A Defense of the Role of History in Education

Through the Analysis of the Chilean School Curriculum

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Abstract

In 2010, the Chilean Government tried to cut the school hours per week of social sciences in the 5th to 10th grade school curriculum in order to increase the hours of language (Spanish) and mathematics. This reform tried to follow the trend of “successful” schools and the recommendations of the OECD based on the experience of countries that have more hours of language and mathematics and higher scores in national and international quantitative standards of measurement. The example of the Chilean case represents how humanities and social sciences have been left aside since a “humanistic” approach to education is less amenable to testing. This research project develops a qualitative analysis of the contradictions between the current objectives of education and the role of the subject of history in the school curriculum. The goal of this work is to understand 1) how the benefits of history education might be recognized within the current discussion about education and its objectives, and 2) what has been the role of the history subject in the Chilean schools’ curriculum. To develop this purpose, the paper is organized in three different chapters that explain why the study of history is important during high-school years and how the Chilean government has been modifying the history school curriculum considering the political evolution of the country. The last chapter examines the tenth and eleventh grade Chilean social studies programs in order to analyze if the current way history is taught helps students to develop higher learning outcomes and abilities, such as critical thinking, analytical and creative abilities, and social consciousness. The inconsistency between the history school programs and how they are put into practice is a key element to understand the design of educational policies to develop students’ effective learning outcomes.
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Introduction

In 2010, the Chilean Government tried to cut the school hours per week of social sciences in the 5th to 10th grade school curriculum to increase the hours of language (Spanish) and mathematics. As the Chilean educational system is centralized, this reform was supposed to be implemented by 2011 and mandatory from 2012 country-wide to both public and private schools. The purpose of this new redistribution and allocation of the teaching hours was to provide the students with 480 more hours of language and 320 more of mathematics through their school life and was promoted as the largest change in school hours that has been made since the mandatory full school day implemented in 1997 (Muñoz, 2010). The bill was proposed by Joaquin Lavin, the Chilean Minister of the Department of Education, who used the following argument: “The fundamental reason why this change was made is because language and mathematics are the essence and basis of education, and the truth is that it is difficult for our students to move quickly in the other branches if they do not have a good foundation in language and mathematics” (MINEDUC, 2010).

This change, which was initially approved unanimously by the National Education Council, was following the trend of “successful” schools that have more hours of language and mathematics and higher scores on the two Chilean standardized tests: the SIMCE and the PSU test. This drift seemed to follow an international trend in accordance with the recommendations of the OECD and the experiences of different developed countries that are references for the Chilean educational system, such as Sweden, Singapore, and Finland, which have more hours of both subjects (Muñoz, 2010). However, with this reform, there is a risk that, by increasing only the hours of language and mathematics, a more "utilitarian" and test-based approach will prevail in many schools that are
focused on increasing their scores on different national and international quantitative standards of measurement (where languages and mathematics are better suited) in order to increase their academic prestige.

This reform and the debate generated around it can be understood as a reflection of the growing global tension between a more “humanistic” educational content and a quantitative assessment approach. It can be argued that the study of history develops in students reflective critical thinking and has a social role as it contributes to the democratic process and promotes civic responsibility through historical knowledge. To achieve this, students will be contributors to society if they learn history through reflective thinking and issue-centered education, approaching content actively, and teaching for social justice rather than the traditional way of studying history by the memorization of numbers, names, facts, and theories. Through such methods, schools should not only ensure better results in tests and international standards of measurement, that are mainly focused on language development and logical and mathematical thinking, but promote the development of abstract skills development and critical and reflective consciousness of the social environment. This debate raises issues such as, what is a “successful school”? Can success be measured by standardized tests? What skills have been measured by standardized tests? These questions themselves raise fundamental issues in the debates surrounding the purposes of education within modern Chilean society and what humanistic subjects such as history represent in it.

This research project narrates the history of the Chilean history program and its efforts to survive in the current national school curriculum considering its importance in the education of the students. The Chilean history school programs are an example of the complexities between the purposes of education and how they in many cases collide with what finally the schools end up
doing to meet the demands and expected results that are imposed on them by different stakeholders such as the families and the government. The analysis of the Chilean example serves as a case study that shows the current reality of the school curriculum and its objectives in many countries around the world which are not without controversy among policy makers and school stakeholders. This is not an isolated case, but rather is the starting point to study a trend about what is also happening in other countries regarding educational goals. The goal of this work is to understand, through a qualitative analysis 1) how the benefits of history education might be recognized within the current discussion about education and its objectives, and 2) what has been the role of the history subject in the Chilean schools’ curriculum.

As was said, there is a growing global tension between a “humanistic” educational content versus a quantitative assessment approach. My argument is that in this discussion, humanities and social sciences have been left aside since a “humanistic” approach to education is less amenable to testing. This idea is central to understand the current context of the education in many countries where schools are focused on getting good scores on standardized tests that affect their public standing. Because tests measure especially language and math skills, many other school subjects have been left aside so that the school focuses primarily on content that affects its image. Subjects such as history are fundamental to the development of both civic value by the understanding of historical facts and by the acquirement of abstract skills and critical thinking that are difficult to measure. Considering this issue and the neglect of the humanities in school curricula in many countries, this research argues that assessment mechanisms should be revised in ways that could measure historical learning.

To develop the purpose of establishing the benefits of history education and explaining its marginalization in the Chilean school curriculum, this paper is organized in three different chapters.
The first chapter tries to answer the question “Why it is important to study history during the school years?” explaining its different positive impacts in the students’ development. Using Paulo Freire’s work, I expound the relation between history and the development of critical thinking, curiosity, social consciousness, and the way students discuss and argue. For Freire, every student lives within a context, and learning in an active way about their own reality and the world will help them to discover their own temporality.

In Chapter Two, I examine how the objectives of the social sciences curriculum have been changing in Chile since the formation of the nation as a country at the beginning of the nineteenth century. To do this, I present an overview of the space allocated to history and social sciences in the Chilean school curriculum describing also the discourse of the school reform of 2010 as a starting point to analyze the situation of the social studies school program. To study this development, I explain the two dominant approaches to the study of history during the twentieth century, the “great tradition” and the “new history,” in order to understand the way the Chilean school curriculum has been following a trend that takes away time for the study of history and humanities in the school curriculum.

The last chapter analyzes the tenth and eleventh grade Chilean social studies school programs. For each content area, I discuss the expected analytical abilities and skills that can and should be developed. The analysis is focused on these two grades, since it is in those years that students are expected to learn Chilean history in an international context. Therefore, the contents include local and global issues, which provide a more complete view of how history is taught in Chile. The analysis of these programs gives an insight that shows the importance that Chilean society is currently giving to history and also, if the way history is taught helps the students critical thinking, analytical abilities, and social consciousness.
Chapter 1

The Role of History

It is essential to clarify that although today in Chile the social sciences school subject is called “History, Geography, and Social Sciences,” this work is focused on the role that history plays in the student’s education. This distinction is important not only because of the benefits of history in the students learning process, but also because the third chapter is going to analyze those parts of the tenth and eleventh grade history, geography and social sciences program in Chile that are mostly focused on history. Due to this separation, I will use the term “history” to refer to this specific discipline within the social studies.

This idea makes clear the importance of revising Diane Ravitch’s arguments against social studies as a subject that assert it is the responsible for history’s decline in the school curriculum (“The Revival of History”). For her, in the United States, many state curricula were revised during the 1930s emphasizing social studies topics rather than history (“History Struggle” 30). Ravitch’s argument is that history should be considered as a separate subject and taught with a coherent, sequential, and chronological order. She does not say that history should be told just as a story, as some authors such as Ronald W. Evans assert she does. Instead, she explains that teaching history in the “traditional” way has been boring for the students (“The Revival of History” 89), but we cannot leave aside the use of chronology to think historically, and therefore, to think critically. This importance is demonstrated in her own words “Knowledge of chronology is necessary in order to think critically about the connections between past and present” (“The Revival of History” 91). Her argument is based on the idea of learning history as a “powerful tool of liberation” (91), since students can learn knowledge and develop critical judgment about the past so they can think by
themselves, reach conclusions about their present, and shape their future. This idea is also shared by Paulo Freire as his main argument is that the role of the oppressed is to liberate themselves (Pedagogy of the Oppressed 44), and to achieve this goal, the oppressed must confront reality critically (52). Understanding pedagogy as a form of liberation requires the development of a critical thinking that allows the student to study, understand, and critique their own reality by studying and considering its past.

**Developing Critical Thinking**

Many scholars (Ravitch; Nussbaum; Freire; Zuñiga; Sagredo and Serrano) argue about the direct correlation between learning history and the development of critical thinking. But, what does the term “critical thinking” mean? According to Bailin et al in their work, “Conceptualizing critical thinking,” it is still a vague term. For them, critical thinking is a normative notion since it means “good thinking” (288). In this sense, thinking critically is not only the process of thinking but rather the focus is on the quality of this thinking (288). In other words, to be able to read an old original primary source, such as Herodotus, is not the same as to be able to critically analyze his work in a specific context, and then reflect on its implications on the future of history and social sciences. Following this example, a “good thinking” requires superior thinking skills, such as deliberation, reflection, creativity, and the capacity of the students to participate in complex practices of good judgment and discussions with others. History teachers have an important role in the way they develop in their students this kind of reasoning. They should help their students to develop intellectual resources and also engage them in tasks that require reasoned judgment or assessment, but they also have to provide an environment in which “critical thinking is valued and students are encouraged and supported to think and discuss critically” (299). As Lee S. Schulman, educational
psychologist, argues, teachers should not only have to manage the behavior of the class but most importantly, they have to focus on how they handle the ideas (164). Following his argument, during the learning process, the ideas should be transformed by the students so they can introduce them into their structures of knowledge. To do this, different procedures are necessary such as, reading, analysis, discussion, and the use of debate. A perfect setting for this “effective learning” can be a history lesson where students read and analyze primary historical sources allowing them direct access to the past in order to understand empathetically an environment that is temporary and spatially alien to them. After this process students can make comparisons, identify changes and continuities and then use that information to propose solutions to current problems using argument and debate. The study of history should not be seen in the “traditional” way, in which memorizing facts, dates, and names played an important role, but rather in a way where those facts acquire importance and meaning when they are analyzed, criticized and applied to new contexts.

The development of critical thinking needs to appreciate the value of changing previous thoughts and ideas in light of new ideas from other persons or sources (Bailin et al 298). The learning of history in a comprehensive and critical-thinking-centered way has to be considered as a process that implies an active role from the student who is to acquire the knowledge and modify their old patterns of knowledge, including new and different ways of thinking and adding new arguments. Critical thinking requires dialogue and argumentation, and we cannot explain it without considering this dimension, where the student is enriched intellectually with new knowledge that is added to their previous understanding. As Teresa Mauri explains, during the learning process, students build knowledge, which already exists in the culture, through a process of personal expansion. In this process, the learner develops his mind, his thoughts and, ultimately, different abilities (84). This argumentation is the ground upon which the study of history plays a central role.
since it should provide a space where students can meditate, think, argue, and discuss. Although historical contents cannot be separated from their chronological story, the ways they are presented, and the methodologies used to study them, have to be directed towards the development of critical thinking in order to allow students to analyze and understand their own temporality and the world that surrounds them.

An effective way of learning is clearly explained by Josefina Beas, one of the most influential researchers on the development of thinking at school level in Chile, when she says that thinking in a “good way” has to include three different features: critical, creative, and metacognitive thinking (7). For her, critical thinking is related to the use of good judgment using past experience as a reference point and therefore needs the separation from internal prejudices that could prevent a critical analysis from another perspective (9). To think critically requires that the person abandons any previous thoughts so they can consider the facts from the past with a more objective perspective and high-mindedness. For sure this is not an easy task but is necessary to acquire a “good thinking.” Because of this, thinking critically should be creative through the application of the new information in an original, efficient, and flexible way combined with our own reality (10). Finally, this thinking has to include a metacognitive process where the learner understands her/his own process of reflection and learning and her/his role in the society. Beas’ arguments are strongly related to the role of history in the school curriculum since this subject should develop a way of thinking that allows the student to understand past actions and to analyze their own temporality and to take part in the society. As C. Gregg Jorgensen explains, the development of society depends on the application of historical knowledge and reflective skills about past actions of their citizens (12).
Freire’s View of Education as a Process

Paulo Freire’s theory about the role of education follows my previous arguments since he presents education as a process, not as the mere transmission of knowledge. His theory is focused on how pedagogy should be a process of liberation from the oppression caused by the “colonizer,” subject that can be found in different contexts such as the social, economic, and cultural. As Donaldo Macedo explains in his introduction to Freire’s book *Pedagogy of the Oppressed*, “Reading [the book] gave me a language to critically understand the tensions, contradictions, fears, doubts, hopes, and ‘deferred’ dreams that are part and parcel of living a borrowed and colonized cultural existence” (12). Although Freire focuses his theory on pedagogy as a liberation process from oppression, I want to focus my attention on his idea of education as a process and not just a transmitting of information, and how the study of history plays a central role.

In *Pedagogy of the Oppressed*, Freire expounds that education is a social and not an individualistic process of knowing. It is social since we have to see the learning process in terms of a dialogue, and as he explains, it is not a dialogue elaborated on the ingenuity of the other, but rather this “dialogue characterizes an epistemological relationship” (17). He is clear when he argues that this “dialogue” should not be seen as a tactic, a method, or a task since the dialogical teaching is a process of learning that includes experiences shared in it, it is a relation of “empathy” between two “poles” who are engaged in a joint search (*Education for Critical Consciousness* 42). This process of dialogue should create the conditions to increase curiosity that will help students to apprehend the knowledge using the students’ own experiences (19). This increase of curiosity should be the base of the study of history so students can acquire knowledge linking the new information with their own lived experiences. Following this idea, the history classroom ought to be a setting where the
knowledge is built by this dialogical process where the teacher awakens in the student curiosity about knowledge that is related to the experiences of the students themselves.

Similarly, in his book *Education for Critical Consciousness*, he describes the way students are related to the world in a critical and participative way since humans are not passive, and so they are responsible for discovering their own temporality, a concept that explains the temporal and spatial context of each person. For him, people can only learn if they “problematize” the natural, cultural, and historical reality in which they are immersed (ix), and I argue that history is a key subject for achieving this. The history curriculum should be the program that not only gives information to the students but rather develops in them analytical skills to critique their own contexts and the world that surrounds them. Furthermore, the role of the history teacher is to use, with a critical view, previous historical experiences to make the students feel uncomfortable with their own reality and help them to engage with and intervene in their existence. In Freire’s words, “Knowledge . . . necessitates the curious presence of subjects confronted with the world” (xvi). This process of “conscientização,” as Freire conceptualizes, means the awakening of critical awareness (15) where the student acquires knowledge and skills, but also understands his or her process of learning, what Josefina Beas called metacognitive thinking. From my perspective, only if the learner critically understands his or her context using critical thinking, can then modify it.

While other subjects such as mathematics and science can help students to understand the world and its physical rules, it is history that helps them to understand the human actions in a historical context. This knowledge about past actions is what should help children to criticize their own temporality and to engage in it. As Donald Macedo explains, “Freire always viewed history as possibility” since the past is filled but the future is not decided yet. That space, which remains as a possibility, is what the history school program should fulfill, making the students take part in it. To
achieve this, the role of history teachers central since they need to avoid what Freire conceptualizes as the “narration sickness” in education where teachers talk about the world as something static, emptied, and alienated. As can be applied to the study of history, teachers should not simply transfer contents of their narration to the students, since those contents are going to be disconnected from reality (*Pedagogy of the Oppressed* 71), and students will find difficulties in applying the knowledge to their society. Education is not just memorizing contents but rather is a process where students are challenged about their way of thinking and their possibilities in the society.

As Freire argues, the efforts of a humanistic teacher need to be in accord with those of the students so they can empathize and engage critically with the contents (*Pedagogy of the Oppressed* 75). For him, education should be centered in a problem-posing approach. That does not mean that a mathematic problem will be enough to develop critical thinking in the student but rather, and as Freire clearly explains, “In problem-posing education, people develop their power to perceive critically the way they exist in the world with which and in which they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation” (*Pedagogy of the Oppressed* 83). The idea of a problem-centered education is very important since students are not isolated in the world; they are related to a context, so education must give them tools to move into the society. But not only those tools are needed; additionally, students are challenged when they are exposed to problems about themselves in the world (*Pedagogy of the Oppressed* 81), and they are more likely to respond to them.
The Social Role of History

The importance of problem-centered education is demonstrated when C. Gregg Jorgensen proposes that the role of the history and social studies curriculum has to emphasize reflective thinking, should enable an issue-centered education, and needs to advocate democratic ideals and social justice. As I argued at the beginning of this chapter, the social studies school program, especially the discipline of history, should be the setting where students develop a reflective way to see the world. Jorgensen uses John Dewey’s thoughts about school curriculum as a platform for both intellectual development and social change since “the basis of a democratic community required educated individuals who acquire the methods of reflective thinking that allowed for rigorous, thoughtful academic inquiry” (5). Many other scholars, such as Griffin, Freire, Apple, Giroux, and Wayne Ross (12), have followed Dewey’s ideas about critical thinking as a positive practice for the development of society and, therefore, as important in advocating issue-centered education. For them, the social studies program should move away from the traditional memorization in order to see education in a more progressive way, promoting a problem-solving approach so students can face the social, political, ethical, and economic challenges that the world presents.

Furthermore, as Jorgensen argues, the social studies curriculum has been migrating to a program more focused on the idea of social justice. Although “social justice” is a complicated concept, it cannot be detached from the social science curriculum “Since social justice teaching represents the essence of social studies’ role in fostering democratic ideals in society” (12). The idea of teaching for social justice cannot be understood without the development of critical thinking since the role of teaching history should be to relate the contents to social problems that challenge the students (13). The main issue is that the goals of teaching history to seek social justice and
improve democratic values run up against an increasingly limited allotment of time in school programs, which are themselves increasingly focused on the results of standardized tests, a phenomenon that is not only happening in the United States but also in other countries such as Chile, as it is explained in more detail in chapter two. As Diane Ravitch states, testing and standards are “corrupting educational values” (The Death and Life 14). Tests, results, and standards are eroding education by putting so much emphasis on numbers that do not necessarily translate into better quality education. This emphasis on results and scores means a big change in the purpose of schooling, since much curriculum content has been tossed out, resulting in many classrooms being transformed into test preparation settings. As was seen in the Chilean case, the government has been trying to increase the hours of some subjects since they were supposed to imitate experiences of “successful” schools. But, what does “successful” mean? To answer this, Ravitch strongly argues when she says that many standardized tests bypass curriculum and standards because they ignore such important studies such as history, civics, literature, social sciences, the arts, and geography because these scores do not count on the federal scorecard or in international comparisons such as the PISA (Programme for International Student Assessment) test. In this sense, accountability undermines the larger goals of education (16).

**History and Standardized Assessment**

The battle over what is valuable enough to be taught is still a central issue. As Ravitch advises, it seems that testing and standardized education movements are here to stay as one of the main engines of education. Because of this, it is important to find a way to continue teaching values that can support a democratic and civic society. An interesting idea is raised in the book *The Social Studies Curriculum: Purposes, Problems, and Possibilities* edited by E. Wayne Ross. Here, different
authors give approaches about the importance of the social studies curriculum, calling it as an “umbrella” over the other subjects since it is “an overarching concept that merges the social nature of mankind with what it means to be human” (3). History and the social sciences curriculum should be the baseline for the others subjects since they provide students with the necessary skills to live and cope in society. Schools should not only ensure better results in tests and international standards, but rather they need to promote the development of critical thinking and reflective consciousness of the social environment. Reducing or minimizing the teaching of history in schools means restricting and stifling reflection and critical analysis.

Following the previous argument, Christopher Leahey explains that, in addition to standardized tests, there are other elements that hinder the task of teachers seeking the development of an effective and significant learning, such as curricular standards and corporate textbooks, since they leave little room for learning soft skills and critical thinking that could be effective tools for the student’s involvement in society. Those elements show that not only teachers but also other educational stakeholders have been responsible for carrying out public policies that, in most cases, are based on numerical results and do not consider other significant types of learning that are difficult to measure.

How can teachers impart and measure if students are learning in a transformative and engaging way to enable them to answer to social problems? As Leahey argues, it is difficult to actively instruct and teach how to critically examine the world and seek to place problems at the center of the class in a standard-based environment; however, teachers can react to this in a creative way to empower the teaching of history. To do this, they should understand the aims of a democratic social studies education: to assess the institutional obstacles that limit the development of critical pedagogy and hence “negotiate curricular content and create time and space for inquiry,
deliberation, and purposeful action” (52). This work of assessment and negotiation is one of the most important tasks for history and social studies teachers. As will be explained, in countries such as Chile, the history and social studies program contains a huge amount of required content, so clearly for most history teachers, to study all content critically is an almost impossible task. Because of this, teachers have to be able to choose which contents and methodologies are going to be used with the students to achieve significant learning that will enable them to critically analyze the world around them.

**History and Democracy**

Leahey, as we have seen, explains that the social studies curriculum should be informed by the aims of a democratic education. This idea about democracy in education is not only related to the political system and participating in elections, but rather it refers to the social organization of the classroom and the way the students learn, since a democratic education is about listening and understanding. An effective learning requires a class where the relationship between teacher and student is not vertical, and knowledge is constructed through a dialogic process between the different actors. If the teacher just transmits the contents from his or her perspective, students are going to get them as something alien to their reality. Because of this possible alienation, history should be taught from a democratic perspective where the contents are not static, and knowledge is created from the interaction between teachers and students that dialogue about the forces of the past and present. In Leahey’s words, “Democratic social education invites students to interact with the past through inquiry, deliberation, and actively constructing their own meaning about the world” (54). The history class should be seen as a site where the student is empowered with the skills to engage in society and improve the world.
If we understand the history class as a place where the students critically learn about the past so they can engage with the present, we have to analyze history’s civic role. During history lessons, students are learning not only about past actions, they are also learning about an important goal: how to relate those past actions with their current situation. The only way to achieve this goal is to teach students about how to actively and critically engage in society, an action that can emerge not necessarily only from a political career but from many other different areas of civic society. The study of history should claim for the development of civic responsibility in the students since, if they know their past, they will be more aware of the importance of their role in society and the democratic process. This idea is of special importance in the Chilean context since there has been an alarming decline in the political participation of the citizens. An article published in CIPER Chile (Journalistic Research Center), shows that, during the last 23 years, Chile experienced the sharpest drop in electoral participation in America, the second among OECD countries, and the fourth in all countries of the world (Rios, 2014). These figures are catastrophic if we consider other areas in which Chile has behaved in a positive way, such as the economy. Because of this, it is urgent to consider the importance of developing the civic role within history classes, which cannot be carried out if we do not study the past of institutions and the political evolution of the country with its errors and challenges.

This idea is clearly described by Paulo Freire in his work *Teachers as cultural workers: Letters to those who dare teach*, when he says, “Citizenship is not obtained by chance: It is a construction that never finished; it demands we fight for it. It demands commitment, political clarity, coherence, decision. For this reason, a democratic education cannot be realized apart from an education of and for citizenship” (161). However, as Joel Westheimer clarifies, we cannot confuse citizenship with patriotism since they do not mean the same. Learning history has been
seen as a process where students study past actions of their country so they can identify themselves with it. But as the author explains, being patriotic does not only mean to being political and socially engaged with their society, it is more than that since it requires to learn and being interested with their past and their reality through a tolerant environment, but unfortunately many classrooms do not follow these democratic ideals (129). Because of this, history and social sciences should advocate being not only a place where students learn about historical content, but also a place where students are encouraged to analyze, criticize, and share their ideas about the society that surrounds them.

We have to understand that, since the creation of public education, its purpose has been changing as it has adapted to the interests and needs of each historical time. Although its ultimate purpose is "to form" students, it can be noted how, during different times, many diverse categories have been associated with the concept "to form," including skills, values, and content. The objectives of education respond to what society expects from the schooling process so all the efforts and curriculum policies are formulated in that direction. In Not for Profit: Why Democracy Needs the Humanities, Martha Nussbaum explains that the United States and many other countries of the Western world have been trying to follow the modern Western philosophical tradition in which education has emphasized the active participation of the child. Well-known scholars and educators such as Jean-Jaques Rousseau, John Dewey, Bronson Alcott, and Maria Montessori had proposed the importance of inquiry and critical thinking to challenge the students' minds during the educational process (18). This idea -- that has been at the root of many modern educational currents -- had its origin in Socrates' ideas about how questioning and argument play a key role in the way the student acquires knowledge. However, many school systems around the world have been facing a turning point since this theory is contrasted with what happens both inside the
classroom and in the policy making process, in which only the outcomes that can be measured specifically and objectively are considered.

Following Nussbaum’s argument, a history class should follow the Socratic Method where education not only involves the simple accumulation of knowledge but includes the knowledge we already have from the environment where we live, building from there stronger and meaningful knowledge that will allow students to better understand the world around them and look with hope to the future. This method is not only useful as means for students to acquire knowledge but also, as Nussbaum argues, is important to any democracy, especially those having people who differ among them (54). History is the subject in which students learn about different cultures and, therefore, to think about themselves in a diverse world. It is also the subject in which students learn about the causes of past conflicts and therefore, think on peaceful resolutions for the differences. Socratic thinking is not just a method; today, it is a social practice of tolerance performed by people living in an interconnected but diverse world. To achieve this, Nussbaum indicates that critical thinking should be the starting point into the pedagogy of the class “as students learn to probe, to evaluate evidence, to write papers with well-structured arguments, and to analyze the arguments presented to them in other texts” (55), such as primary historical sources.

As Nussbaum explains, if schools do not teach and promote critical thinking, society could fall into what she describes as an important and harmful crisis that goes unnoticed and is not related to the economy or international terrorism, but rather is a global educational crisis. For her, most countries have focused on enhancing technical and scientific expertise, following a profit motive, ignoring equally crucial skills that are at risk of being lost. These skills are associated with the humanities, arts, and social sciences and involve the ability to think critically, the ability to transcend the local and approach global problems, and the ability to sympathetically imagine the
situation of "the other" ("Cultivating Humanity and World Citizenship" 37-40). These values are aligned with a type of education that advocates for a more inclusive citizenship where people can criticize their own traditions and understand, with the help of their imagination, that the world is heterogeneous and diverse and therefore, they need to treat the rest empathetically and respectfully. In other words, people should study from a young age, and in a deeper way in secondary education, to learn that their culture and beliefs are just those of a group within a world that is diverse. In this way, the study of history provides students the knowledge to understand that they are only one small part of the history of this multicultural world. To achieve this, a history class must include tools that help students to recognize the historical dimension of humanity and the immensity of the planet, such as the use of maps and primary sources so they can realize that they are not isolated.

For Nussbaum, the role of history is fundamental in cultivating humanity and world citizenship since young citizens should learn the rudiments of world history in order to gain a non-stereotypical understanding of the different cultures ("Cultivating Humanity and World Citizenship" 37). Following her argument, history should be the subject where students learn to creatively and respectfully criticize tradition and authorities. This way of thinking will contribute to a democracy that needs citizens who can think for themselves both about themselves and others in an inclusive way. Furthermore, Nussbaum argues that critical thinking and reflection are fundamental for keeping democracies alive, not just thinking about them as a governmental system but also as the way people deal with others. After all, history should develop those capacities that empower students to think well about others and to deal responsibly with the problems we currently face in a globalized world where we are not isolated (Not for Profit 10).
Of the many authors who have spoken about the goals of education around the world, there is one who is very clear when referring to those purposes that have been at the root of educational conflicts over the years. Although David F. Labaree’s work *Public Goods, Private Goods: The American Struggle over Educational Goals* is focused in the context of the United States, he raises ideas similar to what Nussbaum proposes is happening around the world. He acknowledges that historically, schooling has been following different trends as it has been trying to prepare citizens under the ideal of “democratic equality,” training workers under the approach of “social efficiency,” and preparing individuals to compete for social positions under the concept of “social mobility” (42). The problem is that during the last decades there has been more emphasis on the goal of social mobility so the success of a school is measured by scores and numbers rather than focusing on a more integral approach of the human being considering the human footprints through history. In history classes, students should think about social relationships, the creation of political and administrative institutions, and the human intellectual and economic development. By contrast, the goal of education has been focused on the needs of educational consumers; therefore, it has become common today to think that schools should provide students with the educational credentials they need in order to get ahead within the existing socioeconomic structure. But, as Nussbaum reflects, we need to favor “an education that cultivates the critical capacities, fosters a complex understanding of the world and its peoples, and educates and refines the capacity for sympathy--in short, an education that cultivates human beings and their humanity, rather than producing generations of useful machines” (“Cultivating Humanity and World Citizenship” 40).
Chapter 2

The Evolution of the Chilean History and Social Sciences School Curriculum

In 2010 the Chilean government tried to cut the hours of history in the 5th to 10th grade school curriculum in order to increase the school hours of language (Spanish) and mathematics. Although this bill provoked an important social mobilization against it, the idea remains in the minds of many politicians and educational stakeholders who want to move the Chilean school curriculum in a more technical and scientific direction, as could be seen this year with a new national plan that tried to eliminate hours of philosophy in eleventh and twelve grade. In this framework, many questions arise. How can we explain this attempt to reduce school hours for history and the humanities? Was this a new trend in the Chilean context?

As this chapter demonstrates, the Chilean educational system has had modifications since its foundation. These changes can be seen in different aspects that had an impact not only on the development of the curriculum but also in the organization of the levels of education, in the regulation of the educational system, and in its personnel (Zuñiga et al). The modifications have had different causes but, without a doubt, the most important changes are directly related to the interests of the Chilean political elite and the type of government that has ruled the country during each historical period. As those changes are related to the political situation, the elements that have been most strongly affected are those related to the content of the subject of history, clearly evidenced in the curriculum. These changes can be explained because history deals with facts that can be interpreted from different perspectives, and so can be influenced by personal aspects such as political tendency, the perception of those who directly participated in them, and by the stories of the people that surround us. Moreover, as Zuñiga et al explain, the ways students learn history
vary across different countries depending on their political systems and democratic culture. Those ways of learning can be oriented toward developing superior intellectual and thinking skills in the students, or at the other extreme, to indoctrinate the population; therefore, the study of “history as a school subject can be empowering and oppressive at the same time” (38).

The “Great Tradition” and the “New History”

To understand the controversial attempt to reform the Chilean school curriculum in 2010, it is necessary to look at the historical evolution of the subject of history in an international context. There are no records of formal education in the indigenous groups that inhabited the Chilean territory prior to the arrival of the Spanish conquistadors; however, it can be established that the study of history played a key role in shaping the Chilean state (Serrano et al 18). The Spaniards who conquered the territory did not have a high educational level; rather they focused on the search for mineral wealth, fame, and power. Because of this, during the colonial period, from 1600 until 1810, the focus was not on educational development since it was considered dangerous, as ideas that are more progressive could threaten the control that the colonial power exerted over its colonies (Zuñiga et al 66-67).

Since that time two pedagogical currents have dominated the study of history in the twentieth century: the “great tradition,” which has a fact-based approach, and the “new history,” which is focused on the promotion of historical thinking and considers history as a form of knowledge (Zuñiga et al 9). While it is true that by the beginning of the second half of the twentieth century the “great tradition” was under attack because of its lack of emphasis on making history interesting for students, both trends are important since they influenced and shaped the study of history (Dickinson 86).
Important differences can be seen between the two trends, in both the role of the teacher and the student, as well as in the objectives and methodologies used. The role of teachers in the “great tradition” is active since they oversee the transfer of knowledge to the students, who have a passive role in learning historical facts and their teachers’ interpretations—copying and repeating them. In contrast, in the “new history” approach, students perceive history as a form of knowledge by itself and “have to develop the historical thinking process of being aware that history represents a constant investigation that can lead to the generation of multiple historical truths” (Zajda & Whitehouse 2009 cited in Zuñiga et al 10). Moreover, in the first approach, the content is mainly focused on political facts rather than on economic or social ones, and they are organized in a chronological sequence (Zuñiga et al 9). The second trend is not focused on chronological national history but rather is organized into themes and structures that mix global and local history, creating a multicultural and pluralist knowledge (Zuñiga et al 10).

Understanding both trends is central to the study of the subject of history in Chile as they have been influencing the national historiography.

The Role of Education in the Formation of the Chilean Citizen

The French Revolution and intellectual movements like the Enlightenment exposed the Creole inhabitants to ideas that were based on the use of reason. Because of these ideas, and after the Independence process that began in 1810, an emphasis on the importance of education for the formation of a new type of Chilean citizen began to emerge (Serrano et al 21). Although the years that the Chilean Independence process lasted (1810-1818) and the subsequent establishment of the republic produced instability until 1830, educational institutions were gradually organized, as was evident by the establishment of the National Institute in 1813, a prestigious secondary school.
that remains to this day (Sagredo and Serrano 7). Even more, after the country achieved political stability, various efforts, led mainly by the state and by religious institutions, began to focus on the development of a system of national education that would help promote a sense of nationalism and patriotism (Zuñiga et al 68). Because, during the colonization process, Chile had always been seen as a poor, violent, and distant country that depended on the viceroyalty of Peru, the historiographical production had to construct an identity with elements properly Chilean, such as national heroes and the successful construction of the republic as an independent nation. (Sagredo and Serrano 4)

In this context of this establishment of national identity, Zuniga tells us, the secondary school curriculum included the subject of history in order to train “erudite people who would make a positive contribution to the country . . . and thus help in the consolidation of the Chilean state and nation” (Zuñiga et al 68). Since its first years, history as a school subject has been the focus of constant controversies and ideological disputes related to political interests and historical interpretations associated with each of the political sides. From the first years of Chile as a nation, political sides—conservatives versus liberals—have existed; therefore, political disputes would always be a determining factor in the way different governments oversaw the ideological line of history study.

As Sagredo and Serrano argue, the foundation in 1889 of the Pedagogical Institute, affiliated with a dependent of the University of Chile, was a key element in the modernization of primary and secondary education. At that time, Chile witnessed the emergence of a generation of historians and teachers who emphasized teaching methods, psychology, and didactic techniques whose objective was not only to publicize political actions and wars but also to make connections between all the activities of national social life. Scholars such as Luis Galdames, Domingo Amunategui Solar, Vicente
Bustos Perez, and Armando Pinto related the problems and convulsions suffered by the country, which allowed Chileans to learn about these experiences and to avoid them in the future (Sagredo and Serrano 8). Although the 1889 curriculum sought to follow lines of the "New History," it quickly found detractors who considered it totally alien to the Chilean reality of that time and a totally unknown approach for students and educators (Zuñiga 122). As a response to that, and in a context where the middle class reached political power while the country was strongly affected by international conflicts and crises, in 1915, the Public Education Council implemented a new curriculum for the study of history. This new curriculum, which was followed in a very similar way for new history programs in 1935 and 1952, presented a more traditional view of how history should be taught (Zuñiga et al; Zuñiga). For them, teachers had to present the content in an oral way so students passively received the knowledge, which was composed mainly of historical events and national values (Zuñiga 124). While the three programs of 1915, 1935, and 1952 had small differences in the objectives and methodologies, the three of them assume that, through memorization of historical events, students could make interpretations and assess past events (Zuñiga et al; Zuñiga 123-125). As Sagredo and Serrano explain, those programs meant a stagnation in the way history was studied in Chile, and the historians of that period based their work on a chronological narrative of the facts where the story is written by the great characters, most often associated with the upper sectors of society (Sagredo and Serrano, 12-13).

The Influence of the "Great Tradition" in Chile

In the first half of the twentieth century, written history was associated with the "Great Tradition," which was mainly focused on political and military events. Clear examples of this are the works of author Francisco Frías Valenzuela, History of Chile and Manual of History of Chile, that
became the basis of knowledge for most history teachers, and that continued to be consulted even during my own high school years. Frías’ handbook is an incredible work of synthesis that manages to expose the main political and military facts that marked Chilean history. Those facts, arranged chronologically, served as the organizing base for the study of history at high school level for many years. For Frías, history should be organized according to political events; therefore, its study followed the chronology of elements placed in an isolated way such as political tendencies, changes of government, constitutions, and wars (Frias). From this point of view, history is seen as a story with permanent beginnings and endings, in constant movement between opposites (Sagredo and Serrano 13): between war and peace, between conservatives and liberals, and between order and anarchy. This way of studying history was strongly influenced by the theory of positivism and, therefore, the history of Chile was divided into self-enclosed historical stages (eg: discovery and conquest, colony, independence, period of anarchy, conservative republic, and liberal republic), with a beginning, development, and an ending, but lacking continuity between them (Sagredo and Serrano 14).

Nevertheless, this situation started to change in the 1960s when Chile, heavily influenced by the United States and its aid program for Latin America “Alianza por el Progreso” (Alliance for Progress), implemented a new educational restructuring. In this context, in 1965 under the government of Eduardo Frei Montalva, the Chilean educational system was the protagonist of important changes whose main objective was to increase school coverage in the country, although it also included changes at the curricular level (Memoria Chilena). As a consequence, the subject of history incorporated for the first time other social sciences, such as geography and economics, so it began to be called “Social and Historical Sciences” (Zuñiga 125). In this new syllabus, the content of every school year was divided into learning units and then into sections such as introduction,
objectives, content, conclusion, suggestions for activities, and a list of references (Zuñiga et al 82-83).

The Arrival of the “New Story”

As Zuñiga reveals, the objectives of the study programs of 1968 for ninth, tenth, eleventh, and twelfth grade explicitly showed how the study of history had to follow what the “new history” proposed so that students had an active role in their learning. These objectives emphasized not only the intellectual development of the students but also their social capacities. If students developed historical awareness, they would be able to make informed decisions about their role in society and to participate actively in democracy through the compression of the problems that affected society and the proposal of possible solutions to them (125). This “new way” for the study of history placed special importance on the method used to learn history. In order to develop superior cognitive skills, oral approaches were replaced with approaches that were more experimental, concrete, and based on the use of historical research. Moreover, the main aim of these history high school programs was to have the student use the content learned to explain changes, continuities, and coincidences over time, and in an international context, especially concerning the role of Chile in Latin America. To achieve this, the use of diverse primary and secondary sources was encouraged through which the student would gain learning and draw conclusions. (Zuñiga 126)

This change was accompanied by a renewed generation of historians who left aside the eminently chronological and encyclopedic history, and whose works included new methods of historiography. They extended the themes of historical concern by focusing on the problems the country was facing that were mainly social and economic, placing them in a long-term analysis and in a global context (Sagredo and Serrano 14). According to Sagredo and Serrano,
La Reforma Educacional de 1965, basada en los principios de educación para todos; formación integral y responsabilidad social; formación para la vida del trabajo y el de educación como tarea de toda la vida, representó así la culminación de un proceso iniciado a fines del pasado siglo, a la vez que el comienzo de una etapa caracterizada por la concepción de la educación como un sistema relacionado con otros sistemas, como el social, económico, político y cultural, de manera que fuera una herramienta eficaz y a la vez motor del desarrollo del país (15).

The Educational Reform of 1965, based on the principles of education for all; integral education and social responsibility; training for the work life, and education as a lifelong task, represented the culmination of a process begun at the end of the last century, at the same time as the beginning of a stage characterized by the conception of education as a system related to other systems, such as the social, economic, political and cultural, in such a way as to be an efficient tool and at the same time engine of the development of the country. [My translation]

Within this new generation of historians, one of the most outstanding was Sergio Villalobos, who developed a large number of handbooks and school textbooks for the study of history. In his vision, history must be a social and humanistic science whose purpose is to interpret the past and extract teachings through a process where the student synthesizes, discovers general lines, interprets, and draws conclusions. This process allows people to create generalities and abstractions and to exercise their intelligence rather than their memory (Sagredo and Serrano 16).

The School Curriculum under an Authoritarian Regime

These renewed ideas on the teaching of history in high school were strongly affected by the political break represented by the military coup led by General Augusto Pinochet in 1973. As has been explained above, the subject of history has been strongly influenced by the political changes experienced by the country, and the years of military rule affected it considerably. During the years that the country was governed by the dictatorship of Pinochet (1973-1990,) the educational system was the agent of important changes that affected its organization (as when the schools’ administration was transferred to each local municipality), as much as its curricular programs. One
of the main concerns of the military government, in its struggle against communism, was to remove from the study of history programs those objectives and contents were socially and politically conflictive, and that would alter the imposed order (Soto 89). Consequently, the government favored the use of more conservative and traditional historical sources, so handbooks of the author Gonzalo Vial Correa, and new editions of the *Manual of History of Chile* by Francisco Frías Valenzuela appeared again to position themselves as official sources of consultation for history teachers. Their contents were extended to include the military coup of 1973, which appeared under the subtle label of "military intervention" (Sagredo and Serrano 17).

In this political context, two curriculums were developed in 1974 and 1981. The first was considered temporary, representing the results of what the new government saw as the most “urgent” measures needed in the school curriculum, such as the elimination of potentially conflicting content, in what was called by the government as an “ideological crusade” (Zuñiga et al 86). Following this idea, the goal of the teaching of history ceased to be the development of intellectual and social skills that promoted an effective participation in a democratic society, as was proposed by the 1965 program. In contrast, in 1974, according to Zuniga, “the new objectives of the social and historical sciences were related to the importance attributed to the development of a feeling of nationality through the analysis and understanding of Chilean history . . . [including an] attempt to ensure the understanding of national history, the respect for institutions, the acknowledgment of the land and its natural resources” (Zuñiga et al 87). To do this, the history school content was eminently related to national emblems, such as the Chilean flag, the national anthem, and the performance of national heroes. Moreover, the curriculum of 1974 tried to promote the idea of a history focused on the heritage of Chile and its institutions, such as the Catholic Church and the armed forces (Zuñiga 127).
Following this same line, in 1981, the government established a new, and more definitive, program of history that abandoned the interdisciplinary notion of the subject of history that used to include other social sciences and changed the title given from “Social and Historical Sciences” to “History” (Zuñiga 127). This program gave teachers the role of deciding the methods to be used inside the classroom as they were the ones who knew the students’ context, and therefore, the responsible of their students’ learning (Zuñiga 127). Although the ultimate objectives of the program were clear, such as "reinforcing and expanding students' understanding of the social world," developing skills to successfully integrate into the world," and "contributing to human progress," neither methodologies nor activities to guide teachers were proposed (Zuñiga et al 89).

The list of content to be studied was very broad, and was presented in chronological order.

An interesting element that must be considered is how, during the last years of the military regime, a process of political opening began, which left room for new scholars to disseminate their work. Authors like Raúl Cheix and Jorge Gutiérrez edited a book designed for secondary education that proposed a vision of the national history that followed the lines of the "new history." In their book *Conociendo Mi Tierra y Mi Gente (Knowing My Land and My People)*, they proposed an approach to history based on great processes of change and continuity, in which events are not to be studied in an isolated way (Sagredo and Serrano 18). During the last years of the 80s and the decade of the 90s, history texts that presented two different visions of the national history coexisted together: the “great tradition” and the “new history” with its vision of the big processes. As Sagredo and Serrano argue, this represented “Una manifestación, a nivel de la enseñanza de la historia, de la existencia de dos concepciones, dos proyectos de país que se enfrentaban en la sociedad y cuyo futuro estaba delineado por su pasado” (18) (A manifestation, at the level of the
teaching of history, of the existence of two conceptions, two national projects that were faced in
society and whose future was outlined by its past).

**History School Subject: A Mirror of Politics**

As could be seen, the evolution of the subject of history in Chile has been a mirror of the
political evolution of the country, in which we can appreciate the ruptures and the crises, but above
all, the influence exerted by the political elite in the way in which history is understood and studied
at the high school level. While the Chilean history secondary school curriculum has been largely
influenced by the “great tradition” approach, during the last years this has been changing to focus
on a more interdisciplinary conception of history that studies the evolution of historical events
considering its changes and its continuities. In 1990, with the return to democracy, the Ministry of
Education started developing a new school program that was implemented in the Chilean high
schools in 1999. This school curriculum framework then received modifications that, together with
a new law (LGE: General Education Law) in 2009, introduced new programs of study which called
the set of learning objectives that included knowledge, skills, and attitudes a "curricular basis"
(Consejo Nacional de Educación).

This new “curricular basis” includes “learning objectives” (OA) by course and subject, as well
as “transversal learning objectives” (OAT) for each of the different school cycles: pre-school,
elementary, middle, and high school (Consejo Nacional de Educación). This new organization of the
educational objectives shows how the Chilean government has been trying to establish an
education associated with the "new history" approach in which the different subjects are connected
through transversal objectives, to allow students to not only learn contents, but also attitudes and
values. As Zuñiga et al explain, the intention was to change the conception of learning from being

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about the memorization of knowledge, concepts, and procedures, to emphasizing the elements and processes required to create knowledge. In the case of the subject of history, “the specific skills promoted were problem-solving, systemic thinking, experimentation, learning how to learn, communication, adaptation to change, and collaborative work. The values promoted were related to citizenship, appreciation of democracy, and acknowledgment of human rights, all as part of a democratic response to Chile’s recent history of oppression” (101).

Although the objectives of the study of history are aligned with the challenges of how countries operate in a modern, globalized world, it is interesting to see how history and other humanities have been attacked in an effort to establish a more scientific and standardized school curriculum. This struggle can be explained by a number of reasons that are mainly related to the school prestige associated with standards and measurement programs, whereby history, the humanities, and the social sciences are difficult to include. Besides, this idea contradicts the arguments that explain the importance of the study of history, the social sciences, and the humanities in secondary education presented in Chapter One. Because of this, one wonders, is there anything that is doing wrong in the teaching of history in Chile, and that has forced the educational stakeholders and politicians to take away the importance of the study of history? Chapter Three analyzes and explains the role of the current history study program in Chile.
Chapter 3
An Insight into the Objectives of the History High-School Programs

As explained on the official website of the Ministry of Education of Chile, the general objectives for the subsector of History, Geography, and Social Sciences are:

_Historia, Geografía y Ciencias Sociales tiene por propósito desarrollar en alumnos y alumnas conocimientos, habilidades y disposiciones que les permitan estructurar una comprensión del entorno social y su devenir, y les orienten a actuar crítica y responsablemente en la sociedad, sobre la base de los principios de solidaridad, pluralismo, cuidado del medio ambiente, valoración de la democracia y de la identidad nacional. El currículum del sector promueve aprendizajes que les signifiquen un aporte para enfrentar los desafíos que les impone su existencia en un mundo que cambia aceleradamente y que es cada vez más complejo e interconectado (Ministerio de Educación de Chile. Programa. “Recursos para el Aprendizaje”)._

History, Geography, and Social Sciences aims to develop students’ knowledge, skills, and dispositions that allow them to structure an understanding of the social environment and its future, and orient them to act critically and responsibly in society, based on the principles of solidarity, pluralism, environmental responsibility, the value of democracy, and national identity. The curriculum of the sector promotes learning that means a contribution to meet the challenges imposed by its existence in a world that changes rapidly and is increasingly complex and interconnected. [My translation]

These objectives are intended to help the students to structure their understanding of society, both throughout its history and in the present, and as such will enable them to act critically and responsibly. According to this idea, students are expected to have knowledge of the past so that they can better understand the present and thus, draw up future plans. As can be seen, the objectives assigned to the subject under analysis are directly related to the "new history" approach. In addition, they are in line with the arguments in favor of the study of history proposed in Chapter One. As great as these objectives are, however, many may argue that they are quite ambitious for the short time teachers have in the classes and that, at the same time, the learning outcomes they propose are difficult to measure. Because of these two issues, many educational stakeholders see an inconsistency between goals and their application that does not have a positive impact on the
way students learn history. Is this contradiction the reason that the government has tried to eliminate hours of the subject of history and other humanities in the high-school program? In an attempt to answer this question, this chapter analyzes the tenth and eleventh grade Chilean social studies program to identify where the fault occurs. The analysis is focused on these two grades since it is in those years that students are expected to learn Chilean history in an international context. Therefore, the content includes both local and global issues, which provide a complete view of how history is taught in Chile. For each content area, I discuss the expected learning outcomes in both grades. The analysis of these programs gives an insight that shows the importance that Chilean society is currently giving to history, and also indicates whether the way history is being taught helps the students’ critical thinking, analytical abilities, and social consciousness.

The history programs of these two grades expound how to develop both “fundamental objectives” and the “mandatory minimum contents.” At the same time, they propose general considerations on how to implement the program, by the use of language, by the use of technology, by assessment design, as well as by considering diversity and gender equality in the classroom. It is important to clarify that the programs proposed by the Chilean Ministry of Education consider learning as the integration of knowledge and concepts, skills, and attitudes aimed at an integral development of the student (Programa de Estudio Tercero Medio). As can be seen, the Chilean students are supposed to learn not only content, but also soft skills. As the program clearly states, “el aprendizaje involucra no solo el saber, sino también el saber hacer” (Learning involves not only knowledge but also know-how). Also, these programs establish that “los aprendizajes siempre están asociados con las actitudes y disposiciones de los y las estudiantes. Entre los propósitos establecidos para la educación se contempla el desarrollo en los ámbitos personal, social, ético y
ciudadano.” (9) (Learning is always associated with the attitudes and dispositions of the students. Among the established objectives for education are personal, social, ethical, and citizenship development. (Programa de Estudio Tercero Medio). Further, each of the school programs includes “transversal fundamental objectives” that have a general comprehensive character and are connected with the rest of the school subjects. They also specify the “maps of progress” that show how the students should move and progress within the expected learning outcomes for each area and sector. These maps are a resource of support and guidance so that the teachers can move in alignment with the expected learning for each year and school subject. Finally, each program has a special section dedicated to the main concepts that support the goals for the subject of History, Geography, and Social Sciences. These concepts are interdisciplinary so that the students achieve a general understanding of social reality, the value of the different historical interpretations, the understanding of the multi-causality of phenomena, the understanding of the present, the notion of change and continuity, the sense of belonging to the national community, and the development of citizenship and social responsibility.

I will explore in depth in this chapter how the history program seeks for students to value cultural diversity and their historically constructed identity, and to understand the foundations of life in a democracy and the rights and duties involved in it. These programs aim to develop skills for a positive social coexistence and political participation, as well as a sense of belonging and solidarity with humanity. In general, the curriculum of this sector aims for the students to develop a comprehensive view of social reality. Along with these ideas, the programs try to follow the principles of equality, justice, freedom, pluralism, and human rights. At the same time, students are expected to understand the relationships between society and their natural environment and value the importance of environmental responsibility—an important issue at present in an attempt to
make human development sustainable. The curriculum also promotes the development of the capacity to identify, investigate, and rigorously analyze problems of historical, geographic, and social reality. These methods will help students to generate critical, analytical, and thoughtful thinking that will help them solve problems of their lives and integrate them with other school sectors.

As has been demonstrated, the high-school program of History, Geography, and Social Sciences has a broad spectrum of purposes and objectives that are expected to be developed in four years of a subject that is studied in only four or five teaching hours (45 minutes each) per week depending on the grade. The interesting thing here is to analyze how the students are supposed to develop all those objectives in a system that has been extremely focused on standards and measured results, as is demonstrated later in this chapter.

Below are presented the expected learning outcomes per semester and units for each of the grades under analysis.¹

**Global view of the year - 10th grade**

Objective: The history of Chile is studied from the beginning of colonial society until the great changes of the late nineteenth century. During this year, the interrelation between the historical processes and the formation of the territory is especially relevant, so that History and Geography engage in an enriching dialogue.

¹ The original text from the official website of the Ministry of Education of Chile is written in Spanish and is attached under Appendix 1 and Appendix B. My translation here tries to preserve as accurately as possible the meaning of the original text.
Semester 1

Unit 1: The colonial legacy

• Explain the changes that occur in the social, legal, and religious structure of the indigenous peoples of Chile with the arrival of the Spanish and during the colonial period.

• Understand the political and economic organization of the Spanish Empire and its expression in colonial Chile.

• Analyze the social and cultural characteristics that make up the colonial legacy.

• Investigate illustrated travelers and the dissemination of the ideas of the enlightenment in Chile and America.

Unit 2: The beginnings of the Republic: Chile in the 19th century

• Understand the independence process in America and Chile.

• Describe how society in Chile maintains elements of continuity and change between the colonial period, the republican, and the present.

• Evaluate the post-independence period and the difficulties of organizing the nascent republic.

• Analyze the influence of liberalism in the political, economic, social, and cultural life of the country and how, in the second half of the nineteenth century, it led to the rise of a liberal parliamentarian system.

Semester 2

Unit 3: The formation of the Chilean territory and its geographical dynamics

• Characterize, from various sources of information, the stages of formation and settlement of the geographic space linked to the history of Chilean society and its territorialization.
• Explain the relationship between territory and society in Chile, and the tensions generated internally and externally around this issue throughout the 20th century.

• Explain the incidence of war conflicts and the channels of negotiation and peace in the historical experience of Chile, based on the confrontation of different historical interpretations.

• Recognize the efforts of the State to know the national territory and expand its territory over time.

• Evaluate the different strategies followed by the Chilean State to expand, occupy, and populate its territory.

Unit 4: Chile at the turn of the century: The parliamentary era

• Analyze social and economic changes that resulted from the results of the Pacific War.

• Characterize the time of the turn of the century in Chile from the political, social, and cultural dimensions.

• Analyze and interpret the different dimensions of the "social question" and the solutions proposed by different actors.

• Confront, using different sources of information, different views on the Civil War of 1891, evaluating the achievements and weaknesses of parliamentarism.

• Investigate the challenge posed by the celebration of the centenary in Chile and in America to develop a judgment of the Centenary of Independence.

Additionally, each of the school programs explicitly includes the attitudes that should be developed by the students and the arguments to explain the importance of each unit of study, as can be seen below.

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Attitudes to be developed

Students will be able to:

• Value the contribution and persistence of the diversity of indigenous and Hispanic traditions, peoples, and cultures in the historical development of the national and Latin American community.

• Evaluate the impact of the War of Independence in the early Republican years and ponder the various factors that explain the early political stability of Chile.

• Recognize the main proposals of liberalism and its influence on political and cultural transformations during the nineteenth century.

• Characterize the expansion and modernization of the national economy and its insertion in the world capitalist order during the nineteenth century.

• Understand that the territory of the Chilean nation-state and the dynamics of its geographic space are historically shaped.

Why is that taught? Justifications from the School Program

The lessons learned from tenth grade students are intended to make them understand that Chilean society in particular, and Latin American society in general, have historically been constructed with contributions from different cultures and that their formation, consolidation, and current settlement are the result of a long-term process that has consequences and repercussions to date.
Global view of the year - 11th grade

Objective: To study the history of Chile during the twentieth century, considering the impact of both American and global processes, in order to understand the geographical changes that the country has undergone. These elements of breakdown and tension will be studied from various perspectives with special emphasis on human rights and democracy, central issues for the study of that time.

Semester 1

Unit 1: Transformation of the role of the State and modernization of society in the first half of the 20th century

• Characterize the main political processes of Chile after the crisis of parliamentary liberalism, considering instability and dictatorships, presidential regime, the impact of the party system and the "Popular Front."

• Understand the new role of the State and the main economic, political, and social transformations of Chile after the great crisis of capitalism, considering the end of the saltpeter cycle, the role of the State in economic and social welfare processes, the establishment of a model of development based on Import Substitution Strategy (ISI), and the growing participation of the United States in the national economy.

• Analyze, from various sources, social transformations towards the middle of the 20th century, and evaluate their impact on the process of democratization of Chilean society.

• Recognize manifestations of the social and cultural transformations of the period in the development of literature and the arts.

• Analyze the crisis of the ISI model and its social and political consequences

Brahm 40
• Understand the impact of the different economic processes of the first half of the twentieth century on the transformations of geographical space, including the economic crisis of 1930, copper mining, new industrial areas, and changes in urban surface use.

Unit 2: Period of structural transformations: Chile in the 1960s and 1970s

• Analyze the impact of both Latin American and global historical processes in Chile in the 1960s and 1970s, considering Latin America as a zone of influence during the Cold War and the impact of the Cuban Revolution.

• Characterize Chile in the 1960s, considering the massification of popular political participation and the growing demand for social change.

• Analyze testimonies and expressions from the literature and arts of the period to identify social and cultural transformations in Chile during the 1960s and 1970s.

• Evaluate the projects of structural changes promoted by the Christian Democracy party and the "Popular Unity," supported by diverse sources of information and contrasting different historiographic visions.

• Understand the process of agrarian reform in Chile, its stages and its consequences in the political, economic, social, and geographical areas.

Semester 2

Unit 3: The breakdown of democracy and military dictatorship

• Analyze and critically compare different political views and historiographical interpretations of the crisis that leads to the democratic breakdown of 1973.
• Characterize the main features of the coup and military dictatorship in Chile, including the violation of Human Rights and political violence, the neoliberal transformation of Chile, the creation of new political institutions under the 1980 Constitution, and the relations with the international community.

• Value the struggle for the defense of Human Rights and the recovery of democracy developed by different actors in the 1980s, such as human rights organizations, civil society, the Catholic Church, and the international community.

• Contextualize the Chilean political process in the context of dictatorships and the recovery of democracy in the Southern Cone.

Unit 4: Recovery of democracy and political, social, and cultural transformations: Chile since the 1990s.

• Analyze, based on different sources, the factors that affect the end of the military dictatorship and the processes that initiate the transition to democracy during the 1980s.

• Understand the main political, social, and economic transformations of Chile during the 1990s: Expansion of liberties, reforms to the Constitution of 1980, consensus generated around representative democracy as a political system and the demand for Human Rights, redefinition of the role of the Armed Forces, consolidation of the market economy, reduction of poverty, emergence of indigenous demands, and integration of Chile into the globalized world.

• Understand the main transformations in the Chilean geographic space at the end of the 20th century, considering the economic opening and modernization of communication networks.

• Evaluate the main cultural transformations of Chilean society at the beginning of the 21st century.
• Reflect on the main challenges still pending as a country at the beginning of the 21st century, including issues such as poverty and inequality, demands from historically discriminated groups, sustainable development, relations with neighboring countries, education, and strengthening of democracy, among others.

Attitudes to be developed

• Value life in society and respect for rights, know and value history, its actors and traditions, and protect the natural environment in the context of human development.

• Understand the deep social and cultural transformations that accompanied the processes described and recognize the important process of democratization experienced by Chilean society. Fully exercise the personal rights and duties that social life demands.

• Use diverse sources to inquire about historical and geographical processes, considering the interrelationship between economic, demographic, and spatial processes.

• Communicate the results of their own analyses and inquiries, in a synthetic and organized way, justifying positions of their own and selecting a communication format that considers the characteristics of the information and the audience.

• To critically evaluate divergent historiographical interpretations on the main processes of Chilean history in the 1970s and 1980s, considering the relevance of the sources used and the rigor of the analysis.

Why is that taught? Justifications from the School Program

The study of Chilean society during the twentieth century is of great importance for understanding the current reality. This study helps to evaluate Chile from different areas which
allow us to identify with the nation and to understand the processes that are carried out today. In order to understand our national present, it is necessary to know our roots and at the same time to identify the transformations and impacts in the environment to achieve sustainable development.

**Implications of the Programs**

As can be seen in both tenth and eleventh grade, the contents of the subject of history are related to the history of Chile and how it has been developed in an international context, mixing local elements with global ones. What is interesting in these programs is the incredible amount of information they contained, not only in terms of the quantity of the expected content to be learned, but also in other expected learning outcomes such as, attitudes, values, and soft skills. Following this argument, we may argue that the history school programs presented by the Ministry of Education are effective and very complete as they deliver broad learning outcomes such as content and attitudes, and similarly include objectives per content and unit, guidelines for assessment and planning, use of historical sources, and references.

It is of special interest to analyze the language and words used throughout the history programs as they establish a deep development of attitudes and values of high complexity. As it can be clearly seen, these programs detail, but in a very arid way using bullet points, how students should not only be recipients of information that should be memorized as they did during the times the "great tradition" approach was followed. On the contrary, these programs, renewed in 2009, show how in the subject of History, Geography, and Social Sciences, the students should have an active role developing their critical and historical thinking while at the same time carrying out activities and projects that bring them closer to the problems of the reality that surrounds them. Within the skills and attitudes to be developed we can find the following:
• Analyze and confront historical processes using different sources.
• Reflect on the changes, continuities, and main challenges of historical processes.
• Characterize, using other social sciences, the main historical events.
• Recognize and evaluate manifestations from different groups.
• Critically evaluate the projects and changes of different political actors.
• Value life in society and respect for rights.
• Communicate the results of their own analyses and inquiries.
• Contextualize the Chilean historical processes in a global context.
• Value the contribution of diverse cultural groups.
• Explain the relationship between geography and history.

If students could develop all those attitudes during the history lessons, their learning outcomes would be very successful as they are implicitly practicing other skills, such as reading comprehension, the ability to respectfully argue and to express their ideas in an oral and written form. If the programs under analysis claim such impressive objectives, why has the Chilean government been trying to cut the hours of this subject in the high-school curriculum? There are different explanations to answer to this inconsistency. As was seen, the programs of the subject of History, Geography, and Social Sciences include a huge amount of expected learning outcomes that are supposed to be taught in five pedagogical hours per week in tenth grade and four hours in the case of eleventh grade. How is it possible for history teachers to carry out all these objectives in fewer hours than they have today? The only answer that could try to understand this discrepancy is to think about a conflict of priorities on the part of policy makers.
As I noted, the proposed bill of 2010 tried to follow the trend of “successful” schools that have higher scores on the two Chilean standardized and mandatory tests: SIMCE (System of Measurement of the Quality of Education) and PSU (University Selection Test). Both tests are standardized assessments externally created in order to provide information on the learning standards achieved by students from every school. In addition, they complement the analysis that each establishment makes based on its own evaluations, since they place the achievements of students in a national context. The results of these tests provide key information for each educational community to reflect on the learning achieved by its students and identify challenges and strengths that contribute to the elaboration or reformulation of teaching strategies aimed at improving learning (Agencia de Calidad de la Educación). The problem of these tests is that they use multiple-choice questions which can more accurately measure questions related to mathematics or to exact sciences but not to those related to the social sciences or the humanities. This type of question hinders the way in which history and its associated attitudes and values are measured, so the government has been ignoring the role of history in school education, especially in the years where it is more important for students to critically analyze their past and to engage with the world around them: adolescence.

As was argued by the Chilean Minister of Education at the time the bill was proposed, this idea of adding more school hours of language and mathematics tried to follow an international trend. During the last two decades, the government has relied in accordance with the recommendations of the OECD and the experiences of different developed countries that are references for the Chilean educational system, such as Sweden, Singapore, and Finland, because they have better results in the Programme for International Student Assessment (PISA) test (Muñoz, 2010). This well-known test has been of great importance since it demonstrates the educational
level of each country. Even so, like the Chilean tests of the SIMCE and PSU, the PISA test is focused on the measurement of mathematical skills, problem-solving, and reading ability (OECD). Those tests do not consider soft skills or humanistic abilities that are of great importance in a world that is becoming more and more technical and requires citizens with critical, social, and creative skills.

With reforms such as the bill of 2010, there is a risk that increasing the hours of language and mathematics, a more "utilitarian" approach will prevail in many Chilean schools that seek to increase scores on national assessments, and in the government that seeks to gain international recognition. However, the problem of this attempt to increase their academic prestige is that both schools and the government have been leaving aside school subjects that are central to the cognitive, social, and emotional development of adolescents: skills which can be developed especially by the humanities and social sciences that give students room for debate, learning about diversity, and critical analysis of present society from both a historical and global context.
Conclusion

The Chilean educational bill of 2010 represents a clear example of the complexity of the school curriculum and the current tension between a humanistic approach and a more quantitative and testing-based approach. Even though the evolution of the subject of history and its objectives in the high school curriculum has been following an international trend, it has been directly influenced by the country’s political history. Since the beginning of the state as an independent nation, political disputes have led to changes in both the school programs and the way history is learned, so it should not be surprising how often the curriculum of opposite views have been implemented. What is clear is how the teaching of history has evolved from the "great tradition" to a new approach that proposes the active participation of the students in their learning process. Such approach is an example of this renewed way of viewing education as they assimilate education as a social and not an individualistic process of learning that has to be seen in terms of a dialogue between the teacher and the students so they can empathize and critically engage with the content.

The role of the subject of history is key to the principles raised by the “new history approach” since, in its classes, students should learn knowledge but most importantly, develop analytical skills that allow them to evaluate and criticize their society, having studied its past. Furthermore, history classes should be seen as platforms for both intellectual development and social change since the study of history plays a central role in the democratic process, promoting social engagement and civic and environmental responsibility. The high-school history curriculum should be the program that not only gives information to the students but in addition, develops in them analytical skills to critique their own context and the world that surrounds them. Students are related to the world in a critical and participative way since humans are not passive, and so they are
Therefore, the big problem Chilean education is facing is how to reconcile the learning of history and the promotion of critical thinking and reflective consciousness of the social environment in a system that wants to ensure better results in both national and international quantitative standards of measurement. Those standards are an example of how policy makers have been responsible for carrying out educational policies that, in most of the cases, are based on numerical results and do not consider other significant learning outcomes that are difficult to measure. The testing-base methodology hinders the task of teachers seeking the development of an effective and significant learning since it leaves little room for learning soft skills and reflective thinking that are difficult to measure and could be effective tools for the students’ involvement in society. However, teachers must react to this discrepancy in a creative way to empower the teaching of history understanding the aims of a democratic social studies education. They should assess the institutional obstacles that limit the development of critical pedagogy and hence negotiate the standardized assessment with the history programs. By doing this, teachers can create time and space for the development of historical and critical thinking based on inquiry, the respectful confrontation of ideas, and social engagement. This process of negotiation has to be one of the fundamental pillars of future educational policies regarding the way history is taught in Chile.

Knowing history is a necessity. Knowing the women and men from yesterday or before yesterday is crucial for the understanding of the human being in its many dimensions. It deeply reveals the human life and its development and in a way that is difficult to experience in the course of our brief existence. History can feed our imagination, creativity, and intelligence, in addition to encouraging entrepreneurship, since it gives hope about human capabilities. Many events from the
past can be traumatic--especially if people do not learn from and understand them, assuming that they have no bearing on the present. In this sense, historical knowledge is the way to achieve true liberation from the errors of the past. Internalizing history gives us a sense of belonging, an identity and the possibility of loving what we have been and are; therefore, we can bequeath to future generations a better understanding of past events. Without history, societies become amnesic and the historical culture of a country will be minimal as its members will not understand nor care about how their society was formed and what the stages of institutional development were. Lacking also would be comprehension of society’s progress and challenges as well as the economic guidelines with their advantages and disadvantages and the impact that social and cultural movements have been having on it.

The analysis of Chilean educational reform serves as a case study that shows the current reality of school curriculum that has been controversial among policymakers and school stakeholders in many countries around the world. This is not an isolated case, but rather this inconsistency between the history school programs and how they are put into practice is the starting point for studying educational objectives in other countries and how public policies, which would help to develop students’ effective learning outcomes, are designed. The value of humanistic studies and its importance for the reflection of society have not been understood by many educational stakeholders. In other words, the historical and critical consciousness created through research, reflection, and debate shows paths for the organization of a collective and tolerant life. As Martha Nussbaum clearly states, humanities do something more precious than generating money, “they generate vital spaces for sympathetic and reasoned debate, helping to build democracies that are able to overcome fear and suspicion, and ultimately, creating a world that is worth living in” (“Cultivating Humanity and World Citizenship” 40). Societies need to know their past since it is the
experience of women and men. Disowning their study is irresponsible for their future. Countries have the right to demand more accountability from their educational system, starting with the most authentic: the proper study of our past.
## Appendix A: Global View of the Year - 10th grade


### Semestre 1

### Unidad 1

**El legado colonial**

<table>
<thead>
<tr>
<th>AE 01</th>
<th>AE 02</th>
<th>AE 03</th>
<th>AE 04</th>
<th>AE 05</th>
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</thead>
</table>
| Explicar los cambios que se producen en la estructura social, jurídica y religiosa de los pueblos originarios de Chile con la llegada de los españoles y durante el período colonial, considerando:  
- contraste entre la destrucción y pervivencia de las culturas indígenas  
- disminución de la población originaria  
- procesos de sincretismo | Analizar, contrastando distintas interpretaciones históricas, las relaciones entre españoles y mapuches a lo largo del período colonial, considerando:  
- resistencia mapuche  
- guerra de Arauco y sus características  
- vida fronteriza en el Biobío; comercio e intercambio cultural  
- esclavitud en el siglo XVII  
- sistema de parlamentos en el siglo XVIII | Comprender la organización política y económica del Imperio español y su expresión en el Chile colonial, considerando:  
- división territorial, instituciones y autoridades, y la posición de Chile en el imperio  
- actividades económicas  
- reformismo ilustrado y la política centralizadora del siglo XVIII | Analizar, apoyándose en diversas fuentes de información, las características sociales y culturales de la colonización:  
- consolidación de la hacienda y la elite criolla  
- mestizaje y conformación de la sociedad chilena  
- herencia cultural española  
- desarrollo urbano  
- estructuras familiares y vida cotidiana | Investigar sobre los viajeros ilustrados y la difusión de las ideas ilustradas en Chile y América, considerando:  
- lectura e interpretación de información en distintas fuentes (iconografías, tablas y gráficos estadísticos, interpretaciones historiográficas)  
- integración de información de diversas fuentes  
- exposición de los resultados de investigación, de forma sintética y organizada y utilizando diversos recursos  
- elaboración de bibliografía |

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Tiempo estimado:  **36 horas pedagógicas**

Brahm 52
Unidad 2
Los inicios de la República: Chile en el siglo XIX.

AE 01
Comprender el proceso independentista en América y Chile, considerando:
- múltiples factores que precipitaron la independencia en América
- Impacto social, costo económico y rol político de los militares
- visión de los principales líderes de la independencia, tales como San Martín, O’Higgins, Carrera, Infante, Salas, Egaña, entre otros

AE 02
Describir cómo la sociedad en Chile mantiene elementos de continuidad y cambio entre el período colonial, el republicano y la actualidad.

AE 03
Evaluar el período post independencia y las dificultades para organizar la naciente república.

AE 04
Caracterizar, apoyándose en diversas fuentes, la estabilidad política y económica lograda a partir de la Constitución de 1833, considerando:
- iniciativas económicas
- inserción en la economía mundial
- progreso educacional y cultural

AE 05
Analizar la influencia del liberalismo en la vida política, económica, social y cultural del país y cómo llevó, en la segunda mitad del siglo XIX, al ascenso del parlamentarismo liberal.

AE 06
Investigar sobre temas de su interés relacionados con el primer siglo de la república, considerando:
- lectura e interpretación de información en distintas fuentes
- integración de información de diversas fuentes
- análisis, confrontación e interpretación a partir de varias fuentes de información
- exposición de los resultados de investigación, de forma sintética y organizada y utilizando diversos recursos
- elaboración de bibliografía

Tiempo estimado
34 horas pedagógicas
Semestre 2

Unidad 3

La conformación del territorio chileno y de sus dinámicas geográficas

AE 01
Caracterizar, a partir de diversas fuentes de información geográfica, las etapas de conformación y poblamiento del espacio geográfico ligado a la historia de la sociedad chilena y su territorialización, considerando:
- incorporación de Chiloé
- guerra contra la Confederación Perú-boliviana
- colonización de Valdivia y Llanquihue
- ocupación del Estrecho de Magallanes
- guerra con España
- guerra del Pacífico
- pérdida de la Patagonia
- ocupación de la Araucanía e incorporación de Isla de Pascua

AE 02
Explicar la relación entre territorio y sociedad en Chile, y las tensiones generadas interna y externamente en torno a este tema a lo largo del siglo XIX.

AE 03
Explicar la incidencia de los conflictos bélicos y las vías de negociación y paz en la experiencia histórica de Chile, a partir de la confrontación de diferentes interpretaciones históricas.

AE 04
Reconocer los esfuerzos del Estado por conocer el territorio nacional y expandir su territorio a lo largo del tiempo, considerando:
- medios de transporte y comunicación
- expediciones científicas tales como las de Claudio Gay e Ignacio Domeyko

AE 05
Evaluar las distintas estrategias seguidas por el Estado chileno para expandir, ocupar y poblar su territorio, incluyendo:
- estrategias bélicas y diplomáticas
- proyecciones hasta el presente
- contexto en el marco de la historia americana y occidental

Tiempo estimado
34 horas pedagógicas
Unidad 4
Chile en el cambio de siglo: la época parlamentaria

AE 01
Analizar cambios sociales y económicos que derivaron de los resultados de la Guerra del Pacífico, considerando:
› impacto de la riqueza del salitre
› crecimiento de sectores productivos e ingreso fiscal
› nuevas inversiones públicas y desarrollo urbano
› distinción trabajadores rurales/urbanos
› diversificación de los sectores populares

AE 02
Caracterizar la época del cambio de siglo en Chile desde las dimensiones política, social y cultural, considerando:
› tendencias oligárquicas en la elite
› consolidación de los sectores medios
› proletarización de los sectores populares
› tensiones sociales/culturales
› desarrollo de las artes y la literatura

AE 03
Analizar e interpretar las diferentes dimensiones de la “cuestión social” y las soluciones propuestas por distintos actores.

AE 04
Confrontar, utilizando diversas fuentes de información, diferentes visiones sobre la Guerra Civil de 1891, evaluando logros y debilidades del parlamentarismo,
› visiones sobre el gobierno de José Manual Balmaceda
› conflicto entre parlamentarismo y presidencialismo, y el desarrollo de la guerra
› consolidación del parlamentarismo chileno

AE 05
Investigar sobre el desafío que planteó la celebración del centenario en Chile y en América para desarrollar un balance del Centenario de la Independencia, considerando:
› lectura e interpretación de información en distintas fuentes
› integración de información de diversas fuentes
› análisis, confrontación y reflexión a partir de variadas fuentes de información
› exposición de los resultados de investigación, de forma sintética y organizada y utilizando diversos recursos
› elaboración de bibliografía

Tiempo estimado
36 horas pedagógicas
Appendix B: Global View of the Year - 11th grade


<table>
<thead>
<tr>
<th>SEMESTRE 1</th>
<th>SEMESTRE 2</th>
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<tbody>
<tr>
<td><strong>UNIDAD 1</strong></td>
<td><strong>UNIDAD 2</strong></td>
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<tr>
<td>Transformación del rol del Estado y modernización de la sociedad en la primera mitad del siglo XX</td>
<td>Periodo de transformaciones estructurales: Chile en las décadas de 1960 y 1970</td>
</tr>
<tr>
<td><strong>AE 01</strong> Caracterizar los principales procesos políticos de Chile tras la crisis del liberalismo parlamentario, considerando:</td>
<td><strong>AE 07</strong> Analizar el impacto de procesos históricos mundiales y latinoamericanos en Chile en las décadas de 1960 y 1970, considerando:</td>
</tr>
<tr>
<td>› Inestabilidad y dictaduras.</td>
<td>› América Latina como zona de influencia norteamericana durante la Guerra Fría.</td>
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<tr>
<td>› Fortalecimiento del régimen presidencial.</td>
<td>› El impacto de la Revolución Cubana y la atracción por la vía armada en las izquierdas del continente.</td>
</tr>
<tr>
<td>› Impacto del nuevo sistema de partidos en la representación política.</td>
<td>› La política norteamericana hacia América Latina (Alianza para el Progreso y Doctrina de Seguridad Nacional).</td>
</tr>
<tr>
<td>› El Frente Popular.</td>
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<tr>
<td><strong>AE 02</strong> Comprender el nuevo rol del Estado y las principales transformaciones económicas, políticas y sociales de Chile tras la gran crisis del capitalismo, considerando:</td>
<td><strong>AE 08</strong> Caracterizar el Chile de la década de 1960, considerando la masificación de la participación política popular y la creciente demanda de cambio social.</td>
</tr>
<tr>
<td>› El fin del ciclo del salitre y del modelo de crecimiento hacia afuera.</td>
<td>› La violación sistemática de los Derechos Humanos, la violencia política y la supresión del Estado de derecho.</td>
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Brahm 56
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<tr>
<th>SEMESTRE 1</th>
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<td><strong>UNIDAD 1</strong></td>
<td><strong>UNIDAD 2</strong></td>
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<tr>
<td><strong>AE 02</strong></td>
<td><strong>AE 09</strong></td>
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<tr>
<td>El papel del Estado en los procesos económicos y en la promoción del bienestar social.</td>
<td>Analizar testimonios y expresiones de la literatura y de las artes del período para identificar las transformaciones sociales y culturales en Chile durante las décadas de 1960 y 1970.</td>
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<tr>
<td>La instauración de un modelo de desarrollo basado en la Industrialización Sustitutiva de Importaciones (ISI).</td>
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<td>La creciente participación de Estados Unidos en la economía local.</td>
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<tr>
<td><strong>AE 03</strong></td>
<td><strong>AE 10</strong></td>
</tr>
<tr>
<td>Analizar, a partir de diversas fuentes estadísticas y documentales, las transformaciones sociales hacia mediados del siglo XX (crecimiento demográfico y transformaciones urbanas; creciente escolarización; progresiva incorporación de las mujeres a la vida pública; nuevos medios de comunicación social y de entretenimiento), y evaluar su incidencia en el proceso de democratización de la sociedad chilena.</td>
<td>Evaluar los proyectos de cambios estructurales impulsados por la Democracia Cristiana y por la Unidad Popular, apoyándose en diversas fuentes de información y contrastando distintas visiones historiográficas.</td>
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<tr>
<td><strong>AE 04</strong></td>
<td><strong>AE 11</strong></td>
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<tr>
<td>Reconocer manifestaciones de las transformaciones sociales y culturales del periodo en el desarrollo de la literatura y las artes.</td>
<td>Comprender el proceso de reforma agraria en Chile, sus etapas y sus consecuencias en los ámbitos político, económico, social, y en el espacio geográfico.</td>
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<td><strong>SEMESTRE 1</strong></td>
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<td><strong>UNIDAD 1</strong></td>
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<tr>
<td>AE 05 Analyzing the crisis of the industrialization substitutive and its social and political consequences (stagnation with inflation, urban marginality, delay in the agricultural sector, rising social pressures, fiscal deficit and populism).</td>
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<td><strong>UNIDAD 3</strong></td>
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<tr>
<td>AE 06 Comprehending the impact of the different economic processes of the first half of the 20th century in terms of geographical transformation, including:</td>
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<tr>
<td>› La economic crisis of 1930 and the abandonment of the salitreras.</td>
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<td>› The mining of copper and the new mining cities.</td>
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<td>› The political substitution of importations and new industrial sites.</td>
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<td>› Changes in the use of the urban soil.</td>
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<td>AE 20 Reflecting on the main challenges pending as a country at the beginning of the 21st century, including themes such as poverty and inequality, demands of historically discriminated groups, sustainable development, relation with neighboring countries, education, and strengthening of democracy, among others.</td>
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<td><strong>HORAS PEDAGÓGICAS</strong></td>
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<tr>
<td>42 horas pedagógicas</td>
<td>36 horas pedagógicas</td>
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