

*Broadening past local and regional heritage for  
history learners in their own spaces:*

*A learning curve from the  
Fezile Dabi district, South Africa*

**ISHD  
Conference, Tallinn (Estonia)**

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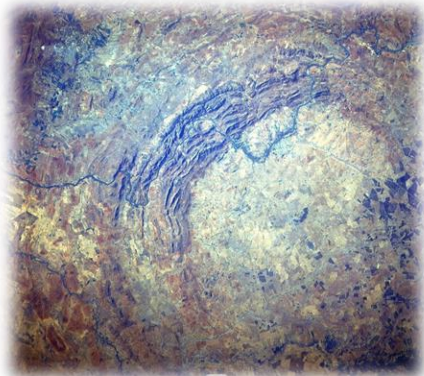
**To conclude: Learning about the heritage curve from the Fezile Dabi district, South Africa**

1

# Context and theory for this discussion



# 1.1 Fezile Dabi – a concise spatial orientation



The Parys region, also known in Sesotho as *Ngwathe*, falls within northern part of the Fezile Dabi District, and *Ngwathe* refers to the Renoster River that runs between the town of Kroonstad and Parys. The Vaal River in the north serves as the boundary between the Free State, Gauteng, and North West Provinces. The current town of Parys, and the adjacent township of Tumahole, are situated in the Vaal River catchment area. The footprint of these establishments are in some or the other way rooted to the region's history of permanent settlement since the early 1830s in colonial South Africa.

Vredefort Dome-world heritage site

<https://www.businessinsa.com/free-state/>



# Arial view of Parys (Ngwathe) region (Fezile Dabi District) South Africa



<http://www.skydiveparys.co.za/dropzone/skydiving-articles/parys/>

# 1.2 Combined theory and intellect deployed for past local and regional heritage teaching...

## The Annales historians

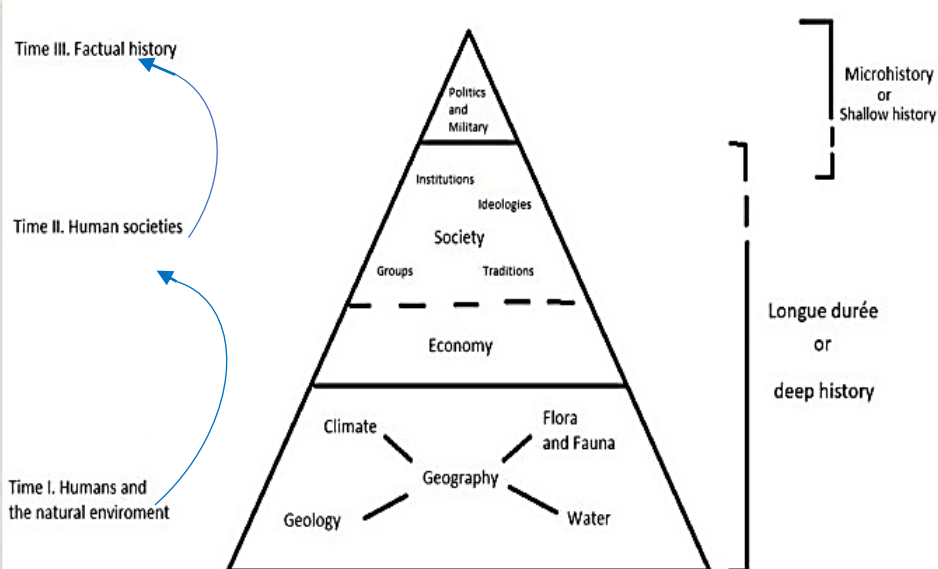
- The domain of the historian [history education] is an area without frontiers ... **Fernand Braudel**
- Emphasising an understanding of the village community
- TIME = Not one dimensional but multi-dimensional impacts on humanity

History Education voices

1-Deep or underlying structures: geographical conditions, the environment and climate, and how these shape human lives. Change is slow, only visible over the *longue durée* (the long run)

2-Conjunctures: medium term trends (5, 10, 50 years): layers of social and economic activities. A middle or bridging term between (1) *longue-durée* structures and (3) events

3-'L'histoire événementielle', factual history: history of events



Combined Historical and Educational voices

Gailanpiu Gonmeih, "Annales scholl of thought and its contribution", *Agricultural History*, 52(4), 1978, pp. 538-548 (with emphasis on pp. 542-543); Huppert, George, "The Annales Experiment" in *Companion to Historiography*, ed. Michael Bentley (London: Routledge, 1997), pp. 918-933; Traian Stoianovich, *French Historical Method. The Annales Paradigm* (London: Cornell University Press, 1976).

# Combined theory and intellect deployed...

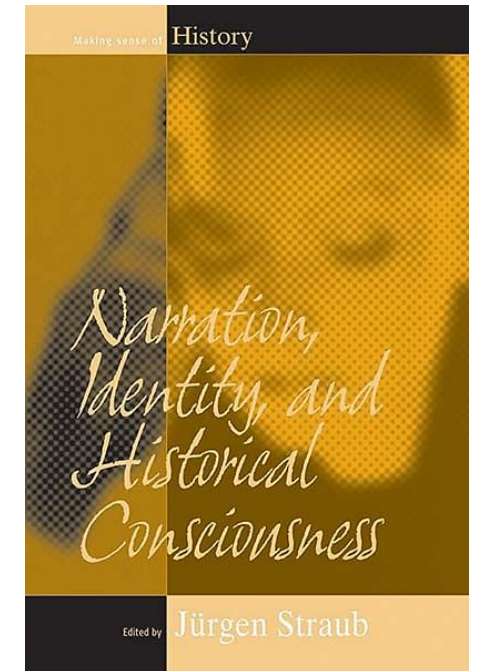
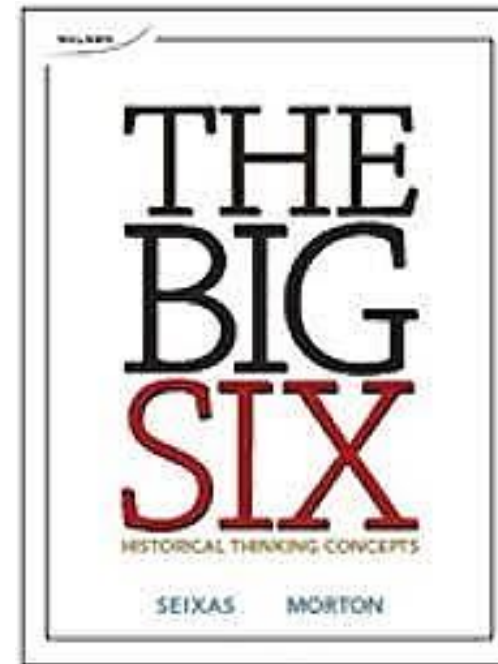
“...Seixas specifies four ‘guideposts’ for teaching **significance**. Out of these four, there are three which clearly refer to the meaning of history for the present: ‘revealing about issues in contemporary life’, ‘constructed through narrative’, and ‘varying over time and from group to group’. The aspect of importance for the historical development as such is also still present in a fourth guidepost: resulting in change for many people over a long period of time”.

Peter Seixas, P., & Morton, T. (2013). *The big six historical thinking concepts* (Toronto: Nelson Education) as in Dick Van Straaten, Arie Wilschut and Ron Oostdam, “Making history relevant to students by connecting past, present and future: a framework for research”, *Journal of Curriculum Studies*, 2015, pp. 1-26 (see p. 4).

Peter Seixas, “Historical Consciousness. The progress of knowledge in a postprogressive age”, in Jürgen Straub, *Narration, Identity and Historical Consciousness*, (Germany: Berghahn Books, 2005), Ch 7 (and relying much on the guidance of Prof Jörn Rüsen’s *Studies on Metahistory*).

## History Education voices

- Relevance of history teaching
- Meaning of history
- Lack of history application
- Time also a factor



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## Combined Historical and Educational voices

# Combined theory and intellect deployed...

“History teaching usually focuses on understanding the past as an aim in itself. Research shows that many students don’t see the point of this and perceive history as not very useful. Yet history plays a major role in the orientation on present and future. If [learners and] students fail to see this, the question arises whether this is due to a lack of explicit attention in history classes on the application of knowledge about the past to the present and the future”.

Dick Van Straaten , Arie Wilschut and Ron Oostdam, “Making history relevant to students by connecting past, present and future: a framework for research”, *Journal of Curriculum Studies*, 2015, pp. 1-2.

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It will be evident by now that in discussing 'public history' I have in mind three principal issues – the non-academic audiences for history, the general cultural uses of the past, and specific displays that relate to history broadly defined. 'Public', then, indicates a wider interest and participation in history than simply professional historians and specialised publications. The past is essentially open-ended, and accounts of it are public property, available for numerous uses. Recognising this should help historians to see their own activities in a wider perspective and to raise broad questions about the practice of history. In particular, it should be possible to focus more clearly on those issues that are central to public history, but that are frequently neglected in professional practice. Jordanova, Ch 6, p. 155.

## Combined Historical and Educational voices

- Public History
- Local and Social history
- "History is all around us education"
- Community Engagement with(in) Education voices...The CE turn?

Barry M Goldenberg, "Rethinking historical practice and community engagement: researching together with 'youth historians'", *Rethinking History*, 23(1), 2019, pp. 52-77.

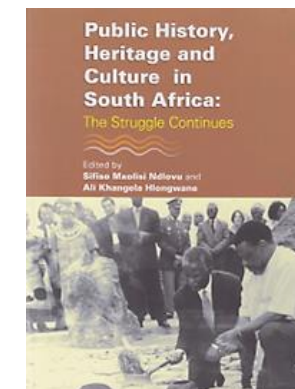
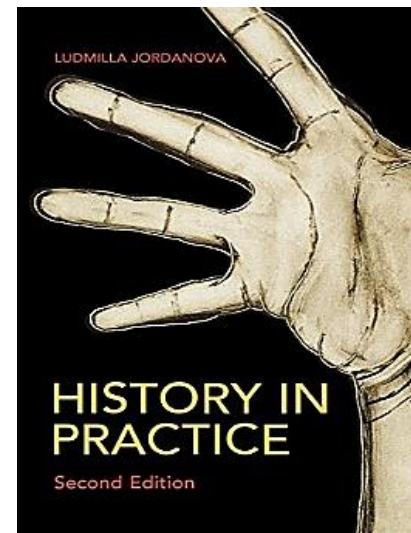
Ludmilla Jordanova, *History in practice*, Ch 6, p. 155.

Elize S van Eeden, "Towards a Community Engagement Turn? Historians debating forms of engagement in 21st century higher education", 87, *New Contree*, 2021, pp. 142-153.

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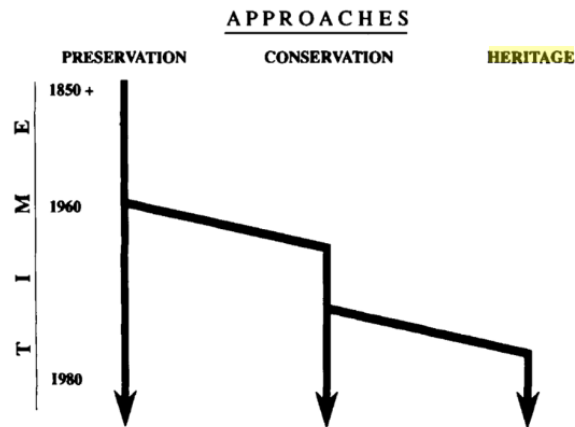


Figure 2.1 Steps in the evolutionary process: historical monument to heritage product

Ashworth, Ch 2, pp. 15; 20-21.

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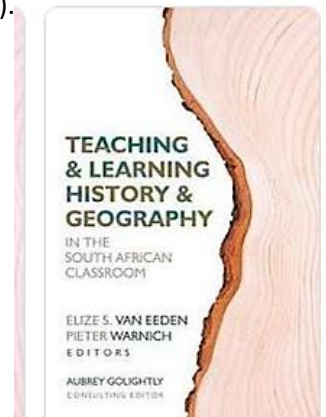
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"... there is a strong reciprocal link to heritage and places...", sometimes serving spatio-political goals...heritage planning [in history curricula] can support the preservation and enhancement of ethnic and regional variety...



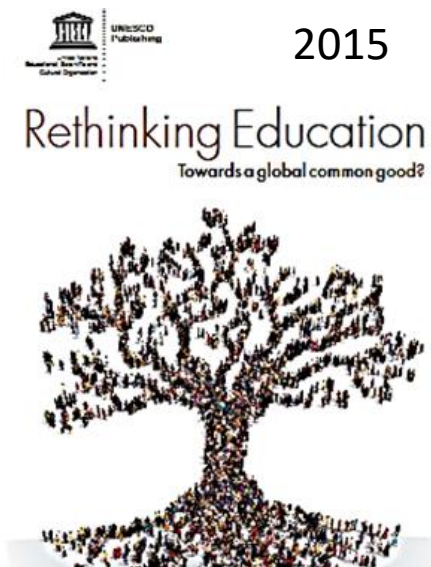
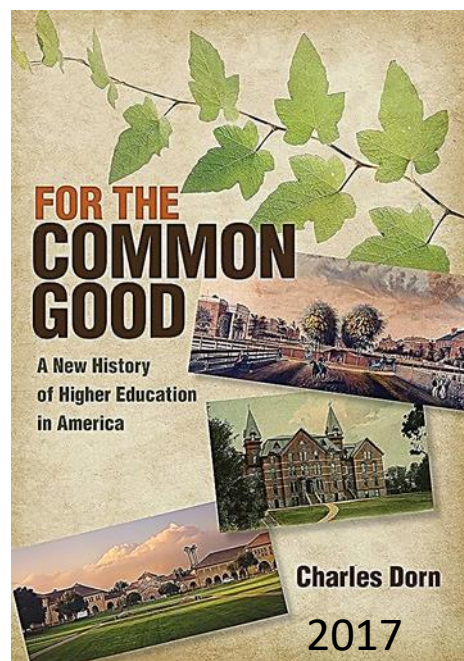
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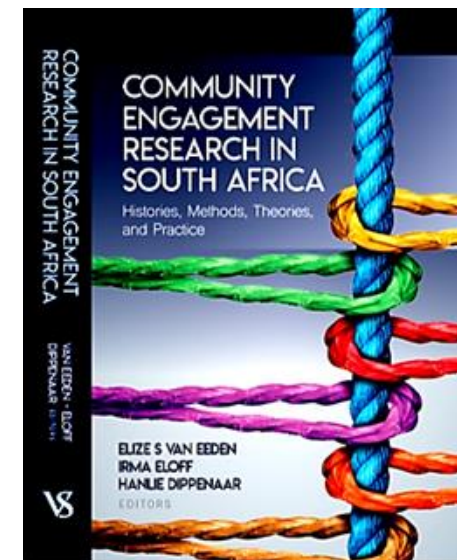
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## The broad questions from the intellectuals:

**How do we then think about (and teach) History (& local heritage) daily/weekly/always with having in mind: "Relevance"/ "Context"/ "Community legacies; narratives & memories"/being cognisant of the dimensionality of time and the multidisciplinary in any history?**

# Combined theory and intellect deployed...

Preface

## **1 A Sociocultural Perspective on History Education**

Using Theory and Research to Make Sense of History Education

The Four Stances: Purpose and Practice in Learning History

Tools for Making Sense of the Past

Children and Adults as Active Agents of Historical Learning

Contexts of Historical Learning

Conclusions

## **2 Participatory Democracy and Democratic Humanism**

The Need for a Rationale for History Education

Public Education and Democratic Citizenship

Education for Democratic Participation

Conclusions

## **3 The Identification Stance**

Identification With Personal and Family History

National Identification

Identification of the Present With the National Past

Identification, Participation, and Pluralism

Conclusions

## **4 The Analytic Stance**

The History of the Present

Learning Lessons From the Past

Learning How Historical Accounts Are Created

Conclusions

## **5 The Moral Response Stance**

Remembrance and Forgetting

Fairness and Justice

Heroes and Heroism

Conclusions

## **6 The Exhibition Stance**

Exhibition as Personal Fulfillment

Exhibition as Accountability

Exhibition as Service to Others

Conclusions

## **7 Narrative Structure and History Education**

The Meaning of Narrative

Students and Historical Narratives

Affordances and Constraints of Narrative

Narrative Structure as a Cultural Tool

Conclusions

## **8 Narratives of Individual Achievement and Motivation**

The Role of Individual Narratives in History Education

The Appeal and Limitations of Individual Narratives

Individual Narratives as a Cultural Tool

Conclusions

## **9 The Story of National Freedom and Progress**

Appropriation of the U.S. National Narrative

Diversity in Use of the National Narrative

Affordances and Constraints of the Narrative of Freedom and Progress

Conclusions

## **10 Inquiry**

Inquiry as Reflective Thought

Affordances of Inquiry as a Tool

Students Engaging in Inquiry: Problems and Possibilities

The Tool of Inquiry and Its Component Parts

Conclusions

## **11 Historical Empathy as Perspective Recognition**

The Components of Historical Empathy

A Sense of "Otherness"

Shared Normalcy

Historical Contextualization

Multiplicity of Historical Perspectives

Contextualization of the Present

The Constraint of Empathy as Perspective Recognition

Conclusions

## **12 Empathy as Caring**

Varieties of Care in History Education

Caring About

Caring That

Caring For

Caring To

The Place of Care in the Tool Kit of History Education

## **13 Teacher Education and the Purposes of History**

Teacher Knowledge and Education Reform

The Pedagogical Content Knowledge of History Teachers

Pedagogical Content Knowledge and Classroom Practice

The Practice of History Teaching

The Role of Purpose in History Teaching

Changing the Practice of History Teaching

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## TEACHING HISTORY FOR THE COMMON GOOD



KEITH C. BARTON ~ LINDA S. LEVSTIK

2004

“We argue that for teachers to embrace investigative, multi-perspective approaches to history, they need more than knowledge of history and teaching; they need a purpose...” (Barton & Levstik-preface) such as understanding of how their immediate locality and regional space fits in the history curriculum in school, and may assist them to understand the classroom’s past experience practically through the lens of the available local heritage (EvE) . The Annales in many ways searched for a purpose...(EvE)

# 2 Broadening past local and regional heritage for history learners in their own spaces

“Playing” curriculum content to serve a local to global understanding...in better words thus:

...through thinking differently (experientially) about every history curriculum's topic OR developing much more creative (experiential/interactive) curricula for History teaching, speaking to 21<sup>st</sup> century needs.

To serve purpose, meaning and historical consciousness ... (compare Barton & Levstik; Seixas & Morton; The Annales historians; Ashworth; Dick Van Straaten et al....)

History Curricula relying on mainly understanding a unit topic outside of a digestible and purposeful context (such as the “all around us” heritage) is likely not to serve the larger educational purpose of History

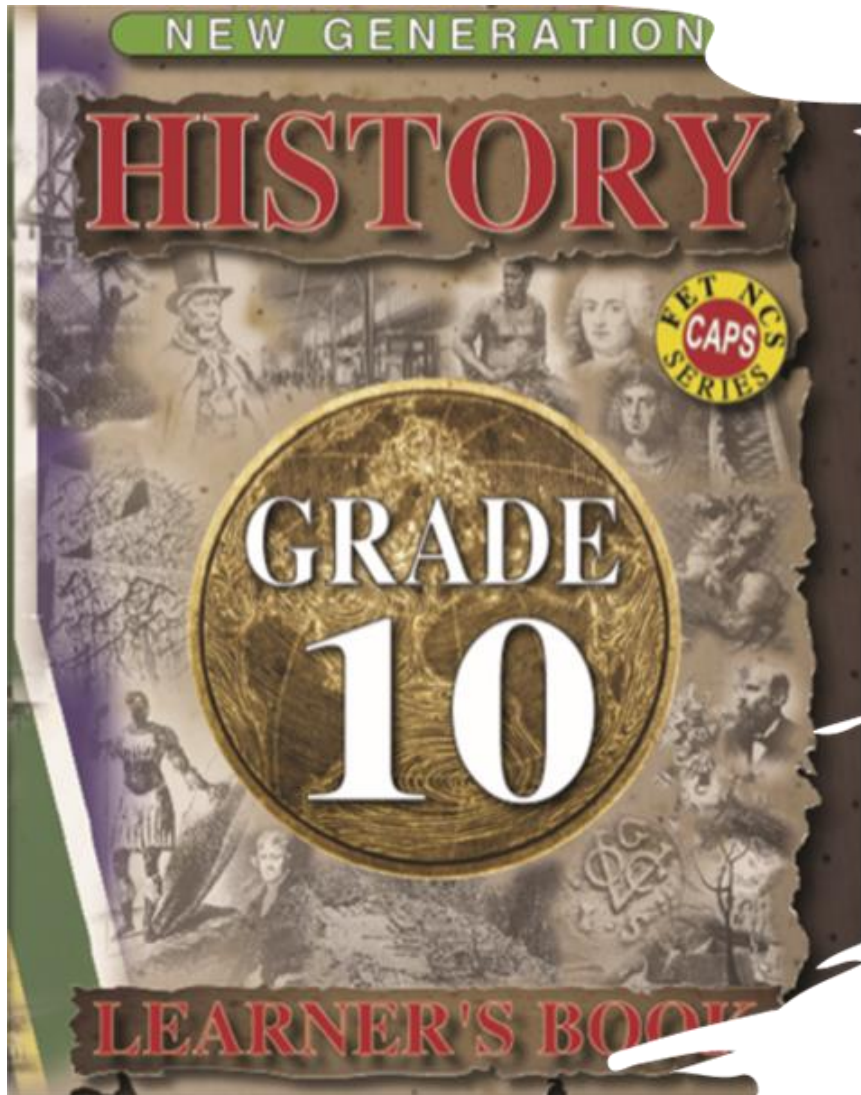
“It will be emphasized... that critical and developmental outcomes are empty *without contexts* that give them substance and specificity. This function is served by learning outcomes”.

Quote from: Deacon & Parker 1999:61 as referenced by Gerald Mazabow, “The development of historical consciousness in the teaching of history in South African schools” (UNISA, PhD, 2003), p. 113.

Another different view: “Historical contextualization is the ability to situate a historical phenomenon or person in a temporal, spatial and social context to describe, explain, compare or evaluate it”

Tim Huijgen, Wim van der Grift & Carla van Boxtel, “Teaching historical contextualization: The construction of a reliable observation instrument”, *European Journal for Psychological Education*, 32 (2017), p. 162.

**The availability of a broad heritage context, locally and regionally, (and not mainly serving a collective nation-state identity), but aimed at a hands-on understanding; experience, coupled with joy and common good principles**



## GRADE 10

The world around 1600

Expansion and conquest in the 15th – 18th centuries

The French Revolution

Transformations in Southern Africa after 1750

Colonial Expansion after 1750

The South African War and Union

An example of context lacking in a grade's curriculum from 2012-CAPS

TOPIC ONE

THE WORLD AROUND 1600

- 1.1. China: a world power in the 14th and 15th centuries (1368-1644)
- 1.2. Songhai: an African Empire in the 15th and 16th centuries (ca 1340-1591)
- 1.3. India (Mughal) (1526-1858)
- 1.4. European societies

TOPIC TWO

EUROPEAN EXPANSION AND CONQUEST IN THE 15TH TO 18TH CENTURIES

- 2.1 Overview: reasons for European Expansion
- 2.2 Spanish conquest in America
- 2.3 Portugal and the destruction of the Indian Ocean Trade
- 2.4 The Dutch East India Company at the Cape of Good Hope

TOPIC THREE

THE FRENCH REVOLUTION

- 3.1. France in 1789
- 3.2. Causes and course of the Revolution: overthrowing feudalism
- 3.3. Napoleon: the reaction against democracy and the modernisation of France
- 3.4. Case study: the spread of revolutionary aspirations
- 3.5. Legacies

TOPIC FOUR

TRANSFORMATIONS IN SOUTHERN AFRICA AFTER 1750

- 4.1. What was South Africa like in 1750?
- 4.2. Political changes 1750-1820
- 4.3. Political revolution 1820-1835
- 4.4. Legacies

Can also be used as example in local heritage emphases

TOPIC FIVE

COLONIAL EXPANSION AFTER 1750

- 5.1. Britain takes control of the Cape
- 5.2. The Zulu Kingdom and the Colony of Natal
- 5.3. Co-operation and conflict on the Highveld

TOPIC SIX

THE SOUTH AFRICAN WAR AND UNION

- 6.1. Background to the South African War: mining capitalism
- 6.2. The South African War 1899-1902
- 6.3. The Union of South Africa 1910
- 6.4. The Natives Land Act of 1913

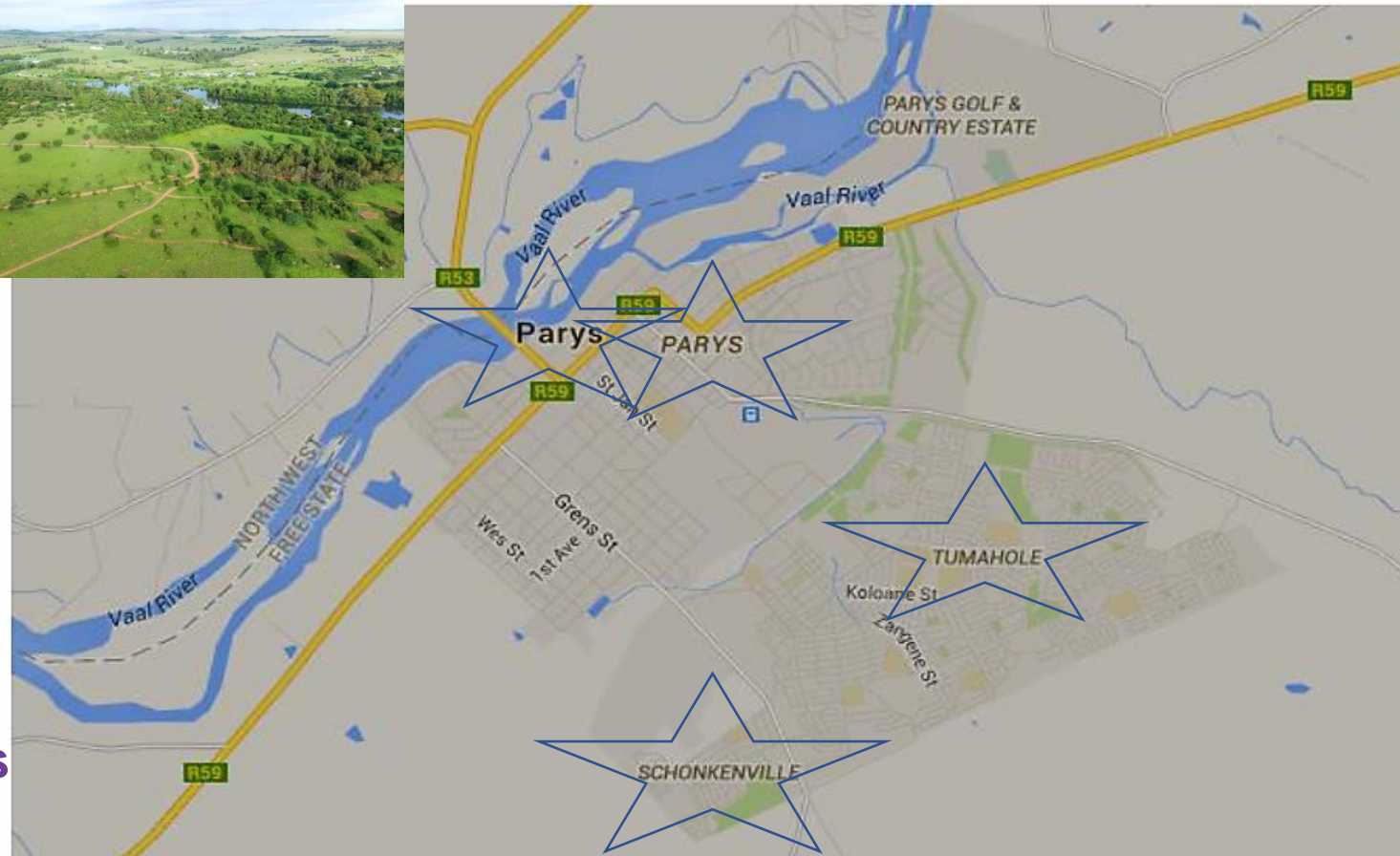
When dealing with any history curricula topic the heritage value of the immediate visible environment must be a learning consideration

Content outline taken from *New Generation History*, Grade 10 (South Africa)

## 2.1 EXAMPLE: The Fezile Dabi region as a living heritage serving for example the Grade 10 curriculum



<https://www.privateproperty.co.za/for-sale/free-state/northern-free-state/parys-and-vaal-river/parys/456>



[http://dSPACE.nwu.ac.za/bitstream/handle/10394/16564/Terblanche\\_MR.pdf;sequence=1](http://dSPACE.nwu.ac.za/bitstream/handle/10394/16564/Terblanche_MR.pdf;sequence=1), p. 3.

### Political changes-Early colonial-time Parys South Africa: “A River Runs Through It”

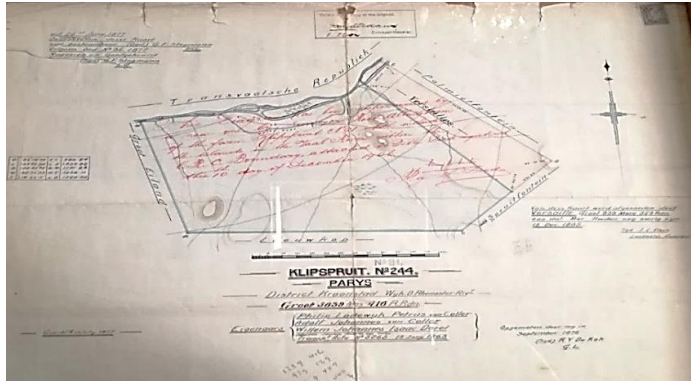
As one pages through the relics of milestone moments in the history of the town Parys, and as one of the first towns to be established near the Vaal River (1876) after Trekker settlement, the visibility of other community and entrepreneurial migrations of a sort became quite evident. Farm establishments in general were in the pre-colonial era more related to Dutch settler settlements in the region. This while a observable cosmopolitan mentality in colonial time South Africa existed when township development on portions of farms, like in the case of the town Parys, had been visibly relating – in an idyllically fashion – with France by associating the region with this country’s spaces and leaders (for example Fochville). In the first decades of the 20th century traces of German involvement through business establishments are recorded though some gradually faded as other areas were viewed as perhaps better positioned, economically.

# Political changes-the colonial footprint & identity



Mr and Mrs van Coller, owners of Klipspruit farm (1853) on which Parys was established (left) and their house at 32 Oranje Street (right)

Source: Parys, Klipspruit Museum



A copy of the deed of sale of stands, Klipspruit farm, No. 244 (Parys, 14 June 1876)

Source: Parys Museum.

**There have been several suggestions put forward about the origin of the name Parys, the most accepted being that it was suggested by a German land surveyor, Mr C Schillbach. Schillbach had served in the Franco-Prussian War (1870-1871), and had taken part in the siege of Paris during the same war. Another factor that influenced Schillbach when he chose the name of Parys for the emerging town, was the flowing Vaal River at its foot. He likened the Vaal to the Seine River, and “prophesied” that a day would come when a big town would lie on both sides of the river, with the Vaal running through it (Parys) as the Seine runs through Paris, in France.**

To carry on the similitude, Schillbach named the two adjoining farms Issy and Versailles, after two of the forts that were outside Paris, the French capital.

# Political Revolution – 1820-1835 ...the “Highveld experience” –The Mfecane

- The Parys (Ngwathe) region’s precolonial legacies



Stacked rock wall kraals of the Sesotho/Setswana-speaking people, near Parys, claiming to have cultivated the area (Photo KT Motumi, 2019)

<https://hbooyens.wordpress.com/amabhulu-topics/south-africa-who-stole-the-land/7-the-mfecane-twenty-years-of-hell-on-earth-1816-1836/>

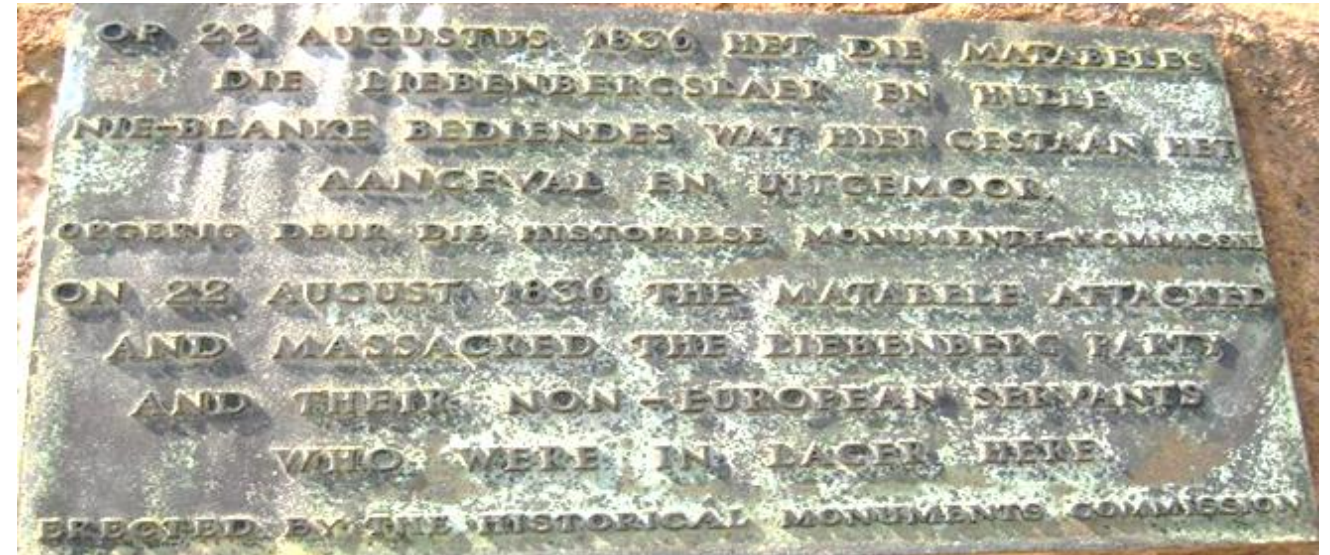


Into the 19th century it was the advent of the Mfecane (Zulu) and Difaqane (Sotho) wars of extermination during 1818-1835, that can be associated with the environmental needs of communities. The Mfecane came with famine over large areas, resulting further in depopulation and displacement of people. A scramble for better grazing lands was the result. Unoccupied areas next to rivers were targeted, such as the Vaal River. The Bataung tribe of Moletsane caused havoc along the Vaal River during Difaqane, attacking various groups such as the Korana and the Sesotho/Setswana-speaking people. However, the power dynamic changed in this region with the arrival of Mzilikazi, the leader of a group collectively known as the Ndebele/Matabele from KwaZulu-Natal. Mzilikazi warriors ravaged the country to the north of the Vaal River and almost exterminated the Bataung of Moletsane tribe.

# Cooperation and Conflict on the Highveld - The Great Trek (1835-1838)- migration and the Parys region heritage



Liebenbergskoppie as viewed from the south-west:  
Scene of the Liebenberg massacre, August 1836.



Source: K.T. Motumi photo of the Liebenberg Massacre, August 2019.

The Great Trek emigration led to the recall of several isolated battles in the region of which the Battle of the Vaal River 25 Augustus 1836 is remembered in prominent master narratives. Apparently a group of Trek leader Potgieter's followers made the mistake of crossing over to the northern side of the Vaal River, which was Mzilikazi's southern border. This prompted Mzilikazi's warriors to launch an attack on the Voortrekker party, near the present-day Parys (the farm Rietpoort, adjacent to Kopjeskraal camp), wiping almost all of them out.

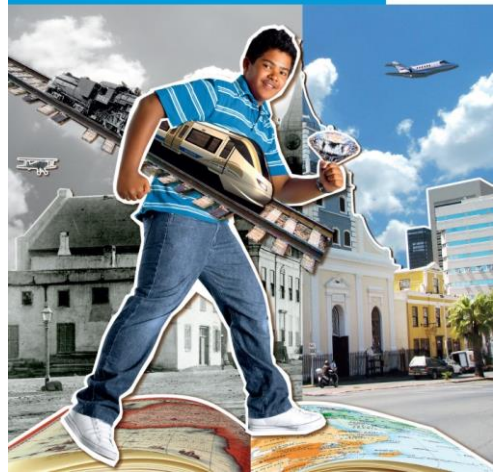
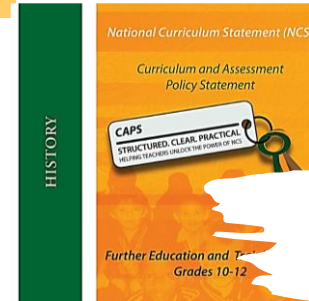


# GRADE 11

- Communism in Russia 1900-1940
- Capitalism and the USA 1900-1940
- Ideas of race in the late 19th and 20<sup>th</sup> Century
- Nationalism: South Africa, the Middle East and Africa
- Apartheid South Africa: 1940s-1960s

# GRADE 12

- ✓ The Cold War
- ✓ Independent Africa
- ✓ Civil Society protests 1950s-1990s
- ✓ Civil resistance 1970s-1980s: South Africa
- ✓ The coming of democracy in South Africa and coming to terms with the past
- ✓ The end of the Cold War and a new world order



# Post South African War (1902), Unification (1910) & the economic colonial footprint/capitalism



The Parys Roller Milling Company, established 1919 Photo: K.T Motumi photo August 2019.

The ceremony for the opening of the Dover-Parys railway line in 1905

Source: H. Muller, "The Free State forgotten railway line", *The Heritage Portal*, April 2019.

Shortly after the South African War (1899 -1902) the Parys Town management was placed back in the hands of a Village Management Board, under the chairmanship of Reverend JK Derry. Families who had been ruined by the effects of the war and had no means of survival, saw hope in the 1905 relief work development to build a railway line between Parys and Dover station. The line is (was) a branch line coming off the main Johannesburg-Bloemfontein railway line at Dover station, going west to Parys, and ending at the town of Vredefort. The completion of the Dover-Parys railway line in 1905 and the construction of the concrete bridge over the Vaal River in 1915, together with the reliable water supply from the Vaal River, all accelerated the economic development in the town of Parys. The local economy at the time was mostly "invaded" by German and British entrepreneurs, further strengthening a local colonial identity.

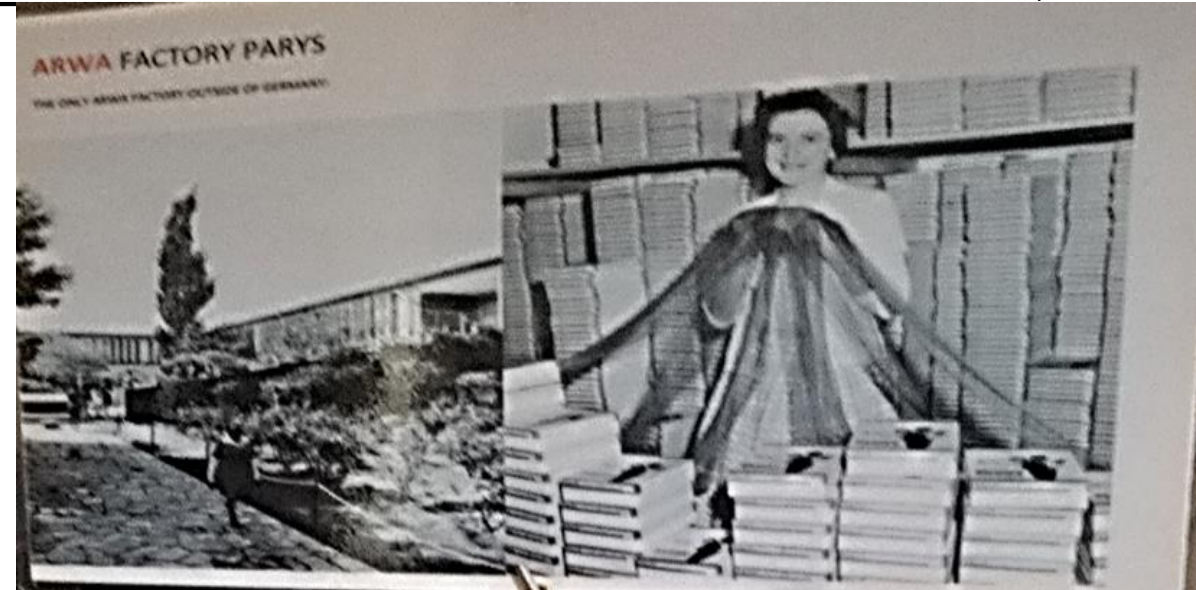
A people's memory and identity in the Tumahole Township during the early 20<sup>th</sup> century colonial and economic driven Parys (Ngwathe) region....**Observation**: socio-economic and environmental heritage features then much more than political legacies



The name *Ntshwephepa*, means white shiny stones dominated because the afore – mentioned hill is full of bright, white, and shining stones, especially visible after rainy days. According to the legends of the Sesotho/Setswana-speaking people, *Ntshwephepa* means a place of shining stones, and that name was used until 1905.

ARWA hosiery factory opened in the 1950's  
Source: Parys Museum.

The development of different industries in the Parys region since brought about name and status changes for this township. *Ntshwephepa* as name then changed to to *Diperekising* (place of peaches and jam factory) from 1905. In 1920 it received recognition and registration as a permanent residential area for Black people. Since 1950, *Diperekising* as name changed to *Dikausing* (place of socks, ARWA hosiery factory).



Since 1960 another name change happen when *Dikausing* became *Dikolobeng* (place of pigs, largest pork market). The very last name change happened in 1980 when the area changed to Tumahole Township (the name of the township's former Post Office) .

# Nationalisms: Politics start determining identity...also in regional heritage - From “volkskole” to political hero schools

After the South African War, and the signing of the peace of Vereeniging in 1902; teachers of mostly English, Scottish or Irish descent were employed at Parys School in line with Lord Milner’s “implementation of Anglicization policy in South Africa”. In 1905, the Parys Town council presented the Department of Education with a large portion of land for educational purposes, and the central part of Parys Volkskool (the current Parys Primary school) was built.

Political emotional interventions into school doings and identity seemingly only happened since the formal Apartheid years in South Africa and the diverse cultures seeking their existence and right to an identity in political figures .

This is viewed in examples in the Parys region. So for example did the Parys Volkskool changed its name after the assassination of the then Prime Minister of the Republic of South Africa, Dr HF Verwoerd on the 6th of September 1966. **Principal, GCS Meyer took the initiative to ensure name change from 1967 to HF Verwoerd Primary School.**

Due to country-wide political pressure in 2015 under the “#colonial and apartheid statues must fall” campaign; historical milestones took effect in South Africa”. **The name, HF Verwoerd Primary School was officially changed back to “Parys Primary School as from 1 October 2015** and the statue of HF Verwoerd also removed from the school.

Parys Volkskool central building, 1905



Source: Parys Volkskool Archives 1905.



# Civil Society Protests, 1950'-1990's – Heritage and identity @ home

- During the early 20th century towards the apartheid government era, the establishment and subsequent growth of mission schools in South Africa, and in the township of Tumahole in particular, was what is often coined “the scramble for African souls”.
- In 1932, after about 30 years since different churches had provided education to the Black people in Tumahole Township, the first permanent school building for “Native” children was planned.
- Struggles against Apartheid laws are also visible in committee names. So for example the 1971 school board in the township of Tumahole was known as the *Phehellang* Secondary School Committee, meaning – if loosely translated in Sesotho/Tswana – “Perseverance even if it is difficult”.
- In the northern part of the Free State, students in Tumahole township near Parys became politically conscious as early as 1975 when the “Parys African Students’ Organisation (PASO) was formed in December 1975.



Fezile Dabi

Tom Letshoenyo, Fezile Dabi and others sought to make students and the youth in the township of Tumahole politically conscious through **performing semi-political plays**, the first being “Panga man”. However, because of disagreements among the students themselves, PASO was disbanded in 1976. In order to further fulfil the political aspirations of the youth of Tumahole Township, a new youth movement, namely the “Tumahole Students’ Organisation (TSO), was launched in June 1980”. Starting with apartheid protests in 1984 in Tumahole, since then this time is known as **Tumahole day**.

# 3. Changing the politics – and changing the “game” towards identity and home

Honouring local heroes in politics and having helped installed an identity people want to associate with locally, gradually happened after 1994.

Kruis Street, which runs from the Mimosa Gardens on the banks of the Vaal River upwards into the township of Tumahole, past Partuma Hotel was renamed to Father Lewis Balink Street-a colonial from the Netherlands having settled in 1985 in the region and committed to socially uplifting the politically and economically neglected societies in the Tumahole Township. He also received an award in 1994 from Mr Nelson Mandela



A.M. Lembede, former principal of Parys United Native School – a school which later carried his name  
Source: T. Lodge, "Pioneer of Black Consciousness", 2000



## Tumahole’s struggle icons of the 1960’-1970’s



Ace Magashule



Barnard Molokoane



Source: Tumahole Township Heritage sites, Tumahole Township, Parys



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# The value of a Community Engagement “turn” for History teaching with a heritage consciousness

Relying on the Annales historians; Jordanova on Public history; Van Eeden on regional and CE in history teaching.... Which also states that Heritage as part of community/public history is not mainly political but diverse and inclusive in understanding and in source use, amongst others)

### 3.1 Historians, History Education and Community Engagement

- **Community engagement in Higher Education and Training (HET)** environments currently expects that engagement with communities will become much more infused with the tertiary educational sector vision through engaged research; and engaged teaching & learning while HET scholarship displaying more community engaged responsiveness to, amongst others, compliment sustainable livelihoods.
- In HET contexts history research for example, **with(in) community**, can be useful as a form of service learning and in many formats serve as practical outlet in the teaching process. Equally so the **knowledge planned for learners on an advanced secondary level (such as Grades 10-12 and history (teaching) modules for undergraduate senior students should instil some community sensitivity in informative and practical ways**, that paves the way for a transformative and practicalised history curriculum in which the intellect meets reality that's embedded in some close-by heritage historical context.
- In teaching history on secondary and primary level the “common good” should not get stuck in mainly ideology, politics and in creating a country identity. The common good should also imply a deshackeling of history teaching to be inclusive of more responsiveness in/within the historical experiences of nearby communities as part of an experiential educational growth.

## 3.2 Community Engagement and History Teaching towards a heritage consciousness

❖ History teaching and its practice **with** and **within** community?

**WITH** community?

Engage **with** research...

Alongside community?

Together with community?

In conjunction with community?

Through community?

Engage **with** teaching & learning...

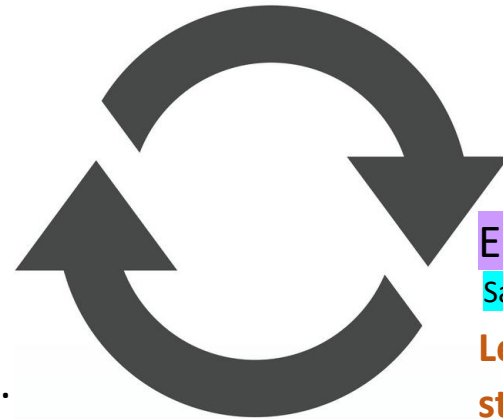
Same conceptual features as above

**Lecturer/Educator leads student's/Learner's community engagement experience...**

based on teaching and learning module theme(s) in practical ways through a project with community....eg an oral history gathering project

Engage **with** community ...

Through short term/long term research projects (researchers/lecturers and post graduate students) Which should serve as opportunities for teaching & learning.



**WITHIN** community?

Engage **with** research...

Inside community?/ Acknowledging/ respecting each community's IKS potential

Engage **with** teaching & learning...

Same conceptual feature as above

**Lecturer/educator facilitates CE experiential opportunities to the student/learner that also compliments heritage consciousness:**

through informed (historical/theoretical/contextual) research in teaching, towards consciously developing and executing at least one practical historical and heritage driven assignment outdoors per module/unit/theme with a community's/ community member's insight or advice or information guidance.

Engage **with** community ...

In an experiential or Curriculum Integrated Learning heritage conscientious mode CE means for example to assist communities in historical knowledge sharing, clean up/renovating of heritage spaces; encourage preservation of historical sources of all kinds; help establish a community archive...

### 3.3 Community Engagement and History Teaching towards a heritage consciousness

❖ History teaching & learning and its practice **with** and **within**

community  
**WITH** community

Engage **with** teaching & learning...

Lecturer leads student's community engagement experience...

For example:

**Curriculum/Module Third Years:**

HIST 323 *The Nature, Theory and Practice of History*  
Aim emphasis: *Locally Practicalising Some Fields of History and its Historiography*

**MAJOR ASSIGNMENT ESSAY EXAMPLES:**

- Document 5-6 personal photos relating to socio-cultural images of your local area (where you live). Develop a historical and a personal affective narrative of these images. Focus in your conclusion on displaying your understanding of this form of affective historiography and its value in today's context.
- Document 5-6 graffiti images in your local area (where you live). Develop a historical narrative on the possible national or local history status-related meaning of these graffiti images (economic or cultural or social). Focus in your engagement on the understanding of the field of history this narrative intends to emphasise.

**WITHIN** community

Engage **with** teaching & learning...

Task lecturer to student with community engaging/helping/supporting/guiding...

#### CE with and within Teaching & Learning

It seems quite clear from the few available sources that in the teaching and learning component of history that "community engagement" on a very close/nearby or local/regional level is encouraged. Public histories; heritage histories and the histories of local spaces serve as potential to plan towards an engaged academic community with and within local community as part of experiential or practical assessments (oral history projects; exploring community archives; community-based history projects such as the preservation of historical structures and places lacking maintenance or historical data). Goldenberg for example refers to "challenging the norms of history research [and teaching] through **co-conducted** oral histories" in communities.

Elize S van Eeden, "Towards a Community Engagement Turn? Historians debating forms of engagement in 21st century higher education", 87, *New Contree*, 2021, pp. 142-153.

Barry M Goldenberg, "Rethinking historical practice and community engagement: researching together with 'youth historians'", *Rethinking History*, 23(1), 2019, pp. 52-77.

Eva Zygmunt-Fillwalk, Mark Malaby and Jon Clausen, "The imperative of contextual cognizance: Preservice Teachers and Community Engagement in the 3 Schools and Communities Project", *Teacher Education Quarterly*, 37(2), 2010, pp. 53-67.

## 3.4 Community Engagement and History Teaching towards a heritage consciousness

### ❖ History teaching/education and its practice **with** and **within** community

#### CE with/within local community heritage legacies

Society requires academia (and not only a selective few disciplines) to think more creatively and robustly from their own disciplinary confines, how to:

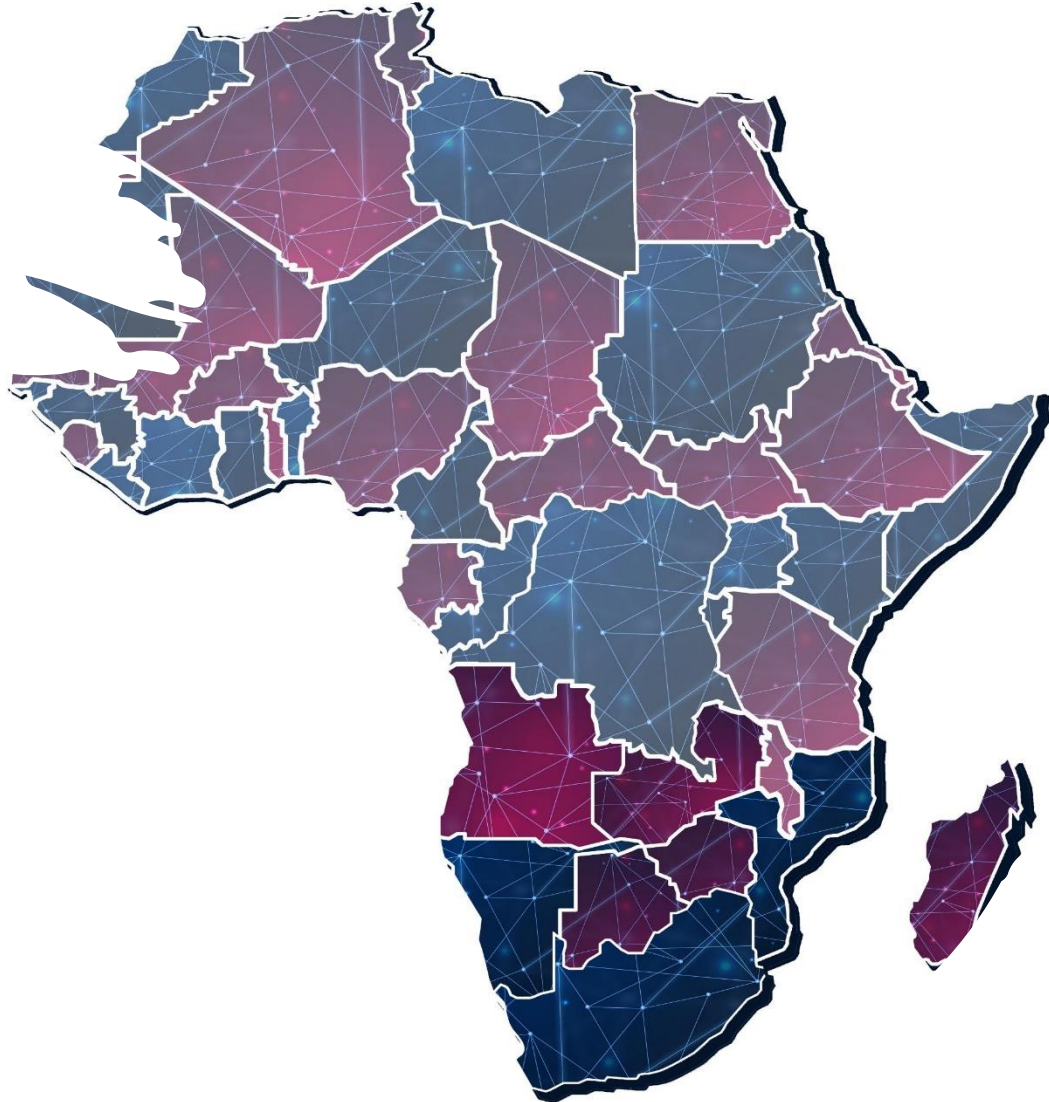
- ✓ Ensure HET research in which community (for whom it is, and whom should co-participate) also engage to i) provide insight and to ii) help practicalise it in their respective communities as a means to utilize it as part of a sustainable making society approach; - Thus engaged research.
- ✓ Ensure long term community assistance and initiatives that roots practically from research **with** and **within** community that should remain living initiatives, supported and funded by stakeholders in community and government – Thus engaged communities
- ✓ Ensure a continuous refreshing of a discipline such as History's teaching and learning curricula content in secondary and HET undergraduate levels, complimented further from the research done with(in) communities. It means for example that students in the discipline should not only observe theory/knowledge by their educators/lecturers in representing far pasts or even recent narratives as the present, but that some assessments and assignments should provide indeed the required stimulus to bring closer the past in the teaching to the community's present – Thus engaged teaching and learning. Focussing on all local heritage provides for such a stimulus

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To conclude: A learning  
(heritage) curve from the  
Fezile Dabi district,  
South Africa



# Opportunities for transforming 21<sup>st</sup> century history curricula and textbooks globally towards more practical and meaningfully related past to present heritage experiences



- All history cannot get stuck in the **political & nation state topics**, though all events also not exist in solo and have infusing multidisciplinary elements featuring over different conceptualities of time (*\*Annales*)
- Associating with a **history curriculum** that's also hybrid enough to allow for opportunities in **unlocking past histories of the nation through local and regional heritage content and context** to instill meaning and value (*Van Straaten , Arie Wilschut and Ron Oostdam; Seixas and others*)
- Becoming a **proactive scholar and citizen** in the close-by society in History for the common good (*Barton & Levstik; Jordanova ; Van Eeden*)
- Be **historically conscious** – Realizing one is part of a larger history (*Van Straaten , Arie Wilschut and Ron Oostdam; Seixas; Annales*)
- **Engage** with(in) **community** from more than the standard heritage angles (*Compare with Ashworth; Van Eeden*)
- **Create curricula and textbooks** (and definitely books by HET academics on the how to) that provide vision and ideas to educators on how to be mindful about relevant and creative heritage history teaching (even through existing curricula) to understand the larger history and consciously compliment a clearer understanding of heritage in its diversity within local and regional identities.

*Thank You*

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*Sometimes rethinking is the best invention*

