

APPG AFRICA EDUCATION INQUIRY REPORT

MARCH 2022



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FOREWORD

Britain has a long and complicated relationship with Africa. But it is an increasingly important relationship for two reasons: firstly, because there are a growing number of British citizens of African heritage living in the UK; and secondly because African countries will be increasingly vital partners for post-Brexit Britain.

It is therefore more important than ever that we have an accurate picture of what Africa is like today, and a better understanding of Britain's relationship with it both past and the present.

The evidence set out in this report points clearly to the fact that many British children still leave school with little knowledge or mistaken impressions about Africa. This can be damaging – to the children, to Britain's diverse society, and to Britain's relations with Africa – and needs to be corrected. But the report also makes clear that this can be quite easily remedied with some simple actions that can be taken by the key groups and bodies concerned – schools, teachers, exam boards, publishers, OFSTED and government.

This inquiry was stimulated by a discussion on 'Britain, Africa and the Caribbean: Teaching the Truth', organised by the Royal African Society shortly after George Floyd's death in 2020. It identified two particular problems; that too many people, not least those of African descent themselves, find that the present curriculum overlooks the African perspective on and Africa's contribution to the making of Britain; and that too often students are offered an outdated and incomplete image of Africa and its links to the UK.

Our understanding of the long and complex relationship between Africa and the UK would be enriched by a curriculum that reflected that history. Often it is thought that Africans arrived in Britain with the Windrush generation, however, Africans have been active members of British society since at least Roman Britain. We can improve our teaching of Africa and about Africans in Britain by including figures such as Joseph Emidy (1775-1835) the leader of the Truro Philharmonic Society who was a formerly enslaved Guinean, and that the composer Samuel Coleridge Taylor



from Croydon, who had star status in Victorian England, was of mixed Sierra Leonian and English origin.

The contribution of African Musicians to the musical culture of Britain therefore long predates Osibisa in the late 1960s, and includes the work of Fela Ransome-Kuti's father the Rev JJ who recorded in London in 1922 under the Zonophone Record Label. Too many Britons of African heritage are side-lined in schools leading to a misleading impression of Africa and Britons of African heritage.

To explore these issues and present practical suggestions for educators and policy makers, the All-Party Parliamentary Group for Africa established a Committee of Inquiry comprised of Parliamentarians from all the main parties representing the

full political spectrum. The Inquiry held two sessions to take oral evidence from experts and received dozens of written submissions from teachers, academics, students, policy experts and activists. This report itself was compiled by the researchers at Justice to History and the Royal African Society who consulted thoroughly with the APPG Inquiry members both collectively and individually, and with a group of expert advisers. To all those involved, who gave generously of their time and wisdom, we express our warmest thanks.

It is now in the hands of the stakeholders identified above and in the report to help put the recommendations into action. The APPG for Africa will remain engaged to ensure that words are followed by action.

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Chi Onwurah MP
(Chair of the APPG for Africa)

Handwritten signature of Lord Paul Boateng in black ink.

Lord Paul Boateng
(Chair of the Inquiry Committee into Africa in UK Curricula)

EXECUTIVE SUMMARY

Britain's relationship with Africa and people of African heritage is going through a period of evaluation and a better understanding of Britain's historic relationship with Africa and Africans is needed. Britain's historical connections with Africa have left an outdated and sometimes problematic representation of Africa in the UK school curricula. Reforming education about Africa, past and present, can help reshape connections and build towards a better future. This report identifies and offers a response to two particular problems: that many people of African descent feel the present curriculum overlooks their perspective on Britain; and that people still have an outdated and incomplete image of Africa and its links to the UK.

This is also relevant to Britain's wider perception of and role in the world. Post-Brexit, the UK needs a better understanding of the non-Western world if it is to find new partners and opportunities. Strategic competitors such as China, Russia and Turkey have increased their footprint and influence in Africa leaving them well-placed to take advantage of the political and economic opportunities in some of the world's fastest growing economies, while the UK's historically strong position has faded. Improving the teaching and study of Africa and the role of the Africa diaspora in British schools should be a priority to help redress this weakness.

Education is key to shaping the relationship. Africa is often discussed only in terms of poverty and slavery and its relationship with the West, and very rarely in a positive way or in its own right. This leaves intact the image of Africa as an exotic and primitive place in need of Britain's support. The Inquiry Committee found some positive examples of Africa in the UK curricula, such as the African Kingdoms A-Level, and many examples of good practice in individual schools. But these were relatively few and far between, and all too often Africa was dealt with as a single homogenous block or 'country' without regard to its great diversity or to correcting negative stereotypes that live on in the public imagination.

While there are useful lessons to learn from the experience of other countries, including the US, in addressing similar negative stereotypes, the Inquiry Committee considered it important that reform took greater account of Britain's own unique and different historical relationship with Africa.

Transforming the study of Africa in the curriculum should be a collaborative endeavour of teachers, scholars, and communities, supported by key gatekeepers – examination boards, government, and publishers. This will not happen through rigid prescription. A number of specific recommendations were put forward:

(a) It is important to build teachers' confidence and knowledge of Africa, and make curriculum innovation exciting and enriching rather than risky and unnerving. Introducing new areas of study into the curriculum will challenge teachers and ready-made resources need to be available so that teachers can access new areas easily.

(b) Independent publishers can themselves take bold initiatives to be at the vanguard of innovation in the study of Africa in schools, in partnership with educators. This could include the commissioning of textbooks on African history and geography for Key Stage 3 to be used across all three years in that phase.

(c) Teachers, scholars and communities should be brought together with appropriate sponsors to study and prepare new curriculum programmes for the study of Africa and the Diaspora in schools.

(d) Public funds should be used to encourage private sponsors to match funding appropriately in order to resource teacher fellowship programmes that develop curriculum units, both in single subjects, like the Historical Association model, and in inter-disciplinary work like the TIDE/Runnymede Trust project.

(e) Centres of excellence in the teaching of Africa in schools should serve as hubs for the wider transfer of knowledge and support across local schools. This approach has been used to good effect over a number of years by the Centre for Holocaust Education at University College London in their Beacon Schools programme. Such work could be administered through the individual subject associations or through an interdisciplinary organisation such as the Royal African Society. Central funding would be needed to initiate this work

(f) Local school hubs could also facilitate the incorporation of local community contributions into the work of the schools.

(g) Government and examination boards should reform examination frameworks to allow for both restoration and innovation in the study of Africa in schools, specifically in English Literature, Geography and History. This should include the removal of the citizenship requirement for authors from the British Isles in English Literature GCSE courses. Examination boards and teachers should be free to choose novels and plays written by authors writing in English in any time period, giving appropriate representation from Africa and the Diaspora in GCSE courses

(h) Africa should also be included in the 'modern world' section of GCSE and A-Levels History courses and in Geography African countries can be included beyond natural disasters, hazards, disease, and poverty, giving students broader knowledge of African development.

SECTION 1: THE ENQUIRY CONTEXT AND RATIONALE

How Africa is taught in British schools matters. This report identifies why it matters, what the problems are and how they can be remedied.

Britain's relations with Africa and people of African origin have changed dramatically over time. But attitudes have not always kept pace with that change. This can give rise to misperceptions which can be damaging and need to be corrected, in education as elsewhere, if all British students are to have an accurate and positive perspective of their own country and the world.



Figure 1: Man's cloth by El Anatsui, 1998-2001, in the British Museum

For centuries, Europeans believed Africa to be a fabled continent filled with monstrous animals and primitive people. Physical contact was largely confined to the slave trade. After abolition, Britain's encounter with Africa shifted to exploration, mission work and mining, and eventually to colonial rule. With independence in the 1960s attitudes began to change. Even so, until 2001 the British Museum's African exhibits had been on display in the Museum of Mankind as 'ethnographic material'. Since then, however, the cultural historical artefacts that include Ife sculptures, can be viewed alongside El Anatsui's contemporary Kente-inspired metal cloth sculpture and a Mozambican Throne of Weapons in the British Museum's African Galleries. The museum promotes the learning of African cultures and histories, and has recently embarked on new schools' work for secondary age students, building on existing projects for primary schools¹.

But for many British people, Africa remains relatively unknown, veiled in stereotypes of impoverished populations, corrupt and incompetent regimes, and safari parks. There are three main reasons to be concerned about this.

“ WE NEED TO TEACH AND RE-EDUCATE, AS A LOT OF BLACK PEOPLE IN THIS WORLD ARE GROWING UP BELIEVING THAT THEY ARE LESSER THAN OTHER PEOPLE AND THAT CANNOT BE RIGHT. ”

(Holding, M. Sky News, June 2020)

African countries are important global partners for Britain. With 1.3 billion people (over double the EU population of 512 million), vast natural resources and in some countries increasingly rapid economic growth fuelled by technological innovation, they are potentially crucial markets, investment destinations and trading partners for the UK. Africa also includes important geostrategic partners for security (especially against terrorism), tackling climate change and the multilateral system which, if we neglect, will fall under the growing influence of political and economic competitors. Additionally, as a major part of the Commonwealth, African nations are increasingly key diplomatic partners post-Brexit. If Britain is truly to play a global role in the world, it needs a better knowledge of Africa. Athian Akec, undergraduate history student at Cambridge University and former Youth Parliament representative,² commented that:

Talking about how Africa is a place of opportunity, I think it is really crucial for my generation growing up in an increasingly globalized and diverse world in which to really succeed and to really have an impact, we need to be aware of the horizons beyond Europe.²

Secondly, people of African origin make up an increasingly significant proportion of British society itself. There have been Africans living and working in Britain since Roman times and the peoples of the African diasporas now represent a significant proportion of the UK population. In the 2011 census 1.8% of respondents identified as Black African, double the number from 10 years before. Half of the people who responded to this investigation's survey identified themselves as having African heritage and many of them expressed concerns in their responses about the ways in which their cultures and histories were conveyed to young people in schools. The identities of Black British people are multi-faceted and a growing percentage of the population share in aspects of African heritage. This part of Britain's own heritage needs to be recognised in the classroom. Without better knowledge of Africa, everyone is impoverished, as expressed by Abigail Glyn, an International Relations student at the University of Gloucestershire, and an aspiring teacher:

The lack of African content and characters of African descent within the curriculum causes little understanding of differences. With an increasingly diverse Britain, it is more important than ever that we expand the curriculum to include the positive contributions of non-white people in order to prepare students for their place in society.³

Thirdly, the tragic murder of George Floyd in Minneapolis, USA, in May 2020, proved to be a major catalyst for reviving interest in doing justice to Africa and its diaspora. A highly passionate call for education to be at the forefront of change came from former West Indies cricketer Michael Holding in a television broadcast not long after Floyd's death:

We need to teach and re-educate, as a lot of Black people in this world are growing up believing that they are lesser than other people and that cannot be right.⁴



Figure 2: Key issues in learning about Africa in schools. (from the results of the APPGA survey 2021)

There was a sense through this enquiry that the impact of these events has continued. Kojo Boakye, Director of Public Policy for Facebook in Africa, reflected on these times:

I think one of the things that I've become acutely aware of when speaking to white people in the midst of everything that's happened with George Floyd and the social change that we're seeing, is that a greater sense of Africa's history, a greater sense of Britain's role in empire and in shaping the world as we see it today, would create a far more peaceful understanding and possibly caring or empathetic UK. But at the same time, leave Britain much better positioned to take advantage of the global opportunities that are presented in front of it now.⁵

The response to George Floyd's murder called attention to the school curriculum and its potential for transformation. Various community-based groups and academics had been seeking such change for some time, but when the OFSTED schools' inspectorate announced in 2018 that the curriculum would be at the centre of its new framework, there was urgency in curricular review. Schools have to examine the intention as well as the implementation and impact of their curriculum, and so this would be a propitious time to interrogate our teaching of Africa.

The reaction to the murder of George Floyd also highlighted the prominent role of the African American experience in the discussion of Africa and people of African heritage in the UK. While there may be similarities between the US and UK, their histories and relationships with Africa and Africans are far from identical. There was concern amongst the Inquiry Committee that discourses surrounding 'race relations' from a US perspective is better understood in the UK than the experience of Black people in Britain, as well as understanding Britain's own unique historical relationship with Africa.

Much good work has been pioneered by community groups and consultants to advocate and support new work on African themes in the classroom which can inspire and strengthen curricular change. But it will be our teachers who transform Africa's place in the

curriculum, and the report considers how Parliament can support teachers' professional development at this critical juncture.

To this end, the Africa All-Party Parliamentary Group for Africa formed a Committee of Inquiry and drew evidence from three main source:

a) An online survey to gather opinions about the condition of schools' work on Africa in the curriculum and the impact on young people.

Two hundred and twenty people responded to the survey; half of them were of African heritage; the respondents came from all age ranges; about a third of them worked in education.

b) Written evidence was submitted from a range of interested people, particularly from schools and universities, but also from community groups and writers and presenters.

c) Oral evidence was taken on two occasions by the Parliamentary Group from leading professionals from schools and universities and representatives of examination boards, publishers, and community organisations.

Two key questions underpinned the search for evidence:

1. HOW FAR DOES THE STUDY OF AFRICA IN SCHOOL CURRICULA NEED TO CHANGE?

2. HOW CAN TEACHERS TRANSFORM THEIR KNOWLEDGE AND UNDERSTANDING OF AFRICA THROUGH NETWORKS OF INTEREST AND LEARNING ABOUT THE CONTINENT?

SECTION 2: THE CURRENT SITUATION IN SCHOOLS AND THE PROBLEMS IMPEDING THE STUDY OF AFRICA

The overall impact of the impoverished treatment of Africa in the school curriculum was summed up well by an older African respondent to the survey:

*It diminishes [young people's] vision of the world and their place in it – both for Black and White children. Africa is young, a place of great opportunity for all. Teaching the real Africa would open eyes not just to the history but the opportunities for all.*⁶

1. MISCONCEPTIONS OF AFRICA

Generalisation plays an important role in helping people make sense of the complex diverse world around them, especially for young people getting to grips with the kinds of thinking that individual subject disciplines demand of them, particularly in secondary school.

A degree of simplified generalisation will often precede more sophisticated nuanced ways of looking at the world. However, serious problems arise when simple generalisations are left as a form of knowledge that can harbour prejudice and inhibit the development of more realistic and productive visions of hope for the future. Such problems have arisen in our learning about Africa.

In 1958, the British archaeologist Sir Mortimer Wheeler introduced a television documentary about the exciting finds that were being made at Great Zimbabwe in southern Africa, with the words:

*Africa: big game and endless bush. Every schoolboy (sic) knows his Africa, or thinks he does: a baked ground wilderness; and then, suddenly, round a corner is one of the strangest ruins in the world: Zimbabwe – the name of the place itself is curious.*⁷

Even in his challenge to accepted notions of Africa, Wheeler kept the now iconic architectural cultural site of Great Zimbabwe in the realm of 'mystery' rather than African civilisation. Our survey suggested that these stereotypes still pervade the views of some British people, and schools are not doing enough to transform these misconceptions and prejudices.

The efforts of apparently sympathetic British commentators to support the continent can still foment negative misconceptions. Over forty years after Wheeler's programme, Britain's Prime Minister, Tony Blair highlighted concerns about Africa in a speech at the Labour Party conference, a few weeks after the horrors of 9-11 in 2001:

*The state of Africa is a scar on the conscience of the world. But if the world as a community focused on it, we could heal it. And if we don't, it will become deeper and angrier.*⁸

This construction of Africa as a global problem can be too easily absorbed by teachers and students in schools, where often the continent's few public appearances occur in assemblies with appeals for charity fund-raising for one of the 'Comic/Sport Relief' days. These generalisations create false narratives about a highly diverse continent. Professor David Lambert confirmed these problems in his evidence about geography education:

*What children learn through geographical studies of Africa in school, I think very often unwittingly, is that Africa is full of poor people, even though it is very rich in raw materials, and they need our help.*⁹

The continent is subject to assumptions of homogeneity that fail to respectfully and honestly consider its past, present and future.



Figure 3: Common misconceptions of young people about Africa (from the results of the APPGA survey 2021)

Particular issues that were raised by the respondents to our survey are:

- **the naming of Africa as a 'country'**, along with homogenised labels like 'African drumming';
- **the ubiquity of poverty and struggles** of development as the narrative of entry to the curriculum;
- **victim narratives that define Africa's past**, most notably the trade in enslaved Africans.

Almost every respondent recognised these misconceptions, as well as Parliamentarians on the Inquiry Committee who recognised the same issues in their own education. Parliamentarians additionally noted that the victim narratives and the 'portrayal of Africa and Africans as helpless' which is prevalent in UK education on Africa has led to a 'dreary and depressing' image of Africa which is off-putting to students and further entrenches a negative view of Africa. Figure x shows the frequency of words used in response to the question: What are the common misconceptions that young people have about Africa?

An older secondary teacher of African heritage offered this sad indictment:

The views of many young people don't seem to have changed much over the last 30 years, despite more of them coming into direct contact with peers from continental Africa.¹⁰

There are signs of change, and these will be considered in the next section, but the continuity of these outdated ideas was widely acknowledged by teachers in the survey. A good deal of careful thought needs to go into ways forward.

Music is an area of the curriculum where the labelling of topics shores up these misconceptions. Where units of work are introduced from African culture they are named as representing the whole continent, as Professor Nate Holder commented in evidence:

Currently in music education, Africa and its music is often homogenised, with lots of references to 'African music', 'African melodies' and 'African songs'. [Moreover] The focus for young people tends to be on the drumming and rhythm of traditional aural styles, and rarely on performance techniques or music created by popular artists of the last 60-70 years.¹¹

The inclusion of Africa into the school curriculum cannot be undertaken without a good deal of consideration for the terms, descriptions and explanations that are used. Teachers need to be aware of the misconceptions that abound about Africa and how the centuries of Western involvement with the continent have cast a long shadow over our knowledge and understanding. Despite the securing of independence after a century of European colonial rule, an imbalance of power can leave African nations vulnerable to the forces of globalisation. The misconceptions in our knowledge of Africa serve, wittingly or unwittingly, to cement that imbalance.



Figure 4: Barriers to transforming the study of Africa in schools (from the results of the APPGA survey 2021)

The Canadian-Ghanaian humanities educator George Sea Dei writes:

We must also see Africa beyond homogeneity by exploring all the emerging contestations, contradictions, and ambiguities in peoples' lives. Africa is a community of difference. The politics of claiming universal sameness served well the interests of those who did not want to see Africa challenge their 'stable knowledge'. Difference challenges that stability and the community of sameness.¹²

There needs to be a range of curriculum approaches to Africa in schools to ensure that these 'stable' misconceived generalisations about the continent are undermined and dislodged from British mindsets in future. A university lecturer offered this analysis of the problem of misconceptions:

I think many of the misconceptions come from trying to fit themes, issues and occurrences in Africa within Western discourses; rather than anchoring them within the realities on the continent. Making assumptions without knowing, reproducing stereotypes etc., is an easy shortcut.¹³

Teachers need to scrutinise their curriculum choices more carefully to avoid endorsing misconceptions. Professor Lambert advised geography teachers:

Don't use Africa as an example of lack of economic development... it suggests that Africa has a pattern of sameness about it. And of course it's not, it's a highly diverse continent. I don't think children really get that idea in a rich enough way at the moment.¹⁴

2. ABSENCE OF AFRICA

The misconceptions of Africa do not necessarily originate from school; media have often introduced children to crude stereotypes of Africa and its people in cartoons and children's stories by the time they reach classrooms. However, schools can unwittingly allow the misconceptions to flourish by paying scant attention to Africa in the curriculum. Wuraola Obisesan, an HR

professional, echoed the cry of many British people of African descent about their school experience:

During my school years I never saw any characters who looked like me and I struggled with my confidence and acknowledging that I am African.¹⁵

Since 1991 schools in England and Wales have had a National Curriculum and so it is natural to suppose that central policies are responsible for this absence, but the story is not so simple. There are still many opportunities for teachers to exercise choice in the planning of their curriculum, since the national directives are usually broad outlines rather than prescriptive lists of essential knowledge. Furthermore, academies are free to work outside of the National Curriculum frameworks, although most choose to keep within them.

Nonetheless, the national subject documents make little mention of Africa and thereby fail to inspire or encourage teachers to incorporate Africa into their curricula. Sharon Aninakwa, head of a London history department, reported:

Teachers who are looking to the national curriculum as a guide are left with an impression that Africa doesn't necessarily feature as an important part of the history curriculum... examples are given for different periods, but there are no examples in the key stage three curriculum that actually name Africa as a possible site of study.¹⁶

Despite stating that one of the aims of the history curriculum should be: 'know and understand significant aspects of the history of the wider world', there are no examples from Africa in the most recent (2016) Key Stage 3 National Curriculum document and only one (Benin) for Key Stage 2. Apart from the Holocaust, all historical events and people are only possible examples for teachers to use, so the study of African history is not proscribed. However, India is mentioned three times in the contexts of the Mughals, the British Empire and Independence, which inevitably conveys a sense of importance not accorded Africa. As an

aspiring undergraduate historian, Athian Akec was thankful that he had learned about Africa in his school history courses, but could see that the overall picture was bleak:

When I look at the curriculum, it's very much still Eurocentric and focused on British political and economic history. But actually when we want to do history degrees, we want people to learn and go out into the world. They actually have to have a very cognizant and full awareness of the African perspective.¹⁷

English Literature GCSE

There is one central government directive that has led, ostensibly unwittingly, to the exclusion of Africa from the curriculum. This aspect of the English secondary school curriculum featured very prominently in the discussions undertaken for this investigation. Up until 2014, the regulations for English Literature GCSE merely stipulated that texts studied had to have been originally written in English, which could allow for the study of African and Caribbean authors. However, new regulations in 2014 kept the possibility of including African and Caribbean writers of poetry, but not novelists or playwrights. The minimum requirement for the GCSE courses in English Literature stipulates at least one work of "fiction or drama **from the British Isles** from 1914 onwards" (emphasis added)¹⁸. This is alongside a play by Shakespeare and a pre-1914 novel, and poetry.

The Department for Education contested the notion that the regulations excluded African or any other global English novels and plays, arguing that examination boards and teachers were free to go beyond the minimum requirements to include them¹⁹. However, it is hard to accept this as a valid defence, given the very tight time constraints of GCSE courses; indeed, in seven years no exam board has gone beyond the minimum. Moreover, the impact of this ostensibly small regulation has been more pervasive and harmful than the public examination curriculum.

The Parliamentary Group heard evidence that there is good work done at Key Stage 3 in the study of

African and Diaspora texts, but the curriculum of the early secondary school years is widely seen in terms of preparation for the GCSE courses. Many schools and academy chains shape much of their Key Stage 3 curriculum to fit the requirements of English Literature later at GCSE, therefore narrowing their exposure to literature from an early age. In evidence given to the APPG, Diane Leedham, a teacher and consultant, reflected on this erosion of diversity:

The incremental loss of teacher agency over text choice at GCSE, accompanied by a narrowing of perceived text 'suitability' for assessment and an increasingly punitive focus on professional accountability has tended to encourage explicit 'GCSE preparation' as the main driver for the KS3 English curriculum.²⁰

So, while the 'British Isles' rule remains in force for the GCSE, it is likely to foster more and more of an absence of literary works from Africa and the Diaspora in the whole of the school curriculum. The examination boards have recently made strides in diversifying the range of authors available by including works by Black British writers, but this still cannot include Africans.

The Nigerian author Chimimanda Ngozi Adichie presented a TED talk in 2013 on 'The danger of a single story' and it has become a standard text for the promotion of diversity across curricula. But with wide application, its African roots have sometimes become lost. The homogenised misconceptions that confronted Adichie as an African in the world were the basis of her call for diversity and they clearly remain a serious issue. Ironically, her own work became a victim of the narrow regulations, as explained to us by Bethan Marshall, teacher educator in English at King's College, London, in oral evidence:

Adichie's book 'Purple Hibiscus' was on the GCSE syllabus before 2014. And I knew a number of schools that actually did teach that. But when the stipulation came to reject anything that wasn't British post 1914, her book was dropped and that's so sad.²¹

Geography and History GCSE and A level courses

Geography and history should be at the forefront of educating young people in our schools about the connections between Britain and the world, and they have shared the scrutiny with English Literature as to how far Africa is included in the school curriculum. There is an expected emphasis on the inclusion of Great Britain in the subject material for both of them at GCSE and Advanced Level, but the regulations don't inhibit a focus on Africa. Nonetheless, there is a stark paucity of opportunities for students to study substantial units of work on African history and geography at GCSE.

In history courses the continent appears predominantly through an imperial perspective, such as the Moroccan crises in the lead up to the First World War, or colonial expansion in the 19th century. Only the OCR examinations board offers an optional unit devoted to an African topic: South Africa 1960–1994: The People and the State. There are nevertheless references to African and Caribbean migration to Britain in all three of the GCSE thematic history units that focus on migrants to Britain across the centuries.

In geography GCSE courses there are units that take a world view, including those on tropical rainforest environments and deserts, and units that focus on levels of development around the world, but all without specific continents or countries mentioned. So, if Africa is dealt with at all, it tends to be in the context of countries suffering poverty and needing development, which unfortunately merely reinforces the stereotype. Professor Lambert argued that pupils would get a more balanced view by looking at one country in more depth.

History A-level specifications allow for more opportunities to offer units on African history topics, as there are far more options made available than at GCSE. Nonetheless, American and European units dominate the World History lists for all examination boards, and only two offer a course in African history on its own terms: OCR offers the most innovative course, on African Kingdoms c1400–c1800, as well

as a unit on South Africa and Apartheid, 1948–99; Pearson Edexcel offer a unit on South Africa 1948–94. There are also options on the British Empire that include imperial activity in Africa. In geography, the Pearson A-level course has a large number of detailed units based on enquiry questions in fields of human and physical geography. Pearson have included a number of African examples that are suggested for study, including positive success stories from Botswana and Cote d'Ivoire. This echoes Professor Lambert's call for more diverse positive African case-studies. There was not as much evidence of this in other courses. If misconceptions and stereotypes are to be challenged, then the examination boards need to be in the vanguard of alternative African narratives.

Public examinations in music allow for areas of study to come from beyond the Western Classical tradition, although the latter is still compulsory. The OCR examination board has included 'African drumming' as an optional area of study at GCSE, and the others have some elements of African music under a 'fusion' category.

PEDAGOGICAL APPROACHES TO AFRICAN STUDIES

The mere inclusion of information about Africa in a curriculum cannot secure the transformation of young people's understanding of a complex diverse continent, its heritages and contemporary development.

Teaching about Africa should allow for discussion and debate about the different ways in which knowledge and expression are developed in African heritages and cultures. If the inclusion of Africa is seen merely in terms of the acquisition of 'facts', then unhelpful parallels can easily be made with Western approaches. Professor Lambert endorsed this point in his evidence:

Good learning about the subject is learning not just 'stuff' it's learning about how do we know what we know. This is difficult to teach, but it's possible, and it is being done.²²

Where classroom dialogue is encouraged, then the students of African heritage can play a valuable role in bringing their perspectives to lessons.

Where African cultures and histories feature in the school curriculum they can sometimes be positioned awkwardly in comparison to Western cultural forms and approaches. The prominence of oral tradition in African histories can easily be seen as an inferior record of the past in comparison to the manuscripts of the West, reinforcing ideas of African 'backwardness'. Western standards can also be imposed in cultural disciplines like music, where vocalisations from parts of Africa might be judged in terms of Western choral norms. Evaluating knowledge from Africa on its own terms makes considerable demands on the knowledge and experience of teachers and calls for much more provision of professional development for teachers in these fields.

Learning about African texts and histories from a Western perspective impoverishes our appreciation of the continent and its peoples. Diane Leedham commented on the weakness of pedagogical aspects of literature studies in GCSE courses:

...assessment of English Literature was (and largely remains) skills centred. No deep professional learning about African context/s or indicative content was required in relation to any African writing studied.²³

If teachers are not urged to explore the culture and history behind texts, they and their students are unlikely to gain the same insight into African humanity that they would from reading works set in British contexts.

TEACHER KNOWLEDGE

There is overwhelming evidence that the biggest hurdle for teachers in developing their work with Africa is their level of comfort with the substance of the key issues. The preparation of high quality lessons about Africa in any subject discipline will involve not only the teacher's specific subject knowledge but also an awareness of African perspectives on the issues.

Only a small minority of teachers will have undertaken even the shortest undergraduate course on African history or culture, and this creates the challenge of having potentially positive agents for change that are starting from a position of relative ignorance. Half of the hundred teachers who responded to the online survey (teachers made up half of the total respondents) mentioned teachers' knowledge as a barrier to improving learning about Africa for young people. Without strong leadership within their schools, teachers often shrink from taking up the challenge, as Christine Counsell, school curriculum and history education consultant, reported:

The key point here is that some teachers, because they're lacking encouragement from senior leaders to prioritise this, some teachers are simply nervous. It's content they don't know about. They might generally feel it's a good idea and have some moral sense that it ought to be done, but they're nervous because it's a vast new content area for them. They perhaps weren't developed well in their university degree on it, but where there are models, strong models of it being done well, which are inspiring, which are clearly practicable, then this shifts things on.²⁴

A young secondary teacher summed up the overall pressures that impact on the teachers who might want to change the curriculum to do justice to Africa in their subject:

Lack of confidence for teachers; lack of knowledge regarding decent resources and lack of time to investigate; fear of causing offence; curriculum squeezed and narrowed to focus on exams that don't have any diversity.²⁵

With so much clearly to be done, it is important that teachers should regard the work as a benefit not a burden, and not as too high risk, and that would be more likely if they saw that the work was collaborative and well supported by the gatekeepers of school education and curriculum.



SECTION 3: CURRICULUM CHANGE AND EXISTING GOOD WORK IN SCHOOLS

Successful curriculum transformation in schools is recognised as a complex process and requires the collaboration and co-ordination of key partners, including teachers, administrators, publishers, examination boards and community organisations. There is a strong and successful tradition in Britain of overall strategic direction from central and local government rather than prescribed curriculum frameworks and mandated resources. It is schools and their teachers that have constructed curricula for their students and resourced learning appropriately. Although there were respondents to the investigation's survey advocating a mandatory inclusion of Black history in the school curriculum, the majority of teachers wanted to see more support for their curriculum-making work rather than new central directives. The investigation found evidence of good work that has been developed over the last few years covering Africa in English, geography, history and the arts, and these case-studies support the value of local dynamic partnerships in developing and extending good practice across the curriculum.

There are three vital elements in developing a more diverse global curriculum in schools: activism, scholarship and pedagogy²⁶. Different people and groups can be involved in each of these dimensions, often in isolation from the other two. Individuals and pressure groups have submitted petitions to Parliament in the past decade asking for the inclusion of Black British history topics in the National Curriculum. The activism involved does not emanate from party politics, the Parliamentary Inquiry Committee producing this report is itself comprised of a wide range of politicians from all major parties, but rather from passionate concerns that the poverty of young people's knowledge and understanding of Africa should be overcome. Academics have continued to produce new work on African societies, histories and cultures. Community projects have developed resources and exhibitions on local histories of people of African heritage. But the work on Africa in classrooms has not been transformed beyond the sterling work of a handful of schools. The three dimensions need to work in partnership and that is a challenge without

SOMALI POETRY PROJECT IN BRISTOL

Terra Glowach drove a Somali poetry project forward in Bristol in 2020 with the energy and passion of a scholar-advocate and experienced teacher, and she learned the incredible value of a network to support curriculum innovation. After initially relying on her students at Bristol Cathedral Choir School to provide the ideas about Somali culture, Terra undertook more substantial rigorous curriculum development by seeking out academics in the University of Bristol, and Ugbaad Aidid provided vital resources for the content of her scheme.

Abdihakim Asir, a Bristol-based Somali community leader, and Abdullahi, a Somali postgraduate student, then gave Terra advice about planning the pedagogy to bring Somali culture and history into the classroom. She posted her account of the work on her blog at: <https://terraglowach.wordpress.com/>

She includes a link to some of the students' work. One girl's analytical piece on the poetry begins:

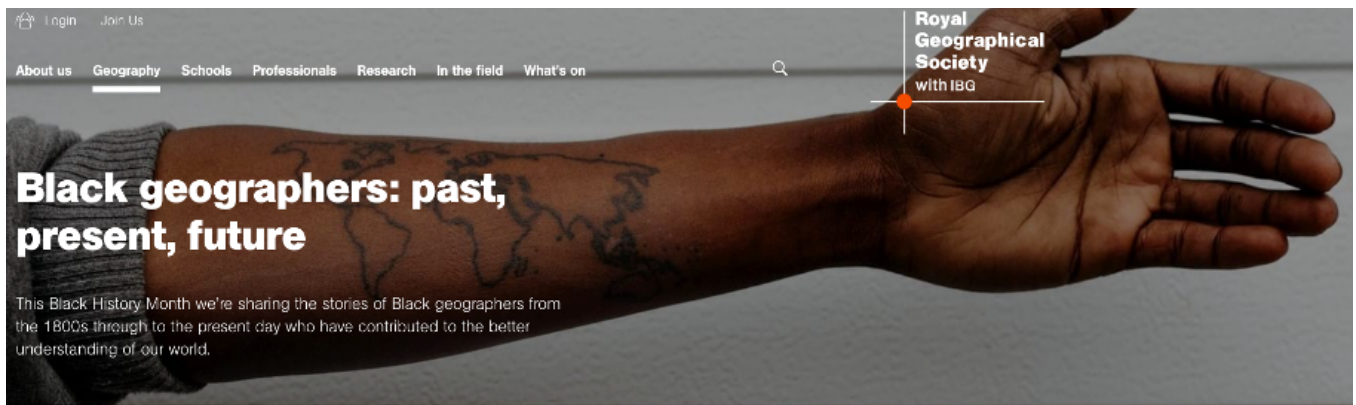
As most Somalis are nomadic, poems spread all around the country. This means that they can be easily used to insult people and bring shame on them. This would be one of the harshest punishments in their culture; it's almost an 'assassination' for this to happen to you. Conversely many poems are used to show cultural pride.
(https://drive.google.com/file/d/12c-WaOIKWZAmb_ehoUhiplZPDPwxqEqB/view)

Terra has a clear vision for the work that could be done to transform the learning of African culture and literature in the classroom:

My hope is that universities, exam boards and teacher-training programmes will address the gaps in our capacity and curriculum... I also want to highlight that the work described here necessarily involved drawing on knowledge and perspectives from those outside the teaching profession – developing relationships and mobilising capacities in an extended and informal Professional Learning Network.

On a national scale, examination boards have recently sponsored the diversification of English Literature examination courses. Following the inclusion of Black and Asian British authors in their GCSE specification in 2019, Pearson collaborated with Penguin Random House UK and the Runnymede Trust in the 'Lit in Colour Pioneers' programme in 2020 to provide one hundred schools with resources to support their teaching of one of their new works²⁹. OCR joined the 'Lit in Colour

Pioneers' work in April 2021. However, these reforms cannot as yet include African authors in the GCSE examination. In the year when an African writing in English was awarded the Nobel Prize for Literature, it seems appropriate that this report calls for the removal of the regulation that currently inhibits GCSE students from studying works by Abdulrazak Gurnah and any of his continental colleagues.



THE ROYAL GEOGRAPHICAL SOCIETY

Founded nearly two hundred years ago, the society positions itself as a broker between scholarship, pedagogy and sponsorship:

We advise on and support the advancement of geography; the dissemination of geographical knowledge to teachers, policy makers and the public; and training and professional development for geographers. We work closely with the Department for Education, Ofqual, Ofsted, the examination boards, and geography teachers to support good practice in teaching and learning in geographical education across primary and secondary schools.

(RGS evidence, APPGA, May 2021)

Although its origins were intrinsically connected to British imperialism and its exploration of Africa, its contemporary vision projects an activism on behalf of the continent and its diaspora and a determination to promote equality, diversity and inclusion. Its current projects are concerned not only with geographical knowledge and teaching resources about Africa, but also with the participation of scholars and teachers of African heritage in the field of geography. Two examples are:

MIGRANTS ON THE MARGINS. The RGS undertook its own research and connected with academics to produce resources on migration and urbanisation to investigate four cities in Africa and Asia: Colombo, Dhaka, Harare and Hargeisa. Over two years, research traced the lives of new and established residents in 13 neighbourhoods across these four cities. Overall, more than 2,000 surveys and interviews were conducted. The research brought together geographers from UK universities with international researchers to understand why people move and why they stay. The educational resources present first-hand testimony from migrants in the four cities, supplemented by resource sheets, video presentation and the retelling of their migration stories through graphic novels.

CAREER PROFILES OF BLACK HERITAGE PROFESSIONAL GEOGRAPHERS. Within its work to promote the value of geography to further study and careers for everyone, the RGS has highlighted the careers of professional geographers of African and Caribbean heritages. These include Samia Dumbuya - Campaigns Assistant, Chipo Meke - Management Consultant, Professor Christopher Jackson - Earth scientist and Caroline Yermosol - Disaster risk management. Alongside these profiles they have also recognized and featured the work of Black teachers - such as Charity Mhlanga recipient of the RGS's 2020 Excellent Teaching award - and the Black undergraduate geographer Victoria Ayodeji.

In public examinations it is clear that teachers can choose from the range of global contexts to teach particular geographical concepts and themes in both physical and human geography. Those choices will be constrained by the resources and knowledge available to teachers, so the sponsorship of publishers will be critical for curriculum change. Hodder Education has focused on improving the perspectives on Africa in their titles, as Will Goodfellow outlined:

The treatment of Africa in geography textbooks has also started to improve. For example, our 'Progress in Geography' series for Key Stage 3 aims to move away from this single story of Africa. Students are invited to challenge stereotypical views, and it makes clear that although Africa does face challenges, not every African is in need, nor is every African nation in crisis.³⁰

HISTORY

THE AFRICAN EMPIRES PROJECT AT A-LEVEL ACROSS ENGLAND

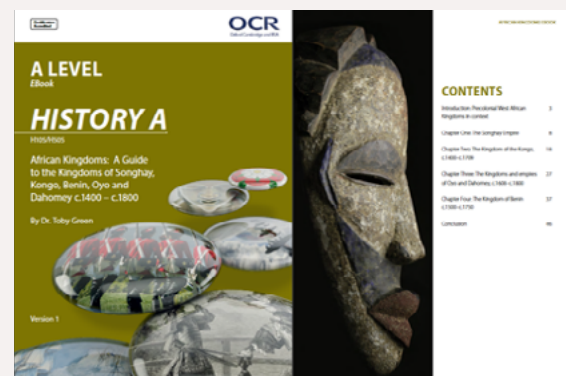
In 2014, the OCR examinations board invited Professor Toby Green of King's College, London, to be the lead consultant for a new A level option in pre-colonial African history: "African Kingdoms, c.1400–c.1800: four case studies". It was highly innovative to have an exam board at the vanguard of curriculum innovation, and as Mike Goddard, the OCR history representative, reported to the investigation:

This wasn't a response to market forces or to demand from schools. It was a recognition that this was a gap in the syllabus and the course was a way of correcting that.

(Goddard, M., APPGA, June 2021)

In 2017 Professor Green established a website at <https://africankingdoms.co.uk> with resources for teaching the courses, gave plenary lectures at both national history education conferences on the topic of teaching African history in schools, and took part in a roundtable on the curriculum and African history at the October 2020 Headmasters' and Headmistresses' Conference. This unique collaboration on African history between sponsorship from an examinations authority and scholarship caught the imagination of teachers, even before the momentous events of the summer of 2020. The topic was seen as important, but schools were reluctant to take up the new option, partly because it was seen as too risky by school leaders, anxious about its impact on results. The leading pioneer in schools was Julie Curtis at the Piggott School in Wargrave, Berkshire.

In April–May 2020, Green curated a series of seminars on teaching pre-colonial African History for Key Stage 3 alongside Professor Trevor Getz (San Francisco State University, author of *A Primer for Teaching African History*) and Nick Dennis (Schools History Project). This has had a considerable impact, as many teachers have since confirmed that they have begun to offer material of this kind at Key Stage 3.



THE HISTORY DEPARTMENT AT ST. CLAUDINE'S CATHOLIC SCHOOL FOR GIRLS, WILLESDEN, NORTH-WEST LONDON

This girls school in north-west London has a team of three history teachers who have been developing a strategy for integrating African history into their curriculum throughout the school. It was important to the team to interrupt the pervasive negative stereotypes of a backward continent that had to be brought into world history by European contact. This work begins with the very first unit that the students undertake in year 7 on Africa and the development of Christianity and Islam in medieval Africa, introducing the basic concepts of historical study. The artefacts, monuments and churches of Ethiopia intrigue the students and give a status to the history of pre-colonial Africa that is currently rare in schools. Many of the school's students are of African heritage, mostly from West Africa, and this initial unit show them the extent and diversity of civilisation on the continent.

As the students move on to study the networks of transatlantic slavery and its abolition, and then the colonisation and subsequent independence of Uganda, Kenya and Ghana in their GCSE course, the injustices of colonialism can be seen more critically after the integrity of Africa has been established from year 7. The final aspect of Africa that the St.Claudine's students study is the history of South Africa from apartheid to rainbow nation in their A-level course. Their work on Africa is fully integrated with more conventional aspects of study, like the Normans, the Reformation and the Industrial Revolution. The team partnered with Justice to History in developing this curriculum and they have begun to share their work in national forums.

TEACHER PROFESSIONAL DEVELOPMENT

TEACHER FELLOWSHIPS

In her oral evidence to the Parliamentary Group, teacher educator and history education consultant Christine Counsell spoke of the success of teacher fellowship programmes for transforming aspects of the history curriculum:

What has proven tangibly successful are initiatives sometimes by teachers, sometimes by scholars, sometimes by professional associations, to raise the profile of Africa, to raise awareness, to build substantial professional development opportunities, not brief moments... opportunities for continuous learning; groups and communities of teachers working together to produce materials and resources and promote them and show the broader generality of teachers that teaching about Africa can be integrated effectively and is achievable.

(Counsell, C., APPGA, June 2021)



TEACHER FELLOWSHIPS

2019 saw two such fellowships that had connections to the history of Africa and its Diasporas:

a) The Historical Association, Justice to History and University College London's Centre for the Study of the Legacies of British Slave ownership organised a six month programme with fifteen secondary school teachers from London, Reading, Bath, Bristol and Edinburgh. Two scholars, Dr Kate Donington and Dr Nick Draper, joined two history educators, Abdul Mohamud and Robin Whitburn, to lead a short residential course and online programme, in which the teachers delved into contemporary scholarship and pedagogy, including a focus on the importance of students learning about the history of West and Central Africa before European contact. Teachers created their own historical enquiries (sequences of around six lessons) that are available on the HA website, at <https://www.history.org.uk/secondary/module/8693/teacher-fellowship-programme-britain-and-transatl>. Two of the participants helped author a local history textbook on Bristol and Transatlantic Slavery.

b) The TIDE (Travel, Transculturality and Identity in England c. 1550–1700) and Runnymede Trust Beacon Fellowship. This was an innovative programme of professional development for a group of twelve selected English and History secondary school teachers, focusing on teaching migration, belonging and empire, sensitively and effectively. In 2019, Kimberly McIntosh, Jason Todd and Nandini Das, who had led the programme, wrote a report on lessons learned, related to teacher development in these critical curriculum themes.³¹

CROSS-CURRICULAR WORK IN SCHOOLS

The focus of this investigation followed the National Curriculum and universal practice in schools by looking at individual subject disciplines, but it would also be possible for the study of Africa in schools to operate with levels of cross-curricularity. This could range from a basic level of sequencing of learning in subject disciplines to more sophisticated models of integrated curricular work. Schools should be encouraged to arrange for helpful sequencing between subjects, either across school years or within a particular year.

For instance, an enquiry in history about West African kingdoms could come before the English Department studied Chinua Achebe's 'Things Fall Apart'; similarly, students could study Buchi Emecheta's

novel 'Second-class Citizen' before the Geography Department undertook a unit on contemporary immigration to Britain. It would be valuable for curriculum leaders in schools to map out the coverage of Africa across subjects and year groups. It might be possible for two or three departments within the arts and humanities to co-ordinate their work on a particular part of Africa, but a school would need to support such developments with time allocated for cross-department planning and evaluation.

ACADEMIC AND COMMUNITY COLLABORATION

Community organisations and local councils have been advocating for better education about Africa for many years, from the pioneering beginnings of the Black and Asian Studies Association founded in 1991 to the recent initiative of the Black Curriculum started in 2019. The Parliamentary Group heard from Antoinette Bramble and Orlene Badu, leaders in education in the London Borough of Hackney, where a great deal of educational intervention to support young people of African and Caribbean heritages has been successful. They also heard from Lord Mensah, Founder and Board Chair of Kwame Nkrumah Heritage Academy for young Africans and people of African descent, with branches in Europe, Canada, Australia, USA, African and Asia, where they used Robin Walker's books to help establish a supplementary school course on Black history, but had to use a lot of material from the United States because little was available in the UK.³² They are currently campaigning for the inclusion of African history in Scotland's 'Curriculum of Excellence'.

In the higher education academy, the Centre for African Studies at the University of Edinburgh organised an online forum in April 2021 to discuss African-centred Pedagogy and how that might be developed at Edinburgh and elsewhere. Dr George Karekwaivanane spoke then of key pedagogical principles for an African-centred teaching approach that would be of benefit to schools as well as universities.³³ He emphasised the need to teach about Africa in a dignified way that doesn't position it as the continent with all the problems, but rather a place that also has solutions to problems. Both African scholars and students should be given active voices in academic arenas, and Karekwaivanane encouraged the formation of productive partnerships with centres on the continent that avoid shallow asymmetrical relationships. These are important principles for schools to consider in their future work.

Dr Awino Okech, reader in political sociology at the School of Oriental and African Studies (SOAS), spoke about the transformative potential of respectful

equal partnerships with African academics and institutions in her oral evidence:

[At SOAS we want] to centre our offering on Africa in relation to partners, with African universities and African intellectuals, so that what we bring to our students is an opportunity to experience African scholars, to experience scholarship that is rooted in the African context and not necessarily a scholarship from people who have simply researched the continent and therefore repackaging that work as theory... So to find a lot of students coming through the pipeline of the UK education system, who, when they walk into my classes, I'm the first African woman, the first black woman, they're encountering as a teacher and a knowledge producer and a knowledge transmitter.³⁴

The importance of those who teach about Africa should be a consideration at the level of schools as well as the academy. The recruitment of teachers from African and Caribbean backgrounds to the profession in the UK needs to be improved, especially in history.³⁵ In developing transformative practice on Africa in the school curriculum British-based teachers from Africa and the Diaspora should be involved in the vanguard of that work.

CONCLUSIONS AND RECOMMENDATIONS

CONCLUSIONS FROM THE INVESTIGATION:

1. Knowledge and understanding of Africa and the Diaspora is not covered well enough in the school curriculum.
2. Improving the teaching and learning of Africa in British schools should be a priority as communities of African origin become more important in the UK and the UK itself seeks out new global connections in the decades ahead.
3. Reforming education about Africa can help reshape Britain's relationship with Africa and its diaspora for the better.
4. The heritage and culture of people of African descent should be a part of strengthened multi-faceted British identities.
5. Transforming Africa in the curriculum should be a collaborative endeavour of teachers, scholars, and community groups, supported by key gatekeepers – examination boards, government, and publishers.
6. Community organisations and interest groups can bring local and indigenous knowledge to work on Africa in the curriculum, as well as giving energy to partnerships with teachers and scholars.
7. It is important to build teachers' confidence and knowledge of Africa and make curriculum innovation exciting and enriching rather than risky and unnerving.

RECOMMENDATIONS:

- a) Government and examination boards should reform examination frameworks to allow for both restoration and innovation in the study of Africa in schools, specifically in English literature, geography and history. This should include:
 - a. English Literature: the removal of the citizenship requirement for authors from the British Isles in GCSE courses. Examination boards and teachers should be free to choose novels and plays written by authors writing in English in any time period, giving appropriate representation from Africa and the Diaspora in GCSE courses.
 - b. Geography: the inclusion of countries and locations from Africa and the Caribbean as areas of study for themes beyond natural disasters, hazards, disease and poverty, giving students broader knowledge of African development.
 - c. History: the introduction of units on African history in the 'modern world' section of GCSE courses, and in A-level courses, following the examples in the work of OCR, and providing a more complete view of Britain's interaction with the continent and its consequences.
- b) Publishers should take bold initiatives to be at the vanguard of innovation in the study of Africa in schools, in partnership with scholars and teacher educators. This could include the commissioning of textbooks on African history and geography for Key Stage 3 to be used across all three years in that phase.

c) Teachers, scholars and other relevant specialists should be brought together with appropriate sponsors to study and prepare new curriculum programmes for the study of Africa and the Diaspora in schools. Public funds should be used to encourage private sponsors to match funding appropriately in order to resource teacher fellowship programmes that develop curriculum units, both in single subjects, like the Historical Association model, and in inter-disciplinary work like the TIDE/Runnymede Trust project.

The new resources that these collaborations between scholarship and pedagogy, with the support of stakeholders, could be the deciding factor in a school subject department's decision to undertake major new curricular work on Africa. As Bennie Kara, an English specialist and senior school leader, said in her oral evidence:

When you introduce writers of color that haven't been studied before, the need is for ready-made resources and analysis to be there for teachers to pick them up and be able to do that. And we simply don't have enough expertise in the profession. [We need] a systematic approach to be able to provide that for teachers.³⁶

d) Centres of excellence in the teaching of Africa in schools should serve as hubs for the wider transfer of knowledge and support across local schools. This approach has been used to good effect over a number of years by the Centre for Holocaust Education at University College London in their Beacon Schools programme. Such work could be administered through the individual subject associations or through an interdisciplinary organisation such as the Royal African Society. Central funding would be needed to initiate this work. Local school hubs could also facilitate the incorporation of local community contributions into the work of the schools, including parents of Africa and the Diaspora, as suggested by Orlene Badu, an experienced senior education leader in the London Borough of Hackney, in her oral evidence:

Subject knowledge for teachers is a concern and having hubs that seek to redress that and work with staff to deepen their subject knowledge and their racial literacy, I think is really important... I do think research also tells us that one area that we are poor in is parent engagement because parents have a wealth of culture, knowledge that we do not tap into and by not tapping into it, we're not allowing that deepened understanding of both the global and local understanding.³⁷

e) Scholars and teachers from Africa and the Diaspora working in the UK and from overseas should play a key role in the development of new curriculum initiatives on Africa, without discouraging the active participation and pioneering of non-African professionals. Based on core principles of curriculum and pedagogy, new school programmes on Africa can encourage all teachers and students to feel included in promoting dignified respectful knowledges from and of the continent.

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- ² Athian Akec, in the Special Advisory Group meeting, Friday 23rd July 2021.
- ³ Abi Glyn, written evidence to the APPGA, April 2021.
- ⁴ Michael Holding on Sky News, found at: <https://www.skysports.com/cricket/news/12123/12024065/michael-holding-says-racial-brainwashing-must-end-with-black-people-growing-up-feeling-lesser>
- ⁵ Kojo Boakye, in the Special Advisory Group meeting, Friday 16th April 2021
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- ⁹ Professor David Lambert, in oral evidence to the APPGA on 16th June 2021.
- ¹⁰ Comment from a secondary teacher of African heritage, aged 55-64 years, in response to the APPGA survey, April 2021.
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- ¹² Dei, George J. S., (2010) *Teaching Africa* Springer: Dordrecht Heidelberg London New York, page xx-xxi.
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- ¹⁴ Professor David Lambert, in oral evidence to the APPGA on 16th June 2021.
- ¹⁵ Wuraola Obisesan, written evidence to the APPGA, May 2021.
- ¹⁶ Sharon Aninakwa, in oral evidence to the APPGA on 16th June 2021.
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- ¹⁸ Current regulations: OFQUAL Conditions and Requirements GCSE Subject Level Conditions and Requirements for English Literature (2021) OFQUAL: Coventry.
- ¹⁹ Department for Education published English Literature GCSE: a myth buster, May 2014, available at https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/315546/English_lit_mythbuster.pdf – last accessed 19.12.21.
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- ²¹ Dr Bethan Marshall, in oral evidence to the APPGA on 16th June 2021.
- ²² Professor David Lambert, in oral evidence to the APPGA on 16th June 2021.
- ²³ Diane Leedham, written evidence to the APPGA, May 2021.
- ²⁴ Christine Counsell, in oral evidence to the APPGA on 16th June 2021.
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- ²⁶ Based on the model of 'pugilists, diggers and choreographers' in Mohamud, A. and Whitburn, R. (2016) *Doing Justice to History Transforming Black history in secondary schools* UCL-IOE Press: London.
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- ²⁹ Information on 'Lit in Colour' can be found at: <https://www.runnymedetrust.org/litincolour.html> – last accessed 19.12.21.
- ³⁰ Will Goodfellow, in oral evidence to the APPGA on 7th July 2021.
- ³¹ Information on the Teacher Fellowships can be found at: (1) Britain and Transatlantic Slavery: <https://www.history.org.uk/secondary/module/8693/teacher-fellowship-programme-britain-and-transatlantic-slavery> information on the Bristol textbook can be found at: <https://www.bristolmuseums.org.uk/blog/teaching-bridstols-history-transatlantic-slavery-textbook/> (2) TIDE project: <https://www.tideproject.uk/> The report on Teaching Migration, Belonging and Empire in Secondary Schools can be found at <https://www.runnymedetrust.org/uploads/publications/pdfs/TIDERunnymedeTeachingMigrationReport.pdf>
- ³² Lord Mensah in oral evidence to the APPGA on 7th July 2021
- ³³ A recording of the online event – Africa-centred teaching at the University of Edinburgh: An action-focused discussion – can be found at: <https://www.youtube.com/watch?v=rRJo4swcVsg>
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Diane Leedham, Teacher and Consultant in Literacy and English education

Will Goodfellow, Hodder Education's Senior Commissioning Editor

Mike Goddard, the OCR history representative

Lord Mensah, Founder and Board Chair of Kwame Nkrumah Heritage Academy for young Africans and people of African descent

Nate Holder, Professor and International Chair of Music Education at the Royal Northern College of Music

Contributing Institutions

The Department for Education

Education Scotland

AQA

OCR

Ofsted

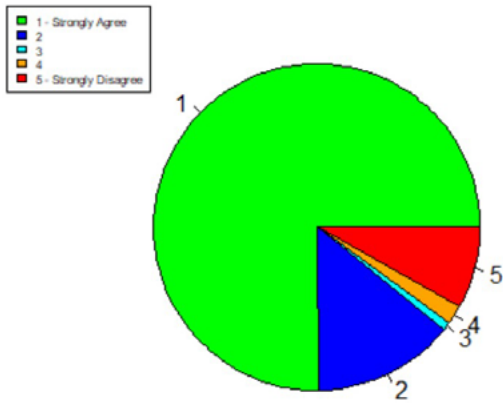
Ishami Foundation

True Talk Africa

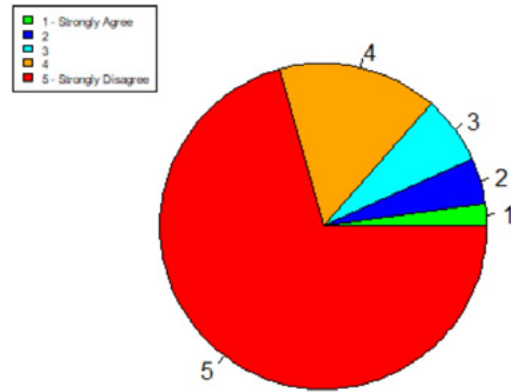
APPENDIX

Graphics representing a sample of responses to the APPG's survey into opinions about the condition of schools' work on Africa in the curriculum and its impact on young people.

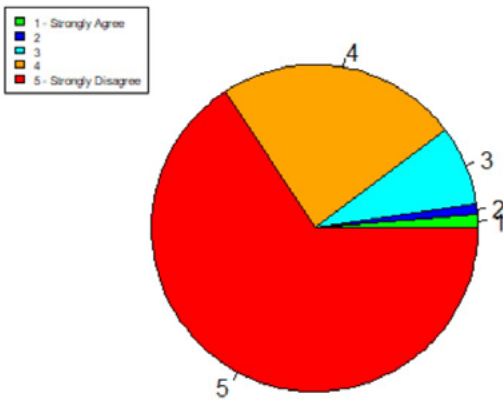
It is common for people to hold misconceptions about Africa



Most of what I know about Africa I learnt in school



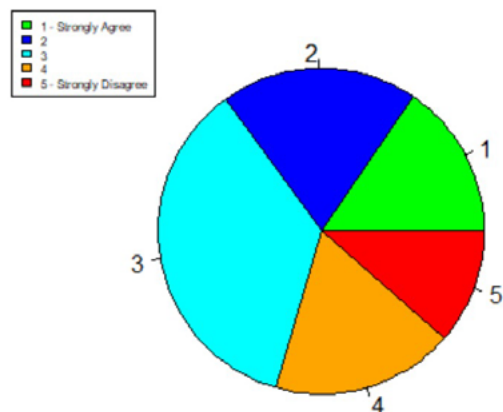
African history is taught well in UK Schools



An understanding of Africa and its diaspora should play an important part in UK education.



Access to good resources is the greatest barrier to teaching about Africa in UK schools





...on sending them
...than complete accep-
...I felt ridiculous, but
...I didn't look forward
...in the harsh bathroom
...I didn't immediately
...so as to conceal them

TAKE THE RISK
Reports and Proposals

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...so as to conceal them

Abdul Mohamud and Robin Whitburn believe that history education is vitally important and relevant to the world of the twenty-first century; at their core of their work is the drive to 'do justice to history'. Together they have decades of classroom experience as secondary school history teachers and as teacher educators in their field. They work with others to develop curriculum, pedagogy and assessment that champions aspects of history education that can make a difference to the diverse multicultural societies we live in by furthering the values of social justice and equality. As Justice to History they have developed programmes of learning, resources and books on a range of diverse history topics, including a body of work on African history and the African diaspora.



We believe the world would be a more equal, just and interesting place if African perspectives had a central position in global conversations.

Although progress has been made, the intellectual, cultural and socio-economic contributions of Africa's diverse countries and its diaspora are still inadequately recognised.

Founded more than 100 years ago as a London-based membership charity, our mission has always been to facilitate mutual understanding and dialogue between people in the UK, Africa and the rest of the world, acting as a catalyst for positive change.

We work to amplify African voices and interests in academia, business, politics, the arts and education, fostering more informed and equitable relations between Africa and the UK. Through our events, publications and digital channels we share insight and instigate debate, reaching a network of over a million people globally.

