



Regional Office  
for Southern Africa

United Nations  
Educational, Scientific and  
Cultural Organization

# Global Citizenship and Liberation History in Secondary Curricula in Southern Africa

Summary report on the findings of a desk review







# Acknowledgements

This document has been commissioned by the UNESCO Office for Southern Africa in collaboration with the SADC Secretariat.

UNESCO would like to express its profound gratitude to the document's lead authors: Chiku Mnubi-Mchombu, Tapiwa Victor Warikandwa, Aimate Jorge, Eugene Libebe, Christian Harris and Pius Likwamb from the University of Namibia, Human Rights & Documentation Centre.

Drafts of the publication were reviewed by specialists including GCED experts; history teachers, and curriculum developers. Thanks are due in particular to Martha Akawa-Shikufa, Walter Bgoya, Phillip Dikgomo, Seema Goburdhun, Kefaletse Jobe, Phyllis Johnson, Jerome Machange, Miseck Mnthali, Raymond Ndhlovu, Pule Rakgoathe, Joel Tembe, Patrick Tom, Cheryl Weston, and Dylan Wray, colleagues from the SADC Secretariat, including Dunduzile Simelane and Sannassee Raja Vinesh, as well as UNESCO specialists, including Saba Bokhari, Phinith Chanthalangsy, Maryann-Joy Dreas, Julia Heiss and Dickson Kasote.

Despite their hectic schedules and numerous commitments, they carefully read the text, noted errors in it, and proposed additional points for consideration.

Our acknowledgment is also extended to Jenny Webster for copyediting and proofreading the text.

Finally, UNESCO would like to thank the APCEIU for their financial support to GCED work in the Southern African region.

## REFERENCE NUMBER

HAR/ED/SHS/2021/1

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# Contents

<b>ACRONYMS</b>	<b>03</b>
<b>EXECUTIVE SUMMARY</b>	<b>05</b>
<b>INTRODUCTION</b>	<b>06</b>
Aim of the desk review	08
Definitions of GCED and SALH	08
Relationship between GCED and SALH	11
<b>KEY FINDINGS</b>	<b>12</b>
Overview of findings	12
Introducing GCED and SALH into curricula – Opportunities and challenges	15
Good practices drawn from a comparative analysis	15
<b>RECOMMENDATIONS</b>	<b>16</b>
General Recommendations for all parties	16
Recommendations to the SADC Regional Working Group (RWG)	16
Recommendations to UNESCO and the SADC Secretariat	17
<b>CONCLUSION</b>	<b>18</b>
<b>REFERENCES</b>	<b>19</b>





## Acronyms

<b>APCEIU</b>	Asia-Pacific Centre of Education for International Understanding
<b>GCED</b>	Global Citizenship Education
<b>INDE</b>	National Institute for the Development of Education
<b>SADC</b>	Southern African Development Community
<b>SALH</b>	Southern African Liberation History
<b>SALHED</b>	Southern Africa Liberation History Education
<b>SARDC</b>	Southern African Research and Documentation Centre
<b>SDG</b>	Sustainable Development Goals
<b>SMS</b>	Social and Modern Studies
<b>UNESCO</b>	United Nations Educational, Scientific and Cultural Organization



Education gives us a profound understanding that we are tied together as citizens of the global community, and that our challenges are interconnected.

*- Ban Ki-moon, former UN Secretary-General*





## Executive summary

This report presents key findings of a desk study on the extent of integration of Global Citizenship Education (GCED) and Southern Africa Liberation History (SALH) education in the secondary schools curricula in Angola, Democratic Republic of Congo, Eswatini, Lesotho, Malawi, Mauritius, Mozambique, Namibia, South Africa, Seychelles, United Republic of Tanzania, Zambia and Zimbabwe.

According to UNESCO and SADC, the articulation between GCED and SALH can substantially contribute to achieve the Sustainable Development Goal (SDG) 4.7 in relation to the “promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture’s contribution to sustainable development.”

The aim of the study is to investigate how the concepts and the related values of GCED and SALH have been integrated in the curriculum to educate future citizens who can think locally, regionally and globally as members of the Southern African Development Community (SADC). The study was conducted to further allow UNESCO the SADC Secretariat and the national stakeholders to identify suitable entry points to integrate GCED and SALH into the curricula. It examined how GCED and SALH education are currently taught in secondary schools in SADC countries, and to what extent the two concepts have been articulated to one another in terms of learning objectives and values.

Curriculum mapping was used as a methodology to examine the integration of GCED and SALH in the curriculum and allow experience sharing, as required by the SADC decision at the August 2017 Council of Ministers. Curriculum mapping is a reflective process that helped researchers to understand what was taught to learners, how they were taught, and how learning outcomes were assessed. With education increasingly becoming more standards-based, curriculum mapping was used to measure the extent of GCED and SALH education in the curriculum whilst giving due regard to national, regional or international imperatives.

Specific emphasis was placed on GCED as a pedagogical approach based on human rights and a concern for social justice, which enables individuals to act collaboratively and responsibly to find global solutions to global challenges and to strive for the collective good for all. Emphasis was further placed on SALH education with a view to ascertaining how Ubuntu (Community), inclusivity and how the liberation movement ideology of African oneness could be used to achieve similar learning outcomes as those of GCED. The role of education is central to harness universal values to build peace, solidarity, and regional integration on the continent. The review further examined to what extent GCED and SALH education learning outcomes are precise, measurable, and clearly defined in the curriculum.

The desk review revealed that the curricula of all 13 countries reviewed do reflect some form of GCED components, whereas SALH education is minimally taught and if it is taught, it is presented with a national rather than a regional focus. The study identified examples of best practices for integrating GCED and SALH in the curricula in SADC and provides recommendations for UNESCO, SADC and government on strengthening GCED and SALH education in the curricula of secondary schools.

# Introduction

Education systems today focus on increasing people's ability to understand and address social, political, cultural and global issues. Emphasis is increasingly being placed on the significance of attitudes, values and communication skills as crucial competencies required by individuals to proficiently function as global citizens.

For this reason, the levels of integration of Global Citizenship Education (GCED) and Southern African Liberation History (SALH) in the secondary schools of the Southern African Development Community (SADC)<sup>1</sup> were reviewed, and the findings are presented in this summary report. The main reason for the desk review is that whilst SADC is one of the most developed regions in Africa, it currently experiences persistent challenges related to intolerance, exclusion, discrimination, and violent behaviour against migrants, women and others who are considered outsiders, especially among the youth. Having recently celebrated its 40th anniversary, SADC seeks "...to carry forward its vision of peace, freedom, reconciliation, social cohesion, solidarity, resilience and development for the generations to come" (SADC, 2020).

GCED aims to inculcate the values, attitudes and behaviours that support responsible global citizenship: creativity, innovation, and commitment to peace, human rights and sustainable development (UNESCO, 2014). This is in harmony with what the philosophy of Ubuntu expressed in its simplest form as, "the profound sense that we are human only through the humanity of others" (Nelson Mandela) seeks to achieve through SALH. True to Ubuntu, SADC member states, until only decades ago, victims of foreign domination, struggled and gained independence through non-violent means but also through armed struggle, individually, but also collectively through Liberation support initiatives of the Frontline states, the Organisation of African Unity and of progressive members of the international community.

GCED and SALH education could potentially play a central role in realizing this vision, fostering responsible citizenship values in the region, and supporting peace, human rights, equity, diversity and sustainable development. The significance of GCED and SALH must be viewed in the context of the 2030 Agenda for Sustainable Development adopted by 193 United Nations Member States in 2015. The 2030 Agenda's 17 Sustainable Development Goals (SDGs) seek to eradicate extreme poverty and strengthen universal peace by comprehensively integrating and balancing the three dimensions of sustainable development – economic, social and environmental.



Ministers noted that the Council of Ministers in Ezulwini, Eswatini in August 2017 approved the Southern Africa Liberation History be included in the school syllabus and requested Ministers of Education to operationalize the decision. This will ensure that the younger generation in the SADC region have an opportunity to learn the history of liberation struggles. In addition, this will promote social cohesion and regional identity. Furthermore, it will contribute to the implementation of Sustainable Development Goal (SDG) 4 Target 7 in relation to "promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development.

*Decision 22.1 of the SADC Joint meeting of Ministers of Education and Science, Technology and Innovation, June 2018, Durban, South Africa.*



<sup>1</sup> SADC is an inter-governmental organization with headquarters in Gaborone, Botswana, that aims to foster cooperation between 16 Member States: Angola, Botswana, Comoros, Democratic Republic of Congo, Eswatini, Lesotho, Madagascar, Malawi, Mauritius, Mozambique, Namibia, Seychelles, South Africa, Tanzania, Zambia and Zimbabwe.

To realize the 2030 Agenda, GCED and SALH could be used as instructional tools for promoting the integration of social cohesion and peaceful coexistence, as well as promoting sustainable and equitable economic growth and socio-economic development through deeper cooperation and integration, good governance, and durable peace and security. See in general UNESCO, 2016b, *Connect with Respect: Preventing Gender-based Violence in Schools*, Bangkok; and United Nations, 2015, *Transforming Our World: The 2030 Agenda for Sustainable Development*, New York.

These two areas of education are significantly important in Africa, a continent with a complex political history which has not been adequately taught to learners, let alone reflected in school curricula in the SADC region. GCED is one of the strategic areas of UNESCO's Education Sector programme, and aims at empowering learners of all ages to become capable of facing local and global challenges and taking actions that contribute towards a more peaceful, tolerant, inclusive and secure world (UNESCO, 2017b). However, the GCED's objectives cannot be realized without SALH education, which creates a basis for a genuinely developmental approach that involves a convergence of ethnically conceived cultures and subcultures and their customs, practices, beliefs and institutions, freeing people from exploitation and oppression (Cabral, 1974; Wasserman, 2017).

During August 2017, the Council of Ministers met in Ezulwini, Eswatini, and approved the integration of GCED values and SALH education in the school syllabus. They asked the SADC's Ministers of Education to operationalize the decision to "ensure that all the Southern African Schools have Southern African Liberation History as part of their curricula", and to facilitate "Member States who have already included liberation history in their school curriculum to share experiences with each other."<sup>2</sup> The aim is to ensure that the younger generation in this region are afforded an opportunity to learn about and critically reflect on the history of its liberation struggles. This is envisioned to promote a culture of peace and social cohesion, while strengthening regional identity and integration in the medium to long term. Integrating liberation history into the curriculum and syllabus will further contribute to the implementation of SDG 4.7, which calls for the 'promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development', and asks countries to:

*"ensure that all learners are provided with the knowledge and skills to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development". - SDG4.7*

The study summarized in this report was commissioned following the Decision 22.2 of the SADC Joint meeting of Ministers of Education and Science, Technology and Innovation, held in June 2018 in Durban (South Africa), and a regional meeting on GCED held in Johannesburg in October 2019 by UNESCO, in partnership with the Asia-Pacific Centre of Education for International Understanding (APCEIU). The participants of the Johannesburg meeting urged UNESCO to 'commission a comparative mapping study to review GCED and SALH content, practices and articulation in curricula and teacher education in the region' (UNESCO 2019). The assumption is that GCED and SALH education have the potential to contribute toward achieving the SDGs and advance emotional learning and development, empathy and transformative education in that they:

- a. Encourage learners to analyse real-life issues critically and identify possible solutions creatively and innovatively;
- b. Support learners to revisit assumptions, worldviews and power relations in mainstream discourses and consider people and groups who are systematically underrepresented and/or marginalized;
- c. Foster learners' respect for differences and diversity, by linking up national and regional historical facts with universal values and principles;
- d. Focus on engagement to bring about desired changes; and
- e. Involve multiple stakeholders, including those outside the learning environment in the community and surrounding society.

In view of these goals, national secondary school curricula in SADC Member States were reviewed, which involved the following seven tasks in particular:

- a. Collecting curriculum and syllabus documents from Member States and collating them with some that UNESCO had already gathered;
- b. Examining the curricula to look for contents related to GCED issues, competencies and values;
- c. Identifying specific priority issues and concepts related to GCED as well as teaching approaches and resources proposed for GCED;
- d. Searching for curriculum specifications in which SALH is integrated, including disciplines, number of hours, teaching methods, and themes addressed;
- e. Liaising with and interviewing key informants from Ministries of Education (at least two per SADC Member State) to gather supplementary data;
- f. Identifying countries with advanced GCED and/or SALH teaching and looking at their good practices; and
- g. Sharing the findings of the review with the regional working group and at the SADC ministerial meeting.

The data collection covered the following 13 SADC countries: Angola, Democratic Republic of Congo (DRC), Eswatini, Lesotho, Malawi, Mauritius, Mozambique, Namibia, South Africa, Seychelles, United Republic of Tanzania, Zambia and Zimbabwe.

<sup>2</sup> Decision 22.2 of the SADC Joint meeting of Ministers of Education and Science, Technology and Innovation, June 2018, Durban, South Africa.



## Aim of the desk review

The central aim of the review was to investigate how concepts of GCED and SALH have been integrated and articulated into secondary school curricula with a view to inculcating in citizens the ability to think locally, regionally and globally as members of the SADC region. The review was conducted to further allow UNESCO, the SADC Secretariat and their national stakeholders to identify suitable entry points to integrate or strengthen GCED and SALH in the curricula, as well as to foster exchanges of experience and practices in this domain. Emphasis was placed on knowledge, skills, competences, values and level of integration of the concepts, as well as on identifying some good practices in the region. Data collection consisted of the following four techniques: i) desk research; ii) interviews; iii) document analysis; and iv) semi-structured questionnaires. Information was collected from online materials (i.e. syllabi, curricula and legislation) as well as from interviews conducted with ministry officials and/or teachers/educators in the SADC, which were personal and unstructured, and mainly used to verify information gathered through desk research regarding GCED and SALH in secondary schools in the 13 selected countries<sup>3</sup>.

Curriculum mapping was used to compare the curricula in terms of how they integrated GCED and SALH. This involves generating a visual representation of components and characteristics of a curriculum so that the constituent parts are visible, thus allowing for easier review and comparison (Angelos and Guy, 2011; see also Harden, 2001; Sumsion and Goodfellow, 2004). Particular attention was directed toward ensuring that the approach was transparent enough for others to understand it and be able to draw conclusions and potentially replicate it. Curriculum mapping was useful in this regard and enabled the researchers to demonstrate the links between GCED and SALH elements within and across different curricula.

## Definitions of GCED and SALH

UNESCO defines global citizenship as 'a sense of belonging to a community and a common humanity' (UNESCO, 2014), and as the political, economic, social and cultural interdependence and interconnection between local, national and global dimensions that emerge in response to today's challenges, which go beyond national borders and impact everyone (UNESCO, 2017). Therefore, according to UNESCO (2014), GCED is primarily about:

*"essential functions of education related to the formation of citizenship in relation with globalisation. It is a concern with the relevance of knowledge, skills, and values for the participation of citizens in, and their contribution to, dimensions of societal development which are linked at local and global levels. It is directly related to the civic, social and political socialization function of education, and ultimately to the contribution of education with the challenges of today's increasingly interconnected and interdependent world".*

<sup>3</sup> The 13 countries were selected by the researchers based on the availability of resource materials such as syllabi, curricula and any other relevant information.

GCED aims at empowering learners of all ages to assume active roles, both locally and globally, in building more peaceful, tolerant, inclusive and secure societies. It is based on the three domains of learning: cognitive, which relates to the knowledge and thinking skills necessary to understand the world and its complexities; socio-emotional, which includes the values, attitudes and social skills that enable learners to develop affectively, psychosocially, and physically and live together with others respectfully and peacefully; and behavioural, which pertains to people's conduct, performance, engagement with others, and practical applications of knowledge.

Southern African Liberation History can be understood from the perspective that resistance to colonialism and apartheid continued from its inception and escalated after the formation of the Organization of African Unity (OAU) in 1963 when African countries organized to coordinate their fight against oppression and intolerance. They achieved independence and liberty, through negotiations where possible, but in countries where non-violent protests failed, they were forced to organize armed resistance. This led to the emergence of SALH through the operations of the Frontline States, a coalition of the independent states in the region formed in the 1970s to coordinate the liberation of the countries that remained under colonial rule and apartheid. The pressure increased in the 1980s after the Southern African Development Coordination Conference (SADCC) was formed to promote economic liberation in southern Africa, and the removal of apartheid in Namibia and South Africa.

Apartheid South Africa then became even more isolated from the international community, especially when European countries and the United States increased their support for the SADCC. Finally, these efforts bore fruit when South Africa held its first non-racial democratic election in 1994. The teaching of this information has direct significance on the underlying values of SALH, the most important of which is encapsulated in the concept of Ubuntu.<sup>4</sup>

According to UNESCO, "freedom was achieved through mobilization at national level and across borders, with international support including the United Nations. The objective of ending the entrenched system of apartheid was achieved with the sacrifice of neighboring countries and support of the continent of Africa. The current development and integration of Southern Africa builds on the solidarity and unity of purpose experienced during the liberation from colonialism and apartheid. A significant aspect of the history of African countries can be lost unless it is collected, documented and made accessible to the public, notably the youth."<sup>5</sup> Building on the long-standing research and documentation work done around the General History of Africa (GHA) and the SADC Hashim Mbita Project on Southern African Liberation Struggles, UNESCO and SADC uphold the view that the SALH can substantially contribute to peace education and GCED by building logical connections between universal values and national and regional historic facts and movements.

Table 1 presents the key topic areas relating to SALH and GCED that the reviewers expected would feature directly or indirectly in the curriculum and syllabus documents that they collected from SADC countries.

**Table 1: Key issues in GCED and SALH that the reviewers expected to find in the curricula**

Examples of GCED <sup>6</sup> and SALH* topics	Key issues
Global and local issues	Citizenship education, employment, globalization, youth participation, democratic process, gender equality, children's rights, sustainable development (Agenda 2030), climate change, new technologies (media literacy and social media), human rights education, liberation history and values, solidarity, rights and responsibilities
Identity and diversity	Ubuntu, inclusion, culture, gender equality, assertiveness, multilingualism/bilingualism, minorities, indigenous populations, tolerance, inclusive society, heritage, regional identity
Ethical behaviour and social responsibility	Sustainable consumption habits, fair trade, entrepreneurship, Small and Medium Enterprises, corporate social responsibility, social justice
*Liberation history and shared humanity (Ubuntu)	History of liberation struggle, Ubuntu, genocide, colonialism, respect, political and economic independence, land rights, resistance and liberation, anti-apartheid

<sup>4</sup> **Ubuntu/Hunhu** emphasizes the importance of a group or community, and finds a clear expression in the Nguni phrase *umuntu ngumuntu ngabantu* (a person is a person through other people). This is a common philosophy associated with African languages and culture, the soul and identity of African people and an aesthetic basis of African identity and humanness, as expressed in various languages as *Hu-nhu, Ubu-ntu, Bumuntu, Vumuntu, Gimuntu, Motho, Umuntu, Utu*.

<sup>5</sup> UNESCO and SADC Project Document on National Liberation Movements Heritage Programme (NLMH), 2020.

<sup>6</sup> See in general UNESCO, 2015, Global Citizenship Education: Topics and learning objectives, <https://unesdoc.unesco.org/ark:/48223/pf0000232993>.



**Table 2: GCED topics (adapted from UNESCO, 2015)**

<b>Informed and critically literate</b>
1. Local, national and global systems and structures
2. Issues affecting community interaction and connectedness at local, national and global levels
3. Underlying assumptions and power dynamics
<b>Socially connected and respectful of diversity</b>
4. Different levels of identity
5. Different communities people belong to and how these are connected
6. Difference and respect for diversity
<b>Ethically responsible and engaged</b>
7. Actions that can be taken individually and collectively
8. Ethically responsible behaviour
9. Getting engaged and taking action

## The relationship between GCED and SALH

Both GCED and SALH education are expected to inculcate in learners a sense of belonging to a great community and a common humanity, emphasizing political, economic, social and cultural interdependence, as well as interconnection at local, national and global levels. A critical examination of GCED principles in the context of this review revealed that they share similarities with principles underlying African philosophy, such as Ubuntu, which also embeds togetherness and humanity, as well as universal values and principles of peace and human rights. This has been very clearly shown in the UNESCO's General History of Africa Collection that has also been translated into educational content to be taught in African primary and secondary schools.

The aim is to improve the knowledge of African pupils and students on how African societies have evolved through time and space and the impact of these changes on the present and the future.<sup>7</sup>

If SADC countries incorporate GCED principles into the curriculum, they may consider beginning from a SALH perspective so that learners will understand their own history, where they come from and why GCED principles are important. Tensions between as well as convergences of principles and values should however be highlighted and explained, so that educators ensure that GCED and SALH are not delivered in a way that favours value systems that are alien to the SADC region. Rather, the concepts should be taught in combination to fuse principles such as Ubuntu and human rights and promote tolerance between races and different cultures, whilst attending to the 2030 Agenda for Sustainable Development and its call for facilitating equal, sustainable and inclusive peace and growth across the world.

## GCED - SALH useful tensions and convergences

**Opposition**

- Political notion
- Global and universal
- Culture of peace / Irenic Ideals
- Gender conclusion

**Complementary**

- Theoretical and normative
- Concept without content

**Opposition**

- Scientific discipline
- National and specific
- History of conflicts / antagonism
- Gender bias

**Complementary**

- Lived experience and descriptive
- Content without concept

<sup>7</sup> UNESCO, Teaching of the General History of Africa, a vision for the future (unesco.org)



## Key Findings

This section begins by describing the reviewers' main observations in a general way, and then moves on to a more in-depth look at the findings (2.1), an evaluation of the opportunities and challenges highlighted by the review (2.2), and a comparative analysis focusing on two countries in particular (2.3).

The review of the curricula, education policies, legislation, curricula and programmes in the 13 participating countries revealed six key observations that may be useful to SADC policy-makers and UNESCO, as follows.

1. Carrier subjects for GCED and SALH include civic education, social studies, history, geography, government and education for citizenship, and heritage studies. Countries are operating in isolation in so far as the integration of GCED and SALH is concerned.
2. The teaching of SALH in most countries mainly focuses on national history, as well as Western and Asian (Chinese and Japanese) history, rather than on SADC history. Angola, DRC, Tanzania and Zimbabwe are the only countries that focus on SADC history.
3. The concepts of GCED and SALH are complementary and not antagonistic. The reviewers' initial impression when formulating this work was that GCED and SALH might be distinct concepts that are treated separately in curricula. However, their observations revealed that GCED and SALH are interrelated concepts, with one forming part of the other. For example, the two concepts are largely taught in similar subjects such as history, civic education, geography, heritage studies and social studies.
4. GCED and SALH converge in their emphases on Ubuntu, human rights protection, regional integration, solidarity, and tolerance. GCED on its own emphasizes peaceful coexistence and non-violence.
5. In Angola, DRC, Tanzania, South Africa and Zimbabwe, GCED and SALH are both covered in history lessons, in particular when they relate to human rights and Ubuntu.
6. There are no resource materials offering guidance on GCED and SALH education in the region. Each country uses its own textbooks or learning materials.

## Overview of findings

Table 3 presents the findings of the review of where, how and at what level GCED and SALH are integrated into secondary school curricula and syllabi in the SADC.

**Table 3: Overview of GCED and SALH in national curricula**

Country	Secondary education level	Subject career GCED	Subject career SALH	Teaching methods
<b>Angola</b>	Grades 7–9	History Moral and civic education Geography	History & social sciences (Grade 9) and for students pursuing the social sciences stream in secondary school (Grade 12)	Research Presentations Debates Essays Videos
<b>DRC</b>	Grades 7–9, 12	History Civic and moral education	History (Grade 12)	Group discussions Debates Essays Pictures and diagrams Videos
<b>Eswatini</b>	Junior Secondary Phase (Form 1–3) Senior Secondary Phase (Form 4–5 and 6)	Gender issues HIV and AIDS Social skills Health and wellbeing Education for sustainable development	History Geography Arts Heritage and culture	Competence-based approach Learner-centred methods of teaching and learning
<b>Lesotho</b>	Grade 8 (Form A)	Global citizenship education Human rights education Peace education Civics and life skills	Anthropology History Geography	Not specified
<b>Malawi</b>	Form 2–5	English Chichewa Biblical and religious studies	History Geography	Group discussions Field visits Essays
<b>Mauritius</b>	Grades 7–9	Social and modern studies (SMS), History, Geography and Sociology	Social and modern studies (SMS) History, Geography and Sociology	Group discussions Debates Essays Pictures and diagrams Videos
<b>Mozambique</b>	Grades 7–9	Civic education History Languages	History (Grade 8) Social sciences	Research presentations Debates Essays Pictures and diagrams

<b>Namibia</b>	Grades 8–12	Geography Life science, Economics Development studies Life skills, Indigenous languages	History (Grades 8–12)	Group discussions Essays Case studies Debates Cartoons Guest lectures
<b>South Africa</b>	Grades 8–12	Life orientation Social sciences History	History (mainly taught in grades 10–12)	Educational tours Group discussions Case studies Debates
<b>Seychelles</b>	Grades 4–10	Social studies	N/A	Group discussions Debate Essays Pictures and diagrams Videos
<b>United Republic of Tanzania</b>	Form 1–4	Geography, Civics, History	History	Field trips Research presentations Debates Essays Portfolios Project work
<b>Zambia</b>	-	Social studies	-	-
<b>Zimbabwe</b>	Form 1 - 4	Family heritage, History	History	Videos and films Educational tours Group discussions Case studies Debate E-learning resource Person (a expert in the subject area) Folklore Drama, songs and poetry Work-based learning

GCED and SALH are not taught at all levels in SADC secondary schools. As Table 3 highlights, they are mainly taught as part of other subjects such as history, civic education, social studies, heritage studies and geography. However, not all students will study these subjects, which suggests that GCED and SALH may need to be included in other disciplines, such as science and economics.

The study further sought to identify countries with good practices of integrating GCED and SALH into their curriculum. The country with perhaps the best practices in this regard is the United Republic of Tanzania, whose curriculum treats these principles as being on a par with each other, and connects them to national, regional and global perspectives.

However, the majority of the countries emphasized GCED over SALH. This pattern may indicate that for GCED and SALH to be embraced, they must resonate with the value systems of the particular society in question, and regional guidelines may be required in order to develop a plausible roadmap for integrating them into school curricula. Such a roadmap could be devised through a consultative process involving SADC Member States' education and cultural ministries, perhaps with engagement from those of Europe, Asia and America to draw best practices from a comparative perspective. This would support the creation of regional approaches whilst increasing stakeholders' understanding of GCED and SALH from a global as well as an African perspective.

## Introducing GCED and SALH into curricula – opportunities and challenges

In a globalized and interconnected world with increasing manifestations of both solidarity and intolerance, it is critical that education systems provide learners with values, attitudes and skills that are based on and instill respect for human rights, gender equality, and social justice. However, it is imperative to note that apart from the theory of GCED and SALH, learners should have actual experiences and opportunities to develop, test and build their own views, values and attitudes, and to learn how to take action responsibly (UNESCO, 2017a).

GCED values appear to be integrated into the curricula of all of the participating countries, and there was also evidence of a nexus between GCED and SALH which can create a basis for a common application of the concepts through a regional framework. For example, Angola, the DRC, Tanzania and Zimbabwe incorporated GCED and SALH in their curricula. Regarding the subject areas in which GCED and SALH are taught, a consistent pattern was identified: history, civic education, geography and social studies were the main carrier subjects. This finding can perhaps inspire and guide curriculum developers, educators and relevant education ministries as they incorporate GCED and SALH. Moreover, a joint approach to GCED and SALH education may afford policy-makers an opportunity to broaden the base for teaching SALH from a narrow national context to wider regional and global contexts. This would also help to ensure that the global context informs the local and regional contexts and vice-versa.

In terms of challenges, the study revealed that whilst GCED values appear to be reasonably integrated into the secondary school curricula, much remains to be done with regard to integrating SALH. As evidenced by feedback from the interviewees, the majority of countries in the region offer SALH education in a very limited way or not at all. For those that do include it, the emphasis is often placed on country-specific liberation history and Western or Asian history, rather than SADC history. Only Angola, the DRC, Namibia, Tanzania and Zimbabwe teach SALH from a regional perspective. To address intolerance in the SADC region, greater emphasis should be placed on SALH in the curriculum as a precursor to GCED.

## Good practices drawn from a comparative analysis

The review revealed a general pattern of GCED being widely integrated in secondary school curricula. SALH was integrated in only some of the curricula, and a regional approach to it was observed in just five of the 13 countries. Two of these five are Tanzania and Zimbabwe, and their good practices are presented in this section.

Tanzania is a good example of a country that has managed to integrate both GCED and SALH education into the curriculum with notable success, and its approach may perhaps be employed as a best practice. SALH is included in the Form 4 (age level 14-15 years) history syllabus under the topic of nationalism. For example, learners are taught about the nation's role in assisting freedom fighters from other SADC countries, and they are taken on a field trip to Mazimbu, Morogoro, where some of the fighters' camps were located, which is now the site of Solomon Mahlangu Freedom College. This institution offers primary and secondary education for the African National Congress.<sup>8</sup> Learners are also encouraged to do research on the countries that Tanzania assisted to attain their liberation.

In addition, they discuss and compare SADC countries' national anthems and flags. For instance, some learners have pointed out similarities between the anthems of Tanzania and South Africa. They also give presentations in class, participate in debates and write essays on different topics related to GCED and SALH, such as the Herero and Nama genocide in Namibia in the early 1900s.

Apart from Solomon Mahlangu Freedom College, examples of educational institutions sited at SALH locations that are now used to demonstrate to learners the role that Tanzania played in supporting SADC countries' independence are: Samora Machel Secondary School in Mbeya; Kaole Secondary School and Vocational Training Centre in Bagamoyo; Likuyu Sekamanganga Primary School; and Masonya Girls' Secondary School. Using heritage sites to serve educational purposes contributes toward the sustainability of liberation history and informs the current generation about these struggles in a concrete and meaningful way.

Zimbabwe has also managed to capture GCED principles in its curriculum. The heritage studies syllabus features principles of Ubuntu, an Afro-centric perspective of life and work that is customized to the Zimbabwean environment. It also emphasizes national values such as self-reliance, entrepreneurship, responsible citizenship, critical global awareness, environmental stewardship, inclusiveness, gender sensitivity, fairness, equity, multi-culturalism and tolerance. The principles guiding the curriculum include a rights-based orientation and a concern with individual, local, national and global contexts. The SALH is also encapsulated in the 2015–2022 history syllabus for Form 1–4. For instance, Topic 6 of the Form 2 syllabus is specifically about regional and international cooperation. Under this topic, emphasis is placed on the collapse of apartheid and the advent of democracy in South Africa, and its regional support by the Frontline States.

<sup>8</sup> The African National Congress (ANC) is the Republic of South Africa's governing political party. It has been the ruling party of post-apartheid South Africa since the election of Nelson Mandela in the 1994 election, winning every election since then.

# Recommendations

GCED and SALH are complementary principles that could potentially play a central role in fostering responsible citizenship values in the region. This section offers 12 specific recommendations to help educators and policy-makers in the SADC region as well as their partners work toward integrating GCED and SALH values into their secondary school curricula.

## General recommendations for all parties

1. Due to the interconnectedness of GCED and SALH principles, it is proposed that the concepts should be integrated in the curricula and crafted into concise, common learning outcomes. In so doing, GCED and SALH should be staggered so that they cover local, regional and global perspectives. Educators should broaden the base and talk about Ubuntu from a global perspective, for example, with reference to the transatlantic slave trade.
2. The appreciation of SADC cultural heritage should be promoted so that learners can develop the values of respect, tolerance, non-violence, and inclusion, and gain awareness of the need for environmental protection and sustainable development. SADC countries have focused on nationalistic approaches without fully acknowledging and celebrating the fact that they contributed to each other's independence. A case in point is the role that the Frontline States played in realizing independence in the region. However, regardless of this collective effort, there are considerable levels of intolerance toward migrants which suggests a lack of understanding as to how liberation in the region came about. The Ubuntu spirit is unlikely to be actualized if countries pursue narrow nationalistic values and/or aspirations.
3. There is a need to promote portfolio-based assessment methods. The current assessment methods are primarily formative and summative. The skills, attitudes and dispositions being developed in GCED and SALH might be better evaluated through project-based and problem-based learning as well as practical assessments that include the presentation of portfolios and conducting of case studies on GCED and SALH values. This argument is premised on the view that education can be an instrument for social change (Basha, 2017), so the assessment must not just focus on theory but also practice. Most cases of intolerance, racism, and xenophobia are observed in practice, not in theory.
4. The pre-colonial nationalist movement should be part of the content of GCED and SALH education to enable learners to understand the role played by Africa's traditional and local leaders – both adults (men and women) and youth – in the fight against oppression and segregation. UNESCO's General History of Africa Collection can serve as a solid basis to this end, as "it is a history that no longer leaves the pre-colonial period in the shadows and that deeply integrates the destiny of Africa into that of humanity by highlighting its relations with the other continents and the contribution of African cultures to the general progress of humanity."<sup>9</sup>
5. There should be exchange and outreach programmes for students in the region through study tours at the liberation heritage sites that were used by freedom fighters and their leaders.
6. Topics covered in SADC curricula should include the sustainable development of the regional economy, the protection of regional biodiversity and the marine ecosystem, and ethnic and racial tolerance, especially towards migrants.<sup>10</sup>

## Recommendations to the SADC Regional Working Group

7. The SADC Regional Working Group (RWG) – which has "the mandate to determine the status of teaching of the Southern African Liberation History and the extent of inclusion of Southern African Liberation History in the school syllabus" – should develop and adopt guidelines for GCED and SALH to create a consolidated approach to integrating these concepts into curricula and inspire the adoption of common goals and values in the region. UNESCO and the SADC Secretariat can support this process.
8. The SADC RWG can consider some existing useful materials for integrating GCED and SALH into the curriculum, which include documents from the African Liberation Heritage (ALH) Project and the summary of files from the liberation committee at the Organization of African Unity (OAU), which contains collective memories from SADC, as well as UNESCO/Southern African Research and Documentation Centre (SARDC) pilot materials (resources for youth in print, video and social media<sup>11</sup>) developed in 2019/2020 under the National Liberation Movement Heritage Programme.
9. The SADC RWG should enquire on how GCED and SALH education could also be taught at universities and other teacher training institutions in SADC countries.

<sup>9</sup> UNESCO General History of Africa.

<sup>10</sup> See in general UNESCO, 2015, Global Citizenship Education: Topics and learning objectives, <https://unesdoc.unesco.org/ark:/48223/pf0000232993>.

<sup>11</sup> UNESCO/SARDC, National Liberation Movements Heritage Programme - Youth in the Liberation Struggles, 2019. Trailer; Full version.

## Recommendations to UNESCO and the SADC Secretariat

10. UNESCO and the SADC Secretariat should conduct training of trainers in the SADC region to empower educators with the knowledge, skills, attitudes, values and dispositions necessary to integrate GCED and SALH activities and assessment in the classroom.
11. UNESCO and the SADC Secretariat should identify and liaise with regional organizations that can provide supporting information and resources for GCED and SALH teaching, such as the SARDC in Zimbabwe; and the Human Rights and Documentation Centre at the University of Namibia.
12. UNESCO and the SADC Secretariat can make consultations with Tanzania's Mwalimu Nyerere Foundation and the ALH Project, which is based in the Tanzanian city of Dar es Salaam, in order to get resources on the history of liberation, including oral testimonies from the people who participated in and/or witnessed the struggle.





## Conclusion

To realize the 2030 Agenda, there is a need to develop common GCED and SALH learning outcomes pertinent to the region and promote collaboration among the SADC countries towards achieving them.

The desk review has provided evidence to the effect that all 13 countries reviewed have in one way or another integrated GCED in their syllabi and curricula. GCED is mainly taught at the secondary school level in subjects such as social studies, heritage studies, history and geography. To tackle intolerance, anti-foreigner sentiments and/or xenophobic tendencies, the values of GCED and SALH must be reflected in the daily lives of SADC citizens and must not be relegated to theoretical conjecture in classrooms. Teacher training programmes should ensure that there is a correlation between theory and practice in GCED and SALH education.

The review also revealed that whilst GCED values appear to be reasonably integrated into curricula in the SADC region, SALH is still largely absent and rarely focuses on regional liberation or the connections between different countries' struggles. Only Angola, DRC, Namibia, Tanzania and Zimbabwe have tangible evidence of SALH in their curricula. It is strongly recommended that a study that encompasses all 16 SADC countries be conducted in the future to assess the situation in the three countries not covered here, and any improvements made in GCED and SALH education by the 13 represented in this review. The key recommendation of this review is that the SADC RWG should include in its Roadmap the development and adoption of guidelines for GCED and SALH that create a consolidated approach to integrating these concepts into curricula and inspire the adoption of common goals and values in the region.

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# About UNESCO

UNESCO is a United Nations' specialized agency for education. It provides global and regional leadership in education, strengthens national education systems, and responds to contemporary global challenges through education, with a special focus on Africa and gender equality.

## UNESCO's mission in the area of Global Citizenship Education

- Global Citizenship Education (GCED) is UNESCO's response to these challenges. It works by empowering learners of all ages to understand that these are global, not local issues and to become active promoters of more peaceful, tolerant, inclusive, secure and sustainable societies.
- GCED is a strategic area of UNESCO's Education Sector programme and builds on the work of Peace and Human Rights Education. It aims to instil in learners the values, attitudes and behaviours that support responsible global citizenship: creativity, innovation, and commitment to peace, human rights and sustainable development.
- UNESCO's work in this field is guided by the Education 2030 Agenda and Framework for Action, notably Target 4.7 of the Sustainable Development Goals (SDG 4 on Education), which calls on countries to "ensure that all learners are provided with the knowledge and skills to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development"

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