THE SOUTH AFRICAN SOCIETY FOR HISTORY TEACHING (SASHT)

(An association of History educators, organisations, publishers and people interested in History teaching)

eHISTORY TEACHING 3
SEPTEMBER 2010
IN THIS ISSUE

1. Foreword
2. The case for teaching heritage in schools – Fru Nkwenti
3. Is the heritage outcome achieving its aims? – Michelle Koekemoer
4. Many historians dislike the heritage industry out of sheer snobbery – Dominic Sandbrook
5. History and culture, identity and heritage – Johan Wasserman
6. Heritage Hotspot
7. Conference 2010
8. Book Review – Simon Haw
9. The lighter side of history

Try these History Education websites!
(since the last edition three new sites have been added. Help us expand this valuable resource.)

<table>
<thead>
<tr>
<th>HistoryontheNet.com</th>
<th>Gidz.co.uk</th>
</tr>
</thead>
<tbody>
<tr>
<td><a href="http://www.weatherheadhistory.ik.org">www.weatherheadhistory.ik.org</a></td>
<td>TheHistorySite.co.uk</td>
</tr>
<tr>
<td>LearnHistory.org.uk</td>
<td><a href="http://www.historyplace.com">www.historyplace.com</a></td>
</tr>
<tr>
<td>ComptonHistory.com</td>
<td><a href="http://www.sahistory.org.za">www.sahistory.org.za</a></td>
</tr>
<tr>
<td>HistoryMad.com</td>
<td><a href="http://www.freeinfosociety.com">www.freeinfosociety.com</a></td>
</tr>
<tr>
<td>HistoryLearningSite.co.uk</td>
<td><a href="http://www.historybuffs.co.za">www.historybuffs.co.za</a></td>
</tr>
<tr>
<td>Passmore's History</td>
<td><a href="http://www.hyperhistory.com">www.hyperhistory.com</a></td>
</tr>
<tr>
<td>JohnDClare.net</td>
<td><a href="http://www.gwu.edu/~nsarchiv">www.gwu.edu/~nsarchiv</a></td>
</tr>
<tr>
<td>HistoryGCSE.org</td>
<td></td>
</tr>
</tbody>
</table>
FOREWORD

Dear History Education colleagues: Welcome to the third edition of the South African Society for History Teaching (SASHT) newsletter. As stated in the previous newsletter – the rationale behind this is not only to promote the SASHT and its activities and to provide a service to its members, but also to attempt to create a platform for history educators to share ideas about good practice in terms of teaching and learning. Please help us by distributing the newsletter far and wide to especially non-members. We can, at this stage, report that we have had positive feedback on the first two newsletters.

In this edition we have continued the theme started in the previous newsletter by offering “practical, useable and doable ideas” to history teachers on the heritage outcome. It was decided to revisit this theme again because it is also the theme for the upcoming SASHT conference in September. More information on this can be found on the society website and further on in this newsletter. In this edition, apart from what are fast becoming features in the newsletters such as book reviews, we have two different perspectives on heritage by Fru Nkwenti and Michelle Koekemoer as well as an opinion piece by Dominic Sandbrook, which brings a British perspective to the debate, while the local history of the conference area is interrogated by Simon Haw. An activity on heritage, history, culture and identity by Johan Wassermann is also included.

For more information about the SASHT and its flagship publication the *Yesterday & Today* please visit our website at [www.sashtw.co.za](http://www.sashtw.co.za). Incidentally, the latest edition of the *Yesterday & Today* is now available on the SASHT website.

Happy reading and please let us know what you think and let the contributions roll in for the idea is that this must be a practical publication for use by history educators.

The Editors
Johan Wassermann & Simon Haw
SASHT 2009 / 2010 Committee Members
Elize van Eeden – Chairperson
Jimmy Verner – Treasurer
Byron Bunt – Secretary
Paul Haupt and Patrick McMahon – Website
Walter Ntsimane – Marketing and Recruiting
Pravin Ram and Fredah Makwena – DoE/Provincial and Subject Advisor Liaisons
Gill Sutton – Workshop Coordination and Conference Planning
Fiona Frank – Publisher Liaisons
Simon Haw and Johan Wassermann – Newsletter
Please join the SASHT! The home for all History Educators!
THE CASE FOR TEACHING HERITAGE IN SCHOOLS

My name is Fru Raymond Nkwenti. I was born on the 10th January 1980 in Douala in Cameroon. After graduating with a teaching diploma from the University of Yaounde, I taught at some private schools in Cameroon before coming to South Africa. I am currently completing my honours degree in History Education at UKZN and intend going on to do a masters. My research interest is in heritage education.

Ever since the inclusion of heritage as one of the critical outcomes in the National Curriculum Statement–History (DoE, 2003), there has been a continuous debate from various circles over the purpose of heritage in history education. To provide an answer to this question, I have attempted a working definition of the concept heritage drawing on some literature on the topic. I have then briefly examined the relationship between heritage and history before coming out with some reasons why heritage should be taught as part of history and in education as a whole.

Heritage is a concept that is understood and interpreted in different ways by various people with each definition having its own emphasis. For the purpose of this article, I will limit myself to the sources beneath because of their contextual relevance to this topic. The Collins English Dictionary (2006,p 737) defines heritage simply as “…the evidence of the past such as historical sites, buildings and the unspoiled natural environment, considered collectively as the inheritance of present day society.” This is supported by Deacon, (2004) who spells out in her work on Heritage and African History that, “heritage is what is left behind after the historic event has taken place.” However, it can be inadequate to limit our understanding of heritage to the above since the term also includes things created in the present to remember the past by such as names given to places and monuments (Saunders, 2007).

Heritage is not limited to tangible resources such as the artifacts in museums or monuments and even furniture and books. We also find these resources in intangible forms like songs, indigenous knowledge, oral history and memory
Intangible heritage according to Dondolo, Mrubata and Prosalindis (2002) consist of oral traditions, memories, languages, performing arts or rituals, knowledge systems and values and know–how that we want to safeguard for future generations. It includes meanings associated with places and objects making it an essential component of all heritages (Deacon, 2004). In summary therefore, heritage could be seen as the celebration of the inheritance of a people whether in tangible or intangible form.

Though heritage is different from history in some ways, yet their line of divide is so slim that the two can conveniently be compared to the two sides of the same coin. Heritage builds on history. History is the study of events of the past that accepts the historicity of such events and recognises distance – that the events took place then and not now. In other words, history explores and explains the past grown ever more opaque over time. On the other hand, heritage like history, deals with events of the past, but unlike history heritage has no sense of the passage of time. Heritage is always a phenomenon of the present, and like a bond that always ties us to the present it focuses on the continuing presence of the object. Unlike history therefore heritage denies distance and is focused on the present.

Saunders (2007) submits that heritage and history are inter-related, but still the two should not be confused. Whilst historians provide an interpretation of what happened in the past, heritage practitioners are concerned with aspects of the past (cited in Stolten, 2007, p.32). The latter entails the preservation of such aspects of the past in ‘lieu de memoire’ where it can be used to educate the public and where it can be preserved for the generations to come. It is because of this partnership and the factors listed below that it is imperative to study heritage in history education.

The study of heritage is important because of the need for people to know their roots. South Africa is a diverse nation with different beliefs, cultures, languages and traditions. People need to be proud of their history, promote their indigenous knowledge and create a sense of identity. These are necessary prerequisites for nation building. The role of heritage education in providing this pride and sense of identity, spirit of reconciliation, peace and security, needs to be nurtured in the country so that all the diverse history of the people can be celebrated. It is through heritage education that South African societies will be able to understand their past and present and use them as a foundation for nation building (Sirayi, 2007).

Heritage education could best serve as an instrument to strengthen national identity and national pride.
There is also the fact that knowledge on heritage is important in order to preserve and conserve our heritage resources. The need for conservation through education is exposed by Deacon, (2004) when she argues that “learners who are aware of their heritage can understand their role in heritage conservation...” Because our heritage is that which we inherit, we have the responsibility of preserving it in order for it to be bequeathed to future generations. Conservation is necessary to preserve and retain the significance of tangible and intangible heritage so that human progress can be measured in the context of achievements and mistakes of the past. The NCS–History acknowledges the need for conservation by stating in its outcomes that “the skills, knowledge and understanding acquired through the first three outcomes will be applied to issues of heritage and will help learners to appreciate and assist in conserving heritage sites.”

Despite the necessity of valuing our heritage, clearly, it appears that there are many problems that need to be overcome before the education system will be able to successfully incorporate the issue of heritage in the curriculum. The most important of these, seems to be the discrepancy that exist between the academic historians and the heritage practitioners over “guardianship” of heritage. I believe that this country’s transformation can be improved through dealing openly with the past. For this to happen, heritage must have a valuable place in the school curriculum and be given the same attention as the other learning outcomes. Historians should play a vital role in the heritage sector and work together with heritage practitioners and not in opposition to them, with each other being aware of their own special role and responsibilities so that the learners can have their heritage recognised. In this way all the stakeholders will use heritage to redefine the South African reality and to redress past wrongs.

REFERENCES


IS THE HERITAGE OUTCOME ACHIEVING ITS AIMS?

Michelle Koekemoer has recently completed her Bachelor of Education degree, specialising in History, English and Natural Science. With a passion for History, she is currently reading for her Honours in History Education and plans to read for her Masters next year also in History. While studying, Michelle is tutoring at the University of KwaZulu-Natal in the School of Language, Literacies, Media and Drama Education.

It is a known fact that the current Outcomes-Based Education (OBE) system has failed and will thus be phased out of schools permanently in the near future. Teachers and academics alike had their qualms about the OBE system from its inception. However, at the time it was considered the better option compared to rote-learning and teacher-centred pedagogic approaches. As the OBE system unfolded in the schools, even erstwhile supporters noted that the curriculum was problematic not only in its theoretical framework and expectations of learners, but particularly in its implementation. With the introduction of the highly modified and more conservative NCS curriculum in the FET band in 2006, an outcome on heritage was included in the history curriculum, one of the purposes of which was to promote nation building. It is my opinion that like the rest of the curriculum there are flaws in this outcome, particularly in its implementation. I will be looking at these in this article.

It is worthwhile noting – at this early juncture – that while I take a critical stance in this article on heritage and OBE, I am not suggesting that everything regarding the NSC and OBE is a failure and therefore implying that heritage is something which should be phased out as well. On the contrary, the notion of heritage is crucial to any history curriculum provided it is implemented correctly. Heritage has been affected by many of the same problems that afflict the NCS. The purpose of this article is to highlight some of the areas in which the problematic NCS has affected the effective implementation of the heritage outcome thereby proving it to be ineffective.

Let me start by considering some of the flaws in the history curriculum which might impact on the study of heritage in our schools. Firstly, the content focus is
unbalanced, especially in Grade 11. Because this year was the centenary of the country becoming a union, it soon became clear to me that no opportunity exists in the curriculum for learners to engage with this fundamental aspect of South Africa's past. Even more extraordinary has been the virtual exclusion of a study of the mineral revolution and its many consequences. These played a vital part in shaping modern South Africa and yet there is no direct teaching of this content in the curriculum. I think that this is a blatant disregard of the History that has shaped South Africa to be the country it is today. Where would we be if the Witwatersrand goldfields had never been discovered? In my opinion, South Africa would by no means be called the 'U.S.A. of Africa.' Thus, a period of history stretching from 1850 to 1948 is simply not focused on. I feel that this omission tends to focus both teachers and learners away from this vital century. How can our learners engage with colonial history and heritage if it is largely missing from the curriculum?

Having looked at the curriculum, I will now turn to a closer examination of the heritage outcome, with particular reference to its implementation in South Africa's schools. The United Nations Educational Scientific and Cultural Organisation (UNESCO) defines heritage as “the product and witness of the different traditions and of the spiritual achievements of the past and ... thus an essential element in the personality of peoples” (Davidson, 1991) Therefore, it can be deduced from this definition that heritage is a vital part of society in order for individuals to understand the diverse people around them. The Concise Oxford English Dictionary defines heritage similarly as, “valued things such as historic buildings that have been passed down from previous generations ... of special value and worthy of preservation.” (Stevenson and Soane, 2006, 667).

The heritage outcome in the NCS states that the learner should be “able to engage critically with issues around heritage”. Nothing wrong with this. However, the “devil is in the details” as they say. It is when we come to look more closely at the assessment standards that some of the major problems with the heritage outcome begin to surface.

In Grade 10, the outcomes are tendentious but at least doable. Although, the guidelines are rather vague on how the teachers are to get their learners up to speed with oral history and archaeology. If learners have never been exposed to these concepts how are they suppose to engage with them? I cannot expect my learners to understand Indigenous Knowledge Systems (IKS) if they have never been exposed to it before. The fact that most teachers have not been trained in the heritage field and that what guidelines exist are patchy and inadequate makes the
teaching of topics like IKS very difficult for teachers as they have no way of checking whether they are on the right track.

The vast majority of teachers would be completely perplexed trying to make sense out of the Grade 11 and 12 assessment standards, which are much more challenging than in Grade 10. The main problem with these assessment standards is that they are extremely difficult to decode. Grade 11 learners are expected to engage in debates surrounding knowledge systems and are asked to analyse the significance of archaeology and palaeontology in an attempt to understand the origins of man. How can we expect learners to debate about heritage and IKS when they do not even know what these debates are about?

In Grade 12, learners are expected to explain and debate ideologies around heritage issues and public representations. How is this achievable without a great deal more training and scarce money put into this field than has been the case up to this point? Learners need to have a solid knowledge of heritage issues before they can debate them. This in turn can only be done if teachers have adequate guidelines and actual face-to-face training to assist them in teaching heritage. The result is that the heritage project is seen as a chore to be got through and there is very little compliance with the demands of the curriculum as these demands are too onerous.

The majority of teachers do not know how to go about dealing with heritage and as a result heritage has always been the proverbial thorn in the side of history education. Most teachers have no idea of how to handle heritage in a meaningful way as they have not really been given much guidance by the curriculum specialists and thus are left to their own devices which in turn results in a desperate doling out of topics to comply with the need to do a heritage project, without any active teaching to develop a critical approach to heritage. The heritage topic gets done, but do the learners learn anything? I think the crux here is that teachers battle to think of topics for their learners to do. They are under an enormous pressure to complete an overloaded curriculum and have very little time to spend on a section which counts for very little in the overall assessment of a learner. The assignments done on heritage are in many instances a barren and fruitless exercise where learners simply regurgitate information that was either supplied by their teachers or something that they have researched or worse copied or pasted from the Internet.

Furthermore, the heritage problem is compounded by the fact that the guidelines do not denote what can or cannot be used in the heritage project thus teachers are
left to their own devices to decipher what they actually have to achieve with the heritage outcome.

Earlier on in this article, I noted that one of the purposes of heritage was nation building, but the format of teaching and assessing heritage makes the process of trying to develop an understanding of each other’s heritage in order to create a common heritage very difficult. Part of this is because the bulk of our schools are not multi-cultural; therefore there is no opportunity for any sharing of cultural insights as there might be in the few South African schools that are genuinely multi-cultural. Inevitably then the projects done by learners are going to be limited to the cultural horizons of a particular school. Even in schools with a multi-cultural population of learners, the fact that there is very little teaching and debate involved in the teaching of the heritage outcome tends to work against the nation building aim of heritage. The almost exclusive way of imparting heritage education is through assignments, which usually involve nothing more than a one-on-one engagement between a learner and his or her teacher. This means the opportunity for the sharing of insights that are such an important aspect of nation building is largely absent.

Perhaps the way to bridge this gap is to create cross-cultural opportunities for real learning and engaging to take place. Inter-school competitions are one way this might be achieved. Another possibility is something I firmly believe in. One of the aims of the heritage outcome is to create history beyond the confines of the classroom. Why can’t we do this? There is no better way for learners to learn than in the environment itself where history took place. While I understand that there are costs involved, it is something to look into.

No one should object to a “critical engagement with issues surrounding heritage”. However, as we have seen there are problems with the History curriculum as well as with the way heritage is taught and examined, which need to be addressed before heritage takes its rightful place as a stimulating extra dimension to our history curriculum.

References


Teaching Tips

We are always being encouraged to run debates in our history classes in order to build vital critical thinking skills. The trouble with many traditional forms of debate is that they usually take a great deal of preparation and involve only a small percentage of the class. Here from the website www.educationworld.com /a_lesson/lesson/lesson304b.shtml are two ideas for keeping everyone involved.

Three–Card strategy -- This technique can be used as a pre–debate strategy to help students gather information about topics they might not know a lot about. It can also be used after students observe two groups in a debate, when the debatable question is put up for full classroom discussion. This strategy provides opportunities for all students to participate in discussions that might otherwise be monopolised by students who are frequent participators. In this strategy, the teacher provides each student with two or three cards on which are printed the words "Comment or Question." When a student wishes to make a point as part of the discussion, he or she raises one of the cards; after making a comment or asking a question pertinent to the discussion, the student turns in the card. This strategy encourages participants to think before jumping in; those who are usually frequent participants in classroom discussions must weigh whether the point they wish to make is valuable enough to turn in a card. When a student has used all the cards, he or she cannot participate again in the discussion until all students have used all their cards.

Participation Countdown strategy -- Similar to the technique above, the countdown strategy helps students monitor their participation, so they don't monopolise the discussion. In this strategy, students raise a hand when they have something to say. The second time they have something to say, they must raise their hand with one finger pointing up (to indicate they have already participated once). When they raise their hand a third time, they do so with two fingers pointing up (to indicate they have participated twice before). After a student has participated three times, he or she cannot share again as long as any other student has something to add to the discussion.
MANY HISTORIANS DISLIKE THE HERITAGE INDUSTRY OUT OF SHEER SNOBBERY

Dominic Sandbrook is a British historian and writer. He regularly writes an opinion piece for the magazine *BBC History*. This particular piece appeared in the October 2009 edition of this excellent publication. Although the examples he gives are all British, the debate about whether heritage is “real” history is common to South Africa as well. There have for instance been some furious tirades about the trivialising of events like the Anglo-Zulu War of 1879 by the heritage industry.

IF THERE is one word guaranteed to have a historian foaming at the mouth with rage, that word is “heritage”. For many, perhaps most historians, the heritage industry, with its tea towels and trinkets, belongs in the next niche along from the films of Mel Gibson in the historical hall of shame.

So perhaps it is not surprising that even the architecture critic Tom Dyckhoff, currently presenting the BBC’s new series, *Saving Britain’s Past*, sounded a note of apology when explaining the project to the readers of *The Times*. "Heritage used to be easy;" he wrote. "It was stately homes. It was cathedrals. It was tea towels in the gift shop and buttered crumpets in a National Trust cafe. It was nostalgia:" But now, he explained, it has been "completely revolutionised ... from chocolate box to concrete box".

If you ask a professional historian what he or she thinks of heritage, the answer often runs like this. Heritage is a shallow, Disneyfied version of history, dumbed down to appeal to the masses. It is more about entertainment than education; it turns the past into a theme park, and worse, a gift shop. Indeed, for many historians, the idea of visiting a National Trust country house, or going on a guided battlefield walk, or being shown around an industrial village by actors in Victorian dress, comes pretty close to water torture – not least because, as they see it, it debases the one thing they care most about.

As it happens, I have never entirely understood the scholar’s loathing of the
heritage industry; or rather, I do understand it, but I certainly don't share it. For one thing, it is based on a complete fallacy: the idea that there is a vast gulf between the heritage business on the one hand, and historical scholarship – pure, worthy, hermetically sealed off from the corrupting vices of populism and consumerism – on the other.

And yet, reading and writing about the past have been associated with tourism and consumerism from the very beginning. Edward Gibbon famously got the inspiration to write his great *Decline and Fall of the Roman Empire* "while musing amidst the ruins of the Capitol" during his Grand Tour, a hugely popular diversion for wealthy Georgian and Victorian aristocrats, turning much of Europe into an unofficial historical theme park. And while modern scholars may shudder at the thought, "consuming" the past, rather than bloodlessly pondering it in the sanctity of the library, has been part of history since long before most universities were founded.

If the truth be told, many historians dislike the heritage industry out of sheer snobbery. As the left-wing historian and critic Raphael Samuel wrote more than a decade ago, their attitude is based on the premise "that the masses, if left to their own devices, are moronic; that their pleasures are unthinking; their tastes cheapo and nasty". And behind the jeremiads [mournful complaints] of historians attacking the heritage industry – David Cannadine, for example, who dismissed "this heritage junk" – Samuel diagnosed the old canard "that anything connected with commerce was by definition 'vulgar', that provincials were necessarily Philistine, and the populace uncultured".

But one of the oddest myths – odd, because clearly completely untrue – is that heritage is, or at least used to be, necessarily conservative and nostalgic. Tom Dyckhoff is clearly a great man for this: heritage, he says, used to be all about country houses and cathedrals. But this is utter nonsense.

When I was growing up in Shropshire in the 1970s, my school outing days often took me to the Ironbridge Gorge, and not just to the great iron bridge itself, but to the Coalport Tar Tunnel or the recreated Victorian town at Blists Hill. Or sometimes we went to the Avoncroft Museum of Historic Buildings, which boasted everything from a Herefordshire tin chapel to a Warwickshire cruck barn and a Malvern toll-keeper's house. It was fascinating and deeply educational – although it never made up for the disappointment that we weren't going to Alton Towers.

Heritage is not history's opposite or its adversary; it is, in fact, merely another way of engaging with the past, one that millions of ordinary people enjoy, and one that
inspires countless children and teenagers to study history in greater depth. It is a
safe bet that museums such as the Black Country Living Museum in Dudley have
given far more pleasure and edification to more people than a thousand scholarly
monographs. But then perhaps that is why so many historians dislike them.
Professor Johan Wassermann is the discipline coordinator for Education History in the Faculty of Education at the University of KwaZulu-Natal. He lectures at both post- and undergraduate level. This contribution is based on a course developed for unqualified history educators.

Learning Outcome 4: Heritage (Reflexive Competence)
The learner is able to engage critically with issues around heritage. This Learning Outcome introduces learners to issues and debates around heritage and public representations, and they are expected to work progressively towards engaging with them. Links are drawn between different knowledge systems and the various ways in which the past is memorialised. Learners also investigate the relationship between palaeontology, archaeology and genetics in understanding the origins of humans and how this has transformed notions of race.

Grade 10
This Learning Outcome aims to engage learners critically with issues of heritage, public representations of the past and the conservation of heritage. Learners will also be expected to engage with issues around knowledge systems, including indigenous knowledge systems.

Grade 11
This Learning Outcome aims to engage learners critically with issues of heritage and public representations of the past, and enables them to analyse public representations. It also introduces learners to the debates around knowledge systems and the understanding of human origins.

Grade 12
This Learning Outcome introduces learners to the ideologies and debates around heritage and public representations, and explores ways in which the past is memorialised in different knowledge systems. Learners will also investigate the links between knowledge systems, palaeontology and archaeology.
CONCEPTUALISING CULTURE, IDENTITY AND HERITAGE

Culture
Culture refers to the way of life for a group of people. It can be seen in ways of behaving, beliefs, values, customs followed, dress style, personal decoration like makeup and jewellery, relationships with others and special symbols and codes. Culture is passed from one generation (parents) to the next (children). Culture is not solid and lasting but always changing as each generation contributes its experience of the world and drops things that are no longer useful for them.

Culture is not something you are born with. It is learned from family, school, religious teachings, television and media and the government of a country. Advertisements, magazines and movies are also powerful guides. For example some TV programmes promote a certain style of dress, values, expression and attitude for young people. Cultural practices are how we talk and behave, the ways in which we pray, the special things we do when we have festivals, births and deaths.

CLASS DISCUSSION

• Think about your own culture. During your life span what has happened to prove that culture is ever changing?

• Think about how the popular media (radio, TV, magazines) has influenced you and your peer group. Do you think that these influences have been for better or for worse?

• It has become popular to talk about ‘the culture of a school’? Briefly, describe what you would consider to be the culture of your school.

• Why has South Africa been called ‘the rainbow nation’? In your opinion, is this an appropriate cultural description of our country? Explain.

• Do you think there is a link between culture and history?

• “The recent Fifa Soccer World Cup in South Africa is an example of global culture which was both good and bad.” Discuss this statement in pairs.
Identity
A person's identity is made up of their own character combined with their family and social roots. Identity like culture is ever changing. For example a woman can be a teacher, mother, wife and driver to her children. She can also be a famous politician fighting for justice or a farmer growing crops for food. She may also be involved in looking after her community or supporting the extended family. To herself she may be all of these and much more. At the same time her being a girl of a particular race or being rich or poor influences her identity. We thus have a social and a personal identity.

Around the outline of the silhouetted head below:

• Write down all factors that have influenced your identity.

THEN

• Compare what you have written to that of a friend. What do you notice?

• Do you think there is a link between identity and history?

Heritage
A person's heritage is made up of the practices, and traditions that are passed on from parents to children. Heritage is also about what has been passed on from the
family, community and the place where people have been raised. For example a person may have grown up in a family of medical professionals or in a proudly Zulu family where the old customs are still followed. This is part of his/her heritage. People also have a national heritage. A person who was born in South Africa has a South African heritage. This also means they have an African heritage as they were born on this continent.

We do not, however, see everything that happened in the past as part of our/my heritage. We call it our heritage when we identify with it and see that it helped to make us who we are today. So we construct our own heritage out of the past in ways that make sense or are useful to us e.g. remembering the heroes amongst our ancestors, and not the failures. We sometimes turn these heroes/events/places into icons, i.e. people who become symbolic of wider ideas, beliefs or feelings that are important to us. There are many different types of heritage icons – see the table below:

<table>
<thead>
<tr>
<th>ICON</th>
<th>LOCAL</th>
<th>NATIONAL</th>
<th>INTERNATIONAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Places/buildings</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Monuments/museums</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Particular events</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>People</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Songs/stories</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sacred heritage sites</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Think of a local, national and an international example related to the heritage icons listed above? Insert your examples in the table above.

**HOW IS HERITAGE CONSTRUCTED – A CASE STUDY?**

**Artefacts – Why are they such an important part of our lives and how do preserve the past/our heritage?**

Most families have some artefact or another that is important to them. These are reminders of certain occasions and events in the history of the family and help them to remember important moments. They also help us to recognise our social relationships and where we come from or belong and to understand how people lived in the past. They are an important part of heritage.
PAIR DISCUSSION
For tomorrow’s lesson bring an artefact to class that is of importance to you and your life. This can be anything from a doll, to a pair of shoes to a book. Divide yourself into pairs and then exchange artefacts. Look at the artefact of your partner and then write down 10 questions that you want to ask him/her. Try to include questions on culture, identity and heritage. Then hand the artefact and the questions back. Each of you must then take turns in answering the questions posed.

When you have completed the above task try and explain, by means of a flow diagram, the link between culture, identity, heritage and history.

HERITAGE HOTSPOT

The Ladysmith Siege Museum
Although the Ladysmith Siege Museum has stayed essentially unchanged since the 1980s, it remains in many ways a model for museums focused on a particular event. The designer chose the theme of corrugated iron construction to give the museum a unified appearance and relate it firmly to the 1890s and early 1900s when this material was in particularly widespread use. The layout is pleasingly logical, with a corridor of sorts presenting all the events leading up to the siege. This leads into the siege room with its extremely useful diorama of Ladysmith, which has key features lighting up at the press of a button – and yes they do usually work. An adjoining space, which departs from the corrugated iron theme, gives visitors an idea of the outer defences of the town. Leading off the siege room is a section dealing with the various attempts to relieve the town. It is best to plan your visit for a weekday as the museum is only open until 13:00 on Saturdays and is closed on Sundays.
Our annual conference is only weeks away and in this section of the newsletter we give some insight into the interesting programme which awaits those who plan to attend. As the conference is on heritage and takes place at the Golden Gate National Park, it seems only right to take a closer look at the heritage of that beautiful part of our country and our conference section includes an article on this rugged part of the Free State.

To whet your appetite or persuade you to make a last minute booking, here is what to expect at this year's conference. We are only going to print the preliminary programme in the newsletter, those wishing to obtain details of how they can register for the conference should e-mail the secretary ByronBunt@nwu.ac.za

South African Society for History Teaching

INVITES YOU TO THE
15th ANNUAL SOCIETY CONFERENCE
at the
Brandwag Conference facility: GOLDEN GATE NATIONAL PARK
24–25 September 2010

THEME
HERITAGE IN THE HISTORY CURRICULUM
The how to of yours, mine and ours in a still divided community environment
Friday 24th September 2010
08:00–09:00: Refreshments and SASHT Conference registration
*Master of Ceremonies for the duration of the conference: Mr Patrick McMahon*

<table>
<thead>
<tr>
<th>TIME</th>
<th>PRESENTERS</th>
<th>PAPER/WORKSHOP TITLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>09:00–09:10</td>
<td><em>Word of welcome:</em> Prof Elize van Eeden (Chairperson SASHT)</td>
<td><em>The Uses of History</em></td>
</tr>
<tr>
<td></td>
<td><em>Keynote address:</em> Prof Hermann Giliomee</td>
<td></td>
</tr>
<tr>
<td>09:10–10:00</td>
<td>Video</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mr Velaphi Fatyela (Ikageng Time Travel Committee)</td>
<td></td>
</tr>
<tr>
<td>10:00–10:30</td>
<td>Facilitator: Prof Elize van Eeden</td>
<td><em>A time travel event:</em> Time Travel for young learners. The example of Ikageng, Potchefstroom.</td>
</tr>
<tr>
<td>10:30–11:00</td>
<td>TEA</td>
<td></td>
</tr>
<tr>
<td>Facilitator:</td>
<td>Mr Pravin Ram</td>
<td></td>
</tr>
<tr>
<td>11:00–11:20</td>
<td>Presenters of papers/workshops</td>
<td><em>The School as microcosm of communities and their heritage and the need to encapsulate this in the writing of school histories</em></td>
</tr>
<tr>
<td></td>
<td>Mr Paul Haupt (The Settlers High School, Cape Town)</td>
<td></td>
</tr>
<tr>
<td>11:20–11:40</td>
<td>Mr Mosebetsi Mofokeng (DoE, Free State)</td>
<td><em>Why Heritage in the History Curriculum?</em></td>
</tr>
<tr>
<td>11:40–12:00</td>
<td>Ms Michelle Koekemoer (University of Kwa–Zulu–Natal)</td>
<td><em>Is the heritage outcome achieving its aims?</em></td>
</tr>
<tr>
<td>12:00–12:20</td>
<td>Dr Henriette Lubbe (UNISA, Pretoria)</td>
<td><em>Empowering secondary school teachers to teach History and heritage through open and distance learning</em></td>
</tr>
<tr>
<td>TIME</td>
<td>PRESENTERS</td>
<td>PAPER/WORKSHOP TITLE</td>
</tr>
<tr>
<td>--------------</td>
<td>------------------------------------------------------</td>
<td>----------------------------------------------------------</td>
</tr>
<tr>
<td>12:40–13:00</td>
<td>Ms Dee Gillespie (Jeppe High School for Girls, Johannesburg)</td>
<td>Ideas for heritage lessons</td>
</tr>
<tr>
<td>13:00–13:15</td>
<td></td>
<td>Questions</td>
</tr>
<tr>
<td>13:15–14:00</td>
<td>LUNCH</td>
<td></td>
</tr>
<tr>
<td>Facilitator:</td>
<td>Presenters of papers/workshops</td>
<td></td>
</tr>
<tr>
<td>Mrs Fiona Frank</td>
<td>Mrs Tienie Beukes (St Mary’s DSG, Pretoria)</td>
<td>How to guide Learners to ultimately produce a Heritage documentary movie</td>
</tr>
<tr>
<td>14:00–14:30</td>
<td></td>
<td>Getting your hands dirty – History Fieldwork</td>
</tr>
<tr>
<td>14:30–14:50</td>
<td>Mr Simon Haw (Former Subject Advisor, DoE, KZN)</td>
<td>The value and role of cemeteries: Designing a possible methodology for teaching heritage to History learners</td>
</tr>
<tr>
<td>14:50–15:10</td>
<td>Dr Pieter Warnich (NWU, Potchefstroom)</td>
<td></td>
</tr>
<tr>
<td>15:10–15:30</td>
<td>Dr F Cleophas and Mr B Firth (Crestway High School, Cape Town)</td>
<td>Karoo Erfenis: A roadmap for teaching heritage in a meaningful way</td>
</tr>
<tr>
<td>15:30–15:50</td>
<td>Mr Johann Strauss (NWU, Vanderbijlpark)</td>
<td>Monument Trails</td>
</tr>
<tr>
<td>15:50–16:10</td>
<td></td>
<td>Questions</td>
</tr>
<tr>
<td>16:10–16:30</td>
<td>TEA</td>
<td></td>
</tr>
<tr>
<td>Facilitator:</td>
<td>Presenters of papers/workshops</td>
<td></td>
</tr>
<tr>
<td>Mr Patrick McMahon</td>
<td>Mr Boltumelo Moreeng (UFS, Bloemfontein)</td>
<td>Exploring heritage in the classroom: Towards debalkanising nation building</td>
</tr>
<tr>
<td>16:30–16:50</td>
<td></td>
<td>The Holocaust and human rights</td>
</tr>
<tr>
<td>16:50–17:20</td>
<td>Ms Marlene Silbert (Holocaust Centre, Cape Town)</td>
<td>Questions</td>
</tr>
<tr>
<td>17:20–17:30</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18:15</td>
<td>SASHT BRAAI (with compliments from our sponsor)</td>
<td></td>
</tr>
</tbody>
</table>
Saturday 26 September 2010
08:30–09:00: Refreshments
SASHT Conference registration SASHT membership subscription and nominations for Executive positions

<table>
<thead>
<tr>
<th>TIME</th>
<th>PRESENTERS</th>
<th>PAPER/WORKSHOP TITLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Facilitator:</td>
<td>Mr Paul Haupt</td>
<td></td>
</tr>
<tr>
<td>09:00–09:20</td>
<td>Mr Simon Haw (Former Subject Advisor, DoE, KZN)</td>
<td>What's in a monument – Understanding the importance of context</td>
</tr>
<tr>
<td>09:20–09:40</td>
<td>Mr Matthew Marwick and Simon Haw (Maritzburg College, Pietermaritzburg)</td>
<td>Setting up a school museum</td>
</tr>
<tr>
<td>09:40–10:00</td>
<td>Mr Lawrence Thatse (UP, Pretoria)</td>
<td>Monuments to patriotism: The commemoration of warrior kings in Limpopo Province</td>
</tr>
<tr>
<td>10:00–10:20</td>
<td>Dr Jackie Grobler (UP, Pretoria)</td>
<td>Utilising historical sites in the teaching of history with specific reference to Struggle Memorials</td>
</tr>
<tr>
<td>10:20–10:40</td>
<td></td>
<td>Questions</td>
</tr>
<tr>
<td>10:40–11:00</td>
<td>TEA</td>
<td></td>
</tr>
<tr>
<td>11:00–12:00</td>
<td>SASHT AGM</td>
<td></td>
</tr>
<tr>
<td>Facilitator:</td>
<td>Mr Jimmy Verner</td>
<td></td>
</tr>
<tr>
<td>12:00–12:20</td>
<td>Ms Sue Krige (WITS, Johannesburg)</td>
<td>The uses of industrial heritage and power stations in particular in contemporary development projects and in the history curriculum. Public representations depicting the history of the Liberation Struggle in the Free State: Opportunities for heritage preservation</td>
</tr>
<tr>
<td>12:20–12:40</td>
<td>Mr Chitja Twala (UFS, Bloemfontein)</td>
<td></td>
</tr>
<tr>
<td>TIME</td>
<td>PRESENTERS</td>
<td>PAPER/WORKSHOP TITLE</td>
</tr>
<tr>
<td>---------------</td>
<td>----------------------------</td>
<td>----------------------------------------------------------</td>
</tr>
<tr>
<td>12:40-13:00</td>
<td>Mr Buti Kompi (UFS, Bloemfontein)</td>
<td>Simplifying the assessment of heritage assignments</td>
</tr>
<tr>
<td>13:00-13:15</td>
<td></td>
<td>Questions</td>
</tr>
<tr>
<td>13:15-13:35</td>
<td><strong>Master of Ceremonies:</strong> Mr Patrick McMahon (NWU, Vanderbijlpark)</td>
<td>Conference Summary and some general thoughts on teaching Heritage in the 21st Century</td>
</tr>
<tr>
<td>13:35</td>
<td>Closure, LUNCH</td>
<td></td>
</tr>
</tbody>
</table>

14:30 – Heritage Tour  
(Optional and Free – When registering at the conference, please indicate if you will join Simon Haw as tour guide.)

We will meet outside the conference venue at Golden Gate. Before proceeding on the tour, your guide will spend a few minutes describing the fascinating geology of this beautiful area. We will then proceed towards Clarens. Your guide will point out features such as Naauwpoort Nek, which is close to where a force under Paul Kruger fought a battle against the Basotho in 1865. We will proceed to Clarens to briefly point out some historical features of the town. From there we will proceed about 10 km along the Fouriesburg road to Surrender Hill, where your guide will tell you the story of the Brandwater Basin Operations which led up to the surrender of a force of about 3 000 Boers under General Marthinus Prinsloo to General Hunter at this place on July 30, 1900.

**BOOK DISPLAYS**  
Several publishers indicated that they will display the latest published materials available at the conference.

**CONFERENCE REGISTRATION**  
Educators, researchers and any other academics from the GET, the FET and the HET levels are invited to register for the conference:  
Registration fee: R660  
(After 31 August: R700)
THE WILD EAST

In the following article SIMON HAW explores some of the fascinating heritage of the rugged mountain area where our conference is being held. Always with an eye to the classroom, he includes some exercises that you might do if you were to use an article like this in a “heritage lesson”.

My first introduction to the Golden Gate area was a trip I took with my parents in the family Valiant towing a fair-sized Jurgens caravan, somewhere round the mid-sixties. My father was a great one for the road less travelled, which usually meant miles of bone-jarring corrugations and a continent of dust and grit. In this case we had taken the road – now tarred – which leads from Harrismith. My strongest memories are of everyone having to get out of the car and push because the gradient was too steep, and the awe with which we were regarded when we reached the Golden Gate camp site on having succeeded in dragging a caravan up a mountain – not that we had much choice. Another memory is of the nearby village of Clarens on a Sunday morning – as lifeless as a mausoleum – very different from the fashionable tourism, artists’ and crafters’ hub of today.

Undoubtedly one of the most prominent features of the Golden Gate area are the many sandstone cliffs which girdle almost every hill in the area, of which the two massive bastions which frame the park itself are the best known examples. The geology behind this common feature is itself interesting. About 300 million years ago, South Africa lay in the interior of Gondwanaland – the southern supercontinent. Running down our eastern and southern coast was a mountain chain known as the Cape Fold Mountains. Well to the north were the Cargonian Highlands. In between lay the vast Karoo Basin. Over the next 100 million years or so this basin gradually filled up with various types of sediments, trapping in some of the layers early plant life as well as the fossilised remains of long extinct creatures, such as the dinosaurs. The Karoo basin was not only filling up with
sediments, its climate was also changing as a result of continental drift. In its early years it lay right over the South Pole. By the time the rock buttresses in the Golden Gate area had formed, it had moved well to the north of its earlier position and was much warmer and drier. In fact during the latter stages of the process the whole area had become increasingly more arid. This change is reflected in the rocks of the Stormburg Group. By the time the familiar sandstone cliffs of the Eastern Free State were being formed, the Karoo Basin had been transformed into a vast sand desert, bigger than the Sahara. This sequence in the Stormburg Group used to be called the Cave Sandstone formation, but is now rather appropriately known as the Clarens Formation. About 182 million years ago the eons of slow sedimentary build-up came to an abrupt end with the massive outflowing of volcanic lava to form the Drakensberg Group, which covered the sedimentary layers. These layers have been slowly revealed in all their rocky magnificence by the eroding forces of water and wind. The golden sandstone of the Clarens Formation has been widely used as a building material, adding greatly to the charm of the built environment.
The rocky fastnesses of the area around Golden Gate, have also had a long association with human beings. The presence of numerous caves and rock overhangs made the whole area very attractive to the Bushman hunter-gatherers and numerous fine examples of their rock painting can be found in many parts of the eastern Free State.

The area is also redolent of the stormy history of the Sotho people. Not very far to the south lies Butha Butha, the home of Moshoeshoe until his BaKwena people were defeated by the BaTlokwa in the Battle of the Pots, forcing Moshoeshoe to lead his people further south to the safety of Thaba Bosiu. The area was also very much the stamping ground of the legendary woman leader of the BaTlokwa, Mma Nthathisi, whose vigorous leadership enabled the BaTlokwa to survive the disruptions of the Mfecane.

By 1865, a new source of conflict had emerged. Moshoeshoe’s Bashoto having made it through the upheavals of the Mfecane, were now threatened by the Free State Boers, who coveted the relatively fertile and well-watered Caledon River valley. Years of mounting tension had by 1865 led to a full-blown war between the Boers and the Basotho. In September of that year a force under Paul Kruger of the South African Republic was ambushed at night by a Basotho force and five men were killed. The task was made easier by the fact that late on a miserably cold night the Boers had failed to take up defensive positions. This incident led to the Battle of Naauwpoortnek when the Boers, reinforced by several Free State commandos, routed their Basotho enemy.

The next time the area featured prominently in the many conflicts which have riven the history of South Africa was during the South African War (1899 – 1902). In June and July 1900 the Free State forces were forced to retreat eastwards in the face of the advance by Lord Roberts’s huge army. They took shelter in the mountain land near the Golden Gate area.
and this led to what the British referred to as the Brandwater Basin operations. The Brandwater is the name of the tributary of the Caledon River flowing in the area. Over several weeks, the British under General Hunter were able to seal off all the passes leading out of the area, making the position appear hopeless to the commanding officer, General Prinsloo of the Free State, but not to the indomitable Christiaan de Wet, who was able to make his escape with 2 000 burgers and continue the fight. With morale at a low ebb, the bulk of the Free State force, which included a large number of women and children accompanying the fighting men, surrendered on a hill about ten kilometres outside Clarens on the road to Fouriesburg on July 31, 1900. The Boer fighters were all required to hand over their rifles, pistols and ammunition bandoleers, which were piled up and set alight. The area where the blaze took place is still visible as a bare patch of earth to this day, and many relics of the event have been picked up over the years despite the ban on removing artefacts from heritage sites.

In 1912 a decision was made to establish a town in the area. With memories of Paul Kruger still fresh from the war and with the association of the area with Kruger’s involvement in the war against the Basothos, the new town was named Clarens, after the town on the banks of Lake Geneva in Switzerland where the old Boer president had died in exile in 1904.

An event which featured heavily in the news in 1912 was the sinking of the Titanic, and the huge sandstone buttress which towers over the entrance to the town was given the name Titanic from the resemblance of the feature to the bows of the doomed liner.

Since then the Clarens area has reinvented itself and is now extensively marketed as a tourism destination and as a desirable place to settle. As one website puts it: “Clarens – for the art and adventure of it.” (http://www.clarensinfo.co.za/)
Here are some exercise you might like to try if you want to use this or a similar article as a heritage class exercise.

1. Work out a timeline based on the factual information contained in this article.
2. Do some extra research and use it to put together a tourist brochure aimed at attracting people to visit the area.
3. Do a timeline of the South African War, highlighting the Brandwater Basin Operations in the timeline.
I have a vivid memory of being in the middle of revision with my matric class in 1989 when a member of the class said: “Sir, why don’t we have anything interesting happening any more?” Considering that the Berlin Wall had come tumbling down a mere week or so previously, I considered this a particularly startling comment. The collapse of the Wall was merely the most visible symbol of a dramatic sea change in world affairs, which saw the unravelling of the Soviet Empire and the beginning of what has been dubbed a one-world system. Sober reality has made us review the idea that was being mooted at the time that this was such a major discontinuity in world affairs that it rendered History irrelevant as a discipline. Nonetheless, no one can deny that the sight of jubilant young Germans celebrating on what had been a grim and seemingly impregnable barrier for 28 years was a major turning point in modern history.

However, my focus soon turned to matters nearer to home where events of equally great moment were taking place. Ironically my interest in the Berlin Wall was reawakened by the single-minded focus which this event enjoyed in all the assessment material produced in 2008 and 2009. It came particularly strongly to the fore when I was confronted with the badly set question on the topic in the 2009 examination. I might add that not only were the questions of a very poor quality, but the sources were so poorly contextualised that it was virtually impossible to ask any searching questions on them. It was with my interest in the Berlin Wall aroused by wanting in a sense to be able to critique the examination more thoroughly that I came across Frederick Taylor’s book on the Berlin Wall, which is the subject of this review.
It did not take more than a few pages of reading to get me thoroughly hooked, so much so that when I lost my copy at ORT, I hurried off to fork out another R179 to buy a new one.

Taylor starts his narrative with a sweeping survey of the history of Berlin, a city built on a vast and climatically inhospitable plain dotted with lakes. His narrative becomes more detailed as West Berlin becomes a shop window for capitalism islanded in a socialist state tightly controlled by the Soviet Union, while East Berlin languishes in a state of socialist austerity. Inevitably this situation causes an almost unstoppable exodus of people across the extremely porous border between the Soviet sector of the divided city and the sectors allocated to the Western allies. By 1961 some two million Germans had deserted the East, and East Germany’s dour dictator, Walter Ulbricht, was prepared to take desperate measures to staunch the flow. In a chapter entitled “Wag the Dog”, Taylor shows how the obsessions of the East German government dictated the pace to a far more pragmatic Nikita Khrushchev, who would far rather have let sleeping dogs lie.

Once the barrier goes up, Taylor’s narrative moves up a gear as he chronicles many of the amazing attempts by East Germans to escape across the Wall. These escapes – some abortive, some successful – range from people swimming the freezing Spree, making their way through the dark labyrinth of sewers under the city, tunnelling under the Wall, to those who tried to bluff their way through with forged documents or, as was the case with one escaper, drove at high speed under the barrier boom in a low-slung sports car.

I was particularly interested in finding out about the case of Siegfried Noffke, who had featured in a particularly sensationalist account in one of the sources used in the 2009 examination. This source, which I had with difficulty tracked down to a 2006 British Sunday newspaper, has the Stasi machine gunning Noffke to death as he emerges from the tunnel into East Berlin intent on rescuing his wife. Taylor’s account is more circumspect. It appears that escapers had recently taken to arming themselves and that an East German border guard, one Reinhold Huhn, had allegedly been killed by an escaper called Rudolf Müller. As a result the East German security establishment was particularly jumpy, hence the accidental shooting of Noffke by a nervous member of the Stasi, the East German secret police. While the ruthless interrogation of the dying Noffke fits with the image of the Stasi’s brutality, it appears that the shooting itself was unintended.

Grim though much of the subject matter is, Taylor’s book is not without its lighter moments as when Vice President Johnson arrives on a show-the-flag visit to West
Berlin. After receiving a hero’s welcome and pressing flesh with the huge crowd of West Berliners much to the trepidation of his security detail, Johnson turns to Willy Brandt, the West Berlin mayor and asks him about shopping opportunities. On being told that the city is famous for its fine porcelain, the burly Texan demands to be taken on a shopping expedition. When Brandt explains that it is Sunday and the shops are closed, Johnson explodes: “Well, goddammit! What if they are closed? You’re the mayor, aren’t you?” Johnson got his porcelain.

I have had my differences with some of my colleagues over their contention that the Berlin Wall led to a deepening of Cold War tensions in Europe. I have always maintained that it defused the Cold War in Europe, encouraging its spread to other regions. Taylor proves me half right. While in the long term all sides seem to have accepted the existence of the wall, in the short term it led to dangerous contestation over unrestricted American access into the eastern zone. In a chapter headed “High Noon in the Friedrichstrasse”, Taylor looks at the mounting tension in October 1961 which led to the stand–off during the chilly, drizzly night of 27/28 October, which saw American tanks confronting Soviet tanks across the Wall at Checkpoint Charlie. However, despite the apparent danger of a superpower conflict, Taylor shows to what extent politics is a game of smoke and mirrors in that the climb down had already been pre–arranged, with Robert Kennedy using his friendship with a Soviet press attaché in Washington, Georgi Bolshakov (Bolshakov was a senior officer in Soviet military intelligence – a fact known to the Americans) to initiate a dialogue with Nikita Khrushchev, who as we have already seen was just as anxious to avoid conflict as were the western powers.

In the final section of the book, Taylor lucidly follows the complex and amazing events which culminated with the collapse of the Wall on November 9, 1989. He provides a sombre counterpoint to the jubilation of the re–united Germans in an afterword entitled “The Theft of Hope” in which he shows how the economically collapsed state of East Germany, which had obtained at least some of its revenue from the sale of exit permits to those wishing to escape the workers’ paradise, proved to be a much greater challenge than had initially been thought. This said, he ends on a hopeful note showing how a peaceful, prosperous Germany, led by a woman born in the former German Democratic Republic, is steadily emerging.

Whether for the school library, the school’s history department or your own library, Taylor’s compelling book about one of the most visible symbols of the Cold War is well worth the purchase price – or in my case twice the purchase price.
The Lighter Side of History

- How did you do in your tests? I did what George Washington did! What was that? Went down in history!
- Why were the early days of history called the dark ages? Because there were so many knights.
- It appears that shortest war on record was between Zanzibar and Britain in 1896. Zanzibar [now part of Tanzania] surrendered after 38 minutes.
- What kind of lighting did Noah use for the ark? Floodlights and Ark lights
- What English King invented the fireplace? Alfred the Grate.
- How was the Roman Empire cut in half? With a pair of Caesars.
- I'm desperately trying to establish why kamikaze pilots wore helmets.
- Last words from a general in the American Civil War: “Nonsense. They couldn't hit an elephant at this distance.”
- Asked by the court barber how he wanted his hair cut, the king replied, “In silence.”
- What's the difference between Joan of Arc and a canoe? One is Maid of Orleans and the other is made of wood. [The Victorians enjoyed jokes like this one]
- Wishing to teach his donkey not to eat, a pedant did not offer him any food. When the donkey died of hunger, he said, “I've had a great loss. Just when he had learned not to eat, he died.” – Dated to the *Philogelos 4th Century CE
- Why did Henry VIII have so many wives? He liked to chop and change.

Australia set up a Ministry of Mirth in 1853 to add humour to the workings of the government. The photograph suggests that being funny was a very serious business

Permission for the use for educational or academic purposes of any of the material in this publication is freely granted provided that the source is acknowledged. However, those wishing to use the whole or any part of the publication for financial gain must first seek permission. Contact with the author/s can be made by emailing simonhaw@telkomsa.net