

The Evolution of Social Studies Education in Zambia

Robinson Mambwe & Enala S. Lufungulo
The University of Zambia

Abstract

The field of social studies has been a matter of controversy since the early twentieth century. Even the use of the name Social Studies itself has been a matter of controversy. Despite this, social studies has become established as a core subject in most education curriculum documents across the world, including Zambia. However, the origin and development of social studies education in Zambia has not been documented in chronological order with reasons and rationales for developments and infusion in the education curriculum documents over the years to cover the pre- and post-independence Zambia. In addressing how social studies has evolved over time, this paper offers a historical account of the origins and development of social studies in Zambia and the why or how social studies came to be part of school curricula. The paper also gives a global perspective to the developments of social studies since its inception in the United States of America in 1916. To achieve this mammoth task, critical document analysis was employed.

Keywords: Social studies, origins and development of social studies, Social studies Curriculum

Background

The discipline of social studies, like other disciplines, has a genesis. Several schools of thought attempt to trace the genesis and development of social studies globally. Historical reconstructions are essential because not only do they provide conceptualisations and factual descriptions of events and circumstances in the past, they also, in essence, aim at answering questions like: what happened? What was it like? What were some of the circumstances and happenings that took place during certain periods in the past? Historical reconstructions help us appreciate our roots. In the case of social studies education in Zambia, understanding its origins and developments over the years helps us to appreciate the current status of the subject and aids our attempt at improving this discipline so that its intended purpose of creating a competent citizenry can be achieved.

Tracing the origins and development of social studies and defining the field is not a stress-free undertaking. This is perhaps due to factors that surrounded its development and probably because the proponents of social studies in the 19th and 20th centuries were overloaded with conflicting viewpoints of what social studies was and it should be. Stanley (2001) argued that social studies is sometimes viewed

as a singular subject but, in some instance, as a plural subject. Singular suggesting that the field is an integrated study of social knowledge and plural suggesting that it is a collection of several separately defined subjects. Zevin (2007) is of the view that scholars have never agreed on a standard definition of social studies due to its multidisciplinary and interdisciplinary nature and that they have not yet decided whether the subject is a singular or plural unit or a collection.

Amidst the confusion of what social studies is, what it should constitute and whether singular or plural, Becker (2007) pointed out that social studies should not be seen as a separate set of subjects, but a unified field whose goal is to strengthen the capacity of young citizens to be productive adults and democratic citizens. Social studies has a place and goal in the world of academia to enrich a child's knowledge, skills, values and attitudes of his or her society. The enormous range of knowledge makes social studies a vibrant and dynamic curriculum area. Zevin (2007) stated that the National Council for Social Studies (NCSS), which is the most prominent professional body for social studies and the founding body of social studies in the United States of America (USA) describes social studies as:

The integrated study of the social sciences and humanities to promote civic competence within the school programme. Social studies provide coordinated, systematic study drawing upon such disciplines as anthropology, archaeology, economics, geography, religion, history, law, political science, psychology and sociology as well as appropriate content from humanities, mathematics and natural sciences. The primary purpose of social studies is to help young people make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world. (p. 5).

Social sciences are the genesis of social studies, the parent discipline, the soil and roots of its content, its ideas and its generalisations (Rinehart, 1996). Apparent in the definitions of social studies is the fact that it draws its content from a wide range of disciplines. Social studies focuses on human beings' relationships to each other and the environment they live in. This goal of social studies cuts across most social studies curricula, including the Zambian social studies curriculum. Whatever its definition, values such as devotion to one's country, an appreciation of free enterprise, respect for diverse cultures and nations, and knowledge of the structures and functions of the government are the primary goals of social studies teaching globally. It is, therefore, the fundamental goal of social studies to help raise responsible, critical, reflective, and active citizens who can make informed and reasoned decisions about the societal issues confronting the local, state, and global community (Yilmaz, 2008, cited in Mambwe, 2019).

Purpose of the study

The purpose of this study was to trace the origin and evolution of social studies education in Zambia following a historical chronological order from the pre-colonial period to date. The idea behind the choice of such a study is to document the trajectory social studies education has taken since precolonial times in Zambia.

Methodology

The study employed a document analysis approach which reviewed 51 documents comprising of journal articles, masters and PhD thesis, books and Zambian Ministry of Education documents. The findings have been critically discussed following a chronological order. Firstly, global origins of social studies have been discussed followed by a discussion on the presence of social studies education in Zambian indigenous education. Lastly, missionary and colonial influence on Zambian social studies (1796-1964), social studies from 1964 to 1972 and social studies in the post 1973 period have also been discussed.

Origins of Social Studies

There are several debates on the origin of social studies education. Some scholars are of the view that it originated in the USA, while others say it originated in Britain. Scholars like Barr, Barth and Shermis (1977) claim that social studies originated in the USA. Towards the end of the American Revolution which ended in 1783, most Americans were uneducated, and society was overwhelmed with social ills, such as disorder and immorality. During this period, it was the responsibility of the church and home to educate people than did the schools. However, when public schooling began, social studies was introduced as a subject matter that related to the organisation and development of human society, and to man, as a member of social groups (Saxe, 1991). Osborne (1985) showed that reformers believed that public elementary schools were the new panacea for society's ills (as cited in Broom, 2007). The understanding was that no better subject could assist in transforming society than did social studies. Saxe (1991) added that as children were freed from their bolted down nineteenth-century seats, social studies, a new flexible and unregimented twentieth-century curricular program, was invented to meet the demands of this progressive new society. Influential citizens saw the need for an education system that would develop in learners a sense of patriotism and nationalistic values.

Thornton (2005) argued that the phrase social studies was coined by the National Education Association (NEA) in 1916 and that, by 1921, NEA suggested the formation of an organisation to address the issues related to the articulation of the nature of social studies and its use in schools. The result was the formation of the National Council for the Social Studies (NCSS), and that gave social studies an institutional life. To extend this notion, Crocco (1999) pointed out that the NCSS was a product of two social phenomena. The first was the movement towards professionalism among historians and a related interest in how history was taught in schools. The second was a growing curiosity amid social scientists and social welfare advocates in an integrated field often called social studies aimed at social improvement and civic responsibility. Watkins (1996) added that Thomas Jesse

Jones is credited for naming the subject “social studies,” from an earlier curriculum he had developed and that social studies was to be conducted primarily through history, geography and civics. Jarolimek (1981) as cited in Smith, Palmer and Correia (n.d.) noted that history, civics, and geography were the governing social science subjects found in the initial American primary and secondary curricula. Another school of thought headed by Saxe (1991) contended that social studies originated in Great Britain during the 1820s and quickly moved to the United States. He further stated that it emerged as an attempt to use education as a vehicle to promote social welfare and correct social degradation and ills. Common in the two schools of thought, is that social studies was designed to help eliminate society’s ills.

Regardless of its uncertain origins, social studies is a survivor that has endured as a mainstay of school curricula around the world for many years. It has also, become a neat way for the state legislature, schools, and educators to package learning about human societies universally (Tebeau, 2006 and Saxe, 1991). Even though there are two views on where social studies originated, its importance can be realised by its influence worldwide. It is a subject in almost all school curricula across the world known as social studies in its integrated form and as social science in its fragmented form.

Social Science versus Social Studies

Social science and social studies are closely related because they share a common body of knowledge and wisdom. The former are the genesis or core body from which the latter draws its content, ideas and generalizations. The epitome of both fields is the study of humans, how humans relate with fellow humans and how they relate with the environment for the benefit of the present and the future life. Social studies and social science are different in that Social Studies is the integrated study of Social Science and humanities to promote effective citizenry. Social Science is the field of sciences concerned with the studies of the social life of human groups and individuals, including economics, geography, history, political science, psychology, anthropology, and sociology (Liberto, 2019). In Zambia, social studies is a combination of history, geography and civic education and is taught from pre-grade all through to junior secondary at Grade 8 and 9. From grade 10 – 12 students are exposed to the study of social science as, geography, history and civic education.

Zambian Indigenous Education and Social Studies

In pre-colonial Zambia, before the introduction of missionary and European education, Zambia had its own forms of indigenous education. Mosweunyane (2013) pointed out that Africans experienced a particular kind of training and

learning before the arrival of colonialists and missionaries. African training structures such as the traditional schools did exist, but most notably, the family entity served as a vital structure for knowledge provision and acquisition. Studies in indigenous education included but were not limited to man, his relationships with himself, and with the environment. Like in other African societies, indigenous education formed an essential part of the daily lives of the Zambian people. Indigenous education aimed at teaching children to be socially, environmentally and spiritually responsible members of society for their benefit, the benefit of the community and for the benefit of the near and distant future. Clearly, indigenous Zambian education evolved before the penetration of missionaries and Europeans in the interior of central Africa. In support of the preceding statement, quoted is Mwanakatwe (2013), who commented that:

The people of Zambia had evolved their system of education long before Europeans penetrated the interior of the continent. Traditional education was essentially practical training, which was designed to enable the individual member to play a useful role in society. The role of traditional education was vital and indispensable for the smooth integration of growing children into society. (p.3). Inherent in the teachings of the elders were issues on culture, values, knowledge and skills also taught in social studies today. Therefore, we make an inference that long before European formal education, social studies was present in indigenous Zambian education but blanketed in the daily informal teachings and lessons of the time. The only character of social studies that indigenous teachings did not have is the name “social studies”. Otherwise, the content of the subject matter had a similar rationale, that of creating responsible citizens of communities. Social studies content was the epitome of indigenous African education because its components of history, geography, religion, morals, norms and values education were the hub of indigenous education. Expressing similar sentiments, Snelsons (1974) claimed that:

Traditional or tribal education had five main components. First, there was instruction in history and traditions of the clan and the tribe, the heroic deeds of the ancestors, the myths, rites and ceremonies: the songs and wise sayings and their hidden meanings; the dances and games, customs and beliefs. This instruction, largely conducted by the elders, developed the sense of loyalty and pride in membership of the tribe. (p. 3).

Perhaps the most critical characteristic of pre-colonial education like present-day social studies was its diverse content in so far as it included history and folklore, vocational skills, morals and religious instruction, sex and family education, military training, dancing and music and the environment (Snelsons, 1974 and Carmody, 2004).

The pre-colonial methods used to transmit social studies content were songs, dance, paintings, writings and apprenticeship. There are similarities in the

way social studies knowledge was taught in pre-colonial Zambia and the way it is taught today. Both tend to be context-based. Besides lessons centred in the classroom, today's social studies exposes children to real-life situations through fieldwork and daily life experiences which change children into custodians of their society's values, knowledge, norms and skills. Comparing indigenous education and social studies education, Mwanakatwe (2013) indicated that both girls and boys learnt life skills that made them responsible members of the community. For example, boys learnt lessons on herding livestock, and creation of fishnets, traps and canoes. Traditional education, like modern social studies, sought to adapt the young generation to their physical environment so that they could use it fruitfully for their benefit and the benefit of the whole community (Mwanakatwe, 2013). Also, the learners' courage, endurance, honesty and sense of responsibility were often tested. The test was meant to preserve the cultural heritage of the tribe with it the clan, the family and the individual. Another significant similarity to note is that one of the goals of modern social studies education is to ensure sustainability in all aspects of life (social, economic, political and environmental) through sustainable development, a concept that has always been inherent in indigenous Zambian education.

It is safe to note that, before the coming of colonialism, elders and leaders of African societies offered training to their members, which was characterised by the provision of survival skills to individuals who were supposed to serve their societies unselfishly. Members of African societies learnt through their interaction with their physical and spiritual milieus, as evidenced by their design of tools which they used most in their agricultural activities and in fighting for resources (Mosweunyane, 2013). Given the above information, the glaring presence of social studies education in any pre-colonial African society, including Zambia, cannot be doubted.

Influence of Missionaries and Colonialist on Zambia's Social Studies Curriculum (1796 – 1964)

From the year 1796 when the first European Manoel Pereira set foot in Zambia to 1964 when Zambia got its independence, there was intense European and Missionary activity in Zambia which led to the establishment of different institutions such as churches, health facilities and schools. Thus, with the coming of missionaries and colonialists, formal education was introduced and with it came formal subjects such as history, geography and religious education. The reason for introducing these subjects was to impart knowledge of civic responsibility in the Africans who at the time were considered ignorant and uncivilised of the elite European ways of life. Mwanakatwe (2013) stated that without doubt, the educational scene in Northern Rhodesia was dominated by missionaries and the colonial administration up to independence in 1964. Other literature (Rotberg,

1965; Snelsons, 1974; Carmody, 2004 and Mwanakatwe, 2013) have shown that the intrusion of missionaries in Zambia changed the face of education in terms of method and content. The knowledge, values and skills taught were now aligned to those of Europe.

In discoursing the earliest schools in Zambia, Rotberg (1965) stated that François Coillard, the French Protestant missionary in central Africa, attempted to introduce western ideas and morality into Lozi life in the school at Sefula. Similarly, Carmody (2004) argued that European education had a lasting negative impact on Africans. The pupils mostly learned through the reproduction and memorisation of knowledge which was culturally situated and reified as text and facts. Teaching was done in a foreign knowledge, science and western rationality of the curriculum were employed.

The coming of Europeans and missionaries influenced and changed the social studies content. Africans were made to believe that their ways of life and forms of education were primitive. Mosweunyane (2013) argued that indigenous African training and learning facilities got undermined as a result of importation and imposition of knowledge systems from colonial powers. The interference of missionaries and colonialists into indigenous Zambian education was the first phase in the evolution of the social studies curriculum in Zambia.

In discussing the influence of missionaries and colonial masters in the social studies curriculum, Chishimba and Simukoko (2000) pointed out that in 1927, the colonial government gave grants to mission schools in Northern Rhodesia, a move which gave the government some authority to suggest a change in the curriculum. As such, mission schools began to use the government-specified curriculum. Among subjects approved in the government primary school curriculum was social studies which comprised of geography, history and civics. Later, in the 1950s, Britain re-examined the social studies curriculum to incorporate topics like Living in Britain, Transportation and Communication in Britain, the British government, and other topics dealing with the western world (Chishimba & Simukoko, 2000). The new social studies curriculum aimed at transmitting British values, beliefs and traditions to African pupils. Woolman (2001) also recorded that the purpose of all colonial education was the subordination of Africans. That what reached African colonies were not metropolitan educational transplants but adaptations which served to perpetuate colonial domination.

Jagusah (2001) argued that education was a very insincere concern and left in the hands of the missionaries in most cases. The missionaries strove for the destruction of the African worldview, thus turning Africans into little Englishmen (Chanaiwa, 1980) or subjects of another European nation. Consequently, African leaders and educators detested colonial education. Supported by the recommendations of the Phelps-Stoke Commission for adapting education to the local needs of the African people, there was a call from African leaders and educationists for a

change in the educational systems of their countries (Chishimba & Simukoko, 2000). In Africa, social studies catering for the needs of the local people took time to reach the continent (Chilambo, 1988), probably due to conservative attitudes of missionaries and colonialists who controlled formal schooling in the colonies. In British colonies, the entire school curricula were tailored to produce obedient subjects of the British monarchy (Tlou & Kabwila, 2000).

Introduction of Social Studies Curriculum in Northern Rhodesia

As Africa attained independence from colonialism in the late 1950s and early 1960s, they pursued ways that changed colonial systems of education to ones that suited the new states. “No courses in the curriculum were viewed as more closely tied to national aspirations than those dealing with the country, its people, and the responsibilities of citizenship” (Dondo, Krystall & Thomas, 1974, p.6). As a step to effect changes in the delivery of education, Africans attended several conferences to study some problems of education that affected the African nations. One such conference was held in the USA in 1961 at the Endicott House, Massachusetts Institute of Technology which was attended by African, British and American educators (Carnoy, 1974). The conference established a Sub-committee on the Humanities and Social Studies and agreed on the following objectives for Social Studies (Tamakloe, 1994):

- (i) To sensitise the student to his own culture, to social heritage and to the problems of developing African states and societies.
- (ii) To induce a sharp awareness in the students of his world and of involvement in the broader world of which he is invariably a part.
- (iii) To develop the ability to identify and evaluate critically the economic, social, political and moral problems and situations faced by the citizen (Carnoy, 1974).

Mulenga (1982) stated that social studies was not taught in Zambia (then Northern Rhodesia) until 1963. He further noted that it was introduced after the 1961 primary education committees’ recommendation that civics, history and geography be replaced by social studies. From the resolutions of the committee, social studies was born. In 1962, the then Ministry of African Education gave approval for the introduction of social studies, hence, in the same year, the syllabus was published. Before 1963, social studies was realised through history and civic education. Prior to the introduction of social studies in Northern Rhodesia, Judith Temple, a lecturer at David Livingstone Teacher Training College, wrote four teachers’ handbooks titled, “This is my home”, “This is my province”, “This is my country” published in 1963 and “These are my neighbours” published in 1965 (Mulenga, 1982). Social Studies in a New Era (1964 -1972)

The 1963 curriculum was adopted by the new Zambian government. The goals of social studies at the time were (a) To develop the highest possible standard of individual conduct and social behaviour, and (b) To develop an understanding of the immediate environment and how other people live in the other places. Until December 1964, social studies was confined to the lower primary classes but after January 1966 when the primary course was reduced from eight to seven years, social studies was extended to grades four, five and six. In 1971, social studies was also introduced at grade seven (Mulenga, 1982). At that time, social studies was mainly taught through expository methods. This included storytelling, narratives and direct structural teacher-directed teaching supplemented by acting, modelling and picture drawing. In this approach, the teacher directed the learning activities while learners remained passive recipients of knowledge. These teacher-centered methods of teaching were what student teachers were trained in and were expected to use in schools (Mulenga, 1982). However, although the expository method was used, authors like Temple (1963, p.9) cautioned its overuse stating that “the best teachers are not those that teach the most of information but those who arouse the children’s curiosity and make them want to find out more for themselves.” In emphasising the need for less of expository approach in the teaching and learning process, Mambwe (2019) argued that facts learnt by pupils are less forgotten if their interests are aroused, lessons are related to pupils’ own experiences, and if they take ownership of the learning process through active participation. Such an approach he argued, ensured that learning continued even after formal lessons was finished.

At the time of its independence from Britain in 1964, Zambia inherited a weak educational system irrelevant to the needs of the locals (Achola, 1990). The contents of most school subjects were heavily academic with very little practical content. Tiberondwa (1978) added that Zambia inherited a weak social infrastructure as a colonial legacy which was manifested in the gross neglect of social services, especially in the field of education. The weak social structure was a glaring challenge to the new government that demanded an immediate solution. In an effort to curtail the challenges of the day, the government embarked on several reforms. Lumpa (2018) contended that one of the reforms needed at that time was aimed at giving education priority in the country’s development agenda. Chishimba and Simukoko (2000) stated that the government of Zambia carried out a revision of the school curricula at all the levels of education system in the core subjects of Mathematics, English, Science and Social Studies. The Ministry of Education, Science, Vocational Training and Early Education (MESVTEE, 2013) emphasises the foregoing view by stating that:

The Education Act of 1966 was meant to overhaul the whole system in order to meet the aspirations of an independent African country. The Act paved way to some reforms in Primary and Secondary education which were aimed at standardising and diversifying the curriculum, besides relating the content to the needs of the learners. (p. 2).

Reforms in social studies were crucial due to the fact that social studies was seen as a vehicle through which citizens could understand and interpret the nation's political situations and solve society's problems. As a result, the inquiry method of teaching was proposed. The Ministry of Education and Culture adopted the use of the inquiry method in primary school social studies and in pre-service social studies education. The Teacher Training College Syllabus of 1975 also laid emphasis on the use of the inquiry method in social studies teacher education and urged lecturers to demonstrate the inquiry skills so that teachers would use them after completing their training (Mulenga, 1982).

Diffusion of Social Studies into the African Education Curriculum

Merryfield (1988) explained that in September 1967, eleven African nations (Botswana, Ethiopia, Ghana, Kenya, Lesotho, Malawi, Nigeria, Sierra Leone, Tanzania, Uganda, and Zambia) in collaboration with Queen's College in Oxford, England and delegations from the United States and Britain, attended a conference that, among other issues, prioritised the development of social studies at primary schools in Africa. The Oxford conference also examined new social studies materials which were labelled 'Man A Course of Study' developed by Jerome Bruner. Furthermore, in place of a colonial curriculum, a post-independence contemporary curriculum was adopted and adapted to the African traditional needs and setting. Another glaring essential resolution made at the conference was the integration of civics, history, geography and social sciences to enable children at primary schools to understand their societies in terms of the environment, their past, social organisations, political structures and for the betterment of the future. Following the resolutions of the Oxford conference of 1967, another conference was held in Mombasa (Kenya) in 1968 that continued to discuss social studies curriculum development in Africa and founded the African Social Studies Programme (ASSP). Its goal was to monitor the development of the social studies curriculum and instruction on the continent. In summarising the conversations of the Mombasa conference, Merryfield (1988) revealed that:

Twenty-five African educators, seven British, and six American representatives met at the Mombasa Conference of August 1968. There they addressed questions such as: (1) what is social studies? (2) What should be the objectives in social studies education? (3) What approach should be used in teaching social studies? In describing the role of social studies in a changing society, the conference articulated three areas where social studies could contribute "national integration", "problems of rapid economic development", and "the promotion of self-confidence and initiative based on an understanding of one's own worth and of the essential dignity of man". An additional benefit of social studies was that children would become capable of coping with social change without despising traditional values and institutions. (p. 2).

The Mombasa international conference of 1968 laid the foundation for social studies in African school curricula (Adeyinka, 2000 and Merryfield, 1988). Three major resolutions came out of the Mombasa deliberations. First, the purpose and objectives of social studies became preparation of active citizens for both local communities and nations (Adeyinka, 2000). This kind of philosophy was compatible with the change of status of Africans, from colonial subjects to citizens in their nation-states. Secondly, the content of social studies emphasised culture, environment, and problems relevant to African needs (Adediran & Adenike, 2013). This change was also necessary because the goal of the inherited colonial school curriculum was the preparation of obedient and loyal subjects, but this view was irrelevant in the post-colonial era. Instead, ASSP's emphasis was on the role of social studies in the development of nationhood, installation of skills and attitudes towards economic development, and the creation of self-reliant citizens (Merryfield, 1988). Thirdly, emphasis on the pedagogies for teaching and learning social studies changed from the traditional teacher-centered to learner-centered approaches (Adeyemi & Adeyinka, 2002). Thus, African educators also saw the importance of active participatory approaches that were necessary for the preparation of critical-thinking minds for making informed decisions.

Zambia was actively involved in the proceedings of the Mombasa conference. An effect of the Mombasa conference was that the Zambian government had to retrain serving teachers and produce sufficient teaching and learning materials. Teachers were retained in the reflective inquiry method to social studies teaching in regional workshops and short duration courses in teacher training colleges (Chishimba & Simukoko, 2000). In 1969, after recommendations from the Kerr Report, efforts to develop the Curriculum Development Center was started. Chondoka and Manchishi (1999) stated that, in 1973, the Curriculum Council was established and served by subject curriculum committees. Taking advantage of the newly established centre, attempts were made by the Ministry of Education through the centre's social studies sub-committee to write both teachers' and pupils' books in social studies that would address the Zambian environment, social, economic, and political needs and aspirations of the people (Chishimba & Simukoko, 2000).

The Post 1973 Social Studies Education in Zambia

In 1974, during another review by the social studies sub-committee at the Curriculum Development Center, the nation's philosophy of Humanism was infused in the social studies content (Simukoko, 1977). Humanism regards knowledge as the product of assimilated experiences based upon the interaction of the inner self with the external world in the process of living (Fien, Gerber & Wilson, 1984). The motivation of including the humanistic approach into the social studies curriculum was an attempt to address the expression and feelings of the learner towards the earth, and the socio-political and economic issues that

confronted them at the time. The social studies that emerged from the humanistic approach placed a lot of emphasis on discussions, debates, simulations, decision-making exercises and role plays (Simukoko, 1977).

During the period between the mid-1970s and 1990, Zambia underwent drastic changes in its economy that consequently affected various institutions including education and, in turn, social studies (Chishimba & Simukoko, 2000). For example, there was a shift from a multi-party democracy in 1973 to a one-party participatory democracy due to the power struggles and violence that emerged between the United Progressive Party (UPP) and the United National Independent Party (UNIP). There was also a substantial increase in oil prices and a fall in copper prices which produced a dramatic decline in the country's economy (Mushingeh, 1993). Furthermore, like most third world countries, Zambia had to contend with a rapid population growth and a massive unemployment level. In addition, the world was also grappling with environmental issues of which Zambia was not spared, evidenced by droughts in the 1980s that exacerbated challenges of food shortages. These and many more problems created disappointments among the people which led to unrest, strikes and food riots in 1981, 1986, and 1987 (Simukoko, 1977). There was now great need for reforms in many sectors, including education, as a remedy to the socio-economic and environmental challenges Zambia was faced with. Reforms in education were necessary and social studies was seen as one such subject whose curriculum could be changed to curb the challenges of the time.

The 1990 World Conference on Education for All (EFA)

In 1990, Zambia attended the World Conference on Education For All (EFA) whose goals addressed issues in primary education. Among the issues handled but not limited to these were reducing illiteracy; reaching the excluded children; easing the demographic pressure, universalizing primary education, ups and downs of primary education such as uncertain growth and the schooling of girls. Other issues included problems in ensuring educational quality - the measurement of quality, lack of materials, teachers' qualifications, and the measurement of academic achievement (UNESCO, 1993). As a follow up to the EFA world conference, Zambia held its own EFA national conference in 1991. The proposals and working strategies of the conference aimed at improving education delivery, were drafted and compiled as Focus on Learning (MoE, 1992). The influence of EFA on social studies were the changes made to its curriculum due to the inclusion of pertinent issues such as democratic governance, environmental education, population education, health education, gender education, HIV and AIDS education and issues of human rights. The EFA international and local conferences thus played a critical role in the evolution of the social studies curriculum in Zambia.

Curriculum integration and its influence on social studies

Another milestone in the evolution of the social studies curriculum was the debate on integration. Traditionally, school subjects were taught as fragmented subjects in the English-speaking world. However, with the coming of the 21st century, new schools of thought emerged that advocated for school subjects to be integrated as opposed to teaching them as fragmented units. This fusion is commonly known as curriculum integration. Bishop (1985) defined curriculum integration as the grouping of subjects that are similar in content and the breaking down of subject barriers to form broad subject areas such as general science and social studies. Following this scholarship in 1996, Zambia documented educational reforms in a policy document titled *Educating Our Future (EOF)*. The recommendations of EOF were an integrative approach to primary school subjects and that teaching, and learning were to be integrative in nature. According to the Ministry of Education (MoE, 1996):

Although the curriculum must deal with wide areas of human experience, knowledge and abilities, it should not be fragmented at lower and middle basic levels into rigid subject defined compartments. The child at this stage has not acquired the analytical capability of separating the world of experience, which is unified and integrated into clearly defined categories. The curriculum, therefore, should respond to the child's unified outlook on life by itself being unified and integrated. (p.32).

Based on the Ministry of Education's recommendations, eleven distinct subjects were reduced to five learning areas, which also resulted in the integration of social studies and religious education. MoE (1996) argued that children at this stage are likely to learn or acquire knowledge better through an integrated approach rather than a fragmented one. As a result, the primary school subjects were integrated. The move to integrate the school subjects did not go unopposed as can be seen by scholars such as Henze (2004), Carmody, (2004) and Cheyeka (2005), who argued that integration of primary school subjects may not be the best option because it leads to the demolition and marginalisation of other subjects. Furthermore, Cheyeka (2005) argued that the integration of social studies and religious education tended to disadvantage religious education in which some religious education content was skipped and not taught properly which could have led to eventual extinction of religious education.

The 2013 Zambia Education Curriculum Framework Vis-a-Vis Social Studies

In 2013, another government document was published against the background of educational reform titled the *Zambia Education Curriculum Framework*. The philosophical rationale for the framework was education provision that nurtures the holistic development of all individuals and the promotion of social and economic

welfare of the society. Consequently, there was a move to integrate the fragmented subjects of history, geography and civic education at grades 8 and 9 into the integrated field of social studies education. Therefore, at grades 8 and 9, there is social studies as an integrated subject. MESVTEE (2013) further stated that:

In the Zambian school curriculum, social studies does not denote a political school of thought, a philosophy, a doctrine or a form of organisation. It only refers to a learning area on human relationships and behaviour. It is an inter-disciplinary programme with a contemporary orientation incorporating some aspects of Civic Education, Geography and History that were previously taught as separate subjects in the former curriculum. It aims at achieving an all- rounded developed learner who is capable of making meaningful contribution to society. Hence, the outcomes of the social studies syllabus are centred on analytical, innovative creative and constructive skills. (p. viii).

Under the new curriculum, social studies at grades 8 and 9 level focuses on man's past, present and future environment at a much more advanced level than at primary level. Concerning the social studies syllabus for grades 8 -9, MESVTEE (2013) pointed out that:

Skills, concepts and methodologies such as the acquisition of research techniques, the locality, space, time, conflict and change are all brought into a much sharper onus. This provides a take-off stage to Grade 10 to 12 where more specialisation will be necessary. The syllabus, therefore, pays particular attention to the teaching and learning of fundamental concepts, skills, specialisation, and methodologies. It is, therefore, the goal of this syllabus to develop in the learner's knowledge and intellectual skills that will help them understand their social, political, and economic world so that they can think and act most effectively (p. viii).

The general aims and outcomes of social studies education in Zambia are to develop an understanding of political, social, economic, cultural, environmental, and civic issues in Zambia since 1964; to develop an understanding of spiritual and moral values; and to create an understanding about why and how we learn about the past. It also aims at developing an understanding of the relationships between industrial development and resources that Zambia is endowed with. Furthermore, social studies aims to develop skills to read and interpret maps, charts, statistics and diagrams. Learners also are to acquire an awareness of the consequences of western European colonialism, develop an understanding, respect and promotion of human rights and develop an understanding and appreciation of the skills for economic and social development.

Social studies deals with the enhancement of a persons' knowledge, skills, values and attitudes which lead to a favourable relationship with both his or

her immediate and external environment. Thus, social studies' primary role is the development of a well-rounded citizen, able to perpetuate social, economic, cultural, and environmental development for the good of that individual and that of the public. In agreement, Dynneson and Gross (1999), as cited in Poatob (2015), posited that the overall instructional goals of social studies are often related to preparing students for a changing world. Poatob (2015) added that by equipping learners with the relevant information about what happens in the society it broadens their perspectives and understanding of the community, state, nation, and the world. Furthermore, Poatob (2015) mentioned that social studies provides students with the knowledge, skills and abilities they need in both their personal and public lives.

Conclusion

The study has established that social studies education has always been inherent in the Zambian education system since pre-colonial times. Indigenous education in Zambia aimed at developing a holistic individual in as far as the social, economic, political, and environmental issues were concerned, which is one of the aims of social studies today. The study has also established that the difference between pre-colonial social studies and 'modern' social studies is that while the former was informally taught, the latter is formally taught in schools and tertiary institutions of education. The study has also shown that social studies as it is known in Zambia today has undergone several reforms necessitated by both external and internal socio-economic, political, and environmental issues. Some of these factors affected the development of social studies negatively, others positively. Clearly, some reforms, such as the integration of social studies with religious education, have been met with mixed feelings and resistance as scholars have thought religious education would be diluted.

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