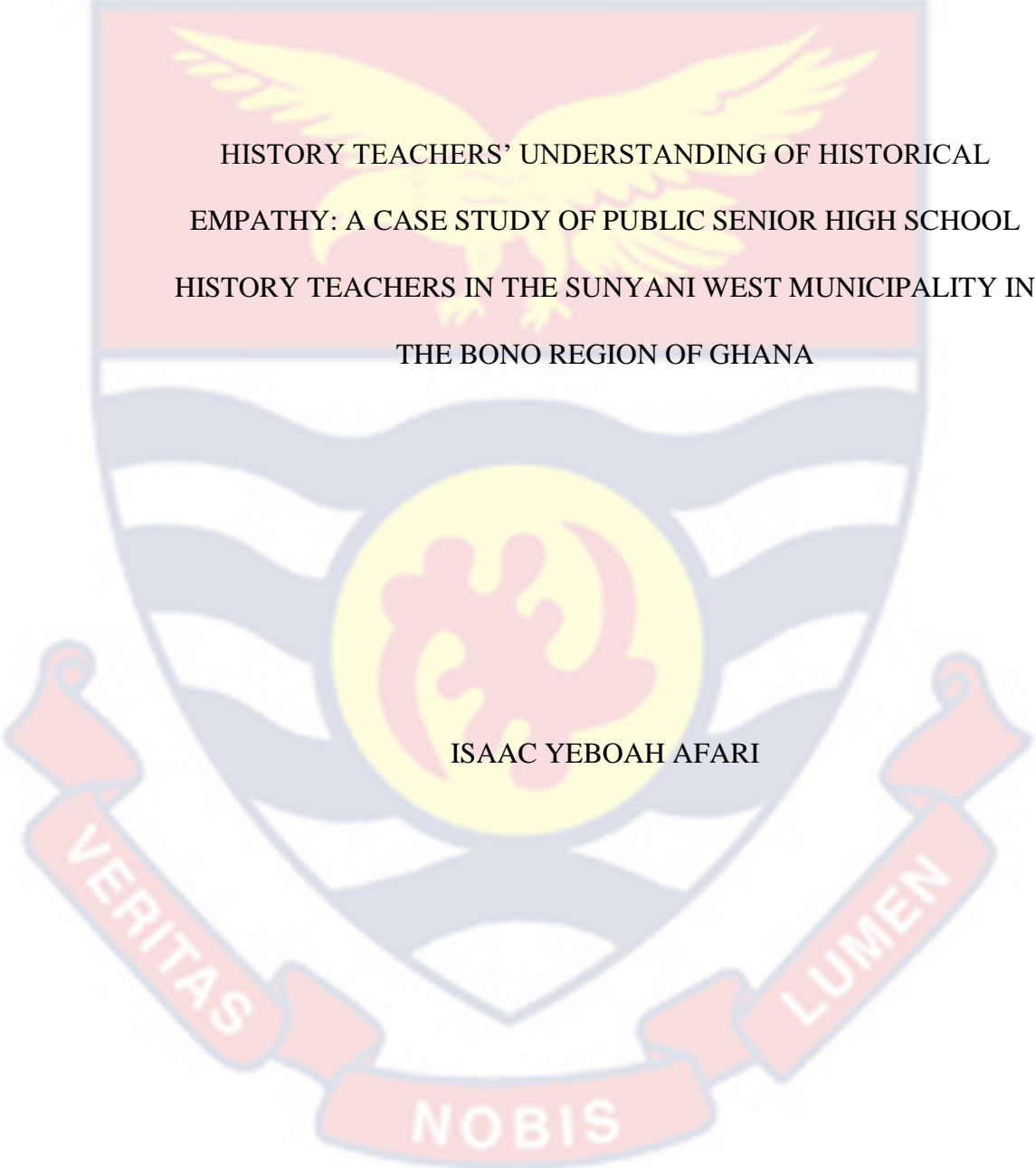


UNIVERSITY OF CAPE COAST



HISTORY TEACHERS' UNDERSTANDING OF HISTORICAL
EMPATHY: A CASE STUDY OF PUBLIC SENIOR HIGH SCHOOL
HISTORY TEACHERS IN THE SUNYANI WEST MUNICIPALITY IN
THE BONO REGION OF GHANA

ISAAC YEBOAH AFARI

2023

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THE BONO REGION OF GHANA

BY
ISAAC YEBOAH AFARI

Thesis submitted to the Department of Arts Education of the Faculty of
Humanities and Social Science Education, College of Education Studies,
University of Cape Coast, in partial fulfillment of the requirements for the
award of Master of Philosophy degree in Arts Education

JULY 2023

DECLARATION

Candidate's Declaration

I hereby declare that this thesis is the result of my own original research and that no part of it has been presented for another degree in this university or elsewhere.

Candidate's Signature Date.....

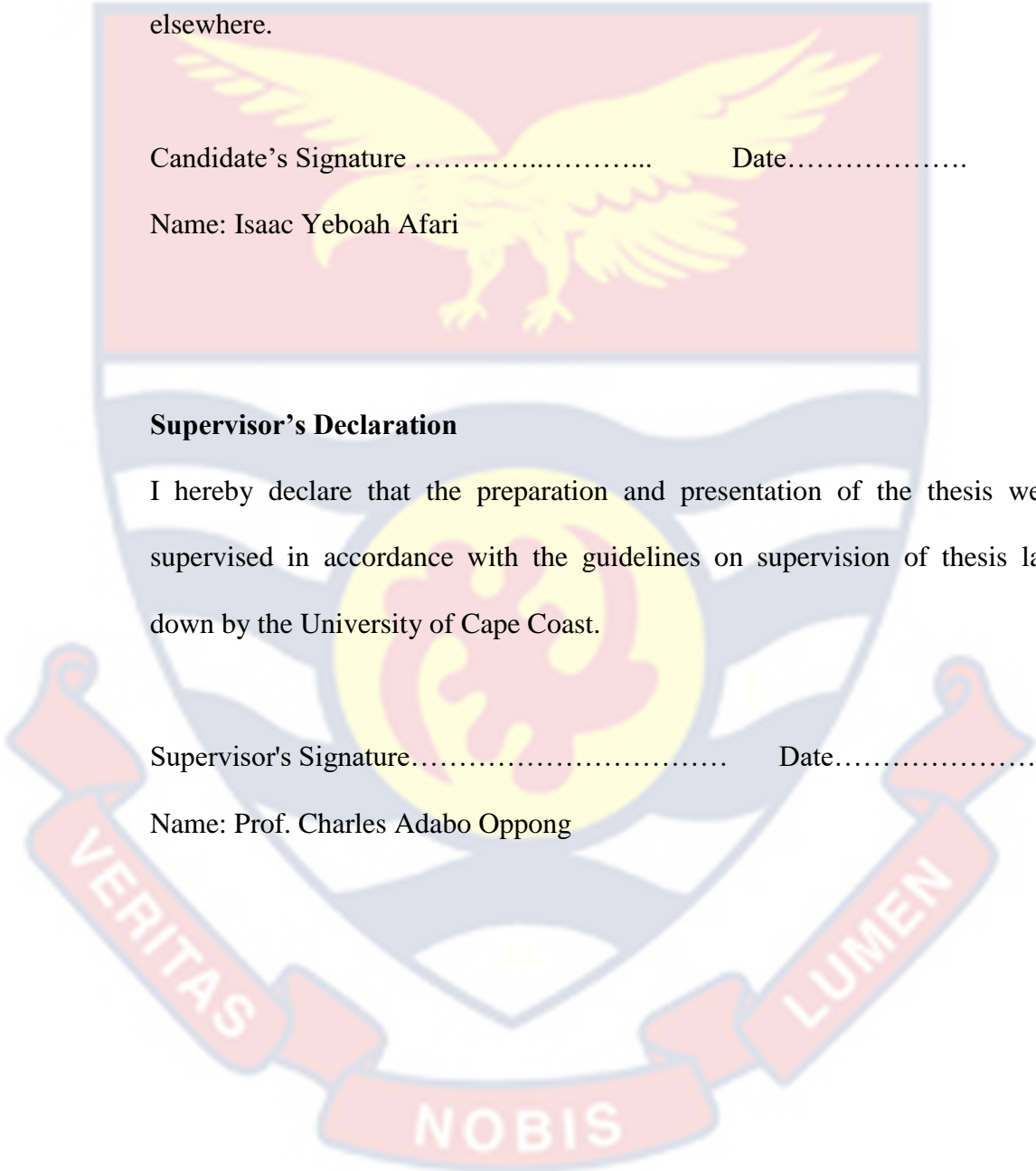
Name: Isaac Yeboah Afari

Supervisor's Declaration

I hereby declare that the preparation and presentation of the thesis were supervised in accordance with the guidelines on supervision of thesis laid down by the University of Cape Coast.

Supervisor's Signature..... Date.....

Name: Prof. Charles Adabo Oppong



ABSTRACT

Using a case study design, the study examined history teachers' understanding of the concept of historical empathy as a critical tool to drive history teaching and learning. Four (4) elements of historical empathy were assessed: affective connection, perspective taking, multi-perspectivity and shared normalcy. All the history teachers in the public senior high schools in the Sunyani West Municipality were involved in the study through the use of the census method. Four historical narratives on the four elements were provided to the participants as a written assignment for data collection. Thematic data analysis technique and the constant comparative method were employed to determine how individual teachers display evidence of empathic engagement. The findings revealed that of the four (4) elements examined; teachers exhibited an understanding of perspective taking and multi-perspective. They could not, however, demonstrate knowledge of affective connection and shared normalcy. Therefore, academic institutions that train history teachers, such as universities and colleges of education, should use pedagogical practices that support historical empathy in teacher preparation. Besides, the study recommends that the Ghana Education Service be proactive in introducing teachers to new development trends in history. This could be done through periodic in-service education and training to improve history teachers' skills, knowledge and professional competencies in areas such as historical empathy.

KEYWORDS

Affective connection

History education

Historical empathy

Multi-perspective

Perspective taking

Shared normalcy

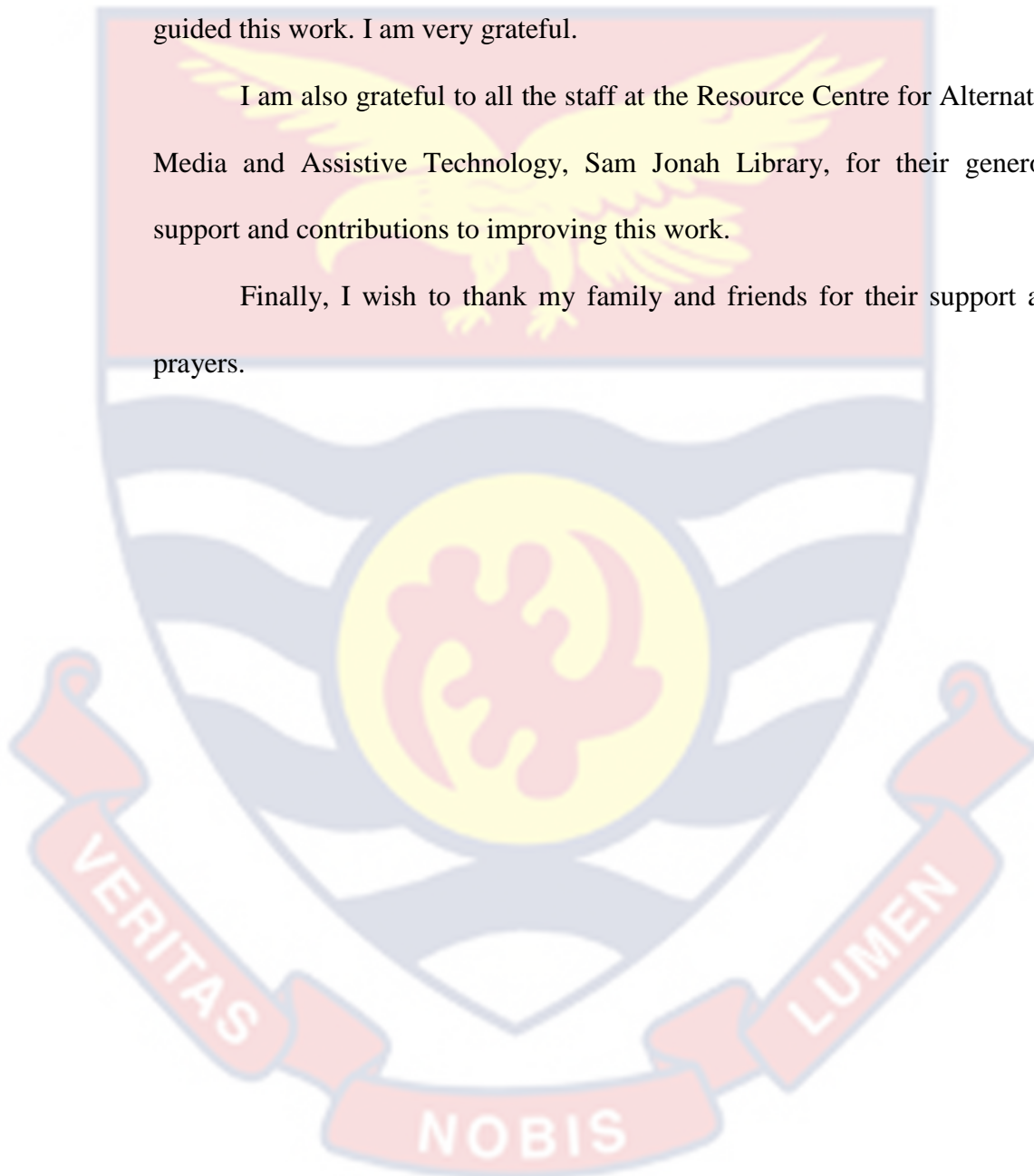


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I am also grateful to all the staff at the Resource Centre for Alternative Media and Assistive Technology, Sam Jonah Library, for their generous support and contributions to improving this work.

Finally, I wish to thank my family and friends for their support and prayers.



DEDICATION

To my mentor and supervisor: Prof. Charles Adabo Oppong



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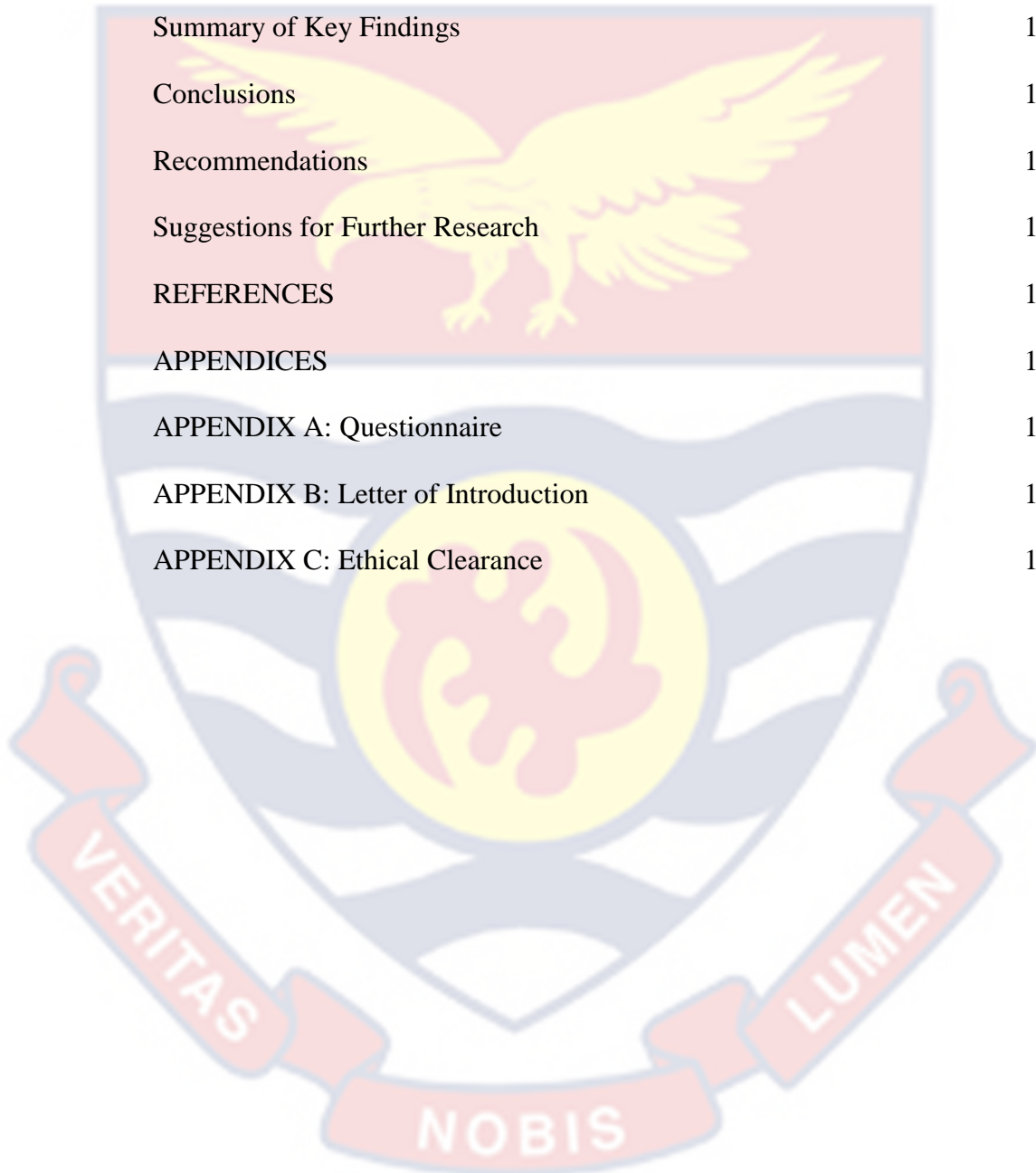
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CHAPTER ONE

INTRODUCTION

Background to the Study

The learning of history can always be a complex task for students. Indeed, cognitive research over the decades has concluded that learning and understanding the subject is more challenging than previously thought (VanSledright, 2002). Thus, it was generally believed that a careful approach to teaching historical accounts constructed around key events and facts would eventually lead to students' strong appreciation of the past. However, research has shown that learning history, if it leads to deeper understanding, involves the repeated study of events or facts and the acquisition and use of a set of specific cognitive strategies (VanSledright, 2002). As a result, history teachers have for decades been confronted with assisting students in understanding the actions and inactions of historical figures in a way that inculcates critical thinking skills in them.

Given this, it has become necessary that both researchers and teachers explore the appropriate approach for handling the subject, which corresponds with the unique nature of the subject (Oppong, 2018). One appropriate approach is for history teachers to understand the actions and inactions of historical actors, and the best way of teaching those actions and inactions is usually described as historical empathy. Historical empathy is a process of engaging with historical figures and events which requires history teachers and students to analyze and interpret how people in the past might have thought, felt, and acted within their specific social contexts and under the specific circumstances of their time (Endacott & Brooks, 2013).

Appreciating the intricacy of historical circumstances is a vital goal of any history student, and history education scholars have established that historical empathy can foster that skill (Endacott & Brooks, 2013; Margery, 2017). Historical empathy has the propensity to foster historical thinking. This is because, through historical empathy, we can appreciate past figures' thoughts and actions. And to understand historical figures, “we must contextualize their actions—we must understand, as best we can, their world and how they saw it, no matter how great those experiences and perceptions differed from our own” (Barton & Levstik, 2004, p. 206). Further, employing historical empathy in the classroom can help us achieve the history curriculum's objective by developing students' abilities to draw the similarities and differences between present and past societies (Brooks, 2008; Endacott, 2010; Jensen, 2008). Historical empathy may be an important tool for assisting students to do away with ‘presentist tendencies’ (using a modern viewpoint to interpret the past) and to vividly appreciate the complexities surrounding the decisions and actions of a past figure (Endacott, 2010; Levstik & Barton, 2011). In addition, history education researchers have found positive outcomes of employing historical empathy in teaching. They have also explored the pedagogical reasons for exploiting the concept of historical empathy (Barton & Levstik, 2004; Brooks, 2011; Endacott, 2010).

Even though the attempt to practically use historical empathy in the classroom began in the 1970s and 80s, the actual idea of “empathizing with the past” appears to be traceable to the 1930s by the historian Carl Becker. In a lecture delivered to the American Historical Association in 1931, Becker emphasized that every person, not just historians, can develop historical

understanding. This could be done by studying materials relative to the past. Thus, by considering historical figures and their thoughts, Becker concluded that people could develop “thinking-in-time” skills to empathize with past events (Colby, 2008; Harris, 2016). The actual employment of historical empathy in the classroom began in the 1970s (Ashby & Lee, 1987) when it was realized that history teachers could use historical empathy to assist students in appreciating historical understanding. In doing this, history education scholars suggested employing specific tenets inherent in historical empathy. These tenets include the perspectives of past societies, shared values with past societies, context, and multiple viewpoints (D’Adamo & Fallace, 2011; Harris, 2016; Lee & Shemilt, 2011). Lazarakou (2008) provides that the cognitive phase of historical empathy involves the above-mentioned tenets. These tenets entail teaching strategies that encourage teachers to explore their beliefs and further develop their empathic abilities while sharing their experiences with students (Cunningham, 2009; Harris, 2016).

Through historical empathy, students must understand the context of the thoughts, actions and consequences of a particular people in the past. According to Retz (2015), “without some effort to see the world through the eyes of others, our attempts to understand and explain their actions and attitudes are bound to the first-person perspective” (p. 214). However, for history teachers to employ the appropriate strategies in teaching students to acquire historical empathy, teachers ought to possess knowledge of historical empathy. It is, therefore essential to investigate history teachers’ understanding of historical empathy.

Statement of the problem

The importance of historical empathy in history education cannot be underestimated. Barton and Levstik (2004) note that “The development of historical empathy in the classroom is a means of preparing students to be effective citizens of a pluralist democracy” (p. 206). Therefore, history teachers’ knowledge of historical empathy is essential in implementing history curricula. For history teachers to be well-positioned to incorporate historical empathy in their teaching, they need to be adequately familiar with the components of historical empathy. These include multiple perspectives, shared normalcy, affective connection, and perspective taking (Barton & Levstik, 2004). Unfortunately, it has been suggested that some history teachers do not understand the significance of these elements of historical empathy (Dadamo & Fallace, 2011; Harris, 2016). Endacott (2010) had earlier noted in his study that, although many teachers approach history instruction using some of the aforementioned concepts, the idea of historical empathy is not widely known among history teachers.

To explicate, **multi-perspective** connotes that, historical agents considered many thoughts before making decisions. Thus, not all historical figures in a particular circumstance limited themselves to a belief but considered several ideas to make decisions (Harris, 2016). Teachers must understand that people in the past held different views, attitudes and sociocultural beliefs at various times. However, studies have revealed that it is most difficult for teachers to understand and employ multiple perspectives in their instruction. Instead, they focus on evaluations and interpretations of these perspectives (Barton & Levstik, 2004; Bickmore & Parker, 2014). **The**

affective connection also refers to how the thoughts and actions of historical agents were influenced by their affective response (Brooks & Endacott, 2013). This means that to impart this knowledge to students effectively; teachers must understand how the emotional attitude of a historical figure influenced how he operated, thought, felt and the reasons for his actions. To help students to connect with past figures affectively, history teachers are required to present students with both primary and secondary source materials for them to analyze and build their conclusions. Studies have, however, suggested the contrary, and this may stem from teachers' lack of appreciation of affective connection.

Further, **historical perspective taking** represents the ability to understand people's past views and explain their customs and beliefs from their own positionality (Endacott & Sturtz, 2014). It is important for teachers not to attribute their beliefs and attitudes to those historical figures to understand their actions and impart the same to students. In spite of its potential impact in the classroom, teachers appear not to be using it in their instruction (Endacott, 2010), perhaps due to their lack of understanding of the concept. Lastly, **shared normalcy** refers to the ability or tendency to recognize other people's beliefs and views as sensible as one's own. Thus, teachers and students must understand that, just as they cherish their sociocultural values and practices, so do others cherish their own (Barton & Levstik, 2004). History teachers' familiarization with shared normalcy is critical in ensuring students' understanding of history. However, the seemingly rare studies on the concept impede our insight into teachers' appreciation and utilization of the concept.

Apparently, studies conducted on historical empathy, particularly in the United States and elsewhere, have largely focused on students. For instance, studies conducted by Barton and Levstik (2004); Davis (2001); Downey (1994) and Gehlbach (2004) focused on fourth and fifth-grade students, fifth and twelfth-grade students, fifth-grade students and ninth, and tenth-grade students respectively. All these studies investigated students' ability to develop empathy. Brooks (2008) also explored the development of historical empathy in the social studies classroom. Using a writing assignment, Brooks sought to determine whether how students are asked to express their historical conclusions impacts their ability to exhibit empathy. Again, using the First World War as a basis, Davison (2017) concluded in his work that historical empathy could be used to promote participatory citizenship. Focusing on students in New Zealand and Australia, Davison's work aimed to develop in young people an empathetic understanding of the lives of others, past and present. In another study, "Understanding historical empathy in the classroom", Margery (2017) explored students' process of historical empathy engagement. Using a case-study mixed-methods design, his research looked at the teaching and learning in a secondary school social studies classroom in Massachusetts, United States of America. His study focused on understanding the learning cycle students undergo when using historical empathy.

The above and several other studies essentially placed the student at the center of their work. This means that very little work may have been done on history teachers' understanding of historical empathy across the Atlantic, particularly in Ghana. But it is important that history teachers' understanding

of the concept is comprehensively investigated because they are responsible for imparting those skills to students. Therefore, any gap in their knowledge will affect the implementation of the curriculum. Thus, the suggestion that many teachers do not understand the elements of historical empathy and the inadequate research into history teachers' understanding of historical empathy formed the basis of this work. Consequently, this study examines history teachers' knowledge of historical empathy.

Purpose of the Study

The study aimed to examine history teachers' understanding of historical empathy in the Sunyani West Municipality.

Objectives of the Study

The following specific objectives guided the study. The study examined:

1. history teachers' understanding of affective connection as a tool for promoting historical understanding among students
2. history teachers' understanding of perspective taking as an effective means of teaching history
3. history teachers' understanding of multiple perspectives as a means for imparting historical understanding to students
4. the understanding of shared normalcy by history teachers as a tool for imparting empathic skills in students

Research Questions

The following research questions were formulated to accomplish the objectives of this study.

1. How do history teachers understand affective connection to promote historical understanding among students?
2. How do history teachers understand perspective-taking as an effective means of teaching history?
3. How do history teachers understand multiple perspectives as a means of imparting historical understanding to students?
4. How do history teachers understand shared normalcy as a tool for imparting empathic skills to students?

Significance of the Study

The study has several significance. Generally, the study has contributed to the near inadequate research on empathy as a strategy for the effective teaching and learning of history in the country. Specifically, the study unearthed history teachers' understanding of perspective taking, multiple perspectives, shared normalcy and affective connection as tools for appreciating historical empathy. Data provided by the study could benefit the National Council for Curriculum and Assessment (NaCCA) of the Ministry of Education in its efforts to support the teaching and learning of history under the current educational reforms.

Delimitation of the Study

Historical empathy as a concept has a broad scope. And as has already been pointed out, quite a few studies have been done in the area, most of which focused on students. Yet, other aspects could be researched, such as; whether students fully understand the various components of historical empathy or whether the concept is effectively being utilized in teaching and learning history. But this research delimited itself to history teachers'

understanding of historical empathy. Specifically, the study focused on perspective-taking, multiple perspectives, shared normalcy and affective connection.

Limitation of the study

The participants were not too much in favour of the data collection instrument used for this study. This meant they could not provide comprehensive responses to enable the researcher to obtain better details on their understanding of the issues under consideration. This, therefore, limited the comprehensiveness of the analysis and discussion of the data.

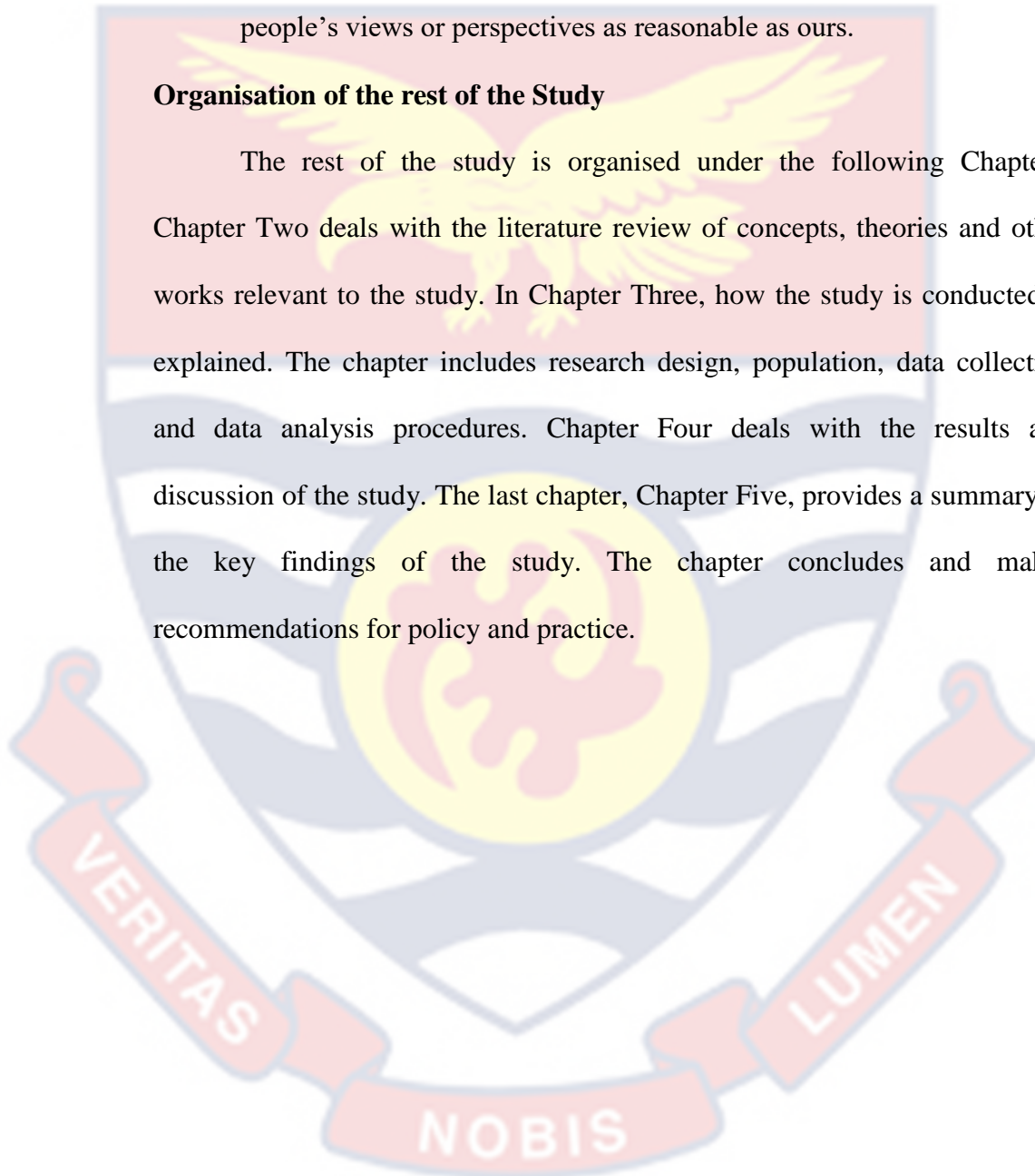
Operational definition of terms

1. **Multiple perspectives:** this refers to the appreciation that, just as we consider several thoughts before making decisions, people in the past also considered many perspectives before taking decisions or actions.
2. **Historical Contextualization:** this means a temporal sense of difference that includes a comprehensive appreciation of the sociocultural circumstances of the period under study as well as knowledge of the events leading up to the historical event and other relevant circumstances that are occurring concomitantly.
3. **Perspective-Taking:** this means understanding another person's experience, positions, thoughts, and beliefs to comprehend how that person might have thought about a particular situation. This means that one must not attribute his own beliefs and attitudes to those of historical figures in trying to understand their actions.

4. Affective Connection: This refers to the consideration of how the decisions and actions of a historical figure may have been influenced by their emotional attitude.
5. Shared normalcy: This refers to the idea that we recognize other people's views or perspectives as reasonable as ours.

Organisation of the rest of the Study

The rest of the study is organised under the following Chapters. Chapter Two deals with the literature review of concepts, theories and other works relevant to the study. In Chapter Three, how the study is conducted is explained. The chapter includes research design, population, data collection and data analysis procedures. Chapter Four deals with the results and discussion of the study. The last chapter, Chapter Five, provides a summary of the key findings of the study. The chapter concludes and makes recommendations for policy and practice.



CHAPTER TWO

LITERATURE REVIEW

Introduction

This chapter reviewed theoretical issues and empirical studies related to the study. The empirical review was done to compare the findings of this study with other related studies to either confirm or repudiate conclusions drawn by early researchers.

The review was organized under the following headings:

1. The concept of historical empathy
2. Theoretical framework
3. Evolution of Empathy in History Education
4. Importance of historical empathy
5. Analytical framework.
6. Empirical review

The Concept of Historical Empathy

Historical empathy is derived from two words - 'historical' and 'empathy'. The concept of historical empathy has no single definition. Instead, there are many competing definitions. The word empathy originates in the Greek term "empathia", which connotes affection. This means sharing the feelings of others. Barton and Levstik (2004) define empathy as a process of understanding people in the past by contextualizing their actions. Thus, empathy involves one's desire to emotionally comprehend what another person has experienced. This idea of empathy, which was first used extensively by psychologists, informed the designing of the concept under

study (historical empathy) by history education researchers (Barton & Levstik, 2004; Brooks, 2011; VanSledright, 2002).

Historical empathy can be said to denote the ability of someone to emotionally perceive and better comprehend or identify with the experience of a historical figure. Yilmaz (2007) also defines historical empathy as “the ability to see and judge the past in its terms by trying to understand the mentality, frames of reference, beliefs, values, intentions, and actions of historical agents using a variety of historical evidence without imposing today’s values on the past” (p. 331). This approach offers the opportunity to read about the actions of historical characters by going beyond the facts of their experiences to recognize how those historical figures operated, thought, felt, the reasons for their actions, and the consequences they encountered in their distinctive historical and socio-cultural circumstances.

Scholarly, historical empathy has, over the years, been characterized by debates over its meaning and application. These debates resulted from how initial history education studies deployed various definitions of the concept. For instance, empathy was likened to terms such as “intuition” (Portal, 1987), “imagination” (Coltham & Fines, 1971), and “identification” (Sutherland, 1986). In addition, the concept was variously described as “skill”, “power”, “mode of inquiry”, and “heuristic process” (Cairns, 1989; Coltham & Fines, 1971; Portal, 1987; Lee, 1983). History education researchers attempted to clarify the concept; however, they recognized that while certain parameters could be drawn, historical empathy did not have the “conceptual sharpness” of other historical concepts. Given its numerous related explanations, historical empathy qualified as a “fuzzy” concept (Cunningham, 2009).

Recognizing the widening scope of historical empathy, Boddington (1980) advocated the examination of the various meanings to make them useful in the classroom. His concern was spot on. A study by Stockley (1983) referred to the way a teacher's perspective on historical empathy impacted her classroom instruction. Thus, she viewed it as *intuition*, and as a result, she believed her students would be able to *intuitively connect* empathetically to historical agents without much help. An earlier study by Baranoski (1974) indicated how a teacher's conflicting ideas of empathy made her assess a unit on the Reformation. The teacher expressed her amusement at the critical questions her students posed. This was after she had realized that the students did not easily relate the Reformation in Europe with the Reformation in Britain. The British students liked doing the reformation in Britain but were not interested in learning about foreigners.

Bailey (1975) also explained empathy as "imagining myself in the place of others". This entails perceiving *oneself* in another's situation and sympathy as "evoking the other within myself". This also implies envisioning essentially *being the other*. Shemilt (1984) emphasized this differentiation when he suggested that empathy refers to appreciating how *other* people would have perceived a circumstance and not how you would feel about it. These and other writings, particularly those of Her Majesty's Inspectorate (HMI) (1985), differentiated empathy from sympathy within the context of fellow feeling, suggesting that this could pose an intellectual hindrance to empathy, and showed how empathy might be seen as a *process, an achievement or a disposition*, but not a kind of a special power used as a base to "feel or imagine".

Knight (1989) initiated the move toward breaking down empathy into various components. According to him, the only way students can better understand the elements of empathy is to abandon the idea of a unitary construct of the concept. Therefore, he suggested the following as included in the cognitive aspect of empathy: skill in re-telling a story from others' perspectives, ability to distinguish one's own and another's perspectives, recall of salient data, predictions of the way historical situations would develop, estimations of actions, and the ability to identify the reasoning behind historical events.

Related to Knight's proposition, Barton and Levstik (2004) outlined five components of historical empathy that provide a better appreciation of the concept. The first is "shared normalcy", which refers to the idea that we recognize other people's views or perspectives as reasonable as ours. The second element is "a sense of otherness", which means recognizing that different perspectives existed in the past. Next is historical contextualization, which deals with developing a deep understanding of the sociocultural or political practices of the period under study and other relevant events. Also, the multiplicity of historical perspectives: means that historical figures considered various perspectives before making a decision. And finally, contextualization of the present, which according to them, is "the recognition that our own perspectives depend on historical context: They are not necessarily the result of logical and dispassionate reason but reflect the beliefs we have been socialized into as members of cultural groups" (p. 221).

Unlike other researchers who do not treat the affective aspect of historical empathy separately, Barton and Levstik (2004) detached the

emotional part from historical empathy. Thus, they designed a separate tool for the emotional side of historical empathy, which they termed “empathy as caring”. According to the authors, there are four types of care in history, each linked with a different preposition. These include: “care *about* people and events of the past when we select some as more interesting or personally meaningful than others, care *that* particular events took place when we react to the triumphs or tragedies of the past, care *for* people in history when we want to respond to suffering by the victims of injustice or oppression, and care *to* change our beliefs or behaviours in the present based on what we have learned from our study of the past” (Barton & Levstik, 2004, p. 231). They contend that these care types can positively contribute to students’ intellectual and moral development. Though one agrees with their care concept, it is quite unacceptable to completely separate the cognitive element of historical empathy from the affective aspect. And one shares the view of Cunningham (2004) when she argued that the skill of *caring about historical events and people and their meaning* is an integral part of historical empathy. Thus, a person’s cognitive process is made effective by his emotional experience (Hayward, 2016).

Theoretical Framework

This study is grounded on the theoretical framework designed by Barton and Levstik (2004). Their framework was drawn from the cognitive framework developed by Foster (2001). In his purely cognitive approach to historical empathy, Foster proposed the following six (6) qualities essential to engage in historical empathy.

1. Historical empathy involves a process that results in an understanding of the reasons behind the actions of people in the past;
2. It is about an understanding of chronology and historical context when assessing historical events;
3. It relies on a comprehensive examination of historical evidence;
4. It includes an understanding of the consequences of the actions of historical figures;
5. It requires an instinctive understanding of a historical period and an appreciation that the past and the present are not the same;
6. Historical empathy demands an appreciation and respect for complex human actions.

However, Barton and Levstik (2004) have included an affective dimension to the existing cognitive dimension developed by Foster (2001). In their framework, Barton and Levstik (2004) closely considered the processes involved when students engaged in empathic activities and proposed a framework to inculcate in students a kind of historical empathy that integrates both the cognitive and affective elements.

Barton and Levstik (2004) referred to the cognitive aspect of historical empathy as “perspective recognition.” They contend that, since they borrowed from the frameworks of earlier studies, they view the initial description of the concept as confusing. They argue that the term “level” used in previous frameworks represents a definite direction that leads to a particular cognitive objective. According to them, we must not consider historical empathy as hierarchical stages but rather as elements that educators should be familiar with and employ in teaching and learning such that it fosters some

critical thinking skills (Barton & Levstik, 2004). The elements in the cognitive theoretical framework designed by Barton and Levstik (2004) to build the skills of historical empathy are as follows:

Sense of “otherness” – Building the ability of people to appreciate that the views and values of other people may not be as same as their own. Thus, different viewpoints exist, and people must come to this recognition.

Shared Normalcy - One should understand that the thoughts and actions of a historical agent are not a result of the agent being ignorant or stupid and that the views and actions of the historical figure are as reasonable as theirs. Thus, individuals should recognize that just as they value their customs, traditions, opinions and other sociocultural endeavours, so do others value their own.

Multiplicity of Perspectives – This is where individuals recognize the existence of many and diverse beliefs, values and practices at a particular period in history. The appreciation and internalization of these elements provide perspective recognition which helps historians, history educators, and students empathize with the past, as shown in Figure 1. Individuals must be exposed to various perspectives, even when there are inconsistencies in the account, to comprehensively and better appreciate an event in the past.

“Care for”: those historical figures impacted by specific events, and to have a wish to help them, though they know they cannot.

“Care to”: apply the lessons of these people to the present, and use that as motivation for civic engagement or “upstanding” behaviors.

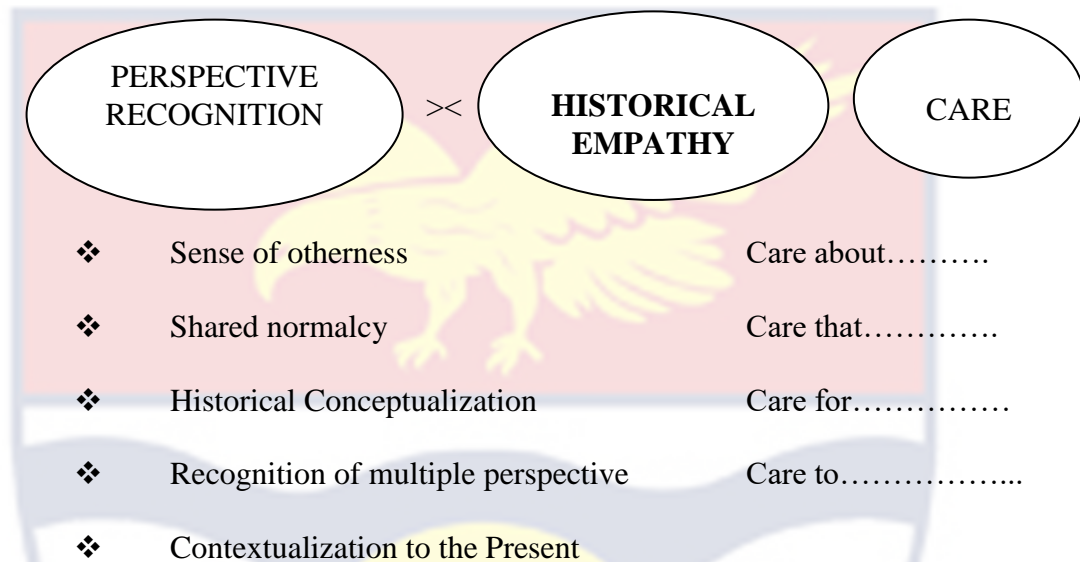


Fig 2: Affective framework

Source: Margery (2017)

Their framework indicates that restricted and controlled components of “care” for historical figures, grounded on evidence, is an essential element of historical empathy. Their affective (care) framework, though crucial in contributing to the field, has not been explored as extensively as the cognitive frameworks have been.

It is important to note that, since this study integrates both the cognitive and affective aspects of historical empathy, it deploys both the cognitive and affective frameworks designed by Barton and Levstik. Thus, while the cognitive framework informed the cognitive elements in this study: multi-perspective, perspective-taking and shared normalcy, the affective framework (care) informed the affective component of this study (affective connection).

In this framework, Barton and Levstik (2004) emphasized the teacher's critical role in promoting both the cognitive and affective elements of historical empathy in students. But the inculcation of these historical empathic values in students cannot occur accidentally. It can essentially be achieved through the deliberate and sustained guidance of teachers. This means that teachers' familiarization with these elements is essential in enabling students to engage in the process of historical empathy. However, as already mentioned, studies on teachers' understanding of historical empathy appear limited. Therefore, both the cognitive and affective components in Barton and Levstik's theoretical framework constituted the analytical framework which informed data collection and analyses. Thus, the analytical framework integrates the variables being investigated in this study (affective connection, perspective taking, shared normalcy and multi-perspectivity).

Analytical Framework

The study was designed within the framework of historical empathy. Within historical empathy, four key elements that informed the research question were discussed to provide an appreciation of the concept. These four elements include affective connection, perspective taking, shared normalcy and multi-perspectivity.

Multi-perspective

Multi-perspectivity is the "multiple subjects' views on one particular object; in the case of history education, multi-perspectivity typically concerns a historical event or figure" (Wensink, et al. 2018, p. 1). This means an appreciation of the fact that, just as we consider several thoughts before making decisions, people in the past also considered several viewpoints.

Teachers and students must understand that not all actors in specific periods of history believed in one idea or cause but considered many ideas or beliefs to make decisions (Harris, 2016). Thus, historical figures or societies have held different views, attitudes and sociocultural beliefs at various points in time.

Multi-perspectivity may be conceptualized as a single historical event having more than one explanation or different interpretations. These interpretations should focus on differing selection and evaluation of causes and effects (Hewitson, 2014). This represents the idea that history, because of its interpretative nature, is subjective, with various parallel accounts about a particular event rather than an event having a single narrative (Wansink, et al. 2018). Some scholars have suggested that such an approach to teaching history must traverse the notion of relativism by teaching students to analyze the authenticity of different accounts using an accepted criterion (Seixas, 2015; Stoel et al., 2017; VanSledright, 2011).

Wansink, et al. (2018) have proposed three temporal layers to operationalize potential perspectives on the historical object. These are subjects positioned in the past, subjects positioned between past and present, and subjects positioned in the present. The first temporal layer, subjects positioned in the past, regards past perspectives whose subjects were contemporaries of the historical object. Primary sources are the most useful sources in representing the viewpoints of the eyewitness in the first layer. For example, a letter written by William of Orange (thus, the subject) describes the revolt of the Dutch nobles (the object) against Spain. Multi-perspectivity in the past, therefore, means that historical figures had parallel contemporaneous perspectives on historical events. Its significance in the classroom is to teach

students that different historical personages may have had diverse perspectives on a certain object based on different experiences, orientations and beliefs.

The second temporal layer is between the past and the present. This refers to perspectives of figures that did not live at the same time with the occurrence of the event, but that succeeded the event in time and have somehow been concerned with the interpretation of the historical event. Typically, figures mostly concerned with the past are historians; yet, they may also be journalists, politicians or others who interpret historical events because it relates to a phenomenon in their own time or circumstance. Multi-perspectivity within this temporal layer involves figures' perspectives that succeed each other over time in different temporal contexts. An example of such perspectives would be contrasting an account written by a historian in the 19th century with an account written by a historian in the 20th century, both of whom may be taking perspectives on the French revolution. The final temporal layer is "in the present". This refers to those figures who live in the present and take a contemporary position toward a historical event. These three layers form the fulcrum around which data is collected to examine how history teachers understand multi-perspectivity.

The Affective Element

The affective element/domain relates to personal connection as an essential condition for historical empathy. Affective connection involves displaying interest in historical actors, caring for them, identifying with them, recognizing their emotions and feeling personally involved in their experiences (Barton & Levstik, 2004). The affective domain of historical empathy is conceptualized as considering how historical figures' lived

experiences, situations, or actions may have been influenced by their affective response (Brooks & Endacott, 2013). This requires that, when learning about the actions of a figure in the past, teachers and students should go beyond merely appreciating the facts of his experiences. Thus, they should be able to understand how the emotional attitude of that historical figure influenced how he operated, thought, felt and the reasons for his actions. This means developing the capacity to emotionally comprehend what another person is experiencing. The affective domain is viewed as an important tool to help students emotionally perceive and better comprehend or identify with the experience of a historical figure (Endacott & Brooks, 2013).

The above means that affective connection relates to one's ability to share in the feeling of others. Particularly, it is about assuming the position of a historical figure who faced a complex situation, a situation that called for tough decisions. To prepare students to take such a position, Hoffman (1984) proposed three approaches through which people's affective responses to a precarious situation faced by a past figure can be elicited.

The first mode of affective response described by Hoffman (1984) is referred to as 'Focus on Other'. This relates to one's imagination of how another person is feeling. Thus, 'Focus on other' is about appreciating what someone may feel due to the circumstances confronting him.

Another method of affective response is known as 'Focus on Self'. This involves seeing oneself in the place of another and picturing how it feels to be in the same position as that figure. 'Focus on self' also happens when a person recalls a similar situation in his past that prompted a similar affective reaction, and "even if one lacks the experience, one may be able to imagine

how it would feel if one had the experience” (Hoffman, 1984, p. 118).

The third mode of affective response proposed by Hoffman (1984) is a blend of 'Focus on other' and 'Focus on self'. Moving between the two modes is a common affective reaction. However, any reaction that involves 'focus on self' is mostly prone to “egoistic drift.” Egoistic drift is the reaction likely to be generated when one concentrates closely on the self and ignores the other's situation (Endacott, 2010) Egoistic drift is a phenomenon that can interfere with empathy.

Teachers are responsible for appropriately guiding students to achieve the above tenets. Thus, emphasizing the importance of affective learning, Rosiek (2003) states that teachers should consider the affective element of learning. According to him, the “human experience is an emotional affair” (p. 399), and teachers' response to students' emotional experiences is a moral necessity (Rosiek, 2003). This is why it is important to investigate teachers' appreciation of the tenets mentioned above to ascertain their ability to inculcate the same in students. Therefore, Hoffman's three modes of affective response served as a foundation for collecting and analysing data to determine history teachers' understanding of affective connection.

Perspective Taking

Given how the concept of perspective taking has been described in some studies, it appears that perspective taking is virtually synonymous with historical empathy, or to put it more bluntly, has the same meaning and function as historical empathy. For example, Yilmaz (2007) defined historical empathy as “the ability to see and judge the past in its terms by trying to understand the mentality, frames of reference, beliefs, values, intentions, [and]

actions of historical agents using a variety of historical evidence ... without imposing today's values on the past" (p. 331). This means historical empathy is about viewing history from the perspective of those who experienced particular historical events, and empathizing with them. This definition is not too different from what has been variously given by other scholars. For example, Lazarakou (2008, p. 1) defines perspective taking as "The ability of an individual to participate in the psychic experiences of another person as if he were reliving them himself".

Similarly, historical perspective taking is the ability to understand the past figures' views and explain their customs and beliefs (Endacott & Sturtz, 2014; Huijgen, et al. 2017). It also means understanding another person's experience, positions, thoughts, and beliefs in order to comprehend how that figure might have thought about a particular situation (Endacott & Brooks, 2013). Thus, one must not attribute his own beliefs and attitudes to those of historical figures in an attempt to understand their actions.

In the classroom, one of the most important reasons for requiring students to take a perspective relative to a historical agent is that it inculcates in them the ability to construct critically, based on the tenets of the discipline, their perspective on a particular historical agent. But as Levstik (1986) suggested, teaching and learning that is mostly textbook-based is mainly ineffective in building students' historical perspectives. Accounts in many textbooks give inadequate attention to perspective or empathy because they only contain narratives of historical facts. The National Centre for History in the Schools (NCHS) stressed that the employment of diverse approaches and resources in the classroom has the potential to contribute to promoting

students' emotions, feelings and perspectives of the actors of a historical event (Ashby & Lee, 1987; Barton, 1996; Foster & Yeager, 1998; Seixas, 1993).

Portal (1987) proposed five steps necessary for teachers and students to engage in empathy and develop their perspective-taking skills. The steps are as follows: first, students should be made to develop their thoughts in a specific context in history; second, they should differentiate the particular period of history under study from their period; third, they should deploy multiple historical resources and current materials relative to the topic under study; next, they should project a historical figure or circumstance in a way that goes beyond the usual phenomena to include the unique context of the situation; and finally, they should employ the two-sided narrative approach to explain the role of the insufficient empathic connection between historical actors that may have led to conflict. This means that students can take on the perspectives of historical figures if teachers are well positioned to guide them, which is why this study is conducted around teachers.

Shared Normalcy

Shared normalcy is another vital aspect of historical empathy. This is the idea that we recognize other people's views or perspectives as reasonable as ours. Thus, we must be able to appreciate the fact that, just as we value our customs, traditions, opinions and other sociocultural endeavours, so do others value their own. Every society, whether past or present, has its ideals. These ideals manifest in beliefs, customs, values and conventions. These beliefs, customs and values influence all aspects of sociocultural practices. For example, they influence how marriages are contracted, how funerals are conducted and how festivals are celebrated. Again, childbirth, naming, and the

transition from childhood to adulthood are all informed by belief systems and customs. Regardless of how awkward, primitive, absurd or senseless certain cultural practices of a society may look, especially in the eyes of the people of the present, those in that society saw it as a normal part of their society (Barton & Levstik, 2004).

Even though there is always the tendency to assume that people whose ideals, beliefs or views contradict ours have mental deficiencies, such assumptions will only hinder any attempts to pay attention to diversity. We must be prepared to recognize and understand divergent beliefs and practices. To do this, we must appreciate that other people or groups cherish and respect their customs, beliefs and principles just as we value our own, irrespective of how strange they may seem. This emphasizes the idea suggested by Barton and Levstik (2004) that, “People who differ from us are not simply a reflection of ourselves who are waiting to be enlightened; they are our peers—and they may have a better sense than we do of where the crocodiles are. History provides fertile ground for developing this kind of recognition because we have to understand why people in the past did things that no longer make sense to us” (p, 212).

In addition, time, environment, and circumstances largely influence the beliefs, ideas, principles, customs, actions and other sociocultural practices adopted by a group. At any given time, people’s ideas and actions are shaped by the demands of the environment, the circumstances in which they find themselves or the dictates of the particular period. Sometimes societies encounter abnormal situations caused by human actions or the environment. In such a case, a new way of life will have to be enacted to “normalize” the

situation. Then, that new order becomes normal since it has brought normality to an abnormal phenomenon.

One of the major reasons for studying history is to promote tolerance. History does not only deal with the political life of a society but their socioeconomic engagements are also considered to have a better appreciation of their way of life. Studying the cultures of a society from a broader perspective enables us to develop an empathetic understanding of them. Such an understanding can help us appreciate both the positive and negative aspects of their life instead of judging them from our own point of view and thus avoid the dangers of intolerance. No nation can avoid the temptations of war if its citizens develop an intolerant attitude towards other nations, nations whose cultures they consider dangerous and barbarous. Okyere (1997) notes that: "As history teaches us about other people and other countries peoples whose ways of life and ideas are different from ours, we learn to understand these other peoples and even realize how imperfect and curious our own way of life is. Without such tolerance, there cannot be any kind of development for which the peoples of the world are hoping" (p. 3).

It could also be said that progress depends on a society's capacity to change and adapt itself, and this in turn depends on the preparedness or the ability of the members of that society to accept new ideas and to see the merits in other ways of life. Such a society leads its members along the path of progress, and it will be found that members of that society are invariably, those whose minds are open and free of the deadening effects of intolerance. Tolerance thus becomes a necessary ingredient to peaceful co-existence and progress, so by inculcating this attitude in people, history undoubtedly is

performing a very useful function in nation-building (Okyere, 1997). This can be achieved if students are taught to regard the beliefs and customs of other nations as normal as their own. This is because people cannot develop a tolerance for others whose lifestyles, they deem incongruous or abnormal. But by recognizing the normalcy of the practices of others, students will come to understand and tolerate such people regardless. Thus, if history teachers understand the concept of shared normalcy, they would as well recognize other cultural practices as normal as theirs and would, in turn, impart this understanding to their students.

Shared normalcy teaches that people whose cultures and perspectives differ from ours do not represent an uncivilized society; they are humans just as we are. History provides the most appropriate means for inculcating this sense of recognition for diverse cultures and views in students. For example, “Dipo” was a rite of passage for the Krobos. It was performed to initiate a girl from childhood to adulthood. It was carried out when the girl was eighteen years old. Given certain rituals involved in the initiation process, such as ritual cleansing in a river, the sprinkling of the blood of a goat on the feet of the girls, the placing of each girl on a sacred stone three times, the putting of leaf in their mouth, and the smearing of their bodies with ointments and white spots (Okyere, 1997), some have regarded it as a strange practice. However, the Krobos themselves saw it as a critical and normal part of their culture. This is because the rites had moral significance as they shaped moral conduct and ensured self-control, especially among teenagers. Since it was taboo to get pregnant before one underwent such rites, they were deterred from engaging in early or pre-marital sex. Thus, the violation of this taboo resulted in hefty

social and religious repercussions for both boys and girls.

Further, in precolonial Ghana, pawning was part of socio-cultural practices. Today, many textbooks describe such practices as ridiculous. The Bond of 1844 described them as “barbarous acts”. But these customs were normal to those who practised them. Thus, people in various societies can discern normality and abnormality. Therefore, acts they deem abnormal would not be tolerated. To fully understand the motives behind cultural practices, one must first recognize that those practices are normal. This frees the mind of any premeditated thoughts or judgements.

Evolution of Empathy in History Education

Empathy as a concept appears traceable to German philosophers and others like Wilhelm Dilthey, who applied the concept to the study of human life (Colby, 2008). Empathy has its bases in the idea of beauty as innate in the art form itself or the belief in beauty as the holder of an idea as espoused by Kant and Hegel, respectively. Empathy also reflected Giambattista Vico’s theory that true artistic representation demands an appreciation of the object and its reflection of the past, including art and customs. This means that the contemporary use of empathy originated from a philosophic belief in aesthetic knowing (Colby, 2009). A few scholars initiated empathetic work in education between the first and the third decades of the 20th century (Cunningham, 2003). In Britain, scholars such as M.W. Keatinge and F.C. Happold emphasized historical understanding during the interwar years between 1919 and 1939. Whilst M.W. Keatinge stressed the need to grasp a sense of period and designed source-based exercises to advance this aim, F.C. Happold prepared exam questions which required pupils to demonstrate an appreciation

of perspectives (Cunningham, 2003; McAleavy, 1998). These attempts highlighted the post-first World War fears of nationalism, which necessitated the League of Nations to vigorously promote “cooperation rather than antagonism, culture rather than destruction, international rather than national ideals” in history classrooms (Cunningham, 2003). Marsden (1989) described these attempts as a “sympathetic understanding of others” (p. 521).

In 1931, Becker, the then president of the American Historical Association, presented the concept of “Everyman, His Historian”. In this work, Becker emphasized that every person, not just professional historians, possessed the capability to understand history through the study of documentation and dialogue with the past. By considering historical figures and their thoughts, Becker concluded that people could develop “thinking-in-time” skills to empathize with past events (Colby, 2012). Subsequently, historians developed this idea of empathizing with the past using several approaches to help students identify with the past (Harris, 2016). However, it was not until the 1970s that a deliberate attempt was made to introduce historical empathy in history education in Britain.

What necessitated the introduction of empathy in history education was that educators in the United Kingdom observed a problem with students: Students found themselves in the habit of viewing the past through their own eyes; they judged people in the past based on current practices and happenings. Since people's way of life in the past was inconsistent with their own, they saw those in the past as primitive and ignorant, which was an indication of presentism (Margery, 2018; Portal, 1980).

Presentism refers to the imposition of present-day principles, attitudes, ideals and values on past events or societies instead of looking at the past within the circumstances consistent with the time of the events. Through presentism, one may misinterpret or misconstrue past events or figures. And this may lead to the unwarranted condemnation of the past founded on misjudgment. This is a principal error in the view of historians and a demonstration of students' inability to "do history". But it is interesting to note that the same students who were displaying marks of presentism also scored high on standardized tests. It is important to mention that every good historian makes a conscious effort to understand the socio-economic and political circumstances that drove the thoughts and actions of figures in the past. Even though these students achieved high scores, they were not striving to understand those circumstances (Margery, 2017).

The lack of desire on the part of teachers to inculcate this understanding in students, particularly before the 1970s, could partly be blamed on psychological studies conducted by Piaget and his acolytes such as E.A. Peel, M.F. Jurd, and R.N. Hallam. Thus, their psychological studies concluded that children could not accomplish complex or abstract tasks. Accordingly, they promoted the view that history was overly complex that could be handled by a few exceptional students before the age of fourteen (14). Many history teachers bought into this idea and, as a result, adjusted their expectations of students' ability to learn history (Cunningham, 2003; Macintosh, 1987).

However, history educators soon realised the need to widen the content scope of the history curriculum to address the needs of students. Taking from

the emerging popular psychological word “empathy”, educators in Britain invented the term “historical empathy” to signify this wider scope of understanding that they wished to inculcate in students (Margery, 2017). British educators wanted to go beyond the rote memory approach to teaching history, which relies upon the presentation of facts without an attempt to help students understand the context of a given period or event (Harris, 2016; Pace, 2012). This was aimed at helping students to develop a high sense of understanding of historical figures. However, introducing the word “empathy” into history meant letting emotion into learning history, creating a source of worry for historians. Consequently, scholars failed to accept a formal definition of historical empathy (Endacott & Brooks, 2013). Debates also focused on whether historical empathy was a cognitive or affective process. This lack of consensus over the meaning and function of empathy in history education became a back-and-forth issue between historians and educators. This debate over an acceptable definition of historical empathy raged for about two decades (Blake, 1998; Margery, 2017; VanSledright, 2002).

Accordingly, many historians were against the new historical empathy framework introduced into the national British history curriculum. They thus advocated for an appropriate clarification that rejects an emotional connection between students and history. Those historians worried that educators were promoting the learning of history characterized by emotions and might allow subjectivity into the historical process. They wanted students to develop historical thinking abilities that discarded emotion and bias. This legitimate concern resulted in some educators' cautious design of some conceptual definitions of historical empathy. One such definition was provided by

Lazarakou (2008). Lazarakou defined historical empathy as a person's ability to partake in the psychic experiences of another individual as if he were reliving them himself (Lazarakou,2008). Such a definition underlined the concept of historical empathy as a purely cognitive process. The cognitive aspect of historical empathy enables teachers to teach in a way consistent with the historical method.

As noted, studies on the cognitive aspect of historical empathy did not consider the affective aspect of historical empathy (Barton & Levstik, 2004; Foster, 2001). It was in 2004 that a comprehensive affective framework of historical empathy was introduced (Barton & Levstik, 2004). Thus, in their work, "Teaching history for the common good", Barton and Levstik designed a separate tool for the affective component of empathy, which they referred to as "empathy as caring", as noted above. It is worth mentioning that Barton and Levstik's work has either fully or in part informed several subsequent studies in the area of historical empathy, of which this study is no exception.

Importance of Historical Empathy

This section examines the affordances of historical empathy as an inevitable vehicle to drive history teaching. If appropriately deployed in history teaching, historical empathy has the propensity to develop students' historical thinking skills. Historical empathy is inherent in resolving confusion and prevails over indifference (Colby, 2007). Thus, it enhances historical understanding and changes the perception of the past. This means that historical empathy is about developing a full appreciation of the past, including the events, the period and the actions of historical figures relative to their distinctive situations, such that we can recover or write those events

within the context of their occurrence (Yeager & Foster, 2001). When viewed within a narrative framework, the concept gives insight and a philosophical standpoint for discussion and debate in historiography (Colby, 2007; Yeager & Foster, 2001).

Historical empathy encourages change and thus gives a good prospect for the future of history education. For example, historical empathy has successfully challenged the application of Piagetian theory of the stages of development to historical thinking. According to Piaget, children below the age of fourteen cannot engage in historical thinking exercises (Brophy & VanSledright, 1997; Husbands, 1996). However, based on studies conducted between the late 1970s and early 1980s, scholars called into question the Hallam-Piaget theory. For instance, Project *History 13-16 in Britain* showed the ability of children to empathize with the past and to take part in complex thinking processes (Brophy & VanSledright, 1997; Colby, 2007). Other studies have also uncovered positive results about the ability of children to engage in historical empathy. In his research on 5th and 12th-grade students, Davis (2001) concluded that young people can acquire extra knowledge due to empathetic development and progress in their understanding of diverse perspectives. Further, Brooks (2011) reported a study conducted by Gehlbach on ninth and tenth-grade students, which produced an encouraging outcome. In the said study, Gehlbach was able to show a positive connection in the ability of students to correctly take on another perspective.

Historical empathy also enables readers of history to appreciate what a historical actor may have known and what he may not have known. The actor's thoughts, achievements and weaknesses may be known to himself and

only be understood after a deliberate effort is made to obtain all the facts relative to his actions (Lee & Ashby, 2001). Only through this means can a judgment be passed on to historical actors. Hindsight gives the modern writer the benefit of retrospection, with its merits. Analyzing the various circumstances underpinning the historical figure's actions provides the foundation for our understanding (Lee & Ashby, 2001).

Last but not least, the application of empathy in teaching and learning history can potentially reinforce students' appreciation of their nation's history (VanSledright, 2002). Students are taught to apply their empathetic understanding to all aspects of their national past by developing a framework for analysis. As indicated by VanSledright (2002), historical empathy expects one to do away with presentism: first, creating an awareness of one's positionality, second, using inquiry to breach mental confines, and finally, expanding their critical sensitivity to the primary source authors' and the agents' positionalities. Thus, historical empathy should assist students to be able to interpret historical events through the eyes of the people who lived during the events. They do not need to only obtain superficial knowledge about the past but should also be able to use the knowledge acquired to interpret both past and present circumstances. Historical empathy should assist students in understanding change, drawing comparisons and explaining history from different perspectives (Dr e, 2008).

Related Studies on Historical Empathy

This section discusses related studies on the four elements designated as sub-concepts of historical empathy. These include affective connection,

shared normalcy, multi-perspectivity and perspective taking. These elements form the analytical framework for the study.

Multi-perspective

The significance of incorporating various perspectives in the teaching and learning of history has been underscored by several researchers in history education. For instance, writing about various methods of teaching history, Peter Seixas, points out that the inclusion of what he referred to as a “postmodern” approach, in which not a particular perspective is highlighted as “the best”, is critical for modern history education (Seixas, 1993). Similarly, Parkes (2011) makes a strong case for integrating the “historiographic” approach into the curriculum. Again, Barton and Levstik (2004) recommend that multi-perspectives in history should be incorporated into the teaching and learning of history.

Accordingly, in some countries, the history curricula have incorporated multi-perspective as a way of teaching history. For instance, as part of their recommendations on history education in European countries, The Council of Europe (2011) made a strong case for multi-perspectivity. According to the Council, teaching history should lead to “the development of a multiple-perspective approach in the analysis of history, especially the history of the relationships between cultures” (p. 3). Additionally, the Gymnasium curriculum in Niedersachsen (Germany) requires students to learn that “multi-perspectivity at the level of the historical actors means that the location-boundness of thought and action leads to a limitation of perception” (Wansink et al. 2018, p. 5). Also, students between the ages of 16 and 19 in England should be taught to understand and evaluate the interpretation and

representation of the past in various ways (Office for Standards in Qualifications, 2011). The Board of Examinations, Netherlands (2013), expects students in the Netherlands to be able to explicate “how people judge and give meaning to the past and how this changed over time can differ by group and individual” (p. 13).

As indicated above, the incorporation of multi-perspectives in the history curriculum in various countries is partly due to the positive findings of some studies, some of which are discussed below. In the United States of America, Barton and Levstik (2004) assessed how 8th-grade students recognized the presence of a multiplicity of perspectives in history. The topic chosen for the study was “the antebellum United States: industrialization, reform movements as well as culture contact and conflict on the frontier”. Students were made to work in small groups to discuss various items denoting diverse perspectives on each theme. Initially, when students had not yet been introduced to multiple sources on the topic under consideration, they held a shallow view of the themes. For instance, students expressed astonishment at those who opposed women’s rights. However, their comments changed as they got exposed to a wide range of sources on the topic. As the students began to present their work in groups, it was obvious that they understood that the perspectives of individuals differed depending on their socio-cultural backgrounds. An important finding of the study was that students can recognize multiplicity of perspectives through the appropriate tutelage in school.

In another study, Barton and Levstik (2004) reported that children could also display the recognition of different perspectives. But this will be

attained when they have access to a variety of appropriate sources and when their instructors give them adequate time to consider conflicting perspectives, discuss those views, and examine various means of making sense of those perspectives. This implies the recognition of multiple perspectives in history and how school children should be supported to appreciate it in the teaching and learning of history.

Hostetter (2009) also explored with his students the existence of different perspectives on major historical events. The historical events selected were the 2nd World War, the atomic bomb on Japan, and the civil rights movements. He made his students interviewed different persons who participated in these significant events. His aim was for his students to obtain perspectives from different actors to avoid using a single account contained in a textbook. A significant finding of the study conducted by Hostetter (2009) was that the exercise provided the opportunity for students to examine a variety of accounts before building contrasting views based on the historical interpretation that the students developed through the different accounts.

In the Netherlands, Akkerman et al. (2018) studied how history teachers approach multi-perspectivity in the classroom. Five (5) Dutch expert history teachers were used for the study, and the topics selected included the Dutch Revolt, Slavery, and the Holocaust. These topics varied in terms of moral sensitivity and their considerations for dealing with subjects' perspectives in diverse temporal layers. Data were collected through observation of lessons and interviews. The study established that teachers considered multiple temporal layers and the role of multi-perspectivity in most of their lessons. However, the way teachers emphasized temporal layers in the

study varied between lessons. Thus, issues on functional, moral, pedagogical and practical considerations were found among teachers relative to their support or for introducing specific subjects' perspectives.

Furthermore, teachers were identified to be engaging in "normative balancing, " meaning not all perspectives were deemed equally effective or politically desirable, indicating where multi-perspectivity ends. Again, the study revealed that teachers had some general thoughts for or against dealing with perspectives relative to a specific subject. Time was a factor that hindered teachers in introducing multiple perspectives during instruction. Further, the availability of primary sources in the classroom was critical in undertaking any exercise in multi-perspectivity. The findings of this study led Akkerman, et al. (2018) to recommend that multi-perspectivity in a temporal manner, as well as the functions related to temporal layers, should be incorporated in teacher training courses. This would help teachers to appreciate that by placing subjects in various temporal layers, different purposes of multi-perspectivity would be triggered.

Notwithstanding those mentioned above, other studies have also established that it is usually a challenging task for teachers to deal with various perspectives and instead turn to focus mostly on evaluations and interpretations of these perspectives (Barton & Levstik, 2004; Bickmore & Parker, 2014; Martell, 2013). For instance, Wansink et al. (2018) indicated in their study that teachers require pedagogical content knowledge to enable them to teach history from a multi-perspectivity approach. Some essential aspects of knowledge that must be incorporated in teaching history from multiple perspectives are classroom management skills, content knowledge of

existing perspectives and pedagogical expertise. When a teacher does not have these skills, he is likely to concentrate on a single perspective known as a “closed narrative” since that gives certainty to the teacher in teaching (James, 2008; Wansink et al. 2018).

In addition, teachers’ pedagogies can be influenced by the learning environment and their work (Flores & Day, 2006; Opfer & Pedder, 2011). For instance, studies have established that teachers give much attention to various perspectives when students' cognitive levels are high (Wansink et al., 2016a). Barton and Levstik (2008) have provided that when teachers encounter time constraints or feel restricted by the history curriculum, they tend to focus only on historical facts. Different findings exist in the literature on multiple perspectives, particularly history teachers’ appreciation of the concept. Therefore, further investigation on history teachers’ understanding of multiple perspectives is rightly placed.

Affective Connection

With historical empathy, one is expected to differentiate life in contemporary circumstances from life in the past and, at the same time, consider that past perspectives might have some validity (Barton & Levstik, 2004). This may be achieved mainly through the dual-dimensional approach to cognitive and affective phenomena. Emphasizing the usefulness of the affective element, Endacott and Brooks (2013) referred to the seemingly irrational act as General George Pickett's decision to keep charging Cemetery Ridge. In the Ghanaian context, one can talk about seemingly unreasonable practices such as panyarring or selling fellow human beings to unknown foreign lands. If students are made to evaluate such actions from a solely

cognitive perspective, they would regard themselves as superior to those in the past “since rational people are better than irrational people” (Brooks & Endacott, 2013). If students are taught to use reason alone (cognitive ability) when examining figures in the past, they would have challenges understanding historical figures whose actions were motivated by factors like pride, fear, love, hate, desperation or greed (Brooks & Endacott, 2013). To surmount this challenge, the affective connection construct has been used to appreciate the perspectives of historical actors.

Using first-person writing assignment, Brooks (2008) explored students’ ability to affectively connect with historical figures. This activity (writing assignment) helped to provide some opportunities for students to engage affectively with historical figures. Brooks established that telling learners to put themselves in the situations of the historical agent in question by writing and reflecting on his actions and inactions helped to foster learners’ engagement in historical empathy. This led Brooks to make the following conclusion: “the manner in which students are asked to express their historical conclusions can significantly encourage or inhibit their display of [historical] empathy.” (p. 144). A significant point about her study is that Brooks’ methods involved learners putting themselves in the situations of the historical figure *as far as the information or documents available would permit*. Thus, she was cautious not to allow learners to engage in this writing assignment activity with their imagination but engage in it with the historical facts provided.

In another study, Endacott (2010) employed Kohlmeier’s method to conduct a study on students’ engagement in affective connection. His work investigated how students represent the affective connection with historical

agents through activities in historical empathy. The findings of Endacott's study revealed that decision-making, which takes into consideration one's affective state is essential in influencing how students regard the decisions made by historical agents. Further, the results indicated that connecting to how figures in the past thought and felt can be crucial in helping students understand why historical figures took certain decisions and actions when confronted with a difficult situation. Thus, the students could relate the difficult situations encountered by historical agents to their own experiences in the past that made them feel the same way. This affective connection, employed by the students, provided another dimension to their understanding of why people in the past thought and acted the way they did.

In his study "Teacher strategies for developing Historical empathy", Harris (2016) explored the views of high school teachers on employing historical empathy in their instruction. His study aimed to establish teachers' understanding of the difference between empathy and sympathy and whether or not empathy was being utilised to foster historical understanding. His study involved seven teachers and used an observation guide as the research instrument. An important feature of this study was the researcher's caution to teachers to the effect that they should do well to moderate the level of emotion on the part of students during instruction. This is because it can lead learners to presentism, and they may get stucked within the affective domain rather than moving towards the highly recommended dual dimension of both the cognitive and affective domains. It is important that students develop an appreciation of the fact that people in the past were just as humans as they are, who encountered different human circumstances. Creating affective

connections to the past enables students to come to this recognition. And this helps to foster a better understanding of the past. Further, by relating to the possible affective reactions of figures in the past, students can identify situations in which either the affective or cognitive domain had a greater influence over the experience of the historical agent (Endacott, 2010; VanSledright, 2002).

In spite of the above studies, literature on affective connection is quite limited, particularly on history teachers. Specifically, there is very little research not just on teachers' understanding of the concept but their utilization of it in the classroom. This study seeks to determine history teachers' understanding of the concept of affective connection in history. This is because their better appreciation of the concept would position them to appropriately integrate it into their teaching.

Perspective Taking as an effective means of teaching history

Students need to have knowledge of the past and develop an understanding of why one phenomenon has led to another. It is important for students to undertake other cognitive exercises like examining historical sources to understand the motives and actions of a historical agent. (Endacott & Brooks, 2013; Huijgen et al., 2017). This cognitive approach to perspective-taking stresses that adequate historical distance is required to contextualize the historical figures' actions.

As a way of understanding the cognitive development of children, psychologists have for decades researched perspective-taking. Endacott (2010) reported research on perspective-taking by Jean Piaget. In the said research, Piaget studied children's physical or spatial perspective-taking and explained

the concept as the ability to view a tangible structure mainly from two or multiple viewpoints. In the “Three Mountains Task,” Piaget studied children's ability or inability to take a doll's perspective when it was put with various perspectives on a model of three mountains created for this goal. “Piaget used this task to learn about children's developing ability to coordinate two and three dimensions in space. The task required a child to combine physical and social dimensions of thought (spatial, representational, and verbal communication)” (Endacott, 2010, p. 9). The study found that children between the ages of four and six could not detach themselves from their perspective. These children were aware the doll possessed a divergent perspective from theirs. However, they could not select the right picture to represent the doll's point of view. Thus, the children could only indicate their perspective. This research showed that young children do not have the full capacity to adopt other perspectives. Indeed, their ability to take on the perspective of others begins to develop at age seven (Endacott, 2010). “This research led Piaget to conclude that physical perspective-taking was linked to “decentration,” the process by which children move from egocentric, or one-dimensional thought to the development of perspectivism, or multidimensional thinking, in their conception and experience of both the social and physical worlds” (Endacott, 2010, p. 10). As we shall see, subsequent studies contradicted the findings of this study as children from age ten and above have been found to possess the ability to take on the perspectives of others.

Yeager and Foster (1998) study explored how students' historical understanding could be influenced by reading from diverse perspectives. Thus, they investigated how such an exercise can impact students' performance and

engagement in other historical activities. The students were divided into two groups, and each group was given a task. One group was made to read about the atomic bomb from one source, and the other group was given various sources to read about the same historical event. Each of the materials presented to the students contained a different view relative to the dropping of the atomic bomb on Japan. The group that was offered a variety of materials demonstrated a better level of understanding and a greater insight into why the US decided to drop the atomic bomb. On the other hand, the group that was offered only one material portrayed a narrow perspective of the event. Students in that group also largely did not consider other cultural or circumstances outside of their own perspectives. The result of the study suggested that perspective-taking is better fostered when students are made to interact with various materials that contain various perspectives. In addition, students attempting to undertake an exercise in historical empathy must be offered adequate details on the context around the selected historical event. Most importantly, these details (sources) must represent different perspectives.

Informed by Yeager and Foster's work, Doppen (2000) conducted a study on a group of students using the same historical event as Yeager and Foster (President Truman's decision to unleash the atomic bomb on Japan). Students in his study were presented with many sources and made to deliberate on their viewpoint on Truman's decision in groups. Lastly, the students were asked to report the decision of their respective groups, and each student was then given a chance to think about whether or not they agreed or otherwise with Truman's decision. An important outcome of Doppen's study was that students took on their own country's (American) positionality, except

where the teacher was cautious in assisting them to consider this event from a Japanese perspective. The study by Doppen is in line with the literature that strongly advocates the critical role of the teacher to lead instruction in a manner that helps students to recognize diverse cultural views, including their perspectives.

Using interview and classroom observation of fifth-grade students, Dulberg's (2002) study found students' differentiated abilities to take on others' perspectives. This finding corresponds with the idea that students' understanding of historical actors is distinguished in a number of areas. Thus, it is distinguished in respect of cultivating historical understanding. This means that perspective-taking cannot be construed as a singular concept that an individual may or may not have but that it might be inculcated in students as part of teaching and learning history. Another fascinating finding of Dulberg's study is what was established about students' historical thinking capacity. Thus, she found that the historical perspective-taking abilities of a learner seem to be connected or influenced by some elements ranging from the learner's cultural background to their experience in the past. Using a descriptive case study design, Endacott (2010) explored historical perspective-taking among students. He established that identifying the function of empathy in learning and creating personal connections are very significant in students' learning of history. According to Endacott, personal experience and knowledge are the means through which students seem to connect with history. His research further suggested that making these personal connections is vital for students' engagement and understanding of history. Thus, he found that these personal connections seemed highly critical when students tried to

take historical perspectives.

The above means that teachers are expected to develop an in-depth knowledge and understanding of the concept to guide their students appropriately. However, research on history teachers' understanding of the concept appears inadequate, as noted in this section. This study aims at contributing to the seemingly insufficient literature by investigating the understanding of historical perspective taking by history teachers.

Shared Normalcy

Studies on shared normalcy as a component of historical empathy are absolutely limited. The concept appears to have first been introduced by Barton and Levstik (2004). Subsequent studies have mostly referenced the concept rather than conducting sole research on it. However, it is necessary that a thorough investigation is carried out on the concept given its potential impact on students' understanding of history.

A study by Margery (2017) explored teachers' understanding of historical empathy. The study explained how students react to the instructional activities on the tenets of historical empathy, such as "a sense of otherness", "shared normalcy", "affective connection", and so on. The study was grounded on the cognitive and affective theoretical model designed by Barton and Levstik (2004). Margery used observation and interview to gather data. Thus, he observed lessons on the components of historical empathy and interviewed seventeen (17) learners. The topic chosen for the lesson was the holocaust. The study's findings indicated that even though learners displayed a sense of "otherness" at the early stages, this was minimized along the way. In the beginning, students regarded Hitler as a racist leader, but with time the

students came to appreciate the other side of Hitler and described him as a charismatic leader. Thus, the learners began to establish a boundary between themselves and the Holocaust, indicating a sense of "otherness". But learners who compared the hardship under apartheid with that of the Holocaust attained "shared normalcy" (Margery 2017). This is because they deemed the experiences encountered under apartheid as comparable to that of the Holocaust. Hence, they regarded the hardship under the Holocaust as normal. However, as Ramoroka and Engelbrecht (2018) pointed out, the evidence offered on the effectiveness of the dual dimension (affective and cognitive) model of historical empathy is quite insufficient to assist students in effectively engaging in the activities of shared normalcy.

Barton and Levstik (2004) conducted a study on fourth and fifth graders to ascertain how they might recognize the normalcy of other cultures. Students were made to work in small groups to deliberate on various themes relating to the subject. Barton and Levstik established in their research that "students learn that women in the 1920s used washboards, not as an improvement over such previous practices as crouching by a stream and pounding the laundry with rocks, but because there were no washing machines. Based on such lessons, students concluded that people were ignorant rather than innovative" (p. 213).

Again, in the same study, Barton and Levstik identified two (2) inhibitions to students' recognition of normalcy. The first is the idea that people in the past were aware that "they were being old-fashioned". According to the authors, some of the students suggested that people in the past knew that the way they lived was not the "smartest or easiest" and that

people would do things in a more sensible manner in the future. “

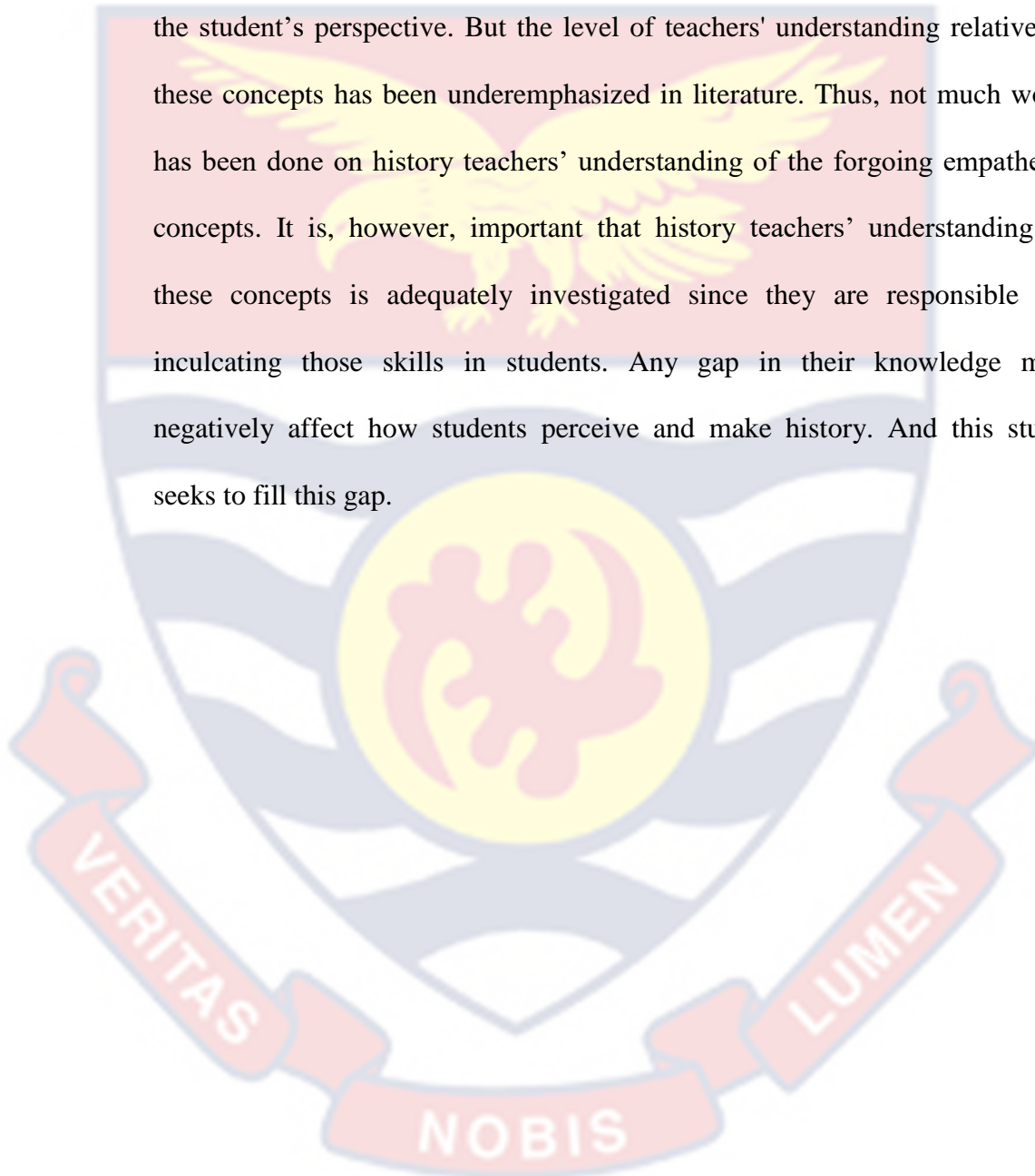
The tendency to believe that other people's outlooks, although genuinely held, are the result of their lack of intelligence “(p. 214) was the second obstacle identified by Barton and Levstik. Thus, the students believed that, in the past, people regarded themselves as normal because they were not as intelligent as we are, perhaps to have recognized the abnormality in their way of life. This notwithstanding, Barton and Levstik (2004) established that the students' tendencies that inhibited their recognition of the normalcy of other perspectives were minimized over time. But as they pointed out, this was achieved only as a result of the instance of their teachers. This means that teachers' role in inculcating this tenet in students is critical. But if teachers are not familiar with this concept, they cannot employ the appropriate knowledge in their instruction. And this may negatively affect students' understanding of history. It is imperative that teachers' understanding of the concept of shared normalcy is investigated to ascertain their understanding of it and how they can adequately incorporate it in the classroom. And that is exactly the focus of this study.

Summary

This chapter traced the origin of historical empathy and how the concept has evolved in history education over the period. It also highlighted the affordances of historical empathy, particularly relative to its role in students' historical understanding. Further, the chapter provided the theoretical and analytical frameworks which served as the fulcrum around which data was collected and analysed. In addition, related studies on the empathetic elements

under study: affective connection, perspective taking, multi-perspective and shared normalcy were reviewed.

Finally, in most of the above-related studies, the benefits of the elements of historical empathy have adequately been highlighted largely from the student's perspective. But the level of teachers' understanding relative to these concepts has been underemphasized in literature. Thus, not much work has been done on history teachers' understanding of the forgoing empathetic concepts. It is, however, important that history teachers' understanding of these concepts is adequately investigated since they are responsible for inculcating those skills in students. Any gap in their knowledge may negatively affect how students perceive and make history. And this study seeks to fill this gap.



CHAPTER THREE

RESEARCH METHOD

Introduction

This chapter describes the methods used for this study. The chapter focuses on the research design, profile of the study area, study population, sample and sampling procedure, data collection and analysis, ethical consideration and limitation of the study.

Research Design

The research design employed for this study was the descriptive case study design. A case study is usually designed to illustrate a more general principle (Cohen, et al. 2007). Case study design provides in-depth information and allows detailed analysis of the main characteristics of the phenomenon under study (Berg, as cited in Opong, 2018). Since this study sought to investigate history teachers' understanding of historical empathy, this design was more appropriate as it provided insight into a particular area of interest or phenomenon (Merriam, 1998).

Further, a case study has been explained as an approach in which the researcher does a detailed exploration of an event, a programme, a process, an activity or one or more individuals (Creswell, 2003). Thus, according to Creswell, the case is limited by time and activity, and the researcher collects in-depth information by deploying various data collection techniques over time. This description of case study also sits well with this study. This is because the researcher investigated the understanding of historical empathy comprehensively using a particular group of teachers over a given period. Since the issue of historical empathy appears not to be explored with teachers,

a descriptive case study was more suitable because “such studies often form a database for future comparison and theory building” (Merriam, 1998, p. 38). However, Creswell (2003) cautioned that the challenges of reporting biased or compromised data are likely in such a design. Aware of this, peer review of results was a precaution the researcher took to reduce researcher bias.

Study Area

The study area was the Sunyani West Municipality in the Bono Region of Ghana. Situated in the North-western part of the country, the Municipality was carved out of Sunyani Municipal as a district in 2012 and attained municipality status in 2019. The Municipality has four (4) big towns. These are Odumasi (the capital), Chiraa, Fiapre and Nsuatere. Further, the Sunyani West Municipality shares borders with Sunyani Municipality, Berekum Municipality and Tano North District. People in the Municipality are largely farmers. Interestingly, Fiapre, which as noted is part of the Municipality is home to two (2) universities (University of Energy and Natural Resources and the Catholic University). Further, the Municipality has five (5) and one (1) public and private senior high schools respectively. The area appears to be neglected relative to studies in history education. It therefore presented an interesting and a curious opportunity to undertake a study in such a seeming unexplored area.

Population

The target population for the study was all history teachers in senior high schools in the Sunyani West Municipality. The accessible population was all history teachers in the public senior high schools in the Sunyani West Municipality. The study did not include private schools because, in many

cases, private schools do not rely on professionally trained history teachers for tuition, and this could have negatively affected the teachers' responses given the nature of the study. Thus, the study focused on public senior high schools which guaranteed the availability of professional history teachers.

All four (4) history teachers in the public senior high schools in the Sunyani West Municipality were used for this study. Consequently, the study used census to select respondents. Census is described by the Australian Bureau of Statistics (2019) as the study of everyone, everything or every unit in a population. This means that census makes use of all the individuals in a given population for a study. Since this study focused on all public senior high school history teachers in the Sunyani West Municipality, this method was the most appropriate to use.

Research Instruments

A writing assignment was employed as a research instrument to elicit comprehensive responses to cover the variables under study (Brooks, 2008). Undoubtedly, writing is the most obvious product of historical reasoning. As a result, writing is fundamental in historical studies (Brooks, 2008). According to Monte-Sano (2006), "in constructing historical arguments, writing is often inextricable from thinking and working with evidence" (p. 2). The link between claim and evidence, largely absent in other forms of presentation, is visibly displayed through writing (Brooks, 2008). This appears to be why essays requiring students to write from the perspective of a historical figure are common in history education research. For instance, Brooks (2008) conducted a study on 8th-grade students. The focus of her study was to explore the development of historical empathy in the classroom by

investigating whether students' ability to display empathy is affected by how they are asked to express their historical conclusions. She employed writing assignments as a research instrument. Thus, students were presented with historical situations with accompanying materials. They were then allowed some time to write their responses. The written assignment produced detailed and interesting responses. These theoretical and empirical outcomes informed the adoption of this instrument for this study.

To begin, each participant (history teacher) was given four passages regarding the four variables under consideration (affective connection, multi-perspectives, shared normalcy and perspective taking). A set of questions followed each passage. They were first asked to carefully review the documents and respond accordingly to the questions by writing down their responses in notebooks that were provided by the researcher. The questions sought to find out how the respondents felt about a situation that faced a historical agent, what they thought were the thoughts and considerations of a historical agent in a particular circumstance and their views on cultural practice.

All the passages were designed based on historical figures confronted with difficult situations and decisions. It also focused on some socio-cultural practices in Ghana. However, these were strictly informed by the research questions. Thus, to investigate history teachers' understanding of affective connection, the enactment of the Preventive Detention Act by Dr. Kwame Nkrumah was presented to the participants. In addition, to ascertain the understanding of perspective taking by history teachers, the key decisions made by Captain George Maclean during his administration were offered to

the participants. Further, to find out history teachers' understanding of multi-perspective, the reasons and the effects of the introduction of the union government proposal by I.K. Acheampong were given to the participants. Finally, to investigate how history teachers understand shared normalcy, the 'Trokosi' system (a cultural practice in the Volta region of Ghana) was used.

Data Collection Procedures

First, ethical clearance was sought from the University of Cape Coast Institutional Review Board. This ensured that all ethical issues were considered. Second, the researcher sought the consent of the participants through an introductory letter. When the consent of the history teachers (participants) was secured, the researcher collected data using a writing assignment. Thus, the participants were presented with printed copies of the instruments and notebooks. The researcher gave the participants one (1) week to submit their responses in the notebooks. During this period, the researcher maintained adequate communication with all the participants. This ensured a healthy relationship, effectiveness, and an adherence to the timeframe. When the one (1) week elapsed, the researcher returned to the participants to collect the notebooks containing their responses. Data were collected during the first week of July 2022. Not all the participants were able to adhere to the timeframe, as some went a few days beyond the stipulated period

Data Processing and Analysis Procedure

The data analysis process initially focused on the collected teachers' writing samples. Each writing sample (notebook) was marked with a unique description using the pseudo names assigned to the participants (HT1, HT2, HT3, and HT4). This was to ensure anonymity and confidentiality. The responses were then typed to aid the analysis process.

The data were analysed in two (2) stages. The first stage, which sought to determine how individual teachers displayed evidence of empathic engagement with prominent historical agents, employed the thematic analysis technique. Thus, to generate the themes for the analysis, the scripts (data) were divided into four (4) thematic areas based on the variables under study (affective connection, perspective taking, shared normalcy and multi-perspective). These were further divided into sub-themes based on the teachers' responses. Each participant's responses were individually analysed to ascertain his understanding of the variables. This enabled the researcher to build conclusions based on each individual's understanding or otherwise of historical empathy.

The second stage was to compare teachers' responses to build general conclusions on the variables under investigation. As a result, the constant comparative method of data analysis was employed to do the comparison (Merriam, 1998). The first task in this stage was to determine which responses represented evidence of the elements of historical empathy under study: multi-perspective, affective connection, perspective taking and shared normalcy. To guide the initial coding and to have a framework based on which the teachers' responses could be compared, the researcher used a series of indicators synthesized from the affective and cognitive framework described in Chapter Two, Barton & Levstik (2004). The elicited evidence of empathic responses became the focal point for the construction of sub-themes for each of the variables. Thus, the responses were grouped under sub-themes, and each sub-theme was marked with a code. After all the responses had been encoded under the sub-themes, the responses were checked again to see whether they

were consistent with the codes. This process continued until the codes were exhaustive and conceptually congruent (Merriam, 1998). The sub-themes that were generated became the framework for answering the research questions.

Ethical Considerations

Formal permission was first sought before the study was undertaken. In addition, all the participants gave their consent to indicate their readiness to participate in the research. The participants were also told about their liberty to pull out of the study when they wanted. Further, confidentiality was upheld, and anonymity was provided for all participants.

Limitations

The participants were not too much in favour of the data collection instrument used for this study. As such, they could not provide comprehensive responses to enable the researcher to obtain better details of their understanding of the issues under consideration. This, therefore, limited the comprehensiveness of the analysis and discussion of the data.

Summary

This chapter has described the methods adopted for this study. Thus, the chapter focused on the research design (descriptive case study), profile of the study area (the Sunyani West Municipality), as well as the study population which was all history teachers in the public senior high schools in the Municipality. Further, the chapter described writing assignment as the research instrument and the procedures followed in collecting data. Finally, the chapter dealt with data analysis techniques, ethical consideration and limitation of the study.

CHAPTER FOUR

RESULTS AND DISCUSSION

Introduction

The study aimed to assess history teachers' understanding of historical empathy. The study was conducted in the Sunyani West Municipality of the Bono Region. Four (4) history teachers from two (2) public Senior High Schools were selected using census. This is because out of the four (4) public senior high schools in the Municipality, only two (2) offer history. And at the time of the data collection, each school had two (2) history teachers. The writing assignment was used as the data collection instrument. The data analysis was done using both thematic and constant comparative method of data analysis.

To ensure a clear presentation of the results and analysis, this chapter has been divided into four (4) sections based on the variables (research questions) being assessed. Each section contains the results and the corresponding discussion of the particular variable. The chapter ends with a general summary.

Affective Connection

This section presents the results of history teachers' understanding of affective connection. These are presented under the following themes: fear and insecurity, selfish interest, apprehension, reconciliation and despotism. These are the themes that emerged from the responses.

In history, Affective Connection represents how the experiences or actions of a historical agent were influenced by his emotional attitude (Endacott & Brooks, 2013). Affective connection demands that, when we set

out to examine the actions of a historical character, we must not just consider the facts of his experiences. But we must strive to find out how that character's affection influenced how he felt, thought and acted. It is the ability of someone to affectively assume and thus identify with the experience of a historical agent.

Consequently, to answer the first research question, “how do history teachers understand affective connection”, the passage on the introduction of the Preventive Detention Act by Dr. Kwame Nkrumah was selected. This was selected to investigate the ability of teachers to emotionally assume the place of a character in the past. The results indicate that even though history teachers have some abilities to connect affectively with figures in the past, their overall understanding of the concept of affective connection appears not to be comprehensive.

Fear and insecurity

A person's ability to put himself in the situation of a historical figure demonstrates his cognitive/affective abilities and, for that matter, his understanding of historical empathy. With affective connection, one should be able to assume the position of a historical figure in a particular situation and imagine how he would have felt if he was the historical figure. Therefore, the first task for the respondents on the historical event presented (Nkrumah and the Preventive Detention Act of 1958) was to elicit from them how they would have felt about the growing popularity of the opposition if they were Nkrumah.

All the respondents, except HT4, shared similar feelings of fear and insecurity. According to HT1, he would have feared his security: “insecure

and unsafe”. HT2 appears to side with HT1 and goes further to give a reason: “I would have felt unsecured and threatened especially with the foreign influence”. HT3 seemed more fearful about losing power: “very unsafe and unprotected since there was the possibility of being overthrown by the opposition party”. A new government like that of Nkrumah’s in 1958, especially one that had just emerged out of colonial rule, Nkrumah was going to be alarmed by a flourishing opposition. As all opposition parties united to form one party (United Party) and began to spread quickly, Nkrumah was unmistakably concerned about his political future. Imagining Nkrumah’s situation, HT1, HT2 and HT3 expressed their anxiety as they felt insecure about the situation. The growing influence of the opposition meant that the government could be undermined, put under undue pressure and may subsequently lead to loss of power. However, HT4 had a conciliatory feeling. According to him, the growing influence of the opposition would have instead made him feel the need to open up to their concerns: “the rising influence of the opposition would have encouraged me to be more vigilant and motivated to appreciate their concerns” (HT4).

Selfish interest

Every major decision made by a historical figure (leader of society) is driven by some forces. Thus, the circumstances of the day precipitated the enactment of a policy or law. But to better appreciate the forces or circumstances leading to the promulgation of a certain law or policy, we ought to apply both emotions (affective) and cognition. Thus, another task for the respondents was to indicate their feelings about the Preventive Detention Act.

“The PDA was a bad law because how can the president cause the arrest of people on a mere suspicion that an individual is a threat to the nation's stability without concrete evidence” (HT1). This means that for HT1, mere suspicions of a plot should not justify arresting people. And that the Act had no merits or basis and hence was a bad law. Both HT2 and HT3 share a common view. They felt that the Act was harsh and was deliberately introduced to serve Nkrumah's interest of perpetuating himself in power. According to HT2, “it was too harsh and intended to cripple all other political parties, especially with Nkrumah's hidden agenda of making Ghana a one-party nation”. And for HT3, “the law was a bit harsh. But since the Avoidance of Discrimination Act had failed to curb the opposition's activities, there was the need to introduce the Preventive Detention Act to ensure his peaceful stay in government”.

The position of HT4 is not different from the forgoing as he reiterated: “I feel the Preventive Detention Act was introduced to cripple the opposition then”. All the respondents commonly suggested that the Preventive Detention Act was draconian and should not have been enacted. And almost all of them felt that it was Nkrumah's bid to perpetuate himself in office, which meant the need to stifle opposition that prompted the passing of the law. But HT3 appeared to have had a further appreciation of the situation and suggested rather that, since the Avoidance of Discrimination Act had failed to slow the growth of the opposition, and given the precarious situation, the Preventive Detention Act was an alternative measure to check the increasing influence of the opposition.

Apprehension

One's capacity to emotionally comprehend what another person is experiencing is borne out of his affective abilities. Nkrumah faced a difficult situation in 1958, one that threatened his position. There were three reports of a plot to remove him from office. The first of these maintained that an Austrian had ordered 1000 tons of grenades to be shipped into Ghana. The second was the report that R.R. Amponsah, then Secretary-General of the United Party, had bought some military equipment in London. The third was the statement made by Mumuni Bawumia to the police in June 1958 that the French Government had given £1 million to Busia, then the leader of the Opposition Party, to be used in carrying out his plans to overthrow the government. With this scenario, the respondents were asked to assume the position of Nkrumah at the time and indicate how they would have felt.

HT1 and HT4 held quite a similar position. They contended that they would feel they had lost the international community's support. Whilst HT1 mentioned that "I would feel I have lost the support of a section of local people and the international community", HT4 wrote: "if I were Nkrumah, the three reports would have made me feel that the western world was against my administration". This means that they would feel isolated both locally and internationally. Since there were rumours of a seeming plot by local and foreign elements to unseat the administration, the feeling of an apparent loss of support may be spot on.

For HT2, the rumors of subversion would put him in a state of fear: "I would have been gripped with fear of being disliked by the people and their quest to overthrow me". Even governments with some of the most powerful

and advanced security systems would be troubled by reports of potential treason, let alone a young Nkrumah's government having received such reports. "Fear" seems an appropriate description of Nkrumah's feeling.

According to HT3, he would have felt insecure, particularly with the reports of foreign threats: "Insecure, especially the report that an Austrian had ordered thousand tons of grenades to be shipped into Ghana meant that I should do a lot about security". HT3 added that he would have felt more threatened given the circumstances: "It was a period the administration had even struggled keeping peace internally among the opposition, so with the external support to the opposition, it was going to intensify the security threats".

Reconciliation

Understanding affective connection is not only about appreciating how the emotional attitude of a historical figure informed his thoughts or beliefs. But it is also about how his emotional state compelled him to react to a situation. Thus, what steps or actions he took to confront or remedy a phenomenon. Nkrumah needed to find solutions to the problems he faced from within and outside the country. Hence, the researcher elicited from the respondents the measures they would take if they were Nkrumah to bring the situation under control.

HT1 sounded conciliatory and diplomatic. He proposed to use dialogue and diplomacy to normalize the situation: "I will call a round table conference with the leaders of the other political parties and have a dialogue with them to know their concerns. Concerning the international communities, I will use diplomatic means to trash out my differences with them". Sharply contrasting

the position of HT1 was HT3, who appeared to have even tougher stance: “To increase defensive network and introduce more restrictive laws to cut internal and external relations to prevent the opposition from having links with the outside world”. As it is often said, “extraordinary times call for extraordinary measures”. HT3 sounded uncompromising and bent on activating all available security resources to stem any potential threats. This is quite common with most new governments, which appeared to be the path Nkrumah chose. And it largely worked for him, at least for close to a decade.

HT4 seemed to hold quite a similar position as HT1, as he also suggested to use a soft spot approach: “If I were Nkrumah, I would have put in place measures to identify the challenges responsible for the security threats within and outside Ghana to find a possible solution”. This means HT1 and HT4 consider the solution to possible sedition to be in dialogue. This can be useful when the government of the day is willing to make concessions. But whether Nkrumah was ready to make compromises, especially with the opposition, is another issue. Proposing to combine a hardline and Softline approach was HT2. According to him, since he would reverse some unfavourable policies, he would also ensure tightened security to avert any threats. He stated: “I would have strengthened both the internal and external security apparatus to prevent any possible negative reaction from Ghanaians. Also, I would have quickly reversed some of my repressive measures against the opposition and foreigners in Ghana”.

Despotism

Finally, the researcher ascertained from the respondents how they would describe the actions of Nkrumah concerning the Preventive Detention

Act to their students. Except for some slight differences, all the respondents largely shared a similar opinion. They repudiated the actions of Nkrumah by describing those actions in various terms. HT1 simply views Nkrumah as a “dictator or Autocrat”. HT2 and HT3 described Nkrumah’s enactment of the Preventive Detention Act as motivated by his desire to elongate his stay in power. HT2 wrote: “Nkrumah’s overambition and quest to remain in power forever made him introduce the preventive detention act, which virtually disallowed opposition parties from operating and also led to the repatriation of other influential foreigners in the country”. HT3 stated in agreement: “Nkrumah’s selfishness and quest to satisfy his interest to remain in power for life was the reason why the law was restricting the opposition from operating”.

HT3 further indicates that the Act was part of Nkrumah’s agenda to counter the pressure from the opposition to please the masses, who mainly constituted his support base. Thus, “Nkrumah’s preventive detention act was to serve the interest of the masses who supported him into power and not to succumb to the pressure of the opposition. Those opposition elements were regarded as people who wanted to unseat him so that he could not fulfil the promises made to his supporters”. HT4 summed it up by stating: “in the classroom, I always describe the actions of Nkrumah with the preventive detention act as undemocratic”.

Discussion

Affective connection is about how someone can share in the feeling of others. Most importantly, it is about taking the place of a figure in the past who was confronted with a precarious situation, one that required him to make difficult decisions. Then you ask yourself, if I were the one, how would I react

to the situation, what emotions would I go through, and what would be the possible consequences of my decisions. Assuming this position and asking these questions should be a prerequisite to undertaking an affective connection exercise. One's ability to take on this experience is an indication of his or her understanding of affective connection and, for that matter historical empathy. As noted in the literature, affection and cognition are inseparable since one influences the other. Thus, a person's cognitive process is made effective by his emotional experience (Hayward, 2016; Smith & Kirby, 2000). This means that his emotional attitude prompts the actions of a figure by way of decision-making. To better understand why a historical figure reacted the way he did to a situation, we must first assume his emotional experience at the time.

An important stage in engaging in affective connection (historical empathy), according to Yeager, et al. (1998), is introducing a historical situation that requires us to examine the actions of the historical agent. The significance of the historical event must be such that it presents the historical agent with some sort of perplexity. This is because historical empathy is generally attained when we concentrate on historical events that are confusing. Nkrumah's situation at the time was, therefore, a good scenario. Relative to the rising power of the opposition and the rumours of a plot to unseat the administration, the general feelings expressed by the majority of the respondents were that of fear and insecurity. This indicates their ability to emotionally connect to figures in the past. Teachers' ability to demonstrate this understanding is critical for promoting historical empathy in the classroom. This is because they can present a similar situation for their students to analyze. This can successfully be accomplished since it is probable

to engage affectively with another figure by personalizing the problematic situations in which that figure finds himself. As Hoffman (1984) notes, “when one is reminded by another’s situation of a similar event in one’s past, one is apt to feel as the model does because people tend to process events similarly” (p. 115).

To be able to effectively engage in affective connection, one ought to appreciate the importance of historical context (Yeager, et al. 1998). Recognizing the context in which a certain action or decision was taken is critical to understand why a figure in the past acted in the manner he did. This means that context is a fundamental element of historical empathy as it helps us to affectively connect with historical figures (Endacott, 2010). The results show that history teachers do not fully understand historical context hence their virtual outright dismissal of the Preventive Detention Act as draconian. In trying to interpret or understand a historical agent's actions and inactions, we must consider the exigencies of the time (context). Thus, the context indicates the circumstances in which particular difficult situations were encountered by figures in the past (Endacott, 2010).

Analysis of the results further shows a disconnection in the responses and, for that matter, in the understanding of the respondents. The respondents had generally expressed fear and insecurity relative to the growing influence of the opposition and the reports of possible treason. This feeling of fear and insecurity appeared to have preempted the passage of the Preventive Detention Act. Again, this brings into question the respondents’ appreciation of historical context. Thus, the circumstances they rightly recognized put them in a state of fear and insecurity necessitated the Act. One’s ability to assume similarity to

historical agents will likely lead him to assign personal motives to the actions of past figures (Endacott, 2010). Even though Endacott (2010) pointed out that we stand the danger of people emphasizing their own experiences when considering the actions of historical agents, if we overlook entirely the affective element of historical empathy, there is a possibility of a big gap being created in our understanding of history.

Regarding what they would do to respond to a difficult situation like that of Nkrumah, the results indicate that the respondents were not unanimous on what actions they would take. Whilst HT1 and HT4 proposed to use dialogue with the opposition to normalize the situation, HT3 preferred more stringent measures to curb the security threats. HT2 suggested that he would relax some of the tougher measures and, at the same time, tightening security. Careful consideration of the evidence in the passage suggests a looming danger for the government. This means that the interpretation of historical evidence is crucial to inform one's reaction to a similar situation. Indeed, Yeager, et al. (1998) proposed the interpretation of historical evidence as a vital phase in engaging in affective connection (historical empathy). With historical empathy, interpretation is not only about examining the context of an event or a situation but also about the thoughts, decisions and actions of historical agents (Endacott, 2010). HT2 and HT3 appeared to have had some level of understanding of the evidence provided, and that is demonstrated in their responses. To demonstrate affection, we must understand someone else's situation and compare it to our own (Foster & Yeager, 1998). Thus, we should recognize another person's possible feeling in a specific situation and relate them to ourselves by imagining ourselves in a similar circumstance in our own

lives that may precipitate a similar affective reaction. And HT2 and HT3 might have come to this recognition. Most importantly, our ability to better relate to the possible affective reactions of figures in the past would enable us to identify situations in which either the affective or cognitive domain had a more significant influence over the experience of the historical agent (Endacott, 2010; VanSledright, 2002).

A major purpose of connecting affectively (empathizing) with the past is to enhance students' historical understanding and change their perceptions about past events. Thus, it is about developing a better grasp of past events in chronological order and the actions of historical agents in respect of their unique situations, such that we can recount or report those events within the context of their occurrence (Colby, 2007). Further, empathizing with people in the past helps us recognise what a historical figure may have known and what he may not have known. The figure's thoughts and weaknesses may be known to himself and only be understood after a conscious attempt is made to search for the facts of his actions. It is mostly through this means that judgment can be passed on the said figure (Lee & Ashby, 2001; Lee, 1983). This means that in the classroom, history teachers are expected to demonstrate this understanding and be cautious when describing the actions of some historical figures to their students. This is critically necessary, particularly when dealing with generally deemed controversial figures. The findings show that history teachers may be passing judgment or drawing conclusions on historical figures based on their convictions and imposing the same on their students. Regarding how they describe Nkrumah's actions to their students, all the respondents portrayed his action as despotic and greedy. As established in the literature, in

helping students to empathize with historical personalities and thus better appreciate their actions, history teachers are rather expected to provide all the available facts, from both primary and secondary sources; and then guide them to analyze and interpret those facts; so that the students can develop their conclusions. This is because failure to undertake a comprehensive assessment of the effects of affection on the actions of historical agents may result in presentist's conclusion on the part of students (Wineburg, 2001).

In sum, it is clear that even though history teachers possess some sort of affective abilities, their overall understanding of the concept appears not to be in-depth. This is because, as we have seen, out of the four (4) history teachers selected for this study, only one (HT3) demonstrated some good level of affective understanding on almost all the items. The likely implication is that history teachers may not be able to properly employ the affective element in the classroom even though this can be a crucial tool for driving history teaching. This seeming inadequate understanding and non-utilization of affective connection during instruction are consistent with earlier studies which concluded that learning through affection and cognition is very rare in the classroom (Iozzi, 1989). According to Shephard (2008), this is due to teachers' preference for other domains rather than the affective domain in teaching. This problem can also be attributed to emotions sometimes being considered the opposite of rationality (Rosiek, 2003).

Perspective Taking

This section presents the results of history teachers' understanding of perspective taking. The results are presented under the following themes: incoherent legal system, serene atmosphere and opportunity. These are the

themes that emerged from the data. Historical perspective-taking provides the ability to understand the views of historical figures and explain their thoughts and beliefs (Endacott & Sturtz, 2014). It is about recognizing another person's experience, positions and views to understand how that person might have thought about a particular circumstance (Brooks & Endacott, 2013). This means one must not attribute his own beliefs and attitudes to those of historical figures in trying to appreciate their actions. Thus, perspective-taking requires us to explain the thoughts and actions of a historical figure from their viewpoint and not our own. This is important in ensuring objectivity, especially on the part of teachers, to help their students understand the actions and inactions of historical agents.

Consequently, to find out teachers' ability to explain the thoughts and actions of a historical figure from that figure's perspective, Captain George Maclean's work in the Gold Coast as the president of the Council of Merchants was selected to answer the second research question, 'How do history teachers understand perspective taking as an effective means of teaching history'? The results show that history teachers generally can take the perspective of others.

Incoherent legal system

On assuming office, Maclean realised that peace could not be achieved in the Gold Coast without justice's proper and impartial administration. He, therefore, decided to enforce the British justice system on the people of the coast even if he had no legal right to do so. He stationed magistrates in various towns. He also heard appeals from the chiefs and subjects, imposing fines or prison sentences on those found guilty. The written assignment sought

responses to what the respondents thought was Maclean's view of the local justice system.

All the respondents agreed that Maclean appeared to have perceived the local justice system as one that is frosted with some inadequacies. According to them, Maclean felt that the traditional system could not deliver justice. Thus, it may be partial and unfair in adjudication, rendering it incapable of maintaining the much-needed peace in the Gold Coast. For HT2, Maclean found some gaps in the local justice system. Perhaps, the local system was inconsistent with the British system, hence his conclusion. HT2 wrote, "Maclean identified some loopholes in the justice system of the local people". Indeed, in the courts established by Maclean, justice was administered primarily based on British laws. HT3 thought that Maclean's desire to remove all impediments to the free flow of goods to the coast and vice versa inspired his action. He stated, "Maclean's felt that the local justice system could not help restore peace between the local trading states and that the local justice system could not deliver fair judgment between opposing parties". The main duty of Maclean was to oversee the work of the Council of Merchants on the coast, which was essentially about trade. Unfortunately, he arrived at a time when some ethnic tensions and violence in the country prohibited effective trading. Maclean saw the challenges with the local justice system to settle most of the issues. He, therefore, decided to enforce the British legal systems to ensure a peaceful atmosphere and, for that matter, effective trading. HT4 shared the view expressed by HT3, which was about Maclean's quest to create a violent-free atmosphere. According to HT4, "Maclean realized that the justice system of the local people was not good

enough to maintain law and order”. HT1’s response summed it up simply as “ineffective”. Thus, Maclean perceived the local justice system as lacking the effectiveness to deliver fair and impartial justice.

Serene Atmosphere

Captain George Maclean arrived in early 1830 to take up his post as president of the Council of Merchants at Cape Coast. Contrary to his mandate, Maclean believed that it was necessary for the British to intervene in the affairs of the people of the Gold Coast. Therefore, even though the British government had instructed the Council of Merchants not to interfere in the affairs of the people outside the forts and castles, Maclean began to involve himself actively in local affairs. Here, the respondents were asked what they thought informed Maclean’s decision to go beyond his mandate and interfere in local affairs. Generally, the respondents ascribed Maclean’s decision to interfere in local affairs to the many tensions and conflicts that persisted in the country upon his arrival. At the time of Maclean’s arrival, there were a number of disputes among various chiefs and states. For example, there were disputes between Wassa and Denkyira, Asante and Dwaben. Attacks on traders were also on the rise. Further, the British Government had abolished the lucrative slave trade to the dissatisfaction of some of the local people who continued to carry out slave raiding. Yet, Maclean’s main task was to superintend over the activities of the Council of Merchants on the Coast, which was primarily about trade. However, trade could not be effectively carried out in the phase of the prevailing conditions at the time. Maclean perhaps was left with virtually no option but to work towards building a peaceful environment by settling disputes between opposing chiefs and

maintaining law and order. He believed this would ensure free trade, ultimately resulting in the successful accomplishment of his mandate. The respondents appeared to have recognized this on the part of Maclean, which indicates their ability to take on another person's perspective.

What therefore follows are examples of teachers' responses that expressed the perspective on the need for a serene atmosphere:

HT1: "He needed to create a conducive atmosphere for trade to flourish in the Gold Coast".

HT2: "He had to level the grounds to have a smooth sail and peaceful environment which would support his work since peace and stability were necessary for an effective and good trading relationship".

HT4: "Maclean acted beyond his mandate as president of the council of merchants because he felt there was no peaceful atmosphere to ensure effective trading activities for the British traders".

Opportunity

Some of the British traders at the coast accused Maclean of wrongdoing. Consequently, the British government appointed a committee in 1842 to examine Maclean's administration. The committee agreed that Maclean's exercise of authority over the chiefs and peoples of the 'Protectorate' was illegal. Despite this, the British government assumed direct administration of the forts and castles in the country. Therefore, the thinking behind the decision of the British government to assume direct control of the forts and castles at the Coast constituted the final task for the respondents in this section.

Pointing to various possible perspectives of the British government to assume direct administration of the coast, the respondents seemed to largely suggest that the British government thought Maclean had laid the foundation for them to take up direct administration. Following the defeat of the Asante by the British in the Battle of Akatamanso, the British government decided to withdraw from the Gold Coast. They only permitted the Council of Merchants to carry on with their trading activities under a specific mandate (not to interfere in local affairs). However, even though Maclean's work as the president of the Council of Merchants was found to be inconsistent with his mandate, the British government decided to take over direct administration of the coast, reversing the earlier decision. According to the respondents, the British government saw it as an opportunity to build on Maclean's work to start the gradual process of formal colonization of the Gold Coast.

For HT2, the assumption of direct administration of the Coast by the British was inevitable given the conducive atmosphere Maclean had succeeded in building. Thus, the British Government realized that if they wanted to keep engaging in trade and other Gold Coast activities, they necessarily had to interfere in local affairs. He wrote, "The British government saw that Maclean's informal or illegal jurisdiction did help him to improve the trading relationship with the local people. Also, the government saw that non-interference in local politics would never ensure effective trading activities. Hence, assuming direct administration of the forts and castles in the country was inevitable".

HT3 sided with HT2; once Maclean had restored peace to the Gold Coast, which hitherto eluded the British government, the British government

deemed it beneficial to assume direct control. HT3 stated, “The British government decided to assume direct administration of the forts and castles because it realized that Maclean had restored peace among the local states and felt that it could now exert full control over the local people”. HT4 expressed a contrary opinion to those of HT2 and HT3, even though he had almost the same conclusion. According to him, the British Government's decision to assume direct control protected Maclean from facing any actions because of his illegal activities. Thus, Maclean’s work provided an opportunity for the government to colonize the country, and therefore allowing him to face justice would be unfair for him. HT4 wrote, “The British government thought that it would be appropriate to assume direct administration of the people of the Gold Coast to formalize Maclean’s activities. Also, the British government saw it as an opportunity to colonize the Gold Coast”.

The above demonstrates the respondents’ ability to take on the perspective of the British government regarding the decision to assume direct control of the coast. Being in the position to explain the action of a historical figure from that figure’s viewpoint is essential in promoting historical understanding. This is because one can then paint an objective picture of the historical situation.

Discussion

Emphasizing the importance of history, Tosh (1991) suggested that history trains the mind and provides a historical perspective on some significant situations. Indeed, history requires us to connect productively with others with different opinions. Thus, to understand their motives and actions and learn from their actions' consequences. This will then put us in a position

to make thoughtful and informed decisions about similar situations that may confront us. Productive engagement demands that we think critically and try to discern fact from opinion, hypothesis from the truth (Herrmann, 2017). Historical perspective-taking is, therefore, a critical competency necessary in contributing to students' historical thinking. The results demonstrate history teachers' understanding of the concept as they were able to take the perspective of Captain Maclean relative to some key decisions he made. This is important since teachers play a critical role in inculcating historical understanding in students.

As noted, the respondents identified Maclean's perception of the local justice system: as a system that lacked coherence and impartiality. They appeared to have attributed this perception to Maclean's seeming identification of the local justice system to be inconsistent with British laws. According to them, Maclean viewed the local justice system as lacking the ability to promote peace. Thus, since peace and justice are virtually inseparable, the administration of justice must be impartially carried out to result in peaceful coexistence. To the respondents, Maclean recognized the ineffectiveness of the local justice system in achieving this, hence his decision to impose the British justice system on the people even though that fell outside his mandate. The respondents' recognition of Maclean's perspective on the local justice system indicates their understanding of the concept. Thus, they could appreciate a historical situation, analyse and interpret historical evidence and construct a historical account (Yeager & Foster, 2001).

To be well positioned to take the perspective of a historical figure, one must try to recreate a historical situation to help us make sense of the figure's

actions in that situation. As seen in the results, the respondents attributed Maclean's refusal to stay within his mandate and interfere in local politics to the near absence of peace in the country upon his arrival. This shows the ability of the respondents to understand the circumstances that may have informed the perspective and subsequent action of a historical agent. It has been suggested that an examination of the past must traverse, not only gaining factual knowledge about the past. It must instead involve critically analysing historical sources, assessing contradictory evidence or taking perspectives of others (Dickinson, Gordon & Lee, 2001). This facilitates students' historical thinking and position them to deal with different historical accounts they may encounter.

In trying to understand the perspectives of others, one must do away with their personal and value judgements about other people and their views. This is an important way of objectively studying the past. Before forming a conclusion, one should critically analyze and understand the circumstances. Thus, one is not required to necessarily embrace other people's beliefs; instead, one should recognize and respect their views by striving to interpret their actions from their perspectives instead of simply rejecting all viewpoints but one's own (Greyer & Van Boxtel, 2014). The respondents' ability to interpret the British government's decision to assume direct control of the Gold Coast from the British perspective reflects their objective understanding of the past. Thus, as they recounted, the British saw an opportunity to colonize the country after Maclean had laid the foundation.

In some cases, people misconstrue facts they do not know. Others also find it difficult to detach themselves completely from events they portray and,

thus, make incorrect assumptions about unfamiliar facts, and sometimes intentionally about known facts to satisfy their biases. Serious misinterpretation of facts occurs when people try to understand the perspectives of others through their perspectives (Nordgren & Johansson, 2015; Stradling, 2003).

Summing up, perspective taking is an important historical concept that has the propensity to promote historical thinking skills if well integrated into teaching. The concept comprises the ability to recognize that particular perspectives may have influenced a historical figure's actions. The results have demonstrated that history teachers possess this ability. This is essential given their crucial role in imparting this understanding to students (Chapman, 2011). The results have also indicated that teachers can take the perspective of others through writing. It will therefore be interesting to conduct a study into actual classroom practice to ascertain whether or not teachers are practically utilizing the concept in teaching.

Multi-perspective

This section presents the results on history teachers' understanding of multi-perspectivity. These are presented under three (3) themes, dialog and negotiation, restoration of democracy and concern about instability. These are the themes that emerged from the responses. With multi-perspectivity, we come to demonstrate an appreciation of the fact that, just as we consider many considerations before making decisions, so do historical agents. Teachers must guide their students to understand that not all historical figures in specific periods in the past believed in one perspective but took into account many considerations to make decisions (Harris, 2016). Thus, people or societies

have held different views, attitudes and socio-cultural beliefs at various points in history. For students to become responsible citizens who can participate in meaningful public discussion, they need to understand that diverse perspectives are a normal part of social interaction. Therefore, this section of the study was informed by the quest of the researcher to investigate history teachers' understanding of multi-perspectives to guide their students as such.

Consequently, General Acheampong's decision to introduce the idea of union government was selected as the passage to answer the third research question: 'How do history teachers understand multiple perspectives as a means for imparting historical understanding to students? Thus, it sought to find out the ability or otherwise of the respondents to either demonstrate an appreciation of the different considerations that may have prompted the thoughts and actions of General Acheampong or whether there were other options which Acheampong could have explored. The results showed that history teachers recognized the multiplicity of historical explanations or interpretations of a single historical event or an action of a historical figure. The responses demonstrate history teachers' understanding of the concept of multi-perspective as they were able to identify alternative perspectives to Acheampong's actions.

Dialogue and negotiation

As people became fed up with the Acheampong government due to the hardship, they demanded the exit of the military from government. The demand was led in 1977 by university students, lecturers and professional groups like lawyers, doctors etc. Acheampong resorted to the use of force to quell the protest. He sent armoured vehicles into the streets and used the police

to beat protesting university students in various towns. The task that confronted the respondents here was for them to determine whether Acheampong could have explored other alternatives rather than the use of violence to crash the protest.

All the respondents agreed that there were other tools which Acheampong could have employed to end the protest instead of resorting to the use of force. The respondents recognized the circumstances under which the protests were being held: rising cost of living, corruption, and the demand for the end of military rule. Under such circumstances, violence against angry protesters may only aggravate the situation. According to them, Acheampong could have instead adopted a more diplomatic, nonviolent approach to deal with the situation.

What follows are examples of teachers' responses that expressed the peaceful, nonviolent alternatives they believe Acheampong could have employed under the circumstance:

HT1: "Acheampong could have engaged the leaders of the protesting groups in a roundtable conference to discuss their concerns to work out a common solution".

"Acheampong could have held peaceful dialogue with the leaders of the protesters to ensure peaceful coexistence. Also, instead of using force, Acheampong could have resorted to persuasion and dialogue with the aggrieved citizens to reach a peaceful resolution"-HT2.

"The use of negotiation"- HT3.

"Acheampong could have attempted to meet the leadership of the protesting groups and solicit their views on the way forward rather than the

use of unnecessary force on the professional bodies and students. This could have been done by inviting the leadership of the protesters to a roundtable discussion”-HT4.

The above indicates that the teachers were aware of the presence of more than one option for any leader to utilize in situations where they are faced with nationwide protest. Thus, such leaders do not only have to deploy violent means to stop a protest.

Restoration of democracy

As pressure on Acheampong to hand over power to a civilian administration increased, he tried to maintain his grip on power as Head of State by introducing the idea of what he called a "Union Government", a government that would not be based on political parties but include civilians, the Armed Forces and the Police. However, in the referendum that was held to decide on the issue, the union government proposal was rejected. The next task for the respondents required them to determine whether General Acheampong could have proposed other options rather than the union government system both before the referendum and after the proposal had been rejected.

Generally, the respondents believed there were alternative ideas which Acheampong could have considered instead of the sole idea of "union government". Most respondents believed that handing power over to a civilian government was an important option Acheampong could have considered. Even though HT2 held an additional proposition that Acheampong could have taken steps to resolve the economic situation and dealt with the allegations of corruption against his administration, he still thought returning the country to

civilian rule was the best option. For most of the respondents, after enduring all the excesses for years under a military regime, what the public wanted was nothing but a return to democratic rule. But as they suggested, Acheampong's desire to remain in power for as long as he could, made him fail to open his mind to alternative ideas.

HT1 gave the clearest response as regards how Acheampong could have restored democratic rule. He wrote, "he could have allowed for the formation of political parties to contest elections. This could have allowed the citizens to elect their government". This means HT1 understands that such an arrangement would have given the citizens a greater say in who would have become their leader, which could have led to restoring confidence in the government. Involving political parties in elections is at the heart of the most advanced democracies.

Supporting the idea of a general election was HT4, who believed that would have been a better option than the proposed union government. He stated, "Acheampong could have prepared the country for a peaceful general election rather than the proposed union government. He could have done this by first taking measures to address the general public's concerns like the economic challenges". Thus, HT4 believed that an important way of calming the tensions in the country at the time was for Acheampong to have demonstrated the willingness and the ability to find a solution to the economic downturn rather than only focusing on his proposed union government.

HT2 held the most detailed view, and his response reflects one's appreciation of multi-perspectivity. Thus, he could suggest more than one alternative that Acheampong could have employed. He wrote, "There were

other alternatives than the union government. This is because it was a result of the people's dissatisfaction with Acheampong's administration that led to the street protests. For instance, his administration's intolerant of dissent rather angered the people. Therefore, he could have decided to be tolerant or democratic, resolved the economic crisis, and dealt with corruption and other vices that characterized his administration. Above all, Acheampong could have simply handed over power to a civilian government since all his attempts to remain in power had proven futile". HT3 also shared the idea of restoring civilian rule: "He could have agreed to hand over power to civilians", he wrote.

Concerned about general instability

After the public had rejected the proposed union government, the general disaffection, which nearly resulted in national civil disobedience, continued to grow. In the heightened tension, the arm forces led by General F.W.K. Akuffo (an officer in the Acheampong administration) staged a palace coup to remove Acheampong from office as head of state and forced him to retire from the armed forces in July 1978. The final task in this section was to elicit from the respondents the considerations which may have prompted General Akuffo to remove his boss from office.

All the respondents suggested that some considerations may have informed General Akuffo's decision to overthrow his leader. According to them, the rising tension in the country at the period and Acheampong's handling of those tensions appeared to have caused an uproar within the rank and file of the administration. Thus, General Akuffo perhaps was disgruntled by the actions and inactions of Acheampong, which was a recipe for chaos

resulting in instability in the country. Therefore, General Akuffo's desire to reverse this trend and, most importantly, salvage what was left of the image of the armed forces seemed to have been some of the considerations that may have influenced his decision to orchestrate the ousting of his own master.

HT1 and HT2 attributed General Akuffo's intervention to the general civil disobedience, which threatened the peace and stability of the country. Thus, he wanted to avert such a situation. HT1 wrote, "Akuffo's action was as a result of the general hardship and insecurity in the country that threatened the nation's stability". HT2 also noted that: "General Akuffo realised that the general dissatisfaction among the public which resulted in violent protest could push the country into a state of calamity or war which could lead to loss of lives and property".

HT3 was quite elaborate in his response as he identified three (3) possible considerations which may have accounted for Akuffo's action. According to him, "First, the introduction of the union government by Acheampong made General Akuffo realise that Acheampong was not ready to hand power peacefully to civilians. Secondly, Acheampong's decision to violently crash the protest also accounted for Gen. Akuffo's action. Lastly, Acheampong's huge spending to campaign for his proposed union government did not go down well with Gen. Akuffo". The response of HT4 was not too different from the above, except that he went further to add that Akuffo wanted to redeem the image of the military. He posited, "In the phase of the unpleasant state of affairs and more especially, to redeem the tarnished image of the security services, Gen. Akuffo decided to remove his boss. Gen. Akuffo considered that the public was unhappy with the Acheampong led

administration". The forgoing indicates the respondents' ability to identify other perspectives a historical figure could have considered in decision-making.

Discussion

Multi-perspectivity relates to a single historical event or action having more than one explanation or different interpretations. These interpretations should focus on differing selection and evaluation of causes and effects (Hewitson, 2014). Thus, because of its interpretative nature, history is subjective, with various parallel accounts about a particular event rather than an event having a single narrative. It has been strongly advocated that such an approach to teaching history must traverse the notion of relativism by teaching students to analyze and interpret different historical accounts (Seixas, 2015; VanSledright, 2011). Analysis of the data shows that history teachers appreciate the above illustration of multi-perspective. Thus, they were able to recognize that even though the proposed union government was a single action perpetrated by General Acheampong, it appeared to have had many perspectives. These ranged from the perspectives Acheampong could have considered either before the introduction or after the failure of the union government to the perspectives General Akuffo may have considered before embarking on his action. This means that teachers can determine where a single historical event may contain more than one perspective.

Dialogue and negotiation, as well as restoration of the civilian rule suggested by the respondents as other perspectives General Acheampong could have considered before and after the referendum, indicates their understanding of the concept of multi-perspectivity. This means that the

teachers recognized that the inability of a historical figure to surmount a difficult situation may have been due to the figure's failure to consider other perspectives rather than a single perspective. This portrays the respondents' understanding that historical actors, under some circumstances, should not have been dogmatic to one idea. They should rather have exhibited dynamism in their ability to embrace other perspectives when making decisions (Barton & Levstik, 2004). This is because perspectives put forward by others may be more prudent or effective than their own initiated ideas. If General Acheampong had embraced other perspectives, he might have proposed a system of government acceptable to the majority as opposed to the union government. This may have the potential to avert civil unrest or other system failures.

In addition, the ability of the respondents to identify a number of possible factors that may have prompted General Akuffo's action is a further indication of their appreciation of the concept. It demonstrates their understanding that, in many instances, historical agents took into consideration many thoughts before arriving at a decision. This corresponds with one of the fundamental explanations of multi-perspectivity; the idea that a single event in history has various explanations or interpretations (Seixas, 2000). Teachers are expected to guide their students to understand that, just as people in the present consider many thoughts before arriving at decisions, people in the past also considered many perspectives. Thus, students must be made to appreciate that not all figures at various points in history believed in a single view, instead, they took into account many views or beliefs to reach decisions (Harris, 2016). The results show that teachers may be able to inculcate this

understanding in students. This can be essential in fostering critical thinking in students.

D'Adamo and Fallace (2011) suggested that a key element necessary to develop historical empathy in students is the idea that students need to recognize the perspectives of past societies. Students could accomplish this by recognizing that multiple viewpoints existed. Indeed, the importance of including various perspectives in the teaching and learning of history has been emphasized by many history education researchers. For example, Seixas (2000) suggested the incorporation of a teaching approach that emphasized the appreciation of diverse perspectives. All of these indicate the significant role multi-perspectivity can play in imparting historical understanding to students. But this can only be achieved if teachers are better placed in terms of their familiarization with the concept to teach the same to students.

Studies by Barton and Levstik (2004) and Hostetter (2009) separately established that students could recognize the existence of a multiplicity of perspectives. Barton and Levstik (2004) found that students possess the understanding that the views of individuals differ relative to their socio-cultural backgrounds. Similarly, Hostetter (2009) concluded that exercises in multi-perspective can promote students' ability to examine a variety of accounts before building contrasting views based on the historical interpretation that they may develop through studying some accounts. Most importantly, the two studies concluded that students' ability to appreciate the multiplicity of views is through the appropriate guidance of their teachers. By appropriately employing this concept in the classroom, students may be taught to actually "do history". This makes it even more imperative for teachers to

abreast themselves with the concept. Thus, even though equally important, teachers must not largely limit themselves to the content knowledge of history. Most crucially, they must develop their pedagogical abilities in procedural concepts to effectively employ them in teaching. This is because the teacher's pedagogy in procedural concepts determines his effective teaching ability.

In sum, the results demonstrate teachers' ability to recognize the existence of multiple historical perspectives. Given that multi-perspectivity has numerous benefits in the classroom, this finding is a positive one as teachers have been found to understand the concept. Since this is a positive finding, it would be necessary to conduct further studies to determine whether these teachers can replicate the same understanding during instruction.

Shared normalcy

This section presents the findings on shared normalcy. The results are presented under five (5) themes: irrational, violation of human rights, abnormality, abolition and primitive. These are the themes that emerged from the data analysis. The concept of shared normalcy is important to the historical empathy discourse. Shared normalcy enables students to develop a sense of tolerance towards the sociocultural practices of others, irrespective of how strange they may be. This means that teachers have the difficult task of developing this understanding in their students, especially in a multi-ethnic environment like Ghana. Thus, teachers' recognition and appreciation of the normalcy of other cultures rather than their own is critical in objectively positioning them to inculcate this value in their students. It is, therefore, necessary that teachers' understanding of the concept is investigated to ascertain their ability to impart this value to students. This consequently

provided the grounds for selecting the concept of shared normalcy as a crucial component of historical empathy in this study.

‘The Trokosi system’, one of the many cultural practices in the country among some groups in the Volta Region, was chosen as the passage for research question Four: ‘How do history teachers understand shared normalcy as a tool for imparting empathic skills in students?’ In the ‘Trokosi system’, girls who are virgins are made to be taken to shrines to atone for the sins committed or as a repayment of debts owned by their relatives. As we shall see, the results are not entirely encouraging. It indicates a significant gap in history teachers’ understanding of shared normalcy.

Irrational

First, the respondents were asked for their general views on the ‘Trokosi System’. All the views expressed by the respondents were negative. They deemed it unacceptable and one that does not deserve a place in society. HT1 simply viewed it as “stupid”. Anything that is regarded as stupid means it is unwise, thoughtless or imprudent. This means that for HT1, the practice does not make sense. HT2 and HT3 saw the practice as penalizing, one that has been designed to treat young girls unfairly. And that no one should be made to account for the transgressions of others. Thus, for HT2, the system is “a punishment meted to innocent and unsuspecting young and virgin girls who may not have been born even when such sins were committed against such shrines”. HT3 went further to suggest how uncompromising it is towards girls. He stated, “intolerable, for he who sins must bear the consequences, not an innocent child to bear such cost”.

HT4 expressed an even more extreme view. He deemed it as an infringement on the rights of the girlchild. A cruel practice that must not be allowed in any society. Thus, he wrote, “I think the practice of Trokosi is not only an abuse of the girl’s right but also barbaric. It has no space in the present socio-cultural practices and the world at large”. In his response, HT4 introduced the idea of presentism when he stated, “It has no space in the present socio-cultural practices”. This does not allow for an objective examination of the past. This is where one attempts to understand the past through the eyes of present-day circumstances.

Violation of human rights

Traditionally, Ghana is a polygamous society. Thus, a man can marry as many wives as he is capable of taking care of. This practice has existed for centuries, even though westernization has succeeded in minimizing it to a large extent. Under the Trokosi system, when a young girl is sent to a shrine, among other roles, she becomes the wife of the priest. As a result, a priest may marry as many wives as may be brought to his shrine. Ordinarily, this does not run contrary to the traditional Ghanaian practice of polygamy. Based on this, the researcher sought from the respondents whether it is unusual for girls to marry a priest since Ghana is traditionally a polygamous society.

For HT1 and HT2, the practice may be in contrast to the will of the girlchild. According to them, the girl is denied the opportunity and the free will to decide on her life partner. HT1 contended that regardless of a man’s prominence in society, be it a chief, a priest, etc., no girl should be compelled to marry such individuals. He wrote, “A girl should not be forced into any marriage irrespective of man’s social status. Girls should be allowed to select

their life partners at their own free will”. HT2 recognized the unfairness of the practice to the girlchild. He, however, conceded that since Trokosi is a custom accepted by those who practice it, the girls have to comply. He stated, “those girls may find it unwilling to be married to priests, but since their community accepts Trokosi as part of their culture, they have to oblige”.

HT3 and HT4 raised some human right issues. They indicated that once a girl is sent to the shrine, her right to education is violated since such girls are not allowed to go to school. HT3 admitted that Ghana is traditionally a polygamous society, meaning a man can marry more than one wife. But he suggested that a practice where an innocent girl is made to account for the sins of others in a shrine is a denial of her freedom of choice. He illustrated this: “Ghana, traditionally being a polygamous society, means the society is not against marrying more than one wife. But a practice where girls are sent to a shrine to atone for the sins of family members is out of place. The fact that the girls are forced to marry a priest renders the girl an enslaved person. This takes away her independence and self-control. Again, such a girl is denied formal education”. HT4 agrees that it is not unusual for a woman to marry a priest, and it is not strange for a man to practice polygamy, but it is wrong for a girl to marry under the circumstance of Trokosi. According to him, “It is usual for girls to get married to priests, but it is unusual for a girl to marry based on the conditions of the Trokosi system. Again, it is true that Ghana is a polygamous society; however, the right of people, especially girls have to be taken into consideration”.

Abnormality

Trokosi is just one of the myriad cultural practices in Ghana. Regardless of how outsiders perceive it, those who live and practice it may cherish it since it might be 'normal' for them. Therefore, the researcher enquired from the history teachers whether they perceived such a cultural practice to be normal or abnormal. Espousing several reasons, some of which are related, all the respondents were categorical that the practice is abnormal.

HT1, HT3 and HT4 perceive it to be abnormal due to the atonement of one's sins by another person. And for HT2, the abnormality stems from the refusal to seek a girl's consent before she is made to undergo such an experience. HT1 wrote, "It is abnormal that an innocent person should not be forced to atone for the sins she did not commit". For HT2, any society whose culture does not allow for the permission of the members of the society to be sought before a certain ritual or practice is carried out is not a good culture. He stated, "It is abnormal because a good cultural practice should be the one that seeks one's consent before one is taken through a custom. Since the Trokosi practice is executed against the wish of the girls, it is abnormal because it can have a lasting emotional effect on such young girls".

In addition, HT3 believed that the Trokosi system might not necessarily result in the prevention of offences. This is because a person who commits an offence is not directly held accountable. He wrote, "the practice is abnormal because it does not prevent wrongdoing since wrongdoers do not receive direct punishment. Again, an innocent girl should not suffer the consequence of someone's wrongdoing". HT4 appeared to be quite elaborative and more emphatic. He was concerned that the conditions the girls are

subjected to at the shrine might have some health implications. He stated, "The practice is abnormal because the sins and offences of people must not in any way be borne by others, especially the innocent young girls. It is also abnormal because in this age, how can people be walking naked and barefooted all in the name of socio-cultural practices. The practice is likely going to affect the health of the girls.

Abolition

Every group of people cherish their culture regardless of how absurd it may seem in the eyes of others. Further, every society is discerning enough to determine which of its customs or norms has outlived its usefulness and therefore be adjusted or done away with. To ensure tolerance and harmonious living in a multi-cultural society like Ghana, one must refrain from lampooning or condemning the norms and practices of other groups. To make an objective conclusion about a particular cultural practice, we must first strive to critically understand the reasoning behind that practice and how it may have evolved. In doing so, we must avoid presentist tendencies so that we would not unfairly and baselessly castigate others and their culture. Therefore, in the question that followed, the researcher elicited from the respondents what they thought should become of the Trokosi system, be maintained in its original state, modified or abolished.

The respondents were unanimous in their answers. They called for the abolishment of the practice. Various reasons have been cited. HT1 sounded legalistic, as he noted, "it is against the fundamental rights of individuals enshrined in the 1992 republican constitution of Ghana". HT2, HT3, and HT4 all viewed the practice as one that does not serve young girls' interest. Again,

they suggested that wrongdoers must be made to face the consequences of their actions. For example, HT2 wrote, “the practice is meant to punish innocent girls who may not be accomplices to their relative's wrong act. It should therefore be abolished and allow those who sin to face the penalties of their sins”. HT4 agreed that “since the practice may limit the choices of girls in choosing their life partners, again, it will likely encourage offenders to continue with their diabolical practices in societies since they will not be directly punished, it must be abolished. Offenders must be allowed to face the consequences of their actions”.

Primitive

Finally, the researcher inquired from the history teachers (the respondents) how they portray cultural practices like the Trokosi system to their students in the classroom. Except HT4 who appeared quite cautious though not explicit, the responses of the others (HT1, HT2, and HT3) indicate a negative description of the practice. Thus, they depict it as a cultural practice that victimizes its subjects, one that is primitive and cruel.

According to HT1, “the Trokosi system subjects its victims to pains that affect them for life”.

HT2 also wrote that “the practice was portrayed as a payment of Ransome to a shrine to pacify the gods”. And for HT3, he was quite critical. He described the practice as “an outmoded practice which needs to be abolished since its negative impact outweighs its positive impact on humans”. HT4 was more elaborate. He referred to the dynamic nature of culture. Thus, no societal norms or practices are necessarily static. They may undergo some changes over time. “What was right in the past might be considered wrong

today. Aspects of cultural practices that still help humanity are maintained, and those that are primitive are abandoned”, HT4 noted.

Discussion

In any multi-ethnic or multi-cultural society, diverse groups or communities exist, each with its ideals. Such ideals are actualized in the form of beliefs, customs and values. These ideals significantly influence almost every aspect of the sociocultural life of that group. They affect how marriages and festivals are contracted and celebrated. Irrespective of how awkward, primitive or senseless certain cultural practices of a society may seem, especially in the eyes of people in a different society, those in that society find it a normal part of their society (Barton & Levstik, 2004). Recognizing this diversity is critical to foster harmonious and peaceful coexistence among people in such a society. The results show that history teachers do not possess this recognition as they described the Trokosi System as irrational, abnormal, a violation of human rights, primitive practice that needs to be abolished. This sharply runs contrary to the fundamental tenet of shared normalcy, which teaches that we recognize the ideals and practices of others as reasonable as ours (Barton & Levstik, 2004).

Generally, there is the inclination to assume that people whose cultures do not align with ours are unwise, and the results confirmed this. However, such assumptions would only serve as an inhibition to our recognition of diversity. We must always be desirous of embracing divergent customs and practices. To do this, we have to understand that others cherish and respect their customs, beliefs and principles just as we value our own, irrespective of how weird they may seem. As Barton and Levstik (2004) rightly stated,

“People who differ from us are not simply a reflection of ourselves who are waiting to be enlightened; they are our peers—and they may have a better sense than we do of where the crocodiles are. History provides fertile ground for developing this kind of recognition because we have to understand why people in the past did things that no longer make sense to us” (p. 212).

Teachers, in particular, are required to recognize Barton and Levstik’s point to assist students in appreciating the significance of shared normalcy.

Shared normalcy is a vital tool for promoting tolerance among students. The query is, how do we ensure that people come to appreciate and value other people’s cultures just as they value their own? Or how do we ensure that people tolerate others regardless of their sociocultural backgrounds and perspectives? The classroom is the most basic place to start (Barton & Levstik, 2004). Suppose history teachers inculcate a sense of tolerance for and appreciation of the values and practices of others in students. In that case, they develop or grow to become affable, respectful and, above all, dynamic individuals in a pluralistic democracy like Ghana. Hence, teachers are expected to engage students in ways that allow them to recognize and accept diversity in multi-ethnic societies. However, as the results have shown, teachers appear not to be teaching these values to students. Particularly so when the respondents expressly indicated that they mostly described a cultural practice like ‘the Trokosi system’ as primitive in the classroom.

Studying the cultures of a group of people from an objective viewpoint helps us to develop a sense of empathy towards that group. Such an empathetic understanding can help us appreciate their life's positive and negative aspects instead of judging them from our perspective and thus avoid

the dangers of intolerance. However, suppose the teacher who is supposed to promote this in students appears to be intolerant and therefore does not recognize the normality of other people's cultures. In that case, we stand the risk of producing students who are very subjective. At the same time, we might also produce citizens who may look down upon their own culture.

In teaching history, the teacher is expected to do away with any subjective tendencies to avoid the possibility of consciously or unconsciously inculcating intolerant attitude in students. In the classroom, how teachers describe the sociocultural practices of a group of people to students would largely determine how students regard that people and their culture. If teachers denigrate the cultures of other groups based on their own biases, then students who wish to use history to understand the cultural backgrounds of others would not have the opportunity to do so. This means that in teaching topics that deal with sociocultural experiences and practices of the various groups in a pluralistic democracy, the teacher has the responsibility to demonstrate a high level of fairness, objectivity and impartiality towards those cultures. This would enhance students' understanding of history and help them imbibe the values of tolerance, harmony and respect.

In any such multi-cultural society where there is a seeming 'under-tolerance' for other cultures, there is the potential for ethnic tensions, which can degenerate into ethnic conflicts as seen elsewhere. This means that a nation's progress and peaceful coexistence depends on the people's willingness to embrace the sociocultural backgrounds of the various groups within the society. This can be achieved through tolerating the views and practices of others. Tolerance thus becomes a useful tool for ensuring development and

peaceful co-existence. Imparting the tenets of tolerance in people, the concept of shared normalcy certainly plays a crucial role in nation-building (Okoye, 1997). This can be attained if students are taught to see the ideals and practices of others as reasonable as their own. This is because people cannot develop tolerance for others whose cultures they deem unreasonable. But by recognizing the sensibility in the practices of others, students come to appreciate and accept such people regardless.

A study by Barton and Levstik (2004) found that students generally have some tendencies which prevent them from recognizing the normalcy of the perspectives of others. The study also established that those tendencies were lessened over time through the pedagogical decisions implemented by their teachers. This means that teachers' role in inculcating the values of shared normalcy in students is imperative. If teachers are unfamiliar with this concept, as established in this study, they cannot transfer such knowledge to students. And this may negatively affect students' understanding of history.

In spite of the significant role of shared normalcy in the teaching and learning of history, the results have established that teachers lack an appreciation of the concept. Suppose students are to be taught to respect and tolerate one another regardless of their views or backgrounds. In that case, as has been established in the literature, the concept of shared normalcy may be an inevitable tool to do so. The results contradict the finding of Barton and Levstik (2004), which established that students' recognition of other perspectives as reasonable as theirs was through the tutelage of their teachers. Even though Barton and Levstik focused on students in their study, it could be inferred that if the teachers did not understand the concept of shared normalcy,

they would not have been able to guide their students appropriately. This means that in the case of this study, where teachers demonstrated a lack of understanding of the concept, they would not be able to undertake classroom transaction in a manner that reflects shared normalcy.

Summary

The study has established that even though history teachers understand some elements of historical empathy, they do not fully understand the whole concept. Out of the four (4) elements assessed, teachers were found to be able to understand two, perspective taking and multi-perspective. On the other hand, they could not demonstrate understanding of the other two, affective connection and shared normalcy. Some scholars believe that some teachers employ some of the elements of historical empathy in their teaching. Thus, they use methods such as discussions, debates, film reviews and other approaches to help students contextualize historical events (Dadamo & Fallace, 2011). However, other scholars argue that teachers do not employ historical empathy properly in the classroom and that some simply do not understand the concept (Harris, 2016). This study appears to confirm both positions. The significance of inculcating the tenets of historical empathy in students cannot be underestimated. The use of historical empathy to develop the historical understanding of students is a way of preparing them to be effective participants in a multi-ethnic society (Barton & Levstik, 2004).

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Introduction

This final chapter presents the summary of the key findings, conclusions, recommendations, and possible areas for further studies. The study sought to understand historical empathy by history teachers in the Sunyani West Municipality in the Bono Region.

Summary of the Research Process

The study found answers to the following four (4) research questions:

1. How do history teachers understand affective connection to promote historical understanding among students?
2. How do history teachers understand perspective-taking as an effective means of teaching history?
3. How do history teachers understand multiple perspectives to impart historical understanding to students?
4. How do history teachers understand shared normalcy as a tool for imparting empathic skills to students?

The study used a qualitative approach due to the nature of the information needed for the study. The research design adopted was a case study. The writing assignment was the main instrument used for the data collection. Census was conducted to include all public senior high school history teachers in the Sunyani West Municipality. In addition, the study relied on both the thematic and the constant comparative analysis technique to analyse the data.

Summary of Key Findings

The first question of the study sought to find out history teachers' understanding of affective connection. The study revealed that even though history teachers possess some abilities to connect affectively with historical figures, their overall understanding of the concept of affective connection is not in-depth. For instance, out of the four history teachers who participated in the study, only one demonstrated some ability to connect affectively with past figures.

The second question assessed history teachers' understanding of perspective-taking. The findings indicated that history teachers generally could take the perspective of others. For instance, all four history teachers could assume the perspective of historical figures.

The third question was on history teachers' understanding of multi-perspectivity. The findings revealed history teachers' understanding of the concept of multi-perspective. Thus, all the participants demonstrated the ability to recognize the existence of different historical perspectives.

The fourth question was on the understanding of shared normalcy by history teachers. The findings indicated a lack of understanding of the concept of shared normalcy by the history teachers. Thus, all the respondents strongly rejected another group's culture as senseless.

Conclusions

The following conclusions were drawn from the key findings.

First, history teachers appear not to understand the concept of affective connection. As noted, affection and cognition are inseparable relative to historical understanding. Therefore, being able to connect affectively with

figures in the past is a prerequisite to appreciating the thoughts and actions of those figures. The lack of understanding by history teachers of this important element of historical empathy can thus create a gap in students' historical knowledge since the lack of understanding of the concept may affect classroom pedagogical practices.

Second, the study established that history teachers generally could understand historical perspective-taking, another essential component of historical empathy. The ability to take another person's perspective indicates the avoidance of one's biases towards a historical figure. Teachers' understanding of this concept can position them to impart historical understanding to students objectively.

Third, history teachers understand the concept of multi-perspectivity as an important element of historical empathy. With this understanding, history teachers could guide students to analyse multiple historical sources to sift the various interpretations associated with a particular historical event. By so doing, students can appreciate that, in most instances, a single historical event or action may have more than one perspective. This can be a vital means of developing students' historical understanding.

Fourth, the study found that history teachers do not understand the concept of shared normalcy. This means that history teachers may not describe the ideals and cultures of others to students as normal and reasonable as their own. This has the propensity to lead to disrespect and stereotyping of others and their cultures, which contradicts the tenets of history education.

Recommendations

Based on the findings of the study, the following recommendations were made for policy and practice:

- i. The findings show that the history teachers do not understand some of the tenets of historical empathy. This may stem from the training they received. Therefore, academic institutions that train history teachers, like universities and colleges of education, should use pedagogical practices that support historical empathy in teacher preparation.
- ii. History teachers must recognize that it is not enough to be well abreast with the substantive knowledge of history; most importantly, the procedural concepts drive history teaching. Therefore, history teachers must take steps to familiarize themselves with procedural concepts like historical empathy. This would better place them to assist students in historical thinking processes.
- iii. The Ghana Education Service must proactively introduce history teachers to new development trends in history education. This could be done through periodic in-service education and training to improve history teachers' skills, knowledge and professional competencies in areas such as historical empathy.

Suggestions for Further Research

Based on the outcome of this study, the following are suggested for further research

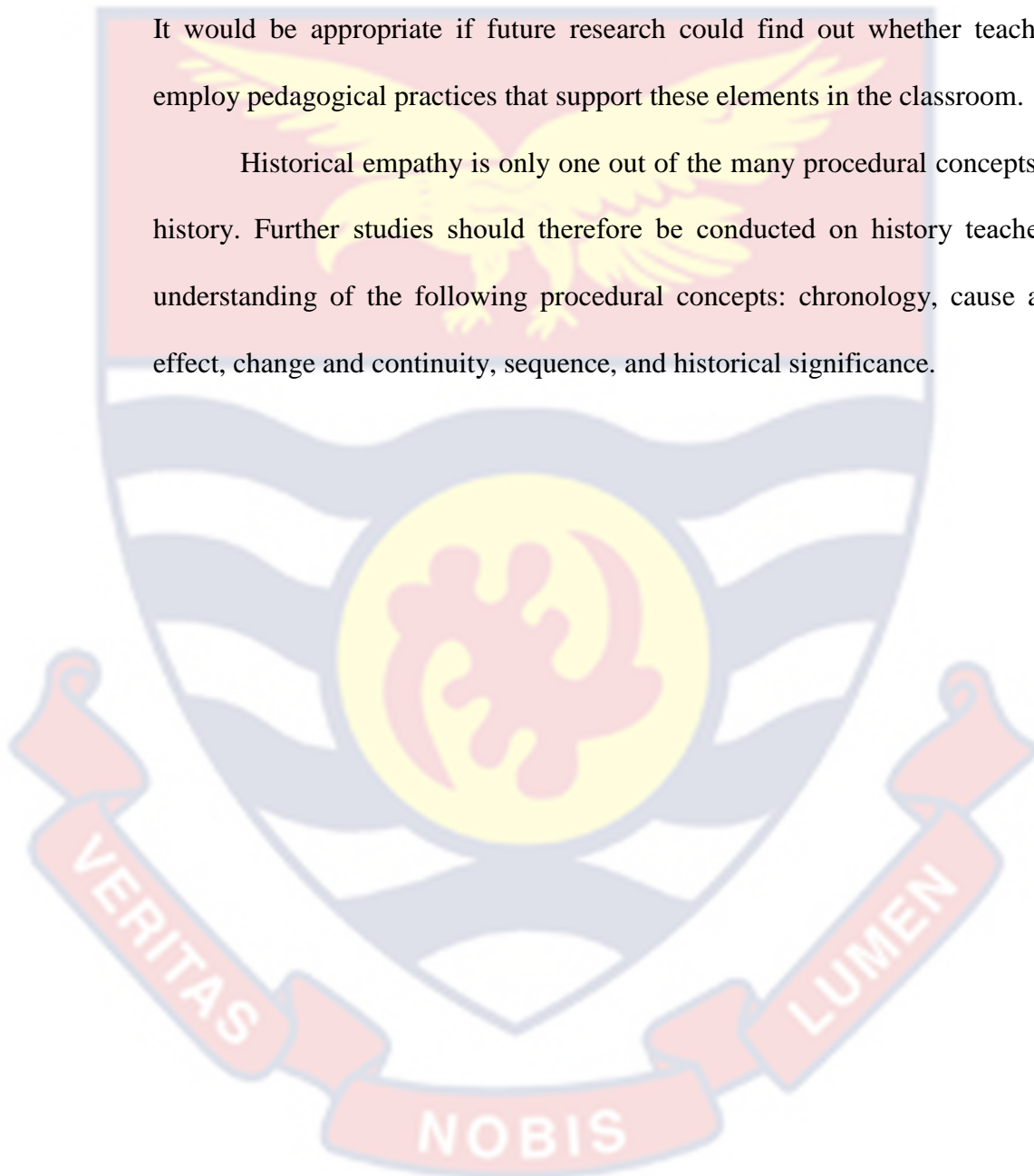
This study looked at four (4) elements of historical empathy: affective connection, multi-perspective, perspective taking and shared normalcy. The other elements of historical empathy, such as historical contextualization and

contextualization of the present that were not captured by this study, should receive research attention.

This study has established that history teachers understand perspective-taking and multi-perspective, both essential components of historical empathy.

It would be appropriate if future research could find out whether teachers employ pedagogical practices that support these elements in the classroom.

Historical empathy is only one out of the many procedural concepts of history. Further studies should therefore be conducted on history teachers' understanding of the following procedural concepts: chronology, cause and effect, change and continuity, sequence, and historical significance.



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APPENDICES

APPENDIX A

WRITING ASSIGNMENT GUIDE FOR RESPONDENTS

UNIVERSITY OF CAPE COAST

COLLEGE OF HUMANITIES AND SOCIAL SCIENCE EDUCATION

DEPARTMENT OF ARTS EDUCATION

QUESTIONNAIRE

PROGRAMME: MASTER OF PHILOSOPHY (ARTS EDUCATION)

TELEPHONE: 0248550760

1st July, 2022

WRITING ASSIGNMENT GUIDE

Research Topic: HISTORY TEACHERS' UNDERSTANDING OF HISTORICAL EMPATHY: A CASE STUDY OF PUBLIC SENIOR HIGH SCHOOL HISTORY TEACHERS IN THE SUNYANI WEST MUNICIPALITY

Dear Respondent, thanks for your acceptance to participate in this study. You will be contributing immensely towards the success of this research work, which is designed ultimately for academic purpose. You are therefore kindly requested to provide responses by adhering to the instructions given. You are assured that your responses will be treated with utmost confidentiality and anonymity.

Instructions: Kindly read the passages carefully and provide clear and detailed responses to the questions that follow each passage for easy comprehension.

Please, your response to the entire items on the passages will be very much appreciated.

Thank you for agreeing to be part of a successful research project.

SECTION A: HISTORY TEACHERS' UNDERSTANDING OF AFFECTIVE CONNECTION

Nkrumah and the Preventive Detention Act:

Between 14th and 16th July 1958, Nkrumah's government rushed through Parliament, the Preventive Detention Act. This Act empowered the government to arrest and detain for five years anybody suspected of or found acting in a manner prejudicial to the defense of Ghana, to her relations with other states and to state security. This Act resulted in the arrest and detention of dozens of opposition activists.

The first reason for the introduction of this Act was the failure of earlier measures to cripple the opposition. Indeed, in response to the Avoidance of Discrimination Act, all the opposition parties united to form the United Party (UP) in October 1957 under the leadership of Dr K.A. Busia. As the new party began to spread with astonishing speed, the CPP became alarmed and felt the need for a new means of checking the opposition.

Another major reason for the introduction of this Act was Nkrumah's concern that the security of the country was being threatened from within as well as from without. Between June and July 1958, three reports reached the government about a plot to overthrow it. The first of these maintained that an Austrian had ordered 1000 tons of grenades to be shipped into Ghana. The second was the report that R.R. Amponsah, then Secretary-General of the United Party, had bought some military equipment in London. The third was the statement made by Mumuni Bawumia to the police in June 1958 that the French Government had given £1 million to Busia, then the leader of the Opposition Party, to be used in carrying out his plans to overthrow the government.

1. If you were Nkrumah, how would you feel about the rising influence of the opposition?
2. How do you feel about the Preventive Detention Act?
3. From the third paragraph above, if you were Nkrumah, how would you feel about the three reports?
4. If you were Nkrumah, what would you do about the potential security threats facing the government from both within and outside the country?
5. In the classroom, how do you describe the actions of Nkrumah relative to the Preventive Detention Act to your students?

SECTION B: HISTORY TEACHERS UNDERSTANDING OF PERSPECTIVE TAKING

The Administration of Captain George Maclean

In October 1829, the committee of merchants appointed captain George Maclean as president of the Council of Merchants at Cape Coast. And he arrived in early 1830 to take up his post. Contrary to his mandate, Maclean believed that it was necessary for the British to intervene in the affairs of the people of the Gold Coast. So, even though the committee of merchants had been instructed by the British government not to interfere in the affairs of the people outside the forts and castles, Maclean began to involve himself actively in local affairs.

Through persuasion and negotiation, Maclean tried to maintain law and order in the coastal states. He employed members of the local militia as police to keep law and order by posting them to various points throughout the southern states. He also tried to ensure peace among the chiefs of the southern states and to end attacks on peaceful traders and slave raiding. He was even prepared to use force when necessary. He settled disputes among the southern states, for example a dispute between the chiefs of Wassa and Denkyira in 1836. In 1835 Maclean sent an army against Kaku Aka, the Nzema chief, because he was still carrying on slave trading and raiding.

Maclean also realized that peace could not be kept without the proper and impartial administration of justice. He was prepared to enforce the British justice system on the people of the coast even if he had no legal right to do so. He stationed magistrates at various towns. He also heard appeals from the chiefs and their subjects, imposing fines or prison sentences on those found guilty.

However, some of the British traders at the coast accused Maclean of wrongdoing. Consequently, The British government appointed a committee in 1842 to examine Maclean's administration. This committee agreed that, strictly speaking, Maclean's exercise of authority over the chiefs and peoples of the 'Protectorate' was illegal. Despite this, the British government assumed direct administration of the forts and castles in the country.

6. According to the first paragraph, what did Maclean think of the job facing him?
7. What was Maclean's view of the local justice system?
8. What do you think accounted for Maclean's decision to go beyond his mandate?
9. What was the thinking of the British government when it decided to assume direct administration of the forts and castles at the coast even though Maclean's work was found to be illegal?
10. What do you think, was it Maclean's responsibility to strictly follow his mandate irrespective of the circumstance?

SECTION C: HISTORY TEACHERS' UNDERSTANDING OF MULTI-PERSPECTIVE

General Acheampong and the Union Government

As the Acheampong government became unbearable, the people began to demand that the military should hand over power to civilians. The demand was led in 1977 by university students, lecturers and professional groups like lawyers, doctors etc. To back their demand, doctors went on strike and refused to treat patients while lawyers and university lecturers also refused to work. Acheampong's reaction was to attempt to frighten his opponents into submission. He sent armored vehicles into the streets and used the police to beat protesting university students in various towns.

As pressure on Acheampong to hand over power increased, he tried to keep himself in office as Head of State by introducing the idea of what he called a "Union Government," a government that would not be based on political parties but include both civilians, the Armed Forces and the Police. He spent huge amounts of public money to spread the idea among the populace. On 10 January 1977, he appointed an Ad Hoc Committee on Union Government under the Attorney-General, Dr. Koranteng Addo to collect views on the form that the Union Government should take. Acheampong insisted that to ensure peace and unity in the country, the military and police must take part in government as part of a constitutional arrangement. The government called for a referendum to be held on 30 March 1978 on the Union Government proposal.

For the referendum, the government mobilized state agencies and a number of private organizations which suddenly emerged to campaign on the benefits of Union Government. Huge amounts of public money were spent on importing vehicles, printing posters and campaigning throughout the country. Persons who opposed Union Government were systematically threatened or victimized. The government would not allow those who opposed Union Government to also freely spread their viewpoint.

However, despite all the state resources which the government used and the rapid crippling of any move made by the people to educate the voters against the government proposals, the officially declared majority of less than 50% of the registered persons who voted in favour of the union government idea was

not really very significant. Meanwhile, general disaffection which nearly resulted in national civil disobedience continued to grow. In the midst of the heightened tension, the arm forces led by General F.W.K. Akuffo staged a palace coup to remove Acheampong from office as head of state and forced him to retire from the armed forces in July 1978.

8. What considerations informed Acheampong's decision to propose the union government system?
9. Were there other alternatives rather than the union government of which Acheampong could have explored?
10. Apart from the use of force against protesting civilians, what other measures could Acheampong have considered to stop the protests?
11. After the failure of the union government, what more options did Acheampong have?
12. What issues did General Akuffo consider before removing his own boss from office?

SECTION D: HISTORY TEACHERS' UNDERSTANDING OF SHARED NORMALCY

The Trokosi System

Trokosi system is a socio-cultural practice in which virgin girls are sent to shrines to atone for the sins committed or as a repayment of debts owned by their relatives. It is practiced in most parts of the Volta Region. Such a girl becomes the wife and or slave of the fetish priest, and is not allowed to go to school and walks around the shrine barefooted and naked.

13. How do you view this practice of making a girl to atone for the sins of her relatives at a shrine?
14. Is it unusual for girls to be married to a priest? after all, traditionally, Ghana is a polygamous society. Please explain
15. Is this cultural practice normal or abnormal? Please explain
16. In your view, what should become of this cultural practice, be maintained in its original form, modified or abolished. Please explain
17. In the classroom, how do you portray the above sociocultural practice to your students?

APPENDIX B**LETTER OF INTRODUCTION**

University of Cape Coast
College of Humanities and Social Science Education
Department of Arts Education,
Cape Coast

Dear Sir/Madam,

INVITATION TO TAKE PART IN A RESEARCH

I am an M.Phil student at the University of Cape Coast, under the supervision of Prof. Charles Adabo Oppong, lecturer at the Department of Arts Education. I am conducting a study on history teachers' understanding of historical empathy in the Sunyani West Municipality.

To find answers to the research questions of this study, I invite you to take part in this research project. If you accept, you will be required to complete a written assignment which will be provided and collected by the researcher.

You are being invited to take part in this project because I feel that your experience as a history teacher can contribute immensely to this study.

The analysis of the data will be done by the researcher under the guidance of the supervisor, and no one else will be made to handle the data obtained from you. Your name will be replaced with a pseudo name and only for the purpose of the study. This will ensure confidentiality and anonymity.

The data collection is expected to take place from Monday, 4th to Friday, 8th July 2022. If you do not, however, wish to give your permission or consent in this regard, you are at liberty to decline.

I am counting on your usual cooperation.

Thank you.

Yours sincerely,

Isaac Yeboah Afari

Phone: 0248550760

Email: afariky2@gmail.com

Email: coppong@ucc.edu.gh

APPENDIX C

ETHICAL CLEARANCE

UNIVERSITY OF CAPE COAST

INSTITUTIONAL REVIEW BOARD SECRETARIAT

TEL: 0558093143 / 0508878309

E-MAIL: irb@ucc.edu.gh

OUR REF: UCC/IRB/A/2016/1336

YOUR REF:

OMB NO: 0990-0279

IORG #: IORG0009096

22ND APRIL, 2022

Mr. Isaac Yeboah Afari
Department of Arts Education
University of Cape Coast

Dear Mr. Afari,

ETHICAL CLEARANCE – ID (UCCIRB/CES/2022/25)

The University of Cape Coast Institutional Review Board (UCCIRB) has granted Provisional Approval for the implementation of your research **History Teachers Understanding of Historical Empathy**. This approval is valid from 22nd April, 2022 to 21th April, 2023. You may apply for a renewal subject to submission of all the required documents that will be prescribed by the UCCIRB.

Please note that any modification to the project must be submitted to the UCCIRB for review and approval before its implementation. You are required to submit periodic review of the protocol to the Board and a final full review to the UCCIRB on completion of the research. The UCCIRB may observe or cause to be observed procedures and records of the research during and after implementation.

You are also required to report all serious adverse events related to this study to the UCCIRB within seven days verbally and fourteen days in writing.

Always quote the protocol identification number in all future correspondence with us in relation to this protocol.

Yours faithfully,

A handwritten signature in blue ink, appearing to read 'S. Asiedu Owusu'.

Samuel Asiedu Owusu, PhD

UCCIRB Administrator

ADMINISTRATOR
INSTITUTIONAL REVIEW BOARD
UNIVERSITY OF CAPE COAST