

Mainstreaming the
General History of Africa
into education systems

The curriculum pathway



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SHORT SUMMARY

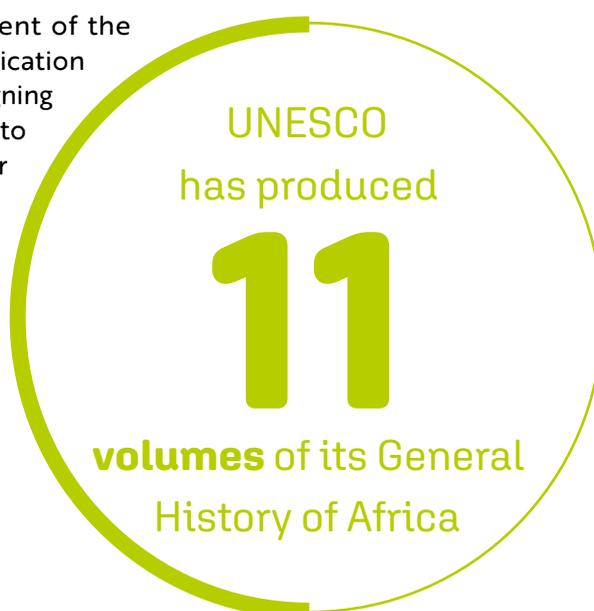
Reframing the teaching of African history

Education about the history of Africa in formal, non-formal and informal learning settings continues to be dominated by Eurocentric perspectives, which has led to imbalanced representation of Africa's history and preconceptions.

This publication is a tool to support countries in challenging the skewed perspectives on how African history is taught and how Africa is perceived. It aims to bring to the foreground Africa's history, cultures and heritage through the curriculum to strengthen knowledge, skills, values and attitudes that contribute towards addressing long-standing hegemonic, colonial thinking and connected racial bias, while forging a united, prosperous and peaceful Africa and world.

Stemming from the decolonial vision and content of the volumes of the General History of Africa, the publication proposes guiding principles and approaches for designing and implementing the General History of Africa into the curriculum. It puts forth curriculum outlines for basic and secondary education to offer renewed and broader perspectives on the history of Africa and its diasporas, and their contributions to humanity.

The curriculum outlines are structured around nine thematic Learning Units, arranged chronologically from the origins of humanity and civilizations to Africa's most recent history.



FOREWORD



UNESCO launched the pioneering General History of Africa Project in 1964 to free African history from the distortions of the slave trade and colonialism, restoring its rightful place in our shared human story.

The project envisions a prosperous, confident Africa rooted in profound self-knowledge. It provides a global platform for African countries to shape their own narrative, reclaiming their history and, through it, redefining the boundaries of their future and geopolitical positioning. At its core, it is about intellectual autonomy, empowerment and ownership.

Over half a century later, the project has produced eleven volumes offering renewed, authentic perspectives on the history of Africa and its diasporas, and their shared contributions to humanity. Yet, integrating this knowledge into education systems in Africa and beyond remains a challenge.

To address this, UNESCO is developing an educational resource pack to help integrate the General History of Africa into education systems across the continent. It is part of *The pedagogical use of the General History of Africa* initiative, which has played a key role in restoring the teaching of African history through a set of learning and teaching tools covering all levels of education.

At the core of the resource pack is the curriculum pathway, which calls for the mainstreaming of the GHA in curricula. It addresses what is taught, when, how, by whom, where, and what learning outcomes can be expected from it.

Supported by a curriculum training tool developed by UNESCO's International Bureau of Education, it helps identify how renewed perspectives on African history and cultures can be included and strengthened through education policies and syllabuses. It also provides sample curriculum outlines for implementation.

The resource also encourages inter- and transdisciplinary approaches, connecting themes such as cultural heritage, social and emotional learning, human rights, global citizenship, sustainable development and peace. The forthcoming *Pedagogical Guide for Teachers and Educators* will further support classroom application.

The General History of Africa project is both a powerful reconciliation with the past and a guiding compass for shaping the future. It invites us to rethink education, strengthen societies, and forge deeper connections between the peoples of Africa and the wider world. It is an ambitious, complex, but profoundly necessary project.

Stefania Giannini,
Assistant Director-General for Education, UNESCO

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This work honours the memory of Yao Ydo, Nelly Schmidt and Abdul Sow.

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LIST OF ACRONYMS AND ABBREVIATIONS

AU: African Union

BCE: Before the Common Era

CE: Common Era

GCED: Global Citizenship Education

GHA: General History of Africa

ICH: Intangible Cultural Heritage

LU: Learning Unit

OAU: Organisation of African Unity

SALH: Southern African Liberation History

SDG: Sustainable Development Goal

TES: Transforming Education Summit

TVET: Technical and Vocational Education and Training

WSA: Whole School Approach

INTRODUCTION

A resource pack for mainstreaming the General History of Africa into education systems: The curriculum pathway

The General History of Africa curriculum pathway tool focuses on mainstreaming the General History of Africa (GHA) into curricula in basic and secondary education. It forms a core component of UNESCO's *resource pack for mainstreaming the General History of Africa into education systems*. The GHA resource pack, which will continue to progressively evolve to include other educational tools, offers guidance on potential pathways for mainstreaming the GHA into and across all spheres and dimensions of education in a systematic and holistic manner. As part of a broader framework, the curriculum pathway is a flexible and easily adaptable tool that serves as a key instrument to support countries in taking full advantage of the GHA and in harnessing its potential to transform education and societies through their curricula.

The goal of the GHA resource pack, and of this curriculum pathway tool more specifically, is to strengthen knowledge, skills, values and attitudes that challenge long-standing hegemonic, colonial and Eurocentric thinking and connected racial bias, and contribute to forging a united, prosperous and peaceful Africa and world. By bringing to the foreground Africa's history, cultures and heritage, it supports the continent in forging relations with the rest of the world from a confident standpoint borne of strong self-knowledge. It can equally benefit societies around the world, many of which are home to Afro-descendant communities who face historically rooted challenges such as persistent racism and structurally unequal social relations. The resource pack and its curriculum pathway tool therefore represent a contribution from education, culture and the humanities to local and global antiracist and anti-discrimination struggles and the pursuit of justice.

The curriculum is central and one of the most effective tools to educational transformation. Based on this premise, the curriculum pathway focuses on this educational dimension as a critical step towards mainstreaming the GHA into education systems. However, mainstreaming GHA contents into school curricula is not enough. Meaningful implementation of the GHA should encompass more than integrating content. It requires rethinking the curriculum along with other critical educational dimensions, such as pedagogy, including reimagined and expanded notions of learning settings, spaces and resources; assessment and evaluation methods; teacher policies and capacity development for teachers and educators; and broader education policies, standards, frameworks and programmes. These changes are necessary if the aim is to not just teach the GHA but also to reshape education through the GHA in ways that empower learners to think critically and autonomously, to engage with diverse histories, and to develop the social, emotional and behavioural competencies necessary to challenge the legacies of colonialism that continue to influence education today. The forthcoming *Pedagogical Guide for Teachers and Educators*, a key component of the GHA resource pack, is therefore conceived as a vital complement to the curriculum pathway. It will serve as a tool to support countries in translating the GHA vision and content into meaningful learning experiences.

The significant responsibilities and pressures faced by curriculum developers, teachers and other educational stakeholders are fully acknowledged, especially as they navigate multiple local and national priorities, respond to diverse student needs, meet global demands, and often work within limited resource environments. In light of this complex landscape, it is important to underscore

that mainstreaming the GHA into education systems, and into curricula more specifically, should not be seen as an added burden or as introducing a competing framework. Rather, its effective implementation, which can only be context-specific and locally-driven, should be understood as reinforcing and aligning with widely supported transformative educational agendas that are guiding curriculum reforms or revisions across the continent and beyond. Mainstreaming the GHA complements these ongoing reform efforts by upholding and advancing the shared vision for a reimagined and transformative education across and beyond the continent, which is embraced by different local, African and international policy frameworks.

Structure

The General History of Africa curriculum pathway tool is structured in four sections.

Section 1 briefly introduces the GHA as an evidence-based historical and pedagogical initiative, explaining its background, objectives and achievements. It then outlines key principles underlying a decolonial transformative vision and framing of education in which effective mainstreaming of the GHA into education systems can be grounded. Lastly, it provides an overview of different pathways to mainstreaming the GHA through various dimensions and spheres of education.

Section 2 explores the curriculum pathway, articulating guiding principles and systematic approaches for designing and implementing a decolonial transformative curriculum that span formal, non-formal and informal learning settings. It identifies practical steps that can be taken towards a process of curriculum renewal aimed at mainstreaming the GHA – from the organization of inclusive stakeholder meetings to the training of trainers and the development of pedagogical materials. This section further offers broad guidance on how to identify possible GHA entry points into existing policies and subject syllabuses, and provides examples of concepts and terminologies to be reviewed. Finally, it illustrates the outcome of revision processes undertaken in a few selected countries across Africa that are embarking on mainstreaming the GHA into their curricula or have already done so.

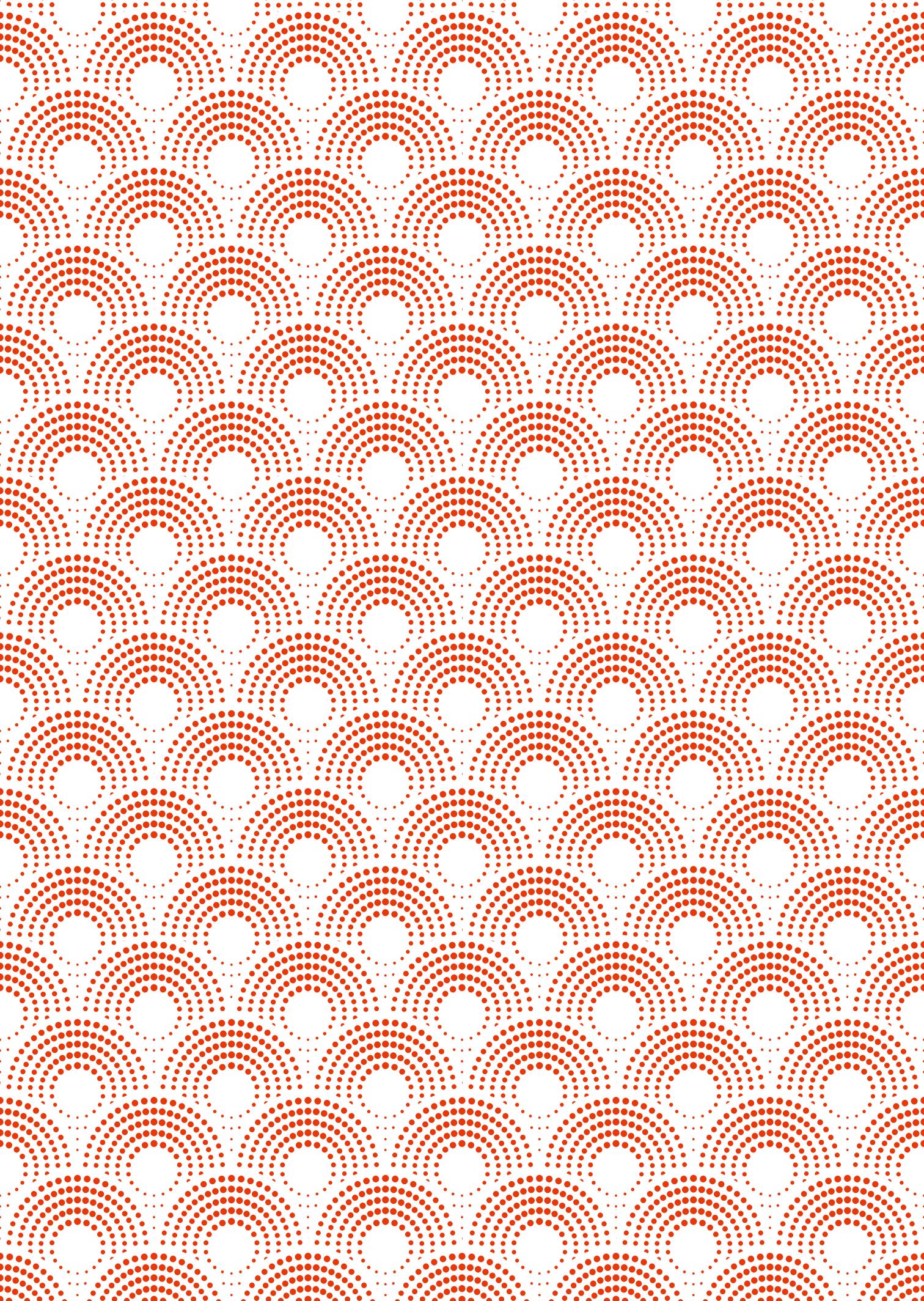
Section 3 proposes curriculum outlines that draw directly on the GHA volumes to offer renewed and broader perspectives on the history of Africa and its diasporas, and their contributions to humanity. The curriculum outlines are structured around nine thematic Learning Units, arranged chronologically from the origins of humanity and civilizations to Africa’s most recent history. Inspired by the notion of “Global Africa” which encompasses Africa and its diasporas, the goal is to provide all learners with a broad understanding of African history and experiences. This includes the continent’s shared and diverse heritage, its ties with its diasporas, and its internal and external cultural, political and economic relations, connections and interactions, explicitly challenging colonial and Eurocentric biases. For each Learning Unit, the curriculum outlines propose selected topics and sub-topics, and suggest examples of both cognitive and social and emotional outcomes according to a spiral-curriculum approach. This approach involves revisiting key concepts and topics with increasing complexity as the learning process progresses. The curriculum outlines also suggest examples of entry points for crosscutting themes related to African local and endogenous knowledge, African intangible cultural heritage¹, peace, human rights and sustainability, as well as examples of possible cross- and interdisciplinary linkages.

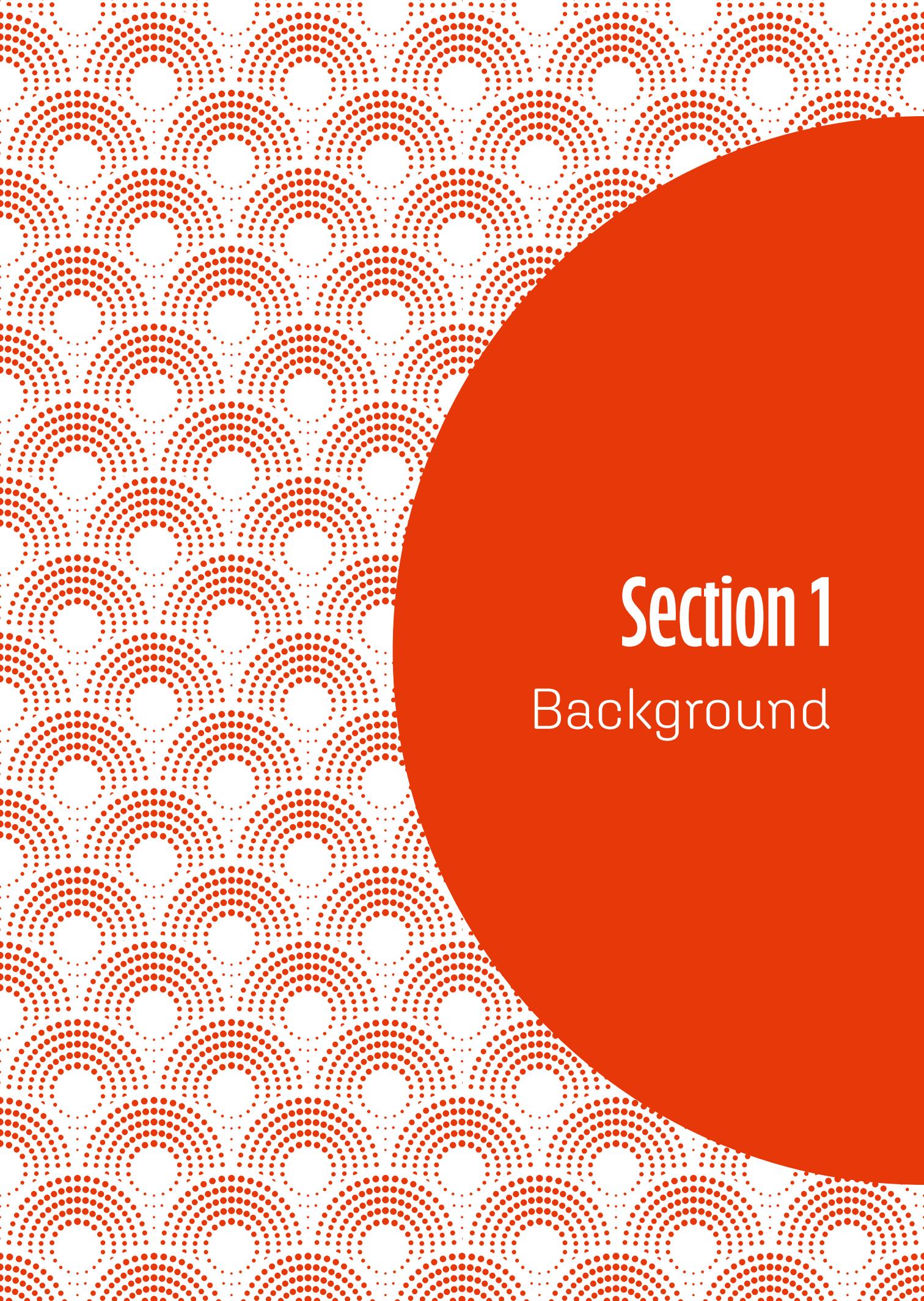
Section 4 finally provides a summary of the GHA volumes and a list of other relevant resources as annexes.

1. What is Intangible Cultural Heritage? – intangible heritage – Culture Sector – UNESCO, <https://ich.unesco.org/en/what-is-intangible-heritage-00003>

Target audience

This resource is primarily aimed at curriculum developers and specialists, as well as pedagogical advisers who wish to enhance the teaching about African history within their curricula by drawing on renewed African perspectives. It may also be relevant to education policy-makers, educators, including school teachers and teacher trainers, school directors, supervisors and inspectors, authors and publishers of textbooks, and all other relevant education stakeholders involved in formal, non-formal and informal education settings, across and beyond Africa.





Section 1

Background

The GHA: A decolonial initiative

UNESCO launched the General History of Africa (GHA) initiative in 1964 to respond to the need to write a history of Africa freed of long-standing prejudices, misrepresentations and denials. The GHA is an ambitious, long-running and forward-looking project with origins in African emancipatory and pan-African movements. This pioneering historiographical project involved approximately 350 African and Africanist experts and led to the publication of eight volumes between 1981 and 1999. Three new GHA volumes have been developed, which update and expand the existing GHA collection, focusing on the latest social, political and archaeological developments on the continent and its diaspora. Together, they offer renewed and more authentic perspectives on the history of Africa and its diasporas, and their contributions to humanity. The GHA thereby addresses pervasive Eurocentric and colonial biases in historical narratives, challenging the idea that Africa only became part of history through its recent encounter with Europe, and that it was only with Europe, and its sources, writings and methods, that it became possible to narrate the African past.

Espousing a pan-African ideal² that was first made concrete with the creation of the Organisation of African Unity (OAU) in 1963, the GHA aims to contribute to an independent, united and self-confident Africa by reclaiming its history and cultural heritage, and to enhanced global understanding and engagement. In doing so, the GHA reflects and supports the African Union (AU) *Agenda 2063: The Africa We Want* and its aspirations for: “An integrated continent, politically united and based on the ideals of Pan-Africanism and the vision of Africa’s Renaissance”, “a peaceful and secure Africa”, and “an Africa with a strong cultural identity, common heritage, values and ethics”.³ It also reflects and supports the AU *Charter for African Cultural Renaissance*. Noting that “the unity of Africa is founded first and foremost on its history”, the charter stresses “the need for reconstruction of the historical memory and conscience of Africa and the African diaspora”.⁴

Among other things, the GHA combines a continent-based and Global-Africa perspective. It integrates continental, regional, local as well as global dimensions to the study of African history, and explores multiple internal dynamics and links without neglecting external ones, particularly as they relate to slavery and colonization. It further combines disciplinary, interdisciplinary and transdisciplinary approaches, drawing from archaeology, anthropology, linguistics, history, sociology, musicology, and the physical and natural sciences. Through its methodological and epistemological innovations, the GHA has marked a profound shift in the understanding of Africa’s and African peoples’ past, debunking entrenched myths and breaking long imposed silences. It has contributed to proving African peoples’ scientific, technical, medical, agricultural and spiritual knowledge. It has evidenced their cultural achievements manifest, for instance, in monumental architecture, sculptures and writings, either as such or reappropriated. It has further demonstrated the sophisticated nature of Africa’s political regimes and systems of social organization that were not only original but also, in their context, effective, with some still in practice today. It has ultimately established the central place and contribution of Africa and Africans in world and global history.

-
2. The concept of Pan-Africanism refers to a political ideology or ideal advocating unity and solidarity among Africans and those of African descent worldwide. This movement, which emerged in the nineteenth century, fought for the emancipation of Blacks throughout the world and the ending of colonialism and European domination in Africa. Its first known major political gathering took place from 23 to 25 July 1900 in London, convened by the Trinidadian lawyer Henry Sylvester-Williams. The African Union is one of its institutional incarnations in Africa.
 3. African Union, *Agenda 2063: The Africa We Want. Popular Version* (African Union Commission, September 2015), p. 2.
 4. African Union, *Charter for African Cultural Renaissance*, adopted by the 6th Ordinary Session of the Assembly, Khartoum, Sudan – 24 January 2006, pp. 9, 13.

“ Together, they [the GHA volumes] offer renewed and more authentic perspectives on the history of Africa and its diasporas, and their contributions to humanity. ”

1963

Creation of the Organisation of African Unity (OAU)

1964

Launch of the GHA initiative

1981-1999

Publication of 8 volumes of the GHA

2009

Launch of *The pedagogical use of the General History of Africa*

The pedagogical use of the General History of Africa

In 2009, UNESCO launched *The pedagogical use of the General History of Africa*, an initiative aimed at meeting the high expectations expressed by African countries regarding the adaptation of the contents of the GHA volumes to school education. Implementation was recommended in a resolution of the African Union in 2009 and supported by its Member States during the Transforming Education Summit (TES) held at the UN headquarters in 2022. The project is decisive for the achievement of the objectives of the AU *Charter for African Cultural Renaissance* and the implementation of its Agenda 2063. The latter emphasizes the need to fully embed the ideals of Pan-Africanism and African Renaissance into curricula. More broadly, *The pedagogical use of the General History of Africa* supports a transformative vision of education, as embraced by different local, African and international policy frameworks.

In embracing these frameworks and their underlying transformative visions, *The pedagogical use of the General History of Africa* aims to respond to demands from African and Afro-descendant youth for a decolonization and transformation of education and broader narratives about Africa and its diasporas. As such, it aspires to make a meaningful contribution to worldwide efforts against racism and discrimination, and the ongoing pursuit of justice.

Towards mainstreaming the GHA into education systems

Education provides the best opportunity for societies to empower learners with the knowledge, skills, attitudes and values to develop their fullest potential for personal and collective well-being. Nelson Mandela highlighted the central role of education in driving positive social transformation when he famously remarked that “education is the most powerful weapon that we can use to change the world”.⁵

Acknowledging this potential, and as enshrined in the Sustainable Development Goal 4 (SDG 4), many countries have recognized the need to remove all barriers which prevent learners accessing their fundamental human right to quality education in all contexts and throughout their lives. However, fulfilling the human right to education is merely the first step in a much broader journey. It lays the foundation, but true progress requires continuous efforts to ensure that education not only reaches all but also empowers them to actively participate in and shape a more just and equitable society.

5. The Mandela Visit; Education Is Mighty Force, Boston Teen-Agers Are Told, <https://www.nytimes.com/1990/06/24/us/the-mandela-visit-education-is-mighty-force-boston-teen-agers-are-told.html>



*Education is the most powerful weapon
that we can use to change the world.*

Nelson Mandela



As reaffirmed by the *Report of the International Commission on the Futures of Education*, the *Transforming Education Summit*, and the *2023 Recommendation on Education for Peace, Human Rights and Sustainable Development*, education should help people and societies transform towards a vision of justice, peace and sustainable development. For education to play this transformative role, it needs to be itself transformed. In a “post-colonial” world, where education, as a mirror of society, bears the legacy of colonialism, this need is particularly critical.

Since the launch of *The pedagogical use of the General History of Africa* in 2009, the global landscape of education has undergone significant changes. Adapting the contents of the GHA volumes to basic and secondary education as a foundation for the necessary renewal of history teaching and learning is pertinent, but it is insufficient if the aim is transformed and transformative education. Accordingly, this initiative has been expanded over the ensuing years, beyond the integration of the GHA into history curricula, and towards a more holistic and transformative mainstreaming into education systems more broadly. It is an initiative grounded in the belief that implementing education *about* and *through* the GHA can be a **driver of decolonial transformative education**.

Education about and through the GHA

Education about the GHA entails incorporating the GHA into curricula as a subject of instruction. It involves infusing the knowledge produced by the GHA project into the content of lessons, in classrooms and programmes. The most straightforward approach to educating about the GHA is through the incorporation of GHA-related themes into the subject of history. Education *through* the GHA refers to a wider and more holistic use of the GHA as an opportunity and a tool to reimagine and transform education as a social driver of change. It involves mainstreaming the GHA across and beyond the curriculum, and into formal, non-formal and informal settings and contexts.

Mainstreaming the GHA, therefore, entails a holistic, system-wide and multilevel implementation at macro, meso and micro levels, and in all learning settings. It entails harmonious planning and implementation, from the level of national public policies to the level of the school as a whole, extending to the broader community and society. It covers planning and implementation from early childhood education to higher education, in formal, non-formal and informal settings, in education for adults, in technical and vocational education and training (TVET), and in teacher training. It goes beyond disseminating “new” knowledge about the GHA and the simple insertion of additional lessons, units and examples that may represent a wider range of perspectives.

Mainstreaming is a strategy and process involving infusing and integrating particular concerns of societal significance into and across all spheres and dimensions of education in a systemic and holistic manner. It often requires a profound transformation of existing structures and systems. It goes beyond adding a further component to existing frameworks and practices; it aims to ensure that the identified concerns fundamentally shape the design, development, implementation, monitoring and evaluation of educational interventions.

Effective mainstreaming of the GHA into education systems entails a profound transformation of existing learning ecosystems, structures and practices. It calls for a broader rethinking of education policies, schools, curricula, pedagogies and instructional materials, assessment and teachers' professional development, among other things. This holistic understanding is foundational to the curriculum pathway tool and the upcoming resources that will make up the GHA resource pack, which will address other key complementary dimensions of mainstreaming the GHA.

Why teach and learn about and through the GHA?

- **To challenge inaccuracies and prejudices rooted in Eurocentric and colonial perspectives** by “de-silencing” and re-humanizing Africa and its history. The GHA offers an opportunity to do so by representing the rich history and cultures of Africa and its diasporas, by integrating Africa into global humanity and emphasizing its historical and cultural contributions. It promotes endogenous and traditional knowledge as ways to address contemporary issues, while empowering young people with the knowledge, skills, values and attitudes to forge a prosperous and fair future.
- **To instil in the younger generations of Africa and its diasporas a strong sense of belonging and self-confidence** by ensuring all learners have access to a meaningful education that reflects their history, heritage and identity, and that connects to their expectations and needs.
- **To forge a profound shift in the understanding of Africa within the continent, and also challenge the ways Africa is portrayed in other countries.** It serves as a meaningful contribution to both local and global efforts against racism and discrimination, as well as the ongoing pursuit of equal rights and fair representation.
- **To reposition the study of history and culture as crucial subjects** for personal and social development, for fostering critical and autonomous thinking, citizenship and cultural awareness, and for preparing learners to future local and global challenges.
- **To transform education** by building education systems that provide learners with the knowledge, skills, values and attitudes needed to shape peaceful futures for all, anchored in social, economic and environmental justice.⁶
- **To support policy commitments and aspirations**, including the African Union’s *Agenda 2063* vision for “an integrated continent, politically united and based on the ideals of Pan-Africanism and the vision of Africa’s Renaissance,” as well as the transformative visions for education embraced in different local, African and international policy frameworks.

6. This vision of education is laid out in SDG 4, namely target 4.7. It is embodied in *Agenda 2063* and the *Charter for African Cultural Renaissance*, and is expanded in the UNESCO report *Reimagining our futures together: A new social contract for education*, and most recently in the *2023 Recommendation on Education for Peace, Human Rights and Sustainable Development*.

Mainstreaming the GHA through a decolonial transformative vision of education

In keeping with the spirit of the project, effective mainstreaming of the GHA into education systems envisages an education that:

- rejects all forms of colonialism and neocolonialism – political, economic, cultural, epistemic, linguistic, pedagogical – and derived forms of prejudice, inequality and invalidation;
- fosters an environment where learners can freely and critically reflect on their multi-layered identities, their social and political context and their positionalities, or social positionings, and how these factors shape their lived experiences and worldviews; an environment where they learn to unlearn and relearn, deconstructing prejudices, stereotypes, preconceived ideas and narratives that fuel and perpetuate racism, discrimination, hatred and inequality;
- is non-discriminatory and emancipating at the personal and the collective levels;
- recognizes the need to connect past, present and future, notably to effectively address the historical causes and legacies of violence and discrimination such as slavery and colonialism. This is particularly important because they continue to manifest themselves in present structures, institutions, beliefs and behaviours, for example through neocolonialism;
- advances equity and equality, spanning gender, race, ethnicity, religion, residence, nationality, and bringing to the fore historically silenced and excluded histories, memories, aspirations, traditions and local knowledge;
- is restorative and pluriversal, rather than universalistic, in that it acknowledges, validates and incorporates different world views, cultural practices and belief systems, while challenging colonial, hegemonic, ethnocentric and androcentric perspectives;
- recognizes and values the dignity and diversity of learners in educational settings. This entails eliminating all barriers to their learning, and empowering learners to reflect freely and critically – to become agents of change and protagonists of their own future. It implies an education that enables informed decision-making and actions at personal, community, local, national, regional and global levels;
- understands education to be a life-long, life-wide, holistic and multifaceted process that involves, cuts across, connects and blends different knowledge areas, disciplines, and learning settings and contexts. It acknowledges that learning expands beyond the formal classroom environment, and that the community, family and civil society all play critical roles in education.

More specifically, mainstreaming the GHA into education systems may involve drawing on “decoloniality” as a paradigm and a strategy to revalue marginalized knowledge.

This approach can transform educational processes by drawing on and incorporating African concepts, values, traditions, philosophies and overall ways of being in the world.

Decoloniality, as both a paradigm and a method of revaluing marginalized knowledge systems, counters the discrediting of non-European historical and cultural experiences. This process of restoring and repairing the many ancient, traditional and local forms of knowledge is part of a quest for epistemic justice, recognizing all peoples as equally capable of producing knowledge.

This framing would include:

- valorizing and integrating **ancient and local knowledge, practices and skills**, in recognition of African peoples' scientific, technical, medical, agricultural, spiritual, artistic and political knowledge;
- drawing on **values and ethics** embedded in local African belief systems, including a concern for the protection of life and living beings; an interest in social life and common goods; an ethics of care, compassion and solidarity; the importance of wisdom and common sense (transmitted, for instance, through tales, riddles, metaphors and paradoxes) in addition to conceptual knowledge and practical skills; and a concern for the natural and cultural environment of human societies. This implies drawing on local conceptions of life, governance (*Mansaya, Gacaca, Xeer Issa, Gada, Ubuntu*, etc.), living together, social bonds (*sanankuya, avuso*, etc.), human relationship to the land and the environment, sustainability and economic viability;⁷
- embracing a concern for integrating, reinforcing and safeguarding the intergenerational transmission of **intangible cultural heritage (ICH)** and, more broadly, its intergenerational continuity. ICH includes oral traditions, performing arts, social practices, rituals and festive events. It includes knowledge and practices concerning the cosmos, and knowledge and skills related to craftsmanship, which have helped communities cope sustainably with recurrent issues such as food security, threats to health and livelihoods, and environmental and social disputes. This translates into integrating the living heritage of learners' communities, but also their methods of holistic transmission in classroom teaching and extra-curricular activities;
- recognizing and valuing **local African languages** as the indispensable tools of thought, communication and translation, and as living encyclopaedias of memory, allowing the specificities and subjectivities of history to be expressed. Languages are a way of referring to a person, peoples, places, watercourses and geography, all of which are elements expressing the relationship of people to their environment. This principle may translate into a valorization of mother-tongue education and of plurilingualism as approaches allowing the expression of learners' specific cultural identities, perspectives and ways of being.

Applying this vision and infusing all dimensions of education systems with it has implications for curricula and curriculum contents, for pedagogy, learning spaces and assessment, for the development of teachers and education personnel, and for broader policy and programming.

The curriculum and its contents

Mainstreaming the GHA into education can translate into a curriculum and curriculum contents that:

- adopt holistic, **disciplinary, interdisciplinary and transdisciplinary** approaches to exploring the relationships between the GHA and different knowledge areas and subjects, school activities and practices, including non-formal activities;
- integrate **local, regional, continental and global dimensions** into the study of African history and cultures, and explore the many internal and external **dynamics** and links;

7. Sustainability has traditionally been fostered by honouring certain spirits or ancestors through protected animal or plant species, as well as through the primarily utilitarian practices of hunting, fishing and gathering for food, medicine and other needs.

- focus not only on **political** history and “big men” but also on **social, economic, cultural, environmental histories** and the experiences of “ordinary” men, women and children; this presupposes a shift from teachings centred on traditional chronicles of kings and dominant elites to histories of political, social and cultural transformations, and of scientific and artistic developments;
- value **oral sources and archaeology** as essential historical sources, subject to the same treatment as written sources;
- recognize the **long history of Africa** and its role as the **cradle of humanity**, as the home of old and evolving **endogenous civilizations**, and as a space for continuous internal and external exchanges and **interactions**, leading, among other things, to mutual **transfers**, including of African knowledge and advancements beyond the continent;
- recognize the role that African **religious and spiritual practices and cosmologies** have played in the evolution of the continent, alongside the growing influence of Abrahamic religions, in particular Islam and Christianity, on the continent’s economic, social-cultural and political development;
- recognize **Africans’ historical agency, initiative, dynamism, and ability to innovate as well as to resist** subjugation and the destructive effects of violent “contacts” with the outside world;
- recognize the **impact of the enslavement** of Africans, the slave trade, slavery and indentured labour on African societies, and on perceptions of Africa and Africans in the world;
- recognize the **survival of African diasporas** from dehumanization and violence, as well as their influence and **contributions** to the world, ranging from building the global economy to promoting the values of liberty, freedom, equality, social justice and human rights through their resistance to slavery;
- encourage critical understanding of the complex relationships between **past, present and future and the legacies of violence**, exclusion, and all forms of discrimination and their effects.

Pedagogy, learning spaces and assessment

Mainstreaming the GHA into education under this vision could further translate into **pedagogy, learning spaces and assessment** that:

- apply **integrative approaches** that are inter- and transdisciplinary, and that adopt multiple modalities able to engage learners’ multiple senses (visual, auditory, tactile and kinesthetic). Such approaches allow learning to be more inclusive, equitable, collaborative, creative and meaningful. They involve approaches that allow cognitive biases to be overcome, including biases derived from colonial ideologies and other forms of imposed knowledge, and rifts between schooling and society;
- **connect education with families and communities**. These approaches aim to bring families and communities closer to young people’s schooling experiences – to bridge formal, non-formal and informal education, and to promote life-long and life-wide learning within a broader learning ecosystem that places value on local knowledge, practices and skills;
- apply **reimagined and expanded concepts of learning spaces and resources**. This would entail harnessing the advantages of libraries, community centres, museums and cultural heritage sites, etc. It would mean transforming schools, universities and other formal education institutions

into community open spaces that prepare life-long learners, recognizing and promoting the collective dimension of learning. This would support cultural transmission and acknowledge that learning occurs with and through others, from peers, elders, living heritage bearers, artists, etc. Learning spaces should facilitate the transmission of intangible cultural heritage (ICH), such as through storytelling circles, community workshops or ritual re-enactments;

- incorporate and meaningfully **connect the dimensions of learning to know, to be, to do, and to live together**⁸ (with and within the universe, nature/the motherland), ensuring the effective interconnection of cognitive, social and emotional, and spiritual dimensions of learning;
- encourage students to become active co-creators of learning content, assessment, spaces and approaches, ensuring that education is not just a transfer of knowledge but a **participatory and creative** process that draws on learners' and educators' socio-cultural knowledge to integrate heritage into the learning processes;
- are **experiential, reflexive, critical, dialogical and multi-perspective**, including intercultural and intergenerational;
- ensure that assessment and evaluation, while contextually relevant, are free from cultural and any other bias and are solely designed to benefit learners and their learning process.⁹ This would also imply finding ways to ensure that **assessment is flexible and holistic**, allowing for the recognition of different ways of knowing, seeing, being, doing and sensing in a pluriversal context.

Teachers' and educators' professional development and support

Teachers' agency and initiative to curate rich learning experiences are critical in mainstreaming and implementing the GHA into education systems. They would benefit from, among other things, efforts to:

- infuse teacher training and continuous professional development programmes with GHA **knowledge and methodologies**, to equip teachers and educators with the tools to teach African history and heritage from revised perspectives, and to identify and address existing biases and misconceptions;
- sensitize teachers and educators to the importance of recognizing and critically reflecting on their **positionality**, including their own social identities, status and biases, and the influence they may have on their teaching;
- equip current and future teachers and educators with the tools to more confidently facilitate critical reflection and learning about potentially **sensitive and emotive histories** related to oppression and violence, the legacies of which may permeate society;¹⁰

8. *Learning: The treasure within*; report to UNESCO of the International Commission on Education for the Twenty-first Century, Delors, Jacques, 1996, <https://unesdoc.unesco.org/ark:/48223/pf0000109590>

9. UNESCO Framework for Culture and Arts Education, <https://unesdoc.unesco.org/ark:/48223/pf0000376144>

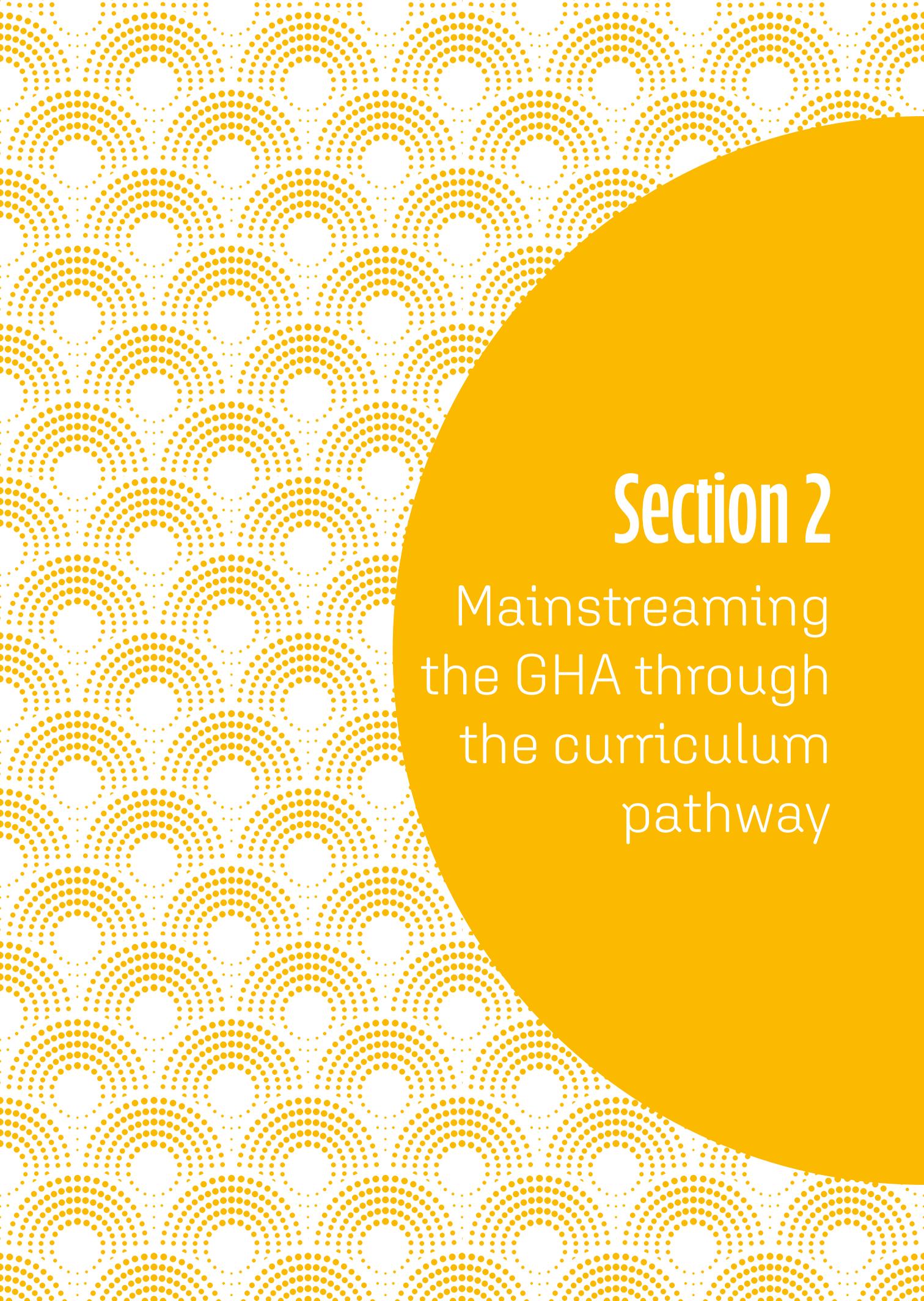
10. UNESCO. 2023. *Teaching to prevent atrocity crimes: A guide for teachers in Africa*, <https://unesdoc.unesco.org/ark:/48223/pf0000386136>

- equip teachers and educators with the knowledge, skills and confidence to promote learning that **links the past with present** issues such as racism and inequality, and connects to **imagined futures** in ways that foster critical citizenship;
- equip and support teachers and educators to use **integrative, multimodal and experiential pedagogies** that resonate with local cultural practices, such as storytelling, communal learning and hands-on activities that bridge formal and informal learning environments;
- provide teachers with guidance to allow them to embrace **plurilingualism** in the classroom as a validation of learners' and teachers' linguistic diversity, recognizing the value of local languages as crucial knowledge carriers and tools of cultural transmission.

Policy and programming

At the level of **policy and programming**, mainstreaming the GHA and its underpinning vision could, among other things, entail:

- formally **promoting the preservation, transmission and revitalization of cultural heritage** through education, and engaging local communities and knowledge bearers to ensure that endogenous knowledge and practices are documented and passed down to future generations;
- **exploring alternative forms of school governance and relationships** that incorporate traditional systems and approaches to foster democratic participation, collective decision-making and social responsibility;
- **embracing life-long learning** as an approach that goes beyond formal schooling and connects formal and non-formal education by enhancing collaboration between schools and cultural institutions, heritage sites and other learning spaces;
- **encouraging mother-tongue(s) and plurilingualism in education** within a lifelong learning approach, supporting language development, enhancing capacity and expanding access to teaching and learning materials in multiple local languages;
- **strengthening teachers' capacities** and supporting them by encouraging the development of relevant materials, training and communities of practice.



Section 2

Mainstreaming
the GHA through
the curriculum
pathway

Foregrounding the curriculum

As outlined in the previous section, mainstreaming the GHA plays a central role, not only as a step towards the provisioning of quality education but also towards the realization of a transformed and transformative education that is emancipatory, restorative and that contributes to greater justice and peace. The curriculum is central to this process. Its centrality lies in the fact that it is the curriculum that ties together all the other educational dimensions and components. It is the curriculum that articulates what is to be taught, when, how, by whom and to what ends. The curriculum drives the (re)configuration of learning approaches, learning spaces, learning materials, pedagogical tools and professional capacities and dispositions that educators, especially teachers, may need to develop. It is also the curriculum that provides guidance on the assessment and evaluation of learning. The curriculum, viewed both as a product and a process, can therefore be a dynamic platform that can profoundly and positively impact the next generations, laying the foundation for positive social transformation.

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 ”

Meaningful application of a decolonial transformative vision and approach to curricula through the GHA requires understanding the curriculum as socio-cultural, holistic, systemic, multilayered, learner-orientated and teacher-grounded:¹¹

Socio-cultural: entails connecting the vision and objectives (“the why”), the content and practices leading the learning process (“the what”), the pedagogies (“the how”), the scope and sequence (“the when”) and the learning spaces (“the where”) to ensure every learner matters equally. As such, a transformative curriculum through the GHA is made by many interconnected learning settings and experiences aligned with formal and non-formal assessments to ensure that every learner has access to customized opportunities to learn.

Holistic: refers to a curriculum that contributes to the comprehensive well-being of all learners as persons, offering an ample and interconnected variety of knowledge areas and learning experiences related to their aspirations, interests, capacities and circumstances. This means aligning all curriculum and pedagogical components to the learners’ development and the fluid progression and completion of their learning.

Systemic: involves positioning the curriculum as a key driver of quality and equitable education by reinforcing its links across the various dimensions of education systems. It requires a long-term vision of education that involves cultural, social, economic, citizenship, community and family policies.

11. UNESCO. 2023. Curriculum in Transformation Mode: Rethinking Curriculum for the Transformation of Education and Education Systems, <https://unesdoc.unesco.org/ark:/48223/pf0000387188>

Multilayered: focuses on eight interconnected dimensions:

- ▶ prescribed – the written, formal curriculum as presented in official frameworks and syllabuses;
- ▶ implemented – what is actually taught by teachers;
- ▶ negotiated/mediated – how the curriculum is interpreted by the different levels, institutions and actors within education systems;
- ▶ perceived – how it is understood and owned by teachers;
- ▶ experienced – how it is connected to and valued by learners;
- ▶ achieved – the learning outcomes and competencies developed;
- ▶ hidden – the unwritten, tacit assumptions, rules, values and attitudes that contextualize teaching, learning and assessment within each school; and
- ▶ forgotten – the parts of the prescribed curriculum that are not covered (also called “null curriculum”).

Learner-orientated: promotes social inclusion and inclusive education by engaging all learners and harnessing their potential and capacity to take charge of their own learning. A learner-orientated curriculum understands each learner as unique, enabling tailored learning approaches that help remove barriers to equal educational opportunities.

Teacher-grounded: empowers teachers as key classroom policy-makers and curriculum co-developers, and as co-agents alongside their learners in a pro-active approach to teaching and learning. This requires equipping teachers with a dynamic pedagogical repertoire that fosters mutual trust and understanding, ensuring that learning is relevant, sustainable and engaging.

Approaches to mainstreaming the GHA through the curriculum

Mainstreaming the GHA through the curriculum, as outlined above, can be undertaken through different approaches. A straightforward step is the integration of GHA-related contents into specific subject and knowledge areas, such as history – indeed a particularly relevant carrier-subject of GHA-related contents. A more comprehensive approach might entail weaving the GHA into and across multiple subjects and disciplines, for example, social sciences, geography and biology, to mention a few.

This mainstreaming process may involve formal, non-formal and informal dimensions of the curriculum, as illustrated below.

Note: There is no one-size-fits-all approach. Effective mainstreaming requires not only careful planning and design but also ensuring that the approach aligns with the specific context of the country and its education system – from local norms and cultural resources to the specific realities of the country’s schools and classrooms. For example, classroom settings and conditions, teacher readiness, access to technology, and the availability of resources to support learning based on experience – such as field trips to cultural sites or participation in local cultural and social activities – would all need to be considered when planning to mainstream the GHA through the curriculum.

Mainstreaming the GHA through the formal curriculum

The formal dimension of a curriculum refers to the **structured and planned education programme** that outlines what learners are expected to learn in a school setting during regular school hours. It includes the development and use of lesson plans, supported by a repertoire of pedagogical approaches at all grade levels to address learners' diversity.

Mainstreaming the GHA through the formal curriculum would entail embedding related contents and pedagogies into (existing) official curriculum policies and subject-specific syllabuses and lesson plans.

This may entail steps that can include:

- identifying existing strands, sub-strands, content, learning and assessment options, as well as teaching and learning materials that align with and can be linked to the GHA;
- identifying key GHA ideas and concepts that support the existing curriculum;
- defining additional GHA-related learning outcomes;
- identifying suitable plug-in points to introduce GHA ideas, concepts, content and pedagogies;
- strengthening capacity among curriculum specialists and developers to integrate the GHA into the identified plug-in points;
- re-writing syllabuses and the required learning supports for effective implementation.

Mainstreaming the GHA through the non-formal curriculum

The non-formal dimension of the curriculum refers to **organized learning experiences that take place outside the formal settings and beyond school walls but may be structured and intentional**. They can supplement, support and enhance the formal curriculum. Some non-formal activities may include community-based programmes and apprenticeships, and may entail the involvement of parents, guardians and other stakeholders, including the school leadership and community.

Mainstreaming the GHA through the non-formal curriculum may include:

- finding entry points to incorporate the GHA in co-curricular activities, for example, in drama, music and theatre;
- identifying opportunities to feature GHA-contents within the activities of civic education programmes, youth clubs and community service initiatives. Activities such as debates or volunteer projects can include discussions and projects centred on GHA topics, helping learners connect history with social responsibility and community development;
- identifying opportunities in the curriculum to teach about the GHA and related contents through educational visits to museums, cultural centres, historical sites, or symposia, among others;
- empowering members of the wider community, for example cultural actors, to design and lead sessions or classes on relevant GHA contents as educators in schools, to further engage learners;
- designing structured short courses, training programmes and weekend workshops on GHA topics. These programmes can be run by educational organizations, youth groups and cultural institutions to supplement formal education.

Mainstreaming the GHA through the informal curriculum

The informal dimension of the curriculum refers to **the unstructured and experience-based learning** that can occur naturally as part of everyday school life, for instance through teacher-student and peer interactions, through daily practices and routines, and through exposure to the school's broader environment and atmosphere. This is complemented with informal learning that occurs outside the school environment, in daily life. It includes the knowledge, skills and values acquired through family, social engagement, cultural traditions and digital media. While it is not institutionally designed or assessed, informal learning plays a crucial role in shaping views, attitudes and behaviours.

Mainstreaming the GHA through the informal curriculum may include:

- raising awareness among the school community about the significance and potential impact of particular daily routines, social practices and broader school culture on learning, and developing policies and strategies to encourage GHA-related pedagogical values and principles, such as self- and culturally affirming and empowering learning experiences;
- establishing informal collaborative spaces, such as after-school clubs or online discussion groups, where learners can come together to explore topics related to the GHA, share their insights and engage in meaningful dialogue;
- encouraging learners to connect with their families and communities and to engage in intergenerational learning through oral traditions, family histories and local cultural practices. Families and communities can serve as an important resource for informal learning, providing life examples and stories that connect historical events with local experiences and cultural heritage;
- leveraging the power of digital technologies to share engaging educational content on African history. Digital tools, like interactive games, podcasts and videos, can provide accessible learning opportunities for learners to explore the GHA beyond school hours;
- encouraging learners to use social media platforms to share and discuss GHA-related content. Social media can be a powerful tool for connecting learners with experts, historical resources and peers.

Mainstreaming the GHA through the whole school approach (WSA)

Lastly, mainstreaming the GHA through the curriculum might entail **bringing together the formal, non-formal and informal dimensions of learning** through a whole school approach (WSA). It entails embedding the GHA into school life, making the GHA and its underlying vision and principles part of the school culture and ethos. This may involve all actors, including learners, teachers, parents, school leadership, non-teaching staff and community members as active promoters of the GHA and of what it stands for.

Mainstreaming the GHA through a whole school approach might include:

- setting up GHA teams or committees in schools to develop and coordinate the implementation of whole-school GHA action plans and school policies and strategies aligned with its values and aspirations; such teams could include teachers, students and community representatives;
- embedding the GHA into contents, pedagogy and classroom practices across multiple subjects and learning areas, and into teacher development and support;

- organizing school and community-wide activities that involve everyone – from learners to the wider community – to create meaningful learning experiences and connections. These could include whole-school artistic and commemorative celebrations of African history, cultures and heritage, e.g. through the organization of school-wide exhibitions, rituals, ceremonies, festivals, heritage days or forums involving the wider community;
- linking the curriculum to a wider implementation of the GHA in all learning spaces, from classrooms to teachers' rooms, clubs, and libraries, among others.

Practical steps towards mainstreaming the GHA into the curriculum

Several practical steps can be taken to initiate the process of mainstreaming the GHA into school curricula. These could include:

- **organizing a kick-off national consultation meeting** or workshops with relevant stakeholders to discuss the GHA and chart ways to mainstream it into the curriculum, outlining steps and actions for taking ownership of the GHA initiative. This can ensure that each country considers and develops localised approaches, aligned with its own specific educational needs and priorities. The objectives of such workshops could include:
 - familiarizing a range of stakeholders with the GHA project, its significance, vision and approaches,
 - identifying potential strategies and developing a roadmap to mainstream the GHA into the curriculum and wider education systems, while leveraging the GHA's broader potential to contribute to the transformation of education,
 - identifying the necessary technical, human and financial resources, as well as solutions to potential challenges,
 - mapping relevant stakeholders and partners to be involved in the process, and their respective roles,
 - crafting strategies to secure and strengthen political will and institutional and community support through sensitization and engagement initiatives; and identifying possible monitoring and evaluation strategies;

This process can be initiated by national ministries of education and curriculum development agencies, with support from UNESCO and its national or regional offices if needed, as well as the National Commissions for UNESCO, and the African Union. **Focal persons** could be nominated to coordinate the intersectoral and inter-institutional efforts towards mainstreaming the GHA in and across the curriculum in each of the institutions involved.

- **establishing a review team**, composed of nominated focal persons and other relevant stakeholders, to review the existing curriculum alongside the GHA curriculum pathway tool in the resource pack, and to **identify possible plug-in or entry points** for mainstreaming the GHA. This might aim to produce:
 - **a curriculum assessment report**, evaluating the extent to which the GHA is already mainstreamed in the curriculum and identifying opportunities to further strengthen this mainstreaming (see Section 2.4. for examples of potential methods to identify GHA entry points using the curriculum pathway tool),

- **matrices** for mainstreaming GHA contents and pedagogies into the curriculum design for different grades at basic and secondary education, as well as for teacher education, early childhood education, special needs education, TVET, non-formal education, etc.

The appointed panel(s) of experts may be subdivided into separate working teams under a single coordinating structure, depending on the context. Regular meetings may be needed to monitor progress and outline next steps, ensuring that the consultation and decision-making processes are inclusive.¹² The panel of experts may also consider:

- **organizing capacity development workshops for curriculum developers, specialists and subject panel members** on the GHA. Curriculum design workshops could include dedicated sessions on the GHA to ensure that all panel members are sensitized to related opportunities. Distributing printed copies of relevant GHA matrices and guiding materials to panel members would support them in referencing key concepts, content, learning outcomes, activities and assessment options for integration into their respective subjects;
- **organizing “training of trainers” workshops** to build a critical mass of teachers and educators prepared to teach about and through the GHA with transformative pedagogies, while fostering communities of practice around the GHA;
- **creating GHA-related pedagogical materials and resource repositories or centres**, which could include textbooks, digital resources and supplementary learning aids. These repositories would be valuable educational tools for both teachers and learners, facilitating teaching and learning of and through the GHA.

Note: mainstreaming the GHA into curricula is facilitated when it coincides with curriculum renewal processes, and when it is connected with related thematic/cross-cutting priorities, such as the revalorization of identity and culture, and the promotion of global citizenship, or the strengthening of transversal competencies such as critical thinking. If curriculum reform is planned or ongoing, the process can be launched with steps similar to those outlined above. Where revision of the curriculum has already been completed, preparations for the next revision cycle can start by taking the opportunity to assess how the GHA could be mainstreamed into future revisions. In the meantime, curriculum developers and specialists might, for instance, explore ways to integrate the GHA into supplementary materials and resources.

12. Key stakeholders to be consulted and involved may include, among others, representatives of national/ federal ministries of basic, secondary and higher education and of culture; curriculum developers, ministry of education officers in charge of subjects in various learning areas, spearheaded by the humanities and social sciences (social studies, history, geography, etc.), and curriculum support officers; curriculum development panel members in the various subjects; national (and regional) examinations councils; university and teacher training colleges and teacher trainers; teachers, their national and local associations in the public and private sectors, and teachers’ service commissions; national principals’ associations; students’ and parents’ associations; school management committees; publishers’ associations and textbook authors; cultural institutions such as museums, heritage sites and monuments; civil society, community-based and non-governmental organizations; media organizations; and international organizations, such as UNESCO and its national commissions.

Ways to identify GHA entry points

To effectively mainstream the GHA into the curriculum, it is useful to identify key entry points across various domains. For instance:

- **into policy:** it would be useful to identify possible GHA alignment with national policies and programmes, such as the country's constitution and vision, curriculum reform plans and national educational values, as well as with relevant international, continental and regional policies, frameworks and commitments;
 - **into the curriculum framework and related documents:** with a view to the most meaningful mainstreaming across the curriculum, the GHA could be framed as a cross-cutting issue, infusing a range of subjects and pedagogies through cross-curricular and whole-school approaches;
 - **into subject syllabuses:** references to the GHA, its significance and its underpinning vision and principles, along with their implications, could be included in the rationale for teaching the subject, in the general aims, and in the pedagogical and assessment guidance. References to GHA-contents and learning outcomes proposed in the curriculum outlines in Section 3 of this tool could be incorporated into the syllabuses' outlines of the scope of the prescribed content. In the subject of history, for instance, GHA-contents could be included as a separate section on African history or be integrated into sections covering local, national, sub-regional or world history, emphasizing connections with (global) African perspectives.
- The curriculum outlines detailed in Section 3, along with the forthcoming *Pedagogical Guide for Teachers and Educators*, offer inspiration for **integrating broader African and regional perspectives into commonly taught "national" topics**, such as early civilizations and cultures, slavery, colonial rule, resistance, independence, current events, and national relations with the wider world. This could, for instance, be achieved by drawing parallels or making comparisons with different African contexts and experiences.
 - They also provide inspiration for **integrating African and regional perspectives into common "international" topics** that have traditionally tended to exclude or marginalize African experiences, such as world civilizations, revolutions, world wars and the Cold War, political ideologies such as liberalism and socialism, and current events.
 - They further offer suggestions for **integrating African perspectives into subjects such as social studies, geography and science**, for example in topics related to the environment, governance, citizenship, the economy, international organizations and globalization.

Reviewing and updating concepts and terminology

It is also important to identify concepts and terminology that should be avoided and revised in line with the spirit of the GHA. Reviewing and updating existing curricula through the decolonial transformative lens underpinning the GHA initiative involves identifying and revising outdated, inappropriate, or Eurocentric concepts and terms. Below are some examples of commonly used terms and concepts that should be reconsidered.

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Concepts around periodization

Concepts of periodization, that is, the division of the history of humanity into major periods, each representing specific human experiences in terms of living conditions, technology, cultural or climatic features, etc.

Europe generally makes distinctions between prehistory, antiquity, the Middle Ages, modern times and the contemporary era. This periodization according to the major periods in European history has long been adopted beyond Europe, including in Africa, yet it is not applicable to all parts of the world, which have natural, technological and cultural regional specificities.

Experiences outside Europe would suggest different subdivisions of history. The latest GHA volumes IX-XI propose the following periodization of African history:

- 1 – Initial History of Africa:** from human origins to the emergence of Pharaonic Egypt;
- 2 – Ancient History of Africa:** from Pharaonic Egypt to contact with non-African powers: with Asia and China in the East, with the Indian Ocean and Muslim worlds, and with Europe after the circumnavigation by a Portuguese fleet at the end of the fifteenth century CE;
- 3 – Modern History of Africa:** corresponding to a period of interaction with the world between the fifteenth century and the early twentieth century;
- 4 – Contemporary History of Africa:** from the struggle for freedom to the present.

For example, the test commonly used for many years to separate “prehistory” (as the first stage in human experience) from “history”, namely the emergence of writing in Mesopotamia and ancient Egypt around 3300 BCE, does not allow a clear demarcation between peoples of these different eras. In fact, some African and Indigenous American societies that did not use writing nonetheless developed sophisticated and tangible cultures based on knowledge and initiations that were oral or codified differently. The concept of “Initial History” is preferable to “prehistory”, as it frames history as beginning with the appearance of life and progressing through phases of technological, cultural and environmental adaptations and changes that are cumulative in effect.

The expression “pre-colonial Africa” is commonly used in narratives about the continent. The term, generally meant to describe events immediately or shortly before colonization, is problematic as it concentrates the early African experience around the colonial period, with thousands of years of evolving and eventful history bundled into a single period defined by European domination. It is, therefore, inappropriate to categorize African history into three periods: pre-colonial, colonial and post-colonial.

Eurocentric and derogatory terms rooted in colonialism

Dialect: this term has often been used in a systematic way to deny the capacity of African societies to create and use sophisticated languages. A technical term in linguistics, it became a term of degradation for so-called “lesser” African **languages** and cultures. In colonial eyes, only European languages had status.

Idolatry: Europeans applied this derogatory term to forms of worship they encountered in the rest of the world. Colonial officials and missionaries considered local manifestations of spiritual belief involving the veneration of various images, representations and totems to be perverse. Using the terms “African” and “Afrodescendant religions” to refer to African religious and spiritual beliefs that existed on the continent before Christianity and Islam is more appropriate than pejorative colonial terms – idolatry, paganism, religious mysticism, unbelievers, etc. – but it is always preferable to identify the religions by their original names.

Tribe: in narratives about African peoples, the term “tribe” has long been used to describe groups as belonging to a “pre-historic” or “pre-modern” period, immovable in time. Its continued use in Africa, as synonymous with cultural or political groupings, remains largely pejorative and lacks rigorous criteria. The term rests implicitly on the principle that the people indicated are in somehow “backward” and must progress toward a higher form of state organization or civilization. Given these connotations, and recognizing it as a colonial invention that was central to colonial rule in Africa, many scholars have preferred to abandon the term, with some exceptions.¹³ In contemporary history, terms such as “**peoples**” and “**communities**”, are generally considered more appropriate.

Slave/slavery: the terms “**enslaved person**” and “**enslavement**” are preferable to “slave” and “slavery,” as that was not a natural state. The term “enslavement” is increasingly used to illustrate the fact that deprivation of liberty is a process involving a series of stages or a social construct, which human beings can reject, combat and overcome.

Discoveries: the term “discoveries” has been used to describe encounters between European explorers and the rest of the world from the fifteenth to the seventeenth centuries. This term is inappropriate for several reasons. It suggests that Europe was “discovering” the rest of the world, effectively “unveiling” peoples and civilizations that had existed long before. It is factually inaccurate, as there had been earlier contacts prior to the fifteenth century (the Vikings in America, Asians and Africans, etc.). Lastly, the so-called “discoveries” and “explorations” were operations of large-scale warfare, involving the massacre and systematic elimination of local populations, including Native Americans as well as indigenous peoples in Australia, South America and other parts of the world, in the interests of European hegemony.

Development: the concept of development too often assumes that there is only one path to follow, from under-development to “western-style” development. It tends to reinforce the notion that western economic and political systems are the benchmarks of success and marginalizes the know-how that other societies have cultivated over centuries. This understanding, for instance, dismisses African people’s scientific, technical, medical, agricultural, spiritual, artistic and political knowledge developed throughout history as inferior. Similarly, the conceptualization and categorization of countries into **developed, developing and least developed countries** is rooted in capitalist and western-centric frameworks, prioritising economic indicators, while taking little account of the environmental, social or cultural dimensions of well-being.

13. Ngūgĩ wa Thiong’o, “The Myth of Tribe in African Politics”, *Transition*, No. 101, Looking Ahead (2009), pp. 16-23

Modernity: this is the set of institutions and ways of life that distinguish contemporary living conditions from those of earlier periods. The dominant practice has been to establish a norm, a sort of ideal life, based on values and lifestyles common in the Global North. The recognition that each people, area and region can build its own legitimate and effective contemporary institutions as it sees fit would imply the existence of **multiple or hybrid modernities**, indicating the diverse origins of social values or institutions.

Case studies

A few countries in Africa, including Kenya, Botswana and Sierra Leone, have embraced the GHA and embarked on curriculum revision processes that have taken inspiration from this initiative to comply with AU members' commitments within the framework of *The pedagogical use of the General History of Africa*.

Kenya has been at the forefront of efforts to mainstream the GHA into its education system as part of a broader curriculum reform that has entailed transitioning from a curriculum based on content and objectives, to one based on competency. The new curriculum has been implemented up to grade 8, with further developments in progress. Key elements of Kenya's process in mainstreaming the GHA in the national curriculum include:

- ▶ **advocating for the GHA:** mainstreaming the GHA into Kenya's curriculum reform process began by advocating the relevance of the GHA to the team of curriculum developers through sensitization workshops. This led to the creation of GHA matrices that outline Learning Units and learning outcomes for both formal and non-formal learning settings. The objective was to enable mainstreaming of the GHA through the formal, non-formal and informal dimensions of education, pedagogy, curriculum materials, co-curricular activities, instructional supervision and teacher management, schools' vision and mission, policies, rules and regulations;
- ▶ **whole-school approach (WSA):** Kenya adopted holistic, whole school approaches to mainstreaming the GHA. Through these approaches, Kenya aimed to involve all members of the school community in promoting the GHA, including learners, teachers, support staff, boards of management, family members, the wider school community and other relevant stakeholders. The aim is not only for the GHA to become part of the school culture and to govern school relationships but also to create a connectedness that enables ownership of the GHA mainstreaming process;
- ▶ **matrix-based systematic approach:** the matrix system adopted in Kenya aims to ensure that the GHA is mainstreamed at various educational levels, including upper primary, junior and senior levels, as well as in teacher education, and across subjects such as social studies, arts, music, agriculture, science and home science;
- ▶ **competency and diversity focus:** by shifting to competency-based learning, the Kenyan curriculum aims to foster a broader and deeper understanding of history, while ensuring that students develop critical thinking skills and an appreciation for diversity. The reformed curriculum focuses on seven core competencies, including a broad understanding of citizenship that encompasses sub-regional, regional and global dimensions;

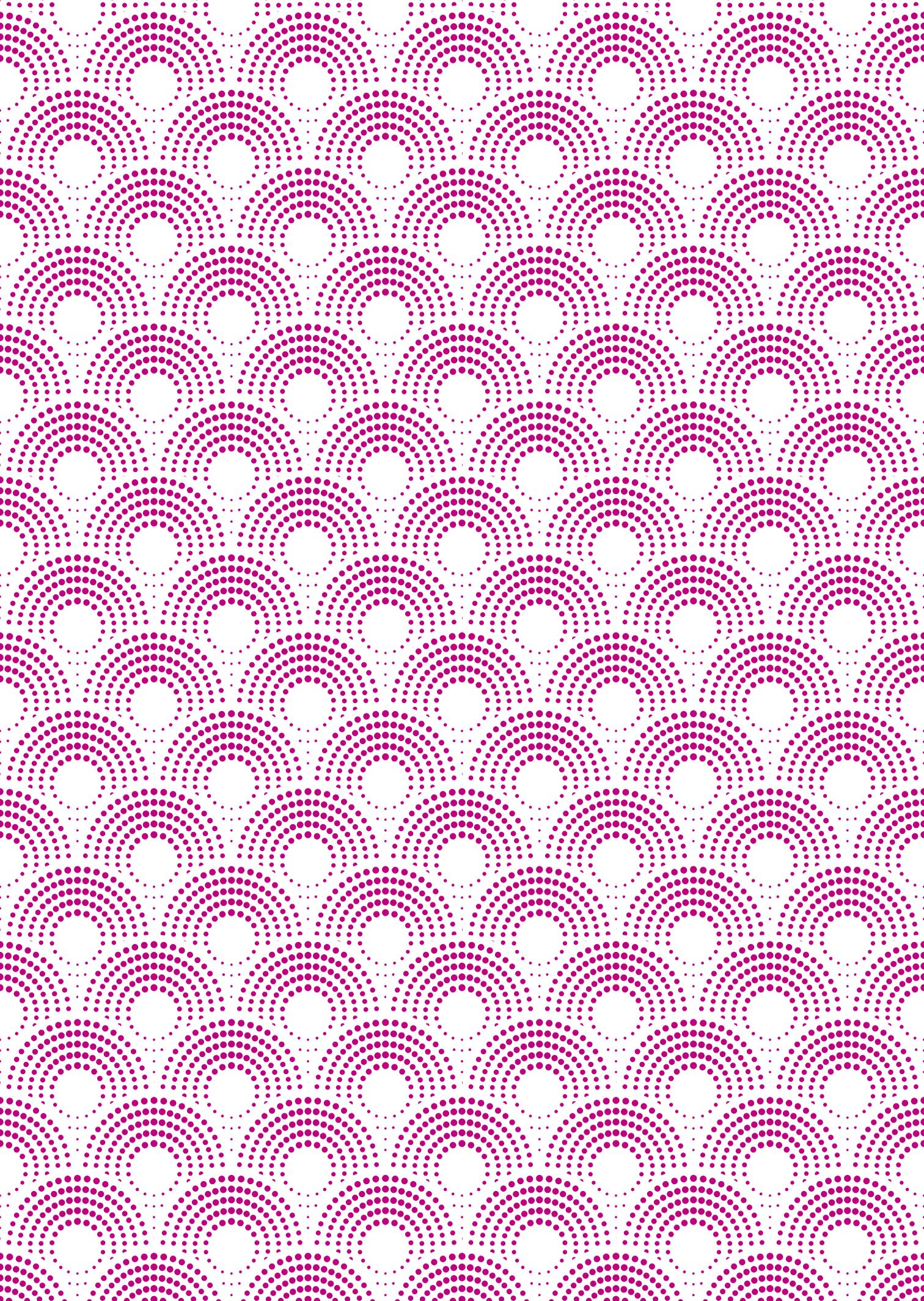
- ▶ **community service learning:** Kenya's reformed curriculum integrates classroom learning and community service to enable learners to reflect on, experience and learn from the community;
- ▶ **values-based education:** values are a key pillar of the reformed curriculum, seeking to empower learners to respond to the ethical challenges they face, to value diversity, and to demonstrate respect, empathy and compassion for all people and work with others to help transform society;
- ▶ **transformative pedagogies:** the reformed curriculum endeavours to empower learners to critically examine their knowledge, beliefs and values. Its goal is to develop reflective and inquiry-based learning, an appreciation for multiple perspectives, and a sense of critical consciousness and urgency to transform their society. This is achieved when learning goes beyond the mind and connects with emotions, values and actions. These pedagogies are highly compatible with the GHA initiative.

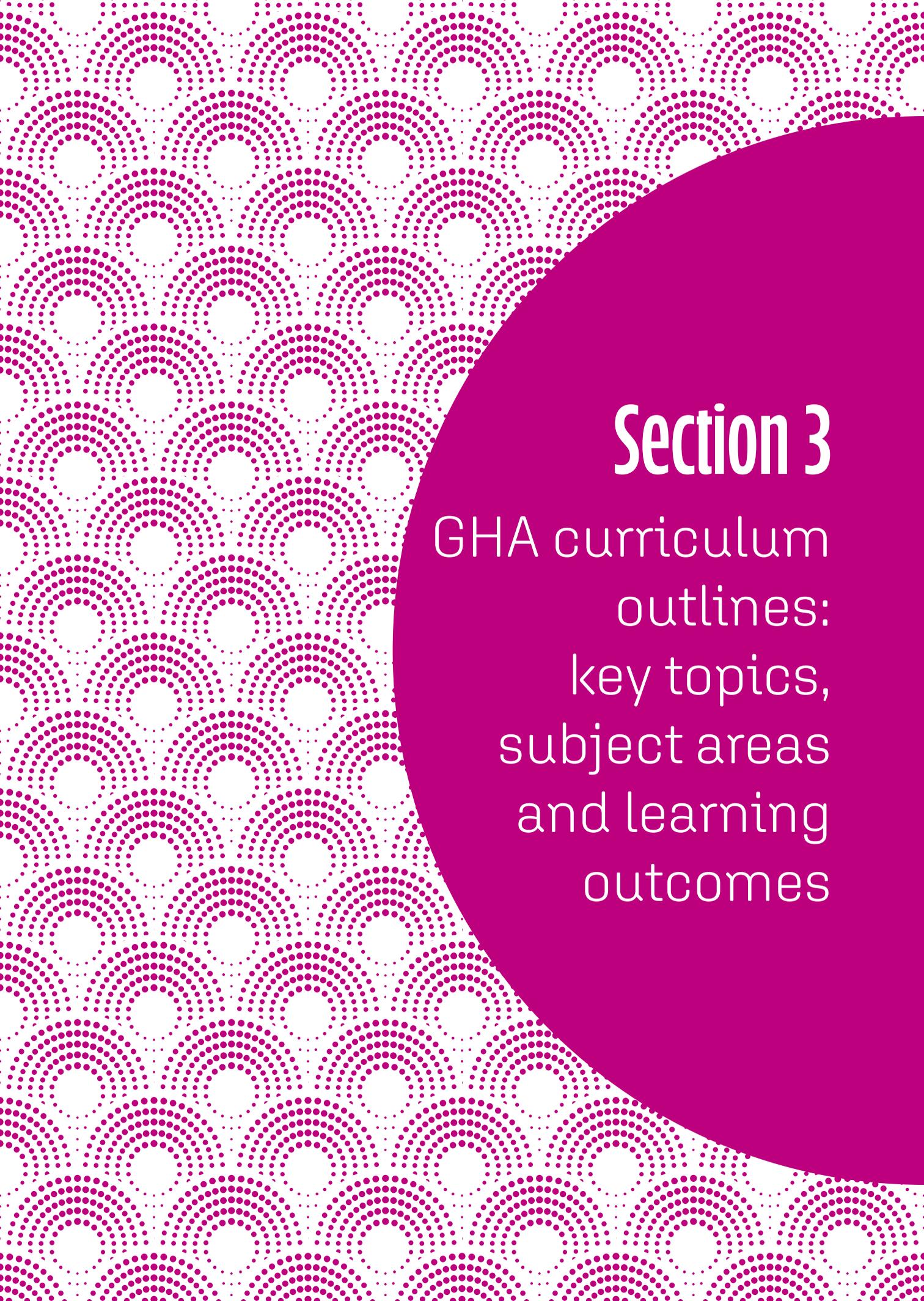
Botswana recently revised its senior-level history syllabuses and changes were implemented as of February 2024. The revisions included incorporating global citizenship education (GCED) and Southern African liberation history (SALH), providing a comprehensive and integrated view of both national and broader regional history in line with the GHA vision. Key aspects of Botswana's history curriculum revision include that it should be:

- ▶ **Botswana-centred:** Botswana's new history curriculum aims to be restorative, because national history previously only made up 14% of the prescribed history content;
- ▶ **thematic:** the history curriculum is structured around five thematic modules, which highlight essential topics such as Southern African liberation heritage and global citizenship, in addition to a national focus;
- ▶ **highlighting the role of women and young people:** the history curriculum gives special attention to the role of women and young people in Southern African liberation history. It thus ensures a more inclusive narrative in the teaching of the GHA, geared towards achieving social cohesion, peaceful co-existence and regional integration;
- ▶ **project-based learning:** the curriculum encourages project work around national liberation movements, emphasizing their regional and global connections;
- ▶ **outcome-based, learner-centred and transformative:** the curriculum more broadly focuses on skills such as collaboration, communication and critical thinking. It aims to engage students actively in their learning process, using co-creation of knowledge between teachers and learners, and fostering critical thinking and problem-solving. This is again consistent with the GHA vision.

Sierra Leone's recently reformed history curriculum demonstrates a heightened focus on African history. The new curriculum replaces Western African history with the history of Africa at the senior secondary level – the only level where history is offered as a distinct subject. GHA contents are systematically integrated into the programme and across the three senior years, supported by teaching methodologies promoting critical and creative thinking. The rationale for the inclusion of African history in the senior secondary school curriculum explicitly refers to UNESCO and its vision for teaching African history as also reflected in this curriculum tool. The general learning outcomes and topics proposed in the curriculum are also closely connected to those suggested in Section 3 of this document, as distilled from the GHA volumes and the pedagogical materials produced within the framework of *The pedagogical use of the General History of Africa* and in compliance with AU commitments.

Building on this overview of possible approaches to mainstreaming the GHA through the curriculum, Section 3 presents curriculum outlines illustrating how the GHA can be integrated not only into the history curriculum but also into other subject areas, such as social sciences, geography and religious studies, among others. It also provides guidance on linking the GHA with themes such as peace, human rights and sustainable development, while strengthening cognitive, social, emotional and behavioural competencies that may facilitate positive personal and societal transformation through the GHA.





Section 3

GHA curriculum
outlines:
key topics,
subject areas
and learning
outcomes

Key learning outcomes

The proposed key learning outcomes of the GHA curriculum outlines encompass all domains of learning, recognizing that education is a holistic process involving cognitive, social and emotional, and behavioural dimensions and experiences. These outcomes are designed to be interconnected, reflecting the complex, contextual and embodied nature of learning. They focus on two dimensions that are inextricably interconnected.

The cognitive dimension

To nurture informed and critical literacy by ensuring that learners acquire knowledge, understanding and skills for autonomous and critical thinking and analysis. By learning about and through the GHA, learners are expected to understand and engage with Africa's and African people's history and its sources, with their rich shared and diverse historical and living heritage, and with key African ideas, concepts and philosophies that have shaped history and current thought and have the potential to shape Africa's futures. Suggested key learning outcomes include a demonstration of learners' capacities to critically analyse:

- **African societies' evolution through time and place, including as a result of colonialism and apartheid, and the impact of these changes on the present and the future;**
- **Africa's and African people's historical interactions and local, regional and global interconnectedness, and their place, role and contribution to the history of humanity;**
- **Africa's and African people's current challenges and potential, from local, regional and global perspectives.**

By engaging learners in such critical analyses, suggested key cognitive learning outcomes further include a demonstration of learners' ability to **deconstruct and challenge the stereotypical views and misrepresentations of Africa and its people** that have fed racism in its different forms.

The social and emotional, spiritual and behavioural dimensions

To nurture social connection and respect for diversity, ethical responsibility and engagement. By learning about and through the GHA, learners are expected to develop values, attitudes and skills needed to navigate both personal and collective emotional experiences, to foster empathy, compassion, solidarity and respect for differences and diversity, and to actively reject racism and all forms of discrimination. Suggested key social, emotional and behavioural learning outcomes focus on:

- **building a sense of community grounded in an owned and interconnected history and heritage, while also developing local rootedness, including meaningful connections to land and nature, and an awareness of shared humanity;**
- **enabling learners to draw on history for the purpose of (re)imagining and mobilizing, individually and collectively, at local, national, regional and global levels, to create and contribute to more peaceful, just and sustainable futures.**

These suggested learning outcomes, encompassing the cognitive, social and emotional and behavioural dimensions are intended as broad guides to comprehensive understanding. They allow ample opportunities for contextualization and localization by education stakeholders at relevant stages of the planning process, from curriculum design level to scheming and lesson planning and

development. Each Learning Unit outlined below includes examples of more specific learning outcomes to further structure and build students' learning and support the achievement of the suggested key learning outcomes. Education stakeholders can further refine them to meet the specific teaching and learning needs and priorities of each unique educational context.

Local stakeholders – especially teachers and other educators – will play a central role in translating these general outcomes into concrete and assessable learning objectives. Teachers should have the agency and flexibility to contextualize and put in practice the learning outcomes in a manner that is practical and effective within their particular teaching and learning environments. The forthcoming *Pedagogical Guide for Teachers and Educators* that accompanies this tool will offer detailed suggestions, examples and resources to inspire and support educators in this process.

The Pedagogical Guide for Teachers and Educators

The Pedagogical Guide for Teachers and Educators, developed to accompany the curriculum pathway tool, provides resources and presents a range of pedagogical approaches and concrete strategies that can support the implementation of decolonial transformative pedagogical principles across diverse learning settings, as well as across the topics and outcomes detailed in the curriculum pathway. It offers practical and concrete guidance on possible ways to design and achieve contextualized learning outcomes through experiential, situated, multimodal, culturally-affirming and self-affirming, pluralistic and holistic learning experiences. To support this aim, the Guide models learning and assessment options that encourage educators to imagine innovative ways of teaching and learning in line with a decolonial transformative vision of education. It places particular emphasis on:

- ▶ multimodal approaches;
- ▶ multi-, inter- and transdisciplinary approaches;
- ▶ comparative, global and interconnected/entangled history approaches;
- ▶ deconstructive approaches and the valorization of non-written sources, with a particular emphasis on:
 - critical and decolonial archaeology,
 - oral sources, storytelling and counter-storytelling,
 - languages and linguistics;
- ▶ heritage-based approaches;
- ▶ community- and land-based approaches;
- ▶ dialogic and multiperspective approaches, with focused attention on:
 - gender-inclusive approaches;
 - disability-inclusive approaches.

GHA Learning Units and specific learning outcomes

This section proposes curriculum outlines that draw directly on the GHA volumes to offer renewed and broader perspectives on the history of Africa and its diasporas, and their contributions to humanity. The outlines suggest the following nine thematic Learning Units, arranged chronologically from the origins of humanity and civilizations to Africa's most recent history, while also highlighting the role of African diasporas in accordance with the notion of "Global Africa":

- **LU1:** Africa, the origins of humanity and civilizations
- **LU2:** Ancient African civilizations and cultures
- **LU3:** States, kingdoms and empires
- **LU4:** Enslavement and resistances
- **LU5:** Internal dynamics from the seventeenth to the nineteenth century
- **LU6:** Colonization, resistance and liberation movements
- **LU7:** Emergence of new African states and construction of the African Union
- **LU8:** Africa's present-day challenges and prospects
- **LU9:** African diasporas

Together, these units aim to nurture a broad understanding of African history and experiences, of the continent's shared and diverse heritage and ties with its diasporas, and of its internal and external connections and interactions, thereby explicitly challenging colonial and Eurocentric biases.

For each Learning Unit, the curriculum outlines propose selected topics and sub-topics, and suggest examples of both cognitive and social and emotional specific outcomes according to a spiral-curriculum approach. This approach involves revisiting key concepts and topics with increasing complexity as the learning process progresses, moving from basic to more complex understanding, analysis and application. In lower grades, the proposed focus is on developing foundational historical understandings and reflection, with a particular concern for arousing children's curiosity for and their discovery of African history, and centring children's own experience and environment. As the learning journey progresses, students in higher grades are, among other things, encouraged to become more familiar with historiographical debates, comparative examinations, and more sophisticated source analysis and argumentative treatment of issues related to African history and heritage.

The outlines also suggest examples of entry points for crosscutting themes related to African local and endogenous knowledge, African intangible cultural heritage¹⁴, peace, human rights and sustainability, as well as examples of possible cross- and interdisciplinary linkages. The latter aims to offer inspiration for extending a study of the GHA beyond the subject of history, as indeed the most straightforward carrier of GHA-related contents. Naturally, it will depend on the specific context of implementation whether certain units and topics may warrant more or less extensive treatment in particular subjects or be more suited as cross-curricular themes.

14. What is Intangible Cultural Heritage? UNESCO, <https://ich.unesco.org/en/what-is-intangible-heritage-00003>

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Together, these units aim to nurture a broad understanding of African history and experiences.

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Mainstreaming the GHA through intangible cultural heritage

The curriculum outlines recognize intangible cultural heritage, or living heritage, as an enabler of the decolonial transformative vision of education that underlies the GHA initiative, including in the promotion of peace, human rights and sustainability. Based on this premise, it suggests ways to explicitly incorporate living heritage in a study of the history of Africa and people of African descent, through selected topics, learning outcomes and methodologies.

Bringing cultural heritage, particularly living heritage, to the foreground is a central element of any meaningful mainstreaming of the GHA into curricula and into education systems more broadly. Mainstreaming the GHA ideally goes hand in hand with mainstreaming cultural/living heritage.

“Intangible Cultural Heritage – or ‘living heritage’ – is inherited from our ancestors and passed on to our descendants. It includes oral traditions, performing arts, social practices, rituals and festive events, knowledge and practices concerning the cosmos and the knowledge and skills related to craftsmanship. It is continuously recreated as it is transmitted from generation to generation, and evolves in response to our environment.”¹⁵

Incorporating ICH into learning activities increases the educational relevance and potential for students’ emotional engagement. It builds students’ pride and sense of belonging, and contributes to humanistic educational goals such as valuing cultural diversity and building resilience to adversity. It also strengthens connections between schools and their local communities, which in turn helps safeguard heritage. Recorded experiences of integrating ICH in education have shown the possibilities of learning history through poetry, science through musical instruments, mathematics through embroidery, and much more. Uganda’s experience with establishing heritage education clubs in schools, for example, has demonstrated the great potential of expanding the range of curricular and related activities such as cultural exhibitions and performances at school events, and promoting students’ and teachers’ engagement in community-based recording of local narratives.

15. What is Intangible Cultural Heritage?, <https://ich.unesco.org/en/what-is-intangible-heritage-00003>

LU 1. Africa, the origins of humanity and civilizations

Learning Unit 1 aims to empower the learner to understand African societies' relationship to their past, to recognize and examine sources and methods of African history, and to appreciate the evidence that Africa is the cradle of humanity and the primary site of the process of hominisation and the emergence of the first human civilizations. The unit introduces learners to the study of African history, valorizing, among other things, oral sources and archaeology. The unit then covers the earliest humans and the initial history of Africa across its various regions, outlining the process of anthropogenesis in Africa and the stages of settlement, where human migrations began 1.8 million years ago, initiating the spread and settlement of people in the continent and the rest of the world. The unit covers the different fossils discovered on the continent and the technical innovations emerging in this earliest period, including evolving stone technologies, artistic expressions, plant and animal domestication.

Sub theme/unit/ topic/strand	Specific learning outcomes		
	By the end of the sub theme/unit/topic/strand, learners should be able to:		
	Primary	Lower secondary	Upper secondary
1. Introduction to Africa and its historical sources and methods	<ul style="list-style-type: none"> Locate Africa and African countries on a world map List various methods of finding information about Africa's past 	<ul style="list-style-type: none"> Define time and history Describe how we can find information about Africa's past Investigate different sources of African history 	<ul style="list-style-type: none"> Formulate chronological frames in African history in light of related historiographical debates Compare sources and methods of African history Examine initial-history artefacts, fossils and rock art in Africa
2. The emergence of humanity in Africa	<ul style="list-style-type: none"> Collect and narrate local stories and myths about the origins of humanity 	<ul style="list-style-type: none"> Identify and assess historical sources on the origins of humanity Compare stories and myths about the origins of humanity told in their own and other communities Explain the origins of humanity Retrace the process of the settlement of the world from Africa by migrations 	<ul style="list-style-type: none"> Distinguish between archaeological and palaeontological records used in the study of human origins Illustrate various stages of human evolution Explain the African origins of humanity and early civilization, including the evolution of early African societies and the process of the settlement of the world from Africa (on the basis of critical assessment and evaluation of different sources and hypotheses on the topic)

<p>3. First societies</p>	<ul style="list-style-type: none"> • Demonstrate early humans' way of life as hunters and gatherers • Create models of tools used by the first African societies 	<ul style="list-style-type: none"> • Examine the evolution of early African societies • Describe the process of plant and animal domestication in Africa and their impact on the environment and climate • Describe the evolution of main forms of artistic expression and locate their sites 	<ul style="list-style-type: none"> • Explain the changes (in technical capabilities, economic activities, artistic expressions, and lifestyles) marking the Neolithic revolution • Examine methods used to preserve material culture of early humans
<p>Examples of social, emotional and behavioural attitudes linked to the learning outcomes</p>	<ul style="list-style-type: none"> • Show curiosity about Africa's initial history • Appreciate Africa as the cradle of humanity • Demonstrate an evidence-based questioning and rejection of myths and stereotypes about Africa, Africans and their history • Value African endogenous knowledge systems • Respect and value human and cultural diversity 		
<p>Examples of cross- and interdisciplinary linkages</p>	<p>Social science: ancient lifestyles</p>	<p>Biology: human origins and evolution of humanity</p> <p>Religious education: human origins and evolution of humanity</p> <p>Geography: human settlement and migration; plant and animal domestication</p> <p>Agriculture: plant and animal domestication</p> <p>Technical subjects: technological innovations</p> <p>Arts education: arts and crafts among first human societies</p>	
<p>Themes linked to peace, human rights and sustainable development</p>	<ul style="list-style-type: none"> • Sustainable lifestyles/ livelihoods • Ecosystems, ecological and biological diversity • Endogenous knowledge/living heritage (as an enabler of all other themes mentioned) 		

LU 2. Civilizations and cultures of ancient Africa

Learning Unit 2 continues the coverage of the initial history of Africa, focusing on the growing innovations of the period – such as in social organization, agricultural techniques, artistic expressions and the development of metallurgy. This unit exposes the learner to the evolving civilizations and cultures of ancient Africa (their locations, economy, technical skills and crafts, food, clothing, customs, lifestyles, spirituality). Learners are guided to identify, locate and characterize ancient African civilizations, and understand the transition of human civilization from hunting and gathering to farming (the Neolithic revolution) and the metal ages. The unit also covers impactful population movements that marked the continent’s history over the centuries, particularly the long-term Bantu expansion in the south, beginning in the first millennium BCE, and the Arab expansion from the seventh century onward.

Sub theme/unit/ topic/strand	Specific learning outcomes		
	By the end of the sub theme/unit/topic/strand, learners should be able to:		
	Primary	Lower secondary	Upper secondary
1. The first agricultural groups and village life in Africa	<ul style="list-style-type: none"> Locate, in time and place, selected ancient African civilizations and cultures Characterize ancient African civilizations and cultures in relation to everyday life (e.g. housing, food, clothing); social and cultural life (e.g. family life, gender roles, place of children, art, spirituality, religion, sports); and technology Describe the ways of life of the first African societies 	<ul style="list-style-type: none"> Define community, culture, civilization Identify historical sources and evidence about ancient African civilizations and cultures Describe and explain the formation and evolution of the first agricultural communities in Africa and their socio-economic organization 	<ul style="list-style-type: none"> Explain the concepts of community, culture and civilization Assess historical sources and evidence about ancient African civilizations and cultures Compare the processes by which the first agricultural communities formed, and their socio-economic organization and evolution, in different regions of Africa
2. The first pastoral and agropastoral communities in Africa (e.g. Eastern Sahara and Nile Valley, Central and Western Sahara, Mediterranean regions of North Africa, West Africa, East and Southern Africa)	<ul style="list-style-type: none"> Identify the first pastoral and agro-pastoral communities in Africa 	<ul style="list-style-type: none"> Describe and analyse how the first pastoral and agro-pastoral societies formed, and their evolving ways of life Describe and explain the transformation resulting from the adoption of agriculture and livestock farming 	<ul style="list-style-type: none"> Examine the process of the formation of the first pastoral and agro-pastoral societies and their evolving ways of life in different regions of Africa

<p>3. Ancient metallurgy in Africa (e.g. North Africa; Sahara, West Africa, and Central Africa; Great Lakes region, East Africa, and Southern Africa)</p>	<ul style="list-style-type: none"> • Identify the main historic built environments in Africa 	<ul style="list-style-type: none"> • Identify the origins, factors and actors contributing to the development and spread of metallurgy in Africa • Explain how iron and copper were used in Africa • Analyse the reasons for and challenges involved in inventing and adopting new technologies, and the consequences thereof 	<ul style="list-style-type: none"> • Assess different sources and theories (e.g. diffusionism) to advance arguments attesting to the African origins of metallurgy
<p>4. New migrations and the establishment of diverse pre-state societies in Africa (e.g. Bantu expansion, Berber expansion, Arab expansion and the spread of Islam)</p>		<ul style="list-style-type: none"> • Describe and explain the process of establishing economic and political diversity in pre-state and state societies (including trade and urbanization) 	<ul style="list-style-type: none"> • Compare technological innovations and population mobility, and the consequences they had, in different regions of Africa • Analyse the process of establishing economic and political diversity in pre-state societies • Demonstrate the endogenous nature of Africa's civilization, drawing on evidence • Trace historical relationships between communities by examining similarities and differences in cultural practices and the languages they speak • Analyse traditional practices and their survival today, e.g. in health and medicine, cuisine, governance and leadership • Participate in the management and conservation of tangible and intangible cultural heritage in the locality

<p>Examples of social, emotional and behavioural attitudes linked to the learning outcomes</p>	<ul style="list-style-type: none"> • Recognize that identities, spiritualities, emotions, thoughts, values and behaviours are shaped and influenced by the past • Appreciate Africa’s contributions to human civilization and development • Demonstrate appreciation for cultural diversity and intercultural understanding • Demonstrate appreciation of the different ways of knowing, being, modes of expression, livelihoods and social organization in past and present African cultures • Recognize situational demands and opportunities of past agricultural and pastoral communities, societies and cultures vis-a-vis current ones • Demonstrate and show empathic concern for how geography and social/systemic factors influence migration • Appreciate African tangible and intangible cultures and their relevance today • Adopt effective traditional practices of relating to the wider cosmos, nature and environment in sustainable ways 	
<p>Examples of cross- and interdisciplinary linkages</p>	<p>Social studies/arts/music/sports</p> <ul style="list-style-type: none"> • Social and cultural life in ancient Africa 	<p>Geography/sciences/social studies/citizenship education/philosophy</p> <ul style="list-style-type: none"> • The role of deserts and rivers in the emergence of African civilizations and exchanges • Causes and consequences of environment change in ancient Africa • Technological innovations and population mobility, and their consequences in ancient Africa • Organizational dynamics of living space and means of conflict prevention, management and resolution in African pre-state and state societies • Elements of living heritage in Africa that contribute to peace and sustainability • Myths and philosophical texts about cosmology, epistemology, political science and aesthetics from ancient and contemporary intellectual traditions in Africa • Drawing, labelling and interpretation of maps
<p>Themes linked to peace, human rights and sustainable development</p>	<ul style="list-style-type: none"> • Cultural diversity and intercultural understanding • Disaster risk reduction, climate change, ecosystems, ecological and biological diversity • Poverty reduction and ethical trade • Food security • Gender equality, human rights, citizenship, democracy, governance • Health and well-being • Sustainable lifestyles and sustainable consumption • Peace and human security; conflict resolution • African villages and African heritage • Rurality • Sustainable urbanization • Endogenous knowledge/living heritage (as an enabler of all other themes mentioned) 	

LU 3. African states, kingdoms and empires

Learning Unit 3 continues the coverage of African civilizations across the continent, from Egypt and Nubia to the Indian Ocean Coast, Great Zimbabwe and the Mali Empire, focusing on the period between –3000 and 1500. The unit delves into some of the socio-political organizations and systems that emerged across the African continent as the result of different lineage-based societies evolving towards different state structures. Learners are introduced to the formation and the political, economic and social development of selected states, kingdoms and empires that arose in North, West, East, Southern and Central Africa. The unit encourages a critical (comparative) analysis of the diversity of political systems and of the dynamics of social and economic organizations that characterized these entities. Through this lens, it provides an entry point into understanding how institutions and political entities are formed, maintained and transformed, and of the historical development of forms of power, authority and governance. The unit also highlights urbanization processes, technical and cultural practices and innovations, integration into trade circuits, and regional relations and interactions that characterized these entities and societies.

Sub theme/unit/ topic/strand	Specific learning outcomes		
	By the end of the sub theme/unit/topic/strand, learners should be able to:		
	Primary	Lower secondary	Upper secondary
<p>1. In North-east and North Africa (e.g. pre-dynastic and Pharaonic Egypt; kingdom of Kerma, and the Nubian states of Kush and Meroe; kingdom of D'iamat and independent principalities of Ethiopia (Aksum); the Berber kingdom)</p> <p>2. In West Africa (e.g. Chiefdoms in Mauritania, Takrur, kingdom of Ghana, the empire of Mali, the Songhay empire, the empire of Kanem-Borno)</p> <p>3. In East Africa/ the Indian Ocean coast (e.g. Swahili city states)</p>	<ul style="list-style-type: none"> Identify selected ancient kingdoms and empires on a map of Africa Describe the creation of selected ancient kingdoms and empires in Africa Illustrate major achievements and challenges of selected ancient kingdoms and empires Describe aspects of cultural life (e.g. languages, religions, living heritage) of selected ancient kingdoms, states and empires in Africa Identify trading channels in and between selected ancient African kingdoms and empires 	<ul style="list-style-type: none"> Describe the formation and socio-political, economic, technological and cultural organization of selected ancient kingdoms, states and empires across Africa Trace the historical evolution of selected ancient kingdoms and empires across Africa Analyse major achievements and challenges of selected ancient kingdoms and empires Describe selected technical and cultural practices, innovations and traditions (e.g. religion, architecture) Describe and explain urbanization processes and the role of environmental change Analyse external/ regional relations Trace and describe trading channels in and between ancient African kingdoms and empires 	<ul style="list-style-type: none"> Trace the origins and location of ancient African kingdoms and empires in time and space Compare and contrast relevant historical sources for this period Analyse the formation, evolution and organization of political entities in/across Africa Compare different political systems and dynamics of social and economic organizations in Africa Assess and compare main achievements and challenges of ancient kingdoms and empires Analyse relationships, exchanges and mutual influences between different political entities, as well as influences external to the continent and their consequences Compare policies and practices of that time with contemporary practices

<p>4. In Southern Africa (e.g. the chiefdoms of the Zambezi Basin, the kingdom of Mapungubwe, the Great Zimbabwe kingdom)</p> <p>5. In Central Africa (e.g. the Tio, Kongo and Loango kingdoms, the kingdoms of the Great Lakes)</p>		<ul style="list-style-type: none"> • Assess the impact of christianization and islamization on African societies • Assess the enduring importance of endogenous religions in the socio-cultural life of Africans • Explain the meaning and value of living heritage in African societies (e.g. cultural innovations, ways of organization) • Assess the extent to which African empires were examples of successful integration in their day 	<ul style="list-style-type: none"> • Explain the formation and expansion/consolidation of multi-ethnic states and kingdoms across Africa, and the challenges they faced • Assess the role of long-distance trade and the slave trade in the new states • Analyse the historical context in which Christianity and Islam emerged in Africa, and the means by which they spread • Examine cultural expressions, including syncretism, and situate themselves in relation to these
<p>Examples of social, emotional and behavioural attitudes linked to the learning outcomes</p>	<ul style="list-style-type: none"> • Demonstrate appreciation for cultural diversity and intercultural understanding • Develop curiosity about Africa’s early forms of social and political organization • Demonstrate a rejection of myths and stereotypes about Africa and Africans • Recognize the role of culture and living heritage in Africa’s early political systems 		
<p>Examples of cross- and interdisciplinary linkages</p>	<p>Social sciences/arts: lifestyles, culture, arts and crafts in African states, kingdoms and empires</p> <p>Geography: trading channels</p>	<p>Social sciences/citizenship education: socio-political systems and organizations, and external relations, e.g. peace/conflict</p> <p>Geography: village, rurality, urbanization, trade, environmental change</p> <p>Economics: production models</p> <p>Sciences/technical subjects: technological innovations</p> <p>Arts: arts, crafts, architecture</p> <p>Religious education: (endogenous) religious practices, the spread of Christianity and Islam</p>	
<p>Themes linked to peace, human rights and sustainable development</p>	<ul style="list-style-type: none"> • Cultural diversity and intercultural understanding • Disaster risk reduction, climate change, ecosystems, ecological and biological diversity • Poverty reduction and ethical trade • Gender equality, human rights, citizenship, democracy, governance • Sustainable lifestyles/livelihoods • Peace/peaceful coexistence and human security; conflict prevention, management and resolution • Sustainable urbanization • Rurality • Food security • Endogenous knowledge /living heritage (as an enabler of all other themes mentioned) 		

LU 4. Enslavement and resistances

Learning Unit 4 introduces learners to the history of enslavement and the trade in enslaved people, recognized as crimes against humanity. It encourages learners to identify and assess historical records on enslavement and related trades that affected African populations (Trans-Saharan, Indo-Oceanian, and especially Transatlantic), and to analyse the causes, forms, mechanisms, actors, and the varying impacts, both direct and enduring, of these phenomena on people (including women and children), communities and humanity (e.g. demographic, economic, social, political, cultural, environmental). The unit also introduces learners to various forms that resistance took, both on and off African soil, which eventually led to the prohibition of human trafficking from Africa and to different processes of abolition between the end of the eighteenth century and the end of the nineteenth century. It also encourages reflection on heritage- and memory-related questions. The unit aims to inspire learners to draw the strength and resilience from historical struggles, cultivating empathy, compassion and a shared commitment to confront modern forms of enslavement and other injustices in today's world.

Sub theme/unit/ topic/strand	Specific learning outcomes		
	By the end of the sub theme/unit/topic/strand, learners should be able to:		
	Primary	Lower secondary	Upper secondary
Enslavement and slave trades (e.g. Trans-Saharan, Indo-Oceanian and Transatlantic slave trades) 1. The Transatlantic slave trade	<ul style="list-style-type: none"> • Define enslavement • Explain the meaning of child labour as a form of "modern enslavement" • Identify forms of child labour • State the effects of child labour on personal and social well-being • Describe the journey and life conditions of enslaved men, women and children during past trading in human beings in Africa 	<ul style="list-style-type: none"> • Identify sources and evidence on the history of human trafficking in Africa, enslavement, and abolition movements • Define captivity, dependency, servitude, enslavement, slave trade and crimes against humanity as related to slavery and the slave trades • Illustrate the trade routes for the Trans-Saharan, Indo-Oceanian and Transatlantic slave trades on a world map • Describe the organization of the Trans-Saharan, Indo-Oceanian and Transatlantic slave trades, and identify actors/agency and mechanisms involved • Analyse the causes and consequences of enslavement and related trades for local communities and peoples' lives in selected parts of Africa 	<ul style="list-style-type: none"> • Analyse sources and evidence on the history of human trafficking in Africa, slavery and abolition movements • Trace the evolution of the concept, contexts and conditions of enslavement • Analyse the economic and political dimensions of historical and modern slavery, including the role of production models and consumption • Evaluate the social, economic, political and environmental impact of enslavement and slave trades

<p>2. Resistance movements (on African soil; in the Caribbean/ Americas)</p>	<ul style="list-style-type: none"> • Narrate tales of escape and resistance 	<ul style="list-style-type: none"> • Describe forms of resistance to, as well as collaboration with enslavement and slave trading in Africa and in the Caribbean/Americas, including their cultural expressions 	<ul style="list-style-type: none"> • Compare forms of resistance to enslavement and slave trades in Africa and in the Caribbean/ Americas, and their cultural expressions
<p>3. Prohibition of the slave trade and abolition of slavery</p>	<ul style="list-style-type: none"> • Identify key developments that led to abolition 	<ul style="list-style-type: none"> • Identify and assess key factors leading to the prohibition of the slave trade and the abolition of slavery in Africa and in the world 	<ul style="list-style-type: none"> • Trace the historical process leading to the prohibition of the slave trade and the abolition of slavery • Explain historiographical debates on the causes of abolition and the role played by different actors
<p>4. Legacy and heritage</p>	<ul style="list-style-type: none"> • Illustrate ways of tackling slavery and trading in human beings in society 	<ul style="list-style-type: none"> • Locate historical sites linked to enslavement and the slave trade in their own country and elsewhere • Identify ways in which enslavement and the slave trade are remembered in their own country and globally 	<ul style="list-style-type: none"> • Analyse the relationship between the repression of slavery and the colonization of Africa in the nineteenth century • Analyse the global transformations and cultural interactions that have resulted from this history, and their marks on present-day societies, including religious and cultural syncretism • Analyse present-day memorial practices and debates on past slavery and reparations • Outline aspects of diaspora memorialization of enslavement that connect with African commemorations, special events and dedications, such as Black History Month • Identify and apply strategies and measures to resist all forms of enslavement

<p>Examples of social, emotional and behavioural attitudes linked to the learning outcomes</p>	<ul style="list-style-type: none"> • Identify and manage emotions triggered by the history of enslavement and the slave trade • Demonstrate empathy and compassion with and for the victims of enslavement and trading in human beings • Appreciate the efforts of abolitionists and the resilience and resistance of enslaved people • Recognize enslavement and trading in human beings as human rights violations and crimes against humanity • Demonstrate a rejection of enslavement and trading in human beings in all their forms, and an appreciation of human rights (values of freedom, equality, justice, etc.) • Demonstrate appreciation for, and participate in, days for the remembrance of trafficking and abolition • Appreciate the value of living heritage to build resilience and a sense of identity in African societies and Afrodescendant communities • Demonstrate empathy and understanding for the experiences of enslavement and related trades, and the long-lasting effects they have had on societies • Mobilize and act in solidarity with all people who are victims of child labour and all forms of servitude, and who desire to live in a world that is free and just • Actively participate in resisting all forms of enslavement by applying values, positive attitudes, and principles of democracy, governance and human rights, for mutual social responsibility 	
<p>Examples of cross- and interdisciplinary linkages</p>	<p>Social sciences/citizenship education: human rights</p>	<p>Social sciences/citizenship education: human trafficking, human rights Geography: migration, demography</p>
<p>Themes linked to peace, human rights and sustainable development</p>	<ul style="list-style-type: none"> • Cultural diversity and intercultural understanding, and living heritage as an enabler • Poverty reduction and ethical trade • Gender equality, human rights, citizenship, democracy, governance • Cooperation and peaceful coexistence, e.g. through the concepts of Ujamaa, Letsema, Ubuntu/Botho and local equivalents 	

LU 5. Internal dynamics from the seventeenth to the nineteenth century

Learning Unit 5 covers African history between the 1600s and 1800s. Building on Unit 4's focus on the history of the enslavement of Africans, it broadens the perspectives to include the internal evolution of Africa's states and cultures that also marked this period. It highlights the continent's ongoing political, economic, social, cultural, and spiritual transformations. The unit examines the intensification of trade and cultural exchanges both across and beyond the continent, major population movements, a trend towards increasing centralization and the creation of a diversity of new large and multi-ethnic states and kingdoms, and significant social and cultural transformations. The continent was a melting pot of sophisticated political, social and economic organizations, evident in the extensive trade-routes criss-crossing it and linking Africa with the rest of the world. Concomitantly, it was also a continent on the move, internally and externally. With this background, this unit continues to take learners through an exploratory journey of past African states, kingdoms and empires, their circumstances, achievements and challenges. This unit aims, in so doing, to allow learners to build connections between past and present, and to learn from the past to solve current challenges, for instance by reflecting on the significance of living heritage. It also aims to allow them to explore internal and external migrations, understanding and empathizing with the reasons why people migrate, and mobilizing collectively to ensure that current debates around migration are approached in a historical, systemic and dignifying manner.

Sub theme/unit/ topic/strand	Specific learning outcomes		
	By the end of the sub theme/unit/topic/strand, learners should be able to:		
	Primary	Lower secondary	Upper secondary
1. States, kingdoms and empires (e.g. in: – North Africa (e.g. Ottomans in North Africa, the Sa'adi Dynasty in Morocco) – Central Sudan (Kanem-Borno Empire) – Central Africa (e.g. the Luba and Lunda States, the Kingdom of Kongo) – East Africa/ Indian Ocean (e.g. Madagascar) – West Africa (e.g. Kingdom of Dahomey, the Hausa Kingdoms, Asante Kingdom, Yoruba Kingdoms)	<ul style="list-style-type: none"> Locate selected kingdoms and empires on a map of Africa Describe the creation of selected kingdoms and empires in Africa Illustrate major achievements and challenges of selected kingdoms and empires Describe aspects of cultural life (e.g. languages, religions, living heritage) of selected kingdoms and empires in Africa Identify trading channels 	<ul style="list-style-type: none"> Analyse relevant historical sources for this period Describe social formations and social and political dynamics on/across the African continent between the sixteenth and the nineteenth century Describe and compare the evolution and transformations (political, economic, social, cultural and spiritual) of different social and political formations Explain endogenous changes and dynamics that are unique to the African continent in this period 	<ul style="list-style-type: none"> Compare and contrast relevant historical sources for this period Analyse and compare the formation, expansion and consolidation of multi-ethnic states and kingdoms across Africa, and the challenges they faced Explain the diversity of their political, social and economic organization Analyse the role of long-distance trade and slave trading in the new states Assess the impact and significance of regional relations and external influences Analyse the historical context and the means by which Islam continued to spread in Africa

			<ul style="list-style-type: none"> Analyse cultural expressions, including syncretism, and how they [the learners] themselves relate to these
2. Major population movements (e.g. Oromo, east of the Nile, Fulbe)	<ul style="list-style-type: none"> State forms of population movements and their causes (rural-urban, urban-rural, rural-rural and urban-urban migration) Locate major population movements during the period 1600-1800, and state their consequences 	<ul style="list-style-type: none"> Define migration Identify forms of and reasons for migration in society Describe population movements in Africa during the period 1600-1800 Analyse the causes and consequences of population movements in this period Draw connections between past and present-day migration movements Identify intangible cultures that have “travelled” across African societies, and examine their relevance today 	<ul style="list-style-type: none"> Evaluate the significance of mobility in African history during the period 1600-1800 Explain migration movements and their impact on African societies Analyse the causes of migration, according to oral traditions and European interpretations Analyse living heritage in African societies of this period and its relevance today Assess current trends, pathways and debates about present-day migration in the world
Examples of social, emotional and behavioural attitudes linked to the learning outcomes	<ul style="list-style-type: none"> Demonstrate appreciation of local knowledge systems and living heritage Appreciate population movements and interdependence in society Demonstrate understanding of why people migrate and show empathic concern and compassion towards migrants Appreciate population distribution in their own country and region, and value cultural diversity and intercultural understanding Mobilize and act in solidarity with people fleeing war, adverse effects of climate change, and various forms of persecution 		
Examples of cross- and interdisciplinary linkages	<p>Social sciences/arts: lifestyles, culture, arts and crafts in African states, kingdoms and empires</p> <p>Religious education: religious practices</p> <p>Geography: trading channels, migration</p>	<p>Social sciences/citizenship education: socio-political systems and organizations, and internal/external relations, e.g. peace/conflict</p> <p>Geography: migration/population movements, trade</p> <p>Arts: arts, crafts</p> <p>Religious education: (endogenous) religious practices, the spread of Christianity and Islam</p>	
Themes linked to peace, human rights and sustainable development	<ul style="list-style-type: none"> Cultural diversity and intercultural understanding Poverty reduction and ethical trade Gender equality, human rights, citizenship, democracy, governance Sustainable urbanization Endogenous knowledge /living heritage (as an enabler of all other themes mentioned) 		

LU 6. Colonization, resistance and liberation movements

Learning Unit 6 covers African colonization, resistance and liberation movements. It explores the partition, conquest and colonization of Africa from the beginning of the “European scramble for Africa” in the 1880s and the various responses of Africans to the establishment of colonial rule. The unit examines the arguments and justifications given for colonization, and characterizes the ideology underpinning European domination of Africa. It explores the different colonial systems established in various territories in Africa, and their principles and practices. The unit encourages learners to assess the direct impact and enduring consequences of colonization on economic, social and cultural transformations. Further, it encourages learners to analyse and compare the genesis and actions of liberation movements in Africa, and to recognize colonial legacies and heritage.

Sub theme/unit/topic/strand	Specific learning outcomes		
	By the end of the sub theme/unit/topic/strand, learners should be able to:		
	Primary	Lower secondary	Upper secondary
I. Colonial processes and systems (e.g. in North, West, East, Central and Southern Africa)	<ul style="list-style-type: none"> • Illustrate how Africa was divided among European countries during the Berlin conference (1884-1885) • Describe the main causes and characteristics of colonization • Describe the consequences of colonial rule on local communities and individuals’ lives (men, women and children, in their own country and region) 	<ul style="list-style-type: none"> • Analyse relevant historical sources for this period • Define colonization, imperialism, resistance, racism • Explain the motivation and justification of European presence in Africa • Analyse the impact of the Industrial Revolution on Africa • Describe the stages of colonial conquest and colonization of Africa • Describe how the period between 1870-1880 was a turning point in the colonization of Africa • Analyse the principles and practices of different colonial systems in Africa • Describe and evaluate the impact of colonial rule on local communities and peoples’ lives (men, women and children, in their own country and region) 	<ul style="list-style-type: none"> • Compare and contrast relevant historical sources for this period • Define colonization, imperialism, resistance, racism • Assess the significance of the Industrial Revolution in the “scramble for Africa” and analyse the process and mechanisms of economic domination and exploitation of Africa • Analyse the arguments and justifications relating to the processes of colonization, and characterize the ideology underpinning European domination of Africa • Describe the stages and means of colonial conquest • Assess the significance of the period 1870-1880 as a turning point • Explain the particular trajectories of Ethiopia and Liberia • Compare different colonial systems and colonial economies in Africa

			<ul style="list-style-type: none"> • Assess how colonial processes affected men, women and children differently • Evaluate the direct impact and enduring consequences of colonization on economic, social and cultural transformations
<p>2. Resistance and nationalist movements in Africa</p>	<ul style="list-style-type: none"> • Describe colonized people’s acts of resistance (in their own country and region) 	<ul style="list-style-type: none"> • Describe and explain the various responses of Africans to European colonization (collaboration, armed resistance and mixed reactions) • Identify the factors that contributed to the emergence of resistance and nationalist movements in/across Africa • Analyse the impact of the First World War on the population’s awareness • Explain the role of Pan-Africanism in the liberation of Africa • Identify different liberation movements in Africa and their leaders, goals and programmes • Describe the organization, achievements and challenges of selected liberation struggles in Africa 	<ul style="list-style-type: none"> • Explain and compare the emergence of different forms of resistance and nationalist movements in/across Africa • Assess the impact of the First World War on Africa’s resistance to colonialism • Explain the emergence and the role of Pan-Africanism as a liberation movement • Assess the role of trade unionism • Analyse the role of external factors in the decolonization of Africa • Analyse the role of religion and culture, including living heritage
<p>3. Legacies and heritage</p>			<ul style="list-style-type: none"> • Analyse the global transformations and cultural interactions that have resulted from this history, and their marks on present-day societies • Investigate present-day practices and debates related to dealing with the colonial past (e.g. memorial practices, debates on reparations, language policies)

<p>Examples of social, emotional and behavioural attitudes linked to the learning outcomes</p>	<ul style="list-style-type: none"> • Identify and positively manage emotions triggered by the history of colonialism • Show empathic concern and compassion for all the victims of colonization • Recognize colonialism as a crime against humanity and act against all its contemporary forms, while demonstrating an appreciation of human rights (values of freedom, equality, justice, etc.) • Recognize and draw strength from the agency, creativity and resistance of all those who worked against colonialism • Participate in days of remembrance of the victims of colonization • Acknowledge and reflect on the effects of colonialism on personal and collective senses of identity • Appreciate the value of living heritage for building a sense of identity and resilience in African societies • Mobilize and act in solidarity against all forms of colonialism and neocolonialism today in Africa and beyond 	
<p>Examples of cross- and interdisciplinary linkages</p>	<p>Social sciences/citizenship education: human rights</p>	<p>Social sciences/citizenship education: human rights, colonial education</p> <p>Geography/sciences: colonial economies, colonial public health policies, colonial environmental practices and policies</p>
<p>Themes linked to peace, human rights and sustainable development</p>	<ul style="list-style-type: none"> • Cultural diversity and intercultural understanding • Disaster risk reduction, climate change, ecosystems, ecological and biological diversity • Poverty reduction and ethical trade • Gender equality, human rights, citizenship, democracy, governance • Health and well-being • Sustainable lifestyles and sustainable consumption • Peace and human security, conflict resolution • Endogenous knowledge /living heritage (as an enabler of all other themes mentioned) 	

LU 7. Emergence of new African states and construction of the African Union

Resistance against colonialism led to independence for most of the African continent in the 1960s. For others, the anticolonial struggle continued, particularly in Southern Africa. The emergent African states faced significant challenges – from nation-building to decolonizing in the fullest sense of the word. Amid the challenges, they also strengthened cooperation and integration by setting up regional and continental bodies, notably the Organisation of African Unity, later African Union. In this context, Learning Unit 7 delves into the emergent African states, their aspirations, achievements, and prospects. It encourages learners to trace the establishment of integrative bodies in the spirit of Pan-Africanism, while examining their principles, objectives, programmes, achievements and challenges, and proposing local and sustainable solutions going forward.

Sub theme/unit/topic/strand	Specific learning outcomes By the end of the sub theme/unit/topic/strand, learners should be able to:		
	Primary	Lower secondary	Upper secondary
1. The march towards independence	<ul style="list-style-type: none"> Describe the meaning of independence Describe the process that led to independence (in their own country and region) 	<ul style="list-style-type: none"> Define the terms “state”, “independence”, “decolonization” Describe the situation of Ethiopia and Liberia on the eve of the Second World War Assess the impact of African participation in the two world wars on the march towards independence Describe the wave of independence in Africa in 1960 Describe and compare forms and stages of decolonization, and consequent processes of formation of new African states (case studies) Assess the role of international solidarity and partnerships in facilitating the independence of some African countries (case studies) 	<ul style="list-style-type: none"> Analyse and compare processes that led to independence across Africa
2. Political developments in post-independent Africa		<ul style="list-style-type: none"> Describe and analyse the evolution of post-independent African political systems 	<ul style="list-style-type: none"> Compare political systems across Africa Assess the long-lasting effects of colonialism, and the impact on social, economic and political developments in independent Africa

			<ul style="list-style-type: none"> • Evaluate the processes and challenges of state- and nation-building in Africa • Explain causes, dynamics and consequences of (violent) political crises, wars and atrocity crimes (including genocide, crimes against humanity such as apartheid, and war crimes), and identify potential pathways to peaceful conflict resolution
<p>3. Pan-Africanism, African unity and regional integration</p>	<ul style="list-style-type: none"> • Identify continental and regional organizations in Africa and their work in promoting integration • Identify the economic, political and social block(s) in their own region (e.g. their headquarters, the countries that make them up, their objectives and programmes, achievements and challenges, and how they could be more effective) 	<ul style="list-style-type: none"> • Define Pan-Africanism, integration • Trace and explain the origins and development of Pan-Africanism, and identify its leading figures • Identify the objectives of Pan-Africanism • Trace the history of the OAU and the AU • Describe the principles, objectives and functioning of the OAU and the AU • Assess the achievements of the OAU and AU • Trace the history of regional and sub-regional integration, its forms and stages, and assess the role played by regional organizations in building African unity 	<ul style="list-style-type: none"> • Explain Pan-Africanism, its origins, objectives, developments, and analyse its role in the construction of African unity • Trace and compare the history of the OAU and the AU, their objectives, principles, achievements and challenges • Trace the history of regional and sub-regional integration, and assess the role it played in building African unity and prosperity • Assess the relationship between the AU and the UN • Analyse the role of the African Diaspora in the construction of African unity
		<ul style="list-style-type: none"> • Assess Pan-African integration movements' connections to other regional movements for integration and decolonization • Analyse the six regions that make up the AU (North, South, West, East, Central, and the diaspora) 	

<p>Examples of social, emotional and behavioural attitudes linked to the learning outcomes</p>	<ul style="list-style-type: none"> • Value African independence, unity and integration while appreciating complex and multiple identities and interconnections • Demonstrate appreciation of how culture in general, and living heritage in particular, contributed to building a sense of common identity during this period • Demonstrate appreciation for equality and equity among human beings and rejection of discrimination, racism and xenophobia • Recognize and act to address all forms of injustices and inequalities • Advocate for peaceful means of resolving conflicts in society • Demonstrate appreciation for the contributions of the diaspora to Africa’s development
<p>Examples of cross- and interdisciplinary linkages</p>	<p>Social sciences/citizenship education: human rights, cooperation</p>
<p>Themes linked to peace, human rights and sustainable development</p>	<ul style="list-style-type: none"> • Cultural diversity and intercultural understanding • Gender equality, human rights, citizenship, democracy, governance • Peace and human security, conflict resolution • Living heritage (as an enabler for all the above)

LU 8. Africa's present-day challenges and prospects

The African continent faces a series of interconnected challenges ranging from education, health and the economy to neocolonialism, regional integration and sustainable peace. These have been exacerbated by COVID-19, the unravelling digital revolution and the adverse effects of climate change. Though some of these challenges are related to post-colonial failures of leadership and corruption among others, many can be traced back to the legacies of violent pasts, such as slavery, colonialism and apartheid. Building on the previous unit and reaching into the present, Learning Unit 8 explores these challenges, including their distinct impacts, particularly on marginalized groups, and their global connections. It also encourages learners to draw on the past and the continent's rich cultural diversity and heritage to confidently innovate and mobilize – to address existing challenges and forge a future that is inclusive, just, sustainable and peaceful.

Sub theme/unit/ topic/strand	Specific learning outcomes		
	By the end of the sub theme/unit/topic/strand, learners should be able to:		
	Primary	Lower secondary	Upper secondary
1. Africa's and its diasporas' present challenges (e.g. spirituality, religiosity, education and public health, equity including gender, land, environment and population, peace and security, energy and digital divide, globalization, racism and neocolonialism)	<ul style="list-style-type: none"> Identify various challenges that their own community, country, region, Africa and the world are facing today Imagine possible local and sustainable solutions to address these challenges 	<ul style="list-style-type: none"> Describe various challenges that their own community, country, region, Africa and the world are facing today, and the respective causes and effects Examine how particular challenges affect different persons and groups in various ways, such as children and young people, women and other marginalized groups Assess policies that aim to address present-day challenges and their effectiveness Identify and explain changes and continuities in relation to selected issues, challenges and responses Suggest solutions for present-day challenges 	<ul style="list-style-type: none"> Analyse and compare various challenges that their own community, country, region, Africa, and the world are facing today, and the respective causes and effects Define globalization, neo-colonialism and racism Analyse characteristics, goals and manifestations of globalization and neo-colonialism, and their consequences Assess the impact of neocolonialism and racism, and potential resistances to them in local context and beyond Propose sustainable solutions to the most immediate challenge in their own community, country, region, Africa and the world
2. Africa's cultural renaissance			<ul style="list-style-type: none"> Define African cultural renaissance, its objectives, principles and underlying foundations and assumptions, and argue how local cultural heritage could be mobilized to advance it

		<ul style="list-style-type: none"> • Assess the potential that African cultural renaissance holds for the continent's development • Analyse Africa's place in the global arena, e.g. in global (geo-)political, economic and cultural relations • Propose solutions for Africa's repositioning in the global arena • Reflect on their own role in participating in Africa's futures
<p>Examples of social, emotional and behavioural attitudes linked to the learning outcomes</p>	<ul style="list-style-type: none"> • Demonstrate a concern for Africa's current local and regional challenges and their resolution, and an appreciation of potential ethical dilemmas • Demonstrate empathy and compassion for those who suffer from the wider societal impacts of Africa's current local and regional challenges, for example, children, young people, women and other marginalized groups • Recognize how Africa's current local and regional challenges and their wider societal impacts are related to global challenges, and show empathy, compassion and solidarity for those affected • Appreciate ethical and transformative ways of acting individually and collectively to address local, regional and interconnected global issues • Demonstrate appreciation of the value of culture and living heritage in strengthening the human solidarity necessary to address common and interconnected challenges • Organize and mobilize towards addressing these common challenges in a local, peaceful and sustainable manner • Demonstrate skills for effective civic engagement (critical inquiry and research, assessing evidence, making reasoned arguments, planning and organizing action, working collaboratively, reflecting on the potential consequences of actions, learning from successes and failures) 	
<p>Examples of cross- and interdisciplinary linkages</p>	<p>Social sciences/citizenship education: peace, human rights, cooperation, gender, public health, environment, nature, spirituality, culture</p> <p>Geography/sciences: land, environment, population, energy, diasporas</p> <p>Computer sciences: digital technologies</p>	

Themes linked to peace, human rights and sustainable development

- Cultural diversity and intercultural understanding
- Disaster risk reduction, climate change, ecosystems, ecological and biological diversity
- Poverty reduction and ethical trade
- Gender equality, human rights, citizenship, democracy, governance
- Health and well-being
- Sustainable lifestyles and sustainable consumption
- Peace, human rights, security; conflict resolution
- Water, energy, waste
- Sustainable urbanization, globalization, rural and urban development
- Endogenous knowledge/living heritage (as an enabler of all the above)
- Local, national and global systems and structures
- Issues affecting interaction and connectedness of communities at local, national and global levels
- Underlying assumptions and power dynamics
- Diasporas and Africa's development

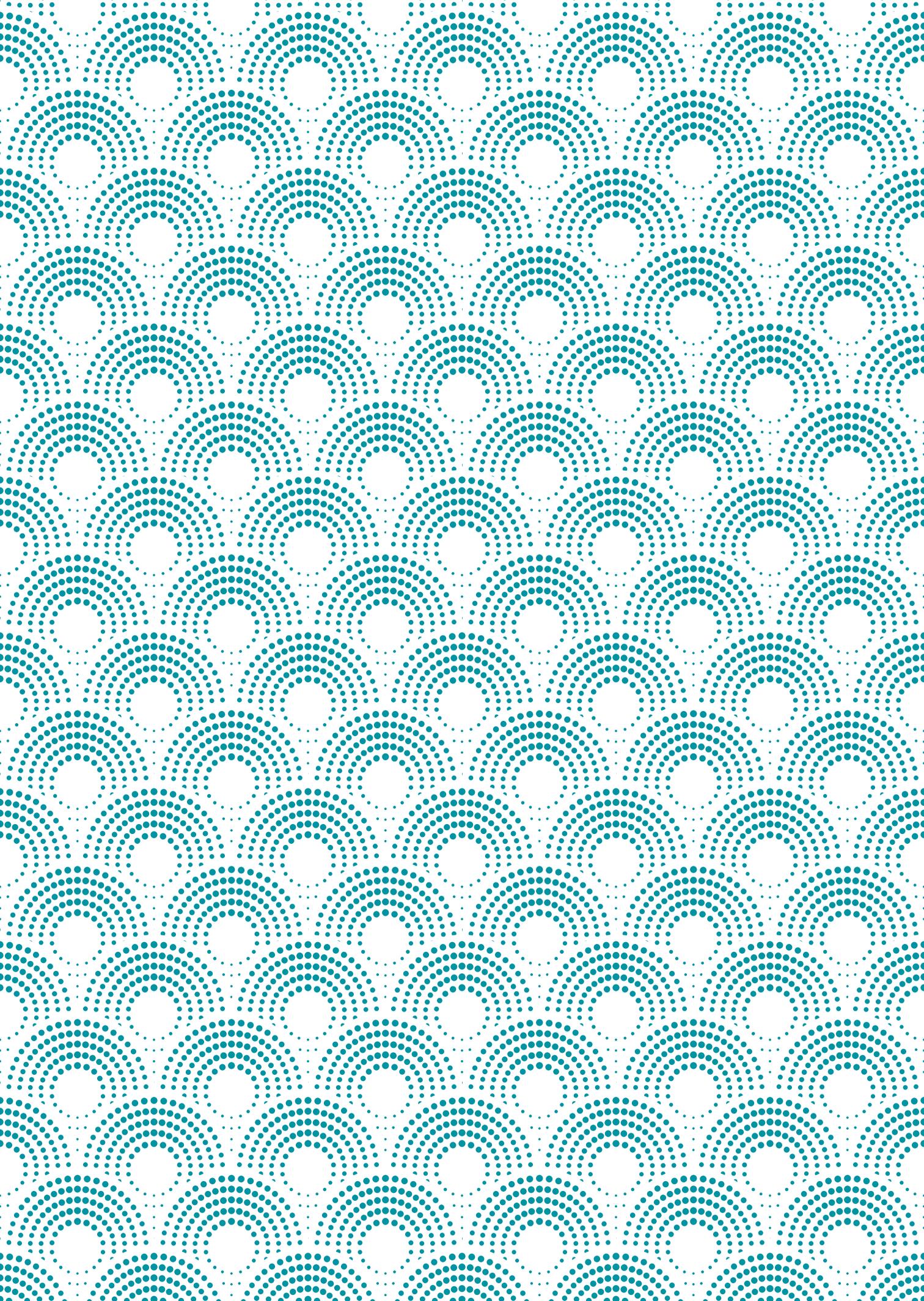
LU 9. African diasporas

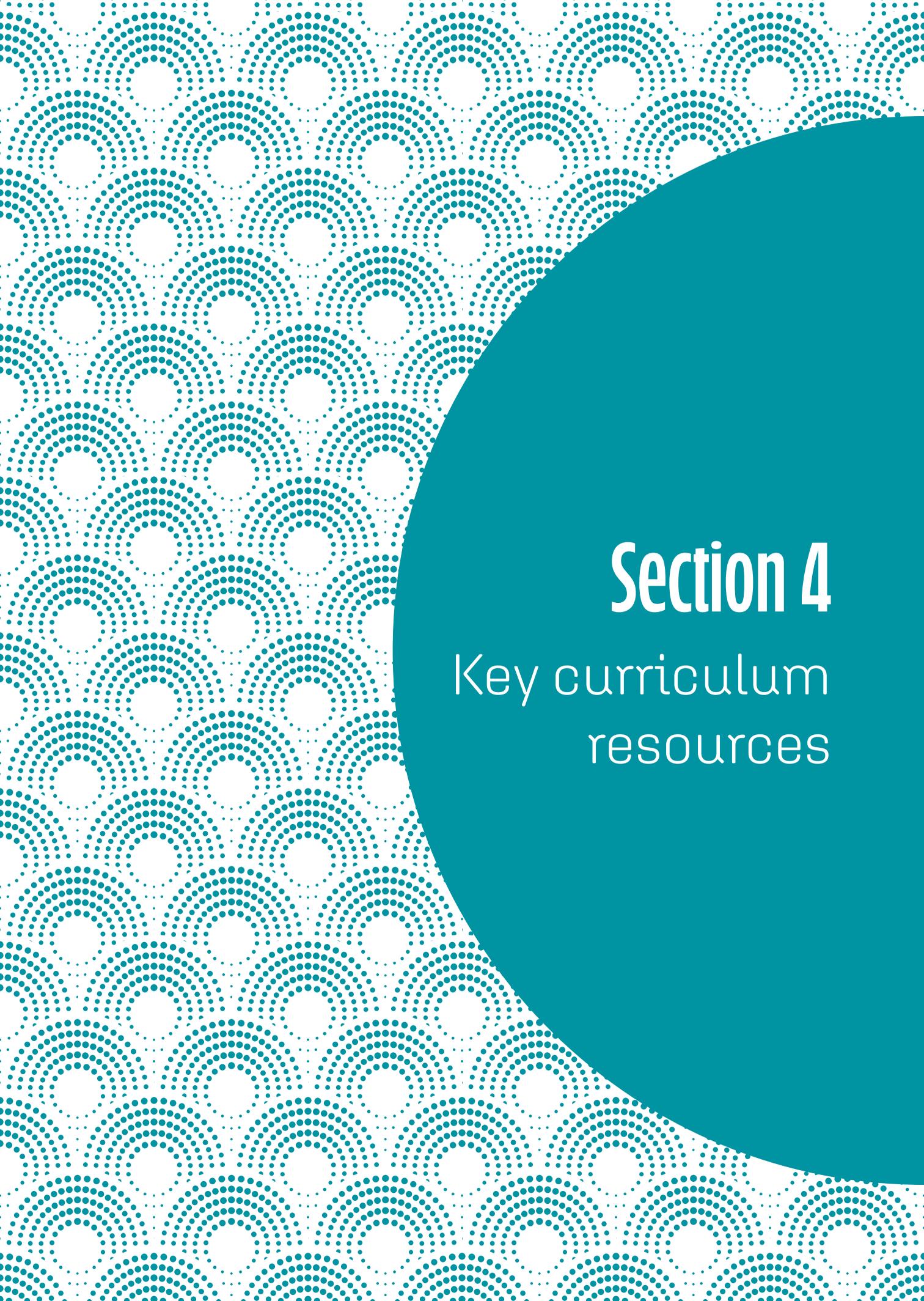
The African Union (AU) defines the African diaspora as consisting of “people of native African origin living outside the continent, irrespective of their citizenship and nationality, and who are willing to contribute to the development of the continent and the building of the African Union”.¹⁶ A diaspora is a community of people who share a cultural and regional origin, and who have been scattered or have migrated to other lands, either voluntarily or forced. Learning Unit 9 encourages learners to examine the concept of “African diasporas” and to explore factors that contributed to the presence of African diasporas across the world. It encourages them to analyse the phenomenon and history of African diasporas, their cultural, scientific, economic and political contributions to Africa and to humanity, and their heritage today.

Sub theme/unit/topic/strand	Specific learning outcomes		
	By the end of the sub theme/unit/topic/strand, learners should be able to:		
	Primary	Lower secondary	Upper secondary
1. Forms of diasporas	<ul style="list-style-type: none"> State the meaning of the term “diaspora” Locate countries inhabited by African diasporas on a world map 	<ul style="list-style-type: none"> Define “diaspora”, “emigration”, “brain drain”, “person of African descent” Describe different forms of diasporas Examine factors that contributed to the presence of African diasporas around the world Analyse the phenomenon of recent migration in a historical context 	<ul style="list-style-type: none"> Compare different forms of diasporas in a historical perspective Analyse the phenomenon of recent migration in a historical context
2. Contributions of African diasporas to humanity	<ul style="list-style-type: none"> Describe some contributions of African diasporas to humanity, including specific living heritage elements Identify key African diaspora personalities and their contributions to humanity 	<ul style="list-style-type: none"> Illustrate the contributions of African diasporas to Africa and humanity (politics, economics, science, culture, spirituality, religion, music, etc.) 	<ul style="list-style-type: none"> Assess the contributions of African diasporas to Africa and humanity (politics, economics, science, culture, spirituality, religion, music, etc.) Examine African diasporas’ identity struggles and fight for human, civil and political rights Analyse the role of diasporas in Pan-Africanism, and in African liberation, integration and development

16. DECISION ON THE DEFINITION OF THE AFRICAN DIASPORA DOC. EX.CL/164 (VII), [https://portal.africa-union.org/DVD/Documents/DOC-AU-DEC/EX%20CL%20DEC%2021%20\(VII\)%20_E.pdf](https://portal.africa-union.org/DVD/Documents/DOC-AU-DEC/EX%20CL%20DEC%2021%20(VII)%20_E.pdf)
For more, also see: The Diaspora Division | African Union, <https://au.int/en/diaspora-division>

			<ul style="list-style-type: none"> • Compare historical and contemporary experiences of African diasporas around the world (Latin America, USA, Europe, Asia and the Middle East)
3. Heritage	<ul style="list-style-type: none"> • Identify heritages related to African diasporas 	<ul style="list-style-type: none"> • Identify intangible cultural heritage elements that have survived from different communities of African descent around the world and their contribution to sustainable development 	<ul style="list-style-type: none"> • Examine elements of the heritage, culture and legacies of African-descendant populations around the world
Examples of social, emotional and behavioural attitudes linked to the learning outcomes	<ul style="list-style-type: none"> • Demonstrate appreciation of African diasporas’ historical agency and contributions, and the complexities of their identities and heritage • Demonstrate empathy and solidarity towards African diasporas, and other peoples, communities and cultures, especially those oppressed or marginalized • Act individually and collectively to challenge discrimination and inequality and fight for justice for and with those oppressed and marginalized in Africa, in its diasporas and in the wider world 		
Examples of cross- and interdisciplinary linkages	<p>Social sciences/citizenship education: diasporas and human rights</p> <p>Geography: migration, brain drain</p> <p>Sciences: scientific contributions of the diasporas</p> <p>Literature/arts/music: cultural contributions of the diasporas</p>		
Themes linked to peace, human rights and sustainable development	<ul style="list-style-type: none"> • Cultural diversity and intercultural understanding • Gender equality, human rights, citizenship, democracy, governance • Living heritage (as an enabler for all the above) 		





Section 4

Key curriculum
resources

Summaries of the GHA volumes

Volume I: Methodology and African prehistory (1981)

Volume I deals with African initial history – formerly known as “prehistory” – and its methodology. The first section assesses the importance attached by African societies to their past, and the growth and development in African historiography, together with a general outline of sources and techniques. The second half of the volume deals specifically with the earliest humans and the initial history of Africa by geographical areas: North, South, East, West and Central, with the Nile Valley singled out in particular. Chapters are devoted to initial-history art, agricultural techniques and the development of metallurgy.

Volume II: Ancient civilizations of Africa (1981)

Volume II deals with that long period of Africa’s history that covers some 9,000 years from the end of the Neolithic era, that is, from around the eighth millennium BCE to the beginning of the seventh century CE. The different chapters deal with the civilizations of the major geographical zones, following the pattern of African historical research, namely: the corridor of the Nile, Egypt and Nubia; the Ethiopian highlands; the part of Africa later called “the Maghrib” and its Saharan hinterland; and the rest of Africa as well as some of the islands in the Indian Ocean. By far the largest proportion of Volume II is devoted to the ancient civilization of Egypt, because of its pre-eminent place in the early history of Africa.

Volume III: Africa from the seventh to the eleventh century (1988)

Volume III covers two movements which have major and lasting cultural, political and economic significance in the continent’s history: the increasing influence of Islam and its dissemination and interaction with traditional African culture in northern and western regions, and the Bantu expansion in the south.

Volume IV: Africa from the twelfth to the sixteenth century (1984)

Volume IV covers a crucial phase in the continent’s history, when Africa developed its own culture and written records became more common. There were several characteristic major themes: the triumph of Islam; the extension of trading relations, cultural exchanges and human contacts; and the development of kingdoms and empires.

Volume V: Africa from the sixteenth to the eighteenth century (1992)

Volume V covers the history of Africa from the beginning of the sixteenth century to the close of the eighteenth century. Two major themes emerge: the continuing internal evolution of Africa’s states and cultures, and secondly the increasing involvement of Africa in external trade – with major but then unforeseen consequences for the whole world.

Volume VI: Africa in the nineteenth century until the 1880s (1989)

Volume VI covers the history of Africa from the beginning of the nineteenth century to the onset of the European “scramble” for colonial territory in the 1880s. In spite of growing European commercial, religious and political presence during the century, outside influences were felt indirectly by most African societies, and they made a variety of culturally distinctive attempts to modernize, expand and develop.

Volume VII: Africa under colonial domination 1880-1935 (1985)

Volume VII examines the period of partition, conquest and occupation from the beginning of the “European scramble for Africa” to the Italian Fascist invasion of Ethiopia in 1935. Its focus is on the responses of Africans themselves to the challenge of colonialism.

Volume VIII: Africa since 1935 (1993)

The eighth volume examines the period from 1935 to 1990. As liberation from colonial rule progresses, the political, economic and cultural dimensions of the continent are analysed. Acknowledging the irony that it was the imposition of European imperialism that awakened African consciousness, the volume points out the vital and growing interrelationship between Africa and the rest of the globe.

Volume IX: The General History of Africa revisited

The purpose of this volume is to update the knowledge of previous volumes of the General History of Africa in the light of new developments in research. Questioning the practices and theoretical postures of the writing of African history, this publication aims to give a fresh look at the long history of Africa by introducing new categories such as initial history – formerly known as “prehistory”. The first section explores the epistemological, methodological and theoretical foundations of writing about the history of Africa and people of African descent in the twenty-first century. The second section reviews the content of the first eight published volumes of the General History of Africa. The third section concerns the updating of the initial history of the continent. Lastly, the fourth section explores new developments in historical studies (continent-wide social, economic and political developments) over the past 2,000 years.

Volume X: Africa and its diasporas

This volume provides critical observation of the dynamics of the relationship between Africa and its diasporas, the movements between Africa and the rest of the world, and the ways in which Africa connects with the rest of the world. It places the innovative concept of global Africa at the centre of its perspective. Its contributions are based on new epistemologies and historiographical practices, such as the study of biographies in order to understand, from the inside, the history of the diasporas. The first section discusses the historical contexts in which the concept of race emerged in order to understand how Africans and Afro-descendants perceive and refer to themselves and others. The second section, a mapping of the African diaspora, examines three aspects based on the geography of the diaspora. Slavery in Africa, no matter where, has been marked by the struggle for freedom. This section also describes cultural identities and how they have been recreated in African diasporas and technological knowledge systems. The last section of the book addresses the walks of life and biographies of Africans. These biographies of men and women are certainly the most humanized and representative vision of the diaspora.

Volume XI: Global Africa today

This volume addresses contemporary challenges for Africa and its diasporas around the world. It thus presents a critical perspective, from the point of view of global Africa, which is presented as a player undergoing significant changes. The roles of women and young people, creativity, knowledge production and political changes are all themes central to the future of Africa and its diasporas, and are at the very heart of the analysis in this volume. The first section uses the epistemological forum as a space to explore the concept of global Africa. The second section focuses on the current situation of globalized Africans, both on the continent and beyond its physical borders. The third section focuses on Africa in motion and how it is participating in addressing the challenges of the contemporary world.

Mainstreaming the **General History of Africa** into education systems

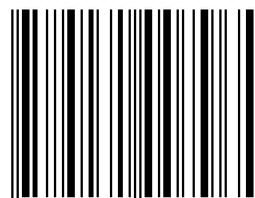
The curriculum pathway

This education tool proposes guiding principles and approaches for designing and implementing the General History of Africa into the curriculum. It puts forth curriculum outlines for basic and secondary education to offer renewed and broader perspectives on the history of Africa and its diasporas, and their contributions to humanity. The curriculum outlines are structured around nine thematic Learning Units, arranged chronologically from the origins of humanity and civilizations to Africa's most recent history.



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