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University of the Witwatersrand School of Education

Honours And Fourth Year Students' Understanding of The Benefits of The Decolonised History Curriculum in South Africa: A Case Study at Wits School of Education

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A Masters Report Submitted to The School of Education Division of Social and Economic Sciences.

March 2022

DECLARATION

I declare that this **HONOURS AND FOURTH YEAR STUDENTS' UNDERSTANDING OF THE BENEFITS OF THE DECOLONISED HISTORY CURRICULUM IN SOUTH AFRICA: A CASE STUDY AT WITS SCHOOL OF EDUCATION** is my own unaided work. It is being submitted for the degree of **MASTERS OF EDUCATION (History Education)** at Wits School of Education, Faculty of Humanities at the University of the Witwatersrand. It has not been submitted before for any degree or examination at any other University.

Andile Buthelezi

March 2022



DEDICATION

Nina bo zalo (Thembinkosi Buthelezi, Siphelele Buthelezi, Sthembile Buthelezi, and Sithuthukile Buthelezi), and my uncles I appreciate your support and encouragement you gave me while persuading this degree. I appreciate that you respect my wishes and decisions in the academia. Gogo ntombi yakwa Zulu (Reginah Buthelezi) isandla sedlula ikhanda, I cannot thank you enough for the sacrifices you make for me, I will forever be grateful. Zamokwakhe Msimango, if it wasn't for your emotional, physical and financial support I wouldn't have pulled this through.

Mama Sindephi Buthelezi, gogo Thandazile Sithole Buthelezi nilale ngokuuthula ngiyanithanda futhi ngiyanikhumbula kakhulu ngamagalelo engabe ngiyawenza ezimpilweni zethu.

Larry Onokpite, and Doris Banda your emotional and academic support has made this study possible, you gave me a safe space to vent out my fears, and uncertainties. *Inkosi inibusise inadisele*

Philasande Msimango, this is for you son.

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Success:

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3. Education History 4th students, and Honors History students this study wouldn't be possible without your participation. Ngeswele amagama okubonga, Thank you!

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Understanding of the Benefits of the Decolonised History Curriculum: A Case study of Fourth Years and Honours History students at Wits School of Education, South Africa.

CHAPTER 1: INTRODUCTION

Abstract

Decolonisation discourse in quantities of literature in South Africa background the positive results that came out of the 2015/16 Fees Must Fall Movements, especially concerning the decolonised history curriculum. The lack of literature on the decolonised history curriculum after the Fees Must Fall Movements is depriving history learners and students ability to understand the local, relevant history that is interlinked with the current socio-economic and political issues in the country. Given this, I seek to investigate Wits School of Education 2021 History IV students and 2021 Honours history, students 'Understanding of the Benefits of the Decolonised History Curriculum'. It is important to point out these benefits because the participants (history students) will soon enter their teaching profession some are already qualified practicing teachers. Thus, their understanding will reflect the pedagogy they will implement and their current pedagogy for the qualified practicing teachers in their history classrooms in South African schools.

In this study, data generation, and collection will firstly be through literature review, and secondly through semi-structured interviews with the first eight (8) willing participants. The findings of the study reveal that participants understood decolonisation, decolonisation of the history curriculum, and its benefits thereof at Wits through the content they were taught in the history courses. This, therefore, firstly indicates that most school history teachers are not well versed with the discourse of decolonisation which affects their pedagogy. Secondly, it indicates that the discourse of decolonisation is not getting the publicity it deserves through literature and any other possible forms.

Key Words

Decolonisation; local; relevant; Afrocentric; Indigenous; Pre-service teachers; History

Abbreviations

B.Ed. Bachelor of Education

BCM Black Consciousness Movement

CAPS Curriculum Assessment Policy Assessment

DBE Department of Basic Education

FET Further Education and Training

FMF Fees Must Fall

GBV Gender Based Violence

HI Higher Institutions

HBU Historically Black Universities

HWU Historically White Universities

SA South Africa

SACP South African Communist Party

UCT University of Cape Town

WITS University of the Witwatersrand

1.1: INTRODUCTION

The focus of the research study is students' Understanding of the Benefits of the Decolonised History Curriculum. The study is located at Wits University's School of Education Parktown, in Johannesburg South Africa. The focus is to examine the Understanding or comprehension of the Benefits of the Decolonised History Curriculum by both History fourth-year students and History Honours students in the 2021 academic year. This is of paramount importance because there has been a call for the decolonised curriculum in the South African Universities for decades with minimal positive results (Sandy Ndelu, 2017), the most apparent is the #Fees Must Fall, wherein students demanded that South African education be decolonised at large, history curriculum included (Le Grange, 2016). According to Duncan (2015) the 2015/16 #Fees Must Fall protests got the media's attention because students were violent (damaging property and disobeying public order), therefore a police force was warranted for public safety and protection of the property. It is important to be critical of the argument of 'violent students' which was maintained by the media mostly, in trying to distract the community from the real issue of coloniality that is pervading the education system, History Curriculum being most important because it didn't reflect the lived realities and eroded Indigenous Knowledge of the South Africa. White capital (the financial power that historically 'white only' universities have) may be a possible reason for the protest in historically white universities like Rhodes University, the University of Cape Town (UCT), the University of the Witwatersrand (WITS) and others caught extreme public attention rather than historically black universities (HBU) like the University of Limpopo and Tshwane University of Technology (Langa, 2017). Lange (2019), further attests that historically white universities (HWU) get extreme attention rather than the black established universities. The protest yielded positive results in some universities. For example, in my Honors research thesis (Buthelezi, 2020), the findings were that students from Wits School of Education History IV 2020 perceived HISTORY IV course (Decolonizing of the African History) to be decolonised. Moreover, Honours findings revealed that decolonization of the School History would mean that the content is more local, lenient regional and less global (Buthelezi, 2020). The outcome of the Honours study led to the current M.Ed. research topic 'Fourth Year History and Honors History

Understanding of the Benefits of the Decolonised History Curriculum in 2021', because I wanted to find out if students Understand the Benefits of the Decolonised History Curriculum.

The research subjects are the students in History IV 2021 Bachelor of Education (B.Ed.) degree and 2021 History Honors at Wits School of Education, because they have done History courses that was infused with Africanisation and Decolonisation content in 2019 and 2020, therefore they would be the best candidates to answer the questions related to this study. It is crucial to note that there are few studies that talk to the positive results of the #Fees Must Fall. This study will therefore speak to the encouraging results that came out of that movement, particularly in the area of decolonised history curriculum at Wits School of Education.

1.2: AIMS OF THE STUDY

The aim of the study was to obtain History IV and Honors students' Understanding of the Benefits of the Decolonised History curriculum in the Wits School of Education. This is an important task because their understanding or misunderstanding will reflect their in pedagogy in the history classrooms. Moreover, this study demonstrated the positives that came out of the #Fees Must Fall, which include the decolonisation of the History IV curriculum at Wits School of Education in this case.

1.3: RATIONALE

For my topic of research I have chosen to focus on, Understanding of the Benefits of the Decolonised History Curriculum: A Case study of Fourth Years and Honors history students at Wits School of Education, South Africa. I chose this because it is relevant to me because of the B.Ed. history curriculum I was taught in my 2016 first year, 2017 second year, and partially the 2018 third year were infused with global history that I perceived as colonised curriculum, therefore did not demonstrate the positive results that come out of the Fees Must Fall Movements. For example, the themes that were taught included Nazi Germany, The French Revolution, The Egyptian Civilisation, and The Cold War. Even though the Egyptian Civilisation content speaks of 'how African people were robbed of the contribution to Astronomy, Mathematics, Medicine and others' (Cheik Anta Diop, 1981) it would have evoked in-depth understanding which can lead to better academic performance and be more relevant to me if I

was taught content that was inspired by the Fees Must Fall Movements. That content would have been based on the South African then African ways of doing (cultures, norms, religion) meaning making (education system) and lifestyles (day-to-day activities for making living) before colonisation and how Africans contributed to the world's economy.

After thorough engagement with the literature related to this study I chose to focus on three distinctive areas. The first sub-question looked at the students' understanding of the decolonised history curriculum. The second looked at factors that shaped students' understanding of the decolonised history curriculum. The last sub-question focused on how is the (for Honors practicing students) or will (for 4th year B.Ed. who were practice in 2022) students' understanding of the decolonised History Curriculum influence their pedagogy in their History classrooms.

1.4: PROBLEM STATEMENT

The apartheid government inspired by colonialism used education to suppress the nation because lack of education meant that you add less value or no value to the development of the society (Neo laga Ramoupi, 2014). The African National Congress government did not took drastic measures that challenged colonialism in the education system when they came into power (Ibid). It is for this reason, that the South African history curriculum is still colonised, namely that it is still lacking reflection of the day to day lives of the South Africans, therefore hinder their excellent academic performance (Mahmood Mamdani, 1998). The colonised history curriculum is one the reasons that in the twenty-first century students' protests continue. For example, #Fees Must Fall protests wherein students demand decolonisation of the curriculum, including history in the Higher Education sector (Le Grange, 2016). In this study I aimed get 2021 History IV and Honors History Students' understanding of the benefits of the decolonised history curriculum through interviews.

Part of the problem that this study is built on is that the exceptional work initiated by the #Fees Must Fall student activists to demand the decolonisation of the curriculum in the Higher Education sector is overlooked. Consequently, leading to society assuming that the decolonised curriculum is one of the demands that was not met, which is not the case with the History IV course at Wits School of Education.

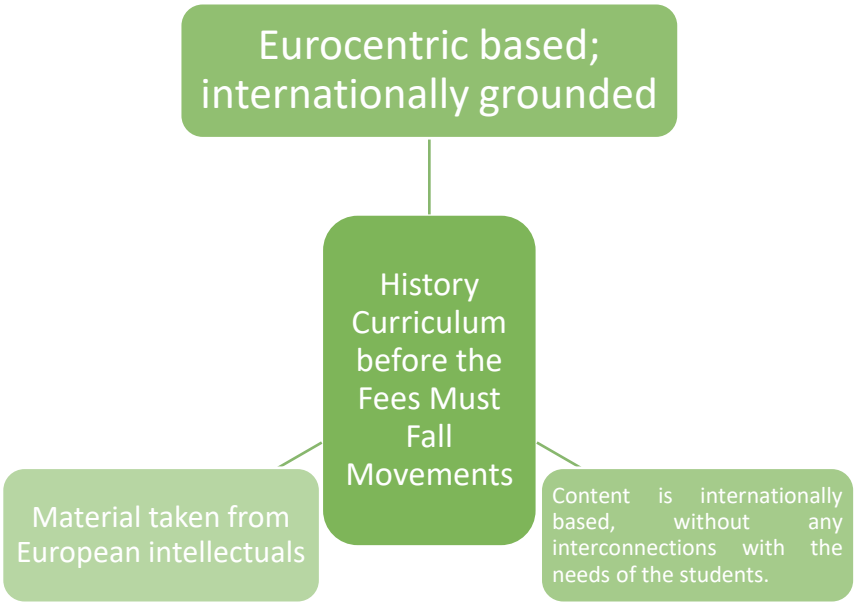

Figure 1.4.1 depicts Wits School of Education History IV Curriculum before the 2015/2016 Fees Must Fall

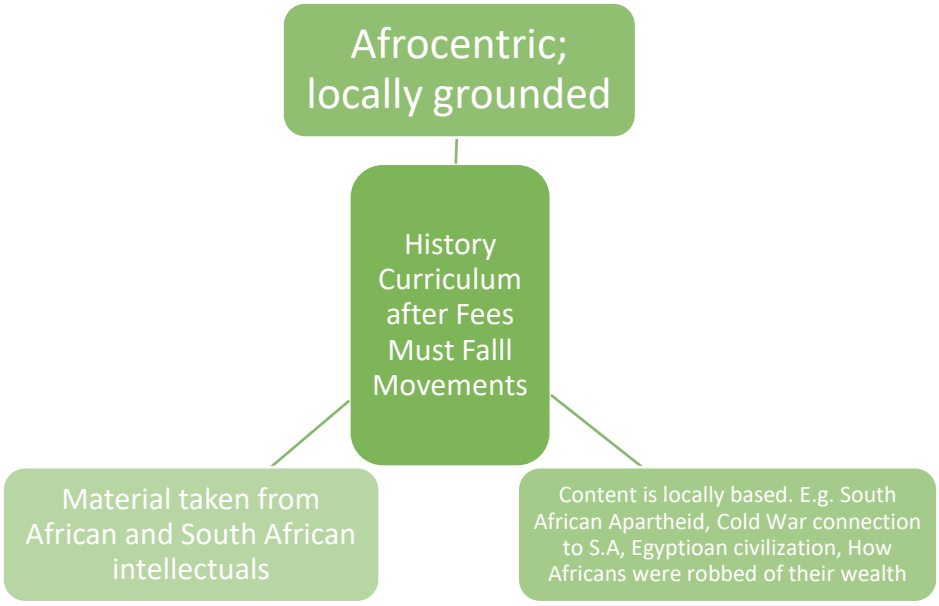

Figure 1.4.2 depicts idealised Wits History IV Curriculum after 2015/2016 Fees Must Fall

1.5: RESEARCH QUESTIONS

1.5.1: Main research question

What are the students' understanding of the benefits of the decolonised history curriculum?

1.5.2:Sub-questions

1.5.2.1 What is a decolonised history curriculum?

1.5.2.2 What shaped History IV and honours history 2021 students' understanding of the decolonised history curriculum in Wits School of Education?

1.5.2.3 How does and or will students' understanding influence their pedagogy in the history classrooms?

CHAPTER 2: LITERATURE REVIEW

2.1: INTRODUCTION OF THE CHAPTER

This chapter discusses decolonisation in a holistic approach. It is divided into 8 parts. The first subtopic contextualises the concept of decolonisation. The second subtopic lays the foundation of decolonisation through the #FMF movements. The third subtopic discusses the ideals of decolonised curriculum. The fourth subtopic demonstrates the benefits of the decolonised history curriculum, consisting of the liberating benefits and the exposure of coloniality benefits. The fifth subtopic argues for decolonised knowledge. The sixth subtopic discusses the decolonisation of education in South Africa. The seventh subtopic illustrates the trajectory of the decolonised history course. The last but not least subtopic highlights the gap in the literature.

2.2: CONTEXTUALISING DECOLONISATION

The European settlers subordinated the natives by instilling the idea that the natives have similar features to that of the animal (Fanon, 1961). This idea was perpetuated by philosophers such as Hegel, Hume, and Kant by claiming that black people were less human (Grosfoguel, 2013) - which was used to justify slavery, racism, and discrimination in the 20th century (Nadira Omarjee, 2018). White people viewed themselves as superiors to black people while black people viewed themselves through the colonial lens of deficiency, in the over 4 centuries of colonialism (Mignolo, 2009). The 20th century saw black people realising and acknowledging their value and worth, resisting the painted image of *like animals,* decolonisation was born (Omarjee, 2018). The process of decolonisation become visible 1945 in the Middle East and South East Asia, and in the mid-late 1950's in Africa (Strang, 1991). Fast forward to the 21st century, the realisation of blackness worth and value is evident through the backlash of the statements made by the individual privileged whites. For example; a chairperson of the Federal Council of the white conservative party, Democratic Alliance, Helen Zille, stated "For those claiming legacy of colonialism was only negative, think of our independent judiciary, transport infrastructure, piped water, etc. Would we have had a transition into specialised health care and medication without colonial influence? Just be honest, please." (Villette, 2019:1). As a result of this statement, there was an outrage on Twitter mostly from black people criticising the carelessness of this statement.

This outrage is a signal that people are informed of how much colonisation has taken from them, therefore advocating for decolonisation.

According to Sabelo Ndlovu-Gatsheni (2013:13) "Decolonisation is referred to as the historical process of the withdrawal of direct colonialism from colonies". Ndlovu-Gatsheni (2012) highlights that it is important to note that decolonisation must not be understood from the reductionist approach perspective, this perspective claim that decolonisation means the end of direct colonialism. Grosfoguel (2007) sustains the above argument of (Ndlovu-Gatsheni, 2012) to say the idea that decolonisation commences at the end of direct colonial administration is distasteful as it perpetuates the post-colonial myth. The myth asserts that post-colonialism means the previous colonies are free from colonial masters which is not the case as the world function under the wings of the colonial matrix (Grosfoguel, 2007). This means the emergence of the theory called coloniality which supersedes colonialism (Ndlovu-Gatsheni, 2013). Ndlovu-Gatsheni & Dastile (2013: 110) explained the concept of coloniality as a "global Euro-American domination and exploitation". This means that, Third World or commonly known developing countries are in most aspects dependent to the North for their survival.

Chilisa argues that decolonisation refers to *recovery and rediscovery,* meaning that the citizens of the Global South regain their roots by being included in history, culture, and language (Chilisa, 2012). In collaboration, Fikiswa Simelane (2019) illustrates that identity is of crucial importance in the process of decolonisation. This means that individuals do a thorough introspection, to discover their origins, how they relate to other people, how was African history sidelined including the appreciation of practices that are *othered* in the mainstream (Sithole, 2014). The process attempt to demonstrate that there is more to the African continent than what formal education tells (Simelane, 2019). It is for this reason that decolonisation is unlearning the African distortions and relearning the African continent is an unbiased perspective (Ibid.).

Decolonisation in this decade refers to confronting the legacies of colonialism in Africa (Keet, 2014). To corroborate this Mulder (2016) indicates that Fanon describes decolonisation as ownership, a struggle for Africans to expropriate their belongings from the West by every means possible force included. I however, do not support the notion of forceful expropriation because

it will turn into violence that will spill unnecessary blood as the West counterpart would fight tooth and nail to own resources that would make her to control the South. The other alternative is that Africans return to their former glory through ability and confidence in solving its internal affairs which includes economic independence, education independence, politics etc.

Ngungi wa Thiong'o (1981) views decolonisation as the process where people of colour come out of the visual impairment and blurred vision that were instigated by the West into re-discovering their being, comprehending and document their being. This will enable the lost knowledge, and cultures, of the continent to be discovered. He further contends that decolonisation refers to the project that prioritize African traditions and heritage over West (wa Thiong'o, 1981). Moreover, decolonisation is the process that dispute the notion that African existence depends on the Western countries (Mbembe, 2015). The argument presented by Mbembe is making sense because African existed perfectly fine before the Europeans arrival in the mother soil, why there is now a perception that the West civilized Africa where in actual fact it degraded, looted and humiliated it.

Culture is closely related to language, this should be the case even in the decolonisation process (Simelane, 2019). Language is an enormous part of being human, but coloniality has stripped the colonized of the fundamentals of their language. For example, you cannot translate the English word 'ink' into any South African language, because there isn't any word for it the natives are forced to use English word rather than theirs (Ibid.). Therefore, decolonisation would pave a way for South African languages and cultures to be centered. Two Nguni languages, along with Sepedi or Setswana languages must be made medium of instructions for the manifestation of decolonisation (Ibid.). This will enable the good academic performance of learners and students because they will not converse to a different language at home as is the case with English being the medium of instruction (Ibid.). The idea of the local language in the decolonisation context is collaborated by wa Thiong'o (1987) as he states that language plays a decisive role in the decolonisation of the mind. This is evident through his initiative to publish his books in his mother tongue, as he states that decolonisation of the mind means farewell to the English language (Simelane, 2019). This subsection signifies that culture and, language are intrinsically linked, it is for this reason that decolonisation must challenge the use of foreign language as a language of

communication and, teaching and learning (Moodley, 2007). The Language of Instruction and Learning in South Africa, English has undermined the South African languages and its speakers in a sense that it is foreign but pupils, students and community at large is forced to assimilate and accommodate it because it has somehow become a measure of intelligence.

"Decolonisation is about redistribution of resources" (Simelane, 2019: 92). 62% of the participants in Simelane (2019) agreed with this notion, the participants' outlined that land is central in decolonisation because it is interlinked with the ancestors and traditional medicine is rooted in the land (Ibid.). In relation to this study- the benefits of the decolonised history curriculum would be that students will be conscious of the intensity of the land issue, as it affects their beings. In South Africa, the land is owned by foreigners which makes them wealthier than the local people because the land is everything; provides food, housing, businesses (Ibid.). In essence land owners controls everything (Ibid.). Amending Section 25 of the South African Constitution allows for Land Expropriation without Compensation (Sibanda, 2019). The question is what would be the merits of this if it really unfolds? Do South Africans have the resources, agricultural skills, entrepreneurial skills? Will this alleviate poverty, give economic independence to the citizens, or will it worsen the situation? My submission is therefore that the government should train and give resources to black people before they expropriate land so that they use it to their own advantage. However, it must not be forgotten that before colonisation – arrival of Whites in Africa, African people worked their land and produced food through substance farming. So, when land was confiscated from them they lost skills to produce food because they were landless.

Fanon (2007) views decolonisation to be a radical approach. He states that it is a violent process as is the replacement of one human species by another, the replacement is resolute, total, and seamless, therefore is a notion of "the last shall be first" (Fanon, 2007: 2). Moreover, it is a process that can never be ignored if it manifests as it mutates spectators subjected to the nonessential state into the privileged state (Ibid.). "Decolonisation is truly the creation of new man" (2007:2). It is for this reason that it is a total disorder of the world (Ibid.).

2.3: SETTING THE SCENE

The statue of Cecil John Rhodes, a white man who was the Prime Minister of the Cape Colony from 1890- 1896 was toppled by the students at the University of Cape Town in April 2015 because students felt that its existence meant that South Africa was not a democratic country that overthrow the racist apartheid government if it means that the UCT still honor the colonial masters 20 years after democracy (Jonathan Jansen, 2019). The UCT maintained that the statue was to honor Rhodes because he funded the establishment of the institution, and further donated his land for the institution to be erected (Achille Mbembe, 2015). However, Mbembe (2015) has an interesting question on the honouring of Rhodes, he questions how the he owned the land in the first place because surely he did not come from his native country with it to the Cape. The answer to that question is not far-fetched, because colonial masters killed, tortured dispersed people they found in the in the beneficial land to the areas that they saw that they were not easy to develop. UCT students who toppled the statue signified that the statue possessed great symbolic power in the institution space, because it was in a way praising the torture of colonialism to people of colour (Lange, 2019). The historic event of the statue toppling was subsequently accompanied by the notion 'decolonisation' in the South African institutions of Higher learning, which was characterized by the cultural transformation in the HI (Jansen, 2019). In addition, Mbembe (2015) argues that toppling Rhodes statue was demythologising history that influenced knowledge and the history curriculum at large.

The adoption of 'decolonisation' concept in 2015/16 by other Higher Institutions like newly formed and universities of technology; Tshwane University of Technology, University of Zululand, University of Venda etc. led to seminars, workshops, and conferences held by these institutions (Lange, 2019). The concept envisaged cutting across all disciplines including natural sciences, social sciences, engineering, and others (Jansen, 2019). However, it is important to note that, HI did not simply accept the demand of decolonization by students, they had retaliations like calling the police on the protestors, academically excluding the ring leaders of the protests by deeming them violent. For example, Bonginkosi Khanyile was one of the leading activists and was academically excluded by University of the Witwatersrand and jailed for over 5 years for his deep political views, and personal involvement and attachment to the struggle (Duncan, 2021). Jansen

(2019) claims that the 'decolonisation' concept was not clarified by the participants of the protests, including the ring leaders, and trust was deduced than clarified. I am not sure if I comprehend this argument, can thousands of literate students across the country embark on the protests of something they do not know or understand.

One of the factors that led to led to the 2015/16 students' protests were seminars, and workshops held by students in the higher institutions of South Africa. These protests were expanding on the issues of the 1976 Soweto Uprising against Afrikaans as a medium of instruction, and the silent exclusion of the South African youth in the education sector through the inferior apartheid education system (Ndelu, 2017). The activist, and intellectuals condemned the colonised education system that hindered black students, particularly Africans to advance with their studies (Maile, 2008). Essentially, students aspired for epistemic justice (Hendricks, 2018) and blamed the lack of materialization of this on the unfinished and compromised South African democratic transition (Ramoupi, 2014). It is for this reason that Ndlovu-Gatsheni (2013:8) demonstrated that "the control of African subjectivity and knowledge, including the imposition of western epistemology and its use in shaping the formative processes of development and entrenching the permanency of black subjectivity". Students realised that they are being taught to hate their inner selves (Africa) and find solace in Western society (Ramoupi & Ntongwe, 2017). With everything being said in this paragraph, the benefits of the decolonised history curriculum is that students would be enlightened of the historical events and moments of South African students' struggle of decolonisation of the higher institutions' curriculum at large.

2.4: DECOLONISED HISTORY CURRICULUM

Freire (1996) outlines that curriculum is grounded in a particular agenda in every context, but Durkheim (1956) romanticise the issues of conflicts of interests by claiming that curriculum chief aim is to respond to the needs of a particular society, this is a complete opposite in the South African context, because the curriculum is reflecting Western knowledge. It is for this reason that Wits Fees Must Fall activist Shaeera Kalla stated "we are learning the curriculum that was never designed for us" (Cele, 2015:1). Moreover, Freire (1996) proposes the notion of the 'negotiated curriculum' wherein the policymakers in collaboration with the parents, and pupils would decide

collaboratively on what should be in the content, that would best suit the needs of the recipients. However, this is something this study is foregrounding, to say let there be discussions amongst the stakeholders, who could be pre-service history teachers and in-service history teachers about what would be the advantages of the agreed decolonised history curriculum in the society. This division is highlighting the importance of the mutual understanding of the decolonised history curriculum and its Benefits thereof.

Most Higher Institutions in Africa have Africanised and humanised their curriculum in the post-colonial era in response to the local, regional and continental needs of those particular countries (Ramoupi, 2012). A decolonised curriculum, therefore, is one that has content that acknowledges concepts of African identities, this means that African students and learners see themselves in the content (Simelane, 2019), this is what Omarjee (2018) calls reclaiming our subjectivity, which can be viewed as a political and violent act on the side of the West. Most importantly, teachers must have lived experiences of the concepts they are teaching, they must be emotionally attached to them, because it would be a challenge to teach these concepts objectively (Simelane, 2019). For example, according to Simelane, a white teacher cannot teach the concept of *Ubuntu* because they will not do justice to it as it is not relevant to their roots (Ibid.). While I agree with Simelane, there are cases in which a white teacher/lecturer practices *Ubuntu* amongst his or her black students even more than some black teachers/ lecturers do. Moreover, (Ibid.) outlines that the participant of her study argues that just because the content is presented by an African it doesn't mean that the curriculum is decolonised, decolonised history curriculum speaks to the *epistemic location* which refers to the position from which the content was produced being Afrocentric in this context (Ramoupi & Ntongwe, 2017). One of the demands that were in the petition of the #FMF protests was that there must be more black female lecturers especially in the traditional universities or the previously known "White Only" universities because they could relate to the obstacles of the subalterns (Hendricks, 2019). But the question remains, is the demographic of black lecturers going to foster the agenda of Africanism, and African Renaissance in the Higher Institutions, or the attitude of these lecturers to the Africanism agenda counts (Maldonado-Torres, 2016) more than the number? The participants of the study have been taught by a few black South and African lecturers, it would be interesting to hear their

experiences with the epistemology and pedagogies of those lecturers. With all being said in this paragraph the attitude and dedication of the black lecturers are crucial in driving the interests of the decolonised history curriculum. The benefits of the decolonised history curriculum would therefore be History lecturers' pedagogies being in line with Africanisation.

Decolonised history curriculum is one that has numerous African teachings, rather than Western (Simelane, 2019). It goes deeper than acknowledgment and appreciation of the South African languages, it should include the African historical perspectives in other subjects including Mathematics, African traditional medicine and healing, and architecture (Agai, 2017). This emphasises that the contributions of the Black figures who were deliberately excluded from the disciplines must be at the center of the curriculum (Simelane, 2019). It is for this reason that Le Grange (2015) outlines that decolonised curriculum involves liberating thought, which discards the Cartesian duality- *I think therefore I am* because its origins are of the West. In addition, (Ndelu, 2017) outlines that the need for the decolonised curriculum was articulated by students across the country during the #FMF because they felt that the curriculum was teaching them how to be the best in the European world. This paragraph's argument goes well with this study because one of the initial interview questions speaks to students' comprehension of decolonised curriculum.

Decolonised history curriculum means that the policymakers realise that the current curriculum is unsatisfactory for the countrys' needs (Ndille, 2018). The realisation will lead to what Ndlovu-Gatsheni (2013) calls *delinking*, which is an act of breaking loose from the colonial mind and being analytical of the world surrounding us. *Delinking* can manifest through discussions, debates, and radicalism (Ndlovu-Gatsheni, 2013). In addition, Ndille (2018) proposes a bottom-top approach for decolonised curriculum, this approach will enable instructors to foreground the issues of the local area that can be included in the curriculum. Delinking and the bottom-top approach will enable instructors together with their students to embark on small-scale research with an aim of investigating the histories of the local area that is not in the books, the histories of the local people that is not in the book (ibid.). The Fees Must Fall Movement gave light to the bottom-top approach at Wits School of Education as the young dynamic female lecturer Dr. Sarah Godsell, was employed just after the protest, this lecturer is conducting most of her research through

engagement with Education history students, and students articulate their feelings and thoughts in the decolonisation pedagogy debates. One of her mind-blowing works was is *Decolonial History Teachers' charter: A praxis guide* where students articulate what is expected of them as history pre-service teachers and what will be expected when they fully qualify (Dollie et al, 2020). Another benefit of the decolonised history curriculum is therefore, that it allows for civil critical engagements between the lecturers and students, and amongst students themselves. This will cultivate students' thinking dispositions and enable them to be critical of multiple points of view to make versed decisions (Tishman & Palmer, 2017).

According to Le Grange (2016) there are different R's of decolonized curriculum which are "relational accountability, respectful representation, reciprocal appropriation, and rights and regulation" p. 9. *Relational Accountability* is concerned with the parts of the curriculum having well rounded interconnections and curriculum that is responsive to the relations of human beings (Le Grange, 2016). Interestingly, Heleta (2018) contends that the irrelevance of the curriculum to mostly black students in the Higher Institutions was not accidental, (Ramoupi, 2014) but a deliberate action for the preservation of the liberal agendas. It would be interesting to hear the responses of the participants on the question of whether the study will shed light on the positives that came out of the #FMF movement including the decolonisation of the history curriculum. The above portion depicts that the other reason for instigation of the #FMF protests was the fact the curriculum in the Higher Institutions was disconnected to the lives of the majority-black students, the benefits of the decolonised history curriculum would therefore be the preservation of the knowledge that respond to the needs of the students because if that does not happen protests like these are bound to occur.

The second R for the decolonisation of the curriculum is *Respectful Representation* which emphasises that the curriculum must foreground the suppressed narratives and knowledge's of the Indigenous people (Le Grange, 2016), because the Higher Institutions are modernised this means that the dominant academic discourses are from Western canons. An example of this is psychology (Mbembe, 2016). Considering that data in this study will be collected through a semi-structured interview, which, means that participants' are not constrained by the one-word answer, being straight and direct to the question their responses may also draw on the lack of

decolonisation or examples of decolonisation approaches in other courses other than history. Hence, there is a possibility that this study may not only focus on the benefits of the decolonised history curriculum but will draw on other courses as well, which is something that the #FMF activists were foregrounding. The benefit of the decolonised history curriculum highlighted by this piece is that other disciplines characterised by Western modernity would be exposed because every discipline is characterised by the history discipline and or every discipline has historical roots which in most of the cases favours the Western modernity.

The third R for the decolonisation of the curriculum is *Reciprocal Appropriation* which is based on the idea that the production and the product of knowledge reflect the interests of the majority of university students and the local community (Le Grange, 2016). This is because the knowledge that is produced in Historically White Universities is globally transferable (Mbembe, 2016). Consequently, leading to *Sociological Institutionalism* which is the concept that refers to the H.I officials adopting the global policies that are irrelevant to most of the students' community, HI do this because they want to prove the point that they are conforming to the modern globalised state and avoiding aid and sanctions from the Western leaders (Ndille, 2018). However, that Sociological Institutionalism is costing lived experienced knowledge of the black students in higher institutions. Hence, this study will deconstruct it and highlight the benefits of the decolonised history curriculum.

Decolonised history curriculum is characterised by the radical rethinking of the Western discipline, this rethinking is rooted in knowing history through the experience of taste, pain, and hunger, expressions of emotions of anger, passion, or desire (Le Grange, 2016). This means that the idea that some history lecturers in the multi-racial universities avoid teaching apartheid South Africa fairly because they do not want white pupils/students to feel ashamed of the atrocities committed by white apartheid officials, must be dealt with accordingly (Teeger, 2015). Moreover, radical rethinking illustrates that apartheid must be taught like any other topic, and the perception that it will cause commotion and anger in black students/pupils must be embraced and appreciated (Ibid.). This study demonstrated the significance and the benefits of teaching painful, emotional topics in the history curriculum. These topics will pave a way for justice, to say history lecturers must not shy away from apartheid, slavery, etc. because the

generational ‘victims’ deserve acknowledgment of their pain. This portion highlights that the ebnefits of the decolonised history curriculum would be that topics that involve emotions must be taught and addressed for the progression of the country.

Decolonised history curriculum is an African-centered curriculum that highlights the ‘truth’ of the immense role of Africa in world development (Ramoupi, 2012). For example, students should be taught about the origins of human beings and the epistemologies that surfaced from the Cradle of Humankind (Le Grange, 2016). In collaboration Diop (1984) defended that Africa is not only a cradle of humanity but also a cradle of civilisation (science, geometry, medicine, astronomy, etc.), and this must be stressed in the decolonised history curriculum. Diop (1984) outlined in his doctoral thesis that Europe had stolen and distorted African historical records. For example, there is no acknowledgment of the Pre-Colonial African cultures and Arts (Ogot, 1993). The world popular Great Zimbabwe Ruins were constructed by black people, the Timbuktu in Mali which was doing tremendous progress in terms of trading gold, salt, ivory, and slaves to the West is silenced in the history books, the Mapungubwe Heritage Site located in Limpopo had one of the greatest kingdoms in Sub-Saharan Africa in 1200-1300 AD, but all of these are missing in the literature (Ibid.). Furthermore, The Mapungubwe Heritage historic site housed the trading of gold and ivory with China and Egypt, there was also a discovery of gold, beads, and iron artifacts but this is hardly seen in the history curriculum (Ibid.). The aforementioned points reveal that Africa's contribution to world development and world civilisation are silenced in the history curriculum, therefore history Curriculum perpetuates coloniality. The benefits of the decolonised history curriculum would therefore enable students to understand how powerful Africa is, not the inferior perception that is perpetuated on continent.

Walter Rodney (2010) maintains that colonialism is the root cause of underdeveloped African countries, because of the Trans-Atlantic slave trade which was a business between the African leaders and the Western colonisers, (Davidson, 1984). However, the transactions benefitted the West to a large extent because slaves (Africans) produced wealth for the West in every possible way, this includes; agricultural activities, manufacturing, construction, etc. This important historical content being in the decolonised history curriculum would not mean that we are constantly reminding white students how their fellows in the Northern Hemisphere accumulated

their wealth. But, it would mean that we are addressing oppression matters in a *holistic approach* (Du Plessis, 2013), which means that we are leaving no stone unturned. This piece depicts that the Benefits of the decolonised history curriculum would be that the origins of inequality between the poor black and the rich white are outlined and understood.

2.5: UNDERSTANDING OF THE BENEFITS OF THE DECOLONISED HISTORY CURRICULUM

"Unless the lions have their history they will always glorify the hunter" (Achebe, 1994 cited in Quinn, 2013: 1).

This quote implies that is it of crucial importance that the history of the subalterns is foregrounded in every possible way so that they disown the history of the colonisers that has nothing to do with them. Following are the sub-topics on the Understanding the Benefits of the decolonised history curriculum which will drive the argument of this quote's implications.

2.5.1 Liberating benefits

It will deconstruct the dominant narratives or a single story. This means that history that foregrounds the male patriarchal narrative would be disowned and history that represents all diversity of the citizens of the country would be adopted. The benefits of the decolonised history Curriculum would be none; -sexist, discriminative, homophobic, and patriarchal, in essence, it will deconstruct the neo-liberalism which maintains the status quo (Apple, 2016). This includes Coloured and, Indian voices being in the curriculum because they are the citizens who have also contributed to the history of South Africa. Moreover, it will deconstruct what Engestrom & Sannino (2012) called universal theory, wherein disadvantaged people like black people, LGBTQI+ community, minority citizens like Indians, and Coloured are expected to assimilate the Western norms and values in the history lecture theatres. As a result, history would be from the marginalised perspectives rather than the victors' perspective.

Decolonised history curriculum will enable lecturers to confront controversial issues head-on. It will enable them to "address difficult issues, that affect the person and society, not shrink from controversy, deal with emotions and relationships, help young people face fears, see things from different viewpoints, be diverse" (Phillips, 2009: 118). It is for this reason that Heur, Resch &

Seidenfub (2017) maintains that the instructors must be knowledgeable about the conceptions and preconceptions that students of different ages and backgrounds bring with them to the classroom. This will enable lecturers to teach the atrocities endured by the disadvantaged people, through the deconstruction of what Teeger (2015) calls *colorblindness,* which is the concept that maintains the status quo by enabling the opposition of the conscious policies aimed at regressing the racial disparities. In essence, the colorblindness and or what is commonly known as neutrality are stumbling blocks towards realization of Benefits of the Decolonized history curriculum. It is for the above reasons that the benefits of the decolonised history curriculum would be that history lecturers do not stand in the face because history needs to be confronted head on so that there can be progress.

Decolonised history curriculum will allow for majority-black students to get *epistemic justice* (wa Thiongo', 1968) by disrupting the notion of neutrality and, or Both Sides of the Story (Teeger, 2015). Race neutrality attitudes and beliefs deny the racial disparities and the everyday realities of racial oppression (Teeger, 2015). "Both Sides of the Story is not in the national curricular guidelines" (Teeger, 2015:176), but particularly black teachers in multi-racial schools are forced to implement it. The benefits of the decolonised history curriculum, in this case, would be that history lecturers do not cover black sufferings through the notion of the Both Sides of the Story, these sufferings deserve to see light of the day in the decolonised history curriculum.

Decolonised history curriculum will enable what Morrow (2009) calls *epistemological access* which is the term that can be understood as access to knowledge of reality. This means knowledge that is in the *horizontal discourse* and or everyday common sense knowledge, which is in most cases oral, local, and context-dependent (Bernstein, 2000). In addition decolonised history curriculum would reflect Inclusive practices (Omarjee, 2018). For example, Kearney (2011) demonstrates that access to education is hindered by three factors. Firstly, gender, wherein girls are not allowed to attend school because of home chores and have to get married (ibid.). Secondly, socio-economic status (Kearney, 2011), wherein children are forced by financial constraints not to attend school (Maile, 2008). Lastly, age is used as a tool to demotivate children to attend school (Kearney, 2011). Decolonised history curriculum will therefore foreground and break and debunk these factors that are not allowing for the academic progress of the

disadvantaged pupils, and dismantle what Florian (2015) calls *the bell-curved approach* which is a situation where advantaged pupils are acknowledged as they do not have any hindering factors to access education, while the disadvantaged are overlooked. One of the grievances of the Fallism protestors was to say let prospective students be enrolled in Higher Institutions, gender, age, and socio-economic status must not be hindering factors. The benefits of the decolonised history curriculum is that the curriculum is locally bound by addressing the roots of issues of access that is denied by most black disadvantaged students.

Decolonised history curriculum will leave no stone unturned, this means that the lives of majority-black people in the country will be under review in order to address coloniality (Omarjee, 2018). This includes atrocities that were faced by black students in predominantly white-dominant higher institutions, which are rooted in the unequal class system in the country. For example, there is a high drop-out percentage associated with black students, this is because of the confusion that comes with the lingua franca (Maile, 2008). Similarly, Fraser (2013) maintains that the recognition dimension is disregarded in higher institutions as the officials are 'othering' black students because the home languages of these students are not given the appreciation and recognition they deserve. Decolonised history curriculum benefits would be the signifying of the roots of exclusion of black people and the importance of the recognition of the native languages in the history curriculum.

2.5.2 Exposure to coloniality benefits

According to Le Grange (2016) curriculum is what is planned and taught in the classroom, it has 3 categories namely; hidden, null, and explicit. The explicit curriculum refers to content, presentation, readings, assessments, and materials prescribed to learners Le Grange (2016), these prescriptions must enable learners and students with tools to think critically in order to decolonise the curriculum (Mahabeer, 2020). The hidden refers to the hidden values and norms taught implicitly in schools Le Grange (2016), they reflect whiteness and force black learners to think and act in whiteness (Mahabeer, 2020). The null refers to the content knowledge that is deliberately omitted, usually African-related content knowledge (Le Grange, 2016). The benefits of the decolonised history Curriculum would be that the hidden agendas, values and norms,

prescriptions and, content are largely centered on South Africa and Africa for learners to be informed of their roots. All these require to be unhidden.

Decolonised history curriculum content, assessments, materials positively respond to marginalisation, socio-economic issues, and social injustices rooted in colonialism in the Higher Institutions (Mahabeer, 2020). Mahabeer (2020) outlines that the norms and values of this curriculum must foreground African narratives in the production of knowledge. In addition Lebeloane, (2017) highlights that decolonisation of the curriculum can propagate transformation in South Africa, with an aim of exposing and redressing gender, class, race, and ethnic disparities. I therefore, argue that decolonised curriculum should not romanticise the after-effects of colonialism and apartheid but it should be rooted in serving the interests of the black disadvantaged group of the society. The benefits of the decolonised history curriculum would be that the disadvantage would be informed of the extent of the damage of colonialism in their beings.

One of the racial disparities that the decolonised history curriculum can address is the Truth and the Reconciliation Commission (TRC) of South Africa which did little to show racial discrimination in the country that robbed black people of financial stability, land, resources, etc, (Teeger, 2015). In addition, The TRC claimed that all South African citizens suffered from the apartheid regime, therefore even the struggle stalwarts must apply for amnesty as well. Moreover, The TRC perpetuated racial discrimination because access to jobs varies by a race, there is a wide financial gap between black and white people in the country (Ibid.). The benefits of the decolonised history Curriculum would be the platform for the interrogation of the TRC myth and, scam that silences black people to fight for what rightfully belongs to them.

Decolonised history curriculum will address the myth of the *Rainbow Nation.* The Nelson Mandela administration did a superficial racial redress of the apartheid legacies (Teeger, 2015). There was a positive narrative of the unity amongst South Africans, pamphlets of black and white children hugging as if black South Africans were eager to hug with whites. In essence, the administration was rooted in the optics of the post-apartheid than the eradication of racial discrimination, the notion of the rainbow nation is non-existent (Heleta, 2018). It is for this

reason, that South Africa is faced with current events (Deveci, 2007) such as Marikana Massacre, #FMF, and Phoenix Massacre (which is an incident that occurred in July 2021, in Phoenix, Durban where large number of black people were killed by Indians by justification that they were attempting to loot Indians belongings). The benefits of the decolonised history curriculum is that it will expose the role of the first democratic government in the continuation of the oppression of black South Africans. Further, the benefits of the decolonised history curriculum would also make a comparison between apartheid governments'' Sharpeville Massacre and post-apartheid governments' Marikana Massacre.

Decolonised history curriculum will give light to the history of the white only institutions, especially Universities officials' intolerance of students who have grievances. For example, In 1969 Theodor Adorno and Herbert Marcuse called the police for students who were rioting in Germany because they were not prepared to positively act on the grievances of the students in preservation of the status-quo (Gillespie & Naidoo, 2011). Fifty years later the University of the Witwatersrand called the police who made students suffer from suffocation, thermal burns, multi-cored smoke, and thundering explosions for advocating for free decolonised education (Ibid.). These actions will alert students to be prepared for any response from the Universities management. Benefits of the decolonised history curriculum would be that the events that unfolded during the #FMF would be interlinked to those that occurred in other countries, for instance, in Germany, over the past five decades, and the reasons for this harsh 'defense' that the officials claim to be committing.

Trofenenko (2009) states that students are expected to memorise the historical facts delivered by the teacher and recite them back to the teacher through assessments. One of the benefits of the decolonised history curriculum is that what Freire (1996) calls Dialogic Teaching and Praxis which is a process whereby teachers and learners are mutually involved in the pedagogic relation. Teachers and learners are said to contribute to the discussion of the content (Naidoo, 2015). Decolonised history curriculum enables a breakdown of the power relations in the classroom, wherein there is an interchange of experiences and meaning with an absence of white authority and subject natives (Jansen, 2019). However, it is of utmost importance to note that dialogic teaching is not limited to whose voice is heard, but extends to whose knowledge is valued and

the power hierarchies involved (Fisher 2007; Alexandra, 2018 cited from Godsell, 2020). It is for this reason that Godsell (2020; 124) argues that "whose history", "from whose perspective" and "where does the power sit". Benefits of the decolonised history curriculum will enable students to have an urgency in the knowledge they are taught, this means that they raise issues, experiences, opinions, and concerns they have with it to the teacher and their fellows, this includes the credibility of the content.

The benefit of the decolonised history curriculum is that it will erase the "biased and stereotypical perceptions and representations of the African leaders. For example that of Shaka" (Maluleka, 2018: 1). The myths and the stereotypes that are widespread in schools and history classrooms specifically were established by the liberal Afrikaner Christian nationals (Leśniewski, 2011). Shaka has always been in the bad books of the colonialists, there has been a reconstruction though on his character. However, this did little contribution to redeeming his image, as the narrative sustains that he was a tyrant, and bloodthirsty (Maluleka, 2018). It is for this reason that Biyela (2006:78) as cited in Maluleka (2018) argues that "in the post-apartheid era, the reconstruction of King Shaka's image has, to date, received little in the way of contributions from indigenous African historians". Benefits of the decolonised history curriculum would be that the character of the African Kingdoms that are negatively publicised will be re-dignified and given the appreciation it deserves.

2.6: DECOLONISATION OF KNOWLEDGE

"Knowledge or skill cannot be contained in only one element or dimension of the system, for knowledge is constantly emerging and spilling into other systems" (Fenwick & Edwards, 2013: 56). It is for this reason that Boughey & McKenna (2021) alludes that knowledge is Legitimate Code Theory, which sustains that knowledge is never neutral nor objective but always perpetuates the agendas of a certain group in society. The fact that this subtopic draws on decolonisation of knowledge means that knowledge had been previously colonized, biased towards the Western world.

Knowledge production is politicised to a greater extent in the African context, favouring the culture of the West whilst abandoning that of the South (Mokgolodi & Gaotlhobogwe, 2016). It

is for this reason that, decolonised knowledge must be inspired by the culture that has lived reality (ontology), and, relevant epistemology and values (axiology) (Ibid.). To clarify this, Ramoupi (2011) contends that African knowledge must be penetrated by the Indigenous Knowledge Systems, the knowledge that is relevant to the immediate environment of the students, and Mokgolodi & Gaotlhobogwe (2016) African researchers, scientists, analysts, and evaluators must refrain from employing Western standards and values to evaluate African programs. For example, the endorsement of Outcome-Based Assessment (OBE) in South Africa in the year 2005 from Australia was an unwise move which jeopardized the South African education because the curriculum was in contrary to the lived experiences of the pupils dating back to the pre-colonial era (Moll, 2009). To signify the argument of this paragraph Boughey & McKenna (2021) recommend a theory called *Semantic Waves*, which is "a movement from the knowledge that is context-bound, every-day, and not very dense, up towards concepts that are abstract, principled, and very dense in meaning, and then back down again" (p. 88).

Ramoupi quoting Makgoba "Africans, in particular, do not come to university to escape or erase the Africanness, but to confirm and articulate their roots" (Ramoupi, 2014: 279; Makgoba, 1997; 177). The meanings in this quotation is that 'Africanness' of black students must be part of the curriculum as the 'Europeanness' is part of the knowledge taught in the history curriculum. For example, the Afrocentric world views like relational ontology, relational epistemology, and relational axiology will benefit the decolonised knowledge (Mokgolodi & Gaotlhobogwe, 2016). Relational ontology refers to the ethics of Ubuntu (*I am because we are*), (Ibid.) care is amongst the tenets of this ethics (Omarjee, 2018) therefore the knowledge of African continent must be inspired by the well-being of the fellow citizens and fellow Africans in the continent (Mokgolodi & Gaotlhobogwe, 2016). This well-being should speak to poverty, unemployment due to lack of entrepreneurial skills, crime etc. Relational epistemology is related to the social construction of knowledge by interaction with people on the ground, forefathers, and nature, decolonised knowledge should therefore be characterised by these principles (Ibid.). Relational axiology is a unification of relational ontology and epistemology, this means that it is rooted from cooperation, interdependence, and the interpersonal relationship amongst the researchers, analysts, and participants to produce Africa-relevant knowledge (Ibid.). Therefore, the benefit of

the decolonised history curriculum is that it will foster collaboration, care, and empathy amongst the Africans because the citizens would be in the same understanding of the humiliation of colonialism they endured and in the same goal of doing away with the ghost of authoritarian (Ramphela, 2008).

Decolonising knowledge is through three main domains: recognition, redistribution, and representation (Leibowitz, 2016). Firstly, Recognition refers to the fact that students from all walks of life bring in values and attributes that should be appreciated by the institutions of learning (Simelane, 2016). Secondly, Redistribution speaks to the fair share of resources to lessen the gap between the rich and the poor (Ibid.). Lastly, representation "kind of voice or right to participate that students or academics might have within the institution" (Leibowitz, 2016: 3). The benefits of the decolonised history curriculum highlighted in this paragraph are that the decolonisation of knowledge would be addressed to its totality.

Decolonised knowledge is what Gillespie & Naidoo (2021) calls the *abolition pedagogy* which refers to the foregrounding of the denial of the long-term colonial relationship between education and violence. To collaborate Gqola (2015) highlights that race has everything to do with rape because "race becomes first, a form of knowledge and ordering system, which is then institutionalised this gaining legitimacy through the extensive use of sexual violence" (Gqola, 2015: 37). Furthermore, poor victimised mostly black people are made to feel shameful of their poverty, injected daily with inferiority, laziness, and inadequacy in these white supremacists, white capitalists, and hetero-patriarchal societies (Ibid.). Decolonised knowledge should therefore eject inferiority while injecting the spirit of Africanism. Because data collection of this study will be through is a semi-structured interview the controversy of the coloured origin which is believed to be linked to sexual violence might appear. That discussion might give urgency, information, and understanding of this local matter, which is what decolonisation is grounded on. The benefits of the decolonised history curriculum illustrated by this paragraph are that there would be talks of the sexual violence that is directed to mostly women, because of the colonial patriarchal norm.

Decolonised knowledge would give light to *New Materialism,* which is a theory that is feminist-driven (Le Grange, 2018). *Feminism* is a theory that advocates for a society where everyone *is self-aware and reflexive,* considering the power dynamics, stereotypes, privileges, discrimination, and oppression of women in knowledge production (Boncori, 2020). History literature to be specific is male-dominated. For example, the names of the fallen political activists like Chris Hani, Solomon Mahlangu, and Robert Sobukwe were referenced extensively in the addresses during the #FMF protests (Ndelu, 2017). While female activists like Marriam Makeba, Charlotte Maxeke, Winnie Mandela, etc. were overlooked. In addition, some female protestors had a perception that they were on the strike to be on the frontline so that the police and security will not unleash force on them. While some felt that they should be at the back of the protest because they were regarded as fragile by the male figures, being on the last line will enable them to quickly run if police were to unleash force on the protestors (Ibid.). To make matters worse, black women are in the struggle for racial equality than gender equality (Wills, 2016). In addition, Bell Hooks outlines that it is misleading to articulate that the absence of black women in knowledge production is because of their disinterest, laziness, etc. (Ibid.). With this being said, it is safe to say that white feminist is more likely to produce knowledge that will favour the white community than the black community. It is for this reason that all women regardless of colour, sexual orientation, or religion must possess the same privileges as men in the knowledge production for decolonised knowledge to be realised. All Honors participants' are female which is something that brings joy, because they have begun the journey of contributing to history literature, and the literature will have female voices that are missing for decades if not centuries. The benefits of the decolonised history curriculum signified by this lengthy paragraph is that women, black women's voices would be represented fairly in the content.

"Despite vast differences in the make-up and strategies of these student activist groups, sexism, heterosexism, homophobia, and transphobia have emerged as characteristics that married these movements, albeit unevenly, across various institutions" (Sandy Ndelu, Simamkele Dlakavu & Barbara Boswell, 2017: 2). This is because non-binary students who were part of the protests alluded that they are not only defined by their race, but also by their sexuality (Ibid.). It is noted that protests that are initiated by young black South African men are celebrated and recognised

by the country than those initiated by women (Langa & Kiguwa, 2011). For example, even though we are not certain who came up with the idea of the #Fees Must Fall protest, we are certain that the protest was led by a young man Mcebo Dlamini at the University of Witwatersrand (Ndelu, 2017). It is for this reason, that most of the Universities in South Africa joined the forces (Friedman, 2018). In most cases, men were the ones who were leading the struggle songs like "iAzania Izwe Lethu, sizolithatha nge Bhazuka" (Ndelu, 2017: 28). LGBTQI+ community and women are simply added to the existing narrative which is disappointing, for decolonised knowledge to be realised there must be an investigation that looks into the initial cause of these groups being sidelined in the knowledge production Will (2016) and this, including the roles of female, black Indians and Coloured student activists in these movements must be in the decolonised history curriculum. The benefit of the decolonised history curriculum is that the exclusion of most groups of society would be challenged through appreciation and recognition of their works and contribution to the emancipatory movements.

Foucault's (1977:15) claim that "power lies in monuments and documents", which means that Knowledge and power are interrelated. This implies that policies and practices in the knowledge production discourse are intrinsically linked to racism and injustices Omarjee (2018) and reproduce oppression and exploitation of Afro-centric knowledge (Godsell, et al, 2020). However, Baldwin & Peck (2017) contend that since racism is a social construct we can challenge the power structures that uphold the racial binaries, this also applies to the decolonisation of knowledge. This study will reveal the colonisation of South African relevant knowledge, thereby proposing knowledge that will respond to the decolonisation of the history curriculum.

Decolonised knowledge means that the majority of disadvantaged black people question the systems of domination that attempt to dehumanise (fostering the project of coloniality) local relevant knowledge (Freire, 1972). It is for this reason that Heleta (2018) argues that the Fallist Movements gave room for civil critical engagements between black lecturers and students for decolonised knowledge production to be realised, therefore this opportunity must be embraced by these parties at all costs. For example, A Senior History lecturer at Wits School of Education, Dr. Sarah Godsell, established a Decolonial Charter with 3rd and 4th-year students and one of the key arguments and or resolutions to decolonisation was that "to be historians-in-action, we need

to expose and shed light on African perspectives of colonialism and its effects, such perspectives have a limited dominant historical narrative to which we are exposed. Our teaching and learning of history glorify Eurocentric actions and perspectives" (Dollie et al 2020:27). The Benefits of the decolonised history curriculum would be that students would engage with the history that glorifies Africa.

2.7: DECOLONISED EDUCATION IN SOUTH AFRICA

South African education is in the grip of what a Ghanaian former Prime Minister and President, Nkrumah called neo-liberalism, which is a situation where a colony is granted political independence on paper, not in practical terms (Lebeloane, 2018). The latter argument in this context means that the Western values, norms, and cultures are still apparent in the South African education system. It is for this reason that, students called for the re-evaluation of the epistemological and pedagogical foundations of the traditional universities which are former white institutions in S.A. (Ndelu, 2017). This meant the rejection of the assumption that the modern West is the central root of Africa's consciousness and cultural heritage (wa Thiong'o, 1992). In addition, this meant the rejection of the notion that Africa is merely an extension of the West (Mbembe, 2015). Students from the traditional universities and universities of technology in South Africa maintained that education must not be treated as a commodity, but must be a right that is accessible to everyone in the country (Langa, 2017). Furthermore, the curriculum must reflect the lived South African experiences and teach students how to be professional in the African world (Ndelu, 2017).

Decolonised education means the deconstruction and reconstruction of knowledge (Rodney, 2010) and, infused with the African knowledge systems across the University discipline (Ndelu, Dlakavu & Boswell, 2017). It is reviewing and improving the curriculum that was distorted to suit the South African learners' lived experiences (Lebeloane, 2018). For example, Geography learners must be taught South African and African features rather than European. These features could be the Atlas Mountain (which runs across Morocco, Tunisia, and Algeria), Zambezi River, and others other than the Alps Mountain and Rhine River in Europe (Rodney, 2010). It is for this reason that wa Thiong'o (1987) claim that Decolonised education in South Africa must address

what is called the quest for relevance. Moreover, Ramoupi (2012: 1) calls for "deconstructing Eurocentric education, the call I make is to teach, research, talk and write from a content that is Africa-centered—without discriminating against other contents of any other knowledge production". This includes the choice of material and the interpretation of what we call the attitude of material (wa Thiong'o, 1987).

wa Thiong'o, cited by Mbembe (2016: 35):

> "*Education is a means of knowledge about ourselves. After we have examined ourselves, we radiate outwards and discover peoples and worlds around us. With Africa at the center of things, not existing as an appendix or a satellite of other countries and literatures, things must be seen from the African perspective*".

This means the adoption of what Harney &Marton as cited in Gillespie & Naidoo (2021) calls the *mode of study* which means reading the word and the world (wa Thiong'o, 1987)

The argument of these paragraphs' is in line with the problem statement of this study, as it also speaks of the importance of having education that is African grounded in the decolonisation process.

Students are illustrating the concept of *miseducation, (*Chinweizu, 2005) this means that South African, and African students and learners are recognising European history as their own, with constrained intellectual growth (Woodson 1993). This is caused by the white powerful individuals having an influence on crucial decisions on education implementation, they are the authority figures (Ramphele, 2008). These people do not articulate the black experiences that are interlinked to the socio-political and economic issues, do reflect the black people's conceptions of the past (Maluleka, 2018).

"Students need to reclaim learning institutions for their true purpose and develop growing solidarity of all participants in the learning process around the disciplines and the joys of learning, teaching, and service" (Department of Education 1997 White Paper 3:15). It is for this reason that Omarjee (2018) indicates that learning through sharing is one of the supreme strategies of decolonising education because it legitimises the deconstruction of supremacies and hierarchies

in the engagements amongst the attendees. This is a qualitative empirical study which, means that ideas, thoughts, and feelings of decolonisation of the history curriculum will be shared. This will ultimately open up to other suppressed knowledge, and trigger the participant together with the researcher to be analytical of issues of decolonisation at large because of its intensity, controversy, liberation it gives to mostly black students.

Decolonised education speaks to turning "something wrong into something right" (Gillespie & Naidoo, 2021: 295). This is a new sound, new ideas, new interlinks, and new trajectories (Ibid.). The destruction of the fortified education that serves the neo-liberal agendas (Tambyah, 2017). Moreover, the destruction of the *romance of education* speaks to the decolonised education in South Africa (Maldonado-Torres, 2016). This means that the book writers, antiracist critical theorists, cadres of the anti-apartheid movement do not reproduce normalised misery and black sufferings, mundane state violence that is fortified by hegemonic and counter-hegemonic pedagogies (Ibid.). Rather, decolonised education must in all ways enable learners to be radical critical thinking pupils and students (Gillespie & Naidoo, 2021).

Decolonised education must speak to the interconnectedness of formal education and the policing of black lives (Gillespie & Naidoo, 2021). Maldonado-Torres (2016) corroborates this by stating that war is always directed at the colonised people hence the Black Lives Matter Movement, which is also encountered by the All Lives Matter Movement. Black people are subjected to profiling, low wages, rape, lack of access to basic infrastructure, epistemological and pedagogical disciplining (Ibid.). For example, Fees Must Fall Movement participants were considered terrorists, dangerous, violent, and criminals that must be heavy-handed, put in place by the security structures (police and private security) including the former deputy national commissioner who was hired by the University of the Witwatersrand, Johannesburg (Gillespie & Naidoo, 2021).

We are in the 21st-century era, ICT/technological tools in the classroom are one of the key areas that need consideration for the decolonisation of education in S. A. (Du Plessis & Bisschoff, 2007). The use of ICT fosters attention from the students, it stimulates their interest in the content presented. Employing the traditional pedagogies in the teaching strategies perpetuates the

banking concept (Freire, 1996) wherein students are merely the recipients of knowledge (Malatji, 2014). Innovative pedagogies like educational games are crucial in the decolonisation of education trajectory (Vahed, 2014). However it is important that these games are linked to the means of legitimation in the target field and learning enhancement, they are not just for entertainment (Ibid.). In collaboration, Ramoupi (2012) argues that the usage of PowerPoint, videos, and songs stimulates the interest of the students as these interlink the textual content with the visuals and or audio. However, there are challenges to using ICT in the classroom. For example, firstly, technical issues in the classroom (Yilidirim, 2007). Secondly, the overcrowded classroom where it's hard to discipline (Tezci, 2011), and a lack of motivation and financial support (Liu &Sizabo, 2019). The Department of Basic Education (DBE) should make it a point that they support quintile 3 schools (which are the non-fee paying schools, as compared to quintile 1 and quintile 2 schools which are fee-paying schools attended by well-off learners and average well-off respectively) with infrastructure, and technological innovations that will elevate the education system, which would ultimately lead to the realisation and the benefits of the decolonised history curriculum. The above concerns reveal that decolonised education means that students are equipped with alternative teaching and learning strategies rather than memorisation for future purposes of exams and, assignments.

2.8: HISTORY COURSE

"History hurts. How do we teach it without causing or feeling pain" (Godsell, 2019: 1). Godsell (2019) argues that poetry is the best medium to be used in the history lesson because it focuses with the former, current, emotions, and thinking dispositions possessed by the students. Poetry provides traverse to therapeutic apartheid legacies and coloniality at large and allows for constructive arguments and debates (Ibid.). However, it is of utmost importance to realise that poetry may be a liberating medium but it does not complete the project of decolonising history course because it is communicated in English, which is the language that poses challenges to the majority of poor black students. It is for this reason that wa Thiong'o (1992) argues that mastering your mother tongues and knowing other languages is empowerment while mastering other languages and not your mother tongue is oppression. Similarly, Maile (2008) asserts that the medium of instruction should be locally known and understood so that pupils can have easy

access to the content as they would understand it better, this should be the case in the poetry used in the history lesson. The above mentioned matters display a liberating decolonising medium to be used in the history course, but English is the only factor that threatens its complete effectiveness of it to students.

Ramoupi (2014:54) agrees with Maile when he states that:

> *The use of African languages in education is one such challenge because, firstly, the knowledge, traditions and heritage that these languages convey are not part of the formal education conducted in English and Afrikaans; and the absence of these African languages in the system of education in the long run results in the loss of an African knowledge system and linguistic productivity.*

Decolonised history course must reflect the abundance of reliable sources of knowledge produced by African scholars, knowledge in terms of archeology and oral history. Diop (1981) argues for the use of African languages in these sources because most of them are communicated in European languages like French. Mamdani (1998), expands on Diop's argument above by stating that it would be beneficial to go beyond oral history and archeology to apprehend African history. By this, he meant the construction of African historical sociology for the global market. The inclusion of the proverb/ aphorisms is recommended because it strengthens the African oral tradition as the primary source of evidence (Ndlovu, Malinga & Bailey, 2019). 'Izaga' or proverbs originate from the history, mythology, and folktales of Africa.

The topics like Industrial Revolution, Mineral Revolution, and Scramble for Africa are perpetuating colonial capitalist agendas wherein women had to take care of the house, breed children for the capitalist's cheap exploited labor while men were sweating for the capitalist (Ndlovu, Malinga & Bailey, 2019). It is for this reason that, these topics in history courses must be counteracted by the topics that drive *umuntu akathengwa* proverb, this proverb illustrates that a human being is not a commodity that can be treated anyhow (Ibid.). The topics that are a reflection of this proverb would basically be decolonising history course by humanising the black learners in the classroom. The above mentioned points illustrates how the African proverbs can

guide the lecturers and, teachers in selecting the topics to be covered in the history course that are symbols of decolonisation.

Decolonised history course speaks to deconstructing the Endocentric views. One faced historical narrative consequently led one side of the story. For example, a renowned Nigerian novelist, Chimamanga Ngozi Adichie, was presented with European historical knowledge which informed her reason and decisions in literature (Maluleka, 2018). It was later in her life that she discovered the other side of historical knowledge which is African literature (Ibid). “When we hear the same story repeatedly, it becomes the only story we ever believe. This stands especially true for the story of Africa. A single story of Africa exists in the West and Europe and it is negative” (Maluleka, 2018: 28). In essence, decolonised history courses should foreground the frameworks that scrutinise the status quo (Omarjee, 2018). Decolonised history course must therefore enable students to question the content, look at the concealed side of it; and to “expose the danger of the single story”. Adichie writes that “the single story creates stereotypes, and the problem with the stereotypes is not that they are untrue, but that they are incomplete” (Adichie, (3) Watch | Facebook).

Decolonised history courses must be infused with contemporary issues. Contemporary issues are the things that are problematising the communities but are not given the attention they deserve (Seixas, 2004). The teaching of contemporary issues like; racism, pollution, Gender-Based Violence, unemployment, and corruption to name a few, are important as they will equip students with the interconnections of the past with the present. For example, the Pretoria Girls issue wherein African learners were instructed to fix their hair as they were “dull, and frizzy, dry and damaged” as compared to whites’ “fine and flat” (Panther 2016) roots can be traced back to the fact that South African first democratic government failure to re-structure the education system for South Africans (Ramoupi, 2014). Another contemporary issue is Marikana Massacre wherein black mine laboreurs were protesting for a mere R12 500 minimum salary, but 34 of them were massacred and most wounded (Forsee, 2019). This event should be one of the topics in the course outlines for decolonised history course to be realised because it will also problematise the underpaid black laboreurs who are producing millions for white and European international companies on their African soil. The underpayment of African workers was one of

the demands that emerged in the #FMF, to say that African workers must be paid decent wages and, treated with respect by the Institutions of Higher learning, including Wits. Another contemporary issue is corruption which is rife in the country. In 1994 the African National Congress was a beacon of hope for black poor South Africans because it was said to alleviate poverty, close the gap of the inequalities, and drive policies that will be in line with the needs of the disadvantaged citizens (Shabangu, 2021). But that did not see the light of the day because officials of the party are looting funds meant for the public good (Ibid.). Having the topic of governments' corruption and the concepts of accountability, transparency and responsibility in the history course will enable students to articulate their views on the party and the government and large, it will foreground the urgent human rights issues that were promised in the beginning of the democratic dispensation and, that are ingrained in the Constitution of the Republic of South Africa (1996). The above mentioned challenges has displayed how liberating the contemporary issues are, therefore should drive the decolonised history course.

CHAPTER 3: THEORETICAL FRAMEWORK

3.1: INTRODUCTION OF THE CHAPTER

This chapter makes interconnections between Bourdieu's theory of Cultural Capital and the study as a whole. The chapter is divided into three interconnected parts. Firstly, I elaborated on the Theory itself to say the lack of capital in black South Africans is the main reason that landed them in the colonial history curriculum that needs decolonisation and the benefits of that decolonisation to be exposed in the country. Secondly, the Benefits of the decolonised history curriculum are that the way of making a living by South Africans in the pre-colonialism period will be revealed which was support, and unity that needs to be rekindled for economic urgency. Thirdly, I discussed the issue of networks that is mostly in the hands of the Euro-American descendants because of the capital they have and manipulation away from the minds of the Africans, this study contends that the status and networks that South Africa needs should be through respect and appreciation of their own Indigenous Afro-centric knowledge.

Below is a diagram outlining Cultural Capital Theory:

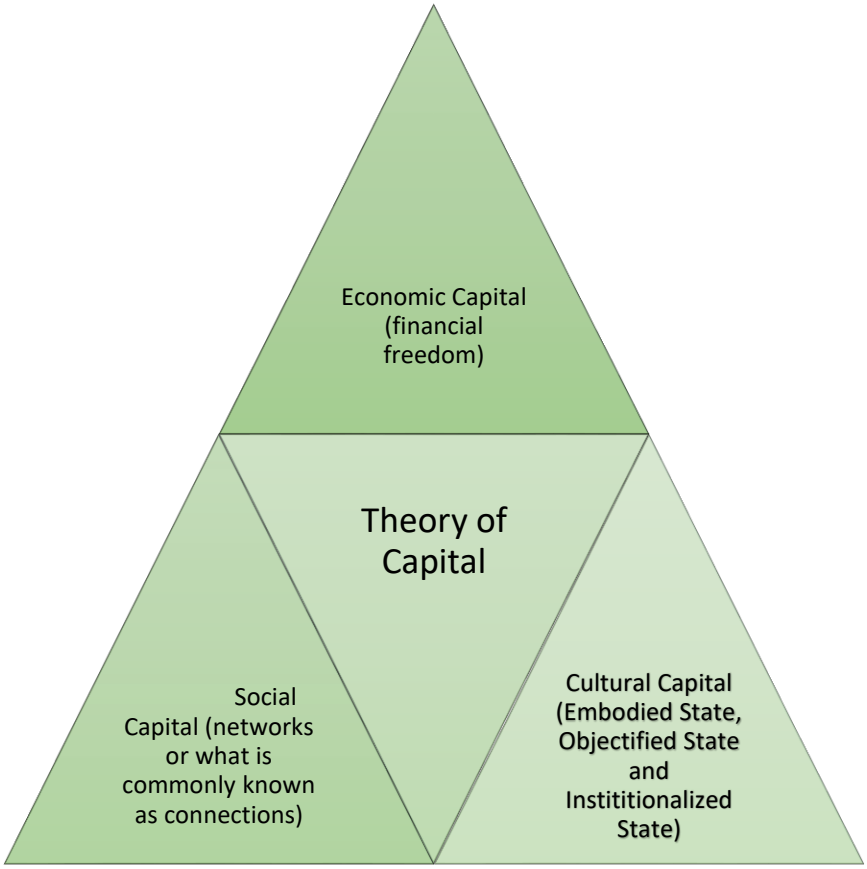

Figure 3.1: Outlining Cultural Capital Theory

3.2: THEORY OF CAPITAL

To explain the structure and the functioning of the social world require that one include capital in all forms not only the *Economic,* which is historically linked to capitalism and has turned the world into a mercantile exchange (Bourdieu, 2011). African countries are subjected to colonial education including the South African history curriculum. The reason for this is for Europeans to continue exploiting Africa by instilling the perception that Africa does not carry any significance. The Understanding of the benefits of the decolonised history curriculum will, therefore, counteract the European perpetuation of capitalism, which financially depress the continent and Western modernisation through education, including South African history curriculum included.

3.3: ECONOMIC CAPITAL

Capital can be understood in three kinds. Firstly, economic capital refers to things related to finances (Bourdieu, 2011). The existence of all other capital lies in economic capital (Ibid.). For example, in most cases individuals possess connections, and are popular because of the capital attached to them, they attain educational qualifications because of the capital attached to their name. In the South African context, capital is owned mostly by white people because of what they accumulated as a results of colonialism. It is important to note, that the Decolonised History Curriculum will yield the benefits of South Africans having capital power. This study will demonstrate that decolonised history curriculum must reinforce African long-standing principles of togetherness and unity which will ultimately allow for Africans to own the economy by supporting each other in business, and the creation of employment for South Africans. Ndille (2020) further collaborates the need to demonstrate the benefits of the decolonised history curriculum for economic gains by stating that history was used by the colonial education officials to foster the acknowledgment of the Euro-centric knowledge, which resulted in Europeans being the masterminds in the economy of the countries they forced themselves into through colonialism. For example, they established the *terra-nullis* which is a controversial ideology, wherein they claimed that they found most part of the land in South Africa vacant and occupied it (Boisen, 2017). Through this ideology, they gain economic independence as they used the land for farming and other economic activities which granted them economic capital.

3.4: SOCIAL CAPITAL

Secondly, Social capital refers to connections that may be convertible into economic capital and maybe standardised into the title of nobility and or status (Bourdieu, 2011). Individuals who possess this kind of capital are well known in society, even though they do not know most of the people who know them, and are very productive in their work of sociability. “Every group has it more or less institutionalised forms of delegation which enables it to concentrate the totality of the social capital which is the basis of existence the group (family or a nation of course but also an association or a party” (Ibid.: 88). In relation to this study, the benefits of the decolonised history curriculum will enable South Africa and Africa at large to have a status in the globe

through their Afro-centric and Indigenous knowledge. For example; the respect for customs, cultures, like the pouring of the drinks on the floor before drinking as a sign of respect to the ancestors, how the native South African languages and traditions came about, the South African chiefdoms and Kingdoms impact on its' people, and all the pre-colonial knowledge (Lange, 2019) that is concealed and should be reignited in the decolonised history curriculum. Furthermore, the benefit of the decolonised history curriculum is that South Africa will pose the social capital (be known and acknowledged in the world) because of what Nomathamsanqa Tisane speaks of *Ukuhlambulula* which is the cleansing of the body and soul after a disastrous tragedy and or incident in African tradition(Godsell, 2019), in this case, the benefits of the decolonised history curriculum will perform the ritual Ukuhlambulula the knowledge of the West in the history curriculum leaving the curriculum intact with the pre-colonial South African knowledge and some Western knowledge if ever they contribute to the identity and understanding of the South Africans (wa Thiong'o, 1992).

3.5: CULTURAL CAPITAL

Thirdly, Cultural capital may be converted into economic capital in certain conditions but is related to the social assets of an individual that allow them to navigate in a stratified society (Bourdieu, 2011). For example, style of speech, education, dress code, intellectual property, etc. (Bourdieu, 2011). It is of utmost importance to note that cultural capital reproduces inequalities in society because education requires economic investment such as time, and cost of schooling, which is something that the lower class is not privileged enough to have (Bourdieu, 2018). This study will hopefully expose the agendas of colonialism and coloniality that continue to marginalise students from disadvantaged backgrounds (Messoui, 2012) to attain their qualifications which can ultimately relieve them from those backgrounds. Cultural capital is divided into three forms (i) is the *embodied state, (ii) the objectified state (iii) the institutionalised state* (Bourdieu, 2011)

3.5.1: Embodied State

Are the inherent qualities of the mind and the body are commonly known as culture cultivation (Bourdieu, 2011). It is the assimilation, inculcation, and time that must be invested in order to

master and produce the desired outcome. E*mbodied State* also refers to the habits, skills, and dispossessions at our disposal from our experiences and or the external wealth (Ibid.). This means that this state is not convertible to economic capital unless an individual who possesses these skills is hired to use them in order to produce something (Ibid.). More recently, academia added firstly, the technical source (marketable skills like IT). These skills must be geared towards the African relevant technology and or decolonisation technology (Ibid., 2018). The participants of this study are qualified teachers and students completing their final years, this means that they have knowledge, experiences, and teaching skills that decolonise history curriculum considering the fact that the history courses they are taught emphasise decolonisation to a large extent. Moreover, their embodied state will therefore enable them to account for the benefits of the decolonised history curriculum.

3.5.2: Objectified State

The second form under cultural capital is the *objectified state* which exists in the form of cultural goods like pictures, dictionaries, books, machines, instruments, arts to name a few which enables the investigations and review of the theories (Bourdieu, 2011). The objectified state of the cultural capital must be decolonised for the accommodation of the previously disadvantaged black Africans. For example, I *Write What I Like* the book by the late prominent anti-apartheid Black Consciousness Movement activist, Bantu Stephen Biko should be in the collection that students are advised to read at home because their content is interlinked with it (Ramoupi, 2011). Therefore, students' understanding will outline how objectified sources can privilege the South African history curriculum. Bourdieu (2011) contends that objectified capital takes time to accumulate, which means that the desired outcome of it is not realised as quickly as possible. It is for this reason that the trajectory of the decolonised history curriculum must be initiated as quickly as possible and with every possible stakeholder, which are qualified teachers and pre-service teachers in this study.

3.5.3: Institutionalised State

The third form under cultural capital is the *institutionalised state* refers to the educational qualifications which can be degrees, certificates, etc. (Bourdieu, 2011). Bourdieu (2018) argues

for cultural capital which he believes plays a critical role in the development and advancement of an individual through these qualifications. The qualifications should speak to Africa's needs which are; eradication of poverty, unemployment, and most importantly intellectual independence wherein knowledge is produced by Africans for Africans (Hountondji, 1990). The more capital you possess the more power you have in the community (Bourdieu, 2011). This study is based on the 'understanding of the benefits of the decolonised history Curriculum', the decolonised history curriculum plays a crucial role in the attainment of the capital that is required for power because students excel in the subject matter that is relevant to their socio-historic backgrounds. This means that will reveal that the content used to train students should be interlinked with the locally grounded history curriculum, and be a reflection of the everyday life experienced, these will enable the attainment of academic excellence, ultimately educational qualifications.

3.6: CONCLUSION OF THE CHAPTER

This chapter demonstrated the Theory of Capital consideration importance in the decolonisation of the history curriculum trajectory. The Benefit of the decolonised history curriculum is that students would be enabled to own and possess all sorts of capital, be it social, economic, or cultural because the content would be relatable to their experiences.

CHAPTER FOUR: RESEARCH METHODOLOGY

4.1: INTRODUCTION OF THE CHAPTER

This chapter is concerned with the methods used to collect data, and the processes involved in the data collection. It is divided into five parts. Firstly, the research paradigm is qualitative research while the research approach is interpretivism. Secondly, there are eight (8) history students; four (4) from history honors students, and four (4) from the 4th-year group. Thirdly, the gadgets (electronic devices), are used, and the platform for the interview is outlined which is Microsoft Teams. Fourthly, ethical concerns which respect the wishes of the participants and the limitations of the study are demonstrated. Fifthly and lastly, this chapter presents and, analyses data.

Below is a representation of the study's methodology section.

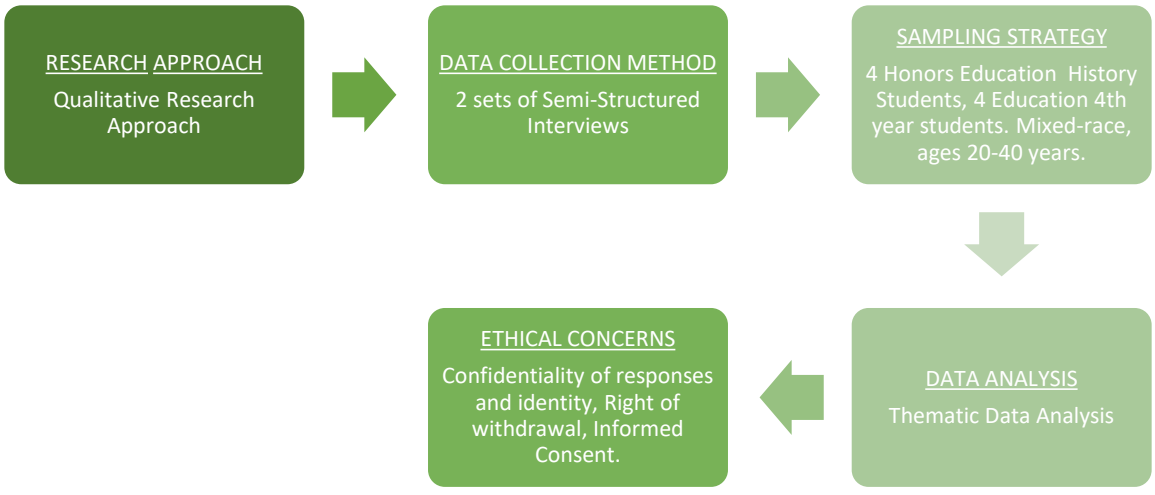

Figure 4.1. Outlining the research methodology and design

4.2 RESEARCH METHODOLOGY

4.2.1: Research Approach

This study is based on Qualitative research that understands the phenomena of the small portion of reality (Krauss, 2005) which is Wits School of Education History IV and Honors History students, and also attain in-depth demonstration (Crossman, 2020) of their Understanding of the Benefits of the decolonised history curriculum. Qualitative researchers believe that the best way to study phenomena is to be in the context "and experience what it like is to be part of it "(Krauss, 2005: 760). In addition, they believe that quantitative research is limiting because of its measurement strategy of establishing fixed instruments, as if there are no practical human factors that can alter the results (Ibid.). It is for this reason, that they argue that there are no objective realities in the world (Ibid.). On contrary, the qualitative study illustrates that meaning-making is different because people are different so are their experiences, therefore you cannot quantify that (Ibid.).

I will be using a case study. A case study is a qualitative research methodology that enables researchers to investigate social science issues like education. It has been used to a large extent in education to promote critical thinking (Winston, 1997). Illustrative is the form of the case study that will be used. Its main aim is to foreground issues that most people overlook or are uninformed of (Crossman, 2019). Similarly, in this study students' understanding of the benefits of the decolonised history curriculum will shed light on the positives that came out of the #Fees Must Fall Movements. The source of evidence in this case study will be interviewing. Furthermore, the case study investigates issues at a micro-level which means that there are few participants in a small geographic area (Zainal, 2007) in this study as it is specifically at Wits School of Education, there are only 8 participants out of 30 students in history and 4th-year history course combined.

4.2.2: A research paradigm

This research will take an interpretive paradigm, interpretivism is a "response to the over-dominance of positivism" (Grix, 2004: 82) understanding meanings and human beings' actions. Therefore, it supports Springgay & Truman (2018) concept of *Methodological fatizashion which* opposes the positivist approach in research and supports the notion of indigenous knowledge's

which raises that effective research must be conducted by the native person who understands the culture of the participants and the interconnectedness of the participants with the outside world (Eldridge, 2008). I am a native of South Africa, who has preconceived ideas about how the black community would benefit from the decolonised history curriculum, and how would those benefits interfere with the outside world of the subaltern.

Interpretivism acknowledges that context is central to meaning-making (Gage, 1989), this is to say understanding the benefits of the decolonised history curriculum will emanate from the experiences of the participants that are in the context of their university history curriculum. It is for this reason that Biesta, Allan & Edwards (2011) maintains that education exists because of people's interpretation, meaning-making, and behavior.

The main intention of the interpretive research is to comprehend "the world of human experience" (Cohen & Manion, 1994: 36) and that "reality is socially constructed" (Mertens, 2005:12). This is to say interpretive paradigm was established to study human beings' multifaceted lives influenced by numerous factors the truth is not universally known (Gage, 1989). Furthermore, the interpretive study is carried out through the participant's view of the area of the study (Mackenzie & Knipe, 2006). The participant's responses to the benefits of the decolonised history curriculum would be diverse because they would be influenced by their race, cultures, languages, religion, and ethnicity to name a few.

Semi-structured interviews would be used to collect data. These interviews are open-ended (Winston, 1997), which means that the interviewee may expand their response and they may not ask questions in chronological order (Latham, Pedrana & Doyle, 2019), they may give an insight on the topic by commenting with a relevant event (Winston, 1997). In addition, these interviews would be a two-way communication (Doyle, 2019) wherein I as a researcher will be part of the discussion and the respondents may also ask questions that arise or may comment on the topic. Most interestingly, the interviewer may ask a few prepared questions the rest may be answered during the discussion (Creswell, 2012).

4.3: SAMPLE, INSTRUMENTS, AND ANALYSES

4.3.1: Sampling is an action of selecting the research participants from a target population (Creswell, 2012). In this case, it was 8 history students Honors and Fourth years, 4 in each set, out of 30 students in the Education Honors history course and 4th-year history course. In the proposal writing of this report, I was not aware that I would have LGBQI+ participants'. It is important that the presence of these participants' raised robust debates on decolonisation of the history curriculum. This is not to outshine the immense contribution of male, and female participants', but to signify that the contribution of this community is valuable and informative as they are the marginalised group in the history curriculum. Letters were sent through an email requesting students to be the participants and five from each group to respond will be the participants. It is important that participants engaged in the voluntary response, this means that they availed themselves to be part of the study, they were not selected nor coerced by the researcher.

Below is a table outlining the sampling:

	Students
Number of participants	8 students 4 from each set of group
Level of study	History IV and Honors
Course	History
Race	Multi-racial
Age	20-40 years
Gender	Mixed (Female, Male, LGBTQI+ community)

Figure 4.3.1: Illustration of the sample of data collection

An approach to data analyses was thematic analyses which explored similarities and the relationships of data chunks. Deductive coding, was employed which means that the implied themes was derived from the researchers' theoretical ideas and inductive coding where the themes was drawn from raw data provided by the participants (Joffe & Yardley, 2004). The interview recording was transcribed into text to allow for an effective analysis.

4.3.2: Administration instruments

I sent a letter through email, requesting history IV and honors history students to participate in my research. The letter contained all the important details including ethical considerations and the consent form. The consent form was signed as an indication of the willingness to participate in the study. Laptops, computers, and smartphones was required because the meeting was virtual- Microsoft Teams. Each interview was a minimum of 45 minutes and a maximum of 60 minutes.

Below is a diagram outlining the process of the administrative instruments:

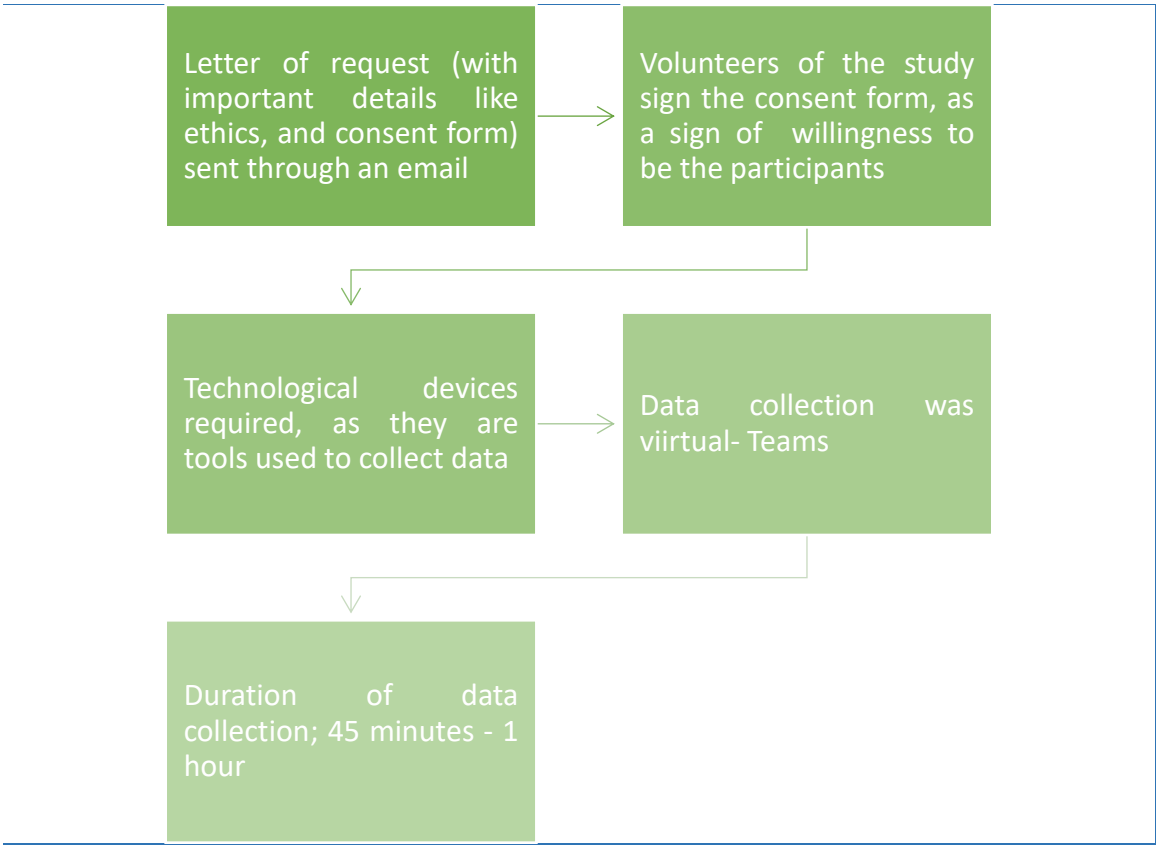

Figure 4.3.2: Outlining the administrative instruments

4.3.3: Research instruments

Following are the interview questions that will be asked the participants.

1. What is decolonised History Curriculum?

2. Why is the History course important in the South African context?

3. What are the benefits of the Afro-centric History for the African people?

4. How does colonise/ Euro-centric History suppress the African continent?

5. What shaped students' understanding of the Decolonised History Curriculum?

6. How is and or will students' understanding influence their pedagogy in the History classrooms?

7. Do you feel that this study will give light to the positives that come out of the Fees Must Fall protests?

8. What are some of the suggestions or comments that can make the History IV course to be even more decolonised?

4.4: ETHICAL CONSIDERATIONS

In relation to ethics, the interviewee signed a consent form that indicated their willingness to be part of the study, their responses and identity were concealed, and the duration of the preservation of the data which is 1 year. Secondly, the form indicated that the study is purely for educational purposes, therefore there is was no reward or cost for participation. However, the study was to contribute enormously to the understanding of the positives that came out of the Fees Must Fall Movement. Lastly, the procedure was semi-structured interviews- Microsoft Teams and they were allowed to withdraw their participation at any time without force and or intimidation in continuing for any reason COVID-19 included.

4.5: LIMITATIONS OF THE STUDY

There were three main limitations of this study. The first one is that the opinion of the participants does not necessarily represent the views of 'all' history students at Wits School of Education. Secondly, there is limited prior research, particularly focused on the decolonised history curriculum after the Fees Must Fall, therefore the analysis and conclusion of this study is not corroborated by prior research. However, it will prompt further research. Thirdly, the

responses of students are not a guaranteed true reflection of their feelings and thoughts and it was difficult to verify their true feelings and thoughts.

CHAPTER 5: FINDINGS AND DATA ANALYSIS

5.1: Findings and data analysis

The responses and engagements demonstrated by the students' demonstrated the benefits of the decolonised history curriculum. I transcribed and analysed data according to different themes that display the benefits of the decolonised history curriculum. The themes to name a few, included the following:

1. Acknowledgement of local content,
2. appreciation of African dignity, and
3. Identity.

The first question I asked was about the importance of the general history course in the South African context. Student A from the 4th year group responded by stating that the importance is based on the historical progression, this is to say how we got into the current socio-economic situations, political climate, etc., and also inform us of the history of the spaces we occupy. This response speaks to what wa Thiong'o (1986) says is an *epistemic relevance* which means that the benefit of the history curriculum is that the content is local bound. Student B from the same group stated *"it also exposes us to how history was written and who wrote history. And based from what perspective"*[1]. This statement is interlinked with Wineberg's (2010) argument, of which history students should be taught? Is it national heritage, patriotism, or heroism? This means that one of the benefits of the decolonised history curriculum is that it introduces a paradigm shift wherein students are in a position to interrogate and be critical of the academia's works, the government's agendas in the history curriculum, which usually embraces Western norms and values (Bird, 2020).

These responses outline that history curriculum demonstrates the relatable experiences of knowledge to students and that it highlights the historical thinking skills like sources of knowledge and the perspectives of the authors (Merkt, Werner, & Wagner, 2017). The benefits of the

[1] Interview 1, 29 October 2021. Johannesburg, South Africa.

decolonised history curriculum would therefore be students having the ability to identify the aspects stated in this paragraph.

The following question used to drive the discussion was the benefits of the Afro-centric history curriculum. Student C from the 4th-year history group responded:

> *It can help to form an identity, but at the same time, it can also help to regain ourselves because our history as Africans has been distorted quite a lot. Even with the history from the school textbooks that some things that when I go to university I started learning about them that were completely new, you know? So I think it's regaining who we were before the process of colonisation, apartheid, and so forth*[2]

Student B from the Honors group sustained her argument of the understanding and the restoration of the African eroded identity.

The benefit of the decolonised history curriculum would be that the sanitised, concealed history of the subalterns would be restored. Moreover, it will enlighten the trainee teachers about the distortions and misconceptions that are in the school history curriculum that require them to rectify.

The following question was about 'how colonised Eurocentric history is suppresses the African continent'. Student A from the Honors group maintained that "*because African knowledge is suppressed it almost sends the message from the West that this knowledge is not considered important or it's considered backward or unnecessary in the grand scheme of academics."*[3] Student A from the 4th-year group argues that Western cannons are spreading a wrong narrative of the African continent. For example, Africa is known by United States citizens to be a country that is impoverished, desolate, and wasteland.

Student B from the 4th-year group demonstrated that Pop music was initially invented by people of colour, but because the Euro-Americans have a tendency of whitewashing everything that is Africa, and, control the narrative the genre is now in the hands of white people. He added that

[2] Interview 1
[3] Interview 2, 15 November 2021. Johannesburg, South Africa.

the Hollywood movies portray Africa as a jungle that is owned by an uncivilised, autocratic and, vile ruler.

I extended the discussion, to the fact that some of the world-renowned football players were skeptical of coming to partake in the 2010 Federation Internationale de Football Association (FIFA) because they had a perception that only animals are loved in the country, their cuisine being wild animals and vegetation.

Student D from the Honors group directed the conversation to the globalisation of education. She demonstrated that the fact that South Africa aspires for her education to be globally marketable is problematic because there are standards, terms, and conditions for that, and these standards reflect coloniality.

It is for the above-indicated reasons that I argue that the Benefit of the decolonised history curriculum is that Africa will control its narrative, credits that the continent deserves will be reflected in the curriculum, the content in the curriculum would demonstrate the needs of the country and the continent. By this, I mean history that influenced and continues to influence students' day-to-day lives, challenges, and encounters.

The other question to drive discussion was what shapes participants' understanding of the decolonised history curriculum, could it be the engagements they have with their peers, media, books they read, or personal experiences? Student A from the Honors group responded by saying:

> *I think back to high school, I was probably not even aware of how colonised the curriculum was because of me having half the year being taught international history and half the year being taught South African history in terms of apartheid. My understanding back then was that we are learning an equal amount of African and world history. But now that I understand what decolonisation is, having gone through 4th year and being in my Honors year. When I look back and I think of those world history events such as the Cold War, World War One, and World War Two*[4]

[4] Interview, 2 15 November 2021. Johannesburg, South Africa.

Student B from the Honors group illustrated that her understanding of the decolonised history curriculum was exposed by history lecturers. Similarly, she also was not aware of how colonised history is until she reached a 3rd-year level and now that she is at the post-graduate level the debates are of the topic are sinking deep as they engage with the arguments of the intellectuals like Mamdani, Makgoba to name a few.

Student A from the 4th-year group maintained that he initially thought that decolonisation of the history curriculum and decolonisation at large was a personal attack on whiteness until his former educator clarified what decolonisation meant. As he embarked on an undergraduate degree he slowly grappled with the concept and the history four-module which is characterised by African Philosophy and Sociology. Moreover, he indicates that the literature he engages with, the people he interacts with, his positionality, and his sexual orientation- being a gay man have all shaped his understanding of the decolonised history curriculum.

Another question was about what students' understanding of the decolonised history curriculum is.

Student C from 4th-year group responded:

> *I feel like for me, a decolonised school history curriculum should* center *on African history at least 80% of the history* it *is available in the history textbooks should be about African history, you know, and it should be like African history, not just the South African context, but it should be for all Africans and also like not just Africans here in Africa, but also like in the Caribbean nations.*[5]

I felt the importance of bringing up the ignored communities in the decolonised history curriculum discussion. These communities are the LGBTQI+ community mostly those who are ignored because their sexual orientations are a threat to the capitalists' agendas of reproduction for exploitation and cheap labor (Fergus, 2016). Other groups are women, people living with physical, and intellectual challenges. I raised the concern to the 4th year group.

[5] Interview, 1 29 October 2021. Johannesburg, South Africa.

Student A from the 4th-year group demonstrated

> *First of all, I'd say that they need to be included. Because at this point there's no like mention of differently-abled queer LGBTQ + people in the curriculum at all. We would have to be very cautious about how we do it because we don't want to do superficial inclusion, like currently with the dominant narrative that we have is very androcentric. Maybe we can zoom out a little bit so that we can see that people who have existed throughout history who were the likes of Simon Nkoli, an openly gay man but that part of apartheid history is just glossed over. If we are trying to decolonise history curriculum, reconcile and heal the divisions of the past why not use A case study like this where you can see someone actively defying not only apartheid but homophobia from people within the ANC, as well as people like in a society in general and how that can teach students to be more empathetic and be more aware that people who existed in history were not asexual.*[6]

Department of Basic Education (2011) the above response as its states that, "in the main, women continue to be significantly underrepresented in high school curricula and that those accounts of the past are more accurately described as men's history."

Student B from the 4th-year group

> *I'm also giving an example with a series called Posey. It's an interesting series, and it creates awareness of issues that were faced by the LGBTQ plus community during the 1980s and early 90s. So I do think we do have a similar situation whereby* some people or activists were *fighting against the injustices under the apartheid system. And also even post 1994 we do have activists who kept on putting on LGBTQ I plus voices out there but still we don't know anything about them we have not even thought about them in history.*[7]

These quotes display that the Benefits of the decolonised history curriculum are not only limited to the Afro-centric knowledge but it goes deeper into the recognition and appreciation of the

[6] Interview, 1 29 October 2021
[7] Ibid.

diversity in the community. The diversity was manipulated and eroded by the colonialists because,

Student C from the 4th-year group stated:

When you look deeply into African history, you will learn that most of our ancient African societies were very matriarchal, and also homosexuality existed. There wasn't a problem with homosexuality.[8]

Student D from the 4th-year group said:

The poem that was discussed today in the history class outlined that the matriarchy is from an African perspective. For example, there was a time when Princess Magogo, Prince Mongosuthu's mother, who was a leader in the Zulu nation, the same applies to Mkabayi Ka Jama Shaka's aunt.[9]

I extended the conversation by indicating that women in power means transformation, because women know the struggles of being oppressed because you are dimmed 'different'. It would be great if South Africa have a female president for a change. The benefits of the decolonised history curriculum will further highlight an urgent need for interrogation of the patriarchal structure power dominating the society.

The other question was how or is students' understanding of the decolonised history curriculum will influence their pedagogy in the history classroom. Student B from the Honors group had this to say:

> *I will make my learners aware of how the curriculum is. Because like what I've noticed most of the learners don't like history because of what they are being told. It's like, kind of like away from their lived experiences. So like for instance, teaching about World war in isolation without trying to make it connect with African history, so I'll try by all means to kind of like relate or put events or put like African history* concerning *the world history so that it can make sense to them and for them to be able to see the importance of history because sometimes teaching the world history or let me say European history, it kind of*

[8]Interview, 1 29 October 2021. Johannesburg, South Africa.
[9] Ibid.

like makes them feel disconnected to history as the discipline. So, putting their own, kind of relating their own lives, experiences, or African history.[10]

Student C from the Honors group expressed that decolonised history curriculum to her speaks to history lectures having a decolonised mindset. This means that every content delivered is relatable to students. She extended her argument to the history school subjects and claimed that she was inspired by her Grade 9 Social Sciences teacher to select history as her major in Further Education and Training (FET) because the educator simplified the content for them, related the content to the political climate, the then-current environmental affairs, etc. She concluded her argument by manifesting that educators and lecturers have the power to decolonise history curriculum through their teaching and learning approaches already mentioned in this paragraph.

Student A from the Honours group said:

> We need to instill *the importance of understanding why we need to study our history in students. As well, I think that having a decolonised curriculum actually will make it easier for them to understand because a lot of people would look at history and say oh, for what reason am I learning about the French Revolution or for what reason am I learning about Communism in Russia, but when you related more to what they could relate to, you know their traditions or cultures, for example, African history.*[11]

Student A from the fourth year group collaborated on the arguments of student A and B from the Honours group, by signifying the importance of drawing the relatable events and issues in pedagogy:

> *Represents a voice that is usually silenced. So if I spoke about the notion of how the Cold War is a homophobic, period because of, a period called the Lavender Scare, which was where kind of thick within the Red Scare, which was the scale of communism in the US and homosexuals were viewed as communist sympathisers who were subject to communist ideologies so they attacked or like not attacked but like they've they weeded out*

[10] Interview, 2 15 November 2021. Johannesburg, South Africa.
[11] Ibid.

homosexuals from federal government positions because they felt like homosexuals were subversive and because communism was the ideology which I went to get rid of. And I felt that homosexuals were subversive. They got rid of homosexuals from their jobs basically.[12]

A conclusion that can be drawn from the responses of the students in this question is that understanding of decolonised history curriculum by the pre-service and in-service teachers would benefit learners greatly because, the instructors would interlink the content to their experiences, and the needs of the learners. As a result, the interest in the subject and politics in history would be stimulated in learners.

While on the question of pedagogy being influenced by the understanding of the decolonised history curriculum, student D from the Honors group raised the question of history school subject being made a compulsory subject as a way of decolonising South African education. She maintained that the history subject being made a compulsory subject in the F.E.T should not mean that the subject would lose its essences, which are the promotion of critical thinking, making decisive informed decisions, recognition of different perspectives participating in constructive debates, etc. (CAPS, 2011). She maintains that the Ministry should have ventured into the ways of making the school history curriculum decolonised in every way possible before beginning the process of making the subject compulsory.

I stood with this participants argument because Life Orientation was made a compulsory subject to foreground the issues of physical activities and, human rights but there are rife unresolved cases of GBV, citizens are not provided with services, there is constantly a low number of voters turn out, the recent 2021 local government election is evidence of that.

Furthermore, student D from the Honors group directed her stance to the debates on Swahili being made a compulsory language in the South African schooling system. She claims that this is not a wise move because herself as a isiZulu-speaking citizen does not possess even a basic understanding of XiVhenda and XiTsonga, that are South African languages. Why not address those local language issues before adopting language from the other region.

[12] Interview, 1 29 October 2021. Johannesburg, South Africa.

The arguments of student D are an indication that the engagement that she has been having in the history course advocates for decolonising and or Afro-centric knowledge being the point of departure, (this is the benefit of the decolonised history curriculum). It is for this reason that she can make a clear distinction between the decolonisation of the South African curriculum and a mere inclusion of the subject into the education system.

The other question was 'do you feel like this study will give light to the positives that came out of the Fees Must Fall', because I believe the discussions and debates of decolonisation of education, knowledge, curriculum, etc. were intensified by the #FMF. Student B from the Honors group displays that she didn't understand the reasons behind the Fees Must Fall Movements as she was still in High School at the period of the event. This study will, therefore, help to clarify the deep colonial entrenched reasons deep behind the Fees Must Fall Movements to people who are not well versed with the event. Moreover, she insists that the study will expose more people of color who have been colonised together with their curriculum.

Student A from the Honors group posits that this study will surely give light to the positives that came out of the Fees Must Fall because the practical and analytical reasons behind the #FMF were concealed by the media, the Federals and, the Institutions of Higher learning while driving the narrative of students being rebellious, "*what would motivate students to have to go to such extreme lengths".*[13]

The above two responses expose that decolonised history curriculum and decolonisation at large are not understood by many because the platforms and people who should do justice and foreground the issues of coloniality in the curriculum are not doing justice. The benefits of the decolonised history curriculum would therefore be a tool in understanding the #FMF protests' motives in length.

Interestingly, student A from the 4th-year group declares whether the study will foreground the positive results that came out of the Fees Must Fall or not depends on the individual's understanding of decolonisation. This understanding occurs in a spectrum where there is a soft

[13] Interview, 2 15 November 2021. Johannesburg, South Africa.

approach which submits that decolonisation of the history curriculum does not mean that the Euro-centric knowledge is erased in the curriculum, and a hard approach which is in most cases radical, and wants the removals of all the Euro-centric ideals in the history curriculum (Zemblyas, 2016). Hence, he proclaims that individuals who submit to the hard approach would most likely argue that this study will expose the positives that came out of the #FMF, while the argument of the soft approach contenders may be the opposite.

The last question was on whether students have a suggestion that can make the history IV course to be more transformed, as in my Honors study they deemed the course to be transformed. Student A from the 4th-year group outlined that one of his classmates raised that there is a possibility that she will not submit an assignment on time due to load-shedding which is an obstruction in the country. Hence, student A argued that maybe the course coordinator may look at other alternative forms of assessment (not the traditional essay writing and submission) this will give students urgency and freedom.

The traditional assessment was adopted from Western modernity. The benefit of the decolonised history curriculum is that students would have multiple choices of being assessed. For example, podcasts, oral presentations, debates, discussions, etc. Students may record these assessments and upload them on the Institution's sites.

Student C asserts that she was surprised that we're still being taught about Nelson Mandela in the course. *Like everywhere, everywhere, you know. In school, on TV, in politics, in every sphere of our lives, Mandela is present, you know.*[14] She further submitted that we can move from Mandela, there are so many great individuals and ordinary people we can learn about in history.

The benefit of the decolonised history curriculum is that the content would represent all the demographics in the content. For example, diverse races, all sexual orientations, gender, religion, diverse geographic locations, etc.

Still on the question of the suggestions student B from the 4th-year group directed the discussion to the contradictory and confusing narrative that is the school history textbooks. He argues that

[14] Interview, 1 29 October 2021. Johannesburg, South Africa.

the role of Chris Hani is silenced in the history textbooks, the only thing that is 'exposed' is that he was a communist against the apartheid capitalist regime. Textbooks have pre-1994 history, post-1994 ANC government history is missing because the *"ANC is more or less doing what the National Party was doing to black people, but we are not being exposed to those things".*[15]

Student D weighed on this by stating that the reason why there is no history post-1994 is that the ANC does not want to fade away the notion that the party fought for freedom and democracy. The party wants this to be ingrained in the youth of the country and the citizens at large. The reason that the party has been in power for 27 years is that citizens feel like the party deserves to be in power due to the sacrifices it made for democracy, these sacrifices are the ones dominating school history textbooks. Furthermore, student D encouraged the school history and history curriculum in the Higher Institutions should reflect on *"how has the ANC discriminated against, dehumanised South Africans in general*"[16]

Student C commented on this with an angry tone:

> *Corruption! That is how the agency has dehumanised South African people, you know, Miss Buthelezi if we would look at our state resources or our state institutions, things like hospitals, police services, state security everything is just a mess and it all boils down to poor leadership and corruption. What is even sadder is that. Nobody wants to take responsibility. Nobody wants to be held accountable. Everything. If maybe consequences were attached to whatever actions are being committed. Maybe? We would move forward, but since there are no consequences, everything just seems to deteriorate even further*.[17]

The above three responses indicate that the Benefits of the decolonised history curriculum are that students will be able to expose the politics at play in the selected content that is being taught, and the concealing of the important, interesting content that the nation deserves to be informed of.

[15] Interview, 1 29 October 2021. Johannesburg, South Africa.
[16] Ibid.
[17] Interview, 1 29 October 2021. Johannesburg, South Africa.

5.2: Main themes in data analyses and findings

Decolonised history curriculum comprehension	✓ 80 % of the African content in the curriculum. ✓ Representation of the marginalised groups. For example, people of colour, women, LGBTQI+ community, people with physical and intellectual challenges.
History course importance	✓ Relevance- speaks to local relevant experiences ✓ Historical thinking skills- It foregrounds sources of knowledge and the authors' perspective
Benefits of the Afro-centric history on African people	✓ Re-installation of dignity ✓ Restoration of identity
Euro-centric history supressing the African continent	✓ Depreciation of Africa- African knowledge being worthless ✓ Western canons- Modernisation perpetuating distorted narratives about Africa. ✓ Brain-wash-Euro-American whitewashing everything Africa. E.g. they have legitimised Pop music as the inventors of the genre. ✓ Globalisation of education- supressing African knowledge.
Influences of the decolonised history curriculum understanding	✓ Former High School teacher- explained this means and the importance of it

	considering that Africa has been in colonised for four centuries. ✓ History lecturers- have forced discussions on Decolonisation in general, and history curriculum in specific. ✓ Post-graduate journey- has deepened the understanding of the decolonised history Curriculum ✓ Sexuality
Understanding of the decolonised history curriculum influences on pedagogy	✓ Interconnections- of the world history and learners experiences.
Light that will be shed by the study on the positive outcome of the #FMF	✓ Expose coloniality- it will demonstrate how Education has been colonised even after the so called democratic dispensation. ✓ Silent exclusion- it will expose how students have been excluded by the Institutions of Higher learning through their un-relatable curriculum. ✓ Depends on positionalities- left wing may be for the positives of the Fees Must Fall whilst right wings may be against that notion.
Suggestions to transform history 4 module, which is characterised by African Historiography	✓ Diversity and equity- content must be drawn from diverse groups in the society, more especially those who have been disadvantaged and un-appreciated.

	✓ Dismantlement of traditional assessment- Multiple forms of assessment.

Figure 4.2.7: Outlining main themes of data analyses

5.3: CONCLUSION OF THE CHAPTER

The chapter speaks to numerous ways of the benefits of the decolonised history curriculum. Participants had moving, interesting and informative suggestions for the title of this study. Some of the benefits they alluded to were; the restoration of the dignity of Africa, as the dignity was eroded by Western epistemology and pedagogy, appreciation and acknowledgment of diversity in our communities, and the reinforcement of the local histories and knowledge.

CHAPTER 6: DISCUSSION, CONCLUSION, AND, RECOMMENDATION

6.1: DISCUSSION

Wineburg (2001:227) contend that curriculum "should be a humanising experience that makes students' thinking more nuanced while cultivating in them a distaste for an easy answer". The first overall findings demonstrate the benefits of the decolonised history curriculum is that it will enable what Freire (1972) calls conscientizao to the subalterns, this means that the curriculum enables students and pupils to be analytical and transform their world through their views and opinions. This is evident through students questioning the selection of the content to be taught, and others that threaten those in power being silenced. Participants advocate for the objectified state, which are books, pictures, dictionaries (Bourdieu, 2018) to reflect the African long-standing challenges of colonialism. For example, student A from the 4th-year group said:

> *Why not use A case study where you can see someone actively defying not only apartheid but homophobia from people within the ANC, as well as people like in a society in general, and how that can teach students to be more empathetic and be more aware that people who existed in history were not asexual. They were all like some people were, but they had lived. They had relationships and those relationships impacted how they saw the world and how they operated in the world. Because Simon Nkoli was part of the liberation struggle was the first person to organise the first Pride March on the African continent. So it teaches us history, which is holistic and it is important because it doesn't marginalise someone just because they can't relate to Simon*. After all, *he was a gay man.*

Student C from the 4th-year group reflected an objectified state in the following way;

> *Centering on African history I think also it will help in a way to foreground women and The LGBTQ community. Because when you look deeply into African history, you will learn that most of our ancient African societies were very matriarchal, and also homosexuality existed. There wasn't a problem with homosexuality. So patriarchy and homophobia are all things that we inherited with colonialisation. So when we center on African history will get to get rid of patriarchy and homophobia at large.*

The second overall finding relates to Codification which is when teachers are enlightened of learners' socio-economic background which assist them in positively responding to the needs of students (Freire, 1972), this is important because the colonised curriculum is likely to clash with the everyday experiences of students (Juqu, 2019). The benefit of the decolonised history curriculum is that South African history students would possess an Institutional state, this is to say that disadvantaged students will attain their qualifications in record time (Bourdieu, 2011) because the content they are taught is in line with the everyday challenges, is in line with their day-to-day experiences and does not subjugate them further (Bourdieu, 2018).

Student A from the Honors group demonstrated a strategy that can enable Institutional State to pupils in the following way;

> *I think it's very important for us to instill the importance of understanding why we need to study our history in students. As well, I think that having a decolonised curriculum actually will make it easier for them to understand because a lot of people would look at history and say oh, for what reason am I learning about the French Revolution or for what reason am I learning about Communism in Russia, but when you related more to what they could relate to, you know they own traditions or cultures, for example, African history. Then I think it's easier for someone to understand. Oh, this is why I'm learning what I'm learning because it relates to me* (Interview, 1, 05 November 2021. Johannesburg, South Africa).
>
> Student C from the Honors group demonstrated the possibility of institutional state attainment in the following way;
>
> *Also with what you are saying it's just very important that we as history teachers have a. I don't know if I should say decolonised mind. It's important that we history teachers have a decolonised mind. And trying to make every subject every topic the history content to be relatable to learners* (Interview, 2, 05 November 2021. Johannesburg, South Africa).

Institutions of learning control the behavior of pupils through disciplinary actions attached to the behavior and meanings of knowledge (London, 2002). In collaboration Juqu (2019:49) argues that "knowledge is the boundless weapon for emancipation". The West fights for the ownership of

the economic capital and social capital (Bourdieu, 2011) through the suppression of Afro-centric knowledge and foregrounding of the Western canons. The third overall finding is that the benefit of the decolonised history curriculum is that it will dismantle the geo-politics and geo-historic agendas that continue to dehumanise African knowledge, continue to claim ownership of African inventions (Baker, 2012).

Student A from the 4th-year group foregrounded how Africa the changes that must be adopted by Africa to possess her rightful economic and social capital;

> *In America, is Africa is like this desolate wasteland that is being perpetuated through your eccentric ideologies. If we continue to look at Africa like that. We're not going to see the merits of it. And so if we can like use those Eurocentric colonial lenses to continue to look at Africa, the way we have, it's going to perpetuate this ideology that Africa needs to undergo so many radical changes* to *meet the Eurocentric ideals of what development is. So we're going to continue to think of Africa as underdeveloped because of the way that Euro-centrism like pictures* (Interview, 1, 29 October 2021. Johannesburg, South Africa).

6.2: CONCLUSION

Students' understanding of the benefits of the decolonised history curriculum indicated the restoration of dignity, appreciation of the Afro-centric knowledge, appreciation of diversity in the country and, interconnections of the content with the lived experiences of students. Furthermore, participants' understanding of the benefits of the decolonised history curriculum is seen to be influenced by many factors. For example, sexual orientation, history lectures, debates, and other public engagements. Lastly, participants' understanding of the benefits of the decolonised history curriculum influences their teaching and learning strategies as they have highlighted that they link the content to the contemporary issues of S.A. For example, one of the participants stated that when he teaches Cold War, he exposes how the LGBTQI+ community was missing in the picture, and another student demonstrated that when teaching the world history that is dominating school history subject, she draws on what was happening in South Africa at the time, and how was South Africa connected to the events of the Cold War.

6.3: RECOMMENDATION

Despite the limitations of the study communicated in point 4.5 above, participants in this study have demonstrated practical and, relatable benefits of decolonised history curriculum. The benefits alluded to are historical thinking skills that would be apparent, African grounded knowledge at the center of any other knowledge, appreciation of diversity, and the triggering of students understanding and interest of the content as it would be interlinked to their everyday lives.

The benefits of the decolonised history curriculum are missing in the literature, this poses a danger to Afro-centric knowledge because Western knowledge will continue to be at the forefront, if not challenged. Most importantly, the missing of these benefits blurs the positive results that came out of the #FMF, because the movement intensified the debate on decolonisation of the history curriculum and other disciplines at large. It is for this reason that I undertook this study.

Considering that in-service teachers and pre-service teachers have adopted approaches to decolonising school history curriculum and the responses always reverted to school history curriculum, it is of paramount importance that policymakers, curriculum advisors, Education Ministry all meet educators halfway in the decolonisation of the history curriculum. My closing remark is, therefore, a recommendation of the study that will investigate the review of history Grade 10-12 CAPS for Decolonisation. The stakeholders mentioned in this paragraph must weigh on the current curriculum and recommend how they think it can be reviewed and restricted for decolonisation, because there is a problem with it reflecting world history over local history and African history, a problem with it reflecting patriarchal capitalist norms, with it reflecting the African National Congress and silencing the great leaders of the soil like Steve Biko of the Balck Consciousness Movement (BCM) and Chris Hani of the South African Communist Party (SACP), just to mention the two.

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overcome these crises and build a world of peace and justice. This volume provides a space for campaigners from different places and different traditions to, 179.

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B.Ed. 4th YEARS TRANSCRIPT

00:00:01.020 --> 00:00:07.340
Andile Buthelezi
So what do you think is the importance of the history course in the South African context?

00:00:19.850 --> 00:01:06.600
Kyle Gillot
I would like to start I'm I think that the importance of history in South Africa is it's based on just understanding. How do we get to the point that we are at and its understanding? Like before, like European expansion and colonialism into southern Africa before the like establishment of South Africa as a Republic and post like during apartheid and after apartheid. So it's like understanding that historical progression. And it teaches us the history of the spaces that we occupy. And I think that it's important for us to know that history.

00:01:07.320 --> 00:01:07.820
Andile Buthelezi
Yes.

00:01:09.450 --> 00:01:14.000
Andile Buthelezi
Keitumetse you can just unmute your mic and Thapelo.

00:01:16.040 --> 00:01:35.370
Keitumetse Seretse
I also think history is important because we can look at the mistakes of the past and look at ways that we cannot find ourselves modeling the mistakes of the past, learning how we can move forward. Right here.

00:01:36.110 --> 00:01:36.740
Andile Buthelezi
Thapelo.

00:01:39.620 --> 00:02:30.360
Thapelo Senatle
Well, it's a given what South Africa has gone through. Colonization was the era of segregation and apartheid, so we need to fulfill history. I mean, it's very important for history as a subject in South Africa for people to understand the past and understand how it affects the future it's like currently so it also exposes us to how history was written and who wrote history. And based on what perspective? So I think that's very important for us to learn history and also shows the progression. As Kyle said. After all, post 1994.

00:02:32.740 --> 00:03:32.440
Vusumuzi Molefe
Yeah, I agree with you all to say that history is very important in the South African context. Considering the past of South Africa and the current and the current situation of corruption and biasness in the country, I think the initiative that was taken by the Education Ministry to say that history must be a compulsory subject is a very good initiative. But I wish that History being made a compulsory subject does not mean that it's it will lose its essence. This is to say that it does not promote critical thinking,

historical knowledge, and whatnot. I wish that those important aspects of history will remain if history is made a compulsory subject in South Africa.

00:03:47.330 --> 00:03:55.060
Andile Buthelezi
so, the second question is what are the benefits of the Afrocentric history for African people?

00:04:38.600 --> 00:06:30.910
Kyle Gillot
I think in that kind of broad sense An Afro-centric perspective will help students form their identity is because a lot of the identities that we have today and that we like have constructed for ourselves are informed by what happened in the past. And so today people who are anti-racist have like have that as like an identity marker. It's informed by maybe the historical legacy of the country that you're living in. Or perhaps maybe or positionality in terms of like at least me being a white male Uh, one of the things that I want to do is deconstruct that idea within myself and in the interaction that I had with other people that challenge the Eurocentric and the colonial legacies, which I don't necessarily agree with, and I try and be as vocal as possible in that, and I can by doing by having Afro-centric perspectives present in a curriculum and the history, curriculum their curriculum in specific you can help students form, and I'd like an identity, specifically African students and identity, which is told through a lens which is more appropriate for them. It's not something that is necessarily thrust upon them and which is concurrent with the way that they were raised or the way that they see the world. It's congruent with their personal beliefs. And it's more relevant to them as African people. So every centric perspective allows that relevancy to be created in a curriculum. And then obviously that helped identity formation.

00:06:40.330 --> 00:06:40.960
Andile Buthelezi
Keitumetse

00:06:42.220 --> 00:07:22.850
Keitumetse Seretse
I also think that as Kyle said, it can help to form an identity, but at the same time it can also help to regain ourselves because our history as Africans has been distorted quite a lot. Even with the history from the school textbooks that some things that when I go to university I started learning about them that were completely new, you know? So I think it's regaining who we were before the process of colonization, apartheid, and so forth. Yeah.

00:07:26.010 --> 00:08:28.630
Andile Buthelezi
Yeah, I agree with you all and I would like to extend the conversation on the issue of history textbooks. I think history textbooks are very much problematic for me because they perpetrate and instill a certain narrative instill into a certain narrative in our learners, they're very much biased and I could say that they are not reliable because they are written in the third person I do not recommend them, but then there's nothing you can do because the CAPS document requires teachers to use them, To teach that certain knowledge to learners, and assess learners and in that, in that certain knowledge so, It's a challenge.

00:08:33.030 --> 00:08:33.760
Andile Buthelezi
Thapelo

00:08:36.170 --> 00:09:34.560
Thapelo Senatle
Oh yeah, in terms of adopting the Afrocentric- approach to, the history curriculum and as I said earlier having SA going through colonization the natives have lost on they are true roots and the actual history that has been undertaken and stolen from them. So from an Afro-centric perspective, it's going to give them the power to take back what has been stolen from them and try to put Africa on the map and also try to clear those misconceptions that people have about Africa not being capable of having history.

00:09:35.950 --> 00:09:54.570

Andile Buthelezi
Thapelo if I may ask you a question. If you say that Afrocentric knowledge will give the Africans power to take back what has been stolen from them do you mean the resources, the land, or what?

00:09:55.970 --> 00:10:14.920
Thapelo Senatle
I'm talking about the history of Africans that was sanitized, changed, or written in a Eurocentric narrative. So Africans will now look at their history from their perspective.

00:10:16.770 --> 00:10:18.640
Andile Buthelezi
OKOK, thank you.

00:10:22.740

Andile Buthelezi
The third question is how is colonized or Eurocentric history suppresses the African continent.

00:11:00.130 --> 00:12:49.520
Kyle Gillot
I think a lot of the separation comes from the narratives which are being thrust upon Africa. So if we look at Africa, Africa, as it is now, how it's interpreted, is through a Eurocentric colonial lens, where like even in like most of the debates surrounding Africa now. We look at Africa is this, this impoverished continent and we see that there are so many people who are starving and whatever and I'm like I've had a few conversations with history teachers who are from the US and they've shown this understanding that In America, is that Africa is like this desolate like wasteland which is being perpetuated through your eccentric ideologies. If we continue to look at Africa like that. We're not going to see the merits of it. And so if we can like use those Eurocentric colonial lenses to continue to look at Africa, the way we have, it's going to perpetuate this ideology that Africa needs to undergo so many radical changes to meet the Eurocentric ideals of what development is. So we're going to continue to think of Africa as underdeveloped because of the way that Euro-centrism pictures,
Does that make sense?

00:13:00.200 --> 00:14:38.910
Thapelo Senatle

I also wanted to want to see something in terms of Eurocentric perspective oppressing the African or Afro centrism. I'll give an example by looking at the music industry. Do we now know that Pop is classified as a white people's category? So initially it was a black people genre. So white people tried to make it theirs. So it's just one of those things whereby they trying to oppress everything or try to take credit for things that aren't theirs so they are always whitewashing everything that is African, and also the narratives of Africa as Kyle said more especially from Hollywood, and it is known that Africa is like a jungle. There's no civilization, and you know, we all over Africa don't have countries, we just live under our rule by one king and all that. So those are, those are the things that show that Africa African history it's been oppressed by another Eurocentric narrative.

00:14:42.250 --> 00:16:15.260
Andile Buthelezi
I would like to add to what you Thapelo and Kyle are saying. So in 2021, when there was a World Cup in South Africa, I know that Most European players were amazed to learn that South Africa is a country with people, with beautiful destinations. With hotels with delicious food, they knew South Africa to be a dark cold continent where they were animals living there. So there's this problematic narrative of Africa that you're also highlighting to say that this narrative is suppressing and in a way, overlooking, minimizing, and shaming the African continent at large. So I agree with what you are saying.

00:16:17.420 --> 00:16:26.240
Andile Buthelezi
the fourth question is what is your understanding of the Decolonized history curriculum?

00:16:40.900 --> 00:17:29.220
Keitumetse Seretse
I feel like for me, a decolonized school history curriculum should center on African history at least 80% of the history it is available in the history textbooks should be about African history, you know, and it should be like African history, not just the South African context, but it should be for all Africans and also like not just Africans here in Africa, but also like in the Caribbean nations. We can also have the history of the African people who reside in the Caribbean nations so for me is a decolonized History curriculum that is centered on African history.

00:17:34.860 --> 00:17:50.620
Andile Buthelezi
Keitumetse by that you mean that the European or Euro-American history that may have shaped Africa must be excluded for decolonized history curriculum to be realized?

00:17:53.880 --> 00:18:33.100
Keitumetse Seretse
I don't think that it should be excluded, but the emphasis that is put on it right now at this moment, I think it's a little bit too much. I think we can just reduce the colonization period. But it has to be included so that it can be understood how we got here as Africans. But the way it is now, it's like the colonization period is the one that overshadows or it's like the way it is. It seems like that's African history and it is not. So I think that it should be minimized.

00:18:38.980 --> 00:18:57.990
Andile Buthelezi
I think you agree with Tisane's argument to say that the concept of pre, colonial and postcolonial must

be erased because they give more emphasis to the European colonization and end in a way sidelining Africa's knowledge.

00:18:58.340 --> 00:19:57.420
Keitumetse Seretse
Indeed, in that book of Tisane, It said that the Europeans don't have that kind of history in their textbooks or their history. They never say the Colonial period of the British or the colonial period of the Americas. So why should we if they don't have, because they played an active role in the colonization that we had, but they don't talk about it, so it's not fair for us to keep on talking about it, because it seems like the learning is only on one side? We are the ones that learn about colonization. They don't get to learn. About it, they don't get to learn about how much impact it has had on the continent of Africa and its people.

00:20:01.800 --> 00:20:25.820
Andile Buthelezi
Kyle and Thapelo what do you think about, the foregrounding of the non-binary and LGBTQ community, women people with disabilities. What do you think about that in the decolonized history curriculum?

00:20:31.710 --> 00:23:09.660
Kyle Gillot
First of all, I'd say that they need to be included. Because at this point there's no like mention of differently-abled queer LGBTQ + people in the curriculum at all. I think the only time where someone would like it then I'm trying to like pull from my memory in terms of like, differently-abled people. And that was mentioned, I think, was one of the American presidents who had I think I don't think it was Podio, and he was in a wheelchair. I think it was Roosevelt or something so that it's not a meaningful inclusion of differently-abled people. But it just flicks within the narrative led to learning about the historical present like presidents from American history and then the foot binding. I'm a staff during the Ming dynasty. A man in China that was like the only other mention of like disability or differently-abled people where it was a cosmetic thing. So it was almost as if it was we were trying to show that It's in history. It would like being differently-abled was seen as like a beautiful thing, but it doesn't do much for people who were like born with physical or like learning disabilities or anything like that, but I think that if we are to include the like differently-abled or LGBTQ plus people into the curriculum. We would have to be very cautious about how we do it because we don't want to have to do superficially included, like currently with the dominant narrative that we have is a very androcentric, so like a male-centered narrative and then at the end of the section that's what we're women, women roles in the like World War Two or what were women doing during like apart AIDS in terms of liberation and all that stuff. So I think that if we are going to include it, it has to be a meaningful inclusion where it's not just an afterthought and rather, it plays into the narrative. We can't just use an andro-centric model of history, which is how it is currently.

00:23:17.640 --> 00:25:53.680
Thapelo Senatle
Well, I think the decolonization of the History Curriculum, should be more inclusive, considering the diversity and equality and it should be more inter-culturally responsible to learners looking at South African history there's there is a silence on, the involvement, of women and the LGBTQ I plus community we don't have any history curriculum that shows how these people I stood up, creating awareness in terms the oppressive system

I'm also giving an example with a series called Posey. It's an interesting series, and it creates awareness of issues that were faced by the LGBTQ plus community during the 1980s and early 90s. So I do think we do have a similar situation whereby some people or activists were fighting against the injustices under the Apartheid system. And also even post 1994 we do have activists who kept on putting on LGBTQ I plus voices out there but still we don't know anything about them we have not even thought about them in history. I feel I also feel like the history that we're being taught at school is selective they just want to give us what they think we should be receiving. The perception of the history curriculum is still written in a colonial narrative that can we can use to de-construct the colonial narrative of South Africa.

00:26:05.530 --> 00:30:06.270
Kyle Gillot
I just wanted to add in the silence is that you mentioned and I don't know why I didn't think of it. But for our history 4 course and others we're going back there now but we had an assignment where we have to speak about silences in African history and the silence that I chose was LGBTQ, plus resistances during apartheid, and I used At a particular case study, and there was of Simon Nkoli who was an openly gay man who was not only actively involved in the liberation struggle, but also it, was instrumental in securing sexual diversity rights in post-democracy And after post-apartheid so I picked that specific case study in the essay that I wrote where I wanted to show that We don't have to. Create this new section of work and study where we go and we look only at sexuality and gender and the intersections of that in in a specific period it existed there already. So all we have to do is just Repair like changing the focus.

Maybe zoom out a little bit so that we can see that people who have existed throughout history and who were like so the salmon in Cali was part of it down most 22, which was one of the longest-running treason trials during apartheid and he was an openly gay man who we that that part of history is just glossed over and if we are trying to at least at this history, the curriculum is trying to reconcile and I heal the divisions of the past. Why not use A case study like this where you can see someone actively defying not only apartheid but homophobia from people within the ANC, as well as people in society in general, and how that can teach students to be more empathetic and be more aware that people who existed in history were not asexual. They were all like some people were, but they had lives. They had relationships and those relationships impacted how they saw the world and how they operated in the world. Because Simon Nkoli was part of the liberation struggle was the first person to organize the first Pride March on the African continent. So it teaches us history, which is holistic and it's important because it doesn't marginalize someone just because they can't relate to Simon. After all, he was a gay man.
But he we look at, let's say, for example, Nelson Mandela, we look at him and we see him as this liberation struggle hero. But in a decolonized curriculum for me, I would want to see those kinds of stories coming through.

00:30:08.990 --> 00:30:24.490
Andile Buthelezi
I agree with you. You also say that non-binary people, the queer, the LGBTQ community, women people with physical challenges must be included in the decolonized History Curriculum.

00:31:51.310 --> 00:33:04.960
Thapelo Senatle
I also wanted to comment on the role of women that comes from the struggle for democracy. Looking at the agency which was formed in 1912. It's questionable that only women were allowed to be members

in 1943. It also shows how the party perceived women as well. Were they sexist as the Apartheid system or were there any other reasons for not including women as members until 1943? Whereas the party was formed in 1912, those are also one of the things that it does and it. And also it's not guaranteed that women were not active even before I'm 1948. And the narrative that the current history we have also favoured men or heterosexual men.

00:33:11.150 --> 00:34:02.980
Keitumetse Seretse
I think that as I said, that centering on African history I think also it will help in a way to foreground women and The LGBTQ community. Because when you look deeply into African history, you will learn that most of our ancient African societies were very matriarchal, and also homosexuality existed. There wasn't a problem with homosexuality. So patriarchy and homophobia are all things that we inherited with colonialization. So when we center on African history will get to get rid of patriarchy and homophobia at large.

00:34:04.910 --> 00:35:36.760
Vusumuzi
Yeah, I agree with you all to say that this thing of homophobia is the colonial legacy because the Euro American colonialists didn't support homophobia because they wanted women to breed children that they, would exploit to further their capitalist gains, so it's the thing of capitalism. And also I would like to touch on one of the poems that Doctor Sara, talking about today to say that one of the poets outlined that the matriarchy is from an African perspective To say that, Prince Mongosuthu's mother was who was a leader in the Zulu nation Shaka's aunt. Most African kingdoms were ruled by women, so this thing of homophobia and patriarchy is the thing of capitalism that we as Africans must do away with. It's. It's the. It's the legacy of capitalism.

00:36:18.390 --> 00:36:43.320

Thapelo Senatle

Looking at the role of women in South African history the most significant event it's that of 1950 or when they went to the Women's March of 1950. That is the only notable or significant event that we remember about women, Defying or protesting against the apartheid system, and also what's written in most of the textbooks is that men were where we were surprised that women had that courage to stand up for themselves. It also proves how sexist the system was, basically saying that women are not capable of standing up for themselves. They belong in the kitchen.

00:36:49.360 --> 00:37:45.570
Andile Buthelezi
and also it would be nice to have a chance to have a female president in South Africa. I think that that would be a great achievement. But then that's all in the hands of the current ruling party.

00:37:09.780 --> 00:37:15.510
Andile Buthelezi
The fifth question is what shapes your understanding of the Decolonized history curriculum? Do you have to do possess those perceptions of the decolonized history curriculum because of the engagement to have with other students? Maybe because of the media? Is it the discussions you have? Or narrative that has been perpetrated by the media? anything?

00:37:49.300 --> 00:40:10.560
Kyle Gillot
I think for me it comes from the experiences that I've had throughout my life. When I was younger, I didn't ever think that decolonization was necessary I didn't have that concept in my mind until I got to around grade eleven grade 12 history, and my history teacher was a Zulu woman. She introduced these ideas to me and at first, I think My initial thought was that decolonization is as removal of the whiteness from society and I felt as though like it was a personal attack on me initially, but eventually as I started to grapple with it, the idea is a bit more and I've been able to have, as my undergraduate experiences. It's a course on African philosophy and sociology, that kinds of things I'm I've been able to get a better sense of what decolonization is, and I don't feel as threatened by it any longer my understanding of what decolonization is It has been shaped by the interactions that I've had with others. If it was just left at this stage where it was in grades 11 and 12 I think I may have had a different conception of what it was, but because of the alternative. I'm like experiences and opportunities that I've had to grapple with the ideas, read a lot more, and also just for my understanding of what it means to me as a white person in South Africa in Africa I'm using English as my only language that I speak I've had shaped that understanding of what decolonization means to me. I'm personally relevant understanding, and it's also obviously shaped by my positionality of being a gay male, so I think that it's been shaped by my experiences and my identity together.

00:40:22.790 --> 00:40:41.130
Andile Buthelezi
the other question is how are your decolonized History Curriculum perceptions influencing your pedagogy in the history classroom?

00:41:04.320 --> 00:43:15.340
Kyle Gillot
I'm just for me, I initially majored in Life Sciences. I'm I was supposed to have more opportunities to teach history in the 3rd and 4th year but obviously, the third year was a bit of a mess because of COVID and all that stuff so I haven't had as many opportunities to teach history to try out different pedagogical strategies and all that, but in the opportunity that I've had, we have tutored the second year writing fellow course, and then obviously the first year one that I'm doing now.

I will make time to talk about marginalized groups of people. So in the examples that I use, I will make sure that there's an example at least once or twice when I use an example, I will make sure that I use an example, that represents a voice that is usually silenced. So if I spoke about the notion of how the Cold War is a homophobic, period because of, a period called the Lavender Scare, which was where kind of thick within the Red Scare, which was the scale of communism in the US and homosexuals were viewed as communist sympathizers who were subject to communist ideologies so they attacked or like not attacked but like they've they weeded out homosexuals from federal government positions because they felt like homosexuals were subversive and because communism was the ideology which I went to get rid of. And I felt that homosexuals were subversive. They got rid of homosexuals from their jobs. Those kinds of examples are the ones that I try and use in the like in the spaces that I have where I am like, you know, teaching.

00:43:43.820 --> 00:44:03.660
Andile Buthelezi

the other question is, do you think this study would give light to the positives that came out of the Fees Must Fall protests? Because I think one of the demands that students had during the Fees Must Fall protests was the decolonization of education in general?

00:44:19.010 --> 00:45:30.360
Kyle Gillot
I think I think it depends on what everyone's understanding of decolonization is so obviously the like peoples understanding of decolonization occurs on a spectrum where you have like a hard-line stance and you have the softish moderate stance where it's we can't completely remove all Eurocentric ideals and on the hard side it's emission, Eurocentric ideals and forms of knowledge and reinstate African beliefs and knowledge forms and ways of seeing the world. So I think depending on whose definition we are using. I think to a certain extent it can be the beginnings of mapping out a way toward a decolonized curriculum. Specifically history curriculum. But obviously in the same turn, if you have a hard-line stance, you may not necessarily see this as being the map that you want to use.

00:45:42.940 --> 00:46:18.670
Andile Buthelezi
And the last question is, what are some of the suggestions or comments that can make the history of the course to be even more decolonized? The history course that you are taught by Doctor Neo. Maybe the things that you felt that they are missing in the course can be added.

00:46:20.920 --> 00:47:30.560
Kyle Gillot
I mean, there was one point that one of the students in the class mentioned that with load shedding and everything there was going to be an issue with possibly submitting their assignments on time and the assignment is an essay. So I think that if they're just taking that into my mind, I'm possibly looking at alternative methods of assessment. So in first, yeah, we had a speech which we did, and that was like the first time that we did an alternative assessment that wasn't like a written like an assignment. I'm trying to think back to when we did something different, other than just writing something down and, I can't think of any, but I think that possibly looking at alternative forms of it. Might be useful.

00:47:46.890 --> 00:49: 30.200
Keitumetse Seretse
You know what like Kyle said, I don't remember the last time we had any different form of assessment. I don't know like I think in the first year there was a time when we had to do speeches. And that was about it. I don't remember any other type of assessment

Overall for our history 4 courses, I think it's fine. I like the content that we are doing. I was just surprised that we were going to be learning about silences that were present in Mandela's history, you know, I'm I don't know. I've personally, I'm trying to reflect, but I was shocked because I thought that Mandela has been someone that we have discussed so much in history and not just in history. Like everywhere, everywhere, you know. In school, on TV, in politics, in every sphere of our lives, Mandela is present, you know. So I was shocked that still even now we are going to learn about him. So I'm just trying to understand for me is it may be like, I'm having some sort of negative thoughts towards it or is it just a genuine shock, you know? But there is something for me to reflect on, but I think you know, maybe we could move from him yeah, we really could move on from Mandela. There are so many other people. I wish that we could learn about them, but we don't know about them. Yes, ordinary people, you know.

00:49:38.640 --> 00:51:55.200
Thapelo Senatle
I was saying the South African narrative of history, it's quite confusing and the other participant says and we need to learn about other people out there. For example, looking at the formation of the PAC when it was formed in 1959, according to our textbooks they are described as Renegades (disloyal people). But why would they be described as disloyal people, since they left the ANC? Its' also one of the things that show that our history is to serve other people or whatever push agendas 'cause we're not being told the actual truth, we're being told, what they think is best for us. Looking at the role of Chris Hani in the role of democracy, we don't know a lot about Chris Hani, we just know that he was a communist.

And we do know that the Apartheid government was serving the needs of a capitalist country. So he was seen as a threat and stuff like that. So those are, those are the things that need to be explained or need to be taught. We shouldn't just be focusing on one side of history and looking. Also the South African history we were always taught, and about the ANC, this ANC that and post-1994.

ANC is more or less doing what the National Party was doing to black people, but we are not being exposed to those things. And as I think I remember correctly. One of the participants once said we should also be taught about the history after 1994, to show the progression of democracy from apartheid to democracy.

00:51:56.520 --> 00:53:08.280
Vusimuzi Molefe
may just jump in there. I think the reason that the African National Congress is always a dominating party. The thing that that you are saying is that you are set by culture says that we must learn about history post-1994 is that the current history curriculum, always emphasizes the role of the African National Congress in fighting against the apartheid government. So South Africans have that. I don't know if it's guilt or conscience to say that ANC must always be in power because they fought, for democracy. The history curriculum must talk about what happened after 1994. How has the ANC discriminated against, dehumanized South Africans in general?

00:53:13.440 --> 00:54:08.320
Keitumetse Seretse
Corruption, That is how the agency has dehumanized South Africa South African people, you know, miss Buthelezi if we would look at our state resources or our state institutions, things like hospitals, police services, state security everything is just a mess and it all boils down to poor leadership and corruption. What is even sadder is that. Nobody wants to take responsibility. Nobody wants to be held accountable. Everything. If maybe consequences were attached to whatever actions are being committed. Maybe? We would move forward, but since there are no consequences, everything just seems to deteriorate even further.

00:54:11.950 --> 00:54:14.820
Andile Buthelezi
I'm everything I'm I'm I'm even afraid to say that.

00:54:16.640 --> 00:54:18.270
Andile Buthelezi
And damage to say that.

00:54:19.210 --> 00:54:22.600
Andile Buthelezi
I think that the the the the upper deck government.

00:54:23.270 --> 00:54:28.210
Andile Buthelezi
It did it better job than the current government of South Africa because really.

00:54:28.800 --> 00:54:34.180
Andile Buthelezi
It's everything is a mess. Everything is a mess. Nothing is going right. Everything is just a mess.

00:54:37.010 --> 00:54:37.950
Andile Buthelezi
Yeah Cade.

00:54:40.120 --> 00:55:09.990
Kyle Gillot
I'm I just wanted to add on just like that. The notion of like the curriculum is forwarded for a specific political agenda, and it's a common curriculum. So everybody has the same one in the country. So the fact that it is a common curriculum, then the ANC are the ones who are funding and you know, like deciding on what is included in what is excluded from the curriculum, I think that the curriculum does have an ANC.

00:55:10.080 --> 00:55:14.750
Kyle Gillot
Uh, like like focus and.

00:55:15.740 --> 00:55:39.630
Kyle Gillot
That's possibly why the PC is seen in such a negative light is because it was a faction of the ANC, so they wouldn't want to say that the PC was better than them, so they would then say no. They were Renegades and they were a breakaway movement and it didn't last very long whatever. Whatever the narrative that they want to perpetuate is. I'm so I think that it does stem from the political.

00:55:39.690 --> 00:55:45.800
Kyle Gillot
I'm uh, like agenda that is being used to formulate the curriculum.

00:55:47.180 --> 00:55:49.820
Kyle Gillot
But then with that being said, the.

00:55:49.870 --> 00:55:56.690
Kyle Gillot
Yeah, the history for curriculum, and I think maybe it could be more.

00:55:57.160 --> 00:56:17.070
Kyle Gillot
Uh, inclusive in terms of the voices that we hear, not necessarily in terms of African voices. Whatever. Like voices in terms of like a woman and like queer writers because at the moment I mean just this in this block we have Doctor Narrows.

00:56:10.470 --> 00:56:10.840
Andile Buthelezi
Yeah.

00:56:17.120 --> 00:56:35.680
Kyle Gillot
So I'm reading we have a reading by a white guy, centimes, Murray, and then we're going to be using a, uh, Paulo Ferraz-like work on. I think it's. I think it's like an education celebration.

00:56:36.980 --> 00:56:46.840
Kyle Gillot
So those three readings which we are supposed to be dealing with in terms of like silence is in Africa, where only using male voices look at the silences.

00:56:47.530 --> 00:56:47.860
Andile Buthelezi
Yeah.

00:56:48.340 --> 00:57:00.950
Kyle Gillot
And so I think that passively more diverse voices come from obviously like from like global literature and not just from the North or just from the South.

00:57:01.250 --> 00:57:01.750
Andile Buthelezi
Yeah.

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00:00:00.000 --> 00:00:02.540
Andile Buthelezi
Or have not. No comments on this question.

00:00:03.450 --> 00:00:06.040
Andile Buthelezi
If then shall we move to the next question?

00:00:17.520 --> 00:00:28.670

Andile Buthelezi
So the next question is what are the benefits of the Afrocentric history for African people, so the African his by Afrocentric history I mean the history that is from the African perspective.

00:01:08.590 --> 00:02:05.980

Nomvuyo Sawula
I can say that it can help African people by trying to restore their eroded identity. Because of the Eurocentric curriculum, it's kind of like imposing Western cultures and heritage on Africans without appreciating their own. So with that imposing western cultures, they are understanding of their own identity. So I can say that it can help them in finding their own identity as Africans, 'cause I believe it will kind of teach African ways, it will put in a genius or African epistemologies so in that sense, it will kind of create an understanding of an African identity.

00:02:12.010 --> 00:03:25.930
Fatimah Dawood
Actually, my answer was pretty similar to that of Nomvuyo's because I was thinking that by learning about Africa by Africans, learning African or Afro-centric history that they are more likely to be able to find their own identity within it and break away from colonizer trends or colonizer mindsets or cultures that have been assimilated into their lifestyles from the time that they can't colonize up until modern day because I feel that knowing your own or any group that you originate from history is very important in terms of who you are as a person and your values and how you would grow. Or use these values in your daily life and if all we taught is Western history or culture, then everyone will just be showing or using these Western values compared to the African values or traditions that they should have been taught from the time that they were growing up.

00:03:30.300 --> 00.40.30.350
Molatelo Ramokgata
Yeah, I agree with both of you to say that Afro-centric history is very much important because it restores the identity, it reflects our culture's African. It restores our identity and roots so it is very much important that we embrace and acknowledge our identity and cultures and pieces of knowledge. So I fully agree with what you both are saying.

00:04:05.070 --> 00:04:11.820
Andile Buthelezi
The other question is how colonized or you or Eurocentric history suppresses the African continent.

00:04:45.960 --> 00:06:30.050

Fatimah Dawood
Well, one thing that I feel is that due to the fact that from the advent of colonization, colonizers have pushed for their own history, knowledge, and culture to be taught African history, knowledge, and culture. Because the African knowledge is suppressed it almost sends the message from the West that this knowledge is not considered important or it's considered backward or unnecessary in the grand scheme of academics, especially the way that Africans or African history might be taught in different ways. So for example, we know that there are other traditions in African history and I feel like the western view of this makes it seem as if they are not as accurately recorded or not as genuine as Western science or knowledge. So I feel like the suppression of African knowledge it's almost a message from European colonizers that African knowledge is not important enough to be remembered or not important enough to be considered when studying any form of academics.

But I struggled a bit to find the right wording, but I hope I got my point across.

00:06:30.350 --> 00:07:10.180
Sanele Pande
Yes, it's because I hate you loud and clear and I think with what you're saying I'm just thinking of the globalisation of education with what you're saying. I think the globalisation of education is very much a problem because the knowledge that is globally marketable is the knowledge that is from a Eurocentric perspective. So in that sense globalisation of education to me is a continuation of colonial legacies. It's still subjugated and it oppresses Afrocentric knowledge.

00:07:34.790 --> 00:08:03.080
Andile Buthelezi,
what shapes your understanding of the Decolonized History curriculum?

So by this I mean did your understanding and perceptions of different curricula shaped in your high school or shape the conversation that usually has with your classmates, your friends, or it was shaped by a certain lecture or the books you read, what shapes your understanding of the Deaconess history curriculum?

00:08:06.330 --> 00:10:28.570
Fatimah Dawood
Well, for me, my understanding of the Decolonize history curriculum only came about once I entered university and not even from the beginning. But I would say maybe only from the 3rd or 4th year. I think back to high school, I was probably not even aware of how colonized the curriculum was because of me having half the year being taught international history and half the year being taught South African history in terms of Apartheid. My understanding back then was that we are learning an equal amount of African and world history. But now that I understand what decolonization is, having gone through 4th year and being in my Honors year. When I look back and I think of those world history events such as the Cold War, World War One, and World War Two. When I think of how involved or how many events they were that Africa, like African country, is not just South Africa were involved in that was neglected to be mentioned or brought up in the curriculum. Now when I look back, I'm so much more aware of it because my perception of decolonization has completely changed.

My old perspective was that it was just like having been taught some form of African history, and now I'm more aware that it's how we are taught African history in relation to world history, how we thought of African history in the way that it contributed to major events in world history.

For example, during the Congo crisis when you were taught about the Cold War in high school, you absolutely not aware of events like this. So for me now it's more about Teaching African history alongside European history, how did they affect each other rather than focusing on only one.

00:10:36.160 --> 00:12:17.640
Nomvuyo Sawula
OK yeah, I'm I pretty much agreed with Fatima 'cause I remember in high school I never even realized that the curriculum is colonized to even like understand that concept because in the history subject such things or such topics are not covered and they even talk about them. So when I got to university from 3rd year that's when I kind of like understanding how the curriculum is colonized.

It was like brought up by lectures, history lectures and now I started to look at the Fees Must Fall Movements. That's when I kind of like realized what really is meant by decolonizing the curriculum, how our curriculum has been colonized and my understanding kind of got more intensive when I now that I'm doing my post grade because I got to get exposed to come Intellectual such as Makgoba, Mamdani in Dr. Neo's History course. Also, that's only when I realized how important it is to engage in topics such as colonizing the curriculum in order for me to understand exactly how much it is being colonized and what really is meant by decolonizing the history curriculum.

00:12:20.910 --> 00:14:13.140
Andile Buthelezi
I fully agree with what you both are saying. I think in the first year or the second year, as students we do not really understand what decolonized history curriculum is. And I was interviewing one of the students in his 4th year and he maintained that in the 1st and 2nd year he thought that maybe people were attacking whiteness. But in the 3rd year and 4th year where he fully understood what decolonized history curriculum is.

Moreover, if you enter into the post-graduate trajectory, it's where we have robust discussions with experts like Doctor Neo and Doctor Sarah. And that's where you also become critical in your discussions and engagements. I would like to draw on what, Fatima said in terms of Africa being in the center. When you said that I remembered was Thing'o's was an argument to say that Africa must be at the center of things, it must be studied in terms of its contribution. For example, if you are bringing about the Cold War you must state how Africa contributed to the Cold War? You must be able to make interconnections between the Cold War and South Africa. So Africa must be at the center of things in relation to World History.

00:14:20.050 --> 00:14:33.180
Andile Buthelezi
The next question is how is or will students' understanding of the decolonized History Curriculum influence their pedagogy in the history classroom?

00:15:04.510 --> 00:16:02.370
Fatimah Dawood
I think for me, definitely knowing that the FET history curriculum is not decolonized enough when I go

into my own classrooms, I feel like I would need to let the students know even though it's not compulsory within the curriculum and therefore not technically necessary for them to pass high school.

I feel like for the sake of the fact that we are in South Africa and an African country, and you know this history may be of interest or importance to the learners that I would definitely try and bring in my own elements of teaching about African history in relation to the events that are taught throughout grade 10,11 and 12 so that they just to create that awareness within them from a young age.

00:16:07.700 --> 00:17:26.890
Nomvuyo Sawula
Yeah, I'm I also agreed Fatima, I will make sure that I will actually make my learners aware of how the curriculum is. Because like what I've noticed most of the learners really don't like history because of what they are being told. It's like, kind of like away from their lived experiences. So like for instance, teaching about World war in isolation without trying to make it connect with African history, so I'll try by all means to kind of like relate or put events or put like African history in relation to the world history so that it can make sense to them and for them to be able to see the importance of history because sometimes teaching the world history or let me say you European history, It kind of like makes them feel disconnected to history as the discipline. So putting their own, kind of relating their own lives, experiences, or African history. It will make them see the significance of learning history.

00:17:33.440 --> 00:19:02.130
Fatimah Dawood

I think understanding the significance of learning history is actually very interesting and important because not a lot of students always I know when I was in school, a lot of people would ask me why even studying history. Do you know what the point is?

And I think it's very important for us to instill the importance of understanding why we need to study our own history in students. As well, I think that having a decolonized curriculum actually will make it easier for them to understand because a lot of people would look at history and say oh, for what reason am I learning about the French Revolution or for what reason am I learning about Communism in Russia, but when you related more to what they themselves could relate to, you know they own traditions or cultures, for example, African history. Then I think it's easier for someone to understand. Oh, this is why I'm learning what I'm learning because it actually relates to me. It's actually, you know, a part of who I am versus something that feels like you it’s not involved with you at all.

00:19:05.690 --> 00:20:44.480
Molatelo Ram
And also with what you are saying it's just very important that we as history teachers have a. I don't know if I should say decolonized mind. It's important that we History teachers have a decolonized mind. And trying to make every subject every topic in history content be relatable to learners.

I personally was influenced by my great 9 Social Sciences teacher to make history in the FET, because he tried, by all means, to make things more relatable and simplify things for us. So it is very important that we as History teachers make things relatable for the importance of history subject because really history subject is very important as it speaks to our current socio-economic issues to our current political climate, to our current environmental issues. So you must try to by all means assist teachers to make those interconnections very clear to our learners.

00:20:47.150 --> 00:21:50.170
Nomvuyo Sawula
Yeah true. Can I add something I mean this is very much true because I remember even when I was in high school, most of my peers were like I don't see a significance of new learning history? I'm learning things that are from very far away from me like I don't understand. I'm not in Europe and you know things like that. So with history about to be implemented to be a compulsory subject, I think addressing colonization is very fundamental for creating an effective compulsory subject. Because I mean what would be the point of making history compulsory if the majority of the students won't see it's important or even like enjoy learning the subject? So I think that is very important the issue that we discussed and about right now.

00:21:59.710 --> 00:23:41.840
Sanele Pande
Now that you are bringing up the topic of History being made a compulsory subject. I think I'm having goosebumps with that implementation by the Education Ministry, because I think the Ministry should have started by trying, by all means, to make history subject decolonized before making it a compulsory subject and also on the issue of Swahili being made one of the South African languages in trying to decolonize curriculum in South Africa is not a very wise move by the education ministry. The Ministry should have started by trying to make South African languages to be compulsory. For example, I as a Zulu-speaking citizen do understand XiVhenda and XiTsonga. Why don't try to make those languages to be known and understood among South Africans before you try to adopt the language from another country?

00:23:42.560 --> 00:24:42.940

Nomvuyo Sawula
Yeah, I want to say I fully agree. The ministry could start looking at the social sciences, so that's where history is like combining with geography. Maybe they could start looking at what is wrong within the social sciences in order to make History compulsory. For me to choose History I have to be, encouraged by what I'm learning in social sciences, right? Yeah, so I think maybe they should not like look at the FET only, but rather start from the social sciences within the intermediate phase in order to be able to see or to able to. Uh, we come up with the right curriculum. You know, for a compulsory history.

00:24:45.320 --> 00:27:15.680
Andile Buthelezi
Yeah, like history, a subject being made compulsory subject mustn't lose its essence like Life Orientation because Life Orientation really lost its essence. The initial aims of Life Orientation being made a compulsory subject were to foreground the issues of citizenship, was to foreground the issues of human rights, which is something that South Africa is very much battling within the issues of human rights. South Africa is facing rife cases of GBV.

Life Orientation foundation also was to foreground the importance of voting but looking at them at the recent voting numbers, people didn't vote that much, so Life Orientation didn't really achieve its initial

Aims. So I'm fearing that history may also lose its essence being made as a comparison subject like life orientation. But I don't know if that's something that is up for discussions and debates.

And then the last question is, do you feel that this that we will give light to the positives that came out of the Fees Must Fall protests? Because I think that we are talking about the topic of Decolonized History Curriculum is prevalent apparent in the South African context because of the Fees Must Fall protests. The Fees Must Fall protests gave light to this to this discussion that we have discussions of decolonized education, decolonized history curriculum, the decoloniality of knowledge, and all those kinds of topics. So I'm the question is do you feel that this study will sort of give light to the positives that came out of the Fees Must Fall.

00:27:25.490 --> 00:28:37.560
Nomvuyo Sawula
yes, definitely, definitely because I mean. Umphrey's most for. Like me actually, let me just say, I couldn't understand Fees Must Fall it happened when I was in high school in 2015 2016 Summer day I didn't really understand the reasons behind their movement. It is only what it was like. OK, I don't want to say publish but it was televised or yeah televises if it's something they did, you know? So I think engaging in such like you study it will actually help in understanding and making people, even those who don't understand how important was the movements they reasons behind it and. How it kind of helps us in. Understanding how much was being colonized, you know and how much our curriculum is being colonized, so I think it'll. It will be very helpful.

00:28:47.190 --> 00:31:12.920
Fatimah Dawood
It's pretty similar for me, actually because I was also, I think in metric when the fees must fall movement. Was happening to me the way that it was being discussed. You know on social media and on the news. It was, it wasn't. It didn't, I think, hold the weight and the importance of the event. I looking at it from the outside at that time. To me, it was just the way that a lot of people discussed it was owed the university students are rebelling against the university and they didn't allow us. Move to question and by I mean social media or the public news didn't give that room to question why our students are in this position in the 1st place? Or what is the university's role in this? Because if I remember correctly and a lot of focus was. Like within the groups of people I was, you know, talking to about fees must fall a lot of focus was on. Uh, from the students Causing issues within the university especially. Federal crappy it was close to exam time and they had to make some kind of plan for exams as well.

A lot of people working all the students are, you know, they're making it hard for them, but the university they're being unfair to international students and so on and so on. But there was very little information coming in saying oh, but why are they doing this? What actually is the reason? What would motivate students to have to go to such extreme lengths? Just to, you know, fight for their own equality will be in the university. And I feel that it should be taught because it's important to look at a situation like this from all angles, because by looking at it from social media or one side.

You're you are convinced that could be described as important, can change completely, and it can actually give a negative idea to those who aren't fully educated about it, because to me back then I definitely didn't have the same idea that I do now understanding what actually happened.

WITS SCHOOL OF EDUCATION

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

SCHOOL OF EDUCATION ETHICS COMMITTEE

CONSTITUTED UNDER THE UNIVERSITY HUMAN RESEARCH ETHICS COMMITTEE (NON-MEDICAL)

CLEARANCE CERTIFICATE	**PROTOCOL NUMBER: 2021ECE135M**
PROJECT TITLE	Understanding of the Benefits of the Decolonized History Curriculum: A Case Study Fourth Years and Honours History students at Wits School of Education, South Africa'.
INVESTIGATOR	**ANDILE BUTHELEZI**
SCHOOL/DEPARTMENT OF INVESTIGATOR	WITS SCHOOL OF EDUCATION
DATE CONSIDERED	19 July 2021
DECISION OF THE COMMITTEE	Approved unconditionally
EXPIRY DATE	Date of submission of the project report

ISSUE DATE OF CERTIFICATE 26 July 2021 **CHAIRPERSON** _____

(Dr Paul Goldschagg)

cc: Supervisor: Neo lekgotla laga Ramoupi

DECLARATION OF INVESTIGATOR

To be completed in duplicate and **ONE COPY** emailed to the Ethics Office: Matsie.Mabeta@wits.ac.za .

I fully understand the conditions under which I am authorized to carry out the abovementioned research and I guarantee to ensure compliance with these conditions. Should any departure be contemplated from the research procedure as approved I/we undertake to resubmit the protocol to the Committee.

Signature **Date** 08 August 2021

PLEASE QUOTE THE PROTOCOL NUMBER ON ALL ENQUIRIES

18 May 2021

Ms Andile Buthelezi
Student Number: 1532160
1532160@students.wits.ac.za

Permision to conduct research at the Wits School of Education

Dear Andile,

Thank you for your request to undertake your research: **'Understanding of the Benefits of the Decolonized History Curriculum'** at the Wits School of Education.

Permission is granted for you to conduct your study at the Wits SoE provided you obtain full ethical approval from the university.

Regards,



Prof Audrey Msimanga (PhD)
The Head of School
Wits School of Education

29 June 2021

Andile Buthelezi

B.Ed.

Honors

Masters Candidate in History Education

Wits School of Education

Division of Social and Economic Sciences

History Department

E;1532160@students.wits.ac.za

Dear Sir/Madam

My name is Andile Buthelezi and I am a Masters Candidate in History Education at University of Witwatersrand School of Education- Johannesburg South Africa. The title of the research project is *Understanding of the benefits of the Decolonized History Curriculum: A Case study Fourth Years and Honors History students at Wits School of Education, South Africa.*

As part of my studies I have to undertake a research and I am investigating 'Understanding of the Benefits of the Decolonized History Curriculum' under the supervision of Dr. Neo Lekgotla la ga Ramoupi PhD (email neolekgotlalaga.ramoupi@wits.ac.za 0117173174).

The aim of the study is to get Understanding of the Benefits of the Decolonized History Curriculum in South Africa. As part of this research I would like to invite you to partake in the group virtual semi-structured interview- Microsoft Teams. This activity involves answering prepared questions that will take approximately 45-60 minutes. With your permission, I would to record the interview.

There will be no harm from participating in this project and there will be no incentives. Participation is completely voluntary and you can withdraw from participation at any point in time without any penalties and or coercion for continuation. Confidentiality and anonymity on the final report is guaranteed. Additionally, if you experience any discomfort during an interview we may pause and resume the other time.

If you have any questions during or afterwards about this research, feel free to contact me on the above mentioned details. The data collected may be stored for 1 year, after that it will be destroyed. If you have any complaints or concerns regarding ethical procedure of this study you are welcome to contact the University Human Research Ethics Committee at email; hrecnon-medical@wits.ac.za telephone; 011 717 1408.

Yours sincerely

Andile Buthelezi





PARTICIPANTS CONSENT SHEET

Project Title: Understanding of the benefits of the Decolonized History Curriculum: A Case Study Fourth Years and Honors History students at Wits School of Education, South Africa.

29 June 2021

Andile Buthelezi (Ms)

Student number: 1532160

1532160@students.wits.ac.za

WITHDRAWAL FROM THE INTERVIEW IS ACCEPTED, WOTH NO COERCION OF CONTINUATION AND OR PENALTY

I..... agree to be the participant of this research project. The research project has been explained to me and I understand my involvement. I agree to the following

(Please circle the relevant cycles or delete which is not applicable)

I agree that my identity will remain anonymous

YES / NO

I agree that the researcher may use anonymous quotes in his or her research report YES/ NO

I agree that virtual interview may be recorded YES/NO

I agree that the information I have provided may be destroyed after 1 year YES/NO

Full name of the participant: ……..

Signature: …… Date:
……..

Full name of the researcher: .....Andile Buthelezi……..



Signature: …A.C. Buthelezi …… …….

Date: …29 June 2021……..

PARTICIPANTS CONSENT SHEET

Project Title: Understanding of the benefits of the Decolonized History Curriculum: A Case Study Fourth Years and Honors History students at Wits School of Education, South Africa.

29 June 2021

Andile Buthelezi (Ms)

Student number: 1532160

1532160@students.wits.ac.za

WITHDRAWAL FROM THE INTERVIEW IS ACCEPTED, WITH NO COERCION OF CONTINUATION AND OR PENALTY

I **KYLE GILLOT** agree to be the participant of this research project. The research project has been explained to me and I understand my involvement. I agree to the following

(Please circle the relevant cycles or delete which is not applicable)

I agree that my identity will remain anonymous

(YES) / NO

I agree that the researcher may use anonymous quotes in his or her research report (YES)/ NO

I agree that virtual interview may be recorded (YES)/NO

I agree that the information I have provided may be destroyed after 1 year (YES)/NO

Full name of the participant: ……**KYLE GILLOT**……..

Signature: …… Date: ……**29 October 2021**……..

Full name of the researcher: .....Andile Buthelezi……..

Signature: …A.C. Buthelezi …….

Date: …29 June 2021……..

PARTICIPANTS CONSENT SHEET

Project Title: Understanding of the benefits of the Decolonized History Curriculum: A Case Study Fourth Years and Honors History students at Wits School of Education, South Africa.

29 June 2021

Andile Buthelezi (Ms)

Student number: 1532160

1532160@students.wits.ac.za

WITHDRAWAL FROM THE INTERVIEW IS ACCEPTED, WOTH NO COERCION OF CONTINUATION AND OR PENALTY

I....VUSUMUZI MOLEFE..... agree to be the participant of this research project. The research project has been explained to me and I understand my involvement. I agree to the following

(Please circle the relevant cycles Or delete which is not applicable)

I agree that my identity will remain anonymous

YES

I agree that the researcher may use anonymous quotes in his or her research report YES

I agree that virtual interview may be recorded YES

I agree that the information I have provided may be destroyed after 1 year YES

Full name of the participant: …VUSUMUZI MOLEFE ……..

Signature:V. Molefe … ……

Date: 29 October 2021 ……..

Full name of the researcher: .....Andile Buthelezi……..



Signature: …A.C. Buthelezi …… …….

Date: …29 June 2021……..



PARTICIPANTS CONSENT SHEET

Project Title: Understanding of the benefits of the Decolonized History Curriculum: A Case Study Fourth Years and Honors History students at Wits School of Education, South Africa.

29 June 2021

Andile Buthelezi (Ms)

Student number: 1532160

1532160@students.wits.ac.za

WITHDRAWAL FROM THE INTERVIEW IS ACCEPTED, WOTH NO COERCION OF CONTINUATION AND OR PENALTY

I...Keitumetse Seretse..... agree to be the participant of this research project. The research project has been explained to me and I understand my involvement. I agree to the following

(Please circle the relevant cycles or delete which is not applicable)

I agree that my identity will remain anonymous

YES / NO

I agree that the researcher may use anonymous quotes in his or her research report YES/ NO

I agree that virtual interview may be recorded YES/NO

I agree that the information I have provided may be destroyed after 1 year YES/NO

Full name of the participant: …Keitumetse Queen Seretse……..

Signature:

……K.Seretse……

Date: 29 10/2021……..

Full name of the researcher: .....Andile Buthelezi……..

Signature: …A.C. Buthelezi …… …….

Date: …29 June 2021……..



PARTICIPANTS CONSENT SHEET

Project Title: Understanding of the benefits of the Decolonized History Curriculum: A Case Study Fourth Years and Honors History students at Wits School of Education, South Africa.

29 June 2021

Andile Buthelezi (Ms)

Student number: 1532160

1532160@students.wits.ac.za

WITHDRAWAL FROM THE INTERVIEW IS ACCEPTED, WOTH NO COERCION OF CONTINUATION AND OR PENALTY

I, Thapelo Maxwell Senatle. agree to be the participant of this research project. The research project has been explained to me and I understand my involvement. I agree to the following

(Please circle the relevant cycles or delete which is not applicable)

I agree that my identity will remain anonymous

YES

I agree that the researcher may use anonymous quotes in his or her research report YES

I agree that virtual interview may be recorded YES

I agree that the information I have provided may be destroyed after 1 year YES

Full name of the participant Thapelo Maxwell Senatle

Signature: TM.Senatle Date: 29 October 2021

Full name of the researcher: .....Andile Buthelezi……..

Signature: …A.C. Buthelezi …… …….

Date: …29 June 2021……..

PARTICIPANTS CONSENT SHEET

Project Title: Understanding of the benefits of the Decolonized History Curriculum: A Case Study Fourth Years and Honors History students at Wits School of Education, South Africa.

29 June 2021

Andile Buthelezi (Ms)

Student number: 1532160

1532160@students.wits.ac.za

WITHDRAWAL FROM THE INTERVIEW IS ACCEPTED, WOTH NO COERCION OF CONTINUATION AND OR PENALTY

I.....Nomvuyo Sawula..... agree to be the participant of this research project. The research project has been explained to me and I understand my involvement. I agree to the following

(Please circle the relevant cycles or delete which is not applicable)

I agree that my identity will remain anonymous

YES

I agree that the researcher may use anonymous quotes in his or her research report YES

I agree that virtual interview may be recorded YES

I agree that the information I have provided may be destroyed after 1 year YES

Full name of the participant: ……Nomvuyo Sawula……..

Signature: …N.Sawula……

Date: …08 November 2021……..

Full name of the researcher: .....Andile Buthelezi……..



Signature: …A.C. Buthelezi …… …….

Date: …29 June 2021……..



PARTICIPANTS CONSENT SHEET

Project Title: Understanding of the benefits of the Decolonized History Curriculum: A Case Study Fourth Years and Honors History students at Wits School of Education, South Africa.

29 June 2021

Andile Buthelezi (Ms)

Student number: 1532160

1532160@students.wits.ac.za

WITHDRAWAL FROM THE INTERVIEW IS ACCEPTED, WOTH NO COERCION OF CONTINUATION AND OR PENALTY

I...Fatimah Dawood..... agree to be the participant of this research project. The research project has been explained to me and I understand my involvement. I agree to the following

(Please circle the relevant cycles or delete which is not applicable)

I agree that my identity will remain anonymous

YES

I agree that the researcher may use anonymous quotes in his or her research report YES

I agree that virtual interview may be recorded YES

I agree that the information I have provided may be destroyed after 1 year YES

Full name of the participant: ……Fatimah Dawood ……..

Signature: F.
Dawood……

Date: …08 November 2021
……..

Full name of the researcher: .....Andile Buthelezi……..



Signature: …A.C. Buthelezi …… …….

Date: …29 June 2021……..



PARTICIPANTS CONSENT SHEET

Project Title: Understanding of the benefits of the Decolonized History Curriculum: A Case Study Fourth Years and Honors History students at Wits School of Education, South Africa.

29 June 2021

Andile Buthelezi (Ms)

Student number: 1532160

1532160@students.wits.ac.za

WITHDRAWAL FROM THE INTERVIEW IS ACCEPTED, WOTH NO COERCION OF CONTINUATION AND OR PENALTY

I.....Molatelo Ramokgata..... agree to be the participant of this research project. The research project has been explained to me and I understand my involvement. I agree to the following

(Please circle the relevant cycles or delete which is not applicable)

I agree that my identity will remain anonymous

YES

I agree that the researcher may use anonymous quotes in his or her research report YES

I agree that virtual interview may be recorded YES

I agree that the information I have provided may be destroyed after 1 year YES

Full name of the participant: Molatelo Ramokgata.....

Signature: M. Ramokgata……

Date: 08…November 2021 ……..

Full name of the researcher: .....Andile Buthelezi……..

Signature: …A.C. Buthelezi …… …….

Date: …29 June 2021……..



PARTICIPANTS CONSENT SHEET

Project Title: Understanding of the benefits of the Decolonized History Curriculum: A Case Study Fourth Years and Honors History students at Wits School of Education, South Africa.

29 June 2021

Andile Buthelezi (Ms)

Student number: 1532160

1532160@students.wits.ac.za

WITHDRAWAL FROM THE INTERVIEW IS ACCEPTED, WOTH NO COERCION OF CONTINUATION AND OR PENALTY

I....Sanele Pande ..... agree to be the participant of this research project. The research project has been explained to me and I understand my involvement. I agree to the following

(Please circle the relevant cycles or delete which is not applicable)

I agree that my identity will remain anonymous

YES

I agree that the researcher may use anonymous quotes in his or her research report YES

I agree that virtual interview may be recorded YES

I agree that the information I have provided may be destroyed after 1 year YES

Full name of the participant: …Sanele Mpande …

Signature:S. Mpande……

Date: ……08 November 2021……..

Full name of the researcher: .....Andile Buthelezi……..



Signature: …A.C. Buthelezi …… …….

Date: …29 June 2021……..