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focuses on epistemological and foundational questions about the writing of history and whose history counts. Whose History Counts challenges the very concept of 'pre-colonial' and explores methodologies on researching and writing history. The reason for this dramatic change of focus is attributed in the introduction of the book to the student-led rebellion that erupted

following the #RhodesMustFall campaign which started at the University of Cape Town on 9 March 2015. Key to the rebellion was the students' opposition to what they dubbed 'colonial' education and a clamour for, among others, a 'decolonised curriculum'. This book is a direct response to this clarion call. **The administrative examination s for 15-19 year olds in England** Tata

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on syllabus content. Incentives in the system should be changed so the downward pressure through the competition of exam boards is mitigated. The Committee considers a number of options to change incentives, including: (i) A single board. This offers a simpler system, with no risk of competition, but the Committee believes the cost, risk and disruption outweigh the benefits; (ii) Franchising of subjects to exam boards. This removes syllabus competition, but again has downsides; (3) Or the current system of multiple boards. The Committee sees no benefit in competition on syllabus content, but the setting and marking of exams and associated administration, if properly regulated, could generate incentives and drive quality up, offering value for money to schools and colleges. The Committee also recommends the development of national syllabuses, accredited by Ofqual. The syllabuses would be developed by exam boards in conjunction with learned bodies and employer organisations and could therefore retain the benefits of competition on quality and the incentive for exam boards to innovate.

*X-kit FET*



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schools. In order to make it a truly South African drama, I have drawn from oral tradition by including songs and poems which play an integral part in traditional storytelling. There are many folksongs which were included in earlier versions, but I decided to remove them in the final version because I did not intend to write a musical. There are also some praise poems that I

composed for the main character and his father. I studied oral tradition, and I am confident that the praise poems I composed have all the qualities of the real praise poems, and because I could not compose them in English, I, therefore, wrote them in isiZulu with translations in the glossary at the end.

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