching of history and the Human and Social Sciences has to address the whole question of attitude formation through differentiated empathy exercises.

5 ADDRESSING ISSUES OF RACIAL DIFFERENCES

One way of challenging the discourse around an issue such as backwardness among Africans as a biologically determined fact would be to recognise race as a socially constructed concept; that the concept embraces variations between people of the same race. Studies in the Human and Social Sciences should challenge the representation of racial identity as an objective social fact, and uncover underlying assumptions of racism. The learning outcome in history and Human Social Sciences learning programmes should be to equip learners with the ability to classify race and racialise class. That is to say, anti-racist teaching should provide them with an outlook which discloses, for example, class differences within a racial group or racial differences between classes and gendered groups. Learners do not just belong to a specific race, they are located within other different categories and at different levels of the social ladder. Increasing awareness of variations within members of the same race is

important for purposes of analysis. Such awareness might lead to pertinent questions such as: Why the obsession with racial issues? What about discrimination, prejudice, inequality, and social injustice within a particular race? Why not analyse both the differences and commonalities that connect races, sexes, cultures, economies and so on? Racial issues, therefore, need to be seen as part of a wide spectrum of social issues. To learn effectively about racial differences, learners need to use race as a category of analysis as well as analyse variations and similarities within a race and any specific social category to ensure visibility of other individuals within such a category.

Indeed, the study of history does, occasionally, reveal similar interests between members of different groups. The discipline forces one to see things that have happened in proper perspective. Communication, interrelations and interdependence among groups and races in South Africa are undeniable historical and social facts. Historians have revealed these contacts that were to influence races and groups to the point of exposing racist assumptions and myths of white superiority, purity and total isolation. As Alexander (1994:21) puts it, "Europe and Africa continued to develop alongside one another, and increasingly, influenced one another". As for Legassick (in Marks & Atmore, 1980:63), he writes that:

these men of opposite race [black and white] were doing more than quarrelling with each other. Even though they did not know it, they were engaged in the formation of a new society and establishment of new economic and social bonds.

These bonds represented convergences in the interests of different groups, and sometimes minimised differences that might be divisive. Once again, the views expressed above suggest the need for learners to consider convergences between

racial groups in addition to their analysis of differences.

Actually, there are occasions when learners should learn about differences between groups. In his defence of differences between social groups, Figueroa (1991: 66) writes that, "differences can also be complementary or can lead to fruitful collaboration and creative interaction, especially in a context of equality. Even inequality of itself does not automatically and necessarily lead to conflict". In common with Figueroa, Stinton (1979: 2) states that, "These differences should be valued, not ignored or dismissed". Learners should analyse differences between racial and other groups, including differences of the circumstances or contexts as these can provide them with deeper insights into human behaviour.

The teaching of history as part of the Human and Social Sciences learning area neither has to deny the significance of nor ignore the negative aspect of categories like race. The existence of races is a social reality. One should not, in other words, rule out its importance as a unit of analysis. Race, like stereotyping, can be used to organise information. Like other categories, it is one of the "indispensable tools of our cognitive orientation to reality" (Kailin, 1994:173). But the use of categories can be negative. Kailin (1994:173) writes that:

Categories as social constructions arise with a view to serving the interests of certain groups that created those categories in the first place. The empirical validity of such categories may not be a critical issue to the group that construct them. What is important to the groups is whether one can selectively incorporate certain characteristics of a group and then project such an image as a portrait of what a group is 'really like'.

One can conclude that it is essential for teaching and learning to highlight both the

value and the negative side of using categories such as race for purposes of dealing with reality.

Besides, the meanings or interpretations people give to racial, cultural, and economic differences are never the same. Some would explain differences in terms of how groups have to relate to each other; they see differences, to use Figueroa's (1991:43) words, as oppositional, they exaggerate and even fabricate them. In the context of this study, one sees such differences being translated by some people in order to practise racial injustice, discrimination, prejudice, stereotyping, while others simply reject such meanings of differences as justifications for segregation of races. On the other hand, some may see diversity as an enrichment of South Africa's common culture. Consequently, part of critical thinking in history and Human and Social Sciences should enable learners to distinguish diverse meanings assigned to racial differences with a view to making judgements about the value of each meaning.

The following are practical guidelines for an anti-racist intervention, one representing communication, fruitful collaboration, creative interactions, and understanding across racial and other differences — important elements of the cognitive and affective learning outcome: Firstly, teaching needs to foster learners' awareness that over-emphasis of racial distinctions is a generalisation that is open to question; that, like stereotypes, still has to be confirmed or rejected so learners might be fairminded with other races or people; and they have to identify other differences within racial, class and gender categories themselves — a kind of thinking that transcends the monolithic view of racial differences. History and Human and Social Sciences teaching can fulfil this

criterion by disclosing various ways of thinking about society. In particular, history teaching is concerned to reveal how such thinking has changed over time and place. History can and should, in other words, show the constructed and essentially arbitrary nature of race, class and gender as evidenced in different periods, places and societies. Typical of history, it concerns itself not merely with similar or identical situations, but also with individual and unparalleled events and human experiences. Races, social classes, gender, age, etc. are complexly differentiated. An exercise for learners should probe their understanding of differences (social, economic, political, cultural, religious, linguistic and ideological) within these classifications.

Secondly, another guideline relates to the teaching-learning process which exposes the myth of naturally determined behaviour. Here again history teaching should offer a particular perspective and reject the fallacy of racial ancestry as an appropriate explanation for African poverty and white socio-economic progress. Consequently, learners need to test the empirical validity of the notion that nature determines how people behave.

Related to the second guideline is the third concerned with the teaching of a disposition fostering virtues of communication, collaborative work, and understanding across differences. History, either on its own or in association with other disciplines within the Human and Social Sciences learning area, can promote this outlook or disposition. The learning outcome in this case would be to demonstrate to learners how racial, cultural, gender or group differences have in the history of their country often resulted in collaboration and creative interaction; that the so-called "pure races" are non-existent;

that inequality between groups was not necessarily a recipe for conflict; that, in fact, early South Africans (and this will include learners in present times) did not always give the same meaning or significance to differences they had; and finally, that people's lifestyles (just like nowadays) reveal, apart from differences, distinct similarities, some of which have survived to this day. Therefore, while historical studies should always point to differences and conflict, they should also disclose the kinds of differences and commonalities that bound (and still bind) South Africans in cordial relationships. Quite clearly, anti-racist teaching requires that learners recognise and understand differences and their importance, as well as similarities that often bind racial groups together.

Contrary to the simplistic and restrictive racial stereotyping, therefore, a more satisfactory educational and social perspective to guide history and Human and Social Sciences teaching would be one identifying and acknowledging negative attitudes not only between black and white races in South Africa but negative perceptions, inequalities and discrimination even within both races. Actually, a classic case (of inequalities and discrimination) in South Africa is the historical "poor white" question and indeed the "poor black" problem. As for the former, it is often mistakenly thought of as something of the past, and yet reality has it that poor whites are still in existence in this country. Huggins' (in Gifford, 1988:122) point is apposite here: "History", he writes, "is one of the humanities because, by studying it, one is forced to look at experiences [say within a specific race] **other than one's own**" (Author's emphasis). This means one is forced to look at experiences not in a simplistic way, nor is one to have fixed attitudes towards others. Learners should question negative attitudes or stereotyping of racial groups and analyse issues embedded in groups themselves.

6 FIXED ATTITUDES TRIVIALISE EDUCATION AND KNOWLEDGE

Perhaps a viable teaching strategy is one working towards making learners less dogmatic about the belief that what they see in the world around them is the final or absolute reality. This seems to be a worthwhile learning outcome. Part of it is to enable learners to appreciate that the attitudes and beliefs they have about people are not absolute truths. Applying a rigid body of racist beliefs, values and attitudes as a frame of reference when teaching is a massive simplification of education and therefore inconsistent with its complex process. What complicates matters further is the partial and incompleteness of the knowledge learners wish to gain through education. In the context of historical studies, matters are also complicated by the fragmentary knowledge they have of the past: "history is like a Swiss cheese, full of holes. There are tremendous gaps in our knowledge, the problem of how to fill these gaps will never be answered satisfactorily" (Low-Beer, 1974:399).

Thus, Outcomes-based Education in the Human and Social Sciences should not trivialise knowledge. Nor should the concept of learning outcomes be so fixed as to be inconsistent with both historical and educational processes. There is something wrong if history and the related disciplines are deployed to transmit values and attitudes in a rigid fashion to those who study them, but it is another thing if these disciplines posit to the learners alternative courses of action or alternative ways of thinking about other racial or social groups. Therefore, history teaching within the Human and Social Sciences has to develop in learners flexibility in their thinking about other racial groups if their knowledge of these groups is to expand and if education is to be more meaningful.

As for historical method or process, it depends on alternative modes of thought about other racial or social groups. In history a useful illustration of teaching about alternative thinking patterns is supplying learners with, to paraphrase Chisholm (1981:148), some conceptual apparatus for identifying interests and motives of a scholar, and conceptual tools with which to analyse and question various forms of historical source material. One might add to what Chisholm says by indicating that indeed questioning and analysing source materials, asking about who the scholar is, what his or her purpose, motive, point of view and interests are simply means history (and this includes historical method or process) "is not just description; it is description and assessment" (Low-Beer, 1974:402). Recognising this as an appropriate way forward, Chisholm (1981:148) goes on to say that, "In this way history can become a powerful tool in the hands of the pupils as well as of the teacher". Indeed, "It is considered, generally, that asking questions and developing a critical perspective is a good thing" (Jenkins & Brickley, 1990:29).

Lest other scholars in history and education label these remarks as typical indoctrinatory tactics, it is worthy of note that a critical attitude or judgement is a typical and welcome orientation of historians and learners of history (indeed practitioners and learners of all other disciplines) and therefore not indoctrinatory — it can be regarded as an alternative way of thinking about issues such as racial prejudice. What all this means is that teaching has to foster in learners a critical and analytical mode of thought as opposed to a racist, and therefore fixed, thinking pattern.

What has been said in this section draws attention to an important overall criterion,

namely, that the teaching-learning process should involve a critical analysis of what the writer or learning material says. Learners should constantly be reminded of, and this is what they themselves should practise as they articulate views about other races, the complex nature of humans and their behaviour; and that what follows logically from this is the senselessness of certaintist assumptions about how people (either in the past or present) think and behave. Teaching sometimes enters into realms where one can never be certain about particular learning outcomes. History (including its teaching) changes and this is what can be said with a great measure of certainty. Claire (1996:2) argues that, "history does not work towards provable certainties". In other words, in teaching race and other social relations through history and the Human and Social Sciences, teachers need to provide learners with a framework of thought they should always apply in their learning of these disciplines, that is, a framework for understanding and recognising the complexity of education in these disciplines as well as the complexity of human behaviour, particularly behaviour in the dead past. It is for these reasons that learners have to critically assess and make judgements about ideas they read or hear.

Historical knowledge and sometimes even knowledge of present behaviour patterns cannot be certain, and learning history should indicate the fragile and limited knowledge about these matters. Thus learners' unthinking assimilation of what is thoroughly simplified, or what purports to be absolute knowledge militates against the nature of history and education. The reverse of such unthinking assimilation would obviously be a democratised learning environment providing learners with opportunities to take a fresh look at issues like racism, sexism, etc., and venture alternative explanations. A

fresh look at value and attitude issues is possible if learners acquire what one might call a sense of change, and the understanding of the cause-effect relationship: Why the change in attitude towards land use? What caused the change, and what did it mean to people? Consequently, to appreciate the changing nature of history, education and knowledge, learners need to interrogate what purports to be certain or absolute about other races or groups.

One of the principal ways of applying the major criterion discussed above is to increase learners' awareness of the restrictive and rigid nature of issues like racism and sexism. Such awareness assumes that teaching about race and gender relations will reveal what these notions entail: that people generally think differently about how races and sexes think and behave; and that how different races and sexes are treated will also depend on particular temporal and cultural circumstances: "every culture will have its own conception of what is 'feminine' or 'masculine' and these definitions will also change from time to time (Manyane, 1995:29). Learning outcomes, therefore, cannot always be the predetermined and anticipated ones. In short, the ethics of how different social relations are conducted might be questionable under some circumstances, while accepted in others.

Further, these relations, like all other relations, are subject to constant change. Indeed, "Society [and this includes all social relations] is a process. It is never static" (Manyane, 1995:33). Therefore, even learners in the same class cannot always have the same conception of how humans should relate to each other. As pointed out earlier in chapter 3 (see p. 135), learners' processes of experiencing social and physical reality —

interpreting, explaining, classifying, attitude development — change constantly. Learners could benefit by assessing their conclusions against evidence that comes from the past. It is hoped that learners will critically assess and examine their hitherto unquestioned assumptions, values, attitudes and beliefs about people, especially those of other racial, cultural, religious, class and sexual groups. They have to know some simple rules of historical method: that historical accounts or versions need to be questioned all the time; that their own sources of information about past and present people are varied — different books, the media, parents, peers, etc.; and that the historian's or classmate's point of view or explanation ought to be identified and critically assessed — history is both description and assessment. All these considerations mean that learners engage critically with racism or related issues such as so-called superior and inferior values.

7 SUPERIOR AND INFERIOR VALUE SYSTEMS

Lurking behind the apartheid system was the subjective nature and contentiousness of the racist assumption that its values (often subsumed within historical interpretations) are universal and superior while those of the dominated are inferior. Today this racism tends to be very subtle. As indicated in chapter 1 (see p. 32), the problem is that there is no basis for assessing such a claim, the reason being the conspicuous lack of evidence necessary to back up the same claim. What this means is that learners have to accept and support the assumption. Clearly, the purely subjective position from which such assumptions are made needs to be recognised by learners. This is critical in furthering the learning outcome of personal and social development. Put differently, learners need to identify the subjective and contestable character of assumptions

claiming that certain racial values are superior or are the norm. That is why, "In no instance is any one value likely to be fully realized as the society struggles toward the ultimate ideal of dignity for all" (Banks & Clegg, 1990:430).

It is noteworthy that the issue of unequal value systems implies that inequality is a "natural" phenomenon. Without doubt, the claim is partly intended to prevent enquiry or questioning. But if any value enquiry is to be undertaken, it must be along lines suggested by supporters of the superior or predominant value system. Unquestionably, such an outlook on questions of value is restrictive; it is a closed interpretation (way of viewing evidence) or finished end-product inconsistent with any enquiry process or, indeed, processes of constructing human value systems. Further, this outlook prevents the possible realisation of an important learning outcome, namely, a chance of learners' interpretations of world-views being altered or corrected as a result of fruitful and creative communication across differences in attitudes and beliefs. This outlook is a far cry from "the approach to value education that is consistent with a democratic ideology and that is pedagogically sound" (Banks & Clegg, 1990:432). Clearly, a sound teaching-learning strategy required here is one that should nurture learners' flexible approach to the issue of racial inequality, one that leaves room for alternative or possible alteration of outlooks.

To fully appreciate and explain what seems to be the current inequality of values, an historical perspective on the issue is essential. As pointed out in chapter 3 (see pp. 134-135), the variable and provisional nature of interpretation is a cognitive skill that history and the Human and Social Sciences should consider as a fundamental learning

outcome if learners are to make sense of past and present concerns of the social and physical world. The reasoning that values of some groups are superior and those of other groups are not, begs the question as to why this is the case. Historians and learners of history and Human and Social Sciences would certainly wish to know if this racist issue of unequal values is an incontestable fact of the past; that is, if the matter has in fact survived from the past to the present. Fortunately, according to Gifford (in Gifford, 1988:58), it is historical, and not for example scientific, methodology which can deal with questions of value. What his view implies is that a full appreciation and explanation of what seems to be the inequality of values, is possible if learners deploy an historical perspective to examine the issue. In fact, according to Huggins (in Gifford, 1988:58-59), "A chief virtue of history as an intellectual discipline is that it forces us to see things in perspective". Indeed, history and Human and Social Sciences teaching has to acknowledge this virtue if learners are to recognise and challenge any attempt to elevate values or to place them in opposition to others.

Value positions are debatable and "are subject to many different interpretations, as really important ideas always are" (Butts in Gifford, 1988:74). No doubt, racist representations of the past in South Africa pose the problem of undermining the much desired sense of nationhood, given the deeply divided society caused by apartheid. Today, democratic South Africa espouses notions of a "core culture" and shared values. But there is a fear among some people that the ideas are prescriptive and intended to overwhelm their ethnic identity, values, and what Cuthbertson & Grundlingh (1992:163) call, "group and cultural rights", and they would not therefore advocate what Butts (in Gifford, 1988:70) calls a "normative view of history". But some scholars maintain that,

“Better than any other discipline, history can define shared, public identities — national, civilizational, human, as well as local, ethnic, sectarian” (Butts in Gifford, 1988:70). Matters are complicated by core values and those that smack of racial inequality and discrimination competing for hegemony. Tension between sets of values is not unique to South Africa. As Butts (in Gifford, 1988:74), American scholar, has quite rightly remarked, “What I view as corruptions [e.g. anarchy], others may view as true forms [e.g. freedom]”.

The biggest and perhaps legitimate fear among many South Africans is the teaching of history manipulated to revive racist values. No doubt, political or partisan indoctrination in, for example, democratic citizenship is a contradiction in a democratic learning environment and country. Apologists for “group and cultural rights” and those subscribing to the concept of “common culture” need to acknowledge the ideological nature of their positions. Unfortunately, both groups think, “like most ideologues, to themselves their arguments are common sense” (Huggins in Gifford, 1988:119). Instead of imposing a system of values, anti-racist teaching of history and the Human and Social Sciences has to sensitise learners to the contestable nature of such values.

Another feature of value systems is their changing or fluid nature — an aspect referred to in chapter 3 (see p. 140), and now has to be considered within the anti-racist teaching perspective. In South Africa some values on which racist apartheid was founded have changed into those that undergird the new non-racist, democratic political community. Historians are often influenced by contemporary interests which give them a perspective fundamentally different (and therefore a changed one) from that of their

ancestors. Huggins' (in Gifford, 1988:122) point can be conceded that:

History is one of the humanities because, by studying it, one is forced to look at experiences **other than one's own**. Even when we look at the lives of our forebears, we should understand they **are not ourselves**. The present provides us with a different perspective on as well as a different knowledge of the past, and that distancing makes historical study informative and exciting. Maintaining that distance, we can analyze and attempt to understand the process of change and speculate on cause (Author's emphasis).

Anti-racist history teaching also requires that learners analyse and appreciate change as a key feature of human values.

Although some people's view of history has nothing to do with promoting a common culture, it is essential for learners to realise that analysing and understanding processes of change and causation in the history of South Africa also forces them to acknowledge traces of continuity from the past to the present. That way, therefore, they can isolate certain values that they have in common with their forebears irrespective of race, values and attitudes that have become continuous with the old because of their significance to their present-day lives. In the context of history and the Human and Social Sciences learning area, learners should appreciate that certain values, attitudes and beliefs have evolved from those of their forebears as this may counter the racist discrimination of values.

Linked to change is the fact that value questions are not part of factual material, for example, in history, geography, politics, sociology, anthropology, economics; and they mean different things to different people. A racist interpretation of values cannot therefore be an undeniable fact. Not all people will agree with Huggins (in Gifford, 1988:121) when he says, "I would argue that the role of history is not to promote a

nation, a people, or a cause. Nor is it the function of history to make us feel good about the accident of our birth in the best of all possible countries". But he did, earlier in 1971, acknowledge the nebulous and value-laden nature of what history ought to do when he dismissed the view that "writing and studying Afro-American history was to learn about heroes and heroines of 'our' past, to discover 'our' identity, and to create alternative myths to those of the dominant culture" (Huggins in Gifford, 1988:122). Thus, learners have to recognise that they can assign different meanings to values due to the latter's nebulous character — an anti-racist practice which calls into question the racist issue of primacy or low status which is accorded to a society's values.

8 RACIAL BARRIERS OBSTRUCT UNDERSTANDING

Anti-racist history teaching which is geared to overcome racial barriers and difficulties is critical for the attainment of a vital learning outcome, namely, understanding. No doubt, racism (and this goes for other issues such as sexism, chauvinism, etc.) is a narrow and divisive outlook. And it is little wonder why teaching based on such a parochial view fails to provide learners with an essential understanding of values, attitudes and beliefs across racial and cultural lines. Yet knowledge and understanding of racial, cultural, religious and other social values other than one's own is an essential ingredient of that generally sought after basis for unity and co-operation. Such knowledge can be a useful antidote to narrow-mindedness, intolerance, disunity and prejudice — attitudes and conditions with potential to limit learners' understanding of other racial groups.

Though not referring to racial issues as such, the report of the National Commission on

Special Needs in Education and Training and the National Committee for Education Support Services (Landsberg & Burden, 1999:5-6) makes reference to discriminatory attitudes as having a negative and harmful effect on the learners' self-esteem; that inadequate knowledge and understanding often leads to negative assumptions associated with issues such as HIV-positive diagnosis. Clearly, one of the key approaches to restrictive racial and other barriers is for teaching to target informed and critical understanding across racial, gender, class and several other divides.

As a mode of thought and understanding, history can and should inculcate learners with new feelings and thoughts about other races or ways of life. They have to understand that, "People should be accepted for what they are and have to offer — and not be judged by preconceptions" (Stinton, 1979:2). In America, as in South Africa, "the long persistence of legalised segregation owed a great deal to the power of racist interpretations of historical trends" (May in Gifford, 1988:232). What has been argued in the foregoing paragraph can be extended to the idea of history advocated in this thesis. Fundamentally, history is a mode of thought and understanding of the human past in all its diversity. Poor understanding and knowledge of other races or groups (which can result from the study of Human and Social Sciences) can be a serious drawback; it is similar to a lack of experience of other ways of life in the past, which history can provide fully and directly. May (in Gifford, 1988:227-228) gives an example of such lack of experience when he writes about black Americans:

As recently as the early 1960s, many lived in legally enforced segregation. The majority were meanly paid, meanly housed, meanly treated, and meanly educated. Large numbers accepted their lot not only because they were powerless but also because **they had no experience of any other kind of life** (Own emphasis).

This is where perhaps the concern of history and other Human and Social Sciences would come in; these disciplines could provide knowledge and understanding needed by black Americans. As part of the Human and Social Sciences learning area, history has to instil or help learners analyse the experiences of other racial groups in order that they may come to terms with their ways and thereby understand them.

Specifically, it is an anti-racist approach to teaching history within the Human and Social Sciences learning area which is uniquely equipped as an essential instrument for equality; it is potentially a kind of bulwark for social values like equality, tolerance and unity — value questions hitherto marginalised or ignored by apartheid interpretations of past events in South Africa. These are cohesive values that need to form part of what Huggins (in Gifford, 1988:117) calls, the “historical landscape”. This is because, as he says, “our need to understand our lives, our problems, where we are — compel us to give concrete representation to what we might earlier have dismissed as ‘not on the map’” (Huggins in Gifford, 1988:117). Empathy (of course broadened and enriched by historical empathy and imagination) seems to be an essential condition for promoting values like unity, tolerance, relations of negotiation, non-violent resolution of conflicts, and equality; it can help bring such values onto the “historical landscape”. That way, hopefully, all feelings, thoughts and aspirations of South Africans will be “on the map”; learners might begin to understand their lives, problems, and know who they are and where they come from. Anti-racist teaching, therefore, needs to encompass **historical** empathy because together they can offer learners alternative emphases and perspectives necessary for co-operation, tolerance and equality.

One should add that it needs to be appreciated that learners' understanding of themselves, let alone other races or groups, is partial; it is not, to use Dickinson & Lee's (in Dickinson, Lee & Rogers, 1984:146) words, "an all-or-nothing achievement" or learning outcome. Teachers of history and other Human and Social Sciences should not demand too much from empathy as an aid to understanding, especially of past situations as certain aspects thereof defy comprehension for many people. This is perhaps why Jenkins (1996:32) speaks of the "impossibility of 'knowing' other minds". What he seems to imply is that one certainly has to be realistic and appreciate the breadth and complexity in human understanding.

But to reject empathy as a form of understanding, however minimal, is thoroughly misleading. How many learners have in fact become less ignorant and completely uncomprehending because of **some** understanding of why and how historical agents have felt, lived, and acted the way they did? Few people would disagree that they have gained such understanding even of different people they live with today. As for history, it is in a sense an empathetic and imaginative process:

An author [of a novel or even history book] asks us to empathise with her characters and helps us by transporting us to another world where the twentieth-century clutter is removed from our minds. In such a world, it is easier to focus on the lives of people who are different from ourselves. Thus writers of historical fiction and history teachers share the same purpose. They both hope to stir the imagination, heighten awareness of the origin of everyday things, add another dimension to the child's view of his surroundings and develop some appreciation of very different ways of behaving and believing (Mills, 1995:7).

What is proposed above is that anti-racist teaching of history and the Human and Social Sciences should focus on increasing levels of refinement in empathetic understanding, a procedure enabling learners to be less ignorant about other races and groups.

9 CONSTRUCTING IDENTITY ALONG LESS RIGID LINES

One's identity is neither a matter of total difference nor total similarity with other identities. This view contrasts sharply with the notion of exclusive racial identity (at the heart of apartheid practice and philosophy) with its rigid definition of identity. Part of studying history is that learners should know who they are and where they come from. Just as there is nothing wrong with history, sociology, or anthropology uncovering racial differences, there is a case for teaching and studying these disciplines for purposes of revealing race or group identity. The big question though is whether historical and social investigations should or will reveal monolithic, rigid and exclusive racial or class identities. This can be misleading because “‘race’, as distinct merely from, for example, skin colour, has no biological or scientific validity. Rather, it is part of a group myth or of a distorted world view shared by a particular group, or built into a particular social system” (Figueroa, 1991:5-6). Moreover, the concept of difference — like similarity — is relative, a feature that makes social identities to be viewed by some as different while others see commonalities. It seems the identity of any race is a phenomenon that is to some extent different and to some extent similar to other racial identities. In the context of history as part of the Human and Social Sciences learning area, therefore, teaching should require learners to compare and contrast their racial identities with others.

Appreciation of the dynamic nature of human society is probably an essential antidote against an exclusive, racist identity. Part of the difficulty of a rigid definition of racial identity is based on the racist assumption that some societies (especially indigenous African societies found in historical accounts) are timeless and unchanging. The dominant paradigm perpetuating this myth was challenged, by scholars such as Omer-

Cooper (1966). His work, *The Zulu Aftermath: A Nineteenth-Century Revolution in Bantu Africa*, and indeed several others, revealed the dynamic for change as a feature of Southern African societies. Indeed, interaction, communication, and dialogue between racial and other social groups all over the world (Southern Africa included) are processes or virtues which potentially change the scope and limits of what might be thought to be significant and exclusive differences between identities. If the dynamic character of societies and identities is accepted, then it makes perfect sense to abandon the assumption that they are timeless and rigid. Therefore, anti-racist teaching of history has to demonstrate the fluid nature of racial identity so learners can grasp the dynamics of mobility by members of other groups.

It might be appropriate to elaborate on and explain the teaching criteria to be applied to combat racist attitudes outlined in this section. First, it is clear there is a need for teaching to reveal how historical, social, political and economic factors have sometimes determined the ever changing nature of racial and other social identities. This criterion is particularly concerned with learners' analytical and critical skill — a learning outcome dealing with conceptual frames of the discipline history, for example, change, similarity (continuity), and difference as found in the construction of identity. Human and Social Sciences, especially history, lend themselves well to the teaching or application of this criterion. History teaching should provide learners with opportunities to explore the unfolding chronological changes caused by economics, politics and social factors. It is important for them, therefore, to demonstrate how and why change in racial identity and society was important, and this could be shown by identifying both positive and negative effects of change.

A second related criterion is that of teaching based on the learning outcome of learners identifying overlapping racial identities, convergences in the interests of groups, points of difference, and sometimes similarity as a result of change extending from the past to the present. For example, in teaching South African history learners can recognise the dissolving boundaries around racial or group identities by indicating mutual dependence and interactions, and hopefully break down the myth of racial exclusivity. They should, in addition to detecting interdependence, explain why this had to be done by groups; and they should, as Batho (1990:47) puts it, use or explain points of similarity or difference. Further, one sees the need for learners to explain why some groups attempted to practise exclusivity while others did not. It might also be useful for teaching and assessment to probe how learners themselves feel about their own racial group being exclusive and give reasoned explanations for their feelings. Actually, Epstein & Sealey (1990:36) have rightly pointed out that, "children may come across facts, but not have opportunities to explore their feelings about them". As indicated earlier (see pp. 164-166), a learning experience whereby learners analyse differences, similarities and instances of racial interdependence is a commendable learning activity — an approach that may provide a change in the structure of race relations in this country.

The third important criterion seeks to address the question of variable meanings often assigned to the issue of racial identity. In this context, teaching ought to aim at or seek to provide learners with the key idea that statements about group identities being similar or different are subjective; that they are concerned, as pointed out earlier (see p. 180), not with complete or absolute differences or similarities between one racial identity and

another, but rather with the extent to which differences and similarities might be detected. It is this key idea which helps them construct identity along flexible lines. A learning outcome hoped for in such a situation is learners' broader and more inclusive sense of themselves, a wider sense of their relations to others, and a sense of belonging to multiple or several racial identities. One anticipates here a learning outcome with a possible beneficial effect in South Africa where the country's notion of racial and national identity means different things to different people; this is an issue whose definition needs to be problematised.

Identity is viewed here as problematic. Saunders (1982:77) writes that it is not a fixed characteristic but a changing one that can be subject to debate. A crucial question has to be addressed in this study: How and why should racial, national and other identities be taught through history, the Human and Social Sciences, and through the cross-curricular participatory citizenship and civic education? Hopefully, a study of the evolution of South Africa's society which takes account of all these perspectives will provide an incentive of understanding how the emerging South African nation came to be what it is; it is in such a context that learners' sense of national identity can be consolidated. Thus, if generally learners attach variable meanings to racial and other identities, then it means they construct identities in less rigid ways.

10 DEROGATORY USES OF LANGUAGE

Language in the Human and Social Sciences cannot be value-free. Language in history is no exception. Indeed, "So long historians use ordinary language", Low-Beer (in Burston & Thompson, 1967:140) contends, "they cannot escape descriptive words

which include a moral meaning". It was pointed out earlier in chapter 1 (see pp. 34-35) that ethno-centric terms such as civilisation are often used in subjects like history to persuade learners to think in certain ways, and this they do without realising the value-laden nature of the terms; that definitions of such terms, therefore, need to be problematised. Human and Social Sciences enquiry is best suited to investigate questions of value. At the same time there is no denying that human values and attitudes are expressed or revealed in the language used by learners themselves. Moreover, disciplines such as history employ ordinary language to reveal, *inter alia*, what constituted, for example, either a worthy or unworthy life in a people's past. It can be argued, *ipso facto*, that language in the Human and Social Sciences is value-packed.

Other labels used in history, whose imperfect understanding is still a problem to many teachers and learners, are terms carrying racially offensive connotations like the word "Bantu" when used in the South African context. Identifying the value component of terms with racial connotations is similar to a learning outcome or skill of distinguishing between fact and opinion. Thus, it is not a factual statement that, to use Saunders' (1982:2) words, a "civilisation' is the highest form of human goal based on such Graeco-European ideals as those embodied in democratic government, fine art and industry, and made available to successive generations through written historical records" There seems to be a need, therefore, for learners to be able to recognise and spot racial connotations in the value words used in the Human and Social Sciences learning area.

Some words have a history that reveal how they have been abused in this country, and it is imperative for teaching to reveal this. One obvious and useful way is for the teacher to relate the history of words like “Bantu”, “native”, “coolie” and so forth so learners might understand their meanings in terms of their specific temporal contexts. In short, how and why these labels changed from their original to abusive and sometimes racist connotations. Therefore, to acquire an anti-racist perspective, learners need to unpack derogatory labels used in the Human and Social Sciences by contextualising these in space and time. In other words, they have to understand the socio-historical context in which labels such as “Bantu” have been used.

Fundamentally, the criteria outlined above are intended to build in learners an understanding and awareness that the terms and labels used in language potentially reinforce the idea of rigid classification of people into races and classes; and that these words are not to be understood as neutral terminology.

11 CONCLUSION

This chapter has been concerned to characterise some useful criteria in terms of which successful anti-racist history teaching may be implemented within the Human and Social Sciences learning area. These are criteria suggesting affects needing attention, and therefore learning outcomes, to which the teaching of the Human and Social Sciences ought to be directed. It is noteworthy that although anti-racism in this study has been conceptualised mainly as some kind of affective “domain”, its features have been presented as overlapping into the cognitive classification of learning outcomes.

Besides, the chapter has been concerned with what Evans (1989) has called, "The Societal-Problems Approach" to teaching. It indicated how issues-related skills touching both cognitive and affective domains might be developed in learners. What has been said in the chapter is in agreement with what Evans (1989:51) said about the issue-centred approach to teaching, an approach which transmits commitment to the value of social justice which in turn represents a goal of social education. The view in this thesis is that such a goal is a global learning outcome that could be realised through history and the Human and Social Sciences disciplines.

It is perhaps necessary at this point to summarise the criteria that have to guide anti-racist history teaching within the Human and Social Sciences learning area. Such teaching has to enable learners to

- consider a broad spectrum of social issues, that is, inequalities, injustice, discrimination and prejudice in racial and other social relations. Such a broad-based approach potentially increases understanding of racist and other attitudes.
- challenge issues which endanger racial equality, justice and freedom — essential ingredients of a democratic political order.
- reflect critically on the issue of superior and inferior value systems.
- identify and recognise race bias as well as attitudes and assumptions embodied within it.
- develop responsible scepticism and justify the alternative positions they take.
- question the truthfulness of racist or damaging assertions by demanding evidence sustaining such assertions.
- engage in critical and analytical discussions if they are to demonstrate a

toleration of a range of views and other democratic attitudes.

- develop an awareness of the tentativeness of their knowledge about their own race as well as others.
- understand racial and other social and environmental issues rather than being coerced to reject or support an issue such as racism.
- evaluate critically new evidence and views in order to tentatively reach agreement and knowledge of other racial groups.
- demonstrate the irrationality of racial prejudice, injustice and discrimination.
- understand and analyse critically the differences and similarities within races and several other groups as this might develop in them the virtues of communication, collaborative work and mutual understanding.
- expose or reject the myth of naturally determined behaviour of racial groups.
- examine critically the assumptions about the behaviour of different races which purport to be absolute.
- adopt an historical perspective as this is an important consideration if learners have to explain why some values are some kind of “norm”.
- increase their awareness of the contestable and fluid nature of human values.
- analyse critically the experiences and ways of life of other racial groups if they are to gain alternative perspectives which are essential for co-operation, tolerance and understanding of such groups. It is important, however, for teaching to focus on increasing levels of sophistication in empathetic understanding because the latter can be hard to achieve sometimes.
- construct social identities in flexible ways.
- address aspects of language such as the unfolding changes of word meanings,

and the value content of words.

History as a school subject is rooted in a broader context of the past and present, and should involve teaching for an anti-racist South African future. Moreover, an attempt has been made to show how history teaching can and should be made to dissolve boundaries of other disciplines, a feature of the subject that will be illustrated by means of examples and classroom studies in the next chapter.

CHAPTER 5

AN INTERDISCIPLINARY, OUTCOMES-BASED AND ANTI-RACIST APPROACH TO HISTORY TEACHING

1 INTRODUCTION

The purpose of this chapter is to propose practical examples based on the teaching-learning criteria outlined in the previous chapters (2, 3 and 4) of this thesis. The examples are derived mainly from the researcher's own teaching experience, and are therefore not all based on literature or sources. The practical examples will form the first part of the chapter. In the second part of the chapter, an analysis (mainly qualitative) is made of learner performance on test items derived from the same criteria (including especially the ones based on anti-racism in chapter 3).

As for the analysis, it has been made possible by observations and, where possible or desired, the participation in a series of anti-racist lessons in junior secondary schools. It should be noted that learners' responses, elicited through a battery of tests, actually represent the kinds of understandings subsumed under the overarching learning outcome of anti-racist practice. Thus, the chapter provides a framework for practical teaching against issues such as racism, sexism, and others.

Although the teaching and learning experiences considered in this chapter are challenging racist constructions of reality mainly through history teaching, the latter's scope has been expanded into a cross-curricular concern; history teaching and learning, in short, take place within the Human and Social Sciences learning area. This is because history, as a discipline and subject, is conceived as an area offering a range

of opportunities for extending teaching and learning experiences to cover social, economic, political, and environmental concerns, as well as the cultural-aesthetic.

2 PRACTICAL EXAMPLES BASED ON THE TEACHING-LEARNING

CRITERIA

2.1 TEACHING CONTENT, ORIENTATIONS AND SKILLS

This teaching-learning criterion is basically an inclusive approach to segments of knowledge (see p. 94 in chapter 2 and pp. 99 and 142 in chapter 3). Teaching and assessment of content, specific orientations and skills in a discrete way cannot achieve the comprehensive and integrated view of outcomes-based teaching. For instance, learners can learn that the culture of the Khoisan inhabitants of South Africa included, *inter alia*, rock art, hunting and herding activities that are still integral to the modern South African society. The underlying or explicit intentions here might be (a) to provide learners with a keen appreciation of cultural and aesthetic values of other groups either in the same or in different social contexts (see p. 175 in chapter 4 and pp. 139-140 in chapter 3) — an appreciation with a rich potential to minimise possible prejudice against groups such as the Khoisan, (b) to make learners aware of, let them identify and use evidence (e.g. rock art) to support knowledge claims such as the fact that the early occupation of their country was by the Khoisan (see p. 144 in chapter 3), and (c) to supply learners with content knowledge about the early South African inhabitants. The intentions (a), (b) and (c) above actually represent learning outcomes understood as statements about content, orientations and skills.

One notices here the multi-faceted nature of history (see pp. 43 and 48 in chapter 2); the environment of the early South African inhabitants as an embodiment of interacting social, aesthetic, and economic dimensions within a socio-historical context; and learners can recognise an inclusive approach to the study of the social and physical world.

2.2 INDEPENDENT ENQUIRY

This is also a criterion against which the teaching-learning process may be measured. It involves prompting learners so they may enquire into the past and create knowledge (see pp. 142 and 143 in chapter 3). Moreover, in chapter 2 (see pp. 92 and 93) and chapter 3 (see pp. 143 and 144) learners are made to appreciate the inter-discipline relationships and their importance, to use evidence to trace the origins of practices and institutions, and to authenticate accounts. A small-scale research by learners into a family or community history may serve as a suitable example. In this context, they gather evidence about, for example, a settlement pattern adopted by their community, list various forms of technology in earlier and modern times, analyse causes of environmental degradation, and even suggest possible measures to be taken to ensure sustainable use of natural and environmental resources.

Enquiry shades into other criteria: Firstly, the requirement concerned with relationships that humans establish with one another and with the environment around them. Secondly, as stated in chapter 3 (see p. 143), learners can learn to safeguard the specific qualities or the key skills of history while the subject interacts with other disciplines and thereby achieve generic learning outcomes. To apply these criteria,

learners may be asked to interview local people and find out how patterns of land use have changed over time, and, if need be, critically examine disadvantages and advantages arising from patterns of resource distribution and allocation between different cultural groups. Clearly, these kinds of investigations involve the criterion of progression in the attainment of learning outcomes, the open-ended nature of learning tasks, and the process-product concept of learning outcomes (see pp. 141 and 142 in chapter 3).

2.3 PROCESS-PRODUCT CONCEPT OF A LEARNING OUTCOME

This is also one of the criteria against which the teaching-learning process may be measured. Assuming learners have to master or understand how one form of technology (e.g. iron tools) impacted on surroundings of earliest people in a particular locality. Such an understanding would be the “subordinate” learning outcome leading to an overall one, which is the critical understanding of the role played by various forms of technology in the overall development of their own society over time. Clearly, learners can be exposed to and even notice the process-product concept of a learning outcome.

A popular and useful example in the Southern African context is the one illustrating how iron technology transformed the lifestyle of the African people, for example, in economic and military fields. This example can facilitate achievement of the understanding of social development in the past (subordinate learning outcome), and even a more comprehensive understanding of how present-day forms of technology influence people's day to day lives (overall learning outcome). As pointed out in chapter 3 (see p.142), such a comprehensive understanding represents a learning outcome that is

relevant to learners' practical life.

2.4 ENQUIRING AND CRITICAL ATTITUDE

A questioning and sceptical disposition is what is involved here. As indicated earlier in chapter 2 (see p. 93), chapter 3 (see pp. 141, 143 and 144) and chapter 4 (see pp. 186 and 187), learners are able to think critically, to challenge and to modify assumptions or attitudes. A statement or account suggesting, for instance, that values and attitudes of indigenous cultures in Southern Africa associated with land use and ownership were inappropriate as compared to the white settler concept of land ownership smacks of a racist outlook. It is in such a situation that teaching should call on learners to explore and reflect critically on societies in Africa, those with a common set of values and attitudes to land use. One thinks here of the African notion of communal living, a concept embodying plans whereby communities worked collectively on their lands, lived on an equal footing, and even shared profits of their labour equally. Such a line of thinking or argument by learners would be intended to question and criticise the above racist outlook.

Another possible learning outcome coming out of questions or interviews is: learners' critical reflection and enquiry are likely to reveal fairly sustainable uses of land by Africans in earlier times. This is an instance of viewing issues within a socio-historical context, of learners gaining awareness of the fluid and challengeable nature of human values, and of explaining the interrelationship between the past and the present (see pp. 92 and 94 in chapter 2, p. 143 in chapter 3, and p. 187 in chapter 4). The evidence generated by interviews might reveal some of the benefits of traditional patterns of

distributing land to community members. Attainment of this particular understanding is part of, or is by itself, a major learning outcome (see relationship between aims, objectives and learning outcomes on p. 142 in chapter 3) of a critical understanding of how societies in Southern Africa have changed and developed. It is, besides, an important understanding countering the racist remark made earlier (see p.193). A critical understanding of how societies have changed is a prerequisite for comprehending the transient character of knowledge in general or knowledge of other people.

2.5 TRANSIENT NATURE OF KNOWLEDGE

This criterion has to do with the changing and socially constructed nature of experience and knowledge of reality (see p. 93 in chapter 2, p. 143 in chapter 3, and p. 187 in chapter 4). Understanding temporal and spatial change is one of the learning outcomes that may be accomplished through the application of this particular criterion for teaching and learning. Understanding of such change also takes place within the context of a range of perspectives, e.g. social, economic, environmental, and military.

The transient nature of knowledge is often ignored, leading to knowledge becoming restricted. An example may be drawn from teaching the Mfecane in 19th century northern Nguniland. Through this topic learners can either learn about the so-called dominant paradigm explaining change solely in terms of environmental issues such as overpopulation, land and food shortage. Or, they can explain socio-political change solely by reference to an individual, e.g. Shaka — an explanation derived from what Maylam (1986:30) calls “the individualist tradition of historiography”. Writing about the

northern Nguni within such a paradigm tends to ignore certain aspects of Nguni culture, their traditions, interests and aspirations which were also partly responsible for change. In short, the paradigm limits understanding, and therefore knowledge, of Nguni values and beliefs.

The second example explains how the criterion may be implemented: exposure of learners to new evidence or other explanatory frameworks (in addition to the previous ones on p. 194), e.g. the “trade hypothesis”, affords opportunities for generating or constructing “new” knowledge about the people under study, “new” knowledge about their beliefs, interests, values and aspirations (Maylam, 1986:30). Several perspectives are involved or highlighted when learning is directed towards the aforementioned learning outcome and these are historical, environmental, social, economic and political perspectives (see pp. 194 and 195). Incidentally, a much wider spectrum of perspectives increases possibilities of an appeal to learners’ existing or prior knowledge.

2.6 LEARNERS’ PRIOR LEARNING AND KNOWLEDGE

This teaching-learning criterion engages very closely with the previous one (see pp. 193-194). When responding to the learners’ prior learning and knowledge, one links new knowledge to that which they already possess. Without doubt, they learn by connecting what they already know to new knowledge. This teaching-learning criterion can be applied by asking them to compare and contrast their community’s lifestyle (what they know) with that of the Stone or Iron Age people, or any other community (what they need to understand and gain familiarity with). Environmental issues and

benefits, sustainable practices, rights and responsibilities, technologies, and cultural values can be listed for each of the groups under study. Learners should also discuss and propose solutions to the list of issues that have been determined. This exercise is based on their critical analysis of differences and similarities within races and other groups, and is some form of empathy exercise (see pp. 144 and 187 in chapters 3 and 4 respectively). The exercise does, to some degree, respond to learners' prior or existing repertoire of knowledge; it associates, moreover, what they know with what occurred in far distant times.

In such a comparative analysis of traditional and modern cultures, learners are most likely to express racist or ethnocentric attitudes. They can exhibit anachronistic thinking when explaining, for example, environmental crises experienced by earlier societies, and when juxtaposing civic rights and responsibilities, technologies, and values of one group with those of another. It is in such a situation that a teacher would democratise the learning environment to nurture creative and critical thinking (see pp.141 and 143 in chapter 3, and pp. 186 and 187 in chapter 4). Again, the teacher needs to enable learners to analyse historical change and to use an historical perspective in order that their reasoning may be fully analytical and explanatory (see pp. 93 and 94 in chapter 2, p. 143 in chapter 3, and p. 187 in chapter 4).

It is significant that the teaching-learning criterion under discussion represents the learners' ability to apply, integrate and balance knowledge segments. They can approach the learning task in different ways and demonstrate personal and generic learning outcomes (see pp. 142, 143, and 144 in chapter 3, and p. 93 in chapter 2).

Clearly, the criterion is being applied within the framework of a set of learning outcomes, some of which are transferable knowledge, skills, values and attitudes: the example cited on pp. 195 and 196, for instance, lends itself to the South African Qualifications Authority (SAQA) cross-curricular learning outcome: the ability to “Identify and solve problems in which responses display that responsible decisions using critical and creative thinking have been made” (DNE, 1997c:15). Besides, if the teaching criterion and learning experiences discussed here can increase learners’ sense of being responsible citizens and being sensitive to or appreciative of racial, cultural and aesthetic values of groups other their own (another critical or cross-curricular learning outcome), then all this can go a long way towards every learner’s personal growth and their country’s socio-economic development. Few people would disagree that the learning outcomes mentioned here are essential or worthwhile learning outcomes.

2.7 WORTHWHILE LEARNING OUTCOMES

Teaching and learning have to be linked to values and attitudes considered worthwhile by the South African society (see the core values in DNE, 1997e:pp. 5 and 6). Such a requirement may simply be fulfilled by presenting learners with a situation or exercise where they generate a list of values and attitudes they consider desirable for their personal and their society’s socio-economic growth (see p. 94 in chapter 2). As indicated in chapter 3 (see pp. 142 and 143) such a task would be open-ended, learners would freely express and review a wide variety of ideas, and can also appreciate the relevance of the values they learn about (learning outcomes) to their own lives. They may disagree on what values are desirable. That is why they have to be sceptical and to critically discuss and support the positions they have taken regarding

values they consider worthwhile (see p. 186 in chapter 4).

It is essential that learners acquire a truly critical awareness (evidenced-based history teaching and an historical perspective can provide this) of issues and problems as they discuss desirable societal values (see pp. 143 and 144 in chapter 3, and p. 187 in chapter 4). Such awareness can be acquired when issues, problems and values are looked at within a socio-historical context. This means they should gather information (e.g. through interviews and the use of other sources) about issues, problems and values; they should analyse causes of, for example, environmental degradation in South Africa. What all this means is that an historical overview potentially provides learners with a critical sense of social values.

An example such as the Natives Land Act of 1913 illustrates an inter-disciplinary approach or the interacting aspects of history and the Human and Social Sciences (see pp. 92 and 143 in chapters 2 and 3 respectively). Moreover, learners can challenge issues that threaten racial and other forms of equality, freedom and justice (see p. 186 in chapter 4). The Natives Land Act of 1913 is also a good historical example of how power and decision-making have affected land distribution, settlement patterns, and resource management in South Africa (past and present). The example offers learners the opportunity to analyse causes of what has been called in the foregoing paragraph South Africa's environmental degradation or crisis. In this case they are made to explore and reflect critically on this historical event, to acquaint them with issues and values such as social justice, equity, freedom, poverty and land degradation.

Another fine example offering a socio-historical context is the following: learners investigate ways in which economic factors, technologies, values and attitudes of South Africa's past societies have impacted either negatively or positively on development and practices of sustainable living. This can be a study of South Africa's industrial revolution. The aims of using the industrial revolution are (a) to give learners a sense of how economic activities have exacerbated the rural/urban divide, (b) to enable learners to reflect critically on ways of attempting to achieve equity across the rural/urban, class, racial and gender divides, (c) to enable learners to analyse effects of this revolution on their present lives (e.g. effects on families, effects on roles of men and women, ecological imbalances, squalor and brutality of industrial life), and (d) to enable learners to root out possible indications of cultural and other forms of chauvinism (e.g. that one racial group or culture or region was or is technologically more advanced than others). This socio-historical example attempts to acquaint learners with factors (mainly economic and technological) that have influenced, either negatively or positively, the values as regards both the social and physical environments.

The final example, like the previous ones, combines a range of perspectives such as the physical and social environments and the political and civic concerns. Here the teacher gives learners a research project involving the evolution of political institutions (e.g. parliament, political parties, local and provincial governments), and practices and beliefs (e.g. press freedom, franchise). This is one of the best examples providing the much desired political and civic education, political knowledge, skills, values and attitudes on which democracy should be based (e.g. tolerance and debate). In fact, as pointed out earlier (see p. 143 in chapter 3), if learners have to acquire a critical

understanding and even make informed decisions about values such as the respect for cultural resources, promoting a healthy environment and the well-being of others, nation-building, ubuntu, and understanding of rights and responsibilities, then democratic attitudes of tolerance and debate are fundamental. It is clear from this example that history teaching, environmental concerns and civic formation (due to their all-pervasive and cross-curricular nature) supply excellent opportunities for the application of the teaching-learning criteria mentioned in this section, and of course the possible attainment of worthwhile learning outcomes.

2.8 CROSS-CURRICULAR NATURE OF DISCIPLINES

This criterion clearly involves teaching that is guided by the interrelatedness of subject areas and disciplines, and embraces a number of sub-criteria (see criteria concerned with interrelatedness of knowledge segments, disciplines and learning outcomes in chapter 2, pp. 92 and 93, and in chapter 3, pp. 141, 142, and 143). To meet these criteria, teaching and learning can deal with, for example, environmental concerns and issues that form part of different learning areas, and even how these concerns help achieve worthwhile learning outcomes. A learning programme in history, for example, can demonstrate an important environmental orientation in the following manner: learners, working collaboratively in groups, are presented with an enquiry exercise, namely, tracing the origins and development of their locality. They note down their observations of a particular part of their locality; a list of roads and structures such as shops, garages, factories, churches and so forth is generated. Part of the exercise involves noting interrelationships between different structures. For instance, why are these structures near the main road? How have different buildings and sites been used

in different ways over time? Why are some factories near the river? Such questions mean that learners speculate on reasons for the location of buildings and structures, and even on how the buildings had been utilised over the years. No doubt, the exercise is embellished with historical and environmental perspectives.

It is significant that such a learning experience offers an excellent opportunity for developing learners' skills of observation, they make imaginative leaps when asked to speculate, and can also acquire a sense of spatial, temporal and cultural change. This is where the concern of geographical and environmental studies comes in. But the exercise is also a fine opportunity to develop their enquiry skills and techniques through local history. They can begin to function like professional historians (albeit in a limited way) as they gather, organise and evaluate data. For example, they will have to interview local people to elicit information to corroborate or modify the answers they have speculated.

It is worthy of note, that the geographical and environmental elements can be illuminated further by an historical perspective if learners make an in-depth study of the period of their locality in order to explore its economic, social, religious, cultural, scientific and technological developments. Further, interrelatedness of disciplines might be achieved by examining the influence of science, technology and cultural values, for example, on the health and economy of the area over time.

The exercises or examples, cited on pp. 195-198 actually lend themselves very well to placing features of the contemporary world into a socio-historical context, and facilitate

the attainment of the learning outcome of preparing learners to take their place in future society. To increase chances of acquiring such a learning outcome, an historical overview of democratic structures and threats to such structures is essential. Moreover, the local history and geography discussed here is a sensible and practical step towards giving learners a sense of the longstanding diversity of races, ethnic groups and the diverse heritage of South Africa. They may even be required to identify historical patterns of sustainable living, and determine how such patterns can guide or inform current or contemporary concepts of viable ways of using natural resources.

To contribute to the achievement of a learning outcome such as learners assisting to promote a democratic, just, non-violent and equitable society, the exercise on the Natives Land Act of 1913 can, as noted on p. 198, be extended to include learners' enquiry into historical and current issues affecting sustainable development (e.g. soil erosion, poverty, pollution and violence), and even find out about possible solutions from community members. This aspect of the exercise attempts to broaden out the concept of sustainable living (and environmental consciousness) right across the disciplines; it attempts to develop the learners' ability to make connections across such disciplines.

2.9 USEFULNESS AND DANGERS OF GENERALISATIONS AND CATEGORIES

The overall criterion involved here is the appropriate use of generalisations and categories in a teaching-learning situation. Reference was made earlier to the importance of providing learners with Human and Social Sciences concepts so that they can make tentative generalisations (see p. 143 in chapter 3), in order to analyse

behaviour, events and environmental questions, and to use categories flexibly (see p. 94 in chapter 2 and p. 187 in chapter 4). Actually, these criteria shade into yet another set of competencies, for example, the ones referred to in chapter 3 (see p. 142) where learners apply knowledge segments across a range of learning areas and contexts, in chapter 2 (see p. 93) where they analyse historical change, and in chapter 4 (see p. 187) where they reject assumptions that human behaviour is naturally determined.

An attempt is made in this section to illustrate how generalisations and categories may be used in explaining behaviour and classifying people, and to indicate how teaching can assist in the attainment of what are considered to be significant learning outcomes. One may incorporate into teaching and learning experiences a pedagogy that sensitises learners to two important aspects of a generalisation: Firstly, it is critical to give them a sense of the indispensable nature of generalisations and categories. Like categories, generalisations are indispensable analytical tools that they can use in their cognitive orientation to reality. Perhaps a simple example is to supply them with instances of forms of nationalism (e.g. African and Afrikaner) and ask them to identify common features of these. In this instance, they may think up political initiatives by both African and Afrikaner nationalists to unite their respective groups around issues of a common history, national unity, revival of cultural movements, resistance to political decision makers and other dominant interests, and the crystallisation of the two nationalisms around the issues of exploitation and domination. Commonalities between African and Afrikaner nationalisms can be used to generalise into other contexts in which people are found to suffer more or less the same plight as these groups. Thus, equipped with such a cognitive orientation learners can be expected to imagine or speculate about the

possible emergence of nationalistically inclined tendencies.

The same kind of learning outcome may be demonstrated in a situation where learners have been sensitised to ways in which environmental issues or crises such as drought (within a socio-historical context) have had a strong potential to “push” communities out of their traditional habitats. One is reminded here of problems like rural poverty, pollution, cattle and human overcrowding, land degradation, which potentially result in movements of people to environmentally viable areas. Once again, learners presented with such historical disasters or squalor can and should be encouraged to venture tentative generalisations or categories of what they imagine people would do in the face of persistent natural and human created environmental problems.

Secondly, learners should become critically aware of the problematic nature of generalisations and categories they use in social and natural environments; they need, in short, to understand the socially constructed character of their generalisations and categories. An example that immediately intrudes one’s notice is an exercise in which they select specific characteristics of a group, for example, of the behaviour and attitude of men or women towards each other, the work ethic of a class or racial group. From the identified characteristics learners are then asked to suggest an image of what they suppose a specific group is “really like”. Assuming the alleged characteristics attributed to the Khoisan are as follows: war-like, disobedient, culturally backward, and unco-operative people. Such overgeneralised behaviour patterns can, if teachers lead learners to question the empirical validity of the description, result in the overthrow of these sorts of oversimplified and sometimes racist remarks.

Indeed, some learners can provide evidence shedding light on the dangers of such stereotyping; reference can be made to instances of fruitful co-operation and useful services rendered by both the Khoisan and the dominant white groups. For example, trade links between the two groups, services and employment opportunities provided by the Khoisan and the white inhabitants respectively. Instances can be cited of cultural exchanges (e.g. cultural artefacts by both the Khoisan and the whites) between so-called rigidly differentiated white and black South African races in the earliest days. In this way learners would be exposing the myth of different levels of civilised attainment between cultural groups; they would be rejecting common assumptions, stereotypes and generalisations often appealed to in historical accounts of a racially stratified and class-divided country like South Africa.

A further example of the danger of a generalisation or category relates to a focus on a gender issue — one that is particularly important to an historically gender stratified South African society. In this example learners are presented with a proposition such as “all British women during the Industrial Revolution demanded reforms and equity solely because of the hard labour they were subjected to”. Again one encounters a construction of reality serving mainly the interests of those purporting to be champions of women who were subjected to hard labour traditionally meant for able bodied men. But then, reflecting on the whole idea of men being the only ones who are naturally endowed to execute heavy tasks such as mining, some learners may (and should be encouraged to) challenge the sexist assumption that all British women clamoured for emancipation from heavy work loads associated with the Industrial Revolution. Indeed, Adams (1983:3) writes that:

New sources reveal quite a different world of strong, competent women who took a pride in their relative freedom and financial independence. Many groups of women workers fought hard to resist efforts to be 'reformed', i.e. restricted to 'lighter', more poorly paid work.

One may also bring in a dimension encapsulating an environmental issue of rural poverty. People tend to have fixed ideas about poverty being a phenomenon found only in a rural context. Thus, those with an historical background of South Africa's rural-urban migration since the days of the country's industrial revolution may be inclined to generalise about and trivialise the behaviour and motives of migrants. One thinks here of an almost similar situation of poverty stricken Russian peasants who periodically drifted to industrial and urban centres in search of "greener pastures". In this context, learners, totally oblivious of "push factors" (e.g. tax and exploitation) operating in the Russian (and indeed in the South African) urban contexts, would draw parallels between the rural and urban situations in their study of South Africa and Russia. This they would do to justify their view that rural areas were always poor, and that appalling famine there always caused rural-urban migration.

Such a concept of generalisations and categories can be dangerous as learners may justify the current rural-urban movements in South Africa and other so-called Third World or developing countries by reference to what had happened in history; that the current move to urban areas is simply a natural and justifiable phenomenon originating from the past; and that people are by nature attracted to city life. Such thinking potentially undermines present socio-economic endeavours to create equity across rural-urban divides. Actually, the study of history, with its occasional focus on situations, developments and events which are peculiar to specific times, is a particularly potent

means of undermining oversimplifications and over-generalisations alluded to in this section. Thus, learners should be led to indicate that in fact in some cases, for example in Russia, certain exceptional cases of peasants actually drifted back to the countryside due to factors such as poverty wages in urban areas.

2.10 CAUSES AND SIGNIFICANCE OF CHANGE IN HUMAN VALUES AND BELIEF SYSTEMS

Developing learners' knowledge of chronological change within which they should organise their arguments and understandings of the origins and development of values and attitudes is a critically important learning outcome. The latter can be derived from the criterion relating to causes and significance of change in human values. Implied here is a chronological sense enabling learners to grasp not just what values and attitudes societies in the past had, but also to understand that such values and attitudes may have changed and therefore become different from the present value and belief system; and that there were causes and effects of such a change. Implied here are criteria in terms of which learners once again analyse historical change (see p. 93 in chapter 2), apply an historical perspective (see pp. 143 and 187 in chapters 3 and 4 respectively) so they may come to terms with the changing nature of human values. Examples of exercises that come to mind are those that require learners to identify values and attitudes of a predominantly rural pre-industrial society with respect to, for example, land ownership, cattle, polygamy, bride price or wealth, status of women and men, religion, ubuntu. The next step would be concerned to deal with the kinds of change of values and attitudes towards all these matters, causes of such change as well as its significance.

Questions probing the learners' understanding of attitude change to land ownership, cattle, polygamy, bride price or wealth, status of women and men, religion and ubuntu would be set to elicit responses such as

- change from the communal system to private ownership of land;
- cattle becoming more and more an expendable commodity in business transactions rather than mere symbols of social status;
- polygamy in some instances giving way to monogamous marriages;
- bride price either losing support or paid in the form of money;
- more women engaged in the corporate world, and more men performing traditionally female tasks;
- traditional religions giving way to the Christian faith;and
- ubuntu gradually undermined by an individualistic outlook.

Part of this exercise would be concerned with learners analysing causes of change in the value and belief system and the influence of such change:

SET OF VALUES	CAUSE OF CHANGE	SIGNIFICANCE
1 Land ownership	Colonial conquest, conflicts, other human motives, environmental factors	Loss of land, overcrowding, poverty, environmental degradation, sustainable and unsustainable living patterns for some people

2 Cattle value	Trade, personal wealth, power	State formation, regional and global inter-dependence of economies
3 Type of marriage	Christianity, lack of resources to support more than one wife, feminist movements, industrialisation	Changing status and roles of men and women
4 Bride price or wealth	Missionary influence, feminist attitudes, development of democracies, cultural imperialism	Erosion of cultural values, changing attitudes to women
5 Male and female status	Feminist movements, development of democracies, development of industrial and urban societies, growth of science and technology	Women emancipation, changed roles of men and women

6 Religion	Missionary influence, influence of western culture	Assimilation into western culture, indigenous church movements and different interpretations of the Bible
7 Ubuntu philosophy	Colonial conquest, different human values and beliefs, influence of other philosophies	Imbalance between individual and social needs and priorities, changing social patterns of development

Change explanations can be so complex that it is imperative that learners should look for explanations in terms of human values, beliefs, motives, environmental factors, and so forth. As for the targeted learning outcome (causes of change and the significance of such change), it should embrace an understanding that changes in human values, beliefs and attitudes (past and present) often have a multiplicity of causes; that one can never have definitive explanations of change; and that one will sometimes disagree with others on what the actual causes and effects were or even what they are. Clearly, part of the learning experiences here will be a variety of learning outcomes resulting from the open-ended nature of the exercise (the criteria referred to on p. 142 in chapter 3). All these aspects underline the complexity and problematic nature of historical and other explanations, and therefore highlight the importance of learning outcomes that have not been previously postulated.

2.11 CONTEMPORARY RELEVANCE OF KNOWLEDGE

Studying history within the Human and Social Sciences learning area renders the former to be of contemporary relevance in terms of meeting societal needs as well as of the learners. The criteria related to this view have been alluded to in chapter 2 (see p. 92) and chapter 3 (see pp. 143 and 144). Thus, an overarching learning outcome such as a critical understanding of one's society, sustainable uses of resources, and citizenship education can and should be targeted as one of the major perspectives by capitalising on the all-pervasive nature of history, and teaching it within the framework of related disciplines. What all this implies is that the acquired knowledge is embellished with a contemporary perspective.

One of the practical ways of translating the criterion of contemporary relevance of knowledge into worthwhile and meaningful teaching and learning experiences is (if one may return to a previous example, see pp. 197-198) to ask learners to generate a list of desirable values of their society, to critically evaluate them, and to make informed judgements about them. Their list should cover a sufficiently broad spectrum: values covering, for example, economic, social, cultural, political, and environmental dimensions. One other aspect of the exercise should deal with the role or significance of identified values to their everyday lives — an aspect rendering these values to be immediately and directly relevant.

The following exercise may also serve to illustrate the importance of learners' learning experiences to their daily lives: they are presented with an exercise which extends the role of the subject beyond the traditional perspective which focuses exclusively on the

past. The example relates to the study of South Africa's industrial revolution and the attendant urbanisation process. In collaborative learning groups, they discuss the origins and historical developments of the twin processes right up to the present. At the same time, they analyse the effects of the processes, and demonstrate recognition that change processes did not necessarily mean progress for the people. At their own level, they should be encouraged to work in the style of the professional sociologist by investigating (through interviews and questionnaires) how large the families are in a particular locality, determining their standard of living as might be suggested by the size of the family, the house, the type of job and wages. In this manner, they identify imbalances created by the capitalist economy. But perhaps more importantly, they should show how the Reconstruction and Development Programme (RDP; presently known as GEAR) has so far attempted to redress legacies or inequities — thus becoming increasingly conscious of the significance of their learning activities or experiences.

Teaching and learning within the Human and Social Sciences should seriously consider the natural environment as a contemporary priority. To achieve this, a constant interrelationship of the past and the present should always be borne in mind (see pp.143 and 144 in chapter 3). Once again, learners should work within a socio-historical context, for example, by tracing the origins and development of South Africa's squatter movement, analyse causes of environmental issues and problems as well as their effects on communities. They might identify water and air pollution, litter, poor sanitation, soil erosion, past and present values and cultural practices. Clearly, it might make sense if learners explore and reflect critically on these issues by applying a range

of perspectives, e.g. socio-historical, socio-political, and socio-economic. Indeed a wide range of perspectives brings in the importance of the Human and Social Sciences, and it also makes learners' environmental study important to their daily lives.

Another component of the theme on the environment should focus on suggestions of positive environmental action by learners, which is aimed at improving conditions. Banks & Clegg (1990:1) write that "reflective citizen action" is part of the rationale for a social studies learning programme. In this context, a community-based project might be useful. Interviews of community members might elicit old cultural practices with potential to guide current methods of sustaining environmental development. Moreover, it is perhaps necessary to sensitise learners (as part of their civic responsibility) to possible benefits that might accrue from the use of science and technology in their attempt to solve environmental problems. It is significant that an exercise of this nature offers learners opportunities of getting involved in personal and social development as well as attempting to redress past legacies. It is possible to argue that such projects are integral to the promotion of social justice and other socially desirable values, such as healthy living, respect for civic rights and responsibilities. The exercise, moreover, is yet another instance of learners applying knowledge, skills, values and attitudes across a variety of learning areas and contexts (see p. 142 in chapter 3).

2.12 EVALUATING EVIDENCE AND UNDERSTANDING ITS NATURE

Within this broad learning outcome are subsumed several criteria such as recognising learners' varied value choices, the dynamic nature of their values, and their different approaches and ideas (see pp. 142 and 143 in chapter 3). In essence, teaching and

learning experiences targeting such a broad learning outcome are developing learners' decision-making skills. Indeed, Banks & Clegg (1990:26) maintain that such decision-making skills, "Involve using knowledge acquired to identify alternative courses of action". Learning tasks involving the understanding of various points of view also have an advantage of enabling learners to understand the reasons they hold certain viewpoints, and how and why they take particular decisions in a problematic situation. They should be required to critically examine the problem situation in which the Union government of Prime Minister Louis Botha (1910-1919) found itself: having to satisfy extreme Afrikaner nationalists such as J. B. Herzog on the one hand, and to support big business on the other. In this context they need first of all to identify and describe the problem. Then they have to discuss and state, orally or in written form, the various positions they take regarding the problem. Incidentally, such positions would reflect their own individual value systems. One group of learners would project themselves into the problem situation facing Prime Minister Botha; they would express the views that he held at that time and demonstrate the values they attach to the views surrounding a decision-making situation.

Another group of learners might consider other views — e.g. those of the Afrikaner, whose needs and aspirations (the need for an independent republic, encouragement of Afrikaner participation in South Africa's economy) were neglected by the Botha administration. This group of learners, like the former who support Botha's views, have to assess the situation, and of course provide evidence to support their case. It is hoped that during the exchange of views, they would increasingly appreciate and understand why other learners hold opposing views, and why they take a different decision. This

is empathetic understanding referred to earlier (see p. 144 in chapter 3). What this also implies is that learners may recognise that there are various strategies for solving problems, or that there are alternative courses of behaviour (based on values and attitudes) directed at problems (see pp. 142 and 144 in chapter 3). But the procedure also involves learners arguing for or against decisions or positions taken by other learners, an exercise that might result in some kind of consensus, depending on the strength of supportive evidence (see p. 93 in chapter 2). The following is an exercise or example of the above situation where learners consider their own and other people's viewpoints:

Problem situation facing Prime Minister Louis Botha (see p. 214): Learners are placed in a situation in which they have to decide on the best course of action that the Union government (1910-1919) should have taken. The problem they need to identify is the situation which offers alternative courses of action that might be taken.

Positions they take regarding the problem:

1 Botha's view: conciliation policy

Evidence illuminating issues raised by conciliation:

- Promote national conciliation so desperately needed as a result of tensions and Anglo-Boer enmity caused by the South African War, 1899-1902.
- Prime Minister Louis Botha is deeply conscious of the need to boost South Africa's economy which might benefit greatly from Britain's involvement and investments in South Africa.
- Prime Minister Louis Botha wants to stem the rising tide of the radical component of Afrikaner nationalism which threatens the presence of English-speaking peoples in South Africa.

ARGUE FOR AND DECIDE IN FAVOUR OF BOTHA'S POLICY:

- (a) What is Botha willing to sacrifice?
- (b) Why does he suppose his decision outweighs any other?
- (c) How does he react to views expressed by his opponents?

2 Dissatisfied Afrikaners' view: supporters of Herzog's "South Africa first" policy

Evidence illuminating issues raised by "South Africa first" policy:

- They are aware of the horrors of the South African War of 1899-1902 and the plight suffered by Afrikaners during and after the war.
- They are suspicious of Britain, and resent the Union's policies which support big business based on British interests.
- They have evidence that Botha's conciliation policy neglects or stifles initiatives by local Afrikaner business people to promote South Africa's economy.
- To them, the "South Africa first" position does not imply driving the English into the sea; they want to see the Afrikaner and English cultures developing side by side in the same country (South Africa).

ARGUE FOR AND DECIDE IN FAVOUR OF HERZOG'S SUPPORTERS:

- (a) What are Herzog's supporters willing to sacrifice?
- (b) Why do they suppose their views, decisions or evidence outweighs all the others?
- (c) How do they respond to the views expressed by their opponents?

It is worth noting that a more or less similar exercise or example, embellished with a decision-making dimension, consideration and evaluation of evidence or alternative viewpoints, and of course the resolution of a crisis or problem situation need not only reveal an historical perspective. For example, a geographical perspective could also be

considered as alternative theme that can benefit learners. One might consider pollution (as a problem) in a lesson. The issue is placed within a decision-making context, and all other procedures considered in the above exercise or example are taken into account. Even in this case though, decision makers could still make reference to past sustainable practices, the aim being to guide or inform views and decisions taken to resolve current problems. This same exercise or example could incorporate a socio-economic perspective in which economic forces either impact negatively or positively on natural resources such as land and water. Again learners would assume conflicting positions, and there will therefore be the problem of conflicting views: for example, the building of a new factory or refining plant which some learners see as an excellent way of creating new job opportunities and therefore improved living standards. In contrast, an opposing view might be that such a plant would poison the environment, water and so forth, and therefore endanger wild life and the historically prosperous farming community. Clearly, in all these instances one notices a range of perspectives on (an interdisciplinary approach to) a problem situation, and different ways of evaluating evidence as well as different courses of action or decisions taken to resolve crisis or problem situations.

A teacher may also write or develop his or her own case study built around social justice issues such as prejudice, inequality and discrimination. Here again the exercise or example might have to involve the positions learners take so that they increasingly become aware of these, evaluate them and the values ascribed to them, and then take decisions in the light of supportive evidence. Occasionally, they should be required to assume positions opposed to the ones they previously held. This is done so they might

test the validity of, for example, the racist or sexist stance they held previously.

It is necessary to notice that the exercises or examples considered in the application of the teaching-learning criterion (evaluating evidence and understanding its nature) have attempted once again to exemplify some of the critical learning outcomes (or aspects thereof), for example, learners' ability to solve problems and make responsible decisions using critical and creative thinking (DNE, 1997c:18).

As indicated in chapter 1 (see p. 37) and the introduction of this chapter (see p. 189), the next section is intended to analyse and assess the impact of a series of lessons and learner performance on test items given as part of anti-racist teaching strategies to enable learners to challenge issues such as racist assumptions, prejudice and stereotypes.

3 ANALYSIS OF LEARNER PERFORMANCE ON TEST ITEMS DERIVED FROM THE OUTLINED TEACHING-LEARNING CRITERIA

3.1 GATHERING DATA AND STRUCTURING CLASSROOM MATERIALS

This has been a three-month classroom study of two junior secondary school classes (one grade 7 and one grade 8 class). Given the limited time-scale that the teachers had to teach the syllabuses, the research project was based exclusively on topics of the syllabus content studied at the time. Thus, traditional syllabuses (i.e. the interim core syllabuses) were used in the way Goalen (1988:12) used the existing syllabus in the schools he studied in England to try to overcome racist stereotypes and ethnocentric attitudes. Moreover, in this way there might be minimum interruption of the normal

school system.

The starting point was a preparation of classroom materials for learners as the schools lacked suitable textbooks based on the current interim core syllabuses. As the vast majority of African children used in this research had very serious English language problems, reading materials and test items had to be presented in the language pitched to their level. It needs to be stated that “spiralling” (presentation of content, concepts and skills at the right level) was an important aspect of the theoretical framework within which this research was located.

When designing the classroom materials an attempt was made to work out a balance between content, concepts, skills, values and attitudes so that these are positively integrated. In this study, therefore, teaching and learning are concerned as much with knowledge as with skills helping learners to critically assess and reconsider their own values and attitudes to issues such as racism, prejudice, inequality, discrimination and social injustice. Interspersed throughout the classroom materials handed out to learners were questions or exercises intended to engage them in an active way when reading through the materials. This was a way of sensitising them to the teaching-learning criteria (on which the test items were based) so they might assess their own grasp of issues. Besides, locating test items within the materials was useful as it also sensitised teachers to what learners need to remember, know, be able to do and understand; that is, teachers became acquainted with assessment criteria against which learners' performance could be judged.

Questions built into the classroom materials were also intended to:

- induct the users of the programme, that is the teachers, into some form of continuous assessment (linked to diagnostic and criterion-referenced assessment).
- highlight the criteria that should provide a framework for overall assessment.
- translate the criteria analysed in chapters 2, 3 and 4 into effective assessment procedures for developing and making a judgement about learners' cognitive and affective behaviour.
- promote learner-to-learner and learner-to-teacher interaction, particularly when complex learning tasks are being tackled.

3.2 ASSESSING THE IMPACT OF ANTI-RACIST HISTORY TEACHING

Just how exactly were the classroom materials, teaching and assessment applied in relation to the teaching-learning criteria central to anti-racist history teaching? It is worthy of note that the test items were at the same time criteria designed to give direction to teaching and learning so worthwhile learning outcomes might be achieved.

Preceding classroom tests, as the very first step in the classroom studies, was the teaching of themes from the syllabus. Occasionally, team teaching (by teachers and the researcher) was undertaken to build teachers' confidence in facilitating the launch of the "new" approach. What emerged very early and quite clearly was first, the teacher's enthusiastic disposition to what some of them termed very appropriate materials. Yet another significant observation made relates to the "new" experience (for both teachers and learners) of what the nature of history (exemplified by test items given to the

learners) also entailed, as opposed to the traditional conception of the subject as a received body of facts; the “new” history experience in a way affected their perceptions of and how they think about the subject. One particular attraction appealing especially to users of the “new” intervention (in the form of classroom materials and exercises) was the quality of collaborative learning necessitated by some of the tasks given to learners — a learner-to-learner interaction enabling teachers to reach out to all of them in their overcrowded classrooms.

Just how far did the learners’ responses to the assessment exercises reflect their capacity to challenge the issues? What follows is a discussion of how they challenged or tackled racist and other related issues.

3.2.1 LEARNING ABOUT DIVERSE CULTURES

The above sub-heading suggests the empathetic understanding alluded to earlier (see pp. 144 and 187 in chapters 3 and 4 respectively). At the early stage of the research project, grade 7 learners worked on the topic or theme, “**EARLY SOUTH AFRICANS DURING THE STONE AGE**”. Part of the intention was to enable them to acquire an informed understanding of the lifestyles and habits of Stone Age peoples. They were also to recognise that the Stone Age culture was neither a developmental stage peculiar to South Africa, nor was it necessarily an inferior level of human achievement. Their reasoned explanations in this regard were crucial so that they do not oversimplify or perceive the past as formal and absolute. Thus, they were asked to compare and contrast their modern culture with that of the Khoisan. Such a comparison would, it was hoped, reveal to them how history, economic and social circumstances changed what

would otherwise have remained static. Moreover, they had to identify what they think was significant or was admired by certain groups (e.g. the Stone Age people); that is, they had to “experience” or get a feeling of “other lives”.

Related to these criteria are the following test items or questions:

TOPIC: EARLY SOUTH AFRICANS DURING THE STONE AGE

GRADE: 7

DATE: 15/4/97

TEST ITEMS

1 (concerned with a comparison of South Africa with other parts of the world):

The early inhabitants of South Africa used stones to make weapons and tools.

Were they the only ones with a Stone Age culture? Give a reason for your answer.

2 (attempting to give learners the “experience” of the other life and period):

People nowadays have to buy most of their tools or machinery. Which tools do you think are better, Stone Age tools or the ones people use these days?

3 (prompting learners more directly to consider the behaviour or culture which was important — despite its difference from their contemporary lifestyle — to the

Stone Age South Africans): Do you think stone tools were important and useful to the early South Africans? Explain your answer.

At first the new learning and teaching experience did little to impact on learners' conception of history and perception of an “alien” lifestyle in the far-distant past. Poor performance, therefore, came as no surprise. Of the 48 learners only 21% scored

correctly on the first question. Even so, some of the responses, although given credit, reflected some reluctance to reject the simplistic notion that South Africans were the only ones with this culture: “ I agree”, wrote 17- year-old Hilda Kgosiemang, “that they were the only people with a Stone Age culture because I have never heard about other people that they were using stone to make weapons and tools”. Few high scorers, e.g. 13-year-old Katlego Nthutang, were able to use information supplied in the text to disagree with the simplistic view: “No, because they and all other people in Southern Africa used stone as their tools”.

In the early trials of the classroom study, about 50% of the learners were sure about the superiority of modern machinery — a sign of the high regard they give to the present. This is an instance of race or cultural group barriers that sometimes stand in the way of understanding. A small fraction of learners thought stone tools were superior without explaining their attitude. Responses to the second question, therefore, indicated their limited ability to “see” the world of the past the way Stone Age people saw it; and to appreciate their lifestyle and tools which served them so well in those days. What should be appreciated in the case of this question, however, is the great likelihood of getting or obtaining a wide variety of learning outcomes or responses from the learners.

With regard to the third test item 54% of the learners acknowledged the importance of stone tools to the Stone Age people, with some giving somewhat perceptive answers: “The stone tools were important to the early South Africans because there were no other tools than Stone Age tools”; “Yes it is important because that time there was no mashen [machines]”. It is significant that learners who did not agree or disagree (46%)

were mainly weak ones who did not quite understand the topic. On the strength of these figures, therefore, one might conclude that there was a growing sense of learners' appreciation of what was done in another period and society; and that there were in fact tools or "technology" that the people then valued very much.

More or less the same test items or questions were asked on a different occasion (second test):

TOPIC: EARLY SOUTH AFRICANS DURING THE STONE AGE

GRADE: 7

DATE: 4/5/97

TEST ITEMS

1 Mention four types of work done by the Stone Age people which people still do nowadays. This item required learners to demonstrate some understanding of patterns of social development. Specifically, they had to identify similarities between the Stone Age culture then and their own culture — social development patterns that have grown out of the past and have survived to the present.

2 Do you think the tools made by the Khoisan were important to them? Explain your answer.

3 Explain why you think drawing and painting were important to the Stone Age San.

4 Explain why you think drawing and painting are important to people nowadays.

Items 2, 3, and 4 (like item 1) contain an element of comparison. Learners know the importance of tools, drawing and painting to modern people, and they would be inclined

to transfer such an understanding to other periods and cultures. Moreover, the questions focus specifically on what was (and still is) significant to South Africans — tools, drawing and painting.

It is important to notice that low scorers on the previous test were able this time to mention at least two of the past practices or activities that have survived to modern times, which is important in terms of where their teacher could start with the task of changing their negative attitudes towards races and cultures of times and places that are remote to them. In addition, a total of about 93% were able to identify similar patterns of social development asked for in this question. An average of 50% exhibited understanding and appreciation of what was important to Stone Age people, and therefore why they behaved as they did. Some answers were quite perceptive responses: drawing and painting were important to the Khoisan, "Because, they could draw what they were feeling or thinking", says 13-year-old Katlego Nthutang. "because", writes 14-year-old Martin Lechaba, "they [tools and drawings] means something to them". Some responses to item 4 revealed an increasing understanding of the notion of historical evidence: "It [drawing and painting] is important because we can see there were stone age people", writes 15-year-old Kagiso Shakwane. "It is important because it tell us that the were San and shows us that the were San in South Africa", writes 14-year-old Nicoleen Moeti.

3.2.2 UNDERSTANDING THE TENTATIVENESS OF KNOWLEDGE

Having studied Stone Age sites shown on a map (see Appendix A, p. 303), learners answered questions measuring their skill of using the map itself as evidence to

corroborate their arguments or views. This was also meant to indicate to them how they should learn or create knowledge about the past (see criteria on pp. 142, 143 and 144 in chapter 3). The test items were also intended to build their understanding of the tentativeness of the statements or judgements (knowledge) they make (see criteria in chapter 2, p. 93; chapter 3, pp. 142 and 143; and chapter 4, pp. 186 and 187). This they should be able to do by constantly adducing evidence to repudiate each other's views, particularly those which tend to present the human past as a finished product. The test items or questions, which formed part of the second test on the same topic, were as follows:

TOPIC: EARLY SOUTH AFRICANS DURING THE STONE AGE

GRADE: 7

DATE: 4/5/97

TEST ITEMS

1(concerned with the once dominant view of the "empty land"). Study the map of South Africa and then answer these questions:

(a) "There were no people in South Africa during the Stone Age". Do you agree or disagree with this statement? Give a reason for your answer.

(b) The Stone Age sites that you see on the map are the **remains of the past**. What do these remains tell us or remind us of?

2 How do historians find out or learn about the history of the earliest people in South Africa? Here is a word to help you answer: **archaeology**.

It is significant to notice that about 60% of the learners scored correctly on question 1(a), although some simply stated that "there were people" without supporting their

answers. It is worthy of note that a large proportion of them were able to question the once dominant theory of the “empty South Africa”. Questions 1(b) and 2 proved to be still at a high difficulty level, with 42% and 40% respectively getting them right.

In contrast to learners' performance in the first test, their scores improved a little on the second testing, and there are reasonable grounds to believe that teaching and assessment linked to this particular teaching criterion were increasingly making a significant impact. The following analysis represents just how learners' thinking and understanding were being shaped by the research project: two of the test items or questions (part of the second test) were specifically concerned with determining just how far they had progressed in respect of grasping the cumulative, and therefore the provisional, nature of knowledge:

1 How do historians know that Stone Age people lived in the caves? 56% scored this one correctly.

2 Mention two things on this drawing (rock art; see Appendix B, p. 304) which tell historians that the Stone Age San were hunters. 48% got this one right.

More progress was made in terms of understanding based on this criterion (the provisional nature of knowledge).

After studying the topic or theme, “**IRON AGE IN SOUTH AFRICA**”, learners were given a question linked to the process of change as a principal feature of knowledge about other people:

TOPIC: IRON AGE IN SOUTH AFRICA

GRADE: 7

DATE: 7/6/97

TEST ITEM

“Give two reasons why you think there was a big change in the life of early South Africans when the Iron Age people dawned”.

A substantial proportion of learners (83% in all) gave at least one reason why they thought there was a big change. Increasingly, it could be claimed, that learners conceptualised history, knowledge and society as dynamic processes. Moreover, it can be argued that a basis was now formed for their attainment of a truly critical understanding. This is because their understanding of changes in the tools and the economy of Stone Age people had been set in the context of unfolding historical changes of knowledge — see criteria referred to previously (chapters 2, 3 and 4 on pp. 93, 143 and 187 respectively).

3.2.3 WEAVING RACE AND OTHER CATEGORIES TOGETHER

This criterion (cited in chapter 4, p. 186) means that learners' analyses become irretrievably rooted in issues related to race, class, gender, etc., and therefore not just in one of these categories. To promote and measure this sort of understanding learners were presented with the following items:

TOPIC: EARLY SOUTH AFRICANS DURING THE STONE AND IRON AGES

GRADE: 7

DATE: 7/6/97

TEST ITEMS

1 Men were hunters during the Stone Age. What do you think was the work of women at that time? The question was intended to elicit from learners what could be described as a common perception or attitude towards gender roles. What was anticipated was that a vast majority would assign to Stone Age women the “traditional” role they ought to play. Indeed, an overwhelming 70% of the learners did precisely that, while the rest chose to assign male-dominated roles to women. Some responses were partly influenced by small group discussions and interchange of ideas prior to the testing.

2 Do you agree or disagree that women at that time could also hunt? Explain your answer. This question was concerned with providing an opportunity for the articulation of different views as well as encourage learners’ objections to stereotypical thinking. Only a small percentage (21%) argued that women could hunt while the majority rejected this possibility. Therefore, at least some (21%) did not hold fixed views or stereotype men or women when it comes to certain types of work. They could, moreover, explain their positions — an approach that seemed to appeal to learners as there was plenty of scope for some imaginative leaps on their part.

3. Iron Age women made clay pots. Do you think the men could also make them? Explain your answer. The majority (53%) insisted, like 14-year-old Vincent Mngqibisa, that, “Men can make clay pots because they could learn from women”. Many of those who disagreed seemed to draw upon their background

knowledge of what they had learnt about gender roles at the time, namely, that men were preoccupied with hunting and could not therefore possibly make clay pots: “Men can not made clay pots. Because the men were hunters”.

4 Do you think young people like yourself could also make clay pots? Support your answer. This question, like the previous ones, prompted learners to reason about the same issue (stereotyping), only this time age was used as a unit of analysis. Fundamentally, the intention was still to expose the unreasonableness of holding rigid opinions about how people in different social categories behave. The following is an answer attempting to adopt an inclusive view for more effective analytical work; the sort of thinking necessary for a differentiated empathetic perspective: “they [young people] could make clay pots, others could make them because the boys did any thing and other girls did but others they are lazy to do work”. It is worthy of note that the vast majority maintained that they as young people “could learn from their parents”, and therefore challenged a few classmates who believed “they were still young to make pots” or that they “can’t because we cannot shape it well”.

In one grade 8 class, the same teaching-learning criterion was applied when the teacher attempted to set race in its class context. Learners in this class had studied the topic or theme: “**SLAVES AT THE CAPE**”. Together with other groups, these slaves — often regarded with prejudice, discrimination and associated with inequality — were presented as a significant factor in the colony’s socio-economic growth and development, their racial and indeed low class position notwithstanding. As in other test items or questions, the intention was to provide learners with a broader conception of

issues so that they think about these across race, gender and class dimensions.

TOPIC: SLAVES AT THE CAPE

GRADE: 8

DATE: 16/5/97

TEST ITEMS

- 1 Identify activities in the lives of the Cape slaves which were highly valued by the white community.
- 2 "Dutch farmers were the only ones who contributed to the Cape's development". Do you agree or disagree with this statement? Explain your answer.
- 3 How did slave women help the Dutch East India Company at the Cape?

Indonesian architecture and good farming by the slaves from Madagascar were some of the practices cited by most learners (54%) to illustrate the much needed mutual dependence between different races and social classes in the Cape at that time (test item 1). More importantly, some respondents even refute the claim that Dutch farmers were the only ones who developed the Cape. They rightly argued that agriculture was not an exclusively white or Dutch domain as the "slaves from Madagascar had good farming knowledge". Besides, according to 14-year-old Olebogeng Johannes, the slaves themselves "were good farm workers" (test item 2). Nor was the issue of gender a hindrance to co-operation between races and social classes, as evidenced by most responses to test item 3.

Associating very closely with the criterion measured in this section is yet another whereby learners explore differences of opinion, attitude and behaviour within the same racial category or grouping.

3.2.4 TRANSCENDING A MONOLITHIC VIEW OF RACIAL DIFFERENCES

The basic idea was to teach about issues of racial difference. The projected learning outcomes were that learners should learn to question accounts emphasising racial distinctions; and that they should gain a sense of other differences within a race (such as attitudes or behaviour) or a class of people. That is why they have to take a broader view of racial and other social relations (see chapter 4, p. 186).

TOPIC: THE BRITISH AT THE CAPE

GRADE: 8

DATE: 15/8/97

TEST ITEM

“Suppose you were a white farmer at the Cape in the early days, would you support what John Philip⁴ the missionary did for slaves and the Khoi-Khoi? Explain your answer.”

The intention was to sensitise them to the possibility of differing white attitudes towards John Philip. Indeed, learners expressed diverse opinions, with the vast majority supporting Philip’s initiatives precisely because he championed the Khoi-Khoi cause. It may be assumed that learners who reasoned this way were actually questioning the

⁴John Philip a philanthropist who was instrumental in bringing about the freeing of the Cape slaves and the Ordinance 50 of 1828 which gave the Khoi-Khoi certain liberties.

view that all white farmers hated John Philip. Significantly, high scorers (those with overall scores ranging from 72% to 100%) expressed a negative attitude; they would not support Philip “because”, as one of them put it “there will be no farm workers [for white farmers]”. It seems, therefore, that learners were gradually gaining insight into issues involving racial differences.

Problems or issues concerning racial distinctions were explored further, only this time the teaching and learning experiences included communicative virtues such as co-operation and interaction between the races. To promote these virtues among learners, the teacher nurtured a democratic environment (see criteria in chapters 2, 3 and 4, pp. 93, 143, and 187 respectively) where learners had to argue for and against values promoting separatism and those forming the basis for “common citizenship”. The intention was to elicit their critical understanding of values that are worthwhile for their country (see criterion on p. 94 of chapter 2). Thus, they had to project themselves into different sets of circumstances in which historical actors found themselves and argue for and against the norms and aspirations typical of the African and white communities at the Cape (see criteria in chapters 3 and 4, on pp. 144 and 187 respectively).

The following items or questions were asked to assess the understanding of the above values:

TOPIC: THE BRITISH AT THE CAPE

GRADE: 8

DATE: 15/8/97

TEST ITEMS

1 Imagine for a moment that you were a British settler in those early days. Would you like to be separated from black people, or would you rather prefer to live with them in the Suurveld? Explain your answer.

2 Suppose you were a Xhosa. Would you like to stay with the white settlers in the Suurveld? Explain your answer.

3 Imagine you were a governor at the Cape. What would you do to stop the fighting over land? Would you allow all people to share land, or would you allow the black and the white people to take land from each other? Give a reason to support your answer.

An overwhelming number of responses genuinely reflected "common citizenship": "I [as a white] would like to stay with them [the Xhosa] because I found them staying there at the Suurveld"; "I [as a white] would like to live with them [the Xhosa] because the land is for the blacks". To some learners, co-operation was desirable: "I [as a white] will like to live with them because we will help each other with ideas", writes 15-year-old Boitumelo Nakedi. Even as a Xhosa, Nakedi "will like to stay with the white because the white have many ideas". 13-year-old Caroline Ndlovu expresses the same view when she (as a Xhosa) reasons that the whites "would sometime help me in other things that I don't know". 15-year-old Edna Rens argues that she (as a white) likes "to live with them [the Xhosa] because I want to stop a fighting", and at the same time believes that "they [the whites] can help me to civilize the land". In a few instances, learners accepted

or supported racial separation, albeit for good moral reasons: “No, I will not like stay with the white ... because they will use me as a slaves”; “No, I will think they [whites] come to take our land”. Otherwise most learners (88%) seemed favourably disposed to the social value of sharing land as evidenced by their responses to item 3 above. Some did not perceive group or racial differences as necessarily oppositional. Despite this, however, they acknowledge black ownership of land. For instance, “My answer is I would ... allow all people to share land, but one thing is the land was owner by the black”, writes 15-year-old Elijah Kumwenda.

The next short exercise was basically the same as the previous ones, only this time test items or questions had a contemporary focus. In other words, the researcher was interested to establish how learners would respond to a more familiar and practical situation in South Africa.

TOPIC: UNITY OR SEGREGATION IN SOUTH AFRICA

GRADE: 8

DATE: 25/8/97

TEST ITEMS

- 1 What would you prefer, unity or segregation of South African racial and ethnic groups? Explain your answer.
- 2 What do you think many South Africans would support, unity or segregation of population groups? Explain your answer.

In response to test item 1, all learners opted for a united country. Some saw South African unity as a fundamental goal: “All people will have equal freedom”; “Because we

must learn a language of other people and also learn our language”; “because so that we can be able to hear each other and know other people’s culture”. Virtually the whole class argued that many South Africans will favour unity as opposed to segregation, with some learners clearly perceiving unity as a basis for nationhood: “because unity”, one of them believes, “can make people one thing and bring peace in our land”. The other says unity “so that we can be one nation but different in culture”.

Increasingly, teaching and learning experiences seemed to reveal that learners were able to deal with issues of racial differences. That is, they seemed capable of thinking beyond the restrictive monolithic view of race, and also exhibited dispositions fostering fruitful interaction, unity and co-operation. While some of them seemed to empathise with historical characters, there were those who seemed to be biased against these characters.

3.2.5 QUESTIONING ATTITUDE TOWARDS RACE AND RACIST BIAS

As mentioned earlier (see chapter 4, p. 186) learners have to be keenly aware of race and racist bias including the assumptions or attitudes within these forms of bias. This calls for a sceptical and questioning attitude on their part. Moreover, critical and analytical discussions by learners are important if they are to expose faulty assumptions, assess the validity of prejudiced assertions, and even develop tolerance of a variety of views and other democratic attitudes (see chapters 2 and 4, pp. 93 and 186-187 respectively). To direct the learners towards these learning outcomes they had to study a topic on the eastern Cape frontier, part of which contained the following account by Colonel John Graham of the British army: “They [the Xhosa] can throw the

spear ... and seldom miss if the object is very near ... It is, however, a foolish weapon when compared to a musket [gun]" (Berens, Dugmore, Marneweck, & Torr, 1995:113).

The following exercise was presented to the learners to measure how far they could meet the above teaching-learning criteria:

TOPIC: THE EASTERN CAPE FRONTIER

GRADE: 8

DATE: 10/9/97

TEST ITEMS

- 1 What does Graham think or feel about the Xhosa spear? (This was to ascertain if they recognised the bias as well as the underlying attitude).
- 2 Mention two good uses left out by Graham when he describes the Xhosa spear. (The intention was to see if they noticed the author's bias of omission?)
- 3 Which weapon does John Graham prefer, a gun or a Xhosa spear? Why does he like this weapon? (Like test items 1 and 2 above, this item sought to elicit from learners the writer's viewpoint).
- 4 Do you think the Xhosa liked their spears and kieres? Give two reasons to support your answer. (This item prompted learners to come up with another side of the story, an alternative perspective on Xhosa traditional weapons so they might achieve a "balanced view" of the issue around the Xhosa weapons).
- 5 Do you think some of the Xhosa wanted to own guns like those of the whites? Explain your answer. (This question attempted to foster a critical and analytical discussion, and like the other items persuaded learners to adduce some evidence to justify their varying positions).

An analysis of learners' scores reveals that an overwhelming 87% did well on the first item; they were able to spot John Graham's attitude or opinion that the spear was "foolish" compared to the white man's musket. By contrast, item 2 proved to be a little more difficult as only about half of the class were able to recognise Graham's bias. Only an insignificant percentage (20%) would argue that Graham preferred the "foolish" Xhosa spear, and this is partly because they were unable to distinguish between the two conflicting viewpoints expressed in the text. With regard to item 4, 100% of the learners offered an alternative (Xhosa) view of Xhosa weapons, and virtually all of them offered reasoned explanations to support their positions, e.g.: the Xhosa preferred their weapons "because they can use it for hunting and to protect themselves against their enemies"; and "Yes because they trust [trust] them. And they know [understand] them". It can be claimed that such reasoning questioned the validity of Graham's assumption or prejudice. A question similar to 5 above was posed earlier in class before the test was administered, and it triggered off a lively and useful debate among learners. Therefore, some believed the Xhosa did favour guns, "Because maybe they would agree to the words said by John Graham"; and "because the guns were very fast". However, 68% of the learners believed that Xhosa weapons were, as 13-year-old Roberta Foli put it, "right for the blacks". This particular group, it may be argued, challenged certainist assumptions (e.g. John Graham's) about how people behave and think. People, like the Xhosa, do not have fixed attitudes, beliefs and values.

Another crucial aspect of bias referred to earlier (see chapter 2, p. 93) had to do with the issue of reliability and unreliability of what a writer says about other people, their possessions or behaviour. Two further test items or questions were posed specifically

to assess the learners' ability to handle this issue — that is, to judge how well they could decide on the issue of reliability or unreliability of the text:

TOPIC: THE EASTERN CAPE FRONTIER

GRADE: 8

DATE: 10/9/97

TEST ITEMS

1 Did **all** people at the Cape think the Xhosa spear was a foolish weapon?

Explain your answer.

2 Was there any one person at the Cape at that time who believed the Xhosa spear was a foolish weapon? If your answer is yes, who was this person?

Quite a sizeable proportion of learners (71%) simply, and rightly so, rejected the assumption that **all** people thought the same way as has been suggested by test item 1. 14-year-old Thabo Morobi, like many others, dismisses the assertion of "foolish" weapon as unreliable: "No, because the Xhosa sometimes win the fight against whites". In the same breadth these learners responded to test item 2 by simply acknowledging the reliability of this same assertion (the existence of at least one individual, Graham by name, who subscribes to the view of the "foolish" weapon).

On the strength of such analysis, it can be claimed that learners were becoming increasingly aware of some of the crucial elements of historical method. These are skills, values and attitudes which apply across other learning areas, and which learners have to master so they might combat racism and other issues. It can be assumed that there was an increasing awareness among them that other people (including historical

characters) can think differently about issues; and that evidence in a text assumes different forms and tends to vary in reliability; and they were becoming critical of absolute or fixed assumptions and views about value systems.

3.2.6 ADOPTING A CRITICAL OUTLOOK TOWARDS FIXED, SUPERIOR AND INFERIOR VALUES

In essence, teaching and learning were now guided by learning criteria such as learners adopting a critical outlook towards values claiming to be superior and the values said to be inferior (see criteria in chapter 2, p.94, chapter 3, p. 144, and chapter 4, pp.186 and 187); and learners explaining the historical change of human values as well as recognising their contestable and fluid nature (see chapter 4, p. 187). To begin with, they were taught to compare and contrast African and white attitudes towards land use and ownership before critically analysing such attitudes. The exercise was based on an earlier topic, namely, "The British at the Cape".

TOPIC: THE BRITISH AT THE CAPE

GRADE: 8

DATE: 6/10/97

TEST ITEMS

- 1 Which method of land use at the Cape would you prefer, the white method or the Xhosa method? Explain your answer (learners expected to reflect on their own attitudes and values, to compare and to debate and thereby render invalid the notions of superior and inferior value systems).
- 2 Give any two reasons why you think the white ways of using land were better than those of the Africans.

3 Give any two reasons why you think the Xhosa ways of using land were better than those of the whites.

Test items or questions 2 and 3 were intended to get learners to deliberately reverse their roles, change their perspectives, and argue in favour of both Xhosa and white concepts of land ownership. This was to get them to abandon fixed, and therefore racist, notions (if any) of other people's values and attitudes.

Overall performance on the first test item was satisfactory, with 62% of the learners expressing preference for a particular method or concept of land ownership, and 54% of them arguing clearly why they take a specific side: the white method "because they have ideas and have civilization [sic]. The whites have boundaries"; "I will like the Xhosa method because (a) the land is used by a community, (b) The chief is the one who have to divide the land to his followers, (c) Land was not to be sold to any one"; the Xhosa method because "They did not believed in boundary to separate others"; the white method because "White farmers could cell [sic] their pieces of land to each other"

These same explanations were often advanced by learners tackling test items 2 and 3 above. It must be stated that although such explanations were not entirely original (they had been learned from the text), they formed an important basis for building up a case for any position they take, an important step towards persuading others to "see reason", accept their frame of reference or perspective in the event of a prolonged class discussion.

Learners' criticism of fixed values, their explanations of changes in value systems, and what these changes meant to the people were explored further at a later stage. This time they were confronted with a change in values regarding land use, a change from the Xhosa communal land ownership to the western practice of private ownership. The question, "Why did some black people in South Africa change their ways of using and controlling land?" undoubtedly prompted them to provide explanations of change from the African system to the "all-white" version of land use; this would be the same as explaining why some values (e.g. white values) were some kind of "norm" to be copied or followed by others. Besides, what the researcher hoped would come out of the learning experience is their skill of applying an historical perspective — a key element in explaining change. Some responses were a clear attempt to place the change of African values and attitudes to land in context: "Because they [the Africans] were defeated and forced to change"; "They changed their ways because by the time a Cape was a colony under whites, the whites forced the Africans to copy their ... styles until today because they were defeated".

Yet another exercise based on change concerned the African adoption of Christianity: "Why did some African people change their way of worship in favour of Christianity?" Different explanations — as opposed to stereotypical thinking — were offered. They identified a range of considerations and **not** just the view that Christianity was **the** norm or ideal form of worship: some Africans changed, "Because of when they accepted Christianity it just the same because it is one God", wrote 14-year-old Elizabeth Akompe; "They [Africans] changed in order to learn some white culture" wrote 13-year-old Human Charmaine; "The [Africans] changed ... because James Read [the

missionary] married one of a black woman” wrote 17-year-old Elias Mosia. Closer scrutiny of the responses reveals explanations of change in terms of human intentions or motives, in terms of beliefs, etc. Once again, an attempt is made by learners to apply an historical perspective (e.g. the reference to Reverend Read's marriage). Further, the answers tend to bring up what the changes meant to the African people.

This whole question of so-called normative value systems, incidentally, is in some ways inextricably linked to the usage of language. The latter, as shown in the following section (see pp. 243-245), is often used to demean some races and portray certain values and norms as ideal standards of human conduct.

3.2.7 USING LANGUAGE

One of the issues here involves the derogatory connotations of the labels used to describe racial or other groups. Learners had to be sensitised to such problems. As pointed out earlier (see chapters 2 and 4, p. 94 and 187-188 respectively) they had to be aware of and scrutinise the value content of terms, challenge any distorted views, and even gain some sense that there are commonalities between races. Two test items or questions were posed to assess the learners' ability to handle the above issue:

TOPIC: SLAVERY AT THE CAPE

GRADE: 8

DATE: 15/10/97

TEST ITEMS

- 1 Do you think the Africans at the Cape were “heathens”? Explain your answer.
- 2 “The white civilisation was far more advanced compared to the African one”.

Do you agree or disagree with this statement? Give a reason to support your answer.

Remarkably, 69% of the learners flatly disputed the characterisation of Africans as “heathens”, arguing (in some instances) that, “people have different way of praying and even today people belong to different church”. What is significant (particularly for the purposes of this study) was the learners’ increased sensitivity to attempts to denigrate the African version of worship. When addressing the issue of a “more advanced civilisation”, learners answered, as expected, differently, with many agreeing with the view that the African civilisation was indeed backward; that this was so, as someone put it, “Because some Blacks use their environment” to do certain things, and that they “used cattle as money”. Perhaps these answers point to an inadequate grasp of the term “civilisation”. However, there were some arguments countering the ethnocentric assumption about the lifestyle of the early African communities. Writes 15-year-old Matthews Motswiri, “I disagree because the civilisation is equal. Because civilisation is not for the whites only”. “I disagree”, says 14-year-old Innocent Mokalane, “because the whites were jealous to the blacks ... because blacks love their culture they did not think it is backwards”.

Yet another aspect of language usage, the unfolding changes of word meanings (see chapters 2 and 4, pp. 93 and 187-188 respectively), was made part of the learners’ learning experience. The term “Bantu” formed part of the teacher’s lesson on “The northern Nguni in the 19th century”. The great majority understood that originally the term simply meant people, or that it was derived from what some learners call “Abantu”.

Moreover, virtually all of them understood the subsequent change in the meaning of the term; they could explain its current derogatory meaning in the South African context: some whites “used it to show the blacks that they were not as important than whites”; “The whites changed its meaning to show little respect to the blacks”. To a large degree, learners’ responses revealed their grasp of the temporal contexts in which a term such as “Bantu” assumed changes.

All in all, learners exhibited some insight into the value-laden nature of some labels, they could question derogatory connotations, and attempted to explain changes in some of the meanings terms. In group discussions, some pointed to similarities in the practices or habits of African and white communities, thereby downplaying racial differences used by some of their classmates to “prove” cultural inequalities. Actually, the issue of so-called unequal cultures is linked to the issue of social identity addressed in the next section.

3.2.8 CONSTRUCTING RACIAL OR SOCIAL IDENTITY

Learning to construct racial or social identity along flexible lines is an essential criterion to aim for (see chapters 2 and 4, pp. 94 and 187 respectively), and this is because rigid constructions of identity can lead to issues such as racism and sexism. One of the principal strategies of fulfilling such a criterion is to teach learners to explain changes of identity, for example, in past or present human societies. Another strategy is to let them identify convergences in group interests, or spot differences and commonalities resulting from change processes. Finally, it is necessary for them to recognise that the meanings they assign to identities vary all the time. Learning experiences have to

embody these key strategies if learners are to construct identities in less rigid ways.

To measure the learners' competency of analysing the change of identity, an exercise was formulated based on some of the previous topics, namely,

TOPIC: EARLY SOUTH AFRICANS DURING THE STONE AND IRON AGES

GRADE: 7

DATE: 20/10/97

TEST ITEMS

- 1 How do you feel about intermarriages between people of the Stone and Iron Age cultures? Explain your answer.
- 2 Missionary Read married a Khoi-Khoi woman. How do you feel about intermarriages between white and African cultures? Explain your answer.
- 3 Why did the early South Africans prefer that their cultures should mix instead of staying as separate groups? Explain your answer.

Most learners seemed to be conscious of the divide setting Stone and Iron Age groups apart, but still thought separate identities would not preclude mutual dependence, co-operation, unity, and so forth: Most (except one) felt strongly that, "They [Stone and Iron Age people] should marry each other so they can learn from each other"; and that "they can make one family". Answers revealed that learners were aware of points of difference and similarity, they seemed to recognise possible convergences in the interests of the San and the Khoi-Khoi, and they were aware of possible changes in a group's identity — "they can make one family". Some responses acknowledged the value of differences: "I think", writes 16-year-old Lerato Khoetha, "it is good [that they

mix and live together] because Iron Age teach Stone Age to make Iron tools". The following is another answer attempting to break down the myth of exclusivity: "Because iron age [people] can teach stone age people how to do tools with iron, stone age people teach iron age people how to hunt".

What did learners feel about missionary Read's defiance of racial boundaries, that is, about his marriage to a Khoi-Khoi woman? This test item sought analysis on a racial level. Answers revealed that the marriage would mean a change in power relations and social status of some Africans: "I support the marriage because he [James Read] also wanted the blacks to enjoy freedom or equality and to have a justice"; "Because the white will set the black free". At times one saw in the answers non-recognition of what Epstein & Sealey (1990:17) term "erasure of difference": "Yes I support this marriage because black and white we are the same people"; "because he [Read] would show the other missionaries that also the Africans are people to be married". 15-year-old Boitumelo Nakedi sees the marriage as an opportunity for Africans to expand their cultural boundaries, "because a white missionary will help the black people with ideas". A tiny percentage (8%) were critical of the relationship, either because they conceived of identity as a rigid category: "because the culture of the blacks are not the same as the culture of the whites", or because of the blanket inclusion of all whites (James Read included) in the category of slavers: "No, I will not support this marriage because at first this white they used the black as a slave". However, the statistics revealed a sizeable proportion of learners who understand and construct identity in a flexible manner.

On the test item of why some early South Africans seemed to value a cultural mix, learners attempted to explain change of identities by considering historical, social and political circumstances, or by drawing upon their background historical knowledge and personal experiences of people who join, for example, in matrimony. In short, they tried to answer the question: What does history tell us? Some learners see Stone and Iron Age South Africans as groups with a commonality of experience: "they mixed and married each other because they were South Africans"; "because they want to be one nation"; "Because they wanted to be close to be a family"; "Because Stone Age people can learn to grow food". Good neighbourliness was sometimes cited as a reason for the two groups coming together.

It is significant that learners who adduced evidence to reject the assumption that whites on the Cape frontier were a pure and exclusive race actually exhibited the complex, and fluid nature of identity; they, it can be argued, were becoming increasingly familiar with variable meanings that can be assigned to identity. Approximately 80% of them refer to the mixing of cultures through intermarriages. To them intermarriages dissolved boundaries between African and white identities. Freedom, equality, mixed languages, coloured community, and so forth were given as results of marriages across racial and social identities. One learner rejected racial purity, "because the white and blacks they were no different, they differ in colour and language". This sounds contradictory, but it is possible the learner saw race purity as a superficial and skin deep characteristic, and therefore challenged the notion of privileging colour and language over all other human characteristics. A few of the learners who agreed that there was a pure white race do so "because historians say that". Without doubt, however, on the whole learners were

capable of demonstrating the nebulous and complex nature of social identity and the binary racial divide.

4 CONCLUSION

This chapter has been concerned to explore ways in which the teaching-learning criteria outlined in the previous chapters may be applied in practical situations. The discussion has attempted to underline the all-pervasive nature of history. Also, what seems to emerge from the chapter is that the breadth of the context in which this subject can be applied or learned is increased even further when studied within the context of the Human and Social Sciences. Moreover, this study has attempted to protect qualities peculiar to history as a discipline and subject, and this is because other disciplines seem to benefit from history's particular knowledge form.

But integration has also been applied in other ways: the chapter has, for instance, also underlined the need for an integrated teaching of content, skills, values and attitudes — emphases serving as learning outcomes to be targeted. While it is essential to be aware of these knowledge segments, it is equally important to teach and treat them as elements that constantly interface with each other. As for the teaching-learning criteria, they engaged very closely with teaching, learning and assessment procedures; they enabled the researcher and the teachers to make judgements about teaching, learner performance, and indeed the extent to which learning outcomes have been realised.

One such learning outcome (expressing the result of Human and Social Sciences education in a broad sense), has been the anti-racist culture. The latter also straddled

the cognitive and affective behaviours of learners. They engaged critically and intellectually with issues, and this (to some extent) modified positively their attitudes towards other racial or social groups. The measurement of the broad learning outcome, and this includes the measurement of those subsumed within it, revealed a satisfactory impact of anti-racist teaching on learners' thinking. Initially, performance levels or answers to test items or questions were less satisfactory. Increasingly, learners became more confident and many gave evidence of critical, constructionist and accurately imaginative responses — some of the hallmarks of anti-racist thinking. Improved performance was probably the result of learner participation and discussion. The intention of these activities was to help them to refine their own thinking, and also to help the researcher and teachers to avoid a didactic imposition of anti-racist knowledge or culture on them.

Having applied the teaching-learning criteria outlined in the previous chapters in practical situations, it might be necessary to summarise the chapters, give a conclusion and make recommendations in the next chapter.

CHAPTER 6

SUMMARY, CONCLUSION AND RECOMMENDATIONS

1 SUMMARY

It has been pointed out in **chapter 1** (see pp. 4-14) that the newly implemented (1998) Outcomes-based approach to the teaching of the Human and Social Sciences will mean very little if history as a discipline and subject lacks inclusivity. A consequence of the latter is that the complexity, the much desired impact, and the sufficiently rich potential of the subject to enable learners to comprehend the world around them is concealed and even lost. It is argued by some scholars that when distinct disciplines were created, they were intended to be explored or studied by learners as separate disciplines. As Knight (1993:105) puts it, "what philosophy has divided, let no-one join together".

The problem identified in such a situation, therefore, involves how best teachers can establish links and overlaps between history and the other disciplines of the Human and Social Sciences, so that learners do not experience a gap between real life situations and learning experiences. Otherwise, how else would they be expected to understand, explore, resolve problems, decide and take action?

Another major difficulty relates to the issue of identifying the past as the only domain of history, a claim which obviously conflicts with the counter-claims that the discipline in part involves the use of hindsight as well as the view that it deals overtly with current human values. As for the latter two views, they are frequently criticised because of their rich potential to cause distortion, a practice to which history is particularly vulnerable.

How, then, do learners and historians know about or access the past? Shouldn't they be involved in constructing meanings and in interpreting the past for themselves?

Further, the chapter (see pp. 14-16) has raised the difficulty of diverse views concerning Outcomes-based Education. In this context, old dichotomies are being perpetuated. Learning outcomes are conceived of as a revolutionary innovation capable of transforming the educational landscape in ways that the so-called "traditional" objectives and aims were incapable of doing. The common claim seems to be that there is no relationship between the former and the latter two aspects (aims and objectives on the one hand, and learning outcomes on the other) of learning programmes and learning areas. This view tends to complicate matters as the status of learning outcomes in relation to objectives and aims of teaching the learning programmes or learning areas is not clearly defined. Similarly, one finds a dichotomy between teaching and learning activities being created, as these two are frequently treated as discrete processes leading to the attainment of learning outcomes.

One also comes across the widespread tendency to define in absolute terms the knowledge components such as content, skills, values and attitudes, and the learning outcomes stated in behavioural and non-behavioural terms. The following notion of learning outcomes seems to highlight the behaviourist mantle referred to here: "Because the specific outcomes describe learner achievement, they are phrased in terms of **actual performance**. They are clear, concise [sic] statements of expected learner **actions**" (Dreyer, 1997:8; own emphasis). Concerned about this sort of rigid differentiation in relation to components of knowledge, Towers (1992:94) is

apprehensive, "that since there appears to be little compatibility between OBE and affective learning, ... [certain] aspects of education will suffer". Once again one notices a real threat to the principle of integration, education or the teaching-learning process, and indeed knowledge creation as a whole. As for the teaching and learning process, it is (as a result of the heavy reliance on absolutes) neatly or tightly pigeonholed into specific categories. The issues raised here, in short, centre around an overly simplified notion of learning outcomes.

What teachers get is not always what they have assessed. If this is accepted, then inflexibility with regard to learning outcomes is a problem. What frequently comes out of learning are unanticipated results. This issue, like issues pertaining to the relevance of learning outcomes, seems to be based on the faulty assumption about learning outcomes being always uniform and shared by all. The pertinent question needing an answer is whether such outcomes should be understood to be an empowering component of learning programmes, or should they rather engender conformity irrespective of the fragmented and diverse nature of classrooms?

It has also been argued earlier in the chapter (see pp. 25-35) that history teaching in South Africa has not been sufficiently empowering in terms of enabling learners to be independent-minded people capable of challenging racism. Moreover, narrow anti-racist initiatives typically fail to develop in learners the ability to explore discrimination, injustice, inequality and prejudice in other social relationships other than the category of race. Such a narrow approach to anti-racism could imply to the learners that discrimination and injustice against women, for example, are "givens".

If history teaching is, *inter alia*, about alternative viewpoints, then the discipline (and several neighbouring disciplines) cannot be without bias. But not all people would agree with this, and this therefore poses a problem to teachers and learners. Matters become even more complicated as the classrooms are fragmented in terms of comprising learners from diverse backgrounds, learners who would therefore espouse vastly different and conflicting versions of history. It must be stressed, however, that learners' independent thinking, critical reflection, and their ability to differentiate race from racist bias in history and other Human and Social Sciences disciplines are still not strongly encouraged in classrooms. Clearly, teachers and learners who are oblivious of the importance of the social and personal construction of meanings are not likely to confront racist bias. The other danger in such a situation is the teachers' mistaken assumption that the so-called "balanced" approach automatically enables learners to share understandings of historical events, concepts and viewpoints (including racist ones) discussed in classrooms.

There is a serious epistemological problem if history teaching is not sensitive to learners' sense-making. Such insensitivity is so much part of the fallacy of fixed historical and other forms of knowledge. Typically, racism (due to its narrow and rigid perception of past and present realities) fosters this kind of fallacy, and therefore threatens the fundamental element of history which is change. But there is another problem if teachers think an anti-racist perspective in history has to be foisted upon learners as the latter's ability to negotiate their own meanings would be seriously underestimated. Without doubt, race can be a notoriously inadequate analytical tool precisely because history teaching based on this category has and can still deteriorate

into indoctrination, and can oversimplify what are otherwise highly complex past and present realities.

Related to the issues outlined in the foregoing paragraph, is failure on the part of both teachers and learners of history to appreciate the importance of integrating race (as part of making sense and giving meaning) with other issues such as sexism, inequality and injustice within a racial group which is being analysed. In essence, failure to recognise that the notion of race intersects with other categories within a specific racial group makes it difficult for learners to question the supremacy of race as an explanatory framework. In the context of history teaching, moreover, learners fail to challenge exaggerated racial differences, to appreciate what might be interesting differences within groups, and to recognise the fruitful racial co-operation and interdependence which have formed part of so much South African (and indeed all) history.

There is no doubt that history is often explored along social-religious and cultural-aesthetic dimensions. Unfortunately, learners can be encouraged to share the view that certain value systems are “normative” and therefore deserve to be copied. This is obviously a racist interpretation, and it inhibits understanding of people in the past and present.

If history teaching is about change, an element of the discipline underestimated by racism, then proponents of “normative” value systems, rigid and exclusive racial identities, as well as their use of language and concepts in definitive and absolute terms are perpetuating ideas fraught with serious difficulties.

Chapter 2 is concerned, *inter alia*, to analyse some basic characteristics of the Human and Social Sciences (see pp. 42-47). Firstly, this learning area is one which can be seen as inherently involving various related disciplines. It facilitates, in short, overlaps between the related disciplines. Secondly, the interrelatedness of the disciplines in this learning area fosters the development of learners' comprehensive and critical understanding of the social and physical realities they encounter in their daily lives. Such a competence is particularly significant to learners as they might develop broad and positive attitudes towards people who are different from them in terms of time and place. Thirdly, the Human and Social Sciences overlap so much that they also share concepts that can be deployed by learners as they negotiate meanings of what has or still happens in the socio-environmental contexts. Fourthly, the Human and Social Sciences deploy concepts, language and categories which are never fixed, a feature which has implications for processes such as perceptions and attitudes that learners have towards other people. The ever-changing nature of these concepts and language means learners can reflect on and review the perceptions and attitudes they have formed. Finally, the Human and Social Sciences learning area is not just about the past, or the present or the future; it is about the past, contemporary matters and forces learners to consider a future perspective.

It has also been argued in the chapter (see pp. 47-48) that disciplines within the Human and Social Sciences learning area can enhance learning only if their distinctive qualities are preserved. Therefore, history's distinctive features ought not to be sacrificed if this discipline is to be recognised as history. Emphasis on the identity of disciplines such as history as well as the notion of the disciplines drawing on a wide

range of perspectives offered by each one of them can and should be in keeping with the vision of learning envisaged by the National Education Department.

The contrasts, and therefore the identities of various disciplines within the Human and Social Sciences learning area, are not a drawback but an asset to be valued. Their complementary nature is similar to that of the so-called traditional and modern approaches to the study of history (see pp. 49-59). Indeed, reconciliation of the hitherto opposed and insular approaches as well as disciplines reinforces integration, and renders learning experiences to be more significant to learners.

An attempt has also been made in this chapter to isolate some of the features peculiar to historical knowledge (see pp. 59-70). In this regard history has been characterised as being essentially concerned to examine past and diverse human activities — an element that makes it unique. But because historians operate within their own values and interests, history and its knowledge become inextricably bound up with the present. Further, they analyse unique circumstances as well as hypothesise what is likely to happen. One notices here a fairly broad, and therefore not limited, scope of enquiry aimed at creating historical knowledge. However, such knowledge is rendered tentative by incomplete and fragile evidence, the challengeable truth, the questions asked of the evidence, different versions of the past, and the values historians impose on the evidence they work with. Therefore, objective and “true” historical knowledge should involve an element of uncertainty rather than prove that what has happened is absolutely certain. Indeed, one of the principles underpinning South Africa’s education and training policy makes reference to the importance of learners appreciating “the provisional and incomplete nature of most human knowledge” (Government Gazette,

1995:22).

Further, the skills-based approach to history teaching has been raised (see pp. 70-83). An analysis of content, skills, concepts, values and attitudes reveals that all these components are inseparable; and that a rigid division between them is misplaced. The connections between these knowledge segments is intended to provide learners with adequate understanding as well as meaning as they engage with the historical process. Indeed, the DNE (1998:17) has indicated that:

policy initiatives aim to move ... practitioners' ... focus away from memorisation of content as an end in itself, toward a more thematic approach by which learners work with content in pursuit of larger understandings; effectively, learners will be expected to translate content into meaning and meaningful action.

Finally, the chapter has attempted to explore the collaboration between history and other disciplines within the Human and Social Sciences (see pp. 83-92). In this context, an historical perspective on the relationship between history and the neighbouring disciplines has been attempted. Two aspects in this partnership of disciplines are fundamental: Firstly, history, which is by itself a synthesis of various disciplines, has to retain its distinctive and unique value. Such value cannot be lost if this discipline is concerned primarily to study the past while occasionally illuminating aspects of the present. Secondly, it has to be explored along, for example, the social-religious or cultural-aesthetic — an approach recognising points of contact with other disciplines. If the sort of interdisciplinary model proposed in this chapter can aid learners to demonstrate a comprehensive grasp of both the past and the present, then teachers will have been advanced to meet learners' and society's needs.

Chapter 3 is distinguished by its focus on the Outcomes-based approach to the teaching of history and the Human and Social Sciences. Features, including an all-embracing or inclusive view of learning outcomes, have been analysed in this chapter (see pp. 96-110). A narrow and unhelpful definition could be avoided by conceiving of learning outcomes in a manner suggested in the report of the National Committee on Further Education: those learning outcomes encompassing “skills, knowledge and values which inform the demonstration of the achievement of an outcome or set of outcomes” (DNE, 1997e:40).

It is worthy of note that the report suggests a similarity between objectives and learning outcomes, given that skills, knowledge, values and attitudes are attainment targets with which objectives are concerned. Increasingly, therefore, absolute distinctions between objectives and learning outcomes are blurring.

However, it is important to conceive and understand these aspects of the teaching-learning process as a continuum of such a process moving from the aims and objectives themselves through to the learning outcomes. Objectives and learning outcomes, in short, can be different and similar at the same time. As for the difference, it is noticeable when one sets an objective which leads to an unforeseen yet worthwhile learning outcome. Therefore, aims, objectives and learning outcomes are in fact not mutually exclusive.

If the principle of progression in learning is to be sustained, these learning outcomes need to be conceptualised as both process and product, a view in line with a learner-

centred methodology or approach. Linked to this is the need to consider teaching and learning as interlocking and interacting activities if Outcomes-based Education is to be of value to both teachers and learners. Teachers and learners need to reflect on what they do in classrooms, and critically understand learning outcomes if such outcomes are to be significant at all. In short, a learner-centred methodology or approach ought not to underestimate teaching. Indeed, "There is ... the need to recognise the pivotal role of the teacher within this approach" (DNE, 1997e:41).

It has been argued in the chapter (see pp. 110-127) that learning outcomes in history and Human and Social Sciences teaching have a fairly long history. Owing to their synthesising role, the Human and Social Sciences disciplines such as history, geography and economics have from the early 20th century contributed to general education for society. Effectively, therefore, these disciplines were frequently geared towards desirable learning outcomes. What has also come to light when one explored the history of the Human and Social Sciences teaching in different countries is that scholars and educationists relied mainly on the objectives model of teaching, and rarely made reference to learning outcomes. However, objectives-driven teaching did nonetheless target and define essential educational ends, and therefore learning outcomes. In South Africa, therefore, the launching of Outcomes-based Education sensitised teachers and educationists to reactivate what Legassick (1998:10) has called the "fund of experience" in the sphere of curriculum development, teaching and assessment in history.

Indeed, as indicated in the chapter (see pp. 127-141) history teaching lends itself to the achievement of learning outcomes. A range of competences have been identified as learning outcomes worth pursuing when teaching history: knowledge, concepts, and generalisations. Perhaps one learning outcome which needs most emphasis in the context of history teaching is the learners' deep or profound sense of the past — the sort of understanding which no other discipline can offer. In this context, learners should deploy knowledge and concepts by seeking explanations, analyse individual qualities of events and human behaviour, and appreciate fragile generalisations. Such a penetrating sense of the past amounts to the ability to make truly critical judgements about both the past and the present.

Methodological skills in history — developed through the use of evidence — should be synthesised with the fairly general intellectual skills gained by learners as they work with evidence. What this implies is that there are elements of this broad learning outcome which are peculiar to history. One is reminded here of historical imagination and empathy guided by evidence and explored by learners to gain a penetrating grasp or comprehension of past situations.

A critical use of historical evidence to validate interpretations and to make judgements about the past are important competences and qualities learners have to acquire. What this means is that they honour evidence and use it to enter into a dialogue with the past; they appreciate the dynamic quality inherent in interpretations and the significance of bias in historical source materials. In short, they construct historical knowledge. Therefore, due to the contemporary values, prejudice, interests and the hindsight

people use to interpret past events and human behaviour, learners have to critically evaluate interpretations or the views expressed about such events and behaviour.

Chapter 4 explores an anti-racist model of history teaching within the Human and Social Sciences learning area as a commitment or attitude on the part of learners to confront issues such as inequality, injustice, and prejudice (see pp. 147-185). Owing to its all-pervasive nature, history offers possibilities of “overlapping” the different and distinct disciplines of the Human and Social Sciences. But if it is firmly placed in the context of these disciplines (from which it can also benefit), then this would enhance learners’ attainment of a broad learning outcome — an anti-racist culture.

In keeping with the critical use of evidence referred to above (see p. 261) anti-racist teaching requires that learners adopt an oppositional attitude to racist bias; and that they should seek out and assess the validity of evidence put forward in support of racist and other adversely discriminatory assertions.

Historical knowledge (and that of the associating disciplines) is rendered transient by fragile, lost and incomplete evidence. Moreover, it is based on personal interpretations. These features of historical knowledge provide learners with useful ways or modes of thinking to confront racism. For example, increasingly they will understand rather than being coerced to desist from being racist, they will be conscious of the constructed and therefore revisionary nature of the knowledge they acquire about races. If it is accepted that history teaching within the Human and Social Sciences increasingly demonstrates the unfolding historical changes of knowledge, then learners have a great chance of

being critically informed about racist issues (see pp.152-156).

Racism is in essence an oversimplification of reality, and the latter involves many other issues that cut across the category of race. *Ipsa facto*, anti-racist history teaching ought to be conceived as a fairly broad outlook or strategy encompassing a range of social relationships and issues embedded within them. This holistic and balanced perspective also provides a way of viewing reality in broad terms, and therefore not in an oversimplified fashion. Situating history within the Human and Social Sciences (associated with a rich and expanded view of the social and physical life) seems to be a necessary condition for providing an extended version of anti-racist teaching of issues embodied in a broad spectrum of relations or categories and not just race. Moreover, history, especially as a partner in a coalition of these disciplines, offers learners a variety of perspectives on issues such as prejudice — a quality building learners' attitudes through differentiated historical empathy.

The comprehensive approach to anti-racist history teaching can counter inclinations to exaggerate racial distinctions (see pp. 156-161). To achieve this, race should be used for analytical purposes, but learners also need to identify commonalities and variations within a race to expose individuals who might not fit, for example, a racial stereotype. Because history involves identification of individual or unparalleled contexts, it is an essential condition for

- addressing issues of racial difference;
- shedding light on interesting and complementary differences between the behaviour of racial groups; and

- identifying diverse meanings assigned to racial differences so learners can assess the value of each meaning.

If learners can be critically informed about racism (adopt an anti-racist stance) and recognise the ever-changing nature of historical knowledge, then the teaching of history and the associating disciplines will have succeeded in changing their inflexible thinking or attitudes towards other races. Thus, intersecting anti-racist teaching with the provisional nature of historical knowledge seems to offer a useful model for combatting fixed racist attitudes.

Accepting that history is not about certainty, and that it depends on a variety of critically analysed (and therefore valid) viewpoints, is a critically important framework of thought learners should apply when studying history and other Human and Social Sciences. Additionally, if they appreciate that historical process involves alternative ways of thinking about other races, they can in turn recognise the complexity of human behaviour, the knowledge they have about racial groups, and the education in history and Human and Social Sciences. In short, they can deal effectively with oversimplified and fixed racial attitudes, restrictive outlook on questions of value, and stereotypes.

In relation to the issue of naturally dominant and inferior value systems (see pp. 171-176), one notices a confused and obviously faulty assumption. Given this confusion, it seems perfectly sensible for learners to stand back from the parochial and racist focus on value positions, and apply their knowledge of the Human and Social Sciences — these are overtly concerned with values in human lives. Knowledge and understanding

derived from the Human and Social Sciences, especially the process of change in history, potentially offers them the ability to recognise the fluid nature and the conflicting meanings attached to human values by different racial groups.

As indicated in the chapter (see pp. 176-179), racial boundaries hinder learners' understanding of other races, a drawback which can seriously impinge on their perceptions of such races. Given that a complete understanding of people's lives (particularly in the distant past) is impossible, the key to such an understanding is a realistic approach to historical and other forms of empathy explored within geography, for example, providing opportunities for learners to explore and "experience" past and present human lives, and possibly develop new and positive feelings and thoughts about other cultures. It is possible, moreover, that learners might begin to identify with these cultures.

Indeed, comparing and contrasting racial identities is crucial as learners try to unpack the contentious issue of racial identity (see pp. 180-183). History's primary concern is with time, and it is uniquely equipped to demonstrate to learners the changing nature of racial identity over time. Additionally, the discipline reveals real links and overlaps between identities as it analyses parallels or commonalities among social groups. Some amount of common ground between races obviously rejects the racist assumption that racial identities are or have been exclusive. Difference is yet another contested term. Some people attach great significance to the racial divide while some tend to value similarities between races. The answer to this issue seems to be flexible ways of constructing racial identities.

Just as the definition of racial identity needs to be problematised, so should learners regard the use of some terms in the Human and Social Sciences as problematic and therefore not neutral (see pp. 183-185). Human and Social Sciences are fraught with value-packed terms (sometimes with racist connotations) such as civilisation. Anti-racist teaching in these disciplines should require learners to recognise the value-laden nature of the terms. Moreover, certain labels used in the Human and Social Sciences ought to be considered within the socio-historical context if learners are to understand why they acquired racist and abusive connotations.

Chapter 5 is concerned firstly, to propose practical examples based on the teaching - learning criteria outlined in chapters 2, 3, and 4 (see pp. 190-218). As for the criteria themselves, they represent solutions to the main problem and sub-problems analysed in chapter 1 (see pp. 3-35). Secondly, an analysis (mainly qualitative) of learner performance on test items derived from the same criteria is made (see pp. 218-249). The chapter finally assesses the effectiveness of anti-racist history teaching in practical classroom settings.

2 CONCLUSION

In terms of the hypotheses generated in chapter 1 (see pp. 36-37), it can be concluded that history can be taught as part of the Human and Social Sciences learning area in a manner that will not erode its position and character, but the latter will serve and enrich history's identity.

Further, history as a school subject can be taught effectively within the new Outcomes-based approach to education and can make a major contribution to a crucial learning

outcome such as anti-racism.

3 RECOMMENDATIONS

The recommendations outlined below (see pp. 267-277) are based on the teaching-learning criteria compiled at the end of chapters 2,3 and 4. The latter have also been used to design practical examples, and were applied in the classroom studies conducted in schools selected by the researcher (see chapter 5). Finally , these recommendations represent solutions to the main problem and sub-problems. The history teaching model proposed in this chapter is an interdisciplinary, Outcomes-based and anti-racist model. Against the above background the following recommendations are thus made in order for history as a school subject to be taught in an interdisciplinary way, using an Outcomes-based approach in order to contribute to the fight against racism.

3.1 RECOMMENDATIONS REGARDING INTERDISCIPLINARY HISTORY TEACHING

It is proposed that the teaching-learning process in future concern itself with the cross-curricular nature of history and the other disciplines within the Human and Social Sciences learning area. Clearly, a cross-curricular orientation towards disciplines enhances the latter's significance or relevance to the learners. Moreover, the learners' analysis of social and environmental issues from different disciplinary perspectives should provide them with a more comprehensive grasp of issues such as racism and sexism.

As for history, a more inclusive concept of its study is recommended. Such an approach

should:

- expand the discipline's horizons to include a wider range of themes than has typically been the norm. One thinks of unifying themes such as unemployment, human rights, health, housing, etc. A more inclusive concept of historical study ought to make provision for cross-curricular work in areas such as citizenship education and environmental education. Participative citizenship and environmental education ought to provide a framework for introducing learners to democratic ways of living, given that issues such as justice, equality and freedom would be addressed.
- extend history's focus or scope to cover not just the content (in terms of themes), but should go beyond the customary limits imposed by concepts and methodological skills thought (by some teachers and scholars) to be typical of the discipline, e.g. the concepts of causation, change, and the use of evidence for investigation purposes. In short, a consideration of these concepts and methods is important even in the context of other Human and Social Science disciplines. Further, concepts such as conflict straddle the disciplines of history and political science. Concepts such as interdependence, trade and production can be said to be unifying concepts; they unify history and economics. The way learners deploy these concepts should turn information into their knowledge of human beings and the universe. However, these concepts (often used to categorise, explain, analyse, and to form attitudes) should be deployed in an increasingly dynamic way. Implied here is the tentativeness, challengeable and socially constructed nature of knowledge.
- ensure that the past and the present constantly intersect. If it is accepted that

an historical study involves an investigation of origins or the evolution of, for example, human practices and institutions, then it shares a common focus with disciplines such as politics, geography, economics and sociology within the Human and Social Sciences learning area. Such a common and unifying focus is provided by a consideration of questions or controversial issues of present concern to the learners. Thus, the Department of Education envisages a form of integration that will result in “a profound transferability of knowledge **in real life**” (DNE, 1997b:37; DNE, 1997c:31-32; own emphasis). In short, it is proposed that the teaching and learning of history should encapsulate the past and the present. Besides, a future perspective is also necessary because of the enduring nature of issues such as unemployment.

- encourage detachment as a necessary condition for a proper understanding of what happened or happens in human affairs. History involves not just parallels but is vitally concerned with unique circumstances. This recommendation is necessary considering that present concerns frequently hold the potential to distort the past. In addition to enabling learners to appreciate the central role of imagination and empathy, this recommendation is intended to help them recognise the crucial relationship between empathy as explored in the Human and Social Sciences and historical empathy — the latter being critically important for approximating an objective past. Thus, the infusion of the Human and Social Sciences learning programmes with historical empathy is one way of preserving history's identity.
- reflect a quality or mode of thought peculiar to history as a discipline — critical historical perspective. The teaching and learning of the Human and Social

Sciences obviously stand to gain from this distinct and unique contribution by history. To put it differently, the totality of human and environmental phenomena or affairs needs to be judged and explained in their historical contexts.

- foster a critical analysis of past and present phenomena from diverse points of view. Put differently, history and the neighbouring disciplines should develop the learners' appreciation of the contestable nature of evidence, awareness of a multiplicity of theories or explanations as well as the need for all of these to be heard and challenged if necessary. In short, history and the associating disciplines should seek to illuminate and develop the notion of interpretation derived from the available evidence.
- make provision for history and Human and Social Sciences teaching to be vitally concerned with the constant search for truth and total objectivity. This requirement calls for a dynamic and problematic — as opposed to a simplistic and positivist — approach to the past, present and the future. This should not, however, imply relativity as propositions or statements have to be substantiated, and negative stereotypes and indoctrination have to be challenged.

3.2 RECOMMENDATIONS REGARDING OUTCOMES-BASED HISTORY TEACHING

It seems to be a truism that the Human and Social Sciences can and indeed should consider an Outcomes-based approach to teaching and learning if they are to enhance their educative potential. To this end teaching should:

- focus on essential components such as knowledge, skills, values and attitudes. In other words, one should always say that a particular item of knowledge or

content should develop a particular skill or values and attitudes. Effectively, all these aspects comprise knowledge and have to be conceptualised as specific and over-arching learning outcomes. Provision should be made that teachers acquire a firm grasp of learning outcomes as this will enable them to reflect on and determine desirable and worthwhile learning outcomes. As for learners, they are better able to take responsibility for their own learning and be sufficiently focused if learning outcomes are explained to them. The assumption made here is that if learning outcomes are understood, teachers and learners will become familiar with the criteria in terms of which educational achievement would be assessed.

- appreciate progression as learners strive towards the targeted learning outcomes. Learners will always bring with them some version of the Human and Social Sciences taught at school. Such a version may serve as entry point (enabling learning outcomes) to the knowledge, skills, values and attitudes deemed essential at the exit level point. Learners, therefore, should be encouraged to make connections from their current understandings to new ones in order to find learning practical and appropriate for their immediate lives. All this implies that learning outcomes need to be conceptualised as both process and product and not just as an end result of the teaching-learning process. Learning should be regarded as a construction process starting off with some entry points and culminating in exit or overriding learning outcomes.
- engender classroom discourse for stimulating critical analysis on the part of learners. The latter are being prepared to take their place in a democratic South Africa, and as such ought to become increasingly familiar with democratic

methods of making knowledge claims. It seems to be common knowledge that classrooms have to encourage both cooperative and individual work by learners. The former (co-operative work) makes provision for learning outcomes such as collaborative decision-making and shared understandings. The latter (individual work) signifies the importance of the personal construction of meaning, for example, of knowledge of events, concepts, skills, values and attitudes as learning outcomes.

- develop the learners' ability to apply the acquired learning outcomes across a range of learning areas and contexts. As a learning area, the Human and Social Sciences seem to make provision for such an ability. Human lives have always involved some form of economic activity and the use of some technology. Moreover, such activities have an historical past, given their origins and development in certain directions. Thus, learners can and should apply their knowledge and understanding of economics, technology, history, etc. in a variety of contexts. It will be appreciated that such an approach also makes provision for an integrated and balanced teaching and learning of knowledge items, skills, values and attitudes.
- understand aims, objectives and learning outcomes as statements of purpose indicating what ought to be achieved at the end of the teaching-learning process. Like the so-called traditional aims or objectives of education, learning outcomes can be defined or generated in very broad terms and therefore necessitating their translation into more immediate purposes to be targeted by teaching and learning. In spite of the differences between aims, objectives and learning outcomes, therefore, there is need for teaching to conceptualise these as

complementary items of learning programmes rather than treat them as mutually exclusive.

- stimulate learners' potential to negotiate their own meanings and create knowledge. Part of this broad learning outcome is to empower learners to expose and confront values, unsubstantiated interpretations, bias, falsifications, etc. In the context of the Human and Social Sciences, teachers and learners alike need to take account of the sense which each one in the classroom makes of the social and physical world — a significant aspect of a democratised learning environment. This is because there are infinite ways of viewing the evidence used in these disciplines. But recognising the learners' potential to negotiate and construct knowledge should at the same time reinforce the view that knowledge, values and attitudes change all the time. History should offer this changing pattern; it is the only one which calls for an enquiry into the past. A further implication is that Human and Social Sciences learning programmes have to take into account the variability of what will come out of learning experiences, that is, different learning outcomes. In short, provision has to be made for the Human and Social Sciences to foster reflective decision-making and action on the part of learners.
- recognise that history is distinctively disposed to exhibit a past-present relationship. History has to be taught in ways that engender fully analytical and explanatory modes of thinking, and this could be achieved if and when the fundamental features of the discipline are not jeopardised by assimilating it into other disciplines within the Human and Social Sciences learning area. Recognising these features also means that the learning outcomes such as

general intellectual skills are effectively integrated with those specific to history in order to lead learners to the critical or cross-curricular learning outcomes.

3.3 RECOMMENDATIONS REGARDING HISTORY TEACHING AND ANTI-RACISM

The recommendations considered in this section are a significant shift from the traditional way of teaching history. What is envisaged is a pedagogy driven by a central concern to teach history in the context of Human and Social Sciences and within an Outcomes-based approach with a focus on anti-racism. To achieve this, it is proposed that history teaching should:

- embrace a holistic view to social relations as such an approach would assist learners to achieve a much more comprehensive understanding of issues, and therefore a broad learning outcome. In addition to racist issues, the study of history has to explore the human past in its totality. The discipline has to be conceived of as an integrating, one encapsulating a wide spectrum of environmental and social issues. In this way, it has more potential to contribute to the learner's attitude formation. Besides, learners need to consider how, for example, it might have felt or might feel to be a member of a race, sex or age group other than their own — a critically important aspect of empathy. The broadened scope conceived of here is appropriate for the Human and Social Sciences, given their wide field of investigation.
- analyse critically the variations and commonalities within races and other social groups within races. This is yet another dimension of the holistic view examined in the foregoing paragraph. This time the approach should serve not just the purpose of achieving understanding (e.g. mutual or empathetic understanding),

but the comprehensive learning outcome envisaged ought to include a conscious effort to foster virtues of communication, co-operative work, interdependence, etc. History and the Human and Social Sciences, incidentally, abound with examples of groups displaying such virtues or behaviour patterns in the past and the present.

- prompt learners to expose and confront issues threatening justice and equality. Once again history teaching should proceed from the conviction that a broadened scope of issues would enhance understanding of threats to such democratic values as justice and equality. Moreover, the fragmented nature of classrooms, in terms of a variety of attitudes to issues as well as their racial and ethnic composition, calls for reflection and a critical stance rather than an automatic and passive acceptance of the way things are or should be. As individuals and in groups, history learners have to be actively involved in making sense of issues, some of which are of immediate importance to their lives. Briefly, therefore, anti-racist history teaching has to be underpinned by a constructivist and critical view of issues. Additionally, anti-racist history and Human and Social Sciences teaching needs to empower learners to take issue with values that purport to be final (and therefore not fluid) and universal. Implied here is the need for them to assess racist assumptions against available evidence.
- encourage learners to spot race bias and be responsibly sceptical of it as it might be racially motivated. What this means is that bias, historical and other forms, should be considered as a fundamental part of history and the neighbouring disciplines. In addition, and most critically, a closer scrutiny for possible

misrepresentations of the past or the present (as a result perhaps of racist bias) is absolutely essential.

- involve learners in co-operative learning tasks geared towards independent thought and constructive criticism of (sometimes irrational) views espoused by others in the group. This is tantamount to a critical analysis of experiences and the lives of other racial groups. Put differently, nurturing a learning environment where multiple, fixed and often incompatible meanings are expressed is a prerequisite for anti-racist history teaching. Clearly, a wider range of historical issues develops in such a setting. In such a context, a toleration of a wide spread of opinions as well as an empathetic understanding of such views is provided for. It is in such an environment that learners have to become increasingly conscious of the ever shifting meanings people assign to race, racial differences, and social identity. This is where the concern of the unfolding historical changes of meanings and value content of words comes in. There obviously ought to be a free exchange of ideas if coercion or a didactic imposition of such ideas is to be avoided, and if a tentative consensus and knowledge about other races is to be reached.
- increase the awareness of the inevitability of change (e.g. unfolding historical change) with respect to human behaviour. Circumstances, e.g. environmental, economic, technological, etc. are some of the factors to be considered in the teaching of the Human and Social Sciences to illustrate the processes of development and change experienced by different races. History (as a discipline deeply rooted in change over time) offers an exciting prospect of developing such a sense of change. Therefore, it should be taught to inculcate a critical

attitude towards the racist myth of naturally determined and fixed behaviour patterns that are often represented in the Human and Social Sciences. In fact, Lee (in Lee, Slater, Walsh & White, 1992b:23) believes that history should change what learners see in the world and also how they see it.

The above are by no means an exhaustive account on this theme. History teaching within the context of the Human and Social Sciences and an Outcomes-based approach is a newcomer to South Africa, and such a comprehensive theme that justice cannot be done to it in one single thesis. The following themes may, therefore, be researched in order to further expose the possibilities in this regard:

- Outcomes-based teaching of historical empathy within the context of the Human and Social Sciences learning area.
- Outcomes-based history teaching for an anti-sexist society in South Africa.

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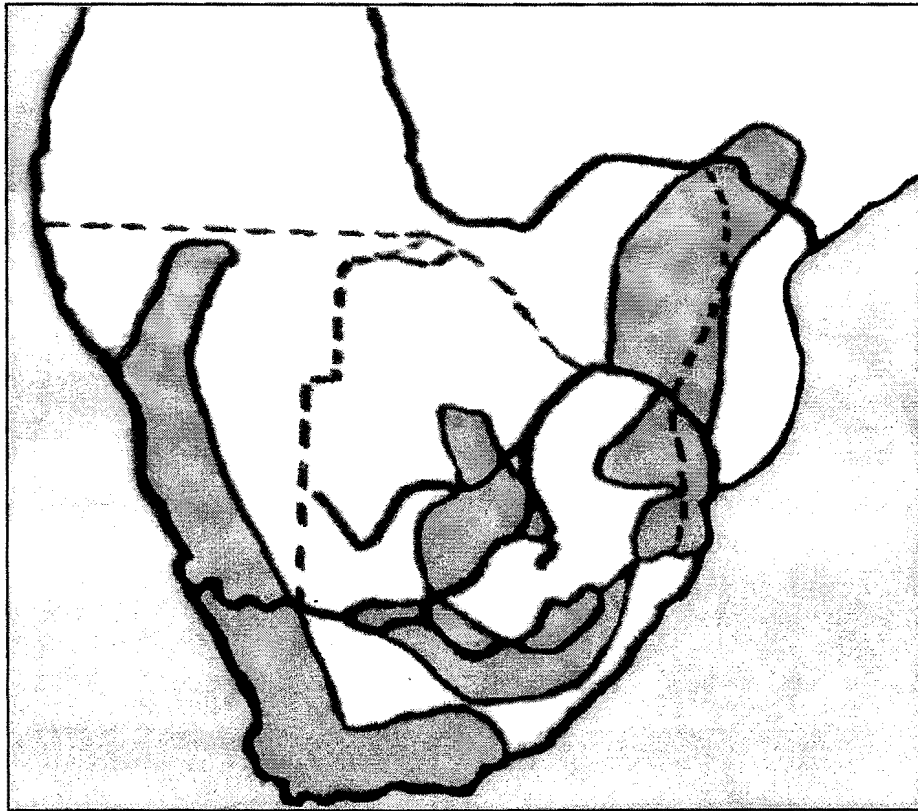
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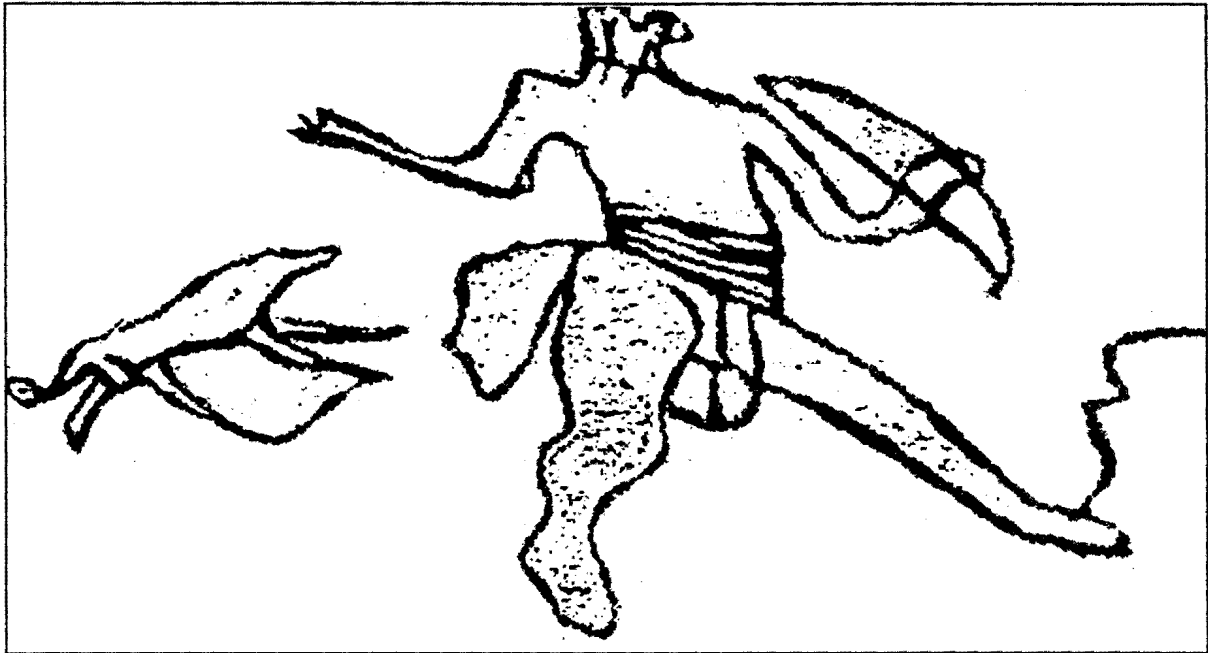
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Appendix A: Stone Age Sites in South Africa



Source: Manyane, R. M., Madisa, A. J. & Mompei, G. M. 1998. *History. Past, Present, Future: A Skills-based history book for std. 2*. Pretoria: Ace Publishers.

Appendix B: Rock Art Showing a San Hunter



Source: Wills, A. J. 1971. *The Story of Africa: from the earliest times*. London: University of London Press.