UNIVERSITY OF SOUTHAMPTON

FACULTY OF LAW, ARTS & SOCIAL SCIENCES

School of Education

An action research project to promote the teaching of culturally and
ethnically diverse history on a secondary Postgraduate Certificate of
Education history course

by

Richard John Harris

Thesis for the degree of Doctor of Philosophy

January 2010

UNIVERSITY OF SOUTHAMPTON

ABSTRACT

FACULTY OF LAW, ARTS & SOCIAL SCIENCES

School of Education

Doctor of Philosophy

AN ACTION RESEARCH PROJECT TO PROMOTE THE TEACHING OF
CULTURALLY AND ETHNICALLY DIVERSE HISTORY ON A SECONDARY
POSTGRADUATE CERTIFICATE OF EDUCATION HISTORY COURSE

by Richard John Harris

This study, an action research project to promote the teaching of culturally
and ethnically diverse history with history trainee teachers on a secondary
postgraduate certificate of education (PGCE) course, encompasses two
complete action research cycles. The first of which was during the
academic year 2007-2008 and the second in 2008-2009. It draws together
research from the fields of diversity education, history education and
trainee teacher development. Concerns about the ability of trainee
teachers from white, monocultural backgrounds to embrace diversity in
their classroom practice, not only within the United Kingdom but
internationally, were identified during the reconnaissance stage of the
action research cycle. Data collected from eight experienced teachers and
a cohort of history trainees in 2006-2007 revealed a range of specific
concerns and an action plan was created to infuse the history PGCE course
to address these. Thus emphasis was placed on including culturally and
ethnically diverse content to help trainee history teachers appreciate the
values and purposes of the subject and the appropriateness of content to
be taught. There was also an increased focus on subject knowledge

development, pedagogy and awareness of the impact of the history curriculum on pupils from diverse backgrounds. Seven trainees agreed to participate and provide data during the course 2007-2008. Questionnaires and 'scenario' interviews were used to gather data at the start and end of the course. This enabled the development of a new framework, the 'confidence continuum', which revealed that most trainees moved from a position of naïve confidence to greater uncertainty between the start and end of the course.

A second action research cycle was therefore carried out with a different cohort in 2008-2009. The intention was to see how far a more explicit focus on diversity could embed this element into the practice of trainee teachers. The data, gathered at three points in the year using questionnaires and interviews from six participating trainees, revealed that a more explicit focus on diversity issues helped more trainees move to a position of greater confidence.

Overall, the findings from this study show that it is possible for trainee history teachers from a white monocultural background to embrace diversity in their work, although this varies by individual. This research identifies the concerns that trainee teachers face, but more importantly it offers a new way to conceptualise their levels of confidence, through the 'confidence continuum', and in so doing demonstrates the complex interplay between different areas of knowledge and confidence. Further, it provides a theoretical model to explain the tensions which need to be addressed during a PGCE course. Together the continuum and the 'tensions' model identify and explain why trainees adopt particular positions. The study suggests further gains could be possible if school history departments and school mentors were supported in developing their practice in relation to culturally and ethnically diverse history.

List of Contents

Appendices

References

List of Figures

List of Tables

Declaration of Authorship

I, Richard John Harris, declare that the thesis entitled 'An action research project to promote the teaching of culturally and ethnically diverse history on a secondary Postgraduate Certificate of Education (PGCE) history course' and the work presented in the thesis are both my own, and have been generated by me as the result of my own original research. I confirm that:

- this work was done wholly or mainly while in candidature for a research degree at this University:

- where any part of this thesis has been previously submitted for a degree or any other qualification at this University of any other institution, this has been clearly stated;

- where I consulted the published work of others, this is always clearly attributed;

- where I have quoted from the work of others, the source is always given. With the exception of such quotations, this thesis is entirely my own work;

- I have acknowledged all main sources of help;

- where the thesis is based on work done by myself jointly with others, I have made clear exactly what was done by others and what I have contributed myself;

- none of this work has been published before submission.

Signed: ……………………………………………………

Date: ……………………………………………………

Acknowledgements

I would like to express my gratitude to my supervisor, Dr. Gill Clarke, who has proved wonderfully patient and supportive. I am very grateful to her for the time she has devoted to this study and her personal support during the course of my research.

In addition I wish to acknowledge the support and constructive advice of my colleagues, especially Dr. Kalwant Bhopal and Dr. Jasmine Rhamie. At different points in my research they have been a sympathetic 'ear' and have provided much needed reassurance and advice.

Finally I need to thank my wife, Catherine, who has had to live with my research, and my daughters, Anna and Ruth, who have grown a great deal during the course of this study and have been remarkably forbearing of the time I have had to devote to this work. They have also been very free with their advice about how I should proceed, which although not always helpful, has served as a reminder of the priorities in my life.

An action research project to promote the teaching of culturally and ethnically diverse history on a secondary PGCE history course

CHAPTER 1 - Introduction

This study on teaching diversity within history arose from several different sources. Namely my involvement in two curriculum initiatives, the Teaching Emotive and Controversial History (TEACH) project in 2006/7 and re-writing the National Curriculum for history at Key Stage 3 (KS3) in 2007/8, which affects all state secondary schools in England. This led me to further question the extent to which diversity is incorporated into history teaching. It became evident that these concerns were reflected in national discussions about social cohesion (for example, Department for Children, Schools and Families [DCSF], 2007) and related educational debates about diversity. An initial literature search strengthened this perception, but also highlighted that this was an international concern.

Running through these concerns is the impact of education on young people from minority ethnic backgrounds and the disparity in academic achievement of youngsters from such backgrounds. Many researchers (e.g. Archer, 2008; Gillborn, 2008) argue that the educational system is 'unfair' and that the needs of many young people from minority ethnic backgrounds are failing to be met. Although the cause of these failings is complex evidence suggests that a combination of factors including the nature of the curriculum and teachers' pedagogical approaches and expectations contributes to this failure. The role of initial teacher education (ITE) courses is therefore vital in addressing such concerns. As a consequence this raises questions about the role of teacher educators, and the extent to which trainees are helped effectively in their attempts to teach young people from diverse backgrounds.

A discussion about terminology

Before elaborating on these concerns it is important to provide some context for this research and clarify what is meant by diversity insofar as it is conceptualised both generally and in the history National Curriculum in England. Accordingly, I explain firstly the problematic nature of the term and its associated terminology, and secondly I explore more specifically the elements of the history National Curriculum and the renewed emphasis on ethnic and cultural diversity.

Within the literature many terms are used which are associated with the notion of diversity. Multiculturalism, pluralism and interculturalism can all be seen as relating to diversity as they encapsulate different elements of how different cultures exist and co-exist in society. Some authors (for example Faas, 2008) use the terms interchangeably, whereas Norberg (2000) argues that the difference in terminology reflects different backgrounds, with English speaking researchers using the term multicultural and non-English speakers preferring intercultural. To an extent this can be seen within the research literature, as American authors like Banks (2006a), Bennett (1990) and Gay (2004) use the term multicultural, whereas non-English speakers like Abdallah-Pretceille (2006) use intercultural. Nonetheless this distinction is too simplistic, as a recent Cypriot study by Panayiotopoutos and Nicolaidou (2007) uses the term multiculturalism, whilst Ladson-Billings (2004a) recently called for a move away from multicultural thinking. The difference in terminology more accurately reflects changes in thinking regarding how best to learn about other cultures. The distinction between terms like multicultural and intercultural is subtle but important; multicultural focuses on the need to look at a range of cultures, which may be studied in isolation, whereas intercultural has a more explicit agenda to look at the relationships between cultures; as Aguado and Malik (2006: 448) explain: 'It [intercultural] is currently preferred to the term multicultural education, as it conveys more accurately the idea of exchange, communication and negotiation between different cultural groups.'

Abdallah-Pretceille (2006: 476) goes further and argues that to ascribe a 'culture' to someone is to lose sight of the individual and therefore 'Intercultural reasoning … emphasises the processes and interactions which unite and define the individuals and the groups in relation to each other.' To focus simply on culture and place someone within that culture risks stereotyping individuals.

In some ways the question over terminology has been superseded by the increasing use of the term diversity within official documentation (for example, DCSF, 2007; Department for Education and Skills [DfES], 2007; and Ofsted, 2007), and its explicit use within the National Curriculum (although this is contested, see Ahmed, 2009); yet it is important to appreciate how terms like multicultural and intercultural are used and how they may relate to the new National Curriculum in history. For example a study of another society, such as the Mughal Empire, may provide an example of cultural diversity and be multicultural if studied for its own sake and in isolation, but may become intercultural if studied as an example of comparison and/or interchange with contemporary Elizabethan England. A study of ethnic diversity, such as black history within the UK, may be multicultural if dealt with as an explicit and separate unit, but would become intercultural if studied in relation to the place of black history within the context of a general history of Britain (the place of diversity within the new curriculum will be discussed more fully below). Therefore within this research the term diversity will be predominantly used although the terms multicultural and intercultural will be used where appropriate.

The terminology associated with diversity is contested and politicised. Diversity can refer to the breadth of experience of all people, based upon class, gender, sexuality, 'race', religion, disability and wealth, and as such is a broad term. Such labels themselves are problematic, as Fine (1998) explains for a sense of 'self' to exist there is a need to create an 'other', therefore by defining people or groups there is a danger of seeing them as different and potentially strange or exotic. There is always a tension when using such labels between making

generalisations about such groups and acknowledging the differences in individual lives between members of a group. While generalisations help to simplify things and make actions and events more easily understood, they also remove the complexity which explains or helps us to understand individual stories. In addition, terms that are used to describe different groups are often crudely simplistic. For example the use of the term 'race' is highly contentious; Gillborn (1990) and Gaine (2005) point out this refers to nineteenth century notions of biological differences between 'races', but is actually a social construct, thus anyone in the United States with any African ancestry will be classed 'black' even if they have some 'white' antecedents, whereas in Brazil such a person would be deemed 'white'. The use of the term 'black' is also contested. At one level there is debate over whether to use the term 'Black' or 'black'; bell hooks (1994) uses the lower case version in her writings, whereas Helen (charles) (1992: 30) is clear about her reasons for using the upper case: 'Sometimes the upper-casing of a concept can make the issue in question more important; thus, Black specifies an identity which has been thought and fought about constantly and consistently here in Britain.' It is due to the politicisation of the term that Helen (charles) feels the need to use 'Black'; it has become a noun to describe a form of identity as opposed to an adjective to describe a skin pigmentation. Helen (charles)'s position suggests that the battle has been 'won', but as Gaine (2005) shows the term is still open to interpretation. He explains how it became a more acceptable term than 'coloured' during the 1980s, but as both he and Gillborn (1990) stress its inclusion of South Asian groups as black is contested by many South Asians. Indeed the blanket use of a term like 'black' disguises important differences between those for instance who may be new to the UK, as opposed to those who may be third generation, and between those who are from Africa as opposed to African-Caribbean descent.

Due to the inappropriateness of the term 'race', this will not be used unless it is specifically used by the authors cited or used by participants within the research context. Terms like 'black' and 'white' will be denoted by the use of lower case

(unless specifically used by particular authors cited); the use of the upper case, as in the example of Helen (charles) denotes a particular sense of personal identity, but is one that not all share, therefore it would be presumptuous for me as a white male to apply it generally.

Though diversity was included in previous versions of the National Curriculum for history, the newly revised history National Curriculum (Qualifications and Curriculum Authority [QCA], 2007) places greater emphasis on this. Partly this is because of on-going concerns about the narrowness of the actual history curriculum (for example Ofsted, 2007). In the previous curriculum version (Department for Education and Employment [DfEE]/QCA, 1999: 150), one of the requirements focused on developing knowledge and understanding of events, people and changes in the past. Amongst the five elements identified within this section it states that:

> Pupils should be taught:
> a) to describe and analyse the relationship between the characteristic features of the periods and societies studied including the experiences and range of ideas, beliefs and attitudes of men, women and children in the past
> b) about the social, cultural, religious and ethnic diversity of the societies studied, both in Britain and the wider world.

Given the curriculum emphasised the study of British history, many teachers focused on the experiences of people in the national past, and though this could include people from diverse cultures, it was more likely to cover the differences between classes or gender or different social groups, but who were essentially white and Anglo-Saxon. Within the new curriculum, there is renewed emphasis on the experiences of people outside the dominant white, Anglo-Saxon culture in the UK, thus pupils are expected to:

explore cultural, ethnic and religious diversity and racial equality. Diversity exists within and between groups due to cultural, ethnic, regional, linguistic, social, economic, technological, political and religious differences. Cultural understanding should be developed through the range of groups and individuals investigated, for example minorities and majorities, European and non-European. People and societies involved in the same historical event may have different experiences and views and may develop a variety of stories, versions, opinions and interpretations of that event. (QCA, 2007: 3)

There is an explicit focus on the teaching of the history of minority groups, which are defined by their culture, religion or ethnicity, and societies other than Britain. This would include the teaching of cultures, purely for the sake of studying another culture, for example Indigenous Peoples of the Americas, it would include looking at the cultural interchange between societies, such as exchanges between Christian Europe and the Muslim Arab world, comparisons between societies such as Elizabethan England and the Mughal Empire of Akbar the Great, and it would encompass the study of minority groups with a majority culture, like the experience of black and Asian people within the United Kingdom. The term diversity is broad, as discussed above, but in the context of this research study its focus is on ethnic and cultural diversity, as opposed to constructs like class and gender. The aim of this study is to encourage trainee teachers to bring this form of diversity, where appropriate into their day-to-day teaching.

Structure of the thesis and writing approach

Structuring the thesis has been difficult, particularly as it represents an action research project, which requires an iterative approach to working. A conventional structure can be imposed on the writing but this does not reflect the reality of the process. Therefore the thesis will adopt an approach to writing that presents a coherent explanation, whilst at the same time providing a sense

of how the research developed. As such chapter 2 provides a justification for the action research approach, and subsequent chapters will then present the research process as it unfolded.

Traditional approaches to research writing impose certain parameters and expectations, for example a section to provide a contextual background, a literature review, a discussion of methodology, findings and a concluding discussion. This provides the critical distance and enables readers to understand the work carried out, make judgements about the methods, findings and validity of the research. Yet it is in some ways inauthentic as it fails to capture the research process as it unfolds and the messiness this entails. This is particularly problematic with action research as at each stage of the cycle there are considerations about data collection and analysis, reflection on the work carried out so far and there is an iterative relationship between the different stages of the cycle; for example the reconnaissance stage may identify key issues that are included in the action plan, but as this unfolds and any new issues emerge, there may be a need to return to the reconnaissance stage to explore where these issues have emerged from. There is therefore a tension between presenting a more authentic account of how the research process unfolds, which may lose some coherence and clarity, and the presentation of a structured account, which fails to convey the intricacies of the research process. Levin (2008: 679) presents a model that tries to encapsulate the story of the research as it happens:

> One mode of writing is to organize the thesis to communicate the gradual learning that takes place in an action research process, singling out major incidents, identifying what has been learnt through the practical achievements and what new actions were taken. In this way the thesis shifts from the traditional linear structure to a cyclical spiral of reflection and action that gradually creates new practical results and new conceptual insights.

The idea of 'gradual learning' is helpful as it suggests that ideas formulate, are modified and developed continuously through the action research process and reflects the iterative process and the dynamic interplay between theory and practice that is seen to be a characteristic of action research. The use of 'major incidents' may be helpful although this suggests that there are turning points in the learning, whereas gradual learning suggests an accumulation of thoughts and ideas that develop into actions. Levin's approach as outlined above appealed because it offered a way of presenting a more authentic account of the research journey.

Thus the action research cycles will be presented, as far as possible, as a chronological narrative, to show how the research process moved forward and unfolded. Nonetheless this process is not as simple as it sounds. Carrying out an extensive piece of research concurrent with employment is always difficult, as everyday work demands can direct attention away from the research and as a result there can be an enforced 'time lag' between data collection and analysis, and the impact of new insights that could inform any intervention are at best delayed and at worst missed; the iterative process in action research can therefore be diminished. Similarly the relationship between reading, analysing data and writing presents many dilemmas when attempting to create an unfolding story, as the three elements are inter-locked. The process of writing adds to the complexity of the process. Altrichter *et al.* (1993: 192) rightly point out that writing 'is in itself a form of analysis', which therefore can give rise to new insights at the time of writing, rather than at the point of data collection or initial analysis. It is possible to construct a more orderly form to the process of research when writing, which can present a coherent story of the research, but Elliott (2005: 154) warns of the dangers of presenting research 'as a logical progression of stages' and emphasises the need to show the circumstances in which new ideas and meaning are generated. Additionally, action research is a very personal approach to research as it is heavily centred on the self; this requires being open and honest about the process of research, sharing this

experience with others and showing how personal growth and development are organic. This means that the writing approach needs to reflect the 'messy' growth in personal insights that accrue at times almost accidentally. Further, Marshall (2008) argues that there needs to be congruence between form and content when writing. As this research is partly self-exploration and self-reflexive the use of an unfolding story would seem entirely appropriate. Thus findings and new insights will be discussed as they emerge at appropriate stages of the research.

Thus chapter 2 starts with an explanation of the research approach and its appropriateness for this study. Chapters 3, 4 and 5 focus on different strands of the reconnaissance stage. In chapter 3 I explain the impetus that led me to focus on this topic. In addition I outline how the following initial research questions were developed (see Figure 1 on page 11 for a diagrammatical representation of these stages):

a) why does diversity matter in the curriculum?
b) what is the purpose of teaching history and how does this relate to diversity?
c) what issues may impact on trainees' teaching of diversity in history?
d) what issues face pupils when studying about diversity of the past?
e) how is it possible to bring about change in trainee teachers/teachers' preconceptions and classroom practice?

Other important elements of the reconnaissance stage are the literature review and initial data collection. These are in separate chapters, partly due to their length, but also to provide some clarity. These form chapters 4 and 5. However the reflection on my personal position, the literature review and initial data collection and analysis were contemporaneous and were drawn together to formulate the action plan.

Chapter 6 addresses the first action plan. This plan was devised around the following questions (see Figure 1 overleaf):

1. How can I develop my own confidence and awareness of diversity within my history training?
    a. What impact will improving my own subject knowledge and awareness of diversity have on my ability to promote diversity?
    b. How can I effectively integrate diversity within my course?
2. How can I develop the confidence of trainee history teachers to promote diversity within their own teaching?
    a. How can I effectively support trainees' subject knowledge growth, awareness of pupil needs and sensitivities, and pedagogical expertise when teaching about diversity?
    b. What steps can I take to help trainees make connections between the purpose of teaching history and diversity?
    c. What interventions influence trainees' confidence in teaching diversity?

The chapter proceeds with a discussion of the data collection and analysis so that the process 'unfolds' in sequence. The success of the action plan is evaluated.

Chapter 7 continues with the creation of a second action plan. This chapter then follows the format of chapter 6, but based around the following questions:

1. How can I continue to develop my own confidence and awareness of diversity within my history training?
    a. How far will developing more resources and activities improve my confidence?

Reconnaissance stage

Starting questions
1. Is there a problem/issue?
2. What is the nature of the problem/issue?
3. What can be done about the problem/issue?

Initial research questions
a) why does diversity matter in the curriculum?
b) what is the purpose of teaching history and how does this relate to diversity?
c) what issues may impact on trainees' teaching of diversity in history?
d) what issues face pupils when studying about diversity of the past?
e) how is it possible to bring about change in trainee teachers/teachers' preconceptions and classroom practice?

Data collection
Literature review
Interviews with teachers x 8
Questionnaires with trainees x 7 at end of course
Interviews with trainees x 5 at end of course
Research diary

Action plan

Emerging research questions
1. How can I develop my own confidence and awareness of diversity within my history training?
   a. What impact will improving my own subject knowledge and awareness of diversity have on my ability to promote diversity?
   b. How can I effectively integrate diversity within my course?
2. How can I develop the confidence of trainee history teachers to promote diversity within their own teaching?
   a. How can I effectively support trainees' subject knowledge growth, awareness of pupil needs and sensitivities, and pedagogical expertise when teaching about diversity?
   b. What steps can I take to help trainees make connections between the purpose of teaching history and diversity?
   c. What interventions influence trainees' confidence in teaching diversity?

Actions
Personal subject knowledge development
Involvement in diversity initiatives
Infusion/explicit sessions model developed
Supporting trainees – subject knowledge tasks, set reading, infusion/explicit sessions
Written assignment on purposes of history

Data collection
Literature
Questionnaires at start of year x 7
Questionnaires at end of year x 6
Interviews at start of year x 7
Interviews at end of year x 6
Written assignments
Research diary

Action research cycle

Figure 1 - Reconnaissance stage of the action research cycle

b. How far can I resolve the internal tensions identified during the first action research cycle regarding the nature and purpose of history teaching?

c. How do I link the development of trainees' confidence to what is known about how trainee teachers develop during a training course?

2. How can I develop more effectively the confidence of trainee history teachers to promote diversity within their own teaching?

a. How far will more explicit approaches to subject knowledge growth, awareness of pupil needs and sensitivities, and pedagogical expertise help promote trainees' confidence when teaching about diversity?

b. How far will more explicit attempts to connect purpose and diversity encourage trainees to be more confident when teaching about diversity?

c. What interventions influence trainees' confidence in teaching diversity?

This chapter includes a detailed analysis of interviews at the mid-point in the course as this proved to be a major development in the study, and finishes with analysis of data collected at the end of the academic year.

Following this, the final chapter provides an evaluation of the action plan and discusses the conclusions reached, my learning, the contribution of this study to existing knowledge, as well as the limitations of the project, before considering the implications for future work and research.

CHAPTER 2 - Research Approach

This chapter opens with a discussion of my position towards research and theoretical frameworks, and from there moves into a discussion of action research and its appropriateness for this study. This will cover criticisms that have been levelled at action research as well as a consideration of the ethical problems this study raises.

Positioning my research and theoretical framework

According to Denzin and Lincoln (2000: 19), 'All research is interpretative; it is guided by a set of beliefs and feelings about the world and how it should be understood and studied.' This section therefore explores my beliefs and feelings in order to explain and justify the approach that I have taken within this study. In particular attention will be focused on the grounded or emergent nature of this research and the action research component.

Identifying a research framework within the field of social sciences is a challenging task. Much has been written to explain and define different approaches to research, yet there appears little precise consensus about terminology and the extent of differing frameworks. Robson (2002) talks about positivist and relativist positions (the latter encompassing post-positivism and constructivism), whereas Cohen, Manion and Morrison (2000) identify scientific and positivistic, naturalistic and interpretative, and critical theoretical approaches within this field. Within these it is possible to identify more specific paradigms; Denzin and Lincoln (2000) identify seven possible frameworks within the interpretative paradigm. However boundaries between different research frameworks are not always clear cut and it is difficult to position yourself firmly within one area. To state this can cause a feeling of unease in the researcher who may be criticised for lacking a clear theoretical framework, but Clough and Nutbrown (2002: 15) provide reassurance: 'in terms of the research process – of what

actually happens when people *make* research – these paradigms are ultimately no more than *post hoc* descriptions of gross characterisation.' They continue by arguing that 'the idea of choice *between* broad approaches … is ultimately spurious … the real choice is that combination of both which makes use of the most valuable features of each.' This has two implications; firstly the straddling of different paradigms and the *post hoc* labelling of research approaches.

I certainly feel that I straddle different research paradigms but see the different elements of these as useful, rather than a threat to the integrity of the study being undertaken. On one level I am an advocate for qualitative research, believing that in order to understand the social reality as different people see and understand it means it is important to listen to what they say (or do not say). This outwardly simple statement has important implications for how I approach research. It implies, what Denzin and Lincoln (2000) identify as, a constructivist-interpretive framework, which assumes there are multiple ways of seeing the world (which are valid from different people's perspectives) and which help to understand people's actions in the situations with which they are confronted. This mode of thinking does not generally impose theories upon the understandings of individuals and their actions but rather that theory should arise from a study of people within their specific situations, and as such suggests a grounded approach to theory production. Yet identifying whether this study can claim to be grounded is difficult.

Glaser and Strauss' (1967) development of grounded theory has many attractions. It attempts to generate a theory to explain a situation that is grounded in the data obtained from that situation. The idea of letting the data 'speak for itself' without any prior ideas or theories being used to shape the data gives further support to the idea that the voice of individuals is being listened to. Yet as Charmaz (2006:9) states, grounded

theory is based around 'a set of principles and practices', which implies that a grounded theory approach needs to be adopted from the outset. Though I can claim to draw upon grounded theory processes, for examples in the analysis and coding of data, it would be inaccurate to state the research set out intentionally to adopt a grounded approach.

A more pertinent concern related to this study is the idea that the data 'speaks for itself', rather than being forced, and theories emerge from the data. This implies that any researcher undertaking such work is totally objective and/or approaches the research with a blank mind; this would be a naïve impossibility, as shown by the fact that I am writing a section where I need to explain my beliefs and attitudes to justify my research approach. This raises a major problem regarding the use of prior reading and knowledge. Glaser (1978: 2-3) explains that the researcher must 'enter the research setting with as few predetermined ideas as possible – especially logically deduced, a prior hypotheses ... His mandate is to remain open to what is actually happening.' At the same time, Glaser (1978:3) also argues that 'Sensitivity [to the data] is necessarily increased by being steeped in the literature that deals with both the kinds of variables and their associated general ideas that will be used.' The precise point at which the researcher should expose themselves to the literature or allow their prior understanding to influence their work is unclear. In my case, I had read extensively prior to the start of this study, which had influenced my views. For example, the models put forward by Cockrell *et al.* (1999) and Kitson and McCully (2005) to explain how teachers respond to diverse and controversial topics would be explored (though as will be explained later, were found to be inappropriate). In this sense I cannot claim to be entering the field without prior notions, though as it transpired I let the data 'speak for itself' and was able to reject these models.

Kelle's (2005) critique of the positions of Glaser and Strauss suggests a way that might allow me to claim the work is grounded through the use of abductive reasoning. This allows for emergent themes and 'old' ideas to merge; in this way of thinking 'new' ideas are not forced to fit 'old' ones, instead 'new' ideas are used to modify existing thinking to take into account new evidence that exists, and reflects the process through which the data analysis occurred and my theoretical ideas emerged.

Therefore my research draws upon grounded theory as appropriate, rather than claiming to be truly grounded. In part this is because there was a *post hoc* realisation on my behalf that my ideas were emergent and I was therefore adopting a more grounded approach. In addition, I did not approach this topic without any preconceptions because my prior experiences have drawn my interest to the area of diversity and my professional work in history education has shaped my views about history teaching. I do not though have any 'grand theory' to provide a major lens for my work; partly this is because this study draws upon different areas of research (diversity/multicultural education, history education, teacher training, and sub-areas within these), and many of these aspects are relatively unexplored by myself, therefore I have few preconceptions about them. In one sense this is a strength of the approach. Thomas (1997) examines the way the term 'theory' is used. According to him, theory is seen as both central to research but at the same time lacks a precise meaning. Ultimately, Thomas (1997: 76) calls for 'more methodological anarchy'. In his view, theory is too constraining, forcing researchers to adopt particular perspectives. I therefore feel comfortable with the idea that I am aiming to see what emerges from the data, which will provide a theoretical position to explain the problems of including diversity within my practice and that of my trainees; as I read ideas may provide a useful means to make sense of the data but this process will be iterative rather than purely deductive or inductive.

However, I believe an understanding of a situation should not be the end of the research process. According to Clough and Nutbrown (2002: 12) 'Research which changes nothing – not even the researcher – is not research at all.' As such, research also falls into what Cohen *et al.* (2000) call the critical theoretical paradigm. Such research is characterised by looking at a situation as it exists, with a view to what it could be like and therefore explores any factors that may need to change to ensure the goal is realised. Cohen *et al.* (2000) cite a number of criticisms of critical theory and stress the political nature of its research agenda which undermines the objective stance of the researcher. This is a valid point to make but potentially supposes that researchers are able to be objective (and even the notion of being objective implies a political stance), and to be mere observers of the world. Yet as the discussions about grounded theory show, it is not possible to approach a situation completely objectively. Additionally to explore a situation where noted problems exist and to walk away from such a situation raises awkward ethical questions. In this sense there are strong ties between critical theory and a social justice agenda. This raises additional questions about the type of change that is brought about and who it benefits, but that too is political, and consequently the best way to accommodate this position is to identify my stance as clearly as possible and to make the research process as transparent as possible for others to comment upon.

Another concern about the use of theory focuses on the point at which theory needs to be applied. Discussions with colleagues engaged in PhD work showed that they were struggling to find a theoretical framework as a starting point for their work and could not move forward without one. Yet, as I moved towards adopting an action research approach, I was conscious of Winter's (2002: 37) position that 'theory in action research is a form of improvisatory self-realisation, where theoretical resources are not predefined in advance, but are drawn in by the process of the inquiry.' He

goes on to explain that action research is looking for alternative explanations therefore it need not be constrained by theory, a charge which Thomas (1997) also makes about theory. It is not the *a prior* or *post hoc* application of theory per se, but the need to find a theory whilst working through the study, which helps make sense of the data.

Given my position as outlined above, namely the desire to understand a social situation, but also importantly a willingness to make changes to that situation 'for the better', I will now argue that action research provides the most appropriate means for me to undertake this investigation.

Action Research – what makes this a suitable approach?

In 1997 I completed a Masters degree, which was a pivotal moment in my professional career. As a part of this I undertook an action research project to improve the quality of A level history essay writing (Harris, 1997). This experience transformed the way I taught, how I thought about history teaching and consequently enhanced the students' experience (as well as their results). Since then I have been a firm advocate of action research as a means of bringing about change. Given that this project would focus on my practice with trainee teachers and their understanding of and disposition towards diversity, action research seemed the most appropriate approach.

As a means of conducting research, action research has been criticised, both in terms of its precise nature and definition, as well as the quality of research that is carried out under its auspices (for example see Bartlett and Burton, 2006; Roulston, Legette, Deloach and Buckhalter Pitman, 2005). It is therefore necessary to discuss the issues surrounding this research approach in order to explain why it is suitable for the purpose of this study. While the following sections explore these concerns individually it is acknowledged that the problems are complex and interconnected.

Initially the discussion focuses on definitions of action research. This is followed by a discussion of the different types of action research and what actually counts as action research. There will then be a discussion of the purposes of action research and criticisms of such an approach, and a discussion of ethical considerations.

Definitions – what does action research entail and who carries out action research?
A useful starting point is Carr and Kemmis' (1986: 180) definition:

> The 'objects' of action research – the things that action researchers research and that they aim to improve – are their own educational practices, their understandings of these practices, and the situations in which they practice.

This definition identifies action research as based in a practitioner's own work, the practitioner is responsible for investigating their work, with the aim of improving it, which will require an understanding of the context in which that practice is carried out. To improve practice, a cyclical process is pursued, involving reflection, identification of action points, implementation of that action, monitoring of its impact, followed by a further process of reflection and action. As a notion and a process this understanding of action research initially appears unproblematic, however when considering what others have written about this approach it is possible to identify important differences.

McTaggart (1997: 5) prefers to use the term 'participatory action research' and notes that 'participatory action research is research done by the people for themselves'. McNiff (2002:15) states that 'Action research is an enquiry by the self into the self'. Somekh (2006: 1) puts forward the claim that:

[Action research] is a means whereby research can become a systematic intervention, going beyond describing, analysing and theorizing social practices to working in partnership with participants to reconstruct and transform those practices. It promotes equality between researchers from outside the site of practice and practitioner-researchers from inside.

These positions raise three issues. Firstly, there is the issue regarding who carries out the research, and therefore, secondly, what are the roles of those involved in the research, and thirdly related to these is the idea of how we come to understand practice.

While Carr and Kemmis (1996), McTaggart (1997) and McNiff (2002) place the practitioner at the heart of the research; Hammersley (1993) criticises this position, arguing that there are problems with giving precedence to practitioners in determining problems as they may lack self-awareness or expertise in carrying out research. Partly to counter such arguments, Somekh (2006) sees a clear role for 'outsiders' to participate and for all to be equal partners in the research process. This is a fundamental issue at the heart of action research. Action research is seen as a reaction to positivist and interpretative models of research (for example see McNiff, 2002), and to use research as a means to bring about change; it therefore follows, according to Kemmis (1993: 182) that:

Since only the practitioner has access to the commitments and practical theories which inform praxis, only the practitioner can study praxis.

Clements (2000) identifies this as a problem for those working in higher-degree research, where they may be divorced from the centres of practice

under investigation, and which ultimately undermined the tradition of action research as promoted in Australia by the Deakin group. Elliott (1988) counters this idea by what he terms 'second order' action research, from which Somekh justifies her ability to work with others. In one sense it is perfectly possible for an outsider to be involved in an action research project, as a collaborator, as long as the central problem to be investigated has been chosen and refined by the practitioner. If an outsider is used to identify a problem to resolve and introduces solutions for the practitioner to implement, Carr and Kemmis (1986) deem this 'technical' action research, which they claim cannot be classed as genuine action research.

Related to both these positions is the idea of practice and how we come to understand practice. Firstly it is helpful to define the difference between practice and praxis and why this matters to action research. Practice has a technical meaning of carrying out an action that is habitual or customary, whereas praxis involves an informed commitment to action, which therefore has a more explicit moral basis. The concern is that too much of practice, such as in teaching, is technical, geared towards an 'end product' and that practitioners lack praxis (see Kemmis, 2008). According to Kemmis and Taggart (2000) and Kemmis (2008), practice can be understood as individual or group actions which can be studied objectively (i.e. from the point of view of an external observer), subjectively (i.e. from the practitioner's viewpoint) or dialectically (i.e. co-constructed understanding from external and internal perspectives). These positions matter because they determine whose voice is heard in the research process and therefore the roles of different participants, whether they be practitioners or external researchers/observers.

The key point from this discussion is the need to clarify the positions of those involved in the research and their positioning with regard to the

practice that needs to be improved. In the context of this research, the heart of this study is the desire to develop my own practice with the trainee teachers I work with, and to influence their attitudes, dispositions and practice, and to ascertain how far it is possible for me to do this. The focus is therefore on my practice and its ability to influence others rather than a focus on the work of others, and this needs to be kept firmly in mind. The voices that will be heard are therefore predominantly those of the trainee teachers and my understanding of their position and my position.

Different types of action research – what counts as action research?
What counts as action research is an important question, as a perceived lack of clarity regarding this has been used to criticise the whole notion of action research. According to McTaggart (1997: 1) 'the term action research is used to describe almost every research effort and method under the sun that attempts to inform action in some way' and claims the term has lost any meaningful definition. It also implies that much work carried out under the auspices of action research does not constitute research.

To counter this there have been attempts to identify different types of action research. Carr and Kemmis' (1986) distinction between technical, practical and emancipatory or critical action research has been influential. However, as pointed out above, they do not regard technical action research as 'proper' action research. This technical model of action research can involve outsider practitioners getting insiders to test pre-existing theories in practice, and is in their view an inauthentic experience for practitioners, which is one of the basic tenets of action research approach (the concern is that this has become the 'mainstream' model of action research carried out in classrooms; see Kemmis, 2006). Practical action research encourages a more cooperative approach between insiders

and outsiders, where insiders are supported in articulating their concerns and working towards solutions to their problems. Emancipatory or critical action research develops this further and essentially allows practitioners to explore critically and understand the constraints of the system within which they operate. However these distinctions are difficult to discern in practice. My early action research work (see Harris and Foreman-Peck, 2001) has been criticised by Coulter (2002) for adopting a model that is very technical, yet as Foreman-Peck (2005) demonstrates an action research project can range over all three of Carr and Kemmis' notions. Indeed, the work I undertook (Harris and Foreman-Peck, 2001) had a technical angle as it tried to resolve a teaching issue, it was practical in its collaborative nature but was ultimately emancipatory for me in understanding my practice, revealing the constraints that impinged on my teaching and thereby allowed me to adopt a model of teaching unconstrained by the requirements of examination boards and which provided students with a more effective educational experience.

An alternative conception of action research has been proposed by McNiff (2002) who categorises action research as interpretive, critical theoretical and living theory. The first two ideas have overlaps with practical and emancipatory action research respectively, whereas living theory focuses on the idea of a tension between inner values (referred to as 'I' theories) and people's actions, where these values are not enacted; this places a much stronger emphasis on the individual within action research and the importance of self-reflexivity. To an extent this is reflected in Kemmis' (2008) move towards a reconceptualisation of action research, which he terms critical participatory action research; within this model, he acknowledges that the idea of self, and therefore self-reflection, is a much more complex process. Drawing on the work of Habermas, Bourdieu and Foucault, Kemmis discusses the factors that help construct notions of the

self, and argues that self-reflection requires 'a state of intense historical self-awareness' (Kemmis, 2008: 124).

Though these differing definitions of action research are seen as undermining the status and value of action research (for example, McTaggart, 1997), Foreman-Peck (2005) and Foreman-Peck and Murray (2007) argue that they actually reflect the different purposes and participants involved in action research; for example she argues that teachers value 'knowledge how' to solve problems whereas researchers value 'knowledge that' which develops theory. This argument is given support by Reason and Bradury (2008: 1) who refer to action research as 'a family of practices'. They admonish those who attempt to narrowly define action research, arguing that action research is an orientation rather than a methodology, and that the process of inquiry and purpose depends upon who is engaged in the research and their reasons for doing so.

The research carried out straddled these different conceptions outlined above. For example the issue researched is a concern within my own practice and I am the researcher, therefore it bypasses technical and practical models, but it spans emancipatory or critical ideas of action research (as will be explained in the section below) and encompasses the idea of 'I' theories, as well as drawing on a heightened awareness of the complexity of self.

Before moving on it is pertinent to consider here one element of action research, namely its collaborative nature. As a lone researcher investigating my own work I recognise I am open to charges that my work is not collaborative and therefore an inauthentic form of action research. The general consensus amongst academics is that collaboration and collective working is part of the action research process; Kemmis (2008: 127) argues:

the organization of enlightenment is best understood as a social process, drawing on the critical capacities of groups, not just as an individual process, drawing out new understandings in individuals. Together, people offer one another collective critical capacity to arrive at insights into the nature and consequences of their practices.

This raises a challenge for my work. However, Kemmis' position leaves no scope for individual self-reflection (and almost denies its possibility). Cohen *et al.* (2000) recognise the possibility that action research can be individualistic and that to demand collaboration would be too restricting, as it would deny the possibility of individual action. McNiff's (2002) emphasis on 'I' theories also presupposes a strong focus on the individual, requiring the need for self-reflection. My prior experience of action research could also be regarded as individualistic, in that I was researching a problem over which I had sole control (see Harris, 2000), and in which self-reflection was an integral part in changing my practice. Taken together, these present a strong case that action research can work effectively at an individual level. Part of the issue may be how collaboration is defined. According to McNiff *et al.* (2003) this can include research participants (not those directly involved in doing research, but who are part of the research and thus sources of data), critical friends and research supervisors. In this latter sense it is possible to argue that my research is collaborative, but this would also suggest that any research carried out in a social setting is collaborative. In this study the research did involve a group of trainee teachers, some of whom opted to work more directly with me in generating data, but the interaction between myself and the group challenged my thinking and understanding, just as much as I hoped to challenge their thinking. In addition I have opened my work to

critical scrutiny through conversations with colleagues and more formal presentations of my work.

The purpose of action research

Carr and Kemmis, and Somekh see the improvement of practice as essential, whereas McNiff sees investigation of the self as central. In this latter view action research is an exploration of 'I-theories' and how to enable people to put into practice their inner values. At one level these differences could be seen as different emphases in starting points, or identifying the problem to be investigated. Somekh (2006) dismisses the notion of resolving the tensions generated by 'I' theories as professional development as opposed to research. However, there is some truth in both stances. One of the examples McNiff (2002) cites is an action research project carried out by a husband into his relationship with his wife and how he could improve the situation. According to McNiff this is seen as resolving a central tension between how the relationship was and how it was envisioned and clearly involved values, yet it is hard to claim that this constitutes research. But as Somekh (2006: 31) acknowledges values are heavily involved in the action research process:

> Because action research is a methodology that closely involves participants in a social situation it is necessarily strongly influenced by their values and culture.

This can be seen in earlier research of mine (Harris and Foreman-Peck, 2001) where a tension between values held and the way these were not enacted in practice was central to the research carried out. Yet the study also shows the complex nature of identifying problems in practice, as the tension between values held and values-in-action was not necessarily the starting point for the research; it was during the process of research that the tension was revealed and remedied, but at the same time the

discovery of this tension was not mere professional development as Somekh would claim, it was central to understanding the problems in the practice and to resolving them. It therefore seems prudent to argue that action research can be used to improve practice, as well as a realisation of values, as both could be the catalyst for the research and both are potentially valid outcomes of the research process.

As Reason and Bradbury (2008: 5) demonstrate action research has a strong values base. This can be used to modify or develop practice that is regarded as beneficial. Within this study the emphasis is on supporting the practice of trainee teachers so that they are able to teach a history curriculum that better reflects the reality of the past by including the diversity that existed. In doing so, it should help pupils, both from the majority and minority groups, gain a better appreciation of their sense of the past and consequently their sense of place in the world and as such should be identify affirming and help to promote a better sense of self.

Criticisms of action research – is it 'proper' research?
A concern that stems from the focus on practitioner research regards the quality of work being carried out and the warrant that is attributable to any findings stemming from action research (see for example Bartlett and Burton, 2006). Foreman-Peck (2005) outlines a number of the criticisms levelled against action research, particularly work carried out by practitioner researchers which is seen as lacking in rigour. As she explains:

> An ongoing problem for educational theory is the twinning of professional development objectives with building a knowledge base. The latter objective requires certain public standards to be met before inquiries can count as knowledge (Foreman-Peck, 2005: 8).

This can be countered by acknowledging that action research has differing purposes and starting points all of which are valid. Another concern is the perceived subjectivity involved in action research; as Ormell (2000: 114) comments 'to the hostile observer, the researcher seems to become judge and jury in his or her own case'. Foreman-Peck and Murray (2007) make the important distinction in the warrant attributable to different forms of action research based upon the quality of evidence and the claims that are made, using the notion of strong and weak claims to knowledge, i.e. poor quality evidence can still produce warranted claims if these do not go too far and good quality evidence may be undermined by making unwarranted claims. In the context of this particular research project it was anticipated that the quality of research would be of a suitably rigorous standard, though claims to knowledge clearly needed to be embedded in the evidence presented.

A common criticism of action research reflects its specific and situational basis. Moreover, as it is often focused on a particular person's practice within their own setting the extent to which any generalisations can be made are inevitably limited. In one sense this may not be an issue because action research by its very nature is problem-solving and will be useful to those within that particular setting. In addition notions of knowledge and knowledge creation are shifting and action research is a perfectly legitimate form of knowledge creation in this paradigm, thus:

> it is no longer a disadvantage to have a methodology which always generates contextualised knowledge. Because of its contextualised nature, knowledge generated from action research is cautious in its claims, sensitive to variation and open to reinterpretation in new contexts. (Somekh, 2006: 27-28)

Reason and Bradbury (2008) use the idea of 'third-person research/practice' to overcome the problem of generalisation. In this case small scale studies are extended or linked to fit into a broader stream of work. In the context of this study on diversity it is possible to identify a range of other studies that have used action research as a means to address this issue as well, e.g. Causey *et al.* (2000) and Magos (2007). As such this study aims to contribute to this growing 'patchwork quilt' of studies.

Summary of research approach

Action research offers a suitable approach for investigating the issue of developing trainees' understanding and awareness of and confidence in handling historical topics that address cultural and ethnic diversity. Firstly, it is an exploration of my own practice and as such attempts to provide solutions to a problem that needs to be addressed. This need developed partly out of my growing awareness of the importance of this area through participation in other projects, such as reviewing the history KS3 National Curriculum and involvement in the TEACH project. Reflection on these experiences made me self-conscious of my own limited experience of diversity and raised concerns about my ability to support trainees' understanding of this area. A review of my own practice highlighted that there were few examples that I used that presented diversity adequately. As a consequence I recognised a gap between my desire to develop my practice and insights into diversity, as well as a feeling of my inadequacies in being able to bridge this gap. Action research held out the prospect of enabling me to address these tensions as reflected in McNiff's (2002) notion of 'I-theories'. At the same time the project would support the development of a particular set of values. These entail a commitment to developing ideas of tolerance and mutual understanding through teaching an appropriate history curriculum as well as an awareness of the unintended consequences of what we may teach and its impact upon pupils

from a variety of backgrounds. This involved exploring attitudes and dispositions of myself and trainee teachers and looking at ways of bringing about a shift in perspectives. The project sought to generate new knowledge about how to bring about the changes expressed above. This was a concern because much research highlights the difficulties of bringing about such changes, nonetheless I felt it important to do something and to try out some means of instigating change to promote social justice. As Somekh (2006) explains, action research is not morally neutral and is recognised as a means of achieving social justice. This project is also collaborative in the sense that I am working with students on my course, who will be the focus of my actions, and their views and responses to the work I carried out helped to shape the work I undertook. This project is encapsulated in the definition of action research as expressed by Reason and Bradbury (2008: 4) which sees:

> action research … [as] a participatory process concerned with developing practical knowing in the pursuit of worthwhile human purposes. It seeks to bring together action and reflection, theory and practice, in participation with others, in the pursuit of practical solutions to issues of pressing concern to people, and more generally the flourishing of individual persons and their communities.

Ethical considerations
All research involving people raises potential ethical issues. To minimise such problems I adopted the advice as laid out in the British Educational Research Association's (2004) ethical guidelines and those within the university; thus an ethics checklist was completed, an ethical protocol written and approved by the appropriate ethics committee. Participation was voluntary, informed consent obtained (see Appendix A), participants were aware that they could withdraw from the research at any stage, could ask to see copies of transcripts, anonymity would be maintained

during the process, deception of participants would not occur, nor would participants be placed in any danger. Throughout this study pseudonyms have been used for all participants and the name of any school has been changed to preserve anonymity. Brief biographical details of each participant are included to highlight the background experiences of individuals, as these are considered important in explaining the extent to which teachers are able to embrace diversity. At each stage of data collection, be it questionnaires or interviews, participants were reminded of the purposes of the research and their consent for continued participation was sought. Advice was sought from the Chair of the Ethics Committee about the use of assignments produced by trainees as part of the course requirements; it was agreed that I needed to gain permission to use data collected which required trainees to do anything beyond the normal course requirements, i.e. questionnaires and interviews, but anything which was produced as part of the course could be used as data without requiring additional permission. Despite these steps there were still potential problems inherent within this study.

The main concern within my research centred on the issue of power relationships. I am the course tutor and the participants are my students. I hold a privileged position of power in relation to them; this is bolstered by my experience of history education issues that the trainees have yet to experience, therefore I hold the position of 'expert' in relation to their position as 'novices' (though hopefully as the course progresses my position is seen more as a guide). In addition I assess and help to make judgements about the quality of their work, which directly and indirectly influence their capability to complete the course; as such I adopt a position as 'gatekeeper' to the teaching profession. At the same time I am a researcher, keen to understand their ideas and views; in this situation they have power because they possess knowledge and insights that I wish to access and could render me powerless by withholding this. This is a

difficult series of positions to maintain. To a large extent the situation is reliant on trust and integrity to do the 'right thing', which as Brydon-Miller (2008) points out is intrinsic to an action research approach. This was established during the different one year courses as relationships developed between myself and the group and reassurance was provided at different points about the purpose and value of the research being undertaken. At the same time I was conscious of the tension between my role as course tutor and researcher, which presented me with an ethical dilemma in terms of validating my findings from the data. As will be explained later, I developed a framework, called the 'confidence continuum' to identify trainees' attitude and disposition towards diversity. I could have asked the participants to validate my understanding of their positions but this would have brought my roles as course tutor and researcher into conflict. As May (1997: 54) explains:

> Ethical decisions are not ... defined in terms of what is advantageous to the researcher or the project upon which they are working. They are concerned with what is right or just, in the interests of not only the project, its sponsors or workers, but also others who are the participants in the research.

Further, the importance of relationships and maintaining a caring attitude towards the participants is supported by Stutchbury and Fox (2009). In this case, the participants who were trainee teachers, had joined the course to gain a teaching qualification, and as course tutor my primary responsibility was to aid them in passing the course. This meant that I had to maintain a positive relationship with them in my role as tutor, which may have been compromised if, in my role as researcher, I started to make judgments about trainees in an area that was not central to them passing the course, and which they may perceive to be negative or pejorative. Consequently my decision was not to share with individuals my views on their positions,

although within one of the taught sessions I did share the framework and the general position of the group within the framework. This did mean that I had to seek alternative ways of validating my findings which will be explained in the following section.

Throughout I was conscious that I intended to promote a position regarding diversity that is heavily value-laden and political. In one sense this sits uneasily with me as I have never seen my role as a history teacher deliberately to promote particular values, yet within my role as teacher educator I seem to be moving towards this position. I perceive this promotion of diversity to be a positive step, yet it is not clear to what extent others would support this move, which raises questions about what authority I have to 'push' particular views onto trainee teachers (though the Standards for Qualified Teacher Status [Training and Development Agency, 2007] imply that trainee teachers have to be able to promote diversity). In response to such concerns I would argue that my intention is to persuade rather than push trainees towards this position and that to allow a situation which is seen to fail many young people cannot be countenanced. As McNiff *et al.* (2003: 52-53) persuasively argue:

> If you stay true to your values of what contributes to others' benefit, and make every effort to show how you are doing this, you can fall back on your own integrity as your main justification. We are justified when we act honestly in the direction of the welfare of the other.

I was also aware that by encouraging trainees to adopt a more positive stance towards diversity, this may bring them into conflict with their school mentors and departments, where such practices may not be valued or shared. To an extent this may not be unique to diversity. I recognised that other ideas I advocate during the course are at odds with practice in

many schools (see also Burn, 2007). This is to be expected in a training partnership, where one of the underlying principles is that ideas held by trainees, myself and mentors are to be challenged and tested. This is stressed throughout the course and can be a source of frustration for trainees where ideas they wish to test are resisted in schools; the result is usually that trainees adopt the line of least resistance, adopt the school's position but continue to harbour their desire to do things differently.

The final issue centred on the concern that during an interview one of the participants may present views that could be perceived as racist or were blatantly racist. At one level I needed to maintain positive relationships with participants to obtain the data I required to carry out the research, yet at a more fundamental level racism needs to be challenged. In this context, Robson's (2002) differentiation between ethics and morals is helpful. Ethically I could allow such views to go unchallenged, yet morally it would be wrong.

A discussion of issues relating to validity

As explained above, the use of respondent validity was considered inappropriate within the context of this study, due to my dual role as tutor and researcher. It was therefore necessary to turn to other forms of validity to support the claims to knowledge made. Internal validity is central to the claims made in this study. As discussed earlier, the form of writing adopted is designed to provide a more authentic account of the research process, and as such needs to provide an open explanation of the data gathered, the way these were analysed and therefore making it clear how the conclusions have been reached; as Burns (2007) argues, quality in action research comes through an awareness of and transparency about the choices that are made. My claims to validity are therefore based on authenticity, cogency, plausibility and credibility (Cohen *et al.* 2000; McNiff and Whitehead, 2006: Robson 2002). For example the appendices

provide examples of annotated transcripts and show how these were applied to the 'confidence continuum' that was devised in order to show the process involved in the handling of the data to provide an authentic account of the research and to demonstrate its credibility. The writing approach was chosen in order in order to provide a more authentic and cogent explanation of the research process and findings.

In addition, this research has been subject to critical peer review at different stages. The upgrade examination from MPhil to PhD was a particularly useful experience, where the openness about the process of data analysis and the findings being generated were commended. Further peer appraisal has taken place via a seminar presentation at the University of Southampton, and a conference presentation to the History Teacher Educator Network (HTEN), and this study has been shared with teacher educators from across Europe in two different Council of Europe projects. Critical conversations have been held with both my supervisor and other colleagues within the School of Education and the wider history education community. Further critical examination of the findings from this study occur as a result of submission of articles for publication and conference papers.

The action research cycle

Although there is some variation in how researchers label the stages of the action research cycle, the process is cyclical and essentially includes four stages; it starts with a reconnaissance stage to identify the issues to be investigated, moves into an action planning stage to address the issues, is followed by an implementation and monitoring stage which gathers data about the action in progress and concludes with an evaluation of the impact of the intervention. From here the process moves forward with a redefining of the issues to be addressed (depending on the success of the intervention) and further action to be taken.

Taken at face value, the action research cycle follows a tidy, rational sequence of steps, but this masks a process that is 'messy' and potentially chaotic. McNiff (2002: 55) describes her own personal journey in understanding the nature of action research when she discusses her own early experiences of carrying out action research: 'I was much attracted to the propositional ideas of Kemmis and Elliott, but I soon found that they did not reflect the reality of my professional life and its hurly-burly nature'. This sense of disruption reflects my own experience of carrying out action research. For example the reconnaissance stage of the process appears unproblematic, but there are simple, yet fundamental questions such as how long does the reconnaissance stage last, at what point do you decide to move into the action stage, what happens if new ideas emerge as you move through the action stage which seem appropriate to consideration at the reconnaissance stage? In one sense these are not new questions to action researchers and as McNiff (2002) acknowledges there is a need to live with uncertainty.

The following chapters detail the reconnaissance stage and emphasise the problematic nature of the process. To aid coherence and to make it easier to see the development of ideas from the different forms of evidence the reconnaissance stage has been laid out in three chapters, focusing on self-reflection, a literature review and initial data collection.

CHAPTER 3 - The Reconnaissance Stage

This chapter begins with a general discussion about finding a starting point in the reconnaissance stage and goes on to explain how three initial questions were used to develop more precise research questions, through a process of reflection, reading and data collection. It then moves into a detailed discussion about the reasons that focused my interest on this area of research.

Identifying a research focus

The importance of this step is to identify an issue that needs to be handled differently to bring about an improvement in practice. From this emerges the action plan. The reconnaissance stage is thus a crucial element in the research process; misidentifying a problem or misunderstanding the roots of a situation can lead the research in the wrong direction. There are various models that exist to support identification of areas for study, e.g. Altrichter *et al.*(1993), McNiff (2002) and McNiff *et al.*(2003). Whilst working on a previous action research project (see Harris, 2000), a reading of Hopkins (1985) led me to formulate a simple but usable sequence of questions to help identify areas of research by asking: 1) is there a problem/issue that needs to be addressed, 2) what is the nature of the problem/issue and 3) what could be done to address the problem/issue? Using such a sequence made it possible to orientate the research focus and provide a suitable framework around which to gather some preliminary ideas. The first question was answered through self-reflection and a review of the literature. The second question was also addressed through the literature review and initial data collection. The third question drew upon these findings to inform an action plan. By working through these initial questions and the subsequent early stages of data collection it was possible to identify the following research questions:

a) why does diversity matter in the curriculum?

b) what is the purpose of teaching history and how does this relate to diversity?

c) what issues may impact on trainees' teaching of diversity in history?

d) what issues face pupils when studying about diversity of the past?

e) how is it possible to bring about change in trainee teachers/teachers' preconceptions and classroom practice?

These questions in turn helped to focus the review of literature and data collection. This was an iterative process and as such it is difficult to identify precisely at what point questions emerged and to convey exactly where and at what moment in time ideas crystallised. For example question 'b' about purposes of history teaching arose initially from my own self-reflection (having been involved in initiatives such as the TEACH project) and from the literature review, which I followed up in the initial data collection, whereas question'c' about issues facing trainees initially arose from the literature but was further informed by my data collection and thus allowed me to question what the research literature had said. Question 'a' about the place of diversity within the curriculum emerged following reading for questions 'b' and 'd' and my self-reflection (although it emerged last, it seems logical to place this question first). Question 'd' about pupils' perceptions arose from reading and a presentation of a conference paper (Grever, Haydn and Ribbens, 2006). The last question about changing teachers' perceptions and practice was derived from self-reflection and the literature review. Table 1 overleaf shows the interaction between these early stages of the research process.

I now turn to provide a more detailed discussion about identifying an area to research.

Table 1 – Development of research questions

Initial question	Evidence gathered to answer the question	Development of research questions that also informed subsequent data gathering
Is there a problem/issue?	Personal reflection Literature review Data collection from teachers and trainee teachers	Why does diversity matter in the curriculum?
What is the nature of the problem/issue?	Literature review Data collection from teachers and trainee teachers	Why does diversity matter in the curriculum? What is the purpose of teaching history and how does this relate to diversity? What issues may impact on trainees' teaching of diversity in history? What issues face pupils when studying about diversity of the past?
What can be done to address the problem/issue?	Literature review Data collection from teachers and trainee teachers Personal reflection	How is it possible to bring about change in trainee teachers/teachers' preconceptions and classroom practice?

Identification of a concern – self-reflection

I had initially started out on my PhD intending to look at ICT and history but this proved unfruitful. The invitation to join the Historical Association's (HA) TEACH project altered the direction of my research. This fitted into my (then) thinking and concerns over aspects of history teaching, namely the need to make history meaningful to pupils and show them that it had a contemporary resonance both in terms of understanding acts in the news and also deepening their understanding of the human experience. It also slotted into previous concerns over issues of diversity and stereotyping. In the past I had had opportunities to influence the development of a new history GCSE and to rewrite the history National Curriculum in England for Key Stage 3 (KS3) and on both occasions I had argued for introducing more

diversity into the curriculum as a way of addressing pre/misconceptions that pupils bring with them into the classroom. My early, and rather limited, understanding of diversity emphasised the experiences of men, women and children in the past and also sought to bring in more focus on the experiences within different regions of the UK. In addition I was concerned that stereotypical views of the past needed to be tackled, but this focused primarily on approaches to teaching topics such as World War I. However, discussions with colleagues involved in these initiatives, especially the KS3 rewrite forced me to think more deeply about the experiences of minority ethnic groups and my involvement in the TEACH project led me to rethink many of my assumptions.

Although the project focused upon emotive and controversial history, many of the examples discussed involved conflict or tension between different groups of people, who were separated by nationality, religion or ethnicity. This reflected perceived concerns about divisions within society and mistrust of 'others' and it was felt that teachers would need additional support in this area, partly due to changes in the new curriculum (where more emphasis was going to be placed on teachers looking at cultural diversity) and because research (e.g. Kitson, 2007a, b; Conway, 2007) had shown that teachers were most likely to shy away from tackling controversial issues.

Though very interested in this area of history teaching, I had some misgivings about the possibility that controversial issues could too easily be seen as those involving 'outsiders' and tensions caused by interaction between different groups (whether that be based on religion, 'race' or ethnicity). It was out of this concern that I became more interested in teaching diversity per se, though at this stage I had some misgivings about my ability to tackle this research; I lacked experience and was potentially naïve in my understandings of the issues. This is evidenced in the reflective

research diary that I had started to keep. Such data collection is well suited to an action research approach because it charts the development of personal experiences and insights. A research diary is a flexible tool and as McNiff *et al.* (2003) show it can have different purposes or formats. For me its value as a tool is captured by Altrichter *et al* (1993: 11) who state:

> it becomes a companion of your own personal development through research; it links investigative and innovative activities; it documents the development of perceptions and insights across the different stages of the research process. In this way, it makes visible both the successful and (apparently) unsuccessful routes of learning and discovery so that they can be revisited and subjected to analysis.

A research diary is thus not simply a record of what occurred but importantly allows for reflection and provides an opportunity to pull ideas together and 'play them out' in writing to see what connections or developments emerge. It is clearly a highly subjective form of data collection, but these subjective insights are important within qualitative research which seeks to explore and understand people's perceptions.

Within the diary I noted reasons why I felt diversity was a more suitable topic for study as opposed to controversy. Partly there were curricular concerns about the introduction of the new history curriculum and that teachers would need support with the new aspects of diversity (and hence my own trainee teachers); this was coupled with an appreciation that classroom resources were unlikely to prove effective in supporting diversity (a thought reinforced by the review of literature, e.g. Smart, 2006). In addition I was influenced by research carried out by Traille (2006) and the unintended consequences of current efforts to bring diversity into the history curriculum; in this case the way that a unit on the 'Black Peoples of

the Americas' actually created a sense of alienation and hostility amongst black pupils rather than promoting any sense of inclusivity and acknowledgement of their contribution in the past. This made me better appreciate the complexity of and the degree of sensitivity that would be required to investigate this area and importantly to question my own experience, particularly as many of the criticisms Traille reveals, seemed to reflect my own previous classroom practice. This led me to write a short 'life history', focusing on my experience of encountering diversity. Though not extensive this focused on identifying, within my own education, where (if at all) I had experienced diversity at school and during the course of my teaching. Such an exercise runs the risk of being 'patchy' and selective, but nonetheless it was a useful approach to adopt given that I needed to critically explore my own perceptions and how these had been shaped.

This process revealed my limited experience of contact with people from diverse ethnic backgrounds, either at school or university simply because very few people from such backgrounds were there. Nonetheless, going to university in Wales was an interesting experience; in my life history I wrote:

> I did have a real feeling of being an 'outsider' in someone else's country – the dual language signs, the accents, the intensity of the England vs Wales rugby games also reminded me that I was somewhere else – there was a clear sense of a common cultural heritage that bound the Welsh together and of which I was not a part.

I did not attempt to transpose these feelings onto others to understand how they must feel in similar situations, for example I thought nothing about pupils I taught who were from minority backgrounds and how they would feel. I was not concerned about their ethnicity and took no account

of it, all I was interested in was their academic performance and how they were getting on at school; as such I adopted a 'colour-blind' approach to teaching children, believing they were all the same regardless of background. I adopted what Santoro and Allard (2005) would criticise as 'naïve egalitarianism', where I believed all pupils were the same and had the same opportunities, thus failing to recognise the socio-cultural factors that may inhibit a child's attainment. The first time that I felt any unease about teaching a pupil from a different ethnic background was when I had to teach a pupil from Japan who had recently arrived in the country and had no spoken English; not only did I feel completely inadequate in attempting to address his needs, I also felt uncomfortable that I was teaching about the atomic bombing of Hiroshima and I did not know how uncomfortable this would make him feel. There was clearly a communication problem which made me feel as if I was letting him down, but the content of the first few lessons and how he might perceive them concerned me. Normally I did not feel teaching any particular content was a problem. Indeed, as I moved schools I had to teach new topics such as 'Black Peoples of the Americas', 'Indigenous Peoples of America' and 'Islam' but I felt comfortable doing so. The only topic that made me feel different was when teaching the Holocaust, where a sense of moral outrage influenced my teaching. Yet I never felt the same when teaching equally harrowing historical events such as the Transatlantic Slave Trade. This often puzzled me later on in my career but I was unable to articulate why this should be so.

My move into teacher training crystallised many of my previous assumptions and concerns. To enable trainee history teachers to complete the course successfully I now had to support them in meeting the Standards for Qualified Teacher Status, including the ability to make suitable provision for pupils with English as an Additional Language. Seen as the 'expert' in history teaching by trainees meant I had to better understand

the needs of these pupils. In addition I also had to work with trainees who came from different ethnic backgrounds and discussions with them made me more aware of the history curriculum and how people from minority backgrounds perceived it. One black trainee in particular had very strong views on the place of black history within the curriculum, where the presence of black people had to be acknowledged as being part of the 'background noise' of the past. She explained that she felt the curriculum should not be deliberately manipulated to put black people at the forefront of events studied as this could lead to distortion but their role had to be recognised. Working with two Asian students also led me to question the adequacy of the events traditionally taught in the curriculum in terms of reflecting the range of views in the past. My work on the course enabled me to clarify my stance and understand the confusion that I had previously held when teaching the Holocaust. Through reading and visits to the Holocaust Exhibition at the Imperial War Museum, London I was able to identify a position with which I was more comfortable. Instead of injecting a sense of moral outrage my views modified into challenging stereotypes about the Holocaust and how to overcome the view of Jews as victims.

Although my awareness of diversity was increasing, this was coupled with an increasing feeling of inadequacy. I was concerned about my ability to appreciate fully the perspectives of people from other backgrounds, and to see history from another perspective and therefore understand what would be an 'acceptably' diverse curriculum and what approaches to history teaching would be suitable. This concern was reinforced by my reading of Traille (2006), whose data showed that black students felt only black teachers could properly teach black history. Foldy (2005) also articulates her own concerns when she was engaged, as a white researcher, in research that led her to look at the experiences of people from minority ethnic backgrounds in four work organisations. She was conscious that it might seem 'presumptuous to write about the experiences of others from

backgrounds and cultures that the researcher knows little about' (Foldy, 2005: 36). Further, she was concerned she would appear naïve about issues of race and racism during interviews. She overcame her concerns by 'reclaiming' her white identity and through the belief that it would be abdicating her responsibility for understanding racism by believing only those who have experienced racism can teach about it.

Further reassurance was provided by Pearce (2005). Drawing on her own experiences as a white teacher in a multicultural school environment, she explains her own feelings of inadequacy when teaching pupils from culturally different backgrounds and her own misconceptions. Pearce describes her background as monocultural, and reveals her lack of experience with people from other cultures, until she taught in a primary school where 90 per cent of the pupils spoke English as an additional language, with a predominance of pupils from Pakistani and Bangladeshi backgrounds. She explains how her understanding of the needs of the pupils shifted as she came to realise how her own sense of 'whiteness' and her 'racial' identify influenced her conduct in the classroom.

My anxieties about understanding the historical past from other cultural perspectives was starting to reveal how much I saw the past through a white Anglo-Saxon lens. This led me to reflect upon the history course that I provided for my trainee teachers and what I focused upon. The structure of the course emphasised an understanding of the concepts and processes that underpin history (as reflected in the National Curriculum, QCA, 2007), classroom management issues, assessment and progression. Within the sessions trainees were introduced to different practical teaching ideas, yet these drew upon historical topics that were essentially monocultural. The only examples relating to black history were drawn from the Trans-Atlantic slave trade and the American Civil Rights movement, and though there was a focus on positive black role models as well, these examples reflected the

concerns that the black students in Traille's (2006) study had highlighted. None of the other examples that I used contained material from the experience of minority ethnic groups within Britain, nor examples of Islamic, African, Indian, Chinese history and so forth. As I wrote in my diary:

> It seems there is a 'hole' in my programme and though I would perceive myself as liberal minded and willing to promote tolerance etc, it seems that my course reinforces a monocultural view of the past and I suppose I feel uncomfortable tackling such issues because of my lack of experience with people from other cultures.

Later reading, actually carried out during the intervention stages in the first and second research cycles, helped me to realise more fully why I adopted such a position. In particular, work carried out in the USA and the development of Critical Race Theory (see Ladson-Billings, 2004a, b) helped me understand how societal constructs like school curricula are dominated by the majority perspective, yet this perspective is so pervasive it becomes the norm and therefore invisible. Only by acknowledging this through understanding how 'whiteness' generates a privileged position in our society, is it possible to critique this stance and appreciate its shortcomings (see also Kendall, 2006).

Identification of a concern - current societal concerns
The Labour government's intervention in Iraq under the then Prime Minister, Tony Blair and the subsequent involvement in the 'War on Terror' have opened up new debates about the nature of British society and the relationship between different ethnic groups in Britain. In particular the relationship between the Islamic community and Western society more generally has been put under the spotlight. To an extent this is due to a question of loyalty and whether that loyalty rests primarily to one's nation

or to one's religion (see for example, Grever, Haydn and Ribbens, 2008). Historically, as Britain has progressively become more of a secular society with a strong sense of national identity, this has not been an issue, but the existence of minority groups with a strong religious identity, such as Islam, confronted by government actions that appear to attack this religion raises new questions (Garton Ash, 2006). In turn Britain's multicultural policies have been questioned by politicians (BBC, 2007a).

During 2006, Jack Straw, the leader of the House of Commons, sparked a controversial debate about the Muslim custom of women wearing the veil or niqab (Straw, 2006). He claimed that this action could contribute to social divisions and the development of parallel communities. Shortly afterwards a Muslim teaching assistant was sacked from her job for refusing to remove her veil in the classroom, a situation which attracted extensive media attention (BBC, 2007b). In connection with this, the Conservative leader, David Cameron opened up a broader debate by claiming that multiculturalism had failed because many young people felt alienated from Britain (BBC, 2007a). Gordon Brown (Brown, 2006), whilst the Labour Chancellor of the Exchequer, started a separate debate by wishing to promote 'Britishness', not least raising questions about its definition and uniqueness. These debates are clearly intertwined; the discussion about the wearing of the veil may seem minor but it strikes at the heart of some people's values and thus becomes highly emotive and significant, and in a similar way the debates about multiculturalism and 'Britishness' rest on the values that are seen to underpin British society (though precisely what these values are is unclear). It is also unclear what politicians, like David Cameron, mean when they refer to multiculturalism. Troyna (1992) and Figueroa (2004) chart the development of educational (and by default political) policies towards 'race' related educational provision, within which multiculturalism is seen as one strand of many approaches, and which Gillborn (1990) shows has long been criticised by

both the right wing (for the loss of 'traditional' values and culture) and the hard left (who see it as a means of controlling a 'black' underclass).

These various debates involve important questions for society about how people from different backgrounds interact and are situated in a highly charged context about values, specifically where values are seen to be in conflict.

Identification of a concern - educational debates and developments in the UK

These debates have been mirrored in educational debates. The report by Keith Ajegbo (DfES, 2007) entitled 'Diversity and Citizenship' (but more commonly known as the 'Ajegbo Report') makes a number of recommendations about the promotion of diversity and understanding of 'others'. Though Citizenship has been a statutory curriculum subject since 2002, its integration into the mainstream curriculum of schools has been difficult (see Bell, 2005). Despite this, the 'Ajegbo Report' (DfES, 2007) argues that Citizenship is crucial in promoting understanding of British society:

> There is a moral imperative to address issues of disparity and commonality and how we live together. It is crucial that all children and young people, through both the formal and informal curricula in schools, have a real understanding of who lives in the UK today, of why they are here, and of what they can contribute. (DfES, 2007: 16)

In one sense this is a new departure for Citizenship teaching. The original Citizenship National Curriculum (DfEE/QCA, 1999) was based upon three key strands: political literacy, social and moral responsibility and community involvement (Arthur and Wright, 2001). The combined emphasis

of these strands is on active participation in society; understanding the political system, including how to influence it, knowing how to act in a responsible way in line with democratic values and exploring ways to make a positive contribution to the community. Though values are implicit in much of the Citizenship curriculum, the 'Ajegbo Report' (DfES, 2007) explicitly emphasises values and understanding the values of different cultures within the United Kingdom; the report states:

> Education for diversity is crucial, not just for the future wellbeing of our children and young people but also for the survival of our society. Whether or not the local area reflects the national picture, it is the duty of schools – and vital, not least for community cohesion – to ensure that pupils in every school, regardless of location and experience, gain a broad understanding and cultural literacy of the country they are growing up in. (DfES, 2007: 24)

The report calls for a fourth strand in Citizenship education that draws on history to promote a better understanding of identity and diversity (DfES, 2007: 95).

In addition there have been calls from some policy makers to modify the curriculum to make it more relevant to the needs of pupils (see for example DfES, 2004, also referred to as The Tomlinson Report). Such changes are based upon the assumption that the curriculum is partly responsible for pupils' disengagement from education and therefore directly related to underachievement; it is evident that pupils from particular backgrounds do obtain poorer examination results than others (see Table 2 overleaf).

In response to this there have been calls for a more 'relevant' curriculum or a 'personalised' curriculum. However, the call for curriculum reform is

Table 2 – Achievement of 5 A*-C at GCSE by minority ethnic background

Year	1989	1991	1992	1994	1996	1998	2000	2002	2004
Sample size	14116	14511	24922	18020	15899	14662	13698	16707	14003
The following figures are in %									
Ethnic origin									
White	30	35	37	43	45	47	50	52	55
Black	18	19	23	21	23	29	39	36	34
Asian	29	26	33	36	38	45	48	52	55
Indian	n/a	n/a	38	45	48	54	60	60	72
Pakistani	n/a	n/a	26	24	23	29	29	40	37
Bangladeshi	n/a	n/a	14	20	25	33	29	41	45
other Asian	n/a	n/a	46	50	61	61	72	64	65
Other ethnic group	n/a	n/a	n/a	37	46	47	43	53	59
Not stated	11	15	18	16	29	27	26	30	48

(Figures from DfES (2005) Youth Cohort Study: The activities and experiences of 16 Year Olds: England and Wales 2004)

complex. Within a history context, calls for 'relevant' history are contentious as it is unclear what this would include and it begs the question relevant for whom and relevant for what? Further, it is not clear what history ought to be included and to what extent content matters to pupils. A study I was involved in (Harris and Haydn, 2006) found that approximately 70 per cent of pupils enjoyed history (from a sample of over 1700 pupils aged 11-14) and that the determining factors were who they were taught by and how they were taught. Though topics were important it was not possible to discern any significant trends in what pupils liked, rather it seemed to be much more of an individual response. Instead of the curriculum being in need of change, we (Harris and Haydn, 2006) argue that change needs to be focused on pedagogical issues and why the subject matters. However, this research did not capture the ethnic background of pupils so it is not possible to see whether this factor is related to particular areas of content. In contrast, research by Grever, Haydn and Ribbens (2008) did find that pupils wanted to study more Ancient history and post-1945 history; the latter could be seen as more relevant, but the former suggest pupils want to study things that are

intrinsically fascinating and different, but there was no discernible difference between indigenous and minority ethnic pupils as to which periods of history they would prefer to study. Where pupils did differ was in the type of history, e.g. family, regional, national, they wished to study (Grever, Haydn and Ribbens, 2006, 2008). Their research raises fundamental questions about what history ought to be taught and how, or whether, it ought to be adapted for particular school contexts.

Since starting this study, a number of educational initiatives have focused on diversity. The DCSF (2007) has produced guidance on supporting social cohesion, which follows a change in legislation during 2006 placing a statutory responsibility upon schools to actively promote community cohesion. As part of this 'Schools can promote discussion of a common sense of identity and support diversity, showing pupils how different communities can be united by shared values and common experiences' (DCSF, 2007: 1).

Though the report stresses that the term community is used in different senses, one of these is the school community, and hence schools need to look at different ways they can foster a sense of identity whilst valuing diversity. Clearly one way this could be explored would be through the school curriculum. Indeed, this is reflected in the revised national curriculum for 2008 which explicitly includes, as a whole curriculum dimension, the need to examine identity and cultural diversity. This was supported by the development of a 'Who Do We Think We Are Week', sponsored by the DCSF and designed to become an annual event. This provides an important context for this study because there is a need for schools to do more to support pupils' understanding of diversity which fosters their sense of place within society and their growing sense of identity; history has a key place in this process, but the available evidence suggests that not enough is being done to support this (see Traille, 2007).

Summary

Drawing on my self-reflection and issues being raised both in society generally and educational circles about diversity, it was clear that this was an area that warranted further research. I lacked personal experience and understanding of diversity issues at a time when these were becoming more prominent in history teaching. Politicians were raising questions about the cohesive nature of Britain's multicultural society. Educational debates were emphasising the need for cohesion to be a school issue, whilst also calling for a curriculum that better reflected society and the needs of pupils. Diversity issues were apparent in all these areas and so I felt that this was an area worth investigating.

The literature review that follows also served to reinforce this view. However the research literature and subsequent data collection and analysis during the reconnaissance stage enabled me to become clearer about the precise nature of the issue to be researched. The literature review and initial data collection are discussed in the two chapters that follow.

CHAPTER 4 - Literature Review

The literature was used to support my deepening understanding of the issues associated with promoting diversity and working with trainee teachers, as well as making sense of the data I was collecting. It is difficult to create a chronological, narrative account of the reading to illustrate my growing insights so in this chapter the writing will be organised around the initial questions during the reconnaissance stage (see Figure 1, page 11); thus the chapter moves from a discussion of diversity in the curriculum to its place within history teaching, before discussing issues that affect teachers and pupils when addressing diversity and finishing with a section on bringing about change in teachers' practice. Subsequent reading that informed my thinking, especially during the action research cycles will appear in the relevant chapters.

Why does diversity matter in the curriculum?

As shown in Table 2 (page 45), there are discrepancies in the attainment of pupils from different minority ethnic backgrounds. Though it may be said that the success of some groups, such as those from Indian backgrounds indicates that the educational system is working and cannot be 'institutionally racist', research shows that the success of pupils from minority ethnic backgrounds often occurs despite the schooling they receive as many teachers often have lower expectations for these pupils or often unwittingly treat them differently (see Archer, 2008; Bhatti, 2004; Rhamie, 2007). The concerns about the low attainment of pupils from minority ethnic backgrounds and teacher attitudes towards them are not confined to the UK (see Magos, 2007; Nieto, 2004). How this situation has emerged is complex and can be seen in the development of educational policy.

Both Gillborn (1990) and Troyna (1992) outline the developments in educational policy and diversity in the UK since World War II, although the

use of the word 'policy' needs to be treated with caution as it suggests a common, agreed set of ideas that were used to shape the actions of central and local governments, which is not always discernible. Gillborn (1990) and Troyna (1992) outline a general trend which moves from assimilationist policies to integrationist and multicultural policies. The distinction between these policies is subtle and for Troyna (1992: 71) 'multicultural education was simply the latest and most liberal variant of the assimilationist perspective.' What each policy holds in common is the assumption that the problem of diversity rests with the minority ethnic groups, who need to adapt to the majority culture. Concerns about multiculturalism and its failure to address racism fundamentally led to calls for explicit anti-racist education; in this paradigm the emphasis is less on minority groups adapting to merge into the majority culture, but rather an examination of the systems which create and perpetuate inequalities in society. This represents a significant shift in attitude towards dealing with diversity, but the extent to which it has been accepted in policy and practice is questionable.

Frustration with continuing inequalities within society has led Ladson-Billings (2004a, b) to apply the ideas of Critical Race Theory (CRT) to education. CRT is highly critical of multicultural policies in all its forms; Ladson-Billings (2004a) identifies what she terms 'conservative', 'liberal', 'left-liberal' and 'critical' multiculturalism, but all are seen as inadequate. Racism is seen as the 'default' position in society and permeates institutions and social structures to the extent that it is often invisible. Only by listening to those who experience oppression within society are alternative representations of 'reality' to be heard and therefore what is accepted as normal can be challenged. Even then Ladson-Billings (2004a) argues that change will only occur where there is a convergence of interests between the minority and majority groups. What is required is an educational system that gets pupils to think more critically about the world

around them; this can be seen in bell hooks' (1994: 2) own experience of being taught in a segregated school for black children, where education 'was a counter-hegemonic act, a fundamental way to resist every strategy of white racist colonization', yet when she was moved to a de-segregated school, where black pupils were in the minority, education became about accepting what you were told and being obedient. Gillborn (2005) has moved to a position similar to Ladson-Billings (2004a, b). He argues that the education system favours those from the dominant white culture; 'race' is on the margins of educational policy making, only white pupils show year-on-year improvement in measures of standards testing (and in some cases the gap between the most and least successful is growing) and that teachers are more likely to have lower expectations of pupils who are black. Gillborn's (2005) analysis over-simplifies the situation, in that he overlooks the important role of social class and the emergence of problems that white working class boys experience (see DfES, 2007), but this does not disguise the fact that there has been a long history of low achievement for pupils from minority ethnic backgrounds (Clay and George, 2007; Gillborn and Mirza, 2000).

As the problem is on-going so it raises questions about how best to address it. The curriculum is an area, which can play a crucial role in addressing concerns about inequalities in the education system. Gay (2004), in a discussion of different curriculum theories (referring to the work of Schubert, 1986 and Miller and Seller, 1985), explains how multicultural perspectives are relevant to the majority of curriculum models (see Table 3 overleaf).

Consequently what is included in the curriculum is important and could in many instances support diversity. Curriculum choice is not neutral and content selection is a political act. According to Gay (2004: 41) the

Table 3 - The connections between curriculum models and multicultural approaches to education (adapted from Gay, 2004).

Schubert (1986)	
Descriptive	This is seen as the least likely model to promote multiculturalism because it is designed to 'pass on' accepted information
Prescriptive	This model aims to explore new viewpoints and perspectives and therefore potentially offers a multicultural perspective
Critical	This model includes a commitment to human emancipation, by exposing contradictions within cultures, exploring how current socio-economic problems exist and are perpetuated. It is inherently multicultural
Miller and Seller (1985)	
Transmission position	This is similar to the descriptive position of Schubert, as it is a transmission model of curriculum, but it could be used to transmit 'new' knowledge that may be multicultural
Transaction position	This is an interactive curriculum model, where problem solving and questioning approaches allow accepted norms to be challenged and reconstructed, and therefore has the potential to be multicultural
Transformation position	This model advocates the development of social consciousness and to use knowledge to take responsible social action, and is therefore inherently multicultural

curriculum is too frequently 'loaded' against pupils from minority ethnic backgrounds:

> Knowledge taught in schools is a form of cultural capital and is a social construction that reflects the values, perspectives, and experiences of the dominant ethnic group. It systematically ignores or diminishes the validity and significance of the life experiences

and contributions of ethnic and cultural groups that historically have
been vanquished, marginalized, and silenced.

It is this perception of the mismatch between the curriculum as
experienced in schools and students' lived experiences that is seen to be
one of the contributing factors to the low attainment of many pupils. As
Gundara (2000) explains the exclusion of cultural and ethnic groups from
the curriculum can create a sense of exclusion and marginalisation. As a
consequence pupils' self-esteem may be adversely affected, they may feel
alienated from school and may eventually perform poorly in high stakes
tests with potential knock-on effects for employment and life opportunities
after leaving school. There is empirical evidence to suggest that these
concerns do have substance. Zec's (1993: 257) comparative case study of
two schools convinced him 'that the high level of positive social interaction
at the school between pupils of differing backgrounds was reinforced by
some of the work being done in the curriculum', and which was absent in
the comparison school. Though Zec's conclusions are based upon a small
sample they have some support from a later, larger study by Her Majesty's
Inspectorate [HMI] (2002). HMI gathered survey responses from 47 schools
where pupils from black Caribbean backgrounds formed more than ten per
cent of the school population and visited six schools where black pupils
were making better progress than the national average. Amongst other
aspects, the curriculum was one area which was seen as having a positive
effect, although it was acknowledged that:

> Most [schools] had not carried out a systematic enough analysis of
> what the curriculum could do to reflect it [diversity]. There was, as
> a result, a mismatch between the curriculum on offer and the aims
> they wanted to achieve in relation to understanding and
> appreciation of diversity. (HMI, 2002: 20)

Further evidence is provided by Nieto (2004: 181), wherein her case studies illustrate 'a profound mismatch between students' cultures and the content of the curriculum.' Against this background, it is not surprising that there have been calls for a more diverse curriculum based on appeals to social justice (see Nieto, 2000) and/or the pragmatic view that society is diverse and therefore pupils of all backgrounds need to learn how to live together harmoniously (see Gaine and George, 1999).

Within this context, the history curriculum has been identified as particularly important (see Banks, 2006b; Bennett, 1990; Gundara, 2000). In order to explore the ways in which diversity can be promoted within history teaching it is pertinent to look at why diversity should be taught within a history context so as to provide a basis for what ought to be taught. The section that follows outlines some of the most common reasons for studying history and looks at the connections these have with diversity.

What is the purpose of teaching history?

The reasons for learning about the past have been discussed many times (for example Marwick, 1989; Husbands, Kitson and Pendry, 2003; Tosh, 2008). Distinctions have been drawn between history as a body of knowledge and as a discipline, and both aspects are seen as important reasons for studying the past. Important aspects that are highlighted and will form the basis of the ensuing discussion are the relationship between history and identity, the need to use the past to help understand the present and the role of history in developing values. Though there are other reasons given for studying history, these tend to be common themes in the literature, but are also pertinent given the context of this study. While there remains a general consensus about why history should be studied the debates about history teaching in schools and the curriculum to be taught have generated much controversial debate. In particular there is

a distinction between the reasons for studying history, at an abstract level, and the 'nitty-gritty' of what that means in practice. It seems that the 'devil is in the detail'. As will be explained below these debates are not confined to the English education system, but are replicated globally.

History and identity

According to Marwick (1989: 14), without history society cannot function. Without an understanding of where we have come from, without knowledge of accepted values and practice individuals would not know how to operate within society. Though this notion is widely accepted it creates particular problems when trying to identify what sense of identity ought to be created as this has a considerable impact on what history ought to be taught. Indeed, it leads us to ask whether we want children to associate with a particular national story, with their personal heritage (whatever ethnic origin that may be) or with a particular set of cultural values arising from a study of the past. This debate continues to rage in the United Kingdom (Phillips, 1998; Husbands *et al.*, 2003), in the USA (Barton and Levstik, 2004), in Canada (Osborne, 2003), continental Europe (Grever and Stuurman, 2007) and the newly formed states in Eastern Europe and former Soviet republics (Ismailova, 2004; Bennett, 2006).

In terms of the historical content to be taught, the argument essentially revolves round how much and what national history ought to be taught, what Barton and Levstik (2004) refer to as part of the 'identification stance'. As Husbands *et al.* (2003: 120-121) state:

> Those people – largely termed the 'new right' [in the UK] – who consistently argue for greater emphasis on British history in the curriculum usually do so on the grounds of national identity, pride and common cultural values. Often these arguments have been advanced alongside an exhortation to teach children about national

heroes and heroines in order to instil a sense of pride and confidence in their country's achievements.

The debate over what ought to be taught has often been portrayed as a struggle between 'traditional' approaches and 'new history'. Traditional history has been caricatured as adopting didactic teaching approaches, focusing on a form of cultural transmission based upon a narrow curriculum. In the UK, this approach was famously lampooned by Slater (1989) as:

> largely British, or rather Southern English; Celts looked in to starve, emigrate or rebel, the North to invent looms or work in mills; abroad was of interest once it was part of the Empire; foreigners were either, sensibly, allies, or rightly, defeated. Skills – did we even use the word? – were mainly those of recalling accepted facts about famous dead Englishmen, and communicated in a very eccentric literary form, the examination-length essay (cited in Haydn *et al.,* 1997: 14)

This approach was widely criticised (for example Price,1968), which helped lead to a radical rethink of history teaching in the UK. The resulting Schools History Council Project (now known as the Schools History Project [SHP]) was hugely influential in reshaping UK history teaching. The SHP advocated an approach that placed greater emphasis on historical skills and concepts as opposed to 'content'. These skills and concepts helped form the basis of the General Certificate of Secondary Education (GCSE) examination when it was first introduced in 1986 and also the History National Curriculum in 1990. Though these skills and concepts have been modified through various revisions of the National Curriculum, many are essentially the same. However, this focus on 'skills' as opposed to content sparked a furious debate (see Phillips, 1998). The debate focused on two

aspects; one was a seeming dichotomy between skills and content and the other over what content ought to be taught. The first debate was essentially a non-debate, what Counsell (2000) calls a 'distracting dichotomy'. She argues that though the term skill is problematic (and this is reflected in the latest version of the National Curriculum which talks of key concepts and key processes), most teachers did not divide history neatly into separate packages of skills and content. There was a professional awareness that to teach one without the other would create an impoverished understanding of history.

The issue of what content to teach was highly charged. The 'New Right' launched a vigorous campaign against what they saw as a dangerous view of history. The emphasis they argued had to be on teaching British history and teaching a particular view of Britain, moreover:

> the conservative disposition placed obligations to the nation above individual autonomy and the rights of man. This obligation to civil society stemmed from shared inheritance rooted in a sense of nationhood…This came from [a] belief in a common, natural, unifying culture, a sort of 'inner knowledge' which only those who have shared its unique customs, habits and rituals understand and appreciate. (Phillips, 1998: 26-27)

In other words, without a strong sense of national identity, the cohesive nature of British society was, they argued, under threat. Similar arguments can be traced elsewhere, for example in Canada (Osborne, 2003) and the USA (Barton and Levstik, 2004) where there are calls for an emphasis on the 'national' story. Content appears to be an unresolved issue and a debate that has been avoided in many liberal democracies. The focus on a conceptual basis to the curriculum has done much to divert attention away from this complex issue. In one sense, within a conceptually based

curriculum the choice of content seems to matter less and is effectively unimportant. Alternatively prescribing content is seen as too politically sensitive and dangerous. As Counsell (2000: 61) comments 'historical content is damned for being both dangerous and unimportant'. The problem of prescribing content seems to be something that teachers wish to avoid. Although based upon a small sample, Husbands *et al.* (2003) found that the teachers they interviewed argued that content should not be prescribed. Interestingly these teachers wanted to include more opportunities for European or world history into the curriculum, but when pressed further about what ought to be taught, most identified aspects of British history.

This leaves an interesting dilemma and one that is explored by Barton and Levstik (2004) who argue that helping young people develop a sense of national identity is an acceptable goal of history teaching, and that attachment to the nation is an acceptable form of social cohesion. The issue is therefore what notion of national identity is cultivated, and as such the issue of content cannot be avoided. The danger is that 'Establishing who we are also means establishing who we aren't' (Barton and Levstik, 2004: 60) and the result is that we create an exclusive curriculum. This concern is emphasised by Visram (1994: 54), who feels that the contribution of minority ethnic groups 'are completely invisible or hidden from British history.'

The danger here is alienation. Traille's (2007) research with young black people in London schools highlights a number of concerns with history teaching. Topics such as the Transatlantic Slave Trade left black pupils feeling ashamed or hurt. This was the result of identities being imposed, stereotypical ideas being promoted and insensitive handling of material, often as a result of teacher attitude and ignorance. Levstik (2000) has also shown how pupils can find a profound mismatch between the history they

receive at home and that they experience in school. Young people do not come into history as 'empty vessels', they view the past through a socio-cultural lens, which means they look at it differently; this has been demonstrated by Barton and McCully (2005) in their work in Northern Ireland, exploring how youngsters from loyalist and republican backgrounds view history.

To adopt an exclusive approach to the curriculum is to adopt an assimilationist view of the past, whereby 'outsiders' are required to accept the national story as theirs, which according to Grever (2007: 44) 'may well provoke rancour and tension rather than further social cohesion'. But what constitutes the 'national' story is open to debate. Hobsbawn (1997: 357) asks:

> Why do all regimes make their young study some history at school? Not to understand their society and how it changes, but to approve of it, to be proud of it, or to become good citizens of the USA, or Spain or Honduras or Iraq. And the same is true of causes and movements. History as inspiration and ideology has a built-in tendency to become self-justifying myth.

Such a view is disputed by Seixas (2002) who sees a clear distinction between history and myth-making as outlined by Hobsbawn. For Seixas the focus is confronting conflicting accounts of the past, offering alternative perspectives and so forth. While highly laudable this still fails to address directly the question of what would be the focus of such topics and instead emphasises procedural rather than substantive knowledge. This is an interesting issue, especially in light of a finding from Traille's (2006: 153) research that students from African-Caribbean backgrounds looked to history for its 'identity-affirming functions', whereas their white peers saw

history as a means of understanding the world today and for its transferable skills.

History does have a powerful role in shaping a sense of identity and national sentiment. However, though the nation may be a legal and political entity, within that it is perfectly possible to have widely differing cultural experiences. To talk of teaching young people to have a sense of national identity does not therefore mean being taught the national story, but rather a history of Britain; to talk of the British is historical nonsense anyhow, as Miles (2006) demonstrates in his study of migration to Britain. It follows that we ought to choose content that better reflects the nature of British society and its identity; for example whilst it is acceptable to look at the 'traditional' story of the growth of Parliamentary democracy, a study of the people of Britain would entail a study of migration. Such claims have been made before, for example a Department for Education and Science (DES) (1985: 30-31) publication called for 'a history syllabus [that] must reflect key characteristics of the world in which young people live so that it can be put into historical context'. The potential to address these needs appears to have been avoided thereby creating a potentially alienating version of the past. As Barton and Levstik (2004: 61) state 'The subject is uniquely privileged to provide the shared sense of national identity necessary for democratic participation, and yet the vision of identity offered in schools is, for many students, exclusionary and unappealing.'

It should be possible to choose content that serves the purpose of creating a sense of national identity based upon the national story, but which reflects the experiences of different people in the past. This would offer young people the chance to better understand their own identity, the society in which they live, including the lives of others with whom they share society, and so provide a more 'rounded' view of the past.

Understanding the present

A commonly held reason for studying history is that it allows us to understand the present world. A survey by von Borries (2000) shows that European history teachers see this as the most important reason for studying the past. This idea can be used to support the teaching of a more diverse history curriculum. As an abstract notion this seems uncontentious, but, as with identity, there are important issues to explore. Essentially these come back to the issue of content and what young people ought to study.

Barton and Levstik (2004: 71) state the logical position, namely: 'if the purpose of history is to illuminate the present, the most important topics are those related to contemporary issues'. This becomes part of what they term 'the analytical stance' as the reason for studying history. This has clear overlaps with some of the points raised above as it would be quite easy to link contemporary topics into the national story, thus helping shape identity as well. This can be seen in an example from Boix Mansilla (2001) who used autobiography and history together to explore the personal stories of her students and centred these within social and/or political events that shaped them. This fits too into Barton and Levstik's (2004) idea of personal identification, which though commendable, lacks the unifying identification with the nation, which they favour. In addition this particular example from Boix-Mansilla, though engaging for the young people, runs the risk of becoming absorbed in current affairs rather than history and adopting a 'presentist' approach to the past, which risks distorting how the past is viewed.

The idea of understanding the present should help simplify the choice of content matter as we need only look at the world in which we live, identify issues and look for their historical roots. In this scenario history helps us to clarify how things came to be and so judge why things developed as they

did. Consequently we may be able to use this knowledge to inform future decision making. Although this approach is seen as valid by some, it does present difficulties. It may suggest that what happened was inevitable or that it may be possible to indicate how things may develop in future if particular steps were taken, neither of which are historically accepted notions. Though the former point can be countered through careful explanation of the options open to people at the time, the latter tends to ignore the particular and unique circumstances of events in the past. A curriculum based upon current events would also have to be highly flexible and responsive, able to pick up on current issues and use these as the focus of study; such flexibility is unlikely to exist easily. Additionally it raises questions about what issues ought to be explored and what light the past can shed on these. For example, using a study of the British Empire to shed light on multicultural Britain could be a dispassionate examination of immigration patterns and how human societies interact, yet it could also be taught in a judgemental manner indicting British imperialism or it could be taught to glorify the British national story. Each is possible and can be used to support alternative views of the past. History clearly runs the risk of being used to support particular positions and consequently 'mythologizing' the past. It would be possible to counter this by emphasising the process of history, so that alternative interpretations are open to critical scrutiny. Although it would be possible to study the past to understand the present, it is a problematic task. The links with teaching diversity are not necessarily that strong and would depend on whether such issues were a current concern.

There is however a more fundamental question to address when exploring the notion of understanding the contemporary world, namely the extent to which unfamiliar peoples and societies in the past should be studied. Studying history that is related to contemporary issues and drawing lessons from such study requires us to engage with a past that is 'familiar', where

we are able to recognise ourselves and the actions of people in the past and therefore seen to be of explicit value. Yet, as Wineburg (2001: 7) adroitly comments there is a strong case for studying the past that is 'unfamiliar'.

> We need to encounter the distant past – a past less distant from us in time than in its modes of thought and social organisation. It is the past, one that initially leaves us befuddled or, worse just plain bored, that we need most if we are to achieve the understanding that each of us is more than the handful of labels ascribed to us at birth.

This presents the opportunity to study diverse cultures, not because they have a direct relevance to issues today, but because they tell us something fundamental about the human condition. It is not history that is 'utilitarian' or history for its own sake, but history that is mind-opening. It can help young people see difference and possibly accept that difference is an acceptable part of humanity. In addition it offers the chance to explore and challenge stereotypes that children may possess about 'others'. This is an important point as Connolly *et al.* (2006) have shown that many children by the age of six are starting to develop a sense of 'others'. Children's developing sense of their personal identity is often focused upon how they define themselves in relation to others, but at the same time they need to appreciate that difference is not threatening but rather to be embraced.

Thus it is possible to argue that an understanding of the present fits in with the notion of teaching a more diverse past, which can help young people understand their place in the world, allow them to examine critically why things are as they are, and contribute to the development of identity. However this position is complex and requires the use of multiple perspectives to ensure the past is not distorted for particular ends, whilst

also recognising that there is much to be gained from studying parts of the past that are not directly related to the world today.

The role of history in developing values

It has been said that 'Historical thinking is *primarily* mind-opening, *not* socialising' (Slater, cited in Haydn *et al.*, 1997: 16). This is an interesting comment, especially in relation to the promotion of values. If history had a socialising function then it would have an overt task of promoting a particular stance on the past where we celebrate the 'good' and condemn the 'bad'; this can be seen as having strong moral overtones. The notion of history being mind-opening is seen as separate from socialising, where the latter appears to equate to an unquestioning acceptance of the past. Mind-opening is therefore equated to notions of critical thinking, independence of thought and therefore far more valuable than socialising with its overtones of accepting a particular view of the past; this would then be akin to indoctrination or history as propaganda.

Yet both notions are value-laden. Even if history was seen as mind-opening, it assumes that a disposition to challenge and the importance of developing one's own ideas are more valuable than acceptance of stories about the past. These are values associated with liberal democracy. Regardless, whatever stance is adopted history is laden with values.

Some are prepared to be very open about the values they associate with the study of history:

> My claim in a nutshell is that history holds the potential, only partly realised, of humanising us in ways offered by few other areas in the school curriculum. (Wineburg, 2001:5)

From our perspective, history's place in the curriculum must be
justified in terms of its contribution to democratic citizenship –
citizenship that is participatory, pluralist, and deliberative – and its
practices must be structured to achieve that end. This kind of
citizenship is a journey more than a destination, and it requires that
students be prepared for the "heat and jostle of the crowd" as Jane
Addams put it. The humanistic study of history is especially well
suited for such preparation because it allows students "to drink at
the wells of human experience" – a process that has the potential
both to develop reasoned judgement and to promote an expanded
view of humanity. (Barton and Levstik, 2004: 40)

In both cases history is seen as promoting tolerance and understanding,
reasoned critical thinking that will enable pupils to participate in a liberal
democracy. Banks (2006b) goes further and argues that history should lead
to social action with a view to individuals having the knowledge, concepts
and skills to influence public policy. His views however stray too far from
history, as although he proposes a process based approach to the
curriculum that utilises historical content and ideas, his call for generating
generalisations that can inform social action ignores the particular and
unique quality of the past. Yet all the approaches outlined above show that
history has a strong values basis. This resonates with the work of Husbands
et al. (2003) whose research suggests that there is agreement amongst
teachers that history has a moral agenda. The values that underpin these
teachers' choice of curriculum are based upon plurality, diversity, respect
for others and tolerance. In the promotion of such values, history has clear
links to developing pupils' multicultural and intercultural understanding.
This appears true whether focusing on identity or understanding the
present, accordingly this reason for studying the past underpins the other
two reasons discussed above.

Yet, the consensus that Husbands *et al.* (2003) claim exists within their sample does not rest happily with all teachers. Klaassen's (2002: 155) study of 49 Dutch teachers shows that teachers were generally reluctant to transmit values:

> In fact, they seek to avoid unduly influencing the choices of young people for fear of indoctrination. Therefore they tend to adopt a neo-liberal point of view and think of values as lying largely in the domain of personal choice.

This is also reflected in recent debates about the teaching of the Holocaust, which is an area that has potentially strong moral lessons to be drawn. For some these moral lessons should be the main focus of learning (Short and Reed, 2004; Illingworth, 2000), but a fierce debate was provoked by Kinloch (1998, 2001: 13) who claimed that:

> Apart from the most general lessons, however, the Shoah probably has no more to teach British students than any other genocide of modern – or for that matter, medieval – times. There may be good reason to teach children that killing other human beings is generally undesirable. Whether the history class is really the place for such lessons, however, remains debatable. There is less of a consensus here than most of those called upon to teach it might realise.

Kinloch's argument partly revolves round the uniqueness of the Holocaust and whether it ought to be studied for that reason, which he rejects, or whether there are particular moral lessons that ought to be learned from studying this event, again a stance that he rejects. Kinloch is adamant that the focus should be on history and historical thinking rather than the spurious moral lessons that could be drawn. He is supported to an extent by Haydn (2000: 137) who comments:

The belief that pupils should know what happened, that it was wrong and that it should not happen to anyone else, is understandable, but still leaves important aspects of the Holocaust unexplored; it is history with the thinking taken out.

The debate focuses on the goals of history and whether the moral issues are centre-stage or by-products of an historical approach. This is not an easily solved distinction. A focus on moral issues can be highly engaging for pupils and show the relevance of the past to their lives; however this runs the risk of a presentist approach to the past. Alternatively a focus on history provides a strong context for whatever event is being studied but can serve to distance the event from pupils and thus make it seem less relevant. Even if the focus on a topic like the Holocaust was predominately on historical goals rather than values, strong links can be made to issues of diversity. One approach is the exploration of stereotypes relating to the Holocaust; using contextual information and sources, pupils can explore and challenge their own preconceptions about the victims, perpetrators and bystanders in the Holocaust. Such an approach is historically grounded but exposes the misconceptions that often underpin prejudice and as such is valuable when exploring broader issues of prejudice and tolerance.

Summary of the links between history teaching and diversity
The connections between history and diversity are a strong feature when assessing the purposes for studying the past. History is a major factor in shaping our sense of identity, whether that be at a personal, community or nation level. But to shape that identity the history studied needs to reflect the realities of the past and the varied contributions of all those who have participated in the past – this would necessarily involve some work looking at the role of different groups, whether that is defined by gender, class, ethnicity, religion or sexuality. Whether the focus is on events that are

directly related to the present or whether there is value in studying people and events that are less familiar is disputed, yet in both cases, the need to study diversity is inherent. In the former case, the present cannot be understood without exploring the reality of the past that has shaped the present; this will involve looking at alternative perspectives from those on both sides of a dispute. In the latter studying other cultures is explicitly required. Though the values base of an historical education is a notion that some would feel uncomfortable with, values cannot be avoided. The promotion of values explicitly will centre on ideas of fairness and tolerance and so involves a study of examples where this has been absent, which often will include the treatment of minorities within a society. Even where values are not the direct focus of learning, the idea of 'mind-opening' still involves the promotion of values and leads into issues of fairness and tolerance again. Whatever reason is advocated for studying history, diversity has a place.

What issues face history teachers/trainee teachers when tackling diversity?
The role of subject knowledge in promoting teaching of diversity
It is widely accepted that teachers need to know their subject in order to teach it effectively. The Standards for Qualified Teacher Status (TDA, 2007: 8) emphasise this as a key component of a trainee's development; trainees must:

> Have a secure knowledge and understanding of their subjects/curriculum areas and related pedagogy to enable them to teach effectively across the age and ability range for which they are trained. (Standard Q10)

This is borne out by my own experience of teaching and working with trainee teachers. Without good subject knowledge it is possible to present

a stereotypical view of the past, e.g. many schools teach about trench life in World War I where pupils are required to write letters home from the trenches and instructed to include references to rats, lice, mud and so forth (see Harris and Foreman-Peck, 2004), whilst the poetry of Sassoon and Owen are often used as sources to investigate attitudes towards the war and perpetuates the view that the British soldiers were 'lions led by donkeys' and the war was widely seen as futile. Yet, this ignores recent works by historians (for example Purcell, 2000), where detailed studies of the lives of soldiers show a different view about conditions and combat. Though not denying the horror of the war, a more considered context is being generated. Similarly historians have created a more sympathetic portrayal of the army high command; indeed, the title of Gary Sheffield's (2002) book *Forgotten Victory* emphasises the point that the British army actually won the war whereas most of the teaching tends to be more negative and critical. Obviously this presents a challenge to any teacher of history. The extensive nature of the subject makes it impossible to be an expert in all areas.

Teaching history to young children raises questions about the extent to which it is acceptable to offer a simplified view of the past or rather what is an acceptable simplification of the past. According to Walsh (1998: 47):

> There is a belief in some quarters that history is too complicated. The problem with this argument is that if history is to stop becoming complicated then it must become simple. Then we are in real trouble, as in the minds of our students all Catholics hate all Protestants … for all time. All Jews live in Germany and are persecuted. All Indians work on tea plantations or emigrate to Britain. Similarly, all black people in the 18th and 19th century sit around bemoaning their lot as slaves until that Wilberforce bloke comes along and sets them free.

Although writing about teaching lower attainers, Counsell (2002: 25) addresses an issue that affects all pupils when she comments:

> A key aspect of history is the diversity and complexity of past society. A good historical education will challenge stereotypes, avoid homogenisation of nations or groups and help pupils to understand that not all people in the past thought and acted in the same way. Arguably, many of the pupils in our "bottom 50%" need extra help in this area as they are often the ones who are likely to be prey to stereotypical images of the most pernicious and damaging kind.

The answer is not to simplify the past but to allow pupils to see the complexity of the past. If we want pupils to understand the past properly, then giving them a simplified view is not going to deepen understanding. Yet pupils will not be able to see beyond a simplified view of the past if teachers themselves are unaware of the topic. This is a real concern in relation to diversity; Grosvenor and Myers (2001: 279) largely blame this on the content of the existing history curriculum, especially the 1990 and 1995 versions of the National Curriculum which presented the 'whiggish story of the social, political and economic improvement of Britain's indigenous white male population'. They also criticise university history courses for being conservative, focusing excessively on political and diplomatic history and failing to engage with issues of 'race', ethnicity and diversity. As a consequence many prospective history teachers lack the awareness, knowledge and commitment to teach about diversity. Though Grosvenor and Myers' (2001) work is based upon studies of official documents and course outlines and lacks any empirical grounding in actual classroom or lecture room practice it raises important questions about the subject background of prospective teachers. This issue is explicitly

addressed in Holden and Hicks' (2007) study. They focus on subject knowledge relating to teaching global issues rather than historical content, but their findings reflect the concerns expressed by Grosvenor and Myers about the limitations of trainee teachers' subject knowledge. Holden and Hicks (2007: 15) argue that trainee teachers in the UK 'are likely to have in-depth knowledge on a relatively narrow range of topics'. From their survey of approximately 850 trainees and interviews with 41 students they conclude that 'Trainees felt they needed more guidance and more knowledge themselves if they were to feel competent to teach about global issues' (Holden and Hicks, 2007: 21). Such concerns about lack of knowledge apply equally to multicultural topics; Panayiotopoutos and Nicolaidou (2007: 76) report that:

> Teacher students were not hostile to multiculturalism in their introductory years, but were very ill-informed about minority cultures and had very little exposure to minority groups. It is thus not so much a problem of hostility as an issue of ignorance.

Such studies highlight concerns over both knowledge and pedagogy (the latter will be discussed in the next section). Traille's (2006) study of young black people and their perception of history also highlights concerns over subject knowledge. The young people involved in the study believed that white people, including their teachers were generally ignorant of black history.

In terms of developing subject knowledge per se, according to Grosvenor and Myers (2001), the lack of subject expertise places a greater burden of responsibility upon university tutors engaged in teacher training and school-based mentors in developing the ability of trainees to handle multicultural issues. A point echoed by Ambe (2006: 691) who comments 'educators must themselves possess both the knowledge and the skills

required to effectively teach diverse learners in pluralistic classrooms.' Consequently it is an imperative part of this doctoral research to review my own experience of being taught, learning about or teaching about other cultures.

Developing subject knowledge may appear to be a simple exercise requiring trainees to go and read suitable history books, but Traille's (2006) study also questions whether non-black teachers would be able to understand the black experience in the past effectively enough to teach it properly. This raises another issue related to subject knowledge, namely the ability to appreciate other cultures sufficiently so as to be able to teach effectively. This requires not just knowledge of the history of other cultures, but an awareness of cultural values, how this impacts on young people's perceptions of the world and how pupils from diverse cultures fare in education.

To counter this concern, Garcia and Lopez (2005) call for intercultural education to infuse teacher training courses. They also identify the need to start with trainees' preconceptions of other cultures, claiming 'knowing what teachers think and believe about education is a first step to understanding how one can change schools and how teaching staff can develop educational innovations and reforms' (Garcia and Lopez, 2005: 437). Yet other studies show that such transformations are difficult. Taylor and Sobel (2001) argue that ITE courses that use either discrete modules on multicultural education or an infusion model fail to promote multicultural education effectively. Other courses provide an immersion model, where trainee teachers gain considerable experience within a multicultural setting. Almarza (2005) believes such programmes can lead to considerable gains for trainee teachers, though Causey *et al.*'s (2000) work suggests such gains are not necessarily long term, whilst Cross (2003) cites evidence that field experiences can reinforce stereotypes white trainee

teachers hold of minority ethnic students and can have little impact on the classroom practice of such trainees. Even if this model was effective the structure of the PGCE course and the partnership of schools within which I work would make such field experience extremely difficult to provide. There is no definitive answer to the question of how best to incorporate diversity into an ITE course, a view endorsed by Sleeter (2001: 96): 'The research … provides no clear guidance about what to do in preservice education. This is a limitation of the research that has been done thus far rather than an indication that interventions are not needed.'

Ambe (2006) argues that many trainees fail to see the relevance of university based multicultural courses, founded upon social justice principles, to their practice. Though Ambe's paper lacks an empirical research base, Hagan and McGlynn's (2004) earlier work with trainee teachers in Northern Ireland presents similar conclusions. A survey of Protestant and Catholic trainee teachers revealed that the vast majority (96 per cent) of those surveyed felt that understanding other cultures was important. Clearly the context of the sectarian trouble in Northern Ireland may account for this perception, which contradicts Ambe's assertion, but 'The paradox is that diversity, although regarded as important by students, appears to be a 'soft' issue, not viewed as integral to personal development and removed from the instrumentalism of day-to-day classroom practice' (Hagan and McGlynn, 2004: 248).

Diversity as controversy – pedagogical issues and teachers as 'avoiders', 'containers' or 'risk-takers'
There is a general consensus about the definition of a controversial issue. According to an Inner London Education Authority (ILEA) (1986) publication, controversial issues are characterised by marked social disagreements, where attitudes, values or opinions are in competition and where a particular course of action is objectionable to an element in

society. Stradling, Noctor and Baines (1984) also believe that a controversial issue occurs where an appeal to evidence cannot resolve the dispute. More recently Oulton, Dillon and Grace (2004) have broadened this definition. Though outlined in the context of science teaching, their definition remains applicable. According to them controversial issues occur where groups hold differing views, these views are based on different information or interpretation of the same information, these interpretations are the result of different world views, which in turn are based on different value systems and these differences cannot be resolved by reason, logic or experiment, though they may be resolved as more information comes to light. Levinson (2006) develops the notion of controversy further; at the heart of his definition is the idea of disputes centring on individuals/groups with different value bases, which cannot be resolved by recourse to the evidence.

While there is general agreement about defining controversy, the relationship between diversity in history and controversy warrants further exploration. In some areas, like the newly formed states in Eastern Europe and the former Soviet Union the teaching of history, associated with resurgent nationalism presents particular problems. As Ismailova (2004: 251) explains:

> Of all school disciplines, history appears to be the most ideologically laden and controversial subject, which is used to shape and direct the minds of people … The history curriculum reflects and transmits the political values, economic interests and cultural priorities of dominant groups, who exert hegemony over other groups and are in a position to influence what must be taught in schools.

Ismailova's work in the former Soviet republic of Kyrgyzstan, focuses on concerns about national identity following the collapse of the Soviet Union.

At the heart of the concern is the relationship between the majority indigenous population and the former, dominant minority Soviet population and the imposition of its culture and values. In such situations where there is re-emerging nationalism teaching about other cultures, particularly 'foreign' cultures that used to dominate the region becomes politicised. This is reminiscent of the tensions Craft (1988) identifies; namely a tension between assimilation as opposed to a celebration of cultural pluralism, and between social cohesion and tolerance of diverse values. In such settings the choice of content and which 'national' story to portray becomes a major issue.

However, where the will exists to build bridges in contested societies, such as Northern Ireland, a common core content can be agreed that looks at the history of both communities. Yet as McCully (2006: 51) notes 'successful teaching in this area places special demands on the role of the teacher. Research also suggests that preparing teachers for this work also presents special challenges'. The content may therefore be seen as less controversial but pedagogical issues and the role of the teacher become more pressing.

Holden and Hicks' (2007) survey identifies the potential barriers that trainee teachers perceive when dealing with controversial issues. Though these relate to teaching global issues, many of the points raised seem pertinent to teaching controversial issues generally. Apart from subject knowledge as mentioned earlier, pedagogical concerns were based on dealing with children's fear (for example in relation to violent incidents), judging the appropriateness of material, what role the teacher should adopt (such as neutral chair), finding time to incorporate controversial issues into a crowded curriculum, lack of confidence in how to present such issues and worries about facilitating meaningful discussion.

This is an interesting list when compared to advice given about how to teach controversial topics in history. ILEA (1986), Stradling *et al.* (1984) and Wellington (1988) suggest that discussion is used, the teacher adopts the role of neutral chair and that children are encouraged to consider alternative perspectives based upon evidence. It is interesting to note that much of the advice emerged during the 1980s and that there has been little thereafter. This advice appears to have no research basis other than notions of good practice. Although it would be difficult to dispute the intention behind such advice, subsequent studies have highlighted some of the difficulties associated with these approaches which need to be addressed.

Edwards and Mercer (1987) and Mercer (1995; 2000) suggest that most teachers are not very skilled at promoting and managing discussion. They argue that most talk in the classroom is teacher talk, and most of that is instructional. Where pupil talk occurs, this is not always productive. Mercer (1995) categorises three different types of children's talk in collaborative groups: disputational, cumulative, and exploratory. Disputational talk is essentially an exchange of opposite views marked by disagreement. In the cumulative situation pupils build uncritically on what others have said. In the exploratory situation pupils engage critically with each other and help to construct new understandings. Exploratory talk is the ideal and holds out the possibility of enabling an informed exchange of ideas, which would be highly desirable when addressing controversial issues, but it seems infrequently used or developed. This was highlighted during my involvement in a research project (Harris and Ratcliffe, 2005), looking at schools dealing with a controversial socio-scientific issue. One of the main problems noted was the lack of suitable discussion skills amongst students. Where exploratory talk was observed the quality of discussion was considerably higher, but this was the exception rather than the rule.

The promotion of exploratory talk has great potential for trainee teachers, but it is not without its difficulties.

One concern is, as McCully (2006) believes, the over emphasis on the ability of individuals to engage in debate rationally, whereas in certain circumstances it is difficult to divorce the emotional 'baggage' that often surrounds controversial issues. This issue emerged as a concern in the 'Education for Mutual Understanding' programme developed in Northern Ireland. As McCully (2006: 53) explains:

> If emotion dominates participants are likely to retreat into defensive 'tribal' positions. By contrast, if discussion is thoroughly rational there is a danger that 'politeness' prevents real opinions being expressed and more contentious engagement is avoided.

He recommends that distancing strategies are developed to allow dialogue to occur. In part this is promoted through the use of fictional characters to explore alternative perspectives (see McCully and Pilgrim, 2004). Similar distancing strategies are also recommended by Stradling (2001) who advocates the use of analogies and parallel situations to defuse issues. Such approaches in turn present difficulties as distancing issues can mean that students fail to engage significantly with the topic or are unable to see the connection with their own situations. Discussion, in whatever form it is approached, may present pedagogical difficulties for teachers who need to recognise the challenges and issues different approaches present in order to make informed decisions.

An associated concern with promoting debate and discussion within the classroom centres on the stance the teacher adopts. When debating controversial topics there are three broad stances a teacher could adopt: neutral chair where the teacher states no position and ensures all sides of

an issue are debated; committed stance where the views of the teacher are expressed at the outset of the debate; and devil's advocate where the teacher argues for alternative positions expressed by pupils. There are variations within these categories, but each presents difficulties. Wellington (1988: 6) claims that 'Pupils should be helped to approach controversy not with the expectation that authority figures can resolve issues for them but with a recognition of their right to arrive at their own judgement.' This would suppose that teachers adopt a balanced approach towards teaching controversial issues. They would either have to adopt the stance of a neutral chair and encourage a range of alternative views to be expressed or move into the role of devil's advocate to ensure alternative views were presented that would otherwise be ignored. Such views were supported by ILEA (1986) and Stradling (2001). Cotton (2006) shows how the balanced approach has widespread support in the literature but her small scale study of A level geography teachers in England demonstrates the practical difficulties that teachers have in demonstrating such an approach, often presenting their views indirectly through specific questioning or by controlling who spoke.

The problem of neutrality is highlighted by Short and Reed (2004), particularly in respect to the Holocaust. Neutrality on the part of the teacher may be regarded 'as an inability to decide where truth and justice lie with regard to Nazi racial ideology' (Short and Reed, 2004: 53) and may also be seen as indifference and so the topic is valued inconsequentially. Kitson (2007a, b) also shows that attempts at balance can dehumanise the past and fail to engage pupils with the events. Yet attempts to state a commitment to a position are likely to stifle debate amongst students unwilling to challenge the authority of the teacher. Answers to such dilemmas are difficult, but in one sense relate to the purpose of history teaching as discussed earlier. A focus on balance and students finding their own voices is part of enabling pupils to use their knowledge of the past to

understand the present, yet a focus on stated commitment has a far more overt moral agenda.

A further issue regarding balance is advanced by Banks (2006c). Although discussing balance within the context of teaching 'black' history in America and defending the study of 'black' history from critics, he makes the point that balance presumes some form of neutral mid-point that can be identified. He argues that balance is an issue of power and raises the questions 'what is balance' and 'who decides'. There is some validity in this argument, and it raises the need to look at alternative perspectives on any given topic, but ultimately this suggests it is impossible to present any truly balanced picture of the past.

Due to the complexities of handling difficult issues it is easy to appreciate why some teachers would be anxious to avoid them, either because the issues themselves are too emotive and/or controversial or the pedagogical approaches required are difficult to master. Kitson and McCully's (2005) observation of teachers in Northern Ireland suggests that teachers adopt one of three positions when controversial issues are on the curriculum; these are 'avoider', 'container' and 'risk-taker'. While the terms are self-explanatory, it is important to acknowledge that the 'risk-takers' are seen as being in a minority. Fears of stirring up antagonisms within school or the local community are perceived as concerns by some teachers, as well as touching on events that may evoke painful personal experiences. However, the risk-takers are seen as addressing major issues successfully. By promoting debate and helping young people clarify their thinking and how they arrive at their opinions, McCully (2006) believes difficult issues can be dealt with effectively. Though this work has been carried out in Northern Ireland where sectarian tensions are prevalent, my own discussions with both Kitson and McCully revealed that they believe many teachers in mainland Britain are unwilling to engage in controversial issues in the

history classroom for similar reasons; namely concerns over offending certain groups and a lack of pedagogical confidence.

Classroom resources and their limitations
The resources that teachers have access to are important in shaping what they are able to do and achieve. Teachers undoubtedly need to have good subject knowledge and be equipped with appropriate pedagogical teaching strategies, but at some point they need to utilise whatever resources are available in the classroom.

Textbooks may provide a source of information for trainee teachers to develop their subject knowledge, at least as a starting point, but several studies have shown that these textbooks themselves may be flawed, particularly in how diverse groups in the past are represented (for example Foster, 2005; Smart, 2006). Without sufficient subject knowledge trainee teachers are unlikely to identify concerns with textbooks and pupils may be exposed to representations of people in the past that ignore, downplay or present stereotypical views. Grosvenor and Myers (2001) cite previous studies that found many textbooks inadequately represented black peoples' role in British history, further David (2000) found that textbook representations of Native Americans were also poor. In particular he criticises the use of visual images and how these lack sufficient contextual information to analyse the appropriateness of the image. Without this context it is difficult for pupils and teachers, who may lack in-depth knowledge of the topic, to identify distortions. Consequently, because of this inability to deal with distortion, stereotypical views of the Native Americans may be created or reinforced. While such textbooks are not overtly biased, the fact that the bias appears to be hidden is far more of a concern. As Schrag (1967) comments:

History textbooks are bad, not because they are too biased, but because their biases are concealed by tone. History texts are written as if their authors did not exist at all, as if they were simply the instruments of a heavenly intelligence transcribing official truths. (Cited in Porat, 2001: 50)

Porat's (2001) analysis of Israeli textbooks and their portrayal of the Bar Kokhba revolt against Rome in the second century illustrates, not only how school textbooks change, but form part of a collective 'national' memory. Attempts to utilise textbooks in this way help to distort the history in favour of simple stereotypes. Kitson (2007b) identifies another concern in her analysis of Northern Irish textbooks, where there has been an emphasis on being even-handed and using neutral language to describe provocative events so as to avoid bias and to present alternative perspectives of the past. This approach fails in two ways. Firstly, the attempt to be balanced and non-partisan makes the past appear bland and lessens pupils' engagement with these events. Secondly, pupils are often required to tackle comprehension exercises rather than asking pupils to do in-depth enquiries that look at motivation, why alternative perspectives exist and so forth, as these are seen as being too provocative. Concerns about textbooks were also identified during work on the TEACH project (Historical Association, 2007). For instance, the tone identified in many textbooks was neutral and authoritative and gave little indication that history is contested and that conflicting but legitimate views of the past exist. In the short term there is little that trainee teachers are able to do to influence the content and nature of school textbooks, but they should at least be aware of the limitations of textbooks and use them in a way that gets pupils to compare how people and events are portrayed.

A further difficulty for teachers and pupils is presented by websites. The fact that anyone with the technological ability can create a website poses

problems over authorship, intention and validity. A Google search for Martin Luther King includes amongst its top ten sites www.martinlutherking.org, which appears to be an 'official' site and perusal of its opening page seems reassuring, yet it is a white supremacist website, characterised by racist and anti-Semitic sentiment. Though possibly an extreme example, its existence raises questions over the use of websites as a resource for teachers. As with textbooks, the tone of language used often presents an uncomplicated view of the past and the use of images may be inappropriate or misleading. Haydn (2003:23) calls for history to develop pupils' understanding of 'media literacy', yet the same could be true of teachers that they need to be equipped with the skills and knowledge to use the internet effectively.

Personal preconceptions about diversity

There is an acknowledgement in the research literature that the preconceptions of teachers and trainee teachers are powerful elements that shape how they understand teaching and therefore how learners learn; these views however are resistant to change and according to Cabello and Burstein (1995: 286) 'teachers replace beliefs only if they are challenged and appear unsatisfactory. Even then … they change beliefs only as a last alternative.' Psychological studies help to explain this position. Richardson (1996) explains the difference between attitudes and beliefs; the basic distinction is attitudes are linked to the affective domain whereas beliefs are linked to the cognitive. Beliefs are essentially propositions about how the world operates that are felt to be true (Richardson draws a distinction between knowledge that is empirically based and beliefs that depend on a 'truth condition'). It is possible to hold contradictory attitudes and beliefs because these are held in 'clusters' and so can be compartmentalised in the mind; thus teachers may present attitudes that support social justice and equality of opportunity, but their

actions in classrooms may militate against this because of their beliefs about what constitutes good teaching.

Archer (2008) argues that teachers' beliefs have a powerfully detrimental effect on the achievement of young people from minority ethnic backgrounds. Drawing on four separate studies she analyses the discourse of 'success' amongst teachers, pupils and parents and how pupils are labelled by teachers; thus white middle class pupils, who are seen as the 'ideal' pupil usually achieve good academic success, while black and Muslim pupils who achieve average results are seen as 'good enough' due to the teachers' expectations (whereas the pupils and parents would regard these results as unfulfilled potential). Similarly teachers see the model female pupil as quiet and diligent, so black female students who see 'loudness' and speaking their minds as strength of character become 'demonised' in the eyes of teachers. Even pupils who are successful, such as Chinese students are described by teachers as being too quiet, too passive and repressed, which Archer claims is seen as the 'wrong' sort of success.

Consequently it is important to help trainee teachers explore their preconceptions in order to promote more cultural diversity in teaching. This has two elements; firstly, helping them to see how diversity fits into what could be taught, and secondly, looking at expectations and teaching approaches towards pupils from minority ethnic backgrounds.

A number of studies from different parts of the world highlight the difference between the cultural and socio-economic background of trainee teachers and the students they teach, e.g. Santoro and Allard (2005) in Australia and Milner (2005) in the USA. These studies illustrate a concern about a growing disparity between the pupil population and the teacher

population in terms of ethnicity. The trend is towards a teaching population that is white, female and middle class.

A lack of experience and contact with people from other cultures can potentially create a barrier to understanding.

This is evidenced by the research of Hagan and McGlynn (2004). In one sense, the education system in Northern Ireland is culturally aware as it strives to make pupils aware of the different traditions and cultural practices of both the Protestant and Catholic communities, which were borne out in their study of 111 trainee teachers in Northern Ireland; 80 per cent said they had a good understanding of the alternative community, but only 39 per cent felt comfortable in situations where there was a diverse group.

One response has been to call for greater recruitment of teachers from minority ethnic backgrounds, premised on the idea that they would be in a better position to enhance the educational experience of those from minority ethnic backgrounds. Such a move is to be encouraged, but may be too simplistic an option. Cabello and Burstein's (1995) research contains a case study of a black American teacher who went to teach in the school she used to attend; despite her confidence that she would understand the pupils and they would respond to her, she experienced great difficulties in engaging the youngsters and started to adopt negative attitudes towards the students. Only by modifying her conception of effective teaching was she able to improve her ability to teach the pupils. Even if more trainee teachers from minority ethnic backgrounds were recruited, the vast majority of the teaching population would still be from the majority white group and they still need support in learning how to deal with culturally and ethnically diverse classrooms.

Concerns that teachers lack detailed insight into multicultural issues or lack sympathy for other groups are understandable; yet teachers are seen as holding a pivotal role in promoting multicultural understanding. Ambe (2006: 691) believes that: 'Teachers can ensure peaceful coexistence and foster mutual respect among students by helping them acquire a critical awareness of other cultures, beliefs, languages and experiences.' This position over emphasises what teachers can achieve but teachers do make a difference (see Ball, 2000; Nieto, 2006) and it usefully highlights what teachers should be striving for. To help trainee teachers move closer to this position requires an understanding of the preconceptions of teachers. Taylor and Sobel (2001) carried out a survey of 129 new trainee teachers to discover their beliefs about pupils and ethnic diversity. Their findings reflect the view that pupils of all backgrounds are equally valued and are as follows:

> all learners have the right to an equitable education despite institutional discrimination towards persons with special needs; teachers have the responsibility to believe in students, to assess and direct students' educational needs, but *not* necessarily to visit students' homes;
> while curriculum and textbooks may ignore the contributions of all Americans, it is not because they have not made valuable contributions to historical events (Taylor and Sobel, 2001: 493).

It is important to note that these findings were drawn from research carried out prior to any experience in schools and are likely to be heavily influenced by an 'idealistic' notion of teaching that is characteristic of trainees at an early stage of their course. It is also likely that the trainees would answer questions in such a way as to put them in a favourable light; further, it is highly unlikely that any teacher would respond negatively to a question that asks whether 'All learners have the right to an equitable

education in their neighborhood school' (Taylor and Sobel, 2001: 494). Nonetheless other research shows that teachers actually hold inappropriate beliefs and attitudes. Garcia and Lopez (2005: 436) believe that too often pupils from minority ethnic backgrounds are seen as 'subjects of intervention' and consequently teachers have lower expectations and adopt a deficit model of thinking about these pupils. These views are supported by Bhatti's (2004) work on the experiences of Asian children in a UK school. The children reported that they were not pushed academically, that they felt invisible in the classroom and their teachers held stereotypical views about Asians, such as girls would be forced into arranged marriages. Ross and Smith's (1992) work on trainee teachers' perspectives on diversity show that change is possible; the study only focused on a sample of six white trainees (five female and one male) whose views before and after a taught course and a school placement were explored. By the end of the study two trainees continued to exhibit low commitment towards teaching diverse learners, three were described as possessing 'unrealistic optimism', and only one adopted an 'informed realism'. However Ross and Smith (1992) conclude that, despite most of the trainees demonstrating a conceptual shift, their commitment was fragile.

The preconceptions that trainee teachers bring with them need to be understood if promoting change is to be a reality. A common assumption identified amongst trainees in several studies (e.g. Santoro and Allard, 2005; Causey *et al.*, 2000) has been termed 'naïve egalitarianism'. This is a view that all people are born equal and have equal opportunities. This tends to ignore the realities of life and the obstacles that many young people have to face. Related to this notion, Causey *et al.* (2000: 33) identified in their study some trainees, 'believing strongly in an optimistic individualism – the inevitability of triumph over any obstacle through hard work and individual efforts'.

In such a view 'kids are kids' regardless of background and that 'good' pedagogy will work for all. Such an approach is criticised for being 'colour-blind'. In Mahon's (2006) study of trainee teachers, a concern was raised that 'acknowledgement of cultural differences [was] a form of unequal treatment, of discrimination' (392), but as she explains 'we need to work harder at getting our university students to understand that 'not seeing color' is ignoring someone's identity (401). This is potentially difficult as Abdallah-Pretceille (2006: 477) explains, 'The abstract and globalising knowledge of cultures obstructs the recognition of the singular individual, the subject of education, as it overshadows the training dynamics by acting as a filter or even a screen.'

The danger is that to ignore a child's colour is to overlook a part of their identity and cultural background that needs to be considered when educating them, but at the same time there is the potential problem of stereotyping children and not seeing the individual. In this regard, Valli's (1995) research provides useful guidance. Taking nine white American trainee teachers as case studies, Valli examined their experiences in multi-ethnic school settings and noted that the more successful trainees were forced to see the colour of their students, deal with any issues that this generated (e.g. a mismatch between a Eurocentric curriculum and the nature of the class) but then they could allow colour to 'fade'.

Another common misconception cited by Santoro and Allard (2005) is the idea that pupils from minority ethnic backgrounds need to adjust, especially those that may have recently arrived in the country. '[This] deficit thinking and beliefs prevents teachers from realising that all students are knowledgeable and that these students bring a wealth of expertise into the learning context' (Milner, 2005: 771).

The danger here is that an assimilationist stance is adopted, whereby pupils are seen as deficient in some way and need to 'catch up' with their peers, and integrate into the dominant culture. Santoro and Allard's (2005) study found that Anglo-Australian trainee teachers were surprised to be asked to define their ethnicity, indicating that minority groups are defined by ethnicity not the dominate ethnic group. Such ideas also pervaded attitudes towards other cultures; essentially other cultures were seen as enriching the dominant culture through introducing new foods, music and so forth. This is not an isolated conclusion and has led to the creation of 'whiteness' courses to raise the awareness of ethnicity and how 'whiteness' bestows privileges on the dominant ethnic group. Pearce (2003 and 2005) demonstrates the impact of exploring her 'whiteness' in relation to her own teaching practice and how this increased her cultural awareness, e.g. how 'whiteness' invisibly permeates the whole curriculum, and thus enabled her to bring more diversity into her classroom. However research such as Pearce's reveals a commitment and openness to diversity which probably explains why she was able to change her practice. Other studies reveal much greater resistance. Vaught and Castagno (2008) report on the response to 'whiteness' awareness in-service training in two American urban school districts characterised by minority ethnic underachievement. Though it is unclear how many teachers were involved in the study, their findings suggest that 'whiteness' awareness training makes white teachers defensive. The problem rests with the distinction between racism as an individual pathology and racism as a structural issue. There was an assumption amongst white teachers and school leaders that the educational system was just and equitable; by default the failure of children from minority ethnic groups is either the 'fault' of the students or the teachers. Unsurprisingly teachers felt threatened by such a position and as such the awareness training did not affect how they taught.

Summary of issues facing history teachers/trainee teachers when tackling diversity

This section highlights a number of areas that need to be addressed within my course. Subject knowledge is an obvious concern and the need to ensure that trainees know about the complexity of cultural and ethnic diversity in the past; this clearly links to recognising the limitations of classroom resources to avoid unwitting stereotypes. This also places an onus on me to develop my own subject knowledge to be able to support the trainees. The literature also reveals that there is little consensus on the best way to structure a course to promote awareness and commitment to bringing cultural and ethnic diversity into the classroom curriculum. Consequently it is unsurprising that the literature shows the majority of trainee teachers do not fully appreciate the importance of this area to their own practice. Alongside this, there are concerns about teaching controversial issues which requires trainees to learn about appropriate pedagogical strategies. Perhaps most important of all this section shows that it is important to work with trainees' preconceptions and to get them to understand why these may be inappropriate and support them in moving towards a more appropriate stance.

What issues face pupils when learning about diversity in history?

An area of history teaching that to date has been under-researched is what history ought to be taught. The rationale for studying the past has been explored, both from a philosophical, a practitioner's and a pupil's perspective, yet though there has been debate about the content of the history curriculum and much political and media attention has been focused on this question (for example Clark, 2007; Fines, 1987; Whelan, 2007), the pupil perspective on this issue has been largely ignored. This is an important omission. If one of the purposes of history is to promote a sense of diversity this clearly has an impact on what history ought to be taught and how that past is presented. One criticism that can be made of

the KS3 curriculum is the way other cultures could be portrayed; for example it is possible the Muslim world may only be studied as part of the unit on 1066-1500 in the context of the Crusades which may present a view that interaction between the 'West' and Islam is confrontational. Given the violence in Iraq and stand-off with Iran prevalent in the media, this may serve to reinforce negative perceptions of the Islamic world.

*Differences between indigenous and minority ethnic pupils'
perceptions of history*

As noted earlier there is a potential problem that a stereotypical view of the past can be inadvertently promoted through poor subject knowledge on the part of the teacher and through inadequate resources. Nonetheless it must be remembered that pupils enter the classroom with their own preconceptions and misconceptions and that teachers need to work with and challenge this prior knowledge in order to promote further learning. It follows that teachers need to be aware of such conceptions in order to teach more effectively. As such, it would be pertinent for them to be aware of how different groups view history.

A study commissioned by the DfES (2006) reported upon pupils' favourite and least favourite subjects (see Table 4 overleaf). History did not feature in anybody's list of favourites but was cited quite frequently as a least favourite subject amongst pupils from minority ethnic backgrounds. This clearly raises questions about why this might be. This study did not explore such reasons, however a further study might provide some explanation for this situation.

A study by Grever, Haydn and Ribbens (2006) offers one of the few sizable surveys of pupil perceptions regarding the content of the history curriculum. Surveying over 400 pupils aged 15-18 in the Netherlands and England, including those from a mixture of indigenous and minority ethnic

Table 4 - Most frequently cited Least Favourite Subjects (DfES, 2006)

(Percentage of pupils citing each subject as their least favourite)

	1st least favourite	2nd least favourite	3rd least favourite
White British	Maths (19%)	Modern Languages (18%)	Religious Studies (11%)
Mixed Heritage	Maths (18%)	Modern Languages (17%)	Science (8%)
Indian	Maths (14%)	History (13%)	Modern Languages (12%)
Pakistani	Maths (17%)	History (13%)	Modern Languages (11%)
Bangladeshi	Maths (17%)	Modern Languages (14%)	Science (10%)
Black Caribbean	Maths (20%)	Modern Languages (14%)	English (9%)
Black African	Maths (16%)	History (13%)	Modern Languages (12%)

(Figures are based upon the DfES's 'Longditudinal Study of Young People in Education'. Over 15,000 households were surveyed, though it appears these figures are based upon children who were in Year 9 (aged 13-14) in 2004 and therefore the exact sample size is unclear)

backgrounds (though the researchers do not differentiate between different minority ethnic groups), the research presents some interesting commonalities and differences. Pupils from all backgrounds recognise the importance of history as a school subject, with over 80 per cent of pupils, regardless of background stating its value positively. This reflects similar findings in a QCA (2006) report with 11-14 year olds, about pupil perceptions of history. However the study by Grever *et al.* (2006) identifies interesting differences in the reaction of pupils to different types of history studied.

For example whilst over 80 per cent of indigenous pupils felt it was important to know about the national past, this figure was less than 70 per cent for pupils from minority ethnic backgrounds. This finding was supported by further responses from the Dutch pupils who were asked to

Table 5 – A comparison of Dutch indigenous and minority ethnic pupils about what history they want to study (Grever *et al.*, 2006)

Ranking	Dutch indigenous pupils	Ranking	Dutch minority ethnic pupils
1	History of the Netherlands	1	The history of my religion
2	The history of my family	2	The history of the village, city or region where I was born
3	World history	3=	The history of my family
4	History of Europe	3=	World history
5	The history of the village, city or region where I live	5=	The history of the village, city or region where I live
		5=	The history of the region where my parents come from

identify the 5 most important types of history they would like to study (see Table 5).

Though there are interesting common interests in world history, family history and local history, the differences are striking and raise fundamental questions about what pupils ought to be studying, which in turn relates to why pupils are studying history. As mentioned previously, one reason for studying the past, often presented by ring-wing commentators, is the need for a strong sense of national identify and social cohesion; yet as Grever *et al.* (2006: 7-8) show:

> Fewer than 50% of the respondents agreed with the statement that 'a common history creates mutual bonds', a proportion which fell to 36.4% of the sample in the case of ethnic minority background respondents from England. Given that this has been one of the most stridently expressed claims for school history from many politicians

and policy makers in recent years, it is interesting to note that many young people do not accept this premise.

As the researchers state though there are differences between different minority ethnic groups as to their responses further work would be needed to explore this. It is also not clear what attempts have been made to explain the importance of different forms of history to pupils and therefore how this may affect the results, though judging by one of the main findings from the QCA report (2006) it is unlikely that pupils would have been clear why they were studying particular parts of history. In this context the work of Traille (2006) seems particularly important as she has explored more deeply the perceptions of pupils of African-Caribbean descent. Though a relatively small scale study, based upon 124 questionnaires and 12 interviews with pupils aged 12-17 and their mothers, her findings support other concerns expressed about the unintended consequences of the curriculum.

Where black history was covered within the curriculum, it assumed a higher degree of importance in the perceptions of the pupils, but often with unintended results. Topics like race relations in the USA, introduced with the intention of portraying the black experience in history and showing positive steps taken by black people, actually resulted in pupils feeling angry and alienated. This was primarily because the pupils were upset by the racist treatment and actions towards black people studied during the topic. In addition as the topic was based upon actions within the USA, it was difficult for pupils to identify with the positive role models being portrayed as they were regarded as being from another context. However, the pupils did want black history to be taught as 'they believed that white people were generally ignorant of black history; therefore they needed to be taught it. Ignorance they believed caused many problems' (Traille, 2006: 67). There is a need for all pupils to study diversity, partly

for minority ethnic pupils and their sense of personal identify but also for indigenous pupils to study it to gain a better awareness and understanding of different groups. In one sense this appears to contradict Grever *et al.*'s (2006) finding that pupils do not believe history can create social cohesion by creating 'mutual bonds', but as explained earlier history and identity is not simply tied up with notions of nationalism and national identity; though speaking in a Canadian context, Osborne (2003: 601) makes the pertinent point that 'what citizens need is not a 'national history' in the nation-building sense but a 'history of Canada' that draws on both social and political history and that introduces students to the continuing debate that defines Canada.'

Summary of issues facing pupils when learning about diversity in the curriculum

The literature in this section raises fundamental questions about what ought to be studied in the history curriculum. The curriculum is predominantly ethnocentric and while there have been well-intentioned steps to introduce more ethnic and cultural diversity into the curriculum, in many cases this appears to have sent out inappropriate messages. This stresses the importance of trainee teachers making considered choices about curriculum content.

What is known about how to bring about change in trainee teachers/teachers' perspectives and practice?

Challenging perspectives

Bringing about change in people's beliefs and attitudes is a difficult challenge. Successive reviews (Cochran-Smith, Davis and Fries, 2004; Hollins and Guzman, 2005; Sleeter, 2001; Zeichner and Hoeft, 1996) of the literature focusing on attempts to develop awareness of and greater commitment towards cultural and ethnic diversity amongst trainee teachers show a negligible impact. Amongst the reviews there is little

insight into teacher training practice that makes a major difference. Cochran-Smith *et al.* (2004: 957) claim that attempts to alter teachers' attitudes and beliefs result in 'modest or uneven effects depending on teachers' backgrounds and quality of supervision and facilitation.'

Although Sleeter (2001) acknowledges that training courses, either stand alone units within a course or an infusion of multiculturalism, can raise awareness of issues of diversity relating to 'race', culture and discrimination, there is little evidence to support that this carries over into practice and makes better teachers. Partly this is a limitation of the research carried out; Sleeter (2001) cites only one study by Lawrence (1997) where teachers were followed from their training course into their first teaching position and '[Lawrence] found the carryover varied widely, depending on the level of racial awareness students had developed earlier' (Sleeter, 2001: 99).

This link between prior experience gained before embarking on a teacher training course and awareness of cultural diversity is a theme in other studies. Milner (2005) reports a study of extensive intervention with 14 trainees with only limited success. Using three students as examples he shows the varying degrees of development that occurred. However what is not explicitly identified is the link between prior experience and actual practice observed, even though it is implicitly mentioned in the data; the teacher described as showing the greatest cultural sensitivity in their teaching had been to a culturally mixed school for part of their education and had taught for two years in such a setting. The others who had been in predominantly white schools made few gains.

Causey *et al.*'s (2000) intervention with 24 trainee teachers in the USA included the use of autobiographical narratives to explore their own beliefs and knowledge of diversity, action planning to improve knowledge of

diversity and field experience in culturally diverse schools. The majority of the students were described as coming from monocultural backgrounds and despite the intervention only two students appeared to restructure their views. These two students were followed up three years later to see if there was any perceptible carryover from their course and in only one case was this seen. Cockrell *et al.* (1999) also report similar findings. They describe trainees' prior experience of diversity as 'limited', 'bounded' and 'extensive'. Having identified trainees' experiences they were then categorised as cultural transmitters, cultural mediators or cultural transformers. These categories related to the way that the trainees perceived the purpose of schooling. Cultural transmission focused on the teaching of a common American culture that all had to learn and was essentially assimilationist; any focus on multiculturalism would explore differences between groups. Cultural mediation also saw the need to teach a common American culture but also saw multiculturalism as a worthwhile educational goal, though only as a way of identifying similarities between cultures. Cultural transformation aimed to prepare pupils to live in a culturally diverse world, and therefore required an inclusive equitable curriculum for all students. Table 6 shows how the group of trainees progressed during the course in their attitudes towards multiculturalism.

Table 6 – Changes in trainee teachers' cultural awareness (Cockrell *et al.*, 1999)

Category	Start of course	End of course
Transmitter	10	8
Mediator	12	13
Transformer	2	3

As can be seen, few students changed their position during the course and there was a strong correlation between experience of diversity prior to the course and positions identified.

These studies identify interesting ways to promote diversity; the use of autobiography to highlight previous experience and attitudes and beliefs, the role of teaching practice in diverse settings, specific assignments, reflective journals and so forth. Ultimately the outcomes seem to be very limited within the confines of a teacher training course, which represents a real challenge. Doing nothing is not an option, but what to do is problematic. One solution may rest in Milner's (2005: 781) assertion that 'There is a need for subject matter-related courses that infuse issues of diversity into the pre-service curriculum.'

One problem with many of these studies is the lack of clarity about the course structure and how and where diversity components are included. Where it is clear that the course is a 'stand alone' component, it is unclear as to how long such programmes last, whilst in other studies it is unclear whether diversity is part of a generic course component or a subject-specific element. Given Milner's comment and Garcia and Lopez's (2005) call for cultural diversity to infuse subject areas, it seems sensible to surmise that diversity exists more often within generic courses.

Changing practice

As noted above, researchers have been able to categorise in different ways how teachers view multicultural issues but have been less successful in finding ways to challenge or change these views. In one sense this is not surprising. There has been research into the impact of initial teacher education that shows trainees' initial conceptions of teaching and how to teach emerge relatively unscathed from their training. Virta's (2002: 688) study of Finnish history trainee teachers highlights this concern:

> Beliefs that are held particularly strongly may furthermore function
> as a source of conservatism in schools and as friction in teacher
> education, because the entrants to teacher education have often

been good students in traditional schools and successful in teacher-driven instruction, and therefore unwilling to change their beliefs.

Attempts to bring about change often result in failure or a minimal impact. This can be seen in the study by Gore, Griffiths and Ladwig (2004) who tried to use a model of 'productive pedagogy' in their teacher education programme. A comparison of teachers who had been taught a module on production pedagogy compared to those that had not, showed little difference in the quality of their teaching or its effectiveness. Gore *et al.* (2004: 383) argue that this was because productive pedagogy was seen as an additional option in the course rather than an integral component of teaching and they argue that it 'needs to be more extensively and consistently integrated into existing programmes'. This would seem a sensible idea, yet even that may not be enough to bring about fundamental change to prospective teachers' beliefs and actions. This problem is outlined by Korthagen *et al.* (2001: 70):

> Teacher educators appear to be faced with an almost impossible task. Not only do student teachers show a strong resistance to attempts to change their existing preconceptions, but these preconceptions also serve as filters in making sense of theories and experiences in teacher education. The resistance to change is even greater because of the pressure that most student teachers feel to perform well in the classroom … In stressful conditions, people try even harder to keep their equilibrium … Thus teacher educators appear to be involved in the paradox of change: the pressure to change often prevents change.

Such concerns are not confined to trainee teachers. Experienced teachers also show resistance to change. Boyle, White and Boyle (2004: 47) show that most forms of professional development 'appear insufficient to foster

learning which fundamentally alters what teachers teach or how they teach.'

The challenge is to understand why resistance to change occurs and what might be done to effectively challenge teachers' beliefs and actions. In order to do this it is pertinent to examine the literature on how trainee teachers develop and the effective characteristics of ITE programmes, as well as the literature on continuing professional development to identify the features of training that are shown to be effective in bringing about change.

Research into the development of trainee teachers often presents a model of development through stages. An enduring model being that of Fuller and Bown (1975). This model, based around three broad stages of development, from a focus on self/survival, to task/mastery of teaching situation and then finally on pupils and their learning, has a certain appeal. It appears based upon common sense, and has been supported by other studies. Kagan (1992) offers support for this stage theory model, and though Conway and Clark (2003: 470) offer a modified version of this model, by adding an 'inward' journey of development, they claim 'the outward trend in stages of concern posited by Fuller was manifested by the prospective teachers in this study'. Furlong and Maynard (1995) offer a more complex outline of trainee teachers' development, which they see as broad patterns rather than linear stages, but their five stages follow Fuller and Bown's original model. Essentially trainees have an initial idealistic period, followed by a concern for survival and being seen as a teacher, followed by a period of dealing with difficulties where they would often mimic the supervising teacher's behaviours, before reaching a plateau. At this stage, if it was reached, trainees would move on.

However such universal staged transition views have been challenged. Haritos (2004) shows that beginning teachers' concerns are primarily focused on pupils and least focused on self, which contradicts Fuller and Bown's model. Pendry (1997: 95) in her study of trainees' thinking at the lesson planning stage claims 'there was no evidence in this study of common stages of development for the interns … there was no evidence of these beginning teachers showing an initial preoccupation in their planning with management and survival concerns'. Pendry's claims are supported by those of Burn, Hagger, Mutton and Everton (2000, 2003: 329) who conclude:

> the attempt to reduce the process of learning to teach as a series of discrete stages obscures not only the complexity of that process, but also the enormous variation between individuals in terms of their starting points and the ways in which their thinking develops.

These findings support the earlier claims of Guillaume and Rudney (1993) that trainee teachers hold simultaneously a range of concerns that continue over the course of the training year, although the nature of the concerns may change.

The differences between the findings of these studies can be attributed to a number of areas, for example the focus of the research. Those that support the notion of stage theory tend to focus on classroom performance whilst other studies focus on decision making prior to teaching, though it may be expected that the latter would affect the former. In addition, Conway and Clark (2003) attribute the difference to studies that are either looking for a variety of concerns as opposed to the most salient of concerns. Overall it appears that trainee teachers should be given more credit for their ability to learn during the course of their training, suggesting that change is possible.

Korthagen *et al.* (2001) identify three basic principles that need to underpin teacher training courses if they are to have an impact on trainees' thinking. Teacher educators need to recognise that trainee teachers hold particular preconceptions for very good reasons, as they will have received about 15,000 hours (see Rutter *et al.*, 1979) of teaching by the time they enter an ITE course. Change in preconceptions will occur when 1) directed by the internal needs of the learner 2) it is rooted in the learner's own experiences and 3) when the learner reflects in detail on their experiences. Korthagen *et al.* argue that trainees will be able to restructure their ideas about teaching once they explore existing gestalts (which are seen as common sense or conditioned responses to situations) about teaching, are required to 'schematize' their thinking by exploring why particular gestalts exist and finally engage in theory building by exploring alternative options or perspectives for action. However this process can only occur when 'sufficient new experiences … help build alternative gestalts' (Korthagen *et al.*, 2001: 182). Such experiences include 'prestructuring' (through assignments and reading to explore ideas), school experience, then 'structuring' (reflection on these experiences) and focusing in on specific experiences. It is at this point Korthagen *et al.* believe key principles can be drawn out that will constitute a new 'theory' for the trainees.

In some respects this is similar to the models adopted by researchers discussed above in relation to developing multicultural understanding. Many of the studies have involved trainees in identifying their initial preconceptions or experiences through methods like narrative autobiographies (see Causey *et al.*, 2000, Villegas and Lucas, 2002), or provided experience in multicultural settings and got students to reflect on that experience (see Causey *et al.*, 2000, Santoro and Allard, 2005). The concern is that despite adopting these principles limited change in perspectives was evident. What is lacking is the imperative from the

learner to see the need for change; this may explain why prior experience of student teachers plays a major role in determining the level of change that does occur. It is part of my assumptions that trainees need to consider seriously the rationale for what they teach and that this may help trainees see a need for change; Nelson's (2008) research supports this assumption. Nelson's (2008: 1730) two year study of primary trainees on an undergraduate course in Northern Ireland, led him to argue that 'a critical engagement with broader questions about aims and purposes in education and schooling is a neglected element of teacher education', but that nonetheless making trainees consider these fundamental questions was a highly valuable exercise. There also appear to be potential connections here with Ladson-Billings' (2004a, b) emphasis on CRT, as a fundamental examination of the aims of education, compared to the practice trainees observe and carry out, could highlight examples where aspirations and actions diverge.

In connection with this it is also worth considering the literature on professional development for teachers per se and whether there are ideas that could be adopted and/or adapted. One of the key ideas that emerges from analysis of the literature on professional development is the need for 'ownership' of the process. Fenwick (2003) has produced an insightful critique of the process towards normalising notions of good practice regulated by external agencies. The imposition of a model becomes a self-fulfilling prophecy as individuals are judged against it and in time come to internalise this model. The problem with such a model is that it is based upon observable outcomes such as results. The goals that are set correspond to the school's agenda for better results and so the internal needs of teachers are easily overlooked or neglected. Though writing about a Canadian context, Fenwick's analysis resonates with the introduction of the National Strategies in England and the impact that this has had on professional development. The need for personal, professional ownership is

repeated by Williams and Bolem (1993) and Halton (2004) who criticise 'top-down', centrally driven initiatives. This supports what is known about developing teachers' beliefs, which need to focus on their starting positions. A recent study by Van Eekelen, Vermunt and Boshuizen (2006) introduces the notion of 'willingness to learn'. This is seen as important because:

> Recent studies concerned with educational innovation have … shown the majority of such innovations to fail because the teachers – even after a considerable period of time and change – simply abandon the new behaviour and return to comfortable old routines. (van Eekelen, Vermunt and Boshuizen, 2006: 408)

This is similar to the idea of identifying an internal need, but focuses more on personality traits and dispositions. Their study categorises teachers into those who do not see the need to learn, those who wonder how to learn and those who are eager to learn. Though this presents a scenario where an internal need for change has to be identified by teachers themselves, with the corresponding problems outlined previously, some forms of professional development approaches enable this to be more successfully achieved than others. For example research shows the length of time committed to professional development is important. Day (1999: 48) states 'Many 'short-burst' training opportunities do not fulfil the longer term motivational and intellectual needs of teachers themselves.' This sentiment is corroborated by Boyle *et al.* (2004) who claim there is a link between the degree of change in teachers' practice and the length of training. This association may be simplistic, given some of the previous points raised about resistance to change, but with the right conditions a lengthy period of training would seem more likely to bring about lasting change. This view echoes the findings from attempts to alter trainee teachers' perceptions towards diversity, as many of these studies report

limited change following a relatively short period of intervention; for example in Santoro and Allard's (2005) study the trainees experienced a three week placement in a multicultural setting.

An interesting point raised by Boyle *et al.* (2004: 48) concerns the role of the subject:

> The limited research evidence that is available suggests that the most important aspect of high-quality professional development activity is the degree to which it focuses on the content which teachers must teach. Recent research has found that professional development focusing on subject matter content and how children learn that content is effective in increasing pupil achievement.

This suggests that subject specific content rather than generic teaching principles are crucial in promoting teaching ideas. It remains unclear in previous studies carried out with student teachers the extent to which diversity issues were dealt with within a generic or subject specific context. Garcia and Lopez (2005) surveyed 155 teaching programmes in 42 Spanish universities and found few modules in multicultural education, hence their call for more courses, but interestingly they also call for multiculturalism to infuse all subject areas of ITE courses.

Summary of what is known about bringing about change in trainee teachers/teachers' perspectives and practice
The literature in this section emphasises the need to confront trainee teachers' preconceptions, many of which are inappropriate, e.g. knowledge of how children from minority ethnic groups perceive history and their responses towards it can help tackle trainees' preconceptions. Alternative approaches to promoting diversity include specialist training courses and specific school based experiences, but the majority of

research studies show these have little impact, especially in the long term. This emphasises the need for action that will address more fundamentally how to bring about change in trainees' beliefs and actions. This can involve infusion of cultural diversity within subject areas, rather than as specific courses within initial teacher education, but also needs to address the 'willingness' of trainees to learn. This may be where the inclusion of diversity infused within a subject course could succeed; an emphasis on the curriculum and its relationship to diversity may provide the impetus for trainees to bring about change.

Given this evidence it was important for me to explore the views of history teachers and trainee teachers as none of the studies cited specifically focused on history. The following chapter details the collection and analysis of data from teachers within the partnership of schools with which I work.

CHAPTER 5 - Initial Data Collection and Analysis

As part of the reconnaissance stage I interviewed a number of teachers to explore further the nature of the issue to be investigated and whether the issues identified in the literature and those from my own reflection were grounded in teachers' practice and perceptions. I also surveyed and interviewed my 2006-2007 cohort of trainees towards the end of their course. This allowed me to pilot a questionnaire and interview strategy for the following cohort, as well as explore the views of trainee teachers who had gone through my course. This chapter therefore details the data collection and analysis from these two groups.

Interviews with experienced teachers

During the spring term of 2007 I conducted short interviews with history teachers who supported my trainees. In total I spoke to eight teachers (five female, including one black teacher, and three male – the predominance of white teachers reflects the profile of the history teaching profession). Four, Rob, Clare, Sarah and Jean, were interviewed face to face during visits to their schools whilst supervising my history trainee teachers. Each discussion lasted about 20 minutes. Another three, Jeremy, Sue and Jim, attended a mentor meeting where we held a collective discussion and another teacher, Lisa was interviewed by telephone. The choice of teachers was essentially opportunistic, as the interviews coincided with existing arrangements to make visits to schools or for a mentor meeting, though I chose one other mentor to telephone and interview as I knew she was interested in diversity and would be keen to participate. I also chose these teachers because I had worked with them for some time (two had actually been through my course) and I felt comfortable discussing the issue of diversity with them. At this stage in the research I had many apprehensions and so wanted to be comfortable with those I interviewed. I believed my relationship with these teachers meant they would discuss their views openly. As I wanted to keep the discussions relatively informal

at this stage of gathering ideas and for reasons of convenience, I decided not to record the discussions but to make notes. All the teachers were aware that I was collecting data for my research and gave their consent to be involved. The interviews were based around the following five questions:

1. What do you teach at KS3 that may be considered multicultural[1] or include the history of minority groups? (See Table 7 overleaf for a summary of the topics)
2. Are these areas of strength in your subject knowledge?
3. (if covered) Why do you teach these topics? (if not covered) What topics would you consider teaching (and why)?
4. What do you think are the main reasons for teaching multicultural topics?
5. What do you think are the main barriers to teaching multicultural topics?

The notes from the interviews were analysed for patterns or themes, and whether these accorded with issues in the literature already reviewed. The intention was to identify potential areas to inform later interviews with my trainees and so help identify action steps that could be taken to support trainees' willingness to address issues of diversity.

Analysis of interviews with experienced teachers

This preliminary analysis showed that black history is mainly taught in the context of slavery, though two of the respondents, Jean and Lisa were keen to acknowledge that they had also looked at some aspects of African history prior to the Transatlantic Slave Trade as a way of showing pupils a

---

[1] At this stage in the research process I felt more comfortable with the term multicultural, rather than diversity and I thought teachers would understand the term more readily than diversity.

Table 7 – Summary of topics linked to diversity

Teacher	Topic
Rob	Black Peoples of the Americas Trans-Atlantic Slave Trade
Clare	British Empire and slavery Soldiers of the Empire Native Americans
Sarah	1066 (Norman Conquest viewed as a 'new' culture being imposed) Crusades – clash between Muslims and Christians Native Americans – Pilgrim Fathers and impact of white settlers Colonisation and the colonised (includes India, Africa, America, Maoris in New Zealand)
Sue, Jeremy, Jim (these were interviewed collectively at a mentor meeting)	Only identified other European cultures like the Weimar Republic and Stalinist Russia
Jean	Native Americans Trans-Atlantic Slave Trade, including life in pre-colonial Africa European Jewish history in the context of the Holocaust British Empire (though only a limited amount)
Lisa	Slavery, including life in Africa c.1500, up to the American Civil War

more positive aspect of black African culture. The extent of other multicultural topics was more limited. Clare, Sarah and Jean offered more by way of multicultural topics.

Clare was the only black teacher interviewed and she had a heightened sense of the need to cover diversity. Although her degree background was not in history, she felt subject knowledge was not an issue as long as she was clear about the ideas she wanted to convey in teaching. For slavery she declared that pupils 'have to know about slavery' because it was a significant and horrific event, reflecting contemporary attitudes, and links into issues surrounding human rights and racial tensions. Her choice of the

Native Americans was to broaden the pupils' horizons as they live in a monocultural setting; her aim was to 'open their [pupils'] minds enough that people are very different'.

Sarah also had a very clear sense of the value of teaching diversity. Her degree background was very important in providing her with the subject knowledge to include diversity within her teaching; as she explained 'good teaching stems from good subject knowledge'. In addition, she had responsibility for coordinating school policy for pupils from minority ethnic backgrounds and those with English as an additional language. She described herself as 'quite hot on how to teach issues of race'. The history department at her school also took a lead role in Citizenship education and therefore needed to deal with issues such as racism.

For Jean, the topics chosen had personal connections. She had lived in Africa and had a personal interest in the history of the continent as a consequence. Her mother was German and had been brought up in Nazi Germany, which led to her interest in Jewish history, whilst one of the other teachers in the department had an Indian father, so the department was bringing in more emphasis on the British Empire.

The willingness of teachers to embrace diversity within the curriculum appears linked to their own prior or personal experiences. This supports the idea in previous studies (e.g. Causey *et al.*, 2000) that prior experience influences the ability of teachers to construct a diverse curriculum; the problem is that these studies also suggest that trainee teachers without this background are unlikely to be able to make long lasting changes in their dispositions. However, part of Sarah's enthusiasm and insight came from her degree background and subject knowledge she obtained, which suggests this is potentially important in enabling trainees to embrace

diversity and is a view supported by others (see Grosvenor and Myers, 2001; Holden and Hicks, 2007).

The interview evidence reveals that teachers' views on the importance of subject knowledge vary. As indicated, Sarah saw it as vital, whereas Clare felt the goal of the lesson was more important. Rob felt confident in his subject knowledge when teaching about slavery, although he admitted most of his knowledge came from textbooks or other colleagues. Given what has been said about the portrayal of different ethnic groups in textbooks (see Smart, 2006) this raises concerns about the quality of his subject knowledge, though without further evidence it would be inappropriate to be overly-critical of this teacher. He did acknowledge that he needed a broader knowledge base if he wanted to bring in other examples to create a more diverse curriculum. Lisa spoke less about her subject knowledge, except in the hypothetical case of having to teach Islamic history. In this scenario she claimed that she would feel comfortable teaching about Islamic history in a white, monocultural setting, but would feel more vulnerable teaching in a school where there were Muslim pupils or teachers. While this is a recognition of the value of subject knowledge, it is also bound up with the school context.

Lisa's sense of unease may arise from a fear that her subject knowledge would be exposed as inadequate in this setting, but she also raised the point that any study of Islam is contentious because of current world events. This sense of unease was also expressed by Rob. He described how he had felt extremely embarrassed when talking to a class about an issue relating to Islamic history because there were some Muslim children in the class, yet he did not feel the same sense of unease when talking about black history when there were black children in the class. These positions point to the complex relationship between subject knowledge and the school context which can help or hinder teachers' willingness to engage

with diversity. Jean's experiences exemplified this dilemma well. She explained she would like to bring further examples of diversity into the curriculum and mentioned more work on the British Empire and Chinese or Japanese history but was concerned about finding the right 'slant' or 'voice'. She was aware that textbooks may have a particular slant on a topic but due to a lack of subject knowledge she felt she would be unable to recognise this and offer alternative views. She also felt that the composition of the class would influence what she taught. In her view you had to 'give them a little bit of their own stuff', so if the school was multiethnic the curriculum had to reflect this, but conversely if the school was essentially monocultural there was less need for diversity. This raises interesting questions about the purpose of teaching histories outside the traditional, white British history, and reflects a tension between multicultural and anti-racist approaches to the curriculum. Essentially, in a multicultural approach the emphasis is on knowledge and understanding about other cultures per se, whereas the antiracist stance would explore the societal structures that engender racism (see Troyna, 1992); Jean's position seemed to veer towards the multicultural (though both Figueroa (2004) and Gillborn (1990) argue the distinction between the multiculturalism and anti-racism positions are not as stark as is often portrayed).

These responses from experienced teachers highlighted the need to explore further the role of subject knowledge in developing the confidence to incorporate diversity into a history curriculum, as well as the extent to which the class composition makes any difference to how teachers feel about particular topics. This in itself is entwined with issues about the purpose of including greater diversity in the curriculum.

When looking at why pupils need to experience a diverse curriculum there is a considerable similarity in the teachers' responses. Of the four teachers

interviewed individually, all referred in some way to the need to challenge misconceptions or stereotypes, which the pupils might either encounter in the media or from their home background or locality. Clare, Sarah and Lisa also discussed the need for pupils to understand other people and cultures with a view to promoting tolerance. This suggests that they see history as a vehicle for promoting particular moral values. Rob and Jean explained that diversity was important because of its relevance; the pupils are living in a world that is increasingly interconnected and the history should reflect this. Only Jean mentioned the need to avoid a Eurocentric view of the world and she felt it was important to give pupils from minority ethnic backgrounds a sense of their past. This is interesting when contrasted to one of the findings from Traille's (2006: 153) work, which:

> yielded evidence that indicates that the respondents of African-Caribbean descent thought of history in terms of its identity-affirming functions on group and individual levels and its navigational functions both for individuals and groups. In contrast non-African Caribbean respondents generally thought of history principally as a tool for personal understanding of the contemporary world and the transferable skills it could supply.

The importance of history as identity forming was hinted at by Jean but was not widely acknowledged as a reason for including greater diversity, even though Traille's study suggests that for students from diverse backgrounds this should be an overriding concern (though it has to be acknowledged that Traille's work mainly considers the views of pupils and their families who are black British). Clearly the teachers may have elaborated on this given further scope and prompting but as it stands it suggests these teachers' rationale for history adopts the view of the majority groups in society.

As discussed in chapter 4 the reasons why history is studied is linked to the justification of content selection and therefore whether diversity is a central theme in the history curriculum. In these instances all the teachers were able to articulate reasons why pupils need to be aware of other cultures and people from different ethnic backgrounds. What is not clear is how important these ideas are in relation to other reasons for the study of history. The teachers were asked to give reasons why pupils ought to learn about 'others', which they duly did. Yet given the limited amount of diversity some outlined in their curricula, diversity does not appear to be a priority in terms of how teachers perceive the curriculum. This could be because the teachers do not hold these reasons for the study of history as central to their rationale, perhaps they do not fully equate these particular reasons with diversity per se or possibly the barriers they face in implementing diversity are too strong.

Whereas there had been similar points raised about why diversity ought to be covered, the teachers had far more varied responses regarding the barriers to teaching diversity. This may well reflect the different contexts in which they work and therefore the particular pressures teachers face. For example, Lisa stressed concern over time in the curriculum, but for her this had been exacerbated by the school's decision to move from a three year KS3 to a two year course. Jean, who taught in a faith school identified the problem of teaching history in a climate where the word of God is 'a set truth' and therefore examining the past, its interpretations and variations is made problematic. Some obstacles were identified by more than one teacher. Of these subject knowledge was mentioned by Rob, Sarah and Lisa. A number of concerns relate to pedagogy. For example, handling sensitive issues was raised by Rob and Clare and was a main feature of the group interview; there was a fear of offending particular pupils and their culture, whilst there were also concerns about how to handle sensitive issues. These same teachers also expressed concerns

about getting pupils to relate to 'others', when either they could not see the point or held such strong stereotypes that these would get in the way. Linked to this was a concern that looking at different societies or cultures in the past could inadvertently create stereotypes that had not previously existed or get pupils to see people in past cultures as strange or weird, which might create divisions rather than cohesion. Planning was another concern raised by Clare and Lisa, of whom Clare was wary of an 'additive approach' to the curriculum, whilst Lisa felt that getting a balance between British history and other histories was a problem (but was made worse by the move to a two year KS3 course). Sarah, felt there were no barriers at all. Her confidence stemmed from her subject knowledge at degree level, her role in school as coordinator for minority ethnic support and her positive attitude towards Citizenship education.

The interviews were useful for exploring and identifying areas that could form the basis of the next stage in the data collection. In particular the role of subject knowledge, understanding the purposes of teaching history and how these related to the teaching of diversity, and the different barriers to incorporating diversity into the curriculum. Clearly these were issues concerning experienced teachers and would therefore confront trainee teachers so I felt it would be valuable to explore with trainees whether they felt the same concerns and, if so, to look at ways these could be addressed.

Refining the research focus

My on-going literature review helped further develop my understanding of the area of teaching about diversity and the issues raised in these interviews. For example, the work of Grosvenor and Myers (2001) highlight the inadequacies of some history teachers' subject knowledge resulting from their own school and university education background. Others like David (2000) draw attention to the problem of resources, and Ambe (2006)

and Hagan and McGlynn (2004) show that teachers often fail to see the need for diversity within the curriculum or see it as a 'soft' issue. In some ways this literature was unhelpful, the areas outlined appear self evident, and easily rectified via, for example, subject knowledge courses and direct experience of working in diverse settings. Other research (e.g. Milner, 2005), which attempted to provide these inputs into teacher training courses shows that such attempts invariably end in failure, regardless of the model adopted for incorporating diversity into the training course, for example infusion models where multiculturalism permeates the course, specific courses and specific field experiences. The conclusion that is drawn from such studies (e.g. Causey *et al.*, 2000; Sleeter, 2001) is the strong link between the prior experience of trainee teachers and their willingness to embrace diversity within their teaching, i.e. those from a minority ethnic background or who had been brought up in a diverse neighbourhood and/or had considerable experience at school of diversity were more culturally sensitive and able to incorporate this effectively into their work. The implication of this, that attempts to promote diversity will only be successful if people have had direct prior experience of this, is again unhelpful (though clearly the desire to recruit more people from minority ethnic groups into teaching is to be welcomed). This raises the issue as to whether the preconceptions of teachers have to be dealt with prior to any work on addressing diversity, a point supported by Garcia and Lopez (2005). They also call for an infusion model of intercultural development but one where *curriculum subjects* are infused with cultural diversity, supporting the need for a change within my own teaching sessions to provide a better range of culturally diverse examples.

In turn reflection on my reading made me question the purpose and focus of my study. If more experienced researchers had attempted to improve teachers' awareness of diversity and failed, why should I believe my attempts would be any better? Coupled with this I needed to define what

would make my work distinctive and an original contribution to the field. The notes in my research diary at this time show how I was struggling with these ideas. I was fairly certain that I needed to consider the following: subject knowledge; pedagogical issues; classroom resources; the purpose of history teaching; and trainees' personal preconceptions. The next step was to use these to shape further data collection, which was to be carried out with my trainees via surveys and interviews.

Data collection from trainee teacher cohort 2006-2007

The trainees were part of a cohort of 11 who were on the course in the academic year 2006-2007. All the trainees were white and were all in their 20s apart from one in his 30s. Seven completed questionnaires and five agreed to be interviewed. These trainees were not to be subject to any intervention as their involvement occurred at the end of their course, but I was able to pilot a questionnaire and interview, in preparation for the arrival of a new cohort in 2007-2008. More importantly the data collected were analysed and used alongside the literature consulted and the interview data from the experienced teachers to form the basis of an intervention in the action plan. Before involving the trainees in the research an ethics checklist and ethical protocol were completed to identify potential issues. As a consequence a letter was drawn up and distributed to all the trainees in the group outlining the purpose of the research, their involvement and stressing the guidelines by which the research would be conducted (see Appendix A). Seven trainees signed the letter signalling their interest in being involved in the research process, whilst the remaining four did not reply, thereby opting out of the study.

Development of a questionnaire

The questionnaire (see Appendix B) was divided into three sections. Section A focused on trainees' subject knowledge of a range of potential topics, plus any experience of teaching these topics. The purpose of this

section was to gauge the extent of prior subject knowledge, as the literature had revealed this was a weakness for many teachers and would therefore hinder their ability to teach about diversity. There was a follow up question to find out the level of subject knowledge, i.e. was it to degree level. A follow up question about experience of teaching these topics was designed to ascertain any issues trainees encountered whilst teaching and whether there was any correlation between their experiences, those of the teachers previously interviewed and the findings in the literature. The intention was that this would provide greater validity to any findings and provide a stronger basis for any action plan. The topics listed were Islam, Africa, India, China, Native Americans and the British Empire. The reason for this selection of topics was that some (like Native Americans and Islam) were examples specified in the history National Curriculum, whereas Africa, India and China were included because they represent potential areas of study that are non-European but play a big role in world affairs and as such are relevant topics for pupils to understand. The British Empire was included because it has gained a bigger profile within discussions of the curriculum.

Section B focused on trainees' prior encounters with multiculturalism[2] in their own lives, as the research literature said this was crucial in enabling teachers to incorporate diversity into their classroom practice. Following Cockrell *et al.* (1999), a question was inserted asking trainees whether they felt their personal experiences were 'limited', 'bounded' or 'extensive', as they found a strong correlation between these categories and trainees' moves from a 'transmitter' through to 'mediator' and 'transformer'. Asking this question (together with the scenarios in the interview) held out the possibility of utilising Cockrell *et al.*'s (1999) framework for categorising teachers.

---

[2] As explained earlier, I was more comfortable with the term multiculturalism at this stage of the research.

The final section was based upon the survey Grever *et al.* (2006) developed, which explored the differences between Dutch and English school children's (both indigenous and immigrant) choice of content in the history curriculum. An adapted version of this survey would allow me to see what the trainees valued as important topics and whether they felt this would vary given the school context. It was hoped that this would enable me to ascertain whether the trainees adopted a transmitter, mediator or transformer stance in relation to the content of the curriculum.

Development of the interviews

To generate further data I planned to hold interviews. Due to a small 'window of opportunity' to collect data from the trainees, it would not be possible to use data gathered from the questionnaire to inform the interview. The questionnaire and interview therefore focused on different aspects of the trainees' experience and views. The questionnaire was designed to focus more on trainees' prior experience whereas the interviews were designed to elicit their disposition towards diversity.

This however presents a problem because it is not always clear whether interviews provide a genuine insight into people's views and attitudes. According to Freebody (2003: 136):

> The premise, however, that interviews, particularly open-ended interviews, offer an 'authentic gaze into the soul of another' and the 'dialogic revelation of selves' is now taken by many qualitative analysts to be not only incomplete or potentially misleading, but downright untenable.

Interviews are a particular form of social interaction, governed by conventions and the power relationship within an interview can distort

both what is said and the subsequent interpretation. Though Freebody articulates a means by which interviews can be analysed to generate meaningful data, I was concerned that traditional forms, such as semi-structured interviews, would make it difficult to get at trainees' beliefs and attitudes. I therefore investigated a method of interviewing used by Joram (2007). This model is used in research studying moral and reasoning skills, based upon discussion around vignettes or scenarios. As Joram (2007: 126) explains:

> The rationale underlying this methodology is that when commenting on a dilemma, participants' beliefs and attitudes will be reflected in their responses, and the researcher can then cull the transcripts of their verbal responses to identify patterns. Thus, the methodology is designed to indirectly tap into participants' beliefs … and attitudes.

After initial use of this approach, subsequent reading provided further support. Finch (2003) claims that vignettes allow researchers to get closer to the actual beliefs and attitudes of participants. She does however warn of the danger that what participants say and do may differ; however the examples she cites focused on what a third party ought to do in a given situation, whereas my vignettes were based upon first party participation, and so do prompt a more personal response. McDiarmid (1992) also successfully used scenarios as an interview technique; though aware of the possible discrepancy between what people say and do, he argues 'what they [participants] notice in the scenarios and how they reason through the various teaching tasks tells us about what they are capable of doing ' (85).

For these interviews I devised five scenarios, in which the trainees had to talk their way through a series of decisions (see Appendix C). Scenario A focused on what might be termed the 'traditional' approach to teaching British history, looking at major landmark events. There were prompt

questions associated with this focusing on the appropriateness of this content and whether the school context (i.e. mono- or multicultural) would influence trainees. This question sought to explore whether trainees had an assimilationist attitude towards history teaching; the supposition being that those who argued that British history was central to the curriculum and all pupils needed to know about the country in which they lived would be best categorised as cultural transmitters. The second scenario focused on the British Empire. Given the debate as to whether the empire was a 'good thing', it is possible to adopt different stances and get pupils thinking very differently about this topic. The focus of this scenario was on which 'story' the trainees would tell. Again I introduced a prompt question about the school context and whether this would influence the stance adopted. Scenario C explored the Transatlantic Slave Trade. The prompt questions sought to elicit information about what should be covered, as there is evidence that sensitive topics, poorly taught have unhelpful consequences, e.g. if those enslaved are purely seen as victims (see Traille, 2006). Once again I wanted to explore whether the school context would affect the trainees' position, especially as some of the teachers previously interviewed had expressed concerns about this. The 'War on Terror' was the focus of scenario D. Previous interviews with teachers had shown they had concerns about the distance in time such a topic presented and the extent to which it could be taught objectively. It would also be interesting to uncover why, if at all, the trainees felt this should be included. This would reveal what they saw as the purpose of history teaching, and whether they could, in Kitson and McCully's (2005) terms be 'risk-takers'. The final scenario required the trainees to consider whether they would argue for a greater degree of multicultural history topics if they taught in a monocultural setting. This sought to explore their understanding of the purpose of history teaching further and whether they could be seen as transmitters, mediators or transformers.

Analysis of the questionnaires

Analysis of the seven questionnaires revealed that the trainees' subject knowledge of the areas specified was limited, as illustrated in Table 8 below.

Table 8 – Trainee teachers' subject knowledge experience

Topic	How many have studied this?	Studied at school or university level			How many taught this topic?
		Both	School	University	
Islam	2	1	1		1
Africa	3			3*	3
India	0				
China	0				
Native Americans	2	1	1		3
British Empire	5^	1	2	1	2

* though one example was in the context of US Civil Rights

^ one response did not indicate at what level this was studied

Five of the trainees, Dean, Edith, Gail, Josie and Kath, had studied at least one of these areas, leaving John and Ruth who had studied none of these topics. The level of knowledge appears to be relatively sparse in terms of how many had encountered these topics at degree level; only Edith, Gail, Josie and Kath had degree level knowledge of any area, and of these only Josie and Kath had studied more than one topic. Without a full breakdown of the trainees' degrees it is difficult to draw firm conclusions about their level of subject knowledge but there appear to have been little focus on non-Western societies. In terms of teaching experience, Gail, John, Josie,

Kath and Ruth had opportunities to teach aspects of these topics. When teaching about Africa and the British Empire the trainees indicated that the focus in each case was on the Transatlantic Slave Trade. John who taught some Islamic history covered this in the context of the Crusades. This raises the point about how far the curriculum actually adopts an inclusive approach to other cultures, therefore requiring teachers to become familiar with diverse societies.

When asked what concerns or issues they encountered or might encounter, subject knowledge was not a major concern. Only Dean and Kath mentioned subject knowledge specifically, and in Dean's case it was linked to concerns about inadvertently offending someone in the Muslim community. A greater concern related to the pupils and the ideas/attitudes they would bring to the classroom. Dean, Gail and John indicated concern over attitude and possible misconceptions or stereotypes pupils might have. Pedagogic issues were raised by Dean, Gail and Ruth; namely the difficulties of getting pupils to understand a particular idea or stance, e.g. getting pupils to realise that there are alternative perspectives when looking at events which may reflect the views of different societies. While the numbers in this questionnaire are too small to see any patterns occurring in the responses, they do show that these trainees have varying concerns and degrees of subject knowledge. This suggests the concerns are very individualistic and therefore attempts to promote the teaching of diversity with cohorts of trainees need to work across a range of areas.

Analysis of Section B revealed that most had encountered other cultures or people from different ethnic backgrounds after school. John had been brought up in Jordan so had had a very different experience. He had also worked as a Teaching English as a Foreign Language (TEFL) teacher and backpacked around the world, and described his experiences as extensive.

Five others described their experience as bounded (though they admitted to apprehension about understanding the term); of these Dean, Gail, Josie and Kath had either travelled extensively abroad or had a multicultural experience at university, whilst Edith was doing a special study as part of the ITE course on ethnicity. Only Ruth described her experience as limited. The questionnaire itself did not probe the trainees' stance towards incorporating diversity into the curriculum (that would be sought through the interviews), but the literature suggests that the prior experience of this group of trainees would make them unlikely to embrace fully the need for diversity.

Analysis of Section C proved difficult. Firstly, the layout confused some trainees and it was clear from subsequent discussions that they interpreted some elements differently to each other, thereby invalidating any strong claims that could be made from the data; in particular when it came to English or British history, some trainees conceptualised this in a 'traditional' manner of great events and developments (essentially a white, Anglo-Saxon perspective), whereas others argued that the history of Britain was diverse by its very nature. This was a major weakness of the survey and perhaps reflects my own naivety in trying to disentangle aspects of discrete history. It was recognised that this section would have to be modified for future use in any data collection.

Analysis of the interviews

When carrying out the interviews I tried two approaches to see whether one would be more effective than the other. Three trainees, Gail, Dean and Kath, were not given the scenarios prior to the interview, whereas Ruth and John were. By not giving the scenarios out prior to the interview I thought it might produce more 'genuine' reactions as the trainees had no time to consider their position. I was aware that this might make them feel uncomfortable, but wished to contrast this to the responses of the other

two trainees who were sent the scenarios beforehand. The responses from the trainees who had had no prior notice of the scenarios were particularly interesting. In Gail and Dean's cases they found the task quite difficult and uncomfortable; this was partly because they had not considered many of the issues previously and therefore were unsure in their own minds where they stood. Consequently their interviews were characterised by considerable hesitation and some inconsistencies in their views as they changed their minds. This could be seen as positive as they appeared to be grappling with the situations and working them out as we went through so it could be argued that their responses reflected their stance. Kath was more confident in discussing the issues, although she admitted that some of the scenarios were difficult because her views were as yet unformed. All three felt that they would have preferred to see the information beforehand. The two who had seen the scenarios prior to the interview were more confident in answering questions (though this may well reflect their personalities). The issues they raised within the interviews (as will be discussed below) were similar to the concerns raised by those who had not seen the scenarios prior to the interview. This suggests that the scenarios did get the trainees to reflect upon and reveal the issues which confront people when making decisions about teaching diversity, regardless of whether they saw them beforehand. Whether trainees see the scenarios before the interview is essentially an ethical issue as it influences the degree of comfort they report. It would seem unjust and unethical to place trainees in a situation where they felt more challenged, especially where their views are still developing, and when there appears to be no major difference in the concerns reported by all the trainees (regardless of whether they had seen the scenarios before the interview).

Data analysis is a challenging task for researchers. As Patton (2002: 432) explains: 'Qualitative analysis transforms data into findings. No formula exists for that transformation. Guidance, yes. But no recipe. Direction can

and will be offered, but the final destination remains unique for each inquirer, known only when – and if – arrived at.' Patton (2002) stresses the need for analysis to be conducted fairly, so that it represents the data and for this process to be clearly communicated so that others can make judgements about the process.

Robson (2002) provides a useful breakdown of approaches to qualitative data analysis, identifying quasi-statistical, template, editing and immersion approaches. For analysing the data from the interviews a template or editing approach seemed most appropriate, as these adopt the use of coding to identify key themes or ideas within the interviews. Robson describes the process of open coding, where units of analysis are labelled to help handle the data and which allows themes to emerge. How best to approach open coding is disputed. Altrichter *et al.* (1993) distinguish between deductive and inductive coding; though the inductive approach appears more appealing and offers a purer grounded approach, the 'conceptual baggage' of the researcher will inevitably influence what is 'seen' in the data (Robson, 2002: 493). As I had already done considerable reading prior to this stage of data collection, which influenced the content of both the questionnaire and the interviews I already had a degree of 'conceptual baggage', thus Kelle's (2005) explanation of an abductive approach, linked to grounded theory, appeared to best define the data analysis stage.

Open coding, to identify themes, was the first stage of data analysis. Thus the interviews were taped, with permission, and transcribed in full. An initial reading of the transcripts highlighted interesting points and ideas. Summaries were created to identify general impressions. At this stage a number of labels, as shown in Table 9 (overleaf), were attached to sections of the transcripts (Appendix D is an example of an annotated transcript using these labels).

Table 9 –Initial labels used to categorise the transcripts

Label used	Range of responses
experience	Refers either to the range of experience of teaching a topic or encounters with people from different ethnic backgrounds
content	Relates to choice of content and/or whether the content should vary depending on the ethnic mix of the class
relevance	Reason why a topic could be taught
risk taker	Explains whether the interviewee was prepared to address controversial topics
present	Links to relevance as a topic may relate directly to the present moment
multi-perspective/balance	Refers to the desire to allow pupils to see a range of views
stance	Refers to the interviewee's view as to why multicultural topics should be taught
avoid stereotyping	Common reason put forward for tackling diverse topics
pedagogy	Where interviewees offered teaching approaches to topics or required guidance as to effective teaching approaches
subject knowledge	Relates to experience of subject (either studied or taught)
time	Refers to the distance in time of certain topics
purpose	Explains why history should be taught
pupils	Refers to dealing with pupil sensitivities, pupil reactions to topics

The trainees' responses were divided into positive or negative responses, or whether they showed a clear appreciation of an issue, e.g. whether the class mix would influence the choice of a topic. These codes were used where they could be applied to two or more transcripts, though their frequency varied between individuals.

Whilst undertaking this analysis I questioned what had been found; in my diary I wrote:

The interviews … showed what trainees feel they need to be able to teach but at one level this appears too easy and simplistic – someone would have done it sooner if it was a matter of subject knowledge, pedagogy and dealing with pupils. Reading suggests that attitudes/dispositions are more important and that there are deep seated reasons why these are difficult to shift – seems to revolve around need to understand cultures and position of one vis a vis another and seems to link to purposes, e.g. why teach black history, how committed are teachers to black history and who should learn black history?

The data revealed the concerns that trainees felt teaching about diversity, for example a lack of subject knowledge, but this was not unexpected. As explained earlier the problems seemed obvious and therefore easily tackled. Yet the literature had revealed the situation was much more complex and I was not sure I had gained any deeper insight into this complexity. It was at this point that I tried to identify theoretical frameworks that shape the data to provide more meaningful insights. The scenarios had been influenced by the desire to see whether it was possible to identify whether trainees were cultural transmitters, mediators or transformers following Cockrell *et al.* (1999), yet in practice this proved to be a difficult model to apply. For example, when asked how relevant a study of British history was to children from a range of backgrounds, two trainees astutely pointed out that any study of the past may appear irrelevant to children regardless of background. In addition the trainees argued that a study of the past provides a context for the present world in which children live and that this would naturally include the diversity of this past. This view did not sit neatly into any of the categories used by Cockrell *et al.* (1999). If anything it placed them all within the transformer grouping, a stance which Cockrell *et al.* (1999) had found to be adopted by a minority of their sample, and would suggest that no further intervention

was needed. It was clear however that the trainees were still facing difficulties that needed to be resolved if diversity was to become a part of their practice. I therefore needed to look for and develop an alternative framework that would enable more meaningful analysis of the data.

Developing a new theoretical framework

My thinking was shaped by Banks (2006b: 20), who argues that black history has similar purposes to social studies programmes in America, namely, 'to help students develop the ability to make intelligent decisions so that they can resolve personal problems, and through social action, influence public policy, and develop a sense of political efficacy.' He argues that history is an ideal vehicle for this form of education and there must be an emphasis on teaching history as a process rather than a body of knowledge. This latter idea, that history is a process is a notion with which I am comfortable, however the idea of history teaching as a form of social action is something with which I am distinctly uncomfortable. To me a focus on social action is something that resembles the aims of the Citizenship curriculum currently taught in schools. This discomfort replicates discussions my trainees have each year over the purpose of teaching the Holocaust and whether as history teachers we ought to 'stick' to the history or explore the moral issues which arise from the topic. Hammond (2001) advocates an approach where moral questions pupils raise when studying the Holocaust are turned into historical questions, thereby 'containing' the moral issues. The ideas of Banks and Hammond raise questions about the purpose of teaching history and the perceptions of teachers about how they approach teaching particular topics. To help understand these issues two theoretical frameworks were used as a means of handling the data.

The first concerns the purposes of history teaching. Banks' (2006b) views resonated with the earlier reading I had done, particularly the work of

Barton and Levstik (2004) and the different stances they outlined towards the purposes of history teaching, which they define as the identification, analytical, moral and exhibition stances (the latter is dismissed by Barton and Levstik as being the least worthy and will therefore not be considered). Their distinction between the identification, analytical and moral stances offers a way of understanding what trainees see as the purpose of history teaching and how that relates to their including greater diversity within the curriculum. The identification stance is characterised by the creation of a sense of identity, be it at a personal or national level; although this could become distorted to portray a particular nationalistic view of the past, it holds the potential to identify with a pluralistic view of the past. The analytical stance focuses much more on the process of history and therefore could help pupils understand how our views of the past have been created and highlight stereotypes and misconceptions. Such a stance could also help young people understand the present and how contemporary society came into existence, again providing the opportunity to tackle stereotypes and misconceptions. The moral stance deals more directly with issues like remembrance, questions of fairness and justice, as well as providing heroic role models. Each stance has the potential to relate to the need to teach diversity; therefore identifying the views of individual trainees would provide a means to get them to view the purpose behind the teaching of diversity and offer an opportunity to influence their disposition.

A second framework categorising teachers as risk-takers, containers and avoiders, devised by Kitson and McCully (2005) would help to explain the desire of trainees to tackle particular topics. Although Kitson and McCully's work, as noted earlier, is based in Northern Ireland, where there are strongly partisan views about the past and teaching history can be highly controversial (especially if a strongly held view is challenged), their idea appears to provide a suitable model to apply to diversity. This is not to

imply that teaching about diversity is controversial, though some historical topics could be, rather that teachers may choose to avoid topics for particular reasons or deliberately aim to confront challenging issues such as racism or injustice from the past.

By combining the results from these two frameworks it was my contention that it might be possible to see a correlation between particular stances towards history teaching and the willingness to take risks. If such a correlation existed then that might support the need to shape trainees' views about the purpose of history to promote a greater willingness to address diversity. As such these two frameworks were used to analyse the interviews.

Using these frameworks did alter some of my initial perceptions. For example, in the case of Kath, I initially felt she wished to avoid most difficult topics, but using the risk taker framework, it became clear that she would be willing to teach controversial or sensitive issues, as long as certain things were in place; this revealed an awareness of her own limitations and what she needed to develop her ability to tackle such issues. There was also some correlation between an understanding of the purposes of history and the extent to which trainees were prepared to take risks; for example Kath and Ruth were both predominantly risk takers and adopted a more analytical stance, whereas David and Gail were avoiders/containers and in the main adopted an identification stance. John showed the characteristics of a risk taker with an identification stance.

However, using these frameworks also created difficulties. It was difficult to fit trainees into any particular category; for example when using the risk taker framework, each trainee's responses spanned at least two areas – Gail and Dean were predominantly categorised as avoiders and containers, whereas Ruth, Kath and John were mainly risk takers. Kath had the

characteristics of an avoider, and Ruth and John also had elements of being containers. In some cases it was easy to categorise comments, so when Gail explained her views about the 'War on Terror', she said 'I'm not sure that in schools we should necessarily be dealing with them straightaway because lots of people have emotive issues, so they might not look at it objectively', which would be categorised as avoidance. Ruth's views could be seen as willing to take risks, for example when discussing teaching about slavery she said:

> I think ... when there was all that stuff on the news about should we apologise for the Slave Trade and stuff like that, I think if we do … look at current affairs and stuff and link it into that then that's always quite a nice way to make it significant.

The container category proved problematic to use. A number of comments in the interviews were about the need to maintain a balance when looking at events in the past or to offer multiple perspectives of an event. Yet as Woolley (2007) has shown, multiple perspectives means different things to different people; to some it means looking at a range of alternative views, for others it means emphasising positive views to counteract negative assumptions and in other cases it refers to historiographical interpretation. This spread of perceptions would make the comments difficult to categorise as presenting a range of views on a topic could be seen as taking a risk or as containing an issue depending on other factors. Further, if potentially inflammatory views were included this might provoke a strong reaction amongst pupils and could be construed as risk taking, whereas an emphasis on even-handedness and keeping the issues firmly rooted in the past, and ignoring any contemporary relevance might be seen as containing pupils' reactions. Another concern was raised by Ruth's interview. She came across as a risk taker; in Kitson and McCully's (2005) perspective this is to be encouraged but some of Ruth's comments appeared rather naïve in

her enthusiasm to tackle potentially emotive topics. This may be a harsh judgement on her responses, many of which were astute, but some did reveal possible cultural insensitivities, for example wishing to draw upon black children's family experiences when studying the issue of slavery. Accordingly, being a risk taker, may actually be a negative rather than a positive role, which is not allowed for within this categorisation. The responses from the interviews and the application of these categories revealed some significant shortcomings when using Kitson and McCully's (2005) framework.

The framework for identifying trainees' perceptions on their stance towards history also proved difficult to apply. In particular the identification stance presented problems; this was in part due to the trainees expressing a desire for maintaining a balance between British history and other cultures, but also different understandings over the term British history. As in the questionnaires some trainees associated British history with the 'national' story or a 'Whiggish' view of history, whereas others felt that British history was a story of plurality. The analytical stance proved too broad to be of much help, covering as it does the process of history (and therefore an understanding of the discipline of the subject), the need to relate the present to the past both for understanding the modern world and for learning lessons from the past (which in turn would mean a focus on particular content areas). The ambiguity over the precise nature of these terms makes them difficult to use analytically, particularly if trying to use them to identify ways to support trainees' further development. The moral stance did not figure heavily in any responses and appeared irrelevant.

Besides the concerns about applying these frameworks I also felt unease at the terminology used, particularly the idea of risk takers and avoiders. As mentioned above the term risk taker has very positive overtones but this

may actually mask problems, if the teacher is naïvely confident. The term avoider also appears unduly negative. The term itself could be construed as pejorative and it implies an unwillingness or inability to engage with particular issues, which may not be the case. It also implies that teachers are one or the other, whereas they may be more willing to take risks with certain topics but not with others. My unease with these terms was reinforced at a later date at the half way point in the 2007-2008 academic year. I was negotiating targets with a trainee in a tutorial. To encourage reflection on these I asked questions about the sessions we had had in the university relating to history teaching and whether any issues had arisen from these. She mentioned the session on multicultural education, particularly where I had drawn attention to the work of Kitson and McCully (2005) and whether teachers were willing and able to engage in tackling sensitive issues. While the session had made her feel uncomfortable because she wanted to classify herself as a risk taker (because of its positive overtones) it had also made her aware of the issues associated with teaching sensitive topics and she felt that she would have to label herself at this point as an avoider. The term made her feel 'put down' as she did not want to be an associated with its negative connotations.

Though these two frameworks offered the potential to analyse trainees' understanding of the purposes of history and their disposition towards the teaching of diversity, they were proving unworkable, which led me to consider developing an alternative framework, and which was emergent. I wanted to develop a model that would combine the trainees' views on purpose and diversity, and avoid the problems described above. I was helped in this by reflecting on the way the trainees had responded in the interviews, as they had veered between confidence and uncertainty in expressing their views. I had considered using the terms certainty/uncertainty to help shape the data during the initial analysis but this did not capture the essence of many of their responses, instead I

moved towards the notion of a continuum moving from 'confident' to 'uncertain' to 'uncomfortable'. The idea of a continuum suggested the possibility that teachers and trainees could move along it, and, further, it affords flexibility so that teachers and trainees could be at different points on the continuum in relation to different topics (see Table 10 below, for an explanation of these terms).

Table 10 – Definitions for the 'confidence continuum'

Confident	Someone who is willing to address diversity within their teaching, but not necessarily able to tackle an issue appropriately as confidence can be misplaced.
Uncertain	Someone who may be willing to address diversity but lacks the experience or ideas to have made up their mind to do so.
Uncomfortable	Someone who expresses unease or reluctance to address diversity but may be open to change. Discomfort may occur because their own beliefs are challenged, they are unclear about pedagogical approaches or lack subject knowledge. Discomfort does not necessarily entail a lack of willingness to teach something but a recognition of the obstacles that need to be overcome.

This seemed to better reflect the reality and nuances of the interview responses, where some trainees were very happy with teaching topics like the Transatlantic Slave Trade but expressed serious concerns about teaching the 'War on Terror'. The use of confidence for a continuum better reflects affective and cognitive elements which impact on trainees' positions as it recognises both emotional and dispositional aspects. The continuum would better reflect the ability and willingness of trainees to incorporate greater cultural and ethnic diversity within their practice. It would be feasible for a teacher to have the appropriate subject knowledge, know suitable pedagogical approaches to teaching certain topics, and yet still feel uncomfortable because they were not favourably disposed to teaching diversity. Conversely a teacher may feel that promoting diversity is an important element of their role but feel

uncomfortable as they lack the requisite subject knowledge and/or pedagogical knowledge of how to approach teaching some topics. The distinction between uncertain and uncomfortable is a subtle one; it would be possible for someone to feel certain that they did not want to teach something because they were uncomfortable with what that entailed. They may also feel comfortable about teaching a topic but have not yet made up their mind whether they felt it was important.

Analysis of the interviews using the new 'confidence continuum'
Using this continuum made it possible to analyse trainee's interview responses and identify the factors that influenced whether they were confident, uncertain or uncomfortable. Key themes emerged under each of these headings and correspond to the coding categories used during the initial analysis (and shown in Table 11 below), though previous overlap between some codes led to a reduction in the coding categories used at this point. Using these codes it was possible to uncover how confident trainees are incorporating diversity in their teaching, and what factors influence this process.

Gail, who had come across as very uncertain in the interview, had comments across the 'confident-uncomfortable' continuum. Her discomfort stemmed from two main areas of concern: subject knowledge and pupils. For example when asked whether she would argue for teaching about the 'War on Terror' Gail said: 'I don't have enough knowledge that if students were going to ask me questions, at the moment, I'd be able to feel that I could give a good enough response to them to feel comfortable.'

This was linked with a concern about the ideas pupils would bring into school:

Table 11 – Modified codes used to categorise trainee teachers' interviews

Label used	Range of responses
Purpose	This was used to identify the reasons why diversity should be taught. This embraces the range of ideas used by Barton and Levstik (2004), as well tackling stereotypes and context
Pedagogy	Refers to examples trainees had seen or suggested for teaching approaches
Relevance	Explains that a topic relates to the present day and/or may (in)directly impinge on pupils' lives
Pupils	Relates to pupils in classroom and awareness of their background and potential sensitivities in a topic
Subject knowledge	Relates to own personal knowledge of the topic
Content	Refers to specific content that the trainee would include to include more diversity or alternative perspectives
Time	Refers to the distance in time of certain topics
Experience	Refers to opportunities to teach/observe a topic being taught

because children will have so much even from their parents at home, they come in with all these preconceptions and I think to break those down you have to have quite a good subject knowledge to be able to respond in a sensitive manner.

Gail's concerns about the 'War on Terror' also were linked to time, as she felt the topic was too recent for any degree of objectivity to be possible:

I'm not sure about teaching contemporary things in the classroom, just because, I know that you've got your own views on things, like I've obviously got my own views on the Holocaust and things, but it's still a bit distant and you can teach about the lessons it's taught us, whereas I don't even know what lessons 9/11's taught us yet, like it's not really come to kind of closure there, so I don't like teaching it in that sense.

She was well disposed towards the idea of including diversity within the history curriculum. She spoke about the need to address stereotypes, provide a context that presented more positive images of people in the past (e.g. a study of Africa in connection to the slave trade to offset negative perceptions that pupils might see Africans as deficient) and the need for a broader perspective of what constitutes British history. Looking at her expressions of uncertainty, these relate mainly to pedagogy and to an extent were tied up with her lack of prior experience of teaching some topics.

Using the 'confidence continuum' to analyse Gail's needs it can be seen that diversity is important Accordingly she would need little intervention to alter her disposition (though the exact reasons she wished to include this element in her teaching could be drawn out more explicitly), but she would need support in developing her subject knowledge, pedagogical approaches and ideas for supporting pupils to provide the confidence to bring diversity into her teaching effectively.

Dean's interview also reflected what Gail had said, insofar as his areas of discomfort related to pupils, subject knowledge, and to a lesser extent pedagogy and time. When talking about the possibility of teaching the Transatlantic Slave Trade he was very concerned about the potential class composition:

> I'd certainly be concerned if there were black children because I'd be worried myself about perhaps coming across as ignorant myself or, on the other hand, kind of pandering too much and sort of, sort of making too much of a big thing about the fact that they were, that it was sort of their heritage, so it's quite a difficult thing.

His statement shows both awareness of needing to be sensitive but at the same time not knowing how to do this, combined with a lack of subject knowledge and a corresponding fear of coming across as ill-informed. He did though state later that subject knowledge should not be a major issue as the level of knowledge needed would not be great, whilst still acknowledging that at the moment his subject knowledge needed to be improved.

Dean's uncertainty also stemmed from not knowing whether the composition of the class or school would alter the history curriculum, i.e. should all pupils study the same curriculum regardless or should teachers take more note of the cultural composition of the class in determining what is taught. He had not had to consider this issue during either of his placements, which had been monocultural.

Where Dean was more confident, for example, in justifying his choice of content when teaching about slavery, this stemmed from his prior experience of teaching this, plus elements of his degree course gave him the confidence to put this forward, such as the legacy of slavery. He had a clear view that diversity was important because it reflected the world in which the pupils lived and were growing up in.

In contrast to Gail and Dean, both Ruth and John exhibited little sign of discomfort. The only reported concern came from John who when teaching about the slave trade, had a black child in the group and was unaware of her background and whether she would find elements of the topic particularly emotive. Both Ruth and John expressed the importance of diversity in the curriculum, particularly the need to show that history is relevant, to confront misconceptions and to develop an understanding of the world in which they live.

The uncertainties for Ruth and John revolved around pedagogy and content. Both had limited experience of teaching multicultural topics and so could only speculate as to how they might teach something, generally with an emphasis on presenting a balanced view of the specified topic, but they were aware that this might need to change in the light of experience. In both cases during their placements they had taught what they had been told to teach and therefore had not had to consider what content ought to be covered and why; so when Ruth was asked whether she would argue for more or less British history in the curriculum to make room for history of other cultures, she found it difficult to decide what could be left out and with what it might be replaced. Ruth showed some concern about accidentally offending some ethnic groups but this was more of a concern for John. He was aware that certain topics could be highly charged but admitted he would not know how to handle them, further, he described how he had encountered a racist incident in one of his classes but had been at a loss as to how to deal with it.

Kath's responses showed that she had a clear idea about why she would wish to teach some of the topics discussed in the scenarios. However, there were others where she needed more thought before she was clear in her own mind why she would teach something; for instance, when discussing the potential controversies surrounding the British Empire she said:

> I think I'd like to try it but I'd like to try it when I know in my own head that, not necessarily, I've got a view on it, but as long as I'm confident myself in teaching it, if it's controversial, it's just the way it is, anything can be controversial.

Kath was wary of teaching topics where her subject knowledge was limited; she felt it was really important that this was right to avoid any

unintentional reinforcement of stereotypes. When subject knowledge, awareness of pedagogical approaches and clarity of purpose were in place she believed that she would be prepared to tackle culturally diverse topics, as she experienced when teaching about Native Americans for the first time.

Examining the interviews collectively identifies areas in which trainees need support generally and individually to develop their confidence to incorporate more examples of diversity in their teaching. It was clear that trainees were able to put forward valid reasons for wanting to teach a more inclusive and diverse curriculum; in no response did they admit to feelings of discomfort in this respect, though there was some uncertainty. All seem well disposed to multicultural teaching, which does not correspond to the existing research in teacher education which highlights the resistance to this aspect of education. There are several possible explanations for this. The research shows that a willingness to embrace diversity is a result of prior experience though the questionnaires reveal that this group of trainees had very limited experience of diversity except for John; this suggests that prior experience may not be as important as previously thought. However, it may be that this group of trainees held liberal views already and therefore needed little convincing of the value of diversity, or the selection process for entry onto the course favours trainees with a liberal disposition (reflecting my values). Further, the course may have affected the way the trainees viewed history teaching, though as they were interviewed at the end it is unclear whether this was the case. The final possibility is the self-selection for the interviews; knowing that the focus of my research was on diversity it is unlikely that trainees who were hostile towards this would have put themselves forward for interview. Nevertheless, at this stage of the research process the disposition and confidence of the trainees is less important than having a framework for analysis and research tools that allow the requisite data to

be gathered. Shortcomings in the questionnaire have been identified, whilst the scenarios used in the interview did allow trainees to explore their ideas and concerns in relation to teaching about diversity, so these can be used both as a means of data collection and, if used at different times during the course, to monitor any changes in attitude or concerns.

Summary of reconnaissance stage

My diary reflections, combined with the literature review and initial interviews with history teachers allowed me to understand better the issues raised by diversity and why this warranted further study. A new element of this study was the combination of literature from the fields of history, diversity and teacher education, and teacher development. This provided insights into areas that needed further investigation, namely the trialling of a subject ITE course infused with diversity and its impact on trainees from essentially white, monocultural backgrounds. In addition these data showed that I needed to develop my own understanding of the area, partly to improve my confidence but also to improve my cultural sensitivity so I could effectively support my trainees.

The interviews with teachers and the questionnaires and interviews with my trainee teachers identified specific areas that needed to be addressed. Subject knowledge, awareness of pupils' needs and sensitivities in relation to differing topics and appropriate pedagogical approaches were clearly important, but the disposition of teachers towards including greater diversity was evidently as important, if not more so. In order to address teachers' willingness to engage with diversity, and where necessary to influence their disposition, I felt that an understanding of the purposes behind history teaching would help to achieve this.

The analysis of the interview data led to the new idea of a 'confidence continuum', which could show how confident trainees were in teaching

about diversity in history and therefore provided a means to examine the progress of trainees across the training year. Consequently, drawing upon the literature and data gathered I was able to explore what could be done to address the issues identified during the reconnaissance stage. This resulted in an action plan, which is explained in the next chapter.

CHAPTER 6- The First Action Cycle

This chapter outlines how the action plan was devised, what interventions were carried out and analyses data gathered during the year to identify the starting and finishing positions of trainees.

What can I do about the issue?

There comes a point during the reconnaissance phase where the researcher has to decide that enough data have been gathered and analysed in order to move into an action phase. There is usually no tidy end point, as surveying the field can gather its own momentum and take the research in unforeseen directions, but in this instance the research is bounded by the structure of the academic year and the duration of the PGCE teacher training course. The data were gathered during the academic year 2006-2007, with a view to establishing a series of action steps for the academic year 2007-2008. Clearly this presents a challenge as there is an assumption that cohorts from year to year are similar and actions derived from analysis of one cohort can be used to bring about a change in a subsequent cohort. However, the principles that are identified can be tested. In my own experience of action research (Harris and Foreman-Peck, 2001) the principles that were used to inform essay writing with one set of school students were successfully transferred not only from one cohort to another, but to students in a different school as I moved jobs.

Before proceeding it is useful to consider the characteristics of action undertaken. Altrichter *et al.* (1993) use the term action strategies and for them the planned action needs to be: connected to educational aims; linked to developing theories emerging from the data; seen as initial answers to identified concerns. In addition the action can aim for different scales of change (which may be slight to profound), and the change that is brought about does not have to be seen as a radical break with previous practice, and the end result may be that only partial change is achieved.

This may be for several reasons, but as Altrichter *et al.* (1993: 159) comment, 'We do not simply ask "Did we achieve the ends we set?" but rather "Do we like what we got?"'.

As outlined earlier my concern focused on diversity within the history curriculum and the extent to which my teacher training course enabled and encouraged trainee teachers to promote this aspect of the curriculum in their own practice. I felt that I was not doing enough to prepare trainee history teachers for teaching about diversity. The revised curriculum offers greater scope for including diversity of historical topics, further schools are increasingly becoming more diverse communities and consequently it is essential that schools promote tolerance and social justice and this therefore needs to be reflected in the work teachers carry out. Yet my course did little to support these aspirations. Therefore I had to deal with two issues, namely exploring how I could improve my course, which in turn would require me to reflect on how my practice impacted on the trainees. This led to the following research questions and sub-questions:

1. How can I develop my own confidence and awareness of diversity within my history training?
   a. What impact will improving my own subject knowledge and awareness of diversity have on my ability to promote diversity?
   b. How can I effectively integrate diversity within my course?
2. How can I develop the confidence of trainee history teachers to promote diversity within their own teaching?
   a. How can I effectively support trainees' subject knowledge growth, awareness of pupil needs and sensitivities and pedagogical expertise when teaching about diversity?
   b. What steps can I take to help trainees make connections between the purpose of teaching history and diversity?

c. What interventions influence trainees' confidence in teaching diversity?

As part of my planning I had to consider what concrete steps I could take to address these questions and how I was going to monitor the situation across the year. McNiff (2002: 72) provides a useful series of questions to consider when considering these points and are used below to explain my actions.

What could I do to improve the situation?

To improve my own confidence and awareness, my subject knowledge needed development. At one level this would involve reading about more diverse historical topics, but would also mean developing this into usable teaching tasks to illustrate different aspects of history teaching; the aim was to promote diversity through an infusion model and an explicit session focused on diversity (there were already sessions in the course, for example, on teaching 'difficult' issues and promoting effective classroom talk, from which trainees should be able to make pedagogical connections to teaching about diversity). This supported Garcia and Lopez's (2005) call for more explicit subject based approaches to diversity as a means to overcome teachers' reluctance/unwillingness to engage with this facet of teaching. The course was largely built around a conceptual/procedural approach to history teaching, thus there were sessions on causation, working with evidence, interpretations and so forth, but few of the activities used to illustrate these ideas were culturally or ethnically diverse. An infusion model would require the development of a range of activities that drew upon a greater range of cultures to illustrate the concepts and procedures, and thus provide examples across the training year, which would hopefully address Bolye *et al.*'s (2004) concerns about the limitations of short-term training support. This would make the history of other cultures and minority groups part of the 'background noise' of the

past; one of the criticisms of teaching about black history for example, is that this can be too easily separated and marginalised from mainstream history; as the QCA state in their Annual report on the curriculum 2004/2005 (cited in Lyndon, 2006: 37):

> Too little attention is given to the black and multiethnic aspects of British history. The teaching of black history is often confined to topics about slavery and post-war immigration or to Black History Month. The effect, if inadvertent, is to undervalue the overall contribution of black and minority ethnic people to Britain's past and to ignore their cultural, scientific and many other achievements.

The intention was to both infuse the course and provide an explicit session on diversity in history. There was a session on 'teaching difficult issues', and though this included examples of diversity I did not want to create the impression that diversity is a 'difficulty', so I created a separate session on diversity in history. My continued involvement in the TEACH project and the Council of Europe's work on 'Multiperspectivity in history' would provide an additional source of inspiration for developing suitable activities.

Developing the confidence of trainee teachers would require me to focus on the following: developing subject knowledge; examining suitable pedagogical approaches to teaching diversity; creating an awareness of pupil diversity and potential pupil responses to the curriculum; and getting trainees to explore more deeply the purpose of history teaching (and to see the associations with a more diverse curriculum).

To develop subject knowledge, I had traditionally asked trainees to develop an overview of a period to present to the rest of the group early in

the course; this was designed to support subject knowledge development but also provide a model of how this could be approached, however I now realised that the topics presented were all based on British history. Therefore I decided that I would do a similar exercise but introduce new examples, namely an overview of Islamic history and the Black Peoples of the Americas. I would also instruct trainees to produce two 'Polychronicons'[3] which would be stored electronically for them all to access. One would be on a topic that was already familiar to the trainee whilst the other would be on an unfamiliar topic.

In terms of pedagogy, many of the sessions in the course already dealt with appropriate teaching strategies for dealing with sensitive topics and how to promote exploratory talk between pupils, but there needed to be a more explicit linkage between the approaches and their use for particular topics.

The trainees would be exposed to literature relating to how pupils responded to the curriculum, in particular figures on minority ethnic reaction to the content of the curriculum and the comparative academic success rates of pupils from different backgrounds. This would be used to question their assumptions about the appropriateness of the curriculum.

To address the purpose of history a new assignment would be introduced to explore this issue explicitly (see page 147 for an analysis of this). Previously it had been included as part of a general discussion about preconceptions that trainees brought with them to the course, but the first written assignment would focus on 'Why should pupils study history and what history should they therefore be taught?'. The purpose of history would also be discussed through particular sessions, such as 'teaching

---

[3] Polychronicon was a medieval chronicle that brought together much of the knowledge of the age. It is now a section in the journal *Teaching History*, which is used to summarise the latest historical thinking about a given topic. These are a very useful resource for developing a historiographical overview of a topic.

difficult issues' and 'teaching about diversity in history'. Collectively the elements outlined above should provide the challenge, experience and reflection implied in Korthagen *et al.*'s (2001) restructuring of gestalts.

How will I gather evidence to show that I am influencing the situation?
The evidence for making a judgement about my confidence and awareness of cultural diversity would mainly be drawn from my research diary, where my reflections and ideas would be explored. This would include comments relating to specific sessions involving new material; such comments would reflect both my perceptions of the session and how I interpreted the reactions from the trainee teachers.

Evidence from the trainees would be collected at the start and conclusion of the course. The first written assignment on the purpose of history teaching would provide an indication of the initial perceptions of the trainees and whether diversity was an important part of their understanding about the reasons for teaching history. This would highlight their disposition towards teaching about diversity. In addition the trainees would be asked to complete a questionnaire about their knowledge and experience of diversity (this would be a modified version of the questionnaire piloted with the 2006-2007 cohort), and the trainees who returned the surveys would also be interviewed, using the scenarios that were trialled with the previous cohort. Together this evidence would provide insights into the starting points of the trainees and be used as a baseline when making judgements about how far the trainees' understanding and awareness of diversity altered during the course.

At the end of the course, a further questionnaire would be used to indicate their experience of teaching diverse topics during their school placements and the same scenarios would be used for interviews, to see how, if at all, their responses had altered.

How will I ensure that any judgements I make are reasonably fair and accurate?

When judging my own confidence and awareness this would clearly be highly subjective. Yet this ontological aspect of the study is important in terms of exploring my values and seeing how far it is possible for me to enact these in my professional practice. As such my feelings and insights into how I understand myself and the work that I do are valid. These would mainly be captured in my research diary. Where necessary I would seek clarification of viewpoints with colleagues.

The use of written assignments, questionnaires and interviews should provide a set of data that enables triangulation of the trainees' perspective. The questionnaire would detail the trainees' knowledge and experience and provide an initial brief insight into what they saw as the value of teaching about diversity. The written assignment would focus mainly on the purposes of history teaching and would provide some connection with the survey. The interviews were designed to generate discussion about the reasons for studying particular topics and the factors that may inhibit trainees' willingness to teach these. The reasons identified in the interviews would relate directly to the written assignment by focusing again on the purposes of teaching diversity.

Towards the end of the course, trainees would be re-presented with the questionnaires, as one of the sections could not be completed at the start of the course as it asked about details of teaching a range of different topics (unless the trainees had prior teaching experience they could draw upon). They would be re-interviewed using the same scenarios to see whether their views had altered at all, and if so, what had made any difference.

Monitoring and Implementation of the Action Plan

The second cohort involved in the research process consisted of 12 trainee teachers. All were white, British, three were male and ten of the group were in their twenties. Seven of the group agreed to participate in this study. This group would experience the changes in the programme and be monitored during the year to assess the impact, if any, which occurred as a result of any new interventions. Table 12 (below) provides brief biographical details of the participants.

Table 12 – Biographical background for trainees 2007-2008

Trainee	Gender	Age	Background
Sharon	F	27	2:1 in Ancient History and Archaeology, 5 years' work in financial services industry
Dominic	M	23	2:2 in History, worked in a Pupil Referral Unit
Jess	F	21	2:1 in History and Politics, some extra-curricular experience with young people
Louise	F	48	2:1 in History, career in tax sector
Carol	F	25	2:1 in History, no school experience
James	M	50	History degree from Princeton, career in financial sector, some experience as a cover supervisor
Anne	F	23	2:1 in History, worked as an Learning Support Assistant in a secondary school

The pursuit of this first cycle of action research was hindered by external factors. I was course leader for the Secondary PGCE Programme and was therefore responsible for the course during an Ofsted inspection which happened towards the start of the academic year. The demands meant that I had difficulties with the early stages of my implementation and monitoring of action and consequently led to a delay in the analysis of these data and responding to the emerging findings.

An overview of the actions carried out can be seen in Figure 2 overleaf. The plan involved different strands relating to my personal development and the development of the trainees with whom I work.

Figure 2 - First action research cycle 2007-2008 – monitoring and implementation of new material

Date	Intervention		Purpose	Data collected
July 2007	Attendance at Schools History Project (SHP) conference		To improve my knowledge of teaching about diversity and pedagogical approaches	Research diary reflections
September (NB some sessions are not referred to as no new material was presented in these)	Session 2 on 'Preconceptions, personal experiences, why school history, how is history taught and how should it be taught? The big debates' – added small section on place of diversity within this. In addition trainees did some subject knowledge building in groups – one group looked at Islam and another Black Peoples of the Americas (2 other groups looked at more 'conventional' British history topics). Trainees set Written Assignment 1. Trainees to produce 2 'Polychronicons' – one on a familiar topic and the other on an unfamiliar topic	Throughout the year I carried out additional reading: a) to develop my own subject knowledge b) to develop my awareness of issues related to the teaching of diversity	To get trainees to question the purpose of history and to start thinking about the place of diversity To start developing trainees' subject knowledge of more diverse topics	Research diary reflections Trainee assignments
October	Session 3 on 'The context of history teaching' – this included references to a teacher's responsibility under the Race Relations (Amendment) Act to promote race relations and explaining some findings from the DfES report on 'Education and Ethnicity' Session 5 on 'A sense of time, period and diversity (or avoiding the stereotypical)' – the session already included some work on slavery and problems with textbooks, but a task was added on 'where and when in the world'. Did some further subject knowledge building work on more diverse topics Session 8 on 'The use of evidence in the classroom' – this session already had some examples from the US Civil Rights movement and the slave narrative, but		To get trainees to question their role in the broader statutory frameworks, with particular reference to promoting race relations and the role history can play in doing that To develop trainees' subject knowledge and to get them to see the value of developing subject knowledge. To provide pedagogical examples To develop trainees' subject knowledge and pedagogical examples	Research diary reflections Trainee surveys and interviews

155

	now included additional material on the black and Asian experience in the UK		
	Session 11 'ICT workshop 2' – this contained new exercises on WWI and tackling stereotypical views of the war (including the role of Imperial troops) and analysis of websites including those on Martin Luther King	To develop trainees' subject knowledge and pedagogical examples	
December	Development of resources for TEACH on the Arab-Israeli conflict (trialled with trainees on the Oxford PGCE course) Development of resources for Council of Europe (CoE) project 'The Image of the Other'	To improve my knowledge of teaching about diversity and pedagogical approaches	Research diary reflections
January 2008	Session 17 on 'Short, medium and long term planning' – used the Council of Europe resources as basis for discussing planning Session 18 on 'Teaching difficult issues' – this is a pre-existing session that emphasises the purpose of teaching history. Introduced teacher stances from Kitson and McCully. Looked at examples from TEACH project	To develop trainees' subject knowledge and pedagogical examples To develop trainees' subject knowledge and pedagogical examples, plus an awareness of stances teachers could consciously adopt and why	Research diary reflections Trainee feedback from session 17
February	Session 20 on 'Multicultural history' – this was a new session introduced into the course	To develop trainees' subject knowledge and pedagogical examples	Research diary reflections
April	Attendance at History Teacher Educator Network (HTEN)/Euroclio conference	To improve my knowledge of teaching about diversity and pedagogical approaches	Research diary reflections
May	Attendance at CoE conference	To improve my knowledge of teaching about diversity and pedagogical approaches	Research diary reflections
June			Interviews with trainees
July	Attendance at SHP conference	To improve my knowledge of teaching about diversity and pedagogical approaches	Research diary reflections

Understanding the trainees' starting points

As shown previously, understanding the ideas, attitudes and experiences that trainees bring to a course is important. For this research it would be particularly important to understand these in order to contrast these with the trainees' views at the end of the course, and therefore be able to make judgements about the degree of change, and the impact of the interventions. To identify trainees' ideas at the start of the course, questionnaires, written assignments and interviews were used. These were carried out within the first four weeks of the course. Analysis of the data was carried out three to four months later due to the time needed for transcription and an external course inspection. This meant the results of the analysis were not able to shape the intervention; instead the intervention was shaped by experience of the previous cohort. This was based upon the assumption that the issues facing trainees in each cohort would be similar year on year; analysis of the latest cohort's data would be needed to explore this.

Analysis of the questionnaires

The questionnaire, as explained earlier, was similar to the one piloted with the previous cohort, though, as explained before Section C had to be modified (see Appendix E). The questionnaire was completed within the first two weeks of the start of the course. Table 13 overleaf illustrates the participants' level of subject knowledge.

Only James had not studied any of these areas. Sharon, Jess and Carol had studied three of these areas, Dominic and Anne had covered two while Louise had only done one. Due to the small numbers involved it is difficult to draw strong conclusions, nonetheless this cohort (2007-2008) had had greater opportunities in their degrees to study non-Western European history topics.

When completing the questionnaires, the trainees exhibited few concerns about teaching these possible topics. Dominic and Anne mentioned no concerns, while

Table 13 – Trainee teachers' subject knowledge experience

Topic	How many have studied this?	Studied at school or university level			How many taught this topic?*
		Both	School	University	
Islam	1 (2)	0 (1)	(1)	1	(1)
Africa	1 (3)			1 (3)	1 (3)
India	0 (0)				
China	3 (0)			3	
Native Americans	4 (2)	1 (1)	1 (1)	2	4 (3)
British Empire	5 (5)	1 (1)	1 (2)	3 (1)	4 (2)

() Figures in brackets are from the five participants in the 2006-2007 cohort for comparison

* As the questionnaire was distributed at the start of the course it was unlikely that any trainees would have experience of teaching these topics. The responses shown are taken from the end of the year when trainees revisited the questionnaire

Carol and Sharon only mentioned subject knowledge. Louise expressed the unusual concern that she would be too enthusiastic, whereas Jess identified that some of the topics may be sensitive, and James expressed concerns that pupils from black and Asian backgrounds might find the curriculum alienating and so it needed to contain more references to popular culture, such as music. The lack of comment on the questionnaires may be due to the instrument itself or may reflect a genuine lack of concern on behalf of the trainees. The questionnaire did ask about concerns and difficulties, which, on reflection, is a leading question, as it suggests that trainees would encounter problems. It may have been better to ask whether trainees were aware of issues they had to consider when teaching these topics. It is also likely that the timing of the questionnaires limited the responses. The piloted questionnaires were carried out towards the end of the course, whereas the second cohort received them at the start and so may have been less aware of potential issues.

When asked about their experience of diversity, five described it as limited, with only Sharon and Dominic saying they had quite a bit of experience. In these latter

cases, Sharon had travelled abroad on a number of occasions and Dominic had lived in a diverse area and attended a school with large numbers of young people from minority ethnic backgrounds. This contrasts with the previous cohort's reported degree of experience; this may be explained by the change in phrasing to describe the mid-point (previously it had been 'bounded' which had caused some confusion). It is important to note however that the trainees' self-perception suggests that they would find it difficult to embrace diversity, a point emphasised in the research literature.

The changes to Section C of the questionnaire required trainees to identify what they saw as the point of teaching about diversity and how important they felt it was as an aspect of their training. The previous questionnaire did not require trainees to consider either. Though the trainees would be required to complete an assignment focused on the purpose of school history, it was possible this would not address issues of diversity (depending on the stance of the trainee), hence I felt it would be valuable to ask about this explicitly. The second question about the importance of diversity was to put the previous answer in some context. For example trainees may easily be able to offer ideas as to the value of diversity but not see it as a priority in learning to be a teacher; this in turn may affect how they respond to the interventions during the course.

In response to the reasons why young people should learn about the history of other cultures and minority ethnic groups, all trainees, except Sharon, referred to the point that pupils live in a multicultural society and therefore need to understand the world in which they live. Jess and Louise linked this to the need to promote tolerance (a point Sharon did make), whilst Carol and Anne focused on the need to address stereotypes or misunderstandings between different groups. All could see the point of teaching about diversity, but only James and Louise saw it as a high priority. In James's case this was because of his limited contact with people from minority ethnic backgrounds, which concerned him. Louise felt it enabled pupils to better understand their own culture by comparing it to others. Dominic,

Jess and Anne placed it as a medium priority although only Jess provided any reason for this, explaining that she felt that issues like behaviour management and curricular content would be more of a pressing concern. Sharon identified it as a low priority for the expedient reason that it did not form a considerable part of the history curriculum. Carol had not even considered it as an issue prior to coming on the course (she did indicate that the questionnaire had made her consider such issues for the first time and as a result would regard it as a medium priority).

Overall the questionnaire provided an interesting insight into the disposition of this group of trainees. Of the two trainees who saw diversity as a high priority, Louise and James had the weakest identified subject knowledge and reported their experience of diversity as limited. The rest had far more extensive subject knowledge, with all having studied one of the specified topics at university level, yet none saw diversity as a high priority. Dominic and Sharon who said they had quite a bit of personal experience of diversity responded differently to the question about whether diversity was a priority. Dominic saw it as a medium priority whereas Sharon saw it as a low priority.

The questionnaire findings show that overall the trainees had limited experience of cultural and ethnic diversity, either through their personal experiences or through their studies. It is unsurprising that few saw diversity as a priority at the start of the course; the two exceptions though, James and Louise, saw it as a priority precisely because of their lack of experience. This finding is unusual in comparison to the literature reviewed which emphasises the link between prior experience and willingness to embrace diversity (see Causey *et al.*, 2000).

Analysis of the written assignments
This assignment on the purposes of school history and what should be taught enabled me to gain additional insight into their thinking at this early stage of the course. There was an obvious danger that the trainees would produce answers that they felt I was 'looking for' or would find 'acceptable', especially as the

assignment was set following a session on 'Preconceptions, personal experiences, why is history taught and how is history taught'. During this session trainees had looked at set reading, discussed the arguments surrounding the purpose and place of history in the curriculum and started to identify some of the complexities surrounding choice of content. A word limit was set to restrict the trainees' scope to cover all aspects of the argument and they were instructed to focus on what they thought was important.

Responses varied considerably. Dominic, who had been brought up in a multicultural area, argued that history was linked to identity formation but that there was a danger the curriculum could become 'exclusive' and needed to ensure that it made pupils from minority ethnic backgrounds feel included. An emphasis on cultural awareness was another key idea he expressed, although he did stress the value of British history, calling it 'integral' and 'core'. He did not elaborate on his definition of British history and whether he saw this as a multicultural past. Interestingly, when identifying what content ought to be covered he focused on the Romans, medieval Britain and the Tudors. This seemed at odds with his earlier focus on the need for a diverse, inclusive curriculum, but it is similar to the research findings of Husbands *et al.* (2003), where their sample of teachers stressed the importance of having a broad, inclusive curriculum but when pushed as to the content that ought to be taught identified 'traditional' British history topics.

In a similar way, Carol focused on the link between history and identity. She appreciated concerns that the curriculum essentially supported a white British middle class view of the past and that it ought to reflect diversity more effectively, although she was unwilling to commit herself to particular topics or themes. Carol also included arguments about understanding the world today, the skills that can be developed through history and the enjoyment it can bring. Overall, she tended to survey the various arguments without firmly presenting her

views. This may be a natural reaction to the start of a course where trainees are just starting to explore many ideas for the first time.

Anne also discussed identity as a crucial reason for teaching history, and like Carol recognised that the curriculum did not always reflect the world in which we live. Though she did call for a focus on British history, she argued that this was interwoven with world history and that multicultural topics should be incorporated into the teaching of British history rather than being separated out. Unlike the trainees mentioned above, Anne implicitly argued that history has a strong moral agenda by encouraging 'tolerance, empathy, responsibility' and also saw it as 'familiarising students to a democratic way of life, encouraging free thought and a voice.'

Identity also formed part of the arguments put forward by Jess and Sharon, although in both cases these came across as peripheral reasons. Both emphasised the 'skills' that history develops as essential, as well as understanding the present. Jess, as other trainees also argued, saw the need to teach British history whilst ensuring that it reflected a more multicultural past; her response showed a sensitivity to issues such as the teaching of black history where black people are overwhelmingly portrayed as slaves and helpless victims. Interestingly given her views, Jess was very clear that history did not have a moral agenda, which she felt would be better dealt with in Citizenship. In contrast, Sharon felt that history could 'break down barriers' and thereby implied that history had a social cohesion function.

Unlike the other trainees, Louise did not mention identity (except to call the link between history teaching and national identity 'spurious' and 'patronising'). Her focus was overwhelmingly on the 'skills' that history promotes and how these are useful in everyday life. She argued for a thematic approach to the curriculum, which would entail more comparison between societies and cultures.

In stark contrast, James included some very reductionist arguments, such as the need to pass exams, alongside more conventional arguments about the need to understand the present and the development of particular skills. He also expressed the need to safeguard and pass on our knowledge of the past to future generations. Though he mentioned the need to promote cultural understanding and tolerance this was a minor part of his expressed views. James did not identify any particular topics or themes that would support his rationale for history.

When looking at their assignments collectively, the role of history in forming identity was seen as important; there was also a strong implication that this required the teaching of a more 'inclusive' history (even if this was focused on Britain). This was an important connection to make; other arguments, such as the focus on historical 'skills' are not necessarily related to the need to study particular topics as these could be developed in any chosen content. A focus on understanding the present does imply a need to understand more specific topic areas, as it would be necessary to discuss which aspects of the present need to be understood (for example the current tensions in the Middle East), yet few were willing to identify any topics or themes that would need to be discussed. It is interesting to note that both Louise and James who did not focus on identity as an argument for history, nor saw its links to promoting a more diverse view of the past, were the only ones in the questionnaire who saw learning about diversity as a high priority.

The combination of questionnaires and assignments enabled me to see whether trainees were able to see any connection between the reasons for teaching history and what ought to be taught and to put this into perspective by seeing how important the trainees felt this was in their training. The impression overall is that the trainees were able to appreciate the value of a more diverse history curriculum, but that this was not a major priority and their disposition towards diversity was therefore 'fragile'.

Analysis of the interviews at the start of the course

As mentioned earlier, the Ofsted inspection made it impossible for me to interview the trainees, so trainees were offered alternative ways to respond to the interview scenarios (see Appendix F). Dominic chose to do a self-taped interview, Carol produced a written response to the scenarios and the other five chose to be interviewed by a colleague (who is undertaking her own doctorate). She was unknown to the trainees and I had to familiarise her with my research intentions.

By the time the interview data were analysed Louise had withdrawn from the course, reducing the number involved in the study to six. However, for the purposes of this section I will draw upon the data gathered from Louise to show how it informed my thinking about coding categories and the development of the 'confidence continuum'.

Using the 'confidence continuum' derived from the interviews with the previous cohort proved frustratingly problematic. For example, James's interview showed that he was acutely aware of shortcomings in subject knowledge and that he had had little previous interaction with pupils from minority ethnic backgrounds and was unsure how they would respond to elements of the curriculum. Yet at the same time he spoke with assured confidence about what should be taught in the curriculum; in particular he saw a focus on the British Empire as solving many of the issues within current history teaching:

> I think this is the key because if you talk about ethnic minorities and try and become contemporary with the audience today, then teaching the Empire is absolutely crucial to this because where were these ethnic minorities? They weren't in Britain …there's no point trying to find black role models in Britain because they were abroad… So I think you have to teach the Empire and, you know, how the good, the good things the Empire did and the bad things and the racism and where it or how racism changed.

In some respects this shows an awareness of issues related to the content of history and its inclusiveness, but at the same time a naïvety about the existence of minority ethnic groups within the UK.

In a similar way, Louise expressed very strong confidence, stating 'I don't feel uncomfortable about teaching anything, to be honest'. She explained what she saw as the importance of needing to be even-handed and showing all perspectives, for example:

> I think one of the potential problems you might have with the Transatlantic Slave Trade is that if you've got black kids in your school that they come out feeling they're the victims but ... I don't know, half a lesson maybe or quarter of a lesson, talk about the white Slave Trade in, well, it's current day Morocco, you know, the Barbary Coast slavers, so that, you know, the white kids can't think, well, yeah, we were top dogs, we were never slaves, well, actually, you know, you might have been ... one of the things I've learnt from history is that you can always find examples of something else, so you'd try and find whatever, well, you can to give a counterbalance.

Louise showed a clear appreciation of some issues, such as the unintended consequence that black pupils may develop a sense of victimhood, which needed to be counterbalanced, and provided an example that could be used. At the same time though the idea that only part of a lesson needs to be devoted to this showed a lack of (understandable) experience in classroom issues. Another trainee, Dominic, also showed a strong sense of confidence in his ability to address diversity issues, which could be accounted for by his upbringing in an ethnically mixed area.

Plotting the trainees' position on the 'confidence continuum' meant it was overly weighted towards the confident end of the continuum, suggesting there was little that I needed to do to support these three trainees. They all came across as self-assured, and showed an awareness of some issues and had definite views as to how

these could be addressed. Yet their questionnaire responses and written assignments revealed that their ideas were not fully developed. Reading the interview transcripts and listening to the recordings left me with the impression that their ideas, though commendable in many instances, were untested, and this was not reflected in the continuum from confident to uncomfortable. The other trainees were easier to accommodate within this framework and showed a spread of comments across the continuum, but it was clear that the continuum needed modification. On reflection, the obvious problem with the interviews were that they had been held at different times of the year; thus the initial continuum was based on trainees at the end of the course, whereas a different model would be needed to cater for the views of those embarking on the course.

To modify the continuum I reanalysed the transcripts using a different technique to identify coding categories (which would replace those explained in Table 9, page 119). Units of analysis from each transcript were identified; in order not to lose context, several lines of text rather than short phrases were used as units for analysis. Each transcript was then colour coded and manually cut up, so statements appeared on individual cards. These cards were then sorted into emerging themes. The use of different colours enabled the comments from one trainee to be visible and therefore allowed any pattern in their views to be more easily identified. Using this approach it was possible to identify five (originally there were four, but reflection whilst writing lead to the introduction of 'pupils' as a fifth category) main categories: 'purpose', 'pedagogy', 'pupils', 'content' and 'teacher', though these are interlinked. For example comments about content do impinge on purpose though these links are not always explicitly made by the trainees during the interviews. It was only towards the end of the research process that reflection upon these categories made me realise how closely aligned they were to aspects of 'pedagogical content knowledge' (Shulman, 1986).

In terms of this research, 'purpose' simply refers to comments about why diversity needs to be taught in history. It is interesting to note that there were few

comments specifically related to this. The most common stated purpose was to counter stereotypes. This was mentioned five times (three times by James and two other individual comments). There were four other purposes identified, and these all originated from Louise.

'Pedagogy' refers to teaching approaches and the main views expressed were to do with adopting a balanced approach towards topics. This could imply the need to counter stereotypes though this was not explicitly stated in any of the transcripts. The focus was on looking at the 'good' and 'bad' aspects of a topic or to include alternative perspectives from different people in the past. This could involve looking at the British Empire and considering both the benefits and downside to British rule in places like India. However, calling for a balanced view is not always as simple as it seems. Banks (2006c) argues that balance is a power issue, as the idea of balance suggests there is an acceptable mid-point, which raises questions about who decides where that mid-point exists. As the past is contested, any assumption of balance becomes contested. It also raises questions as to whether there are balanced views with particular topics; for example, Dominic, when talking about the 'War on Terror' said:

> I think the only problem you have is obviously a lot of people have been affected by the war in Iraq and Afghanistan in terms of extended family and close family actually taking part in wars ... so there might be quite a few strong views. If you could shape these views into well informed, balanced arguments, it could be great discussions within the classroom.

This begs the question what would a balanced view on the 'War on Terror' look like and from whose perspective. All the trainees spoke about the need to look at different perspectives to provide a more rounded view of the past, but this was regarded as unproblematic.

Both purpose and pedagogy touch on 'content'. Most of the comments about content were to do with the balance of British versus non-British history, and the extent to which more diversity needs to be brought into the curriculum. This showed differences between the trainees. Dominic, Sharon and Jess felt that British history was important and ought to be at the core of what children learn; as Sharon explained:

> The way that I see it is that, you know, if we're teaching in a British school then it's really important that everybody that goes to that school knows about the history of Britain.

All three however were happy to see more emphasis on diversity in the curriculum but clearly felt British history was most important. The other trainees adopted slightly different stances. Carol had few strong views on what should be taught; she said she would welcome the chance to teach non-British history, mainly because it sounded more interesting. James argued for a focus on British history but felt that far more emphasis should be on the British Empire as this would automatically bring in more diversity and make the curriculum relevant to more pupils. Louise felt that any focus on national history was unhelpful and argued for a thematic approach to the past that drew upon a range of different geographical regions, whilst Anne felt pupils needed to understand that history cannot be easily packaged up into 'this is British history and this is not'.

The category 'teacher' was more diverse, encompassing the trainees' willingness to do things, concerns over personal subject knowledge, their lack of experience, concerns about working with young people and other individual worries. Most concerns were expressed about subject knowledge and not knowing how to do things in a classroom. Further reflection on these diverse concerns highlighted that issues relating to pupils (e.g. behaviour, their attitudes, knowing pupils) were distinct enough to warrant an additional category. Collectively they covered a

range of factors about becoming a teacher that were individual but presented challenges.

These coding categories did refine my original codes and offered a useful insight into the views of the trainees, but still did not resolve the problem with the 'confidence continuum'. To look at this further I took all the comments related to pedagogy to see if they could be categorised by degrees of certainty. This proved impossible so I returned to one of the interviews from the previous year to contrast this with the newer interviews. Reflecting on this issue I had, as previously stated, to take into account the fact that the interviews had been carried out initially with trainees at the end of the course and now with trainees at the start of the course. I felt that the trainees at the end of the course were generally more circumspect in their views, or where their views were strongly held had been tested in the classroom. The views of those interviewed at the start of the course were also mixed, with some holding strong views and others showing degrees of uncertainty. Taking this into account the differences between the interview responses could be differentiated by an idea of 'informed' confidence or confidence 'based upon experience'. Later reading provided additional support for this idea. Ross and Smith (1992) identified trainees who were 'unrealistically optimistic' and those who developed 'informed realism'. However Ross and Smith's categorisation (which also includes 'low commitment' to diverse learners), while helpful, fails to capture fully the nuances of trainees' shifting positions. For example challenges to trainees' initial confident ideas could result in trainees becoming less certain as they try to make new sense of a situation or experience in the classroom. Though the interviews were with different cohorts, the interviews suggested that there was a general transition from confidence to greater uncertainty during the course (though this would have to be tested later when the 2007-08 cohort would be interviewed at the end of the course). Talking to two colleagues at another institution, I found that their work with trainees had shown that a move from certainty to uncertainty was part of the process of learning to be a teacher (e.g. Pendry, 1994). I therefore needed to capture this within a more nuanced

framework for analysing the data, which included additional dimensions to the original continuum. Figure 3 (overleaf) shows the modified continuum for analysing the interview data.

Trainees' confidence was now delineated by views based on informed experience and untested assumption. This allowed me to take into account the timing of the interviews and to make a judgement about the basis for any views expressed. I thought it helpful to divide discomfort into two aspects, as this allowed me to see how entrenched particular views were. This was in part derived from my concerns associated with the 'avoider' category used by Kitson and McCully (2005), which seemed too absolute. There may be times when trainees are adamant about not wanting to teach something because it is uncomfortable, but there needs to be scope for them to express their discomfort, and also to acknowledge that if certain things were in place they would feel easier about teaching some topics.

Using the modified framework enabled me to work more easily with the new data. This section continues by exploring the trainees' views and the accompanying Figures 4-15 provide a general outline of each individual's position on the 'confidence continuum. A more detailed example of a trainee's transcript (in this case Anne), its analysis and translation into the 'confidence continuum' can be seen in Appendices G and H (G is the annotated transcript and H is the transcript data placed in the 'confidence continuum').

Although Anne was very well disposed towards bringing diversity into the classroom, arguing that it should be interwoven into the curriculum and not separated out, she did not feel that a pupil's ethnicity would influence how they responded to topics. She was aware her ideas might shift, for example when discussing teaching about the British Empire she said:

Figure 3 – 'Confidence continuum' – version 1
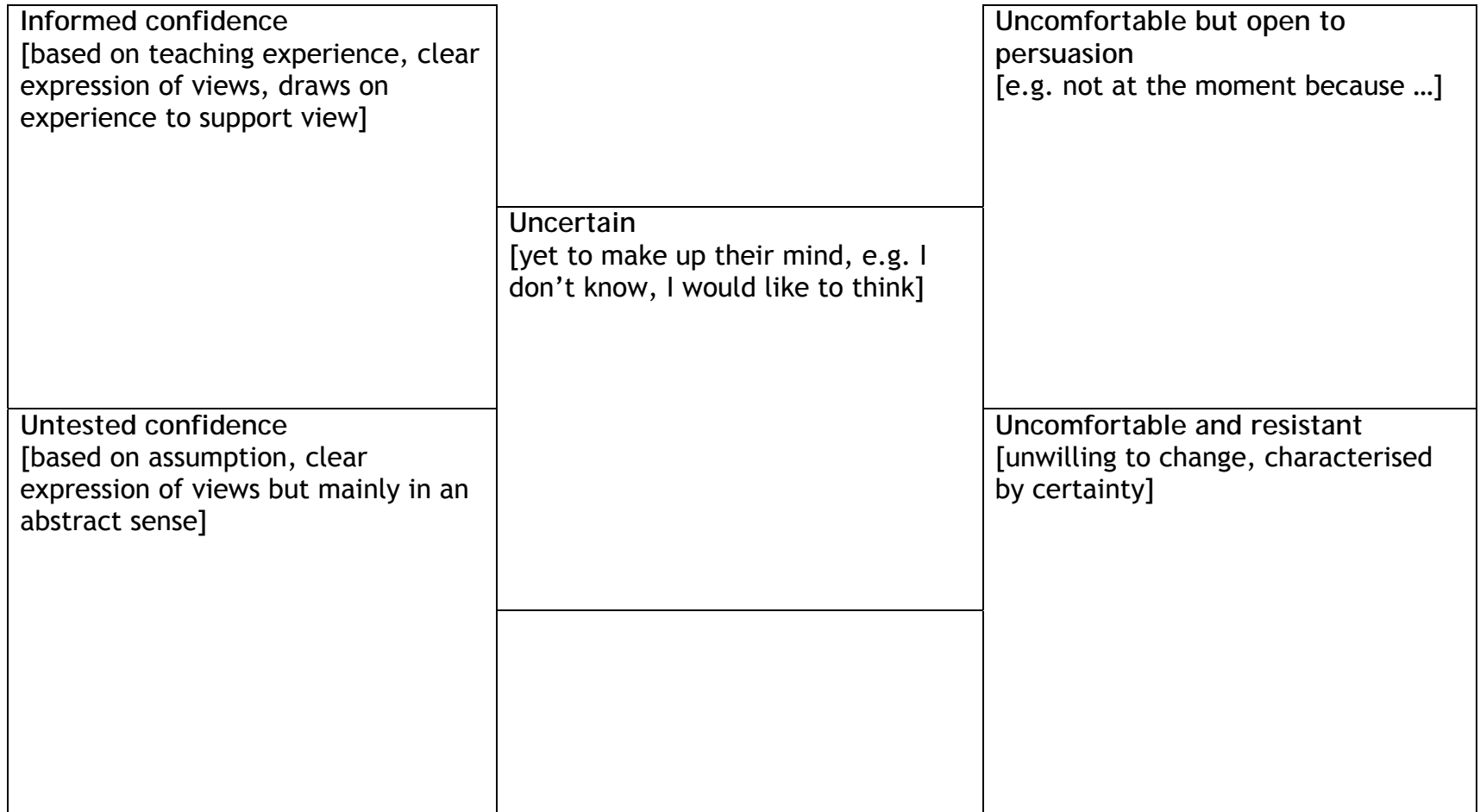
Informed confidence [based on teaching experience, clear expression of views, draws on experience to support view]	**Uncertain** [yet to make up their mind, e.g. I don't know, I would like to think]	**Uncomfortable but open to persuasion** [e.g. not at the moment because …]
Untested confidence [based on assumption, clear expression of views but mainly in an abstract sense]		**Uncomfortable and resistant** [unwilling to change, characterised by certainty]

it's all very good me saying, I would do it like this but then when I actually stood in front of that class and think, oh, but I think I would be, I don't think there is any topic that I would feel particularly uncomfortable teaching because I think there's different ways you can get round it, I mean, if you did think it was a subject you were going to feel horrendously uncomfortable with, you could just teach it as fact and not try and put any feeling into it at all although I think it would probably make it more boring but, I don't know.

This suggests a level of uncertainty as although Anne was confident that she would be able to teach a range of topics to any class of pupils, she was unsure about what pedagogical approach she might adopt. In most instances she was sure the class composition would make no difference to her teaching but she was less sure about teaching the slave trade to a class that included many children from black African or Caribbean backgrounds. As the transcript shows (see Appendix G), she was confidently secure on which content, she felt ought to be taught, and in her case she was clear that British history and multicultural history needed to be interwoven, although how this was to be done was something she was uncertain about. She spoke several times about the need to provide pupils with a balanced view of past events, which suggests a clearly held, if somewhat unsophisticated, pedagogical stance. The need for a more rounded view of the past also underpinned her views on purpose, yet as can be seen in Appendix G there were very few comments related to this. Generally she needed more support with subject knowledge and exploring appropriate pedagogical approaches. She was though clear that the 'War on Terror' was too raw to be taught in schools (see Figure 4 overleaf).

Figure 4 – Summary of Anne's position following the first interview

Informed confidence [based on teaching experience, clear expression of views, draws on experience to support view]	Uncertain [yet to make up their mind, e.g. I don't know, I would like to think] *Not sure how to approach sensitive topics* *Lack of subject knowledge means unsure how she would teach topics (British history + Empire)* *Not sure how presence of minority ethnic pupils would affect her teaching of topics like slavery* *Aware of issues about choice of content but not sure how to answer these*	Uncomfortable but open to persuasion [e.g. not at the moment because …] *Needs better subject knowledge on all topics*
Untested confidence [based on assumption, clear expression of views but mainly in an abstract sense] *Content less important than role of teacher in engaging pupils* *Sees need to interweave content (British history and multicultural)* *Need to provide positive and negative views of the past (pedagogy)* *Sees link between pedagogy and pupils, as need to know class* *Purpose is to provide a more balanced insight into events + address stereotypes*		Uncomfortable and resistant [unwilling to change, characterised by certainty] *War on Terror is too recent, so subject knowledge is weak, plus which perspective to adopt*

James expressed strong views about content, arguing that British history was important due to the positive impact it has had on the world. He also argued strongly for teaching about the British Empire, as this would make the past more relevant for pupils, particularly those from minority ethnic backgrounds. He was however keen to avoid any issues to do with racism and felt racism was an

invention of the latter half of the twentieth century and that in the early days of the British Empire in places like India, there was little or no racism and that he would like to stress this to show that racism 'can be explained as something that isn't necessary and that it's transient'. His views were therefore confidently held but were untested. He showed no obvious signs of uncertainty in any of his views. He was however uncomfortable with his lack of subject knowledge, which was repeatedly expressed, and was concerned about behaviour and challenging pupils' preconceptions, though he felt this would develop during the course. He expressed strong views about teaching the Transatlantic Slave Trade, saying this was something he would not want to teach because he did not enjoy the topic. This latter comment is unusual amongst any of the trainees involved in the study; all the other trainees felt this topic was necessary to teach, whereas James wanted actively to avoid it. His concerns were complex; in the interview he explained:

> I would be concerned about that because I think also children use it as a means to disrupt if they want to disrupt for other reasons and if it's taught not very well that it's an opportunity, the teacher's a racist and all this, so I would be, I would be very concerned about that.

Partly James was concerned that his subject knowledge would be weak and therefore he might teach it poorly, which could result in poor behaviour and if he responded to this, pupils might accuse him of being racist. This suggests that James needs not only support with his subject knowledge but also how to turn this into effective classroom practice. He also needs reassurance about how to work with pupils from a variety of backgrounds. He was unusual in saying very little about purpose and pedagogy, almost as if this was not a prime consideration for his teaching (see Figure 5 overleaf for a summary of his position).

Figure 5 – Summary of James' position following the first interview

Informed confidence [based on teaching experience, clear expression of views, draws on experience to support view]	Uncertain [yet to make up their mind, e.g. I don't know, I would like to think]	Uncomfortable but open to persuasion [e.g. not at the moment because …] *Subject knowledge- concerns on all topics* *Pupils – concerns about behaviour + challenging preconceptions* *Pedagogy - only mentioned in response to teaching controversial topics* *War on Terror - would teach this if subject knowledge stronger and had school backing*
Untested confidence [based on assumption, clear expression of views but mainly in an abstract sense] *British history, British Empire – discusses appropriate content* *Purpose - sees value of tackling stereotyping, e.g. showing involvement of black people in slave trade*		Uncomfortable and resistant [unwilling to change, characterised by certainty] *Content – does not want to teach about slavery*

Jess' position (see Figure 6 overleaf) using the new continuum was one of the more interesting, showing quite subtle insights into the issues. She felt confident in her subject knowledge, and as her degree was in history and politics she also felt comfortable with topics like the 'War on Terror'. She had undertaken some observation in schools and had seen topics like the slave trade taught and was confident she would be able to make the subject interesting and engaging. She felt she needed support with exploring the purpose of teaching topics; at one point, when asked about whether a traditional British history curriculum ought to be taught she responded: 'it's on the National Curriculum for a reason and it should be

Figure 6 – Summary of Jess' position following the first interview

Informed confidence [based on teaching experience, clear expression of views, draws on experience to support view] *Pedagogy - slave trade - has seen it taught so feels could teach it*	Uncertain [yet to make up their mind, e.g. I don't know, I would like to think] *Content – not sure how inclusive curriculum needs to be + unsure as to balance between British and multicultural history Subject knowledge - unsure how big an issue this is*	Uncomfortable but open to persuasion [e.g. not at the moment because …] *Slave trade - sensitive topic + wary of pupil reaction War on Terror - pedagogy - sensitive topic so not sure how to teach it - also expresses concern about subject knowledge*
Untested confidence [based on assumption, clear expression of views but mainly in an abstract sense] *Pupils and content – sees need to engage them so would adapt content choice based on ethnic makeup of class British history - focus on content - argues ought to be taught + some multicultural topics – purpose is because it is on the National Curriculum British Empire - would adapt content to pupils War on Terror - subject knowledge + sees purpose in tackling stereotypes*		Uncomfortable and resistant [unwilling to change, characterised by certainty] *Content - does not want to teach about slavery*

taught.' This suggests an acceptance of what exists and a need to develop a stronger sense of self-confidence and professional identity when exploring the content and purpose of history. Her uncertainties were focused on pupil issues. In one respect Jess felt it was important that the history taught ought to relate to who was in the classroom, so that it was inclusive, but she was also concerned about how far this should go to cover all the potential ethnic and cultural backgrounds of the pupils and therefore could become exclusive. Her discomfort centred on the sensitivities inherent in some topics. She was aware that some pupils might find topics difficult, for example when discussing the Transatlantic Slave Trade, she noted:

It's quite a negative thing to have to teach for black students or for them to have to learn about … and, I don't know whether, even they themselves could feel victimised by it.

Jess also felt that she needed to develop her subject knowledge and identify appropriate pedagogical approaches; this is clearly shown when discussing the slave trade again:

it should be taught and … it's one of the small amounts of black history that is actually taught in school and … so to take that out, you know, really you've not got much left, so it is important to teach it, I think, and I … I would be again concerned about the sensitive nature of it but, again, hopefully within a few years, once you've taught it a few times, you know your approach.

Overall Jess' disposition was positive towards bringing more diversity into the curriculum (though she still felt British history was central), but she was more aware than most of the other trainees of the challenges diversity presented.

While Sharon (see Figure 7 overleaf) expressed her views on the purpose of history confidently, these were based on assumption and were untested. She felt British history was essential because it reflects the history of where we live and adopted what could be described as an assimilationist approach. As she explained:

I think it's just as important everybody knows the society they're living in, just as if I was to go and live in France, I would want to go and know something about the way that France is made up now because of the history that's preceded that.

Figure 7 – Summary of Sharon's position following the first interview

Informed confidence [based on teaching experience, clear expression of views, draws on experience to support view]	Uncertain [yet to make up their mind, e.g. I don't know, I would like to think] *Would like to provide different perspectives on topics but not really considered this before – uncertain about pedagogy* *Unsure how pupils from ethnic backgrounds would respond to sensitive topics*	Uncomfortable but open to persuasion [e.g. not at the moment because …] *Feels subject knowledge is weak*
Untested confidence [based on assumption, clear expression of views but mainly in an abstract sense] *British history needs to be taught to know about where you live + need to look at it objectively* *Can see purpose of a slightly more diverse curriculum*		Uncomfortable and resistant [unwilling to change, characterised by certainty] *War on Terror is too recent*

Sharon was aware that her upbringing may have 'blinkered' her views, having been brought up in a predominantly monocultural environment and acknowledged that more diversity would promote mutual understanding. Though she was confident in her views, her comments suggest that more reflection on purpose would enable her to explore the value of diversity more critically. Her areas of uncertainty came under the categories 'pedagogy' and 'teacher'. Like other trainees, Sharon said it would be important to adopt a balanced approach to topics, but she also admitted this was something she had not really considered beforehand. Her 'teacher' concerns were to do with a limited experience of working with young people from minority ethnic backgrounds, and actually showed a good sense of her limitations. Her discomfort stemmed from a lack of subject knowledge in relation to the scenarios presented, but she did not feel this was insurmountable. She did however

feel that any teaching around the 'War on Terror' was inappropriate and should not be taught for at least ten years when the situation would be less contentious (see Figure 7 for a summary of her position).

The data from Dominic and Carol's self-interviews were less rich (see Figures 8 and 9 overleaf respectively). Nonetheless what stood out was Dominic's strong sense of self-belief and confidence in his views. He was extremely positive towards diversity; however he showed no recognition of any of the potential issues associated with teaching diverse topics. Carol's comments were more discursive and she clearly showed that many of her ideas were as yet unformed. She offered suggestions as to how she might teach some of the topics, but was aware of her lack of experience and how this might affect her views.

As expected when working with a diverse group of people, all arrive on a teacher training course at different starting points. All expressed some concerns or were aware of some of the dilemmas when dealing with diversity in history, as well as admitting varying degrees of comfort when considering their stance on different topics. All could see the value of bringing diversity into the history classroom, but as their questionnaire responses showed, for the majority this was not their main priority in learning to be a teacher. Only Jess and Anne recognised the sensitivities raised by this aspect of the curriculum; nonetheless Sharon, Anne and Carol were aware that their views were still forming and could shift. Dominic's views were clear and strongly held but showed little insight into potential sensitivities. James held strong views about the topics that ought to be taught, but he was very circumspect in wanting to raise 'difficult' issues as he was afraid that this would lead to poor behaviour and leave him open to accusations of racism.

Figure 8 – Summary of Dominic's position following the first interview

Informed confidence [based on teaching experience, clear expression of views, draws on experience to support view]	Uncertain [yet to make up their mind, e.g. I don't know, I would like to think]	Uncomfortable but open to persuasion [e.g. not at the moment because …]
Untested confidence [based on assumption, clear expression of views but mainly in an abstract sense] *Confident in teaching all topics* *Focuses mainly on content selection, plus some comments about pedagogy*		Uncomfortable and resistant [unwilling to change, characterised by certainty]

Figure 9 – Summary of Carol's position following the first interview

Informed confidence [based on teaching experience, clear expression of views, draws on experience to support view]	Uncertain [yet to make up their mind, e.g. I don't know, I would like to think] *British Empire – not clear about purpose or content*	Uncomfortable but open to persuasion [e.g. not at the moment because …] *War on Terror – unsure about pupil responses*
Untested confidence [based on assumption, clear expression of views but mainly in an abstract sense] *British history should be taught – content less important, main purpose is focus on skills – need to make lessons interesting (pedagogy)* *British Empire – has some pedagogical ideas* *Slave trade – has some pedagogical ideas* *War on Terror – ought to be taught to counter misrepresentations (purpose)* *Sees more multicultural content as interesting*		Uncomfortable and resistant [unwilling to change, characterised by certainty]

The intervention stage

Prior to the start of the academic year I had attended the Schools History Project (SHP) conference, as a means of improving my subject knowledge and pedagogical awareness of diversity issues. The conference workshops helped improve my subject knowledge and my reaction to some sessions showed I was becoming more critical, and therefore more comfortable with many issues. For example two colleagues gave a presentation about Muslim women and the 'requirement' to wear a veil. I found the presentation very provocative as it set out to challenge stereotypes about Muslim women's dress and focused on challenging views within the Muslim community as to whether women should wear a niqab. The range of sources used were drawn from Muslim writings and illustrations and showed that in the past there were different traditions about women's dress. Yet I felt some Muslims would have been offended by the presentation; there was no attempt to explore why some Muslims would wish to or choose to wear particular styles of clothing, instead there seemed to be a Western liberal assumption (however well intentioned) that Muslim women's appearance should be challenged. One presenter argued that he was taking a present issue and defusing the emotion by placing it in a 'safe' historical context following Stephen (2005). This tends to ignore the 'emotional baggage' pupils bring with them. Barton and McCully (2005) show the importance of starting in the present before going into the past but then bring it back into the present as a way of exploring the impact of the past on now, and therefore exploring the issue of 'emotional baggage'.

The ideas from this conference provided useful examples to bring into my sessions, for example on identity, the role of Walter Tull and a case study of Duleep Singh and what this reveals about the British Empire.

In addition I had been reading a number of history books to improve my knowledge of more diverse history and was developing new materials from this. I was

conscious that few of these ideas had been tried out in a classroom by myself and so I was apprehensive about starting the new course.

The bulk of the course teaching occurred in two blocks; one block was seven weeks from the end of September until the start of November and the second was six weeks from January to the middle of February. The first phase of intervention occurred simultaneously with the initial data collection.

Self-reflection on the Intervention phase 1 – September - November

The focus of this section is to record my reflections on the interventions which happened, and in so doing illustrate the changes in my understanding of working with trainees and getting them to focus on diversity issues. At times it was an uncomfortable experience as I had to grapple with uncertainty. As previously shown in Figure 2 (page 155), five university sessions had been modified to include more emphasis on diversity.

Sessions 2 and 3 on 'Preconceptions, personal experience, why is history taught and how is history taught' and 'The context of history teaching' seemed well received. The trainees engaged with the reading, were able to identify key debates about history teaching and started to explore the place of multicultural history within this context and were introduced to legislation such as the Race Relations (Amendment) Act. Some subject knowledge building was carried out, though the 'Polychronicon' idea was not as effective as hoped. The group were told to focus on a topic that was unfamiliar to them, and though this was done the majority of the topics were British or European history topics and reflected an ethnocentric attitude. Only three of the twenty 'Polychronicons' produced addressed topics that incorporated an element of diversity.

Session 8 on using evidence produced a strong reaction from the trainees. I had modelled a number of classroom activities, including the story of Elizabeth Eckford (one of the black children in the newly desegregated Little Rock High

School in Arkansas), accounts of the Middle Passage during the Transatlantic Slave Trade that used extracts from the life of Olaudah Equiano and materials that related to the black and Asian experience in the UK. These latter materials were newly developed and presented two in-depth stories; one about Ukawsaw Gronniosaw, the first black person to publish such a work in the UK in 1772 and the other about Walter Tull, a black footballer, but also the only black army officer in the British Army in World War I.

The response to the activities in general was positive, but much more mixed when we discussed the examples of Ukawsaw Gronniosaw and Walter Tull. Most liked the story of Walter Tull, but one trainee, James, was worried it was tokenistic, whilst Louise, thought it would be a good story, regardless of Tull's ethnicity. She also went on to say that 'we're all the same, our colour doesn't matter'. Earlier in my career I would have agreed with her as I felt the same, but the research literature (e.g. Mahon, 2006) shows that 'colour' does matter in understanding the experiences of people in the past and the lives of our pupils now. Louise was also deeply unhappy with a 'living graph' activity on the black and Asian experience in the UK from 1700-1900, as she claimed this was being 'exclusive' by focusing on a minority ethnic group and their experience. Her reaction worried me, partly because she had identified herself in the questionnaires as someone with extensive contacts with people from a range of backgrounds through her previous work and so I felt that she had more experience to draw upon, but it also highlighted my own insecurities. I was uncertain whether the approach I had suggested would be regarded as tokenistic; was it acceptable to focus on the black and Asian experience as a separate entity, creating a context for their particular experience or should their experience filter through studies of different aspects of society as a whole, where there was a danger the 'story' would be lost but they would come across as part of the 'background' noise of the past? I did not feel comfortable in answering this question. Being part of the majority ethnic group, I had no experience of having to ask such questions nor had I any sense of how this might affect someone from a minority ethnic background. I was also struggling with how

to incorporate such stories in a meaningful way into the curriculum. By this I mean such stories should not just appear as content in the curriculum, but develop pupils' conceptual and/or procedural understanding of the subject.

This concern had emerged at the SHP conference. An 'Advanced Skills Teacher' in history, who is acknowledged as an expert in teaching about diversity in history, had presented a session on Walter Tull. This included examples of pupils' work produced using various ICT packages. The pupils however had effectively done nothing but re-transmit the information in a multi-media form; there was no conceptual or procedural ideas underpinning the work of the pupils, all they had done was to learn some 'stuff' about Walter Tull. This probably reveals my own prejudices about history teaching, in that I feel young people develop their understanding of the concepts and processes in history through content and do not just study content for its own sake. At that point I was unclear as to which concepts or processes would be developed through studying Gronniosaw or Tull, and this had been reinforced by the reaction from the trainees.

To seek clarification (and reassurance) I approached two university colleagues who were from minority ethnic groups, and whose research had focused extensively on the experiences of people from minority ethnic backgrounds, to discuss my concerns. I was apprehensive about talking to them because I felt unsure of my ground, whether my concerns were well founded and whether they would be offended by my wishing to talk to them because of their ethnic background. I met each individually and did not do an audio recording of the discussions as I felt this would be inappropriate given the informal nature of the discussions, but I wrote up notes in my research diary immediately after each meeting.

In the first meeting, we mainly discussed whether it was appropriate to create a separate 'platform' for black history and put a deliberate emphasis on it (which may make it exclusive or be seen as tokenistic) or to let it merge into the background (where it may easily get overlooked). My colleague acknowledged that

there were strong arguments on both sides, but gave the example of her own children's experiences of being taught history and that they had seldom encountered a black presence in the history curriculum, which would have helped them to acknowledge their identity as black and British. One key point that emerged from our discussion was the tension between overview history and 'incidental' stories. Stories such as Walter Tull's are incidental to the study of World War I so should therefore be part of the background, whereas an overview of the experience of black and Asians would require a specific, separate study. Though this runs the risk of being exclusive, because black and Asian history is so poorly represented within the curriculum such an approach would be justifiable.

My discussion with my other colleague ended up focusing on my own insecurities. She agreed that there were strong arguments for approaching black and Asian history in different ways, but felt that the tensions that this creates should be part of the learning young people encounter, which I had not previously considered. We also explored my concerns whether I, as a white researcher, could successfully work with my trainees to appreciate the need to include diversity in their teaching. My colleague was reassuring in this respect, arguing that as an Asian female she felt that she was able to research the experiences of other groups (see also Milner, 2007). She also felt that there were parallels with the growth of women's history, where in the earlier stages, to be heard, it had to be emphasised as a separate element, before being able to rejoin the 'mainstream'.

Self-reflection on the Intervention phase 2 – January – February

As part of the Council of Europe project on multiperspectivity in history, I was tasked with developing a training session based upon the ideas of another colleague in the project. The session I worked upon was based around the Crusades and how Muslims and Christians perceived each other (see Appendix I for outline of materials shared with trainees). As I had experienced problems planning the materials, I thought it would be a good opportunity to share the planning problems with the trainees and infuse another session with culturally diverse material. I had

also had to develop my subject knowledge of the topic and felt that this experience would also be valuable to share.

The session was based around four activities, which were designed to explore preconceptions towards 'others' and pedagogical approaches that would allow pupils to identify these and explore ways to counter stereotypes. Responses to the session and its activities were mixed.

The first activity required trainees/pupils to identify whether the women in a set of pictures were Muslim or Christian. Some thought this was a good way of provoking debate and revealing preconceptions about 'others'. Other trainees, notably Louise, queried how children would be able to identify the religion of the people and seemed to be concerned that they would not be able to get the 'right' answer. This was not the intention of the activity; instead it was intended to get pupils to explore the assumptions that they have when identifying people. This suggested that more work needed to be done to highlight the pedagogical principles underlying an activity.

The second activity provoked the most concern from a teaching perspective. The images show both violent and peaceful images linked to Islam, as well as some images that show how parts of the Arab world feel threatened by the West. Some of the images were quite provocative and this caused some unease. In addition some trainees felt there was not enough balance in the selection of sources and felt that there should be images that showed the Christian West in a good and bad light. There was a sense that Muslims were being portrayed in an essentially negative way but more careful consideration of the images shows that actually there are no positive images of the West. One of the concerns expressed by the trainees was inadvertently putting into children's minds negative ideas that may not have been there in the first place. Their comments did raise questions about resources but also trainees' confidence in presenting potentially sensitive topics. This reinforced my unease with the materials, which centred on a number of

reasons. The subject was new to me so, even though I had developed my subject knowledge, I had never used the materials in a classroom setting so was unsure how well they would work. I was not sure whether the images I had used would cause offence and whether the stereotypes they represented were commonly held stereotypes or my own prejudices coming through. This unease manifested itself in how I taught the session, although I only became conscious of this on later reflection. During the day I often sat on the floor of the teaching room whilst discussing the issues raised by the trainees. Normally when teaching I would stand or sit on a chair, but this time I retreated to the floor. At first, when considering this, I thought that it indicated the trainees and I were on the 'same level' in terms of discussing the activities and that it engendered a more open debate; in one way this was true because the trainees were more openly critical of the resources and ideas that I presented. Later I wondered whether it was a sign that I had retreated from my place as an 'expert' in history teaching due to my lack of experience and insecurities and feeling that the trainees might know more than me. While difficult to untangle it illustrates the personal journey that I was undergoing in order to find effective ways to support the trainees.

Of the other activities that I had put together, the trainees felt using sources from Muslim and Christian perspectives at the time of the Crusades was effective. Most valuable however was the analysis of how the Crusades have been interpreted through time. It was felt that this would help pupils understand present day tensions arising from this event and show how different 'sides', can have opposing but equally valid views. These activities worked better because I had a clearer idea of the purpose behind these and how they could work, and this was therefore communicated to the trainees.

Shortly after this session, I introduced a new session into the course entitled 'multicultural history' (again this title reflects my thinking at this stage). I wished to include a session that dealt with diversity explicitly to complement the infusion approach adopted so far. In this session we would define the term (again at this

stage I was using the term multicultural), explore why history should be diverse, identify constraints and opportunities and discuss a sequence of activities.

During the discussion on why diversity ought to be studied, the trainees made links with a previous session on teaching 'difficult' issues, and saw the need to break down stereotypes, combat ignorance and promote social cohesion. The next discussion focused on the constraints that the trainees perceived. The concerns raised were to do with being sensitive towards other cultures, the fear of tokenism, a need to not appear patronising, developing pupils' sense of identity and how they see themselves (this was probably in response to an article by Traille [2007] they had read prior to the session) and practical considerations about how to include diversity in the curriculum. In response to the point about tokenism, I cited the common criticism of 'black' history month and why is it confined to a month. This was a point elaborated by one trainee, who felt we ought to talk about history, which includes everyone, and not divide it up, explaining that we don't tell pupils we are doing 'white' history, so why should 'black' history be separated out. She felt that history teaching ought to be about 'we' and not 'them' and 'us'. I also stressed the issue of content choice and how this sends out inadvertent messages and may make some pupils feel superior/inferior.

In one sense the session was proving very reassuring. The trainees were aware of many of the sensitivities and exhibited a good understanding of the need for diversity. Yet most also expressed the view that, though the points raised were obvious, it was 'making a mountain out of a molehill'. Essentially for them teaching about diversity was unproblematic. This made me reconsider my position and question whether I was being naïve, and whether the problems I was investigating actually existed. The trainees were positive about the classroom activities I modelled and they readily identified opportunities within the curriculum where diversity could be demonstrated. Nonetheless I felt unconvinced that the trainees would become strong advocates for teaching diversity and see it as central to history teaching. I would have to wait until the interviews planned towards the end

of the course to ascertain whether there had been any change in the trainees' disposition towards diversity.

Evaluation of the Action Plan

Analysis of the questionnaires

The questionnaire completed at the start of the course was handed back to the trainees in May 2008 so that they could add any additional points. Few added additional points to Section A, other than to identify topics they had taught (see Table 13, page 144). Sharon however did comment about how she had used 'us' and 'them' when teaching a lesson on the Empire, which surprised her and clearly she felt was inappropriate. The only other comments were concerns about subject knowledge. The fact that few comments were made suggests the trainees either did not have much time to reconsider the questions or did not feel they were important.

The opportunities on placement to teach more diverse topics did not seem to have been significantly greater than the previous cohort, and in Sharon and Carol's cases their teaching of the British Empire was restricted to one lesson. This re-emphasises the point that history teachers in school have not fully embraced diversity within their curriculum (though it is feasible that the trainees were in schools when such topics were not being taught). However without an incentive to learn about different societies, due to the pressures in the training year, this raises concerns about trainees' willingness to develop their subject knowledge in such topics.

Analysis of the interviews at the end of the course

At the end of the course, six trainees were re-interviewed in the final two weeks of the course (during May and June 2008). By this stage all had completed two school placements (one of approximately five weeks, the other being twelve weeks). This time I conducted all the interviews, and subsequently transcribed these in full. What follows is an analysis of each interview and a comparison with each trainee's

earlier interview to see if and how much their views towards diversity had changed during the course.

The interview with Carol was thought provoking (see Appendices J and K for the full annotated transcript and accompanying 'confidence continuum' framework). In some ways she came across as much more certain and confident in her views, but at the same time it was evident that she had also become much more uncertain in many ways. Figure 10 (overleaf) provides a comparison of Carol's position at the start and end of the year using the 'confidence continuum'. Indeed, when discussing whether a traditional British history programme was appropriate, she was more assured in her view that it ought to be 'more mixed'. She noted that what was taught was essentially English history rather than British; she believed that pupils did not really take much notice of what history they were taught, but she felt there was a need to diversify the curriculum. Her views were based upon her school experience, but both her placements were in predominantly white monocultural settings; she had therefore been able to observe the limitations of teaching a traditional curriculum, but had not had the experience of teaching a more diverse one. Her views were shaped by her experience on the course and her self-reflection and as she explained in relation to national history:

> I think it should be definitely more mixed. There's no reason why it just has to be British history. I was doing some reading about it and talking about its culture, it's not a nation anymore, we can't just define it as one nation.

This reflects some current thinking about the issue of nation states (see Grever and Stuurman, 2007), which are necessarily political constructs and therefore not necessarily the most appropriate focus for defining a curriculum, especially as nation states are not static and are open to redefinition or boundary changes.

Figure10 – Summary of Carol's position following the final interview*

Informed confidence [based on teaching experience, clear expression of views, draws on experience to support view] *Sees 'traditional' British history as less valid – need more varied content.* *Pedagogy in relation to Holocaust.* *Says confident to teach slave trade (but not clear in what areas she is confident).*	Uncertain [yet to make up their mind, e.g. I don't know, I would like to think] *British Empire - not clear about purpose or content.* *Unclear about content selection - whether it matters to pupils and what should be taught.* *Purpose - unclear as to purpose of British Empire, slave trade and diversity.* *Slave trade - unsure as to whether ethnic makeup of class would affect teaching.*	Uncomfortable but open to persuasion [e.g. not at the moment because ...] *War on Terror - unsure about pupil responses.* *War on Terror - concerns about subject knowledge, departmental backing and resources.* *Concerned about teaching N.Ireland (follows incident earlier in course).*
Untested confidence [based on assumption, clear expression of views but mainly in an abstract sense] *British history should be taught – content less important, main purpose is focus on skills – need to make lessons interesting (pedagogy).* *British Empire – has some pedagogical ideas.* *Slave trade – has some pedagogical ideas.* *War on Terror – ought to be taught to counter misrepresentations (purpose)* *Sees more multicultural content as interesting.* *British Empire – has developed stronger pedagogical views.* *War on Terror – challenge stereotypes.* *Multicultural history – sees content of history as history, not British history, black history etc.*		Uncomfortable and resistant [unwilling to change, characterised by certainty]
Summary of position - Overall shows a more sophisticated insight into the range of issues, but many of these are still unresolved. For example sees the need for more varied content, but not sure how much this matters to pupils, aware of pedagogy but untested. She is very aware of her limitations at this stage of the course and can see how she needs to develop.		

* The text in black is a summary from her first interview, the text in red is the summary from her second interview.

Carol was also certain that she would teach topics like the slave trade and be happy to do so, although she was aware that her opportunities to teach such topics, and therefore her experience, was limited. Apart from the reasons for teaching about the 'War on Terror', her views showed little understanding of the

purpose of teaching different topics, hence she expressed much uncertainty, so when asked why the Transatlantic Slave Trade ought to be taught she replied:

> Um, I don't know. [PAUSE]. I suppose, links to the Empire to, er, the country did bad things, it happened … um, I don't know what I'd want, I don't know really.

Carol was happier talking about pedagogical approaches to teaching these topics, though again she stressed she had not had the experience of doing this so was unsure how successful her ideas would be. Similarly her lack of experience meant she had had few opportunities to teach pupils from minority ethnic backgrounds and so she was unsure how this would affect the way she taught.

What was evident throughout the interview was Carol's clear understanding of her current stage of development. She described herself as 'naïvely confident'. She was prepared to tackle diversity in the curriculum, but was aware her subject knowledge had not developed enough because there had been no need to because of what she had taught, plus she still needed to understand why many of these topics ought to be taught. She was much more aware of the issues associated with diversity, but as yet they were unresolved. In some ways this was due to the pressures of the course:

> you do your university sessions, then we go to school and we just forget about everything you did at university, do it at school. Sometimes it's hard to relate, see how the two are related because you're just trying to get through each day…. And that's what I think will be a problem for me in the first year of teaching is that you'll just get through the lesson, just to get through the lesson and it's not for another year or so when you can really reflect on the actual lessons and what your aim, real aims are in the lesson and have you, are you actually achieving them.

This presents a dilemma, which was discussed in the interview. The training year is probably the time to get trainees to address this issue but it is also a time when trainees are under intense pressure simply to complete the course. As Carol observed, once people have moved into schools as qualified teachers it becomes difficult to bring about change:

> that's why the curriculum will never change, teachers won't change what they teach because they're too scared because they don't, they're comfortable in what they've been doing for years, so they don't want to change it, come up with whole new lesson plans, do subject knowledge which is scary. We do it all the time because we're still new but for established teachers after three or four years. I know Mrs … at school was very worried about having to teach the modern world stuff, she was doing it for the first time but she was quite, she'd rather not have taught it at all

This suggests that the next steps in school are crucial. It was clear from the interview that Carol would look to her subject leader for direction, but she also underestimated her own capacity for making decisions:

> I don't know how much we actually do get to choose what we teach them because even, even the little bits of multicultural history I've seen and it's only little, one lesson as just, oh, this is an interesting topic, just cover this, have a look at this, rather than a whole feature, so I don't think we, teachers get to choose it that much.

This raises questions about where do the challenges to teachers' thinking come from once they leave the training course, especially given what is known about the 'wash-out' effect schools have on newly qualified teachers (Zeichner and Tabachnick, 1981).

Overall Carol was well disposed towards the idea of bringing greater diversity into the history curriculum; though due to her self-interview at the start of the year it is not clear how much this was a change. She came across as thoughtful and willing to explore her views further, though this could be interpreted as being in a state of confusion or uncertainty. The only area where she showed clear new discomfort was in relation to teaching about Northern Ireland, which related to an incident earlier in the course, where all trainees, in pairs, taught a short lesson to the group and in this instance one group did a lesson on Bloody Sunday; the images used angered one trainee (who was brought up in Northern Ireland) who accused them of presenting IRA propaganda, which caused upset within the group. It highlighted the potential sensitivities of history teaching, but had in this case affected Carol negatively. Overall she seemed to be at an important 'tipping' point in her development; she was positive about teaching cultural and ethnic diversity and was aware of the limitations of the curriculum she had taught, though she lacked experience at this point and was not always clear why she would teach a particular topic. She needed further support to help her development but it is unclear where this would come from and there is a danger that her approach to teaching may become ossified.

When we discussed what had shaped her views during the course, Carol was unable to highlight anything we had covered in university sessions. She was unaware that many of the examples I had used in sessions were designed to illustrate diversity. Judging the success of the intervention, by infusing sessions with diverse examples, from this is difficult. In one sense, for her, it had not been evident and had therefore not obviously impacted upon her consciousness and influenced her actions. Alternatively it could be regarded as successful because she was unaware of it and saw the examples as part of the historical background, and she had reflected upon diversity issues. The only example she could recall had been the

session where we looked at the Crusades as part of medium and long term planning, but she said the session had left her feeling confused.

In some ways, James's experiences were similar to Carol's (Figure 11, overleaf, shows his position on the 'confidence continuum'). His main placement had been in a predominantly white school, and he had also found the pressure to survive the course intense. Indeed he had struggled throughout the course and as he acknowledged 'I try just to survive tomorrow'. This raises an important question about beginning teachers' development, their priorities and at what stage they are able to engage with issues like diversity, and, as in Carol's case, where future challenges to thinking are going to come from. James had also had few opportunities to teach topics other than British ones; where he had taught lessons on Native Americans, he had thought that this topic was irrelevant to pupils.

The most evident change in James's views concerned the 'War on Terror'. Whereas earlier in the year he had expressed discomfort regarding this topic, he had been willing to tackle it if other things, like subject knowledge, had been improved. By the end of the course he was adamant that he would not teach this topic in certain parts of the UK. He saw it as threatening to his personal security:

> if you were doing this in Finsbury Park five years ago, I see that as a risk, you might even get shot, you know … in a situation where the fundamental message you're giving is not dead, it's a live political message, set in an historical theme, why would you take that risk?

It was unclear why he had taken such a stance, though he had been the trainee offended by the lesson (mentioned above) on Bloody Sunday, and his experiences in Northern Ireland may have shaped his views, where, despite the 'Troubles' he was not taught about Irish history because it was seen as too sensitive.

Figure 11 – Summary of James' position following the final interview*

Informed confidence [based on teaching experience, clear expression of views, draws on experience to support view]	Uncertain [yet to make up their mind, e.g. I don't know, I would like to think]	Uncomfortable but open to persuasion [e.g. not at the moment because …]
	Content – sees need for a broader range of content, but unclear as to what this should be. *Slave trade – purpose uncertain + unsure how pupils would react.*	*Subject knowledge- concerns on all topics.* *Pupils – concerns about behaviour + challenging preconceptions.* *Pedagogy- only mentioned in response to teaching controversial topics.* *War on Terror – would teach this if subject knowledge stronger and had school backing.* *Subject knowledge - continuing concerns.* *British Empire – focus on economic aspects side-steps controversial content.* *Slave trade – would teach it if had better knowledge and had experience of teaching it.*
Untested confidence [based on assumption, clear expression of views but mainly in an abstract sense] *British history, British Empire – discusses appropriate content.* *Purpose – sees value of tackling stereotyping, e.g. showing involvement of black people in slave trade.* *British Empire – focuses on content, especially economic aspects.*		Uncomfortable and resistant [unwilling to change, characterised by certainty] *Content – does not want to teach about slavery.* *War on Terror – seen as too dangerous to teach in an area with large Muslim population.*
Summary of position - Limited change evidence. Subject knowledge seems to be a continuing concern which links to an emphasis on content. Little understanding related to purpose, pupils and pedagogy are evident. Has become less willing to teach 'War on Terror'.		

* The text in black is a summary from his first interview, the text in red is the summary from his second interview.

196

James wished to bring more diversity into the curriculum and he mentioned that making the curriculum relevant was important although this was not elaborated upon and he did not comment upon the purpose of teaching the topics within the scenarios and how these might be relevant, except for slavery. In this case he wanted to tackle stereotypes, but with an emphasis on showing that slavery was not necessarily a 'whites' versus 'blacks' issue and to demonstrate that it was not a 'racial' issue (in both interviews he referred to a TV programme where the presenter had visited west coast African states and interviewed black inhabitants who spoke of the positive aspects of slavery and why black people were willing to engage in enslaving other black people). While willing to include more diversity where it was uncontroversial, any issue that included a 'racial' or religious aspect would be avoided; for example, when discussing the British Empire, he wanted to focus on the economic aspects of the empire and the entrepreneurial spirit that drove it, rather than explore racist attitudes associated with the topic.

It is difficult to detect much change in James's stance during the year. He still focused much of his discussion on content and subject knowledge; there was a subtle shift in what he regarded as the content focus within topics, thus he moved towards more economic aspects of history. Overall he did not seem to have fully engaged with many of the issues associated with diversity, and this caused him some frustration in the interview. At one point he said 'I don't know, Richard, I was never taught the Empire, I'm just throwing things back at you to try and help out.' This suggests he was struggling or had not engaged with these issues seriously before. I do however feel his answers were honest, as at one point he said that he would be more circumspect in his views in a crowded room, whereas on a one to one basis with me he felt more able to express his concerns.

As with Carol and James, Dominic's teaching experience had been in predominantly white schools, in contrast to his own childhood where he had been brought up in a multiethnic neighbourhood. This had had the effect of making him realise the arguments for and against bringing diversity into the classroom. He had also read

Figure 12– Summary of Dominic's position following the final interview*

Informed confidence [based on teaching experience, clear expression of views, draws on experience to support view] *Purpose – history provides context for today.* *Has found controversial content is engaging for pupils.*	Uncertain [yet to make up their mind, e.g. I don't know, I would like to think] *Sees tension between providing British history and more diverse history and how that relates to pupils and their backgrounds.*	Uncomfortable but open to persuasion [e.g. not at the moment because ...] *Aware that knowledge of pupils is important before studying a controversial topic.*
Untested confidence [based on assumption, clear expression of views but mainly in an abstract sense] *Confident in teaching all topics.* *Focuses mainly on content. selection, plus some comments about pedagogy.* *Can see purpose of more diverse history (but also creates an uncertainty as to who needs it).* *British Empire – would adopt a balanced pedagogical approach, plus use of 'little stories to engage pupils.* *Slave trade – aware of need to adopt a pedagogical approach to avoid creating stereotypes.* *Purpose of War on Terror is to address stereotypes.*		Uncomfortable and resistant [unwilling to change, characterised by certainty]
Summary of position - Overall shows a more nuanced understanding. From an overwhelmingly confident position, he has developed a better understanding of the complexity of some issues and has become less decided as a result, e.g. the tension between teaching 'British' history and a more diverse past.		

* The text in black is a summary from his first interview, the text in red is the summary from his second interview.

an article that had captured his imagination about how to approach teaching the conflict in the Middle East, which made him reconsider his original position. During the interview Dominic was aware that his position had shifted from one of confidence towards uncertainty, which can be seen in Figure 12. His thinking seemed more nuanced, but he had yet to resolve some of the issues he had been thinking about; thus he could see the arguments for and against an emphasis on British or multicultural history, and he was considering more carefully whether he would adapt the curriculum to make it more engaging depending on the ethnic

composition of the class. Dominic had developed a more refined understanding of the purposes of teaching history:

> the value that I've learnt from history this year and what it's all about is, surely, the society we live in today and issues that arise in society, a lot can be learnt from history, from studying various different types of society in the classroom and then it might help them to understand the issues that they have today … so I think it is about more about learning about society and human race and how we interact as a whole.

His understanding of purpose was also expressed more confidently when discussing the 'War on Terror'. He had taught a lesson on the 9/11 attacks and saw it as a means of engaging pupils which then had the possibility of exploring stereotypes and alternative perspectives with a view to promoting greater understanding and social cohesion.

When discussing teaching the British Empire and the slave trade he showed a more confident understanding of pedagogical approaches, even though he had not taught either topic. Although there was little substantive change in his views his ideas were more sophisticated. He was also more aware of needing to know the pupils. He felt that he would steer clear of potentially controversial topics until he knew his pupils better.

The changes in Dominic's views were striking; using the 'confidence continuum', everything in his initial self-interview fell into the confident (based upon assumption) section. Analysis of his later interview saw his ideas more evenly spread across the continuum. Though there were no major changes in his ideas, they were more nuanced, based upon some experience or showed greater uncertainty as he explored the complexities of the issues in more depth.

Sharon's interview also showed a move towards greater uncertainty. Her first placement had been in an ethnically mixed school and her second had been in a white, monocultural setting. This altered how she thought about the content of the history curriculum. Her initial stance had been to argue for an essentially British based curriculum, as can be seen in Figure 13 (overleaf), but her experience made her realise pupils in monocultural settings had very restricted world views, which needed to be expanded; however her experience in her first placement and a subsequent local field work project with another school had made her question how pupils view themselves. She argued that pupils have an affinity with their locality and that should be catered for more within the curriculum. She had moved from one type of certainty regarding the point of history and what should be taught, to another view, confidently held, but this time borne out of experience.

Her experience of diversity in her teaching was limited, amounting to a lesson on the British Empire, but Sharon was struck by how she easily slipped into using 'them' and 'us' when discussing this topic, which she was surprised by and clearly felt was inappropriate as it might seem exclusive. This made her reassess how she might approach the topic, but as in her previous interview, she was unsure what pedagogical approaches she would adopt for something like the Empire and slavery. She was not uncomfortable with teaching either topic, but as she explained 'It's like I've almost had ten doors opened to me, I'm not quite sure which one to go through'. In this sense her uncertainty had increased as a result of the course (and she was able to cite examples of various ideas and reading she had seen that she could possibly draw upon). As with Carol, Sharon looked to her first subject leader for guidance:

> I don't know, as a practitioner, quite where I want to go with it, so I think it's going to be a lot more down to the Head of Department ... to tell me how to deal with it and not until I get to the point where I'm Head of Department that I might have formulated my own ideas .

Sharon's interview was particularly significant because it made me reconsider what I was doing in my sessions. There was clearly a tension between me telling the trainees things and letting them work things out for themselves. During my MEd course I felt I had learned much through self-reflection and found this a powerful way of learning. Yet Sharon, and others involved in the interviews, made me appreciate that the training year is so busy that the type of self-reflection I had engaged in was difficult. I did not want to tell them what to think, as this went against my beliefs about training teachers, wherein I wanted them to explore issues for themselves. Yet there had been shifts in how they considered the issues we were discussing. The trainees may not have been able to resolve these issues but at least they were (in the majority of cases) more aware of them.

The remaining two trainees, Jess and Anne, in the research showed a more distinct change in their ideas. Jess had two very different school placements (see Figure 14 for a summary of Jess' changes). Her first was in a predominantly white school but her longer placement was in an ethnically mixed school, and in both cases she had the chance to teach about the Transatlantic Slave Trade, so was able to gain more direct experience of teaching ethnically diverse history. Her stance on British history altered a great deal; though initially her views were confidently expressed her later ideas were different and were a result of her school experience. Jess still felt British history was important but 'not to the extent that currently is being taught'. She also argued that history needed to be more integrated and the history of other cultures or ethnic groups should not be separated out, for as she argued 'we don't say at the moment we're doing white history.' She saw the need to bring in more diverse history to meet the needs of pupils as she found the black pupils she taught became far more engaged when looking at the slave trade and civil rights, but these were the only parts of the curriculum where their past was acknowledged. Her experience of teaching about the slave trade was interesting as she was able to do this in two contrasting environments. In both she held a debate about whether the British government should apologise for Britain's involvement in the slave trade. She got very different responses, which made her question what

Figure 13 – Summary of Sharon's position following the final interview*

Informed confidence [based on teaching experience, clear expression of views, draws on experience to support view] *Sees British history as very important but can see the need for a more diverse content to explore how pupils view the world.*	Uncertain [yet to make up their mind, e.g. I don't know, I would like to think] *Would like to provide different perspectives on topics but not really considered this before – uncertain about pedagogy. Unsure how pupils from ethnic backgrounds would respond to sensitive topics. British Empire – sees need for balanced approach but uncertain what she would teach. Slave trade – not sure about best way to teach this.*	Uncomfortable but open to persuasion [e.g. not at the moment because …] *Feels subject knowledge is weak. Would teach the War on Terror if had strong departmental guidance and clarity of purpose, but generally still reluctant.*
Untested confidence [based on assumption, clear expression of views but mainly in an abstract sense] *British history - needs to be taught to know about where you live and need to look at it objectively. Can see purpose of a slightly more diverse curriculum. Need to teach British Empire from different perspectives but let pupils reach their own conclusions. Sees purpose of a more diverse curriculum in understanding current society.*		Uncomfortable and resistant [unwilling to change, characterised by certainty] *War on Terror is too recent.*
Summary of position - Generally the changes in her position are subtle as she shows a greater awareness of the issues, resulting in greater uncertainty, e.g. how to teach the British Empire and Transatlantic slave trade. She has a slightly better sense regarding purpose and can appreciate the need for a more diverse curriculum. She is unsure how best to resolve many of these issues at this point.		

* The text in black is a summary from her first interview, the text in red is the summary from her second interview.

This was also evident when discussing the 'War on Terror'. Sharon was still reluctant to teach this topic because it was so 'raw' and would only contemplate teaching it if the subject leader was passionate about it, had a clear idea of purpose and how to approach it.

Figure 14 – Summary of Jess' position following the final interview*

Informed confidence [based on teaching experience, clear expression of views, draws on experience to support view]	Uncertain [yet to make up their mind, e.g. I don't know, I would like to think]	Uncomfortable but open to persuasion [e.g. not at the moment because …]
Pedagogy – slave trade – has seen it taught so feels could teach it. *Multicultural history seen as more important.* *Slave trade – taught it so has better grasp of pedagogy and importance of knowing pupils.*	*Content – not sure how inclusive curriculum needs to be + unsure as to balance between British and multicultural history* *Subject knowledge – unsure how big an issue this is* *Pedagogy – knows more now but less sure what are best ways to teach different topics.* *Pupils – had different reactions from pupils regarding a debate on the slave trade – made her question purpose of teaching history.*	*Slave trade – sensitive topic and wary of pupil reaction.* *War on Terror – pedagogy – sensitive topic so not sure how to teach it – also expresses concern about subject knowledge.* *War on Terror – concerns about pedagogy + pupil reaction and subject knowledge and purpose.*
Untested confidence [based on assumption, clear expression of views but mainly in an abstract sense] *Pupils + content – sees need to engage them so would adapt content choice based on ethnic makeup of class.* *British history – focus on content - argues ought to be taught + some multicultural topics – purpose is because it is on the National Curriculum.* *British Empire – would adapt content to pupils.* *War on Terror – subject knowledge + sees purpose in tackling stereotypes.* *British Empire – sees purpose of teaching it.*		**Uncomfortable and resistant** [unwilling to change, characterised by certainty]
Summary of position - Possible to see positive and negative change, but differs according to topic. Experience has made Jess see the value of greater diversity, she has a better sense of purpose (in some cases), but still concerned about pedagogy. Her uncertainties are more sophisticated as she has come to realise the issues involved.		

* The text in black is a summary from her first interview, the text in red is the summary from her second interview.

she was trying to achieve. In her first placement the debate was historical and pupils presented 'academic' ideas, yet in her second placement the debate became much more emotive and moralistic, which was a reflection upon the pupils in the different classes. This made her appreciate that at times it is necessary to consider the class composition. She was also undecided as to which response she preferred and whether she wanted to avoid the emotive, moralistic approach for a purer historical one; this was unresolved but her experience had not dampened her desire to teach the topic (which contrasts to her stated wariness in the initial interview) instead she seemed to see it as a pedagogical decision, although this she saw that this was related to what she hoped to achieve.

When discussing teaching about the British Empire, Jess still felt it was an important topic, and though her subject knowledge was an issue, this was not seen as a barrier. She was also very clear about why the topic ought to be taught. As she had not had the opportunity to teach it, her ideas were essentially untested, but expressed confidently. She was far more uncomfortable in this interview with the idea of teaching the 'War on Terror'. Having seen how a topic like the slave trade could become emotive, she felt that the 'War on Terror' was likely to be far more volatile. She was concerned about her subject knowledge and inadvertently offending someone (as had happened in the lesson on Bloody Sunday that she had taught to the PGCE group). Like other trainees she said she would teach the topic if there was a strong lead within her department.

In Jess's case her school experience had made her reconsider her ideas and these had moved quite considerably. Like most of the other trainees, she was still not entirely certain about everything:

> I thought I'd get clearer but, I'm not completely confused but I, I don't know, in a way, it's a case of the more you know or the more you think about it.

Jess had grown in confidence in many respects, but at the same time her growing insights and more sophisticated thinking about diversity had promoted greater uncertainty, which meant a number of issues were unresolved.

Anne probably went through the most transformative process during the training year, as can be seen in Figure 15 (overleaf). She had always been well disposed towards diversity, but the course had exposed her to new ideas and issues she had not previously considered. This resulted in confusion but the range of ideas for teaching we discussed meant that:

> I've gone from someone who worries quite a lot about, um, well, someone who didn't really think about it at all to someone, and then when we go into our sessions then you bring up so many ideas and so many worries that then I'm kind of left, oh, I don't know what to do, I don't want to offend people and then because you've given us so much information and presented us with things that we could do, I think it then makes it easier to find what your view is, like although at the time I think to myself, oh my, that's just too much information overload, I think having that information has made it easier for me to think, right, this is how I would do it.

The fact that issues existed made her more determined to address them and as she said 'I just feel more decided.' She also seemed much more comfortable with the idea that she may make mistakes and inadvertently offend people:

> I can change things about my teaching and ... things did go wrong and some lessons were awful but, I don't know, I just feel a lot more ok with things going wrong now.

This change came about through a combination of experiences. Anne's confidence completely evaporated during the start of her second placement to the extent that

Figure 15 – Summary of Anne's position following the final interview*

Informed confidence [based on teaching experience, clear expression of views, draws on experience to support view]	Uncertain [yet to make up their mind, e.g. I don't know, I would like to think]	Uncomfortable but open to persuasion [e.g. not at the moment because …]
Has clear purpose for including more diverse history and able to identify more appropriate content - based on negative experience on placement.	*Not sure how to approach sensitive topics.* *Lack of subject knowledge means unsure how she would teach topics (British history + Empire).* *Not sure how presence of minority ethnic pupils would affect her teaching of topics like slavery.* *Aware of issues about choice of content but not sure how to answer these.* *Slave trade - unclear as to purpose of teaching it.*	*Needs better subject knowledge on all topics.* *Needs to develop subject knowledge (but not seen as an obstacle).* *Slave trade - had been uncomfortable with the departmental approach.*
Untested confidence [based on assumption, clear expression of views but mainly in an abstract sense] *Content less important than role of teacher in engaging pupils.* *Sees need to interweave content (British history and multicultural).* *Need to provide positive and negative views of the past (pedagogy).* *Sees link between pedagogy and pupils, as need to know class.* *Purpose is to provide a more balanced insight into events and address stereotypes.* *Sees purpose as creating greater understanding of others (but untested).* *British Empire - need to look at different perspectives + purpose.* *War on Terror - purpose to tackle prejudice + admits subject knowledge needs developing but not seen as an obstacle*		**Uncomfortable and resistant** [unwilling to change, characterised by certainty] *War on Terror is too recent, so subject knowledge is weak, plus which perspective to adopt.*
Summary of position - Generally shows a much clearer understanding of purpose, which has removed many of the earlier uncertainties. Has better insight into the range of factors she needs to consider but these are not seen as obstacles. Where purpose is unclear, as in the case of teaching the Transatlantic Slave Trade, she is less certain about teaching it.		

* The text in black is a summary from her first interview, the text in red is the summary from her second interview.

she was moved back to her original school to rebuild her confidence. She also undertook an interesting major assignment as part of the course; this involved exploring the use of active learning approaches such as role play. Anne's own experience of schooling and some critical incidents in her personal life had made her ill-disposed towards active learning approaches and so her choice of assignment was bold. As Anne admitted it took her way beyond her comfort zone. Not everything went smoothly but she learnt that you simply moved forward and tried to make fewer mistakes next time. Crucially it gave her a sense of perspective and a realisation that she could alter things in her own ideas and practice.

The result was a much stronger understanding of the purposes of bringing more diversity into history, an awareness of how this could be done and a willingness to address subject knowledge deficiencies. This was clearly shown in her discussion about the 'War on Terror'. Whereas before she had wanted to avoid it, she was now adamant that it needed to be taught and though she had concerns about subject knowledge and knowledge of resources these were not seen as major obstacles.

The only area where Anne seemed to grow less certain was teaching about slavery. She had taught this topic in school but disliked the departmental scheme of work she had to follow because it focused too much on the portrayal of black people as victims, with which she was uncomfortable. She could see how the unit could be improved but overall was unsure what she was trying to achieve by teaching this topic.

Evaluation of the success of the first cycle of action research
This section evaluates how well the first action research cycle addressed the concerns that arose from the reconnaissance stage. This section will be structured around the two main research questions, and the sub-questions will be subsumed within this discussion.

How can I develop my confidence and awareness of diversity within my history teaching?

   a) *What impact will improving my own subject knowledge and awareness of diversity have on my ability to promote diversity?*

   b) *How can I effectively integrate diversity within my course?*

I have taken several steps to improve my subject knowledge. I have read about the Crusades, the Transatlantic Slave Trade, the Indian 'Mutiny', the experience of immigrants in the UK and the role of Indian troops in Word War I, as well as numerous articles in popular history magazines. However, the direct impact of these on my course is not extensive. The book on the Crusades was used to develop a sequence of activities for the Council of Europe project and was used in the course, whilst I created an activity from the book about immigrants' experiences. The reading about Indian troops in WWI obliquely influenced one of my tasks as I was more conscious of bringing in a variety of images into work on the war. This process showed that developing subject knowledge was important but going from reading to the development of new teaching materials was a slow one; it could be argued that this has had a minimal impact on the experience of my trainees. I had also attended conferences as mentioned previously, which had the advantage of providing ready made teaching resources which could be directly transferred to the course. Part of my concern was identifying clearly what pupils were supposed to gain from activities related to diversity. This was a recurring theme in my research diary. While beneficial to know more about aspects of history that could be brought into the curriculum, I did not feel that bringing in stories on their own was enough. It seemed tokenistic if the stories simply 'sat' in the past as examples; I needed to develop some conceptual or procedural element (e.g. causation or evidential understanding) whilst using these new

examples. In addition I recognised that my discomfort stemmed from the fact that I had not used these resources in the classroom, nor seen someone else use them, hence I could not refer to them with the same confidence as other activities. In my research diary I noted that this presented me with a conundrum; I wanted to develop more diversity in my course but I lacked the outlets to try the material. I could seek out classroom resources from websites and textbooks but this merely raised my original dilemma that having seen such activities I felt they simply told a story and did little to develop pupils' understanding of how history works and is constructed.

I was however more aware of the shortcomings in textbooks and how they could perpetuate misleading or stereotypical views of the past. This was illustrated by Foster's (2005) study of World War II in textbooks, but also underscored the point made by Nieto (2006: 470): 'Subject matter knowledge is important, of course, but if teachers do not learn how to question it, they end up reproducing conventional wisdom and encouraging students to do the same.'

This raised questions about the extent to which this could be done systematically during a training course, as it required specific knowledge on my part. The trainees looked at textbooks to see what stereotypical images were presented of black people and women, and they were aware that older textbooks had value as an interpretation of the past. It was not clear how well this translated into actions on their part when teaching and making choices about resources.

At this stage, I felt more confident in my understanding of diversity issues. I was aware how 'race' and ethnicity could impact on pupils' attainment and the reasons for that. I was conscious that the majority culture (including the associated view of the past) was regarded as the norm and

therefore there was a need to critique what is accepted and to judge the extent to which the history curriculum could be more inclusive. I was still debating what the precise purpose of diversity was within the history curriculum. Researchers such as Short and Reed (2004) argue that history has an anti-racist imperative, whereas Banks (2006b) argues for history to have a social action agenda. Yet this did not sit comfortably with my conception of history. This was a major tension, as I held a strong 'liberal' notion of history, by which I mean that history is a force for promoting liberal democratic values, but Ladson-Billings (2004b), using Critical Race Theory (CRT), argues that liberalism lacks the ability to bring about sweeping changes; according to CRT, change only happens when there is a convergence of interest between those in authority and those pressing for change. In this perspective, liberalism is part of the problem and not part of the solution regarding the promotion of diversity. I could see that my understanding of 'race' and diversity had moved beyond the history curriculum and could see a broader picture, but I was unsure where I stood. Part of my concern was linked to my view of history and how it should be taught and studied. I was wary of a presentist approach to studying the past and felt that calls for history to be linked to social action would distort the study of the past for political ends.

Another tension centred on my views about action research. Again I saw this as fitting into my liberal values, as it allows individuals to solve problems themselves and is therefore personally liberating. But if this study adopted a social action approach this would seek to impose such a stance on those involved in the study; an idea with which I would be uncomfortable. This also impacts on the relationship between me and my trainees in that I try to establish a situation where trainees have their ideas challenged but are free to draw their own conclusions. Though I appreciate there are some issues where I may lobby harder for a particular practice and conversely where I am less secure in my own views, such as

diversity, I may be less willing to lean towards a particular stance. As such I needed to reflect further upon what I saw as the value of diversity and therefore ideas about what should be taught and how it should be taught.

How can I develop the confidence of trainee history teachers to promote diversity within their own teaching?

  a. *How can I effectively support trainees' subject knowledge growth, awareness of pupil needs and sensitivities, and pedagogical expertise when teaching about diversity?*

  b. *What steps can I take to help trainees make connections between the purpose of teaching history and diversity?*

  c. *What interventions influence trainees' confidence in teaching diversity?*

The course had been infused with elements of diversity throughout the year and although I had adopted a model to challenge trainees' thinking and provide examples I felt the impact of the course was limited. Overall, it was possible to detect change in each trainee, though there was no consistent pattern, which was probably to be expected, given their different starting points and experiences during the year. The changes were, in the main, subtle, rather than stark, (which reflects a similar trend in Cabello and Burstein's [1995] research) and in most cases the trainees became more uncertain by the end of the year. This could be seen as a sign that the interventions carried out had been unsuccessful as trainees lacked the necessary confidence and awareness of dealing with diversity within history. Alternatively it could be seen that their initial ideas had been successfully challenged and that they were in the process of seeking new, more sophisticated answers, but had as yet to find a resolution to these. What follows is an evaluation of the action points, summarising the key points from the analysed data.

In terms of subject knowledge, I remain unconvinced as to whether the trainees had developed a broader knowledge of diversity. Very few of their 'Polychronicons' dealt with topics beyond Western European society. In addition, the cohort had very few opportunities to teach history topics in school that dealt with diversity. The questionnaires, which were added to at the end of the course, show that Jess, Anne, Dominic and James had taught about Native Americans but found this unproblematic, except for James who could not see the point of this unit. Jess, Sharon, Carol and Dominic had taught some aspect of the British Empire, though it was not clear from the data gathered how extensive this experience was; in two cases it was a single lesson and the other two did not report how much time they had spent teaching this. None had taught anything relating to Islam, India or China. Jess and Anne had taught about the Transatlantic Slave Trade. There had therefore been little incentive for the group to broaden their knowledge. At the same time, none of the trainees interviewed, apart from James, reported subject knowledge being a barrier to teaching about diversity; they admitted that their knowledge of some topics was still limited but this was not used as an excuse not to teach the topic. This suggests that a positive disposition towards teaching about diversity means that the trainees are prepared to improve their subject knowledge as necessary. This raised two issues. First, what was actually being taught by history departments; the experience of my trainees showed that diversity was not a major element in the curriculum and though this was beyond my control was likely to be a major hurdle in developing trainees' ability to teach a diverse past. Second it questioned whether subject knowledge was a serious issue at all. The trainees seemed relaxed about being able to improve subject knowledge but were reactive rather than proactive in seeing a need to improve it. This was understandable given the pressures they faced to complete the course. It is my contention that stronger subject knowledge needs to be an on-going proactive activity, as it allows teachers to recognise inadequacies in

textbooks and what is being taught or highlights their own shortcomings and opens up more interesting ways to teach about the past because it allows teachers to bring in different perspectives. Clearly developing an in-depth knowledge of all topics history teachers are likely to teach would be difficult, but trainees need to be made aware of new possibilities and ideas for tackling topics differently, e.g. work on Elizabeth I, which is fairly common in schools, could be enriched by a comparison with her contemporary, the Mughal Emperor, Akbar the Great. This suggested that more needed to be done to help trainees value subject knowledge development.

The awareness of pupils' needs was an area where the trainees could see a reason to include more diversity in the curriculum. In interview, those who taught in predominantly monocultural schools saw the need to open the eyes of the pupils to the world in which they live and its pluralistic nature. This was reassuring because I had few placements that could genuinely be described as multiethnic, and hence the opportunities for trainees to experience such settings were limited. Jess, who had a long placement in a multiethnic school, was able to see more readily how the content of the curriculum interacted with the pupils' background. Yet because so few trainees had the opportunities to look at diversity issues, they were unable to try out different pedagogical approaches. However, in interview they seemed aware of the range of ideas they could adopt and were generally comfortable with these. Sharon's confusion arose from having a broad range of ideas and not knowing which to choose, whilst Jess's experience meant she was trying to work out which response she was most comfortable with. It was possible therefore to detect positive changes in the trainees' knowledge and understanding of pupils' needs and pedagogy, but more work needed to be done to help the trainees appreciate these more fully so that they work through to some resolution, to a position where they felt more comfortable and confident.

In terms of purpose, it was clear that the trainees could identify how diversity fitted into the reasons for teaching history. This was evident from the questionnaire responses and to an extent in their written assignment. However both data revealed that diversity was not central to their thinking about the rationale behind teaching history and/or was not their priority during the course. A comparison of the interviews at the start and end of the year revealed an interesting picture. My initial assumption was that little had changed, but a more careful and nuanced analysis showed a more complex picture; in most cases the trainees were able to articulate clearer rationales for teaching the scenarios used in the interview, but this varied from scenario to scenario and by trainee. For example, Anne was much clearer in her views about why the topics ought to be taught, except for the slave trade, where she shared reservations about the point of teaching it with James and Carol. Anne, Carol and Dominic were clear about reasons for wanting to teach about the 'War on Terror', but this was unclear to Jess and Sharon, who were clearer about the need to include more diversity generally. This suggested that I needed to work on two aspects; namely making the case that diversity is central to history teaching and helping trainees appreciate the rationale behind teaching particular topics.

There was no clear indication that any particular intervention was more effective than others. This was to be expected because the interventions were designed to be more cumulative, but it was interesting to see what the trainees were able to identify. Reading particular articles had clearly influenced Carol, Sharon and Dominic. The reading they mentioned stood out because it 'struck a chord' or challenged ideas. For Jess, her school experience was essential as she taught in a multi-ethnic environment, but others such as Sharon and Dominic were struck by the limited horizons of the pupils they taught in monocultural settings. Both Sharon and Anne

mentioned the range of pedagogical examples I provided during the sessions; for Sharon this opened up so many options it created uncertainty, whereas for Anne it was extremely helpful. Anne also benefited from her major written assignment; though it focused on using role play and practical demonstrations in her teaching, rather than anything explicitly to do with diversity, her success in trying out new teaching approaches made her feel she could alter other aspects of her teaching. James's negative experience on the course seems to have precluded his ability to focus on diversity and therefore to identify any formative experiences regarding diversity.

CHAPTER 7 - The Second Action Cycle

This chapter explains how the second action research cycle was devised, and follows this through in terms of its implementation, as well as the collection and analysis of data through the cycle.

Is there still an issue to address?

The evaluation of the first action research cycle revealed that there were some continuing concerns. At a personal level I felt insecure over the use and development of new resources that either I had made or had obtained from elsewhere. As previously noted I was increasingly aware of a tension between my 'liberal' views about history teaching and the promotion of diversity, as well as a tension between my action research values and the desire to bring about change in others. The emergence of trainees' confidence as a key issue meant I would have to look more closely at the literature on trainee development to see how this could be developed and I felt that I had to be more open about the processes I was adopting. Thus the following question and sub-questions were devised to focus on my confidence and awareness:

1. How can I continue to develop my own confidence and awareness of diversity within my history training?
    a. How far will developing more resources and activities improve my confidence?
    b. How far can I resolve the internal tensions identified during the first action research cycle regarding the nature and purpose of history teaching?
    c. How do I link the development of trainees' confidence to what is known about how trainee teachers develop during a training course?

In terms of supporting the trainees I felt that my first action plan had made some impact, but due to my lack of confidence in what I was doing I had infused diversity implicitly within the course, so that it was part of the 'background noise', with one specific session on diversity. I felt there was value in following a similar model in the second action cycle but with a far greater explicitness about what I was planning; particularly, having read Nelson's (2008) study, the emphasis on purpose. The previous cohort had generally moved from a position of untested confidence to one of uncertainty, and I wanted to see how far I could move trainees to a resolution of their uncertainties. The following questions informed the rest of the action plan (see Figure 16 overleaf for an outline of the action plan):

2. How can I develop more effectively the confidence of trainee history teachers to promote diversity within their own teaching?

   a. How far will more explicit approaches to subject knowledge growth, awareness of pupil needs and sensitivities, and pedagogical expertise help promote trainees' confidence when teaching about diversity?

   b. How far will more explicit attempts to connect purpose and diversity encourage trainees to be more confident when teaching about diversity?

   c. What interventions influence trainees' confidence in teaching diversity?

What do I think I can do about it? What will I do about it?
To develop my confidence I felt it was appropriate to continue with my own subject knowledge. At one level this was focused on historical knowledge plus the creation of resources and adaptation of materials used during 2007-2008. I was also beginning to appreciate the need to improve my understanding of the terminology relating to diversity, as well as the policy background and debates, so that I could better understand the

Actions (self)
Personal subject knowledge development
Develop teaching sessions, resources and activities to address diversity more explicitly
Clarify my understanding of diversity and what teaching about diversity entails
Involvement in diversity initiatives

Reading about nature and purpose of history
Reflection

Reading about trainee teacher development

Research questions

1. How can I continue to develop my own confidence and awareness of diversity within my history training?
    a. How far will developing more resources and activities improve my confidence?
    b. How far can I resolve the internal tensions identified during the 1st AR cycle regarding the nature and purpose of history teaching?
    c. How do I link the development of trainees' confidence to what is known about how trainee teachers develop during a training course?
2. How can I develop more effectively the confidence of trainee history teachers to promote diversity within their own teaching?
    a. How far will more explicit approaches to subject knowledge growth, awareness of pupil needs and sensitivities, and pedagogical expertise help promote trainees' confidence when teaching about diversity?
    b. How far will more explicit attempts to connect purpose and diversity encourage trainees to be more confident when teaching about diversity?
    c. What interventions influence trainees' confidence in teaching diversity?

Action plan

Actions (with trainees)
Whole course lectures
Subject knowledge tasks, better use of subject knowledge audit
More explicit explanation and exemplification within taught sessions

Written assignment
Make more explicit links between assignment and other aspects of the course through specific tasks and reflection

Do additional data collection to track trainees' thinking and link to interventions

Data collection
Literature
Questionnaires at start of year
Questionnaire at mid-point in the year
Questionnaires at end of year
Interviews at start of year
Interviews at mid-point in the year
Interviews at end of year
Written assignments
Research diary
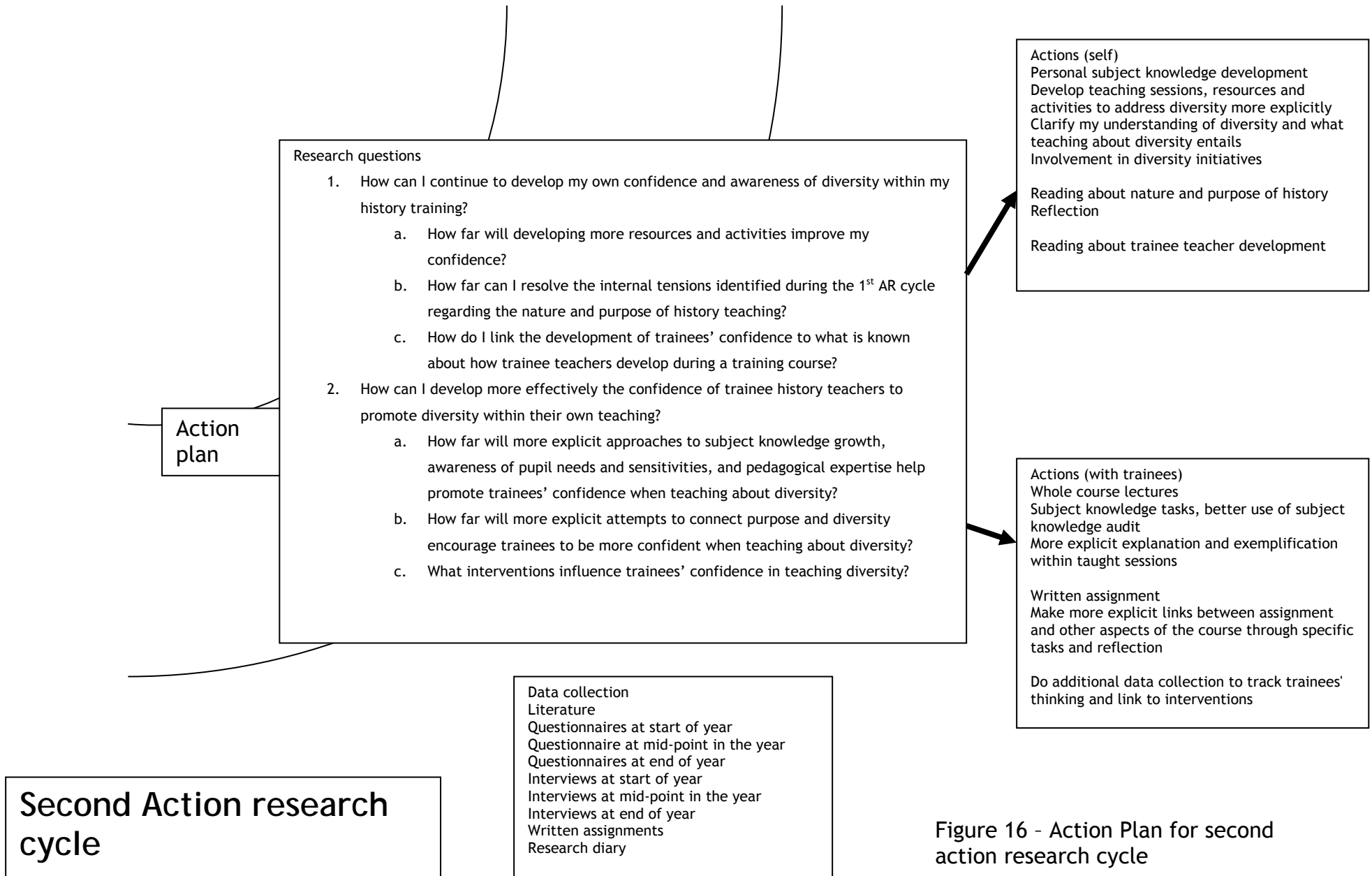
Second Action research cycle

Figure 16 – Action Plan for second action research cycle

context within which my research was centred. This would help me to reflect further about the nature and purpose of history teaching and its relationship with cultural and ethnic diversity.

To support the trainees' development I would have the opportunity to create a whole course lecture on diversity issues. Apart from that the intention was to be more explicit about the place of diversity within the curriculum. The basic model of an infusion approach combined with some discrete sessions would be continued; the focus would still be on subject knowledge, pedagogy, pupils and purpose as these were shown to be relevant for the 2007-2008 cohort. My impression from the previous cohort had been that different stimuli had made them reflect seriously about diversity; this variety of stimuli needed to be continued but at the same time it needed to be more readily visible to the trainees and therefore put them in a position whereby they had to think and reflect on the issues raised (see Figure 17, overleaf, for an overview of the interventions).

How will I gather evidence to show that I am influencing the situation?
The intention here was to follow the model used in the previous year. This had generated sufficient data to explore the trainees' changing ideas. The only difference planned for this cohort was to include a data gathering element at the mid-point in the course. This was the result of discussion with two colleagues at another institution whose research interests focus on the development of trainee teachers. They recommended identifying trainees' thinking at the mid-point as this would help to understand better the stages trainees move through. Use of the scenarios would be utilised again to provide a constant point of comparison through the data collection stages.

How will I ensure that any judgements I make are reasonably fair and accurate?
This would follow the same process as before. My research diary would provide insights into my developing understanding. At the start of the course trainees' assignments, questionnaire responses and interviews would be used to identify

Figure 17 – Second action research cycle 2008-2009

Date	Intervention		Purpose	Data collection
July		Attendance at SHP conference	To improve my knowledge of diverse topics and pedagogical approaches	Research diary reflections
September	Session 2 on 'Preconceptions, personal experiences, why school history and how is history taught' – discussion of set reading led to focus on purposes of history teaching and how that influences content choice + discussion about static nature of curriculum content in history, led to discussion about what is British history and what sort of identity are we trying to shape. Set subject knowledge building task – topics were migration to/from Britain, history of Islam, British Empire, C20th world, medieval world. Trainees set Written Assignment 1. Trainees to produce 2 'Polychronicons' – one had to be unfamiliar and from beyond Britain Professional Themes lectures on Every Child Matters, statutory frameworks for teachers Session 3 on 'The context of history teaching' – limited discussion about new NC and new elements like slavery and Empire + potential ways to plan the KS3	Reading focused on Gillborn, Troyna, Figueroa and Gaine	Reading to improve my understanding of the definitions and context of diversity in education To get trainees to question the purpose of history and to start thinking about the place of diversity To develop trainees' subject knowledge To explain the statutory requirement, e.g. the Race Relations (Amendment) Act To explore ways the new NC can explicitly support diversity	Research diary reflections Trainee questionnaires and interviews
October	Session 4 on 'The 5 Cs' – one of the mini-tasks required a pair to develop materials to teach the Indian 'Mutiny' Professional Themes lectures on understanding diversity Session 5 on 'A sense of time, period and diversity (or avoiding the stereotypical)' – this included similar task to pervious year but more discussion focused on diversity and problems pupils encounter + discussed idea that history is a 'white' construct in UK (exploring where stereotypes come from) + what is the role of the teacher in challenging pupils' prejudices Session 6 on 'Planning lessons' – started with subject knowledge exercise – in 2s identified preconceptions about black		To develop trainees' subject knowledge To develop trainees' understanding of issues relating to pupil attainment, including ethnicity To develop trainees' subject knowledge and to see the value of subject knowledge. To explore pedagogy and to question the nature of the curriculum as a white construct To develop trainees' subject knowledge and pedagogy	Research diary reflections Trainee interviews Trainee assignments

	presence in UK, India, British Empire, medieval mindset and WWI, then presented 2s with articles to develop their knowledge. Trainees set planning exercise to teach lessons, inc. Rise and Fall of British Empire, migration to the UK and Indian 'Mutiny'	Reading Ladson-Billings on CRT and Banks on models of multicultural education bell hooks' *Teaching to Transgress*	To improve my understanding of issues about the nature and purpose of diversity	
	Session 8 on 'The use of evidence in the classroom' – included a new section on how to use images, illustrated by images of India + use of materials developed last year – story of Groniosaw used to explore stereotypical views of slaves		To improve trainees' subject knowledge and pedagogy	
	Session 9 'ICT workshop 2' – as last year this used examples from Civil Rights movement and WWI imperial troops Session 10 – trainees taught mini-lessons to group (topics from session 6)		To improve trainees' subject knowledge and pedagogy	
December		Read Gay's chapter on curriculum theory and multiculturalism	To develop my understanding of the place of diversity in the curriculum	Research diary reflections
January	Session 16 on 'Planning revisited – medium and long term planning' – looked at what needs to go into such planning, explicit emphasis on need for diversity + need to link purpose into planning – used CofE materials on the Crusades and worked through my thinking process		To develop trainees' subject knowledge and pedagogy, plus to see how diversity could be planned for explicitly	Research diary reflections Trainee interviews
	Session 18 on 'Teaching difficult issues' – session started with preconceptions of problems/concerns – watched Teachers TV programme about history teaching in Bosnia – discussed teacher approaches to controversy – used example of British Empire to explore what made a topic controversial and how to approach it		To improve trainees' subject knowledge and pedagogy. Explicit emphasis on the impact of including/excluding historical examples and the stance that is adopted by teachers	
	Session 20 on 'Teaching diversity – the heart of the subject?' – used Moral Analysis Chart to identify why we teach about diversity and the tensions this creates + presented 4 statements for reaction, followed by quotes from literature + discussion about issues facing teachers + analysis of schemes of work (using egs from UK, USA and Australia) using Banks'		To improve trainees' subject knowledge and pedagogy. Explicit emphasis on the position that teachers can adopt and the tensions that occur when teaching about diversity. Explored alternative curriculum models to highlight the inadequacies of a 'nationalist' history curriculum. Use of questions and quotes to address trainee preconceptions about the place and	

	models of multicultural curriculum + discussion about purpose		importance of diversity, plus how to teach pupils from different ethnic backgrounds	
February		Read Archer's article on impact of teacher attitudes on pupil attainment	To develop my understanding of how teachers work with pupils	Research diary reflections Trainee interviews
May/June				Research diary reflections Trainee interviews

their initial views about cultural and ethnic diversity. The use of interviews, utilising scenarios would provide a point of consistency during the year; this would also allow for a year on year comparison.

Monitoring and Implementation of the Second Action Plan

The cohort in 2008-2009 consisted of ten trainees, of whom six agreed to participate in the research. The composition of the group was similar to the previous year as all the trainees were white and British, and there were three males. The only difference was in the age profile. All the trainees were in their twenties (see Table 14 for brief background information).

Table 14 – Biographical background for trainees 2008-2009

Trainee	Gender	Age	Background experience
Anna	F	25	2:1 in History and Politics, worked as a Learning Support Assistant (LSA) in a secondary school, travel and teaching in Ghana
Kate	F	21	2:2 in History, work experience in school settings
Jake	M	24	2:2 in Modern History, worked as a cover supervisor at a secondary school
Grace	F	22	2:1 in History and Drama, young leader for Brownies/Guides and work experience in a Pupil Referral Unit
Ally	F	24	2:2 in History and Education Studies, worked as an LSA in a secondary school
Emma	F	21	2:1 in History, worked as an activity leader on a youth camp

I attended the SHP conference again to develop my knowledge of 'good' practice and to acquire any relevant materials from the workshops, for example materials relating to the use of images, with specific reference to India from two colleagues.

My efforts during the summer were mainly focused on writing up material for my thesis and reading materials to deepen my understanding of diversity. Much of the material available is American, where the proportion of students from minority ethnic backgrounds has made this a priority; reading about the experiences of bell hooks (1994) and the development of Critical Race Theory (CRT) (Ladson-Billings 2004a, b) deepened my appreciation of the depth of the problem. This chimed with my on-going reflections about the nature and purpose of history education in

relation to diversity; I was aware of a tension between my liberal values and a desire for greater social justice. The literature helped me to realise that I was in a privileged position; as a white middle class male I benefit from society and there is no imperative for me to agitate for change. Reading about the lives of minority ethnic students, as described by Nieto (2004) and bell hooks' (1994) personal experiences demonstrate that white privilege is a major barrier to social justice. These concerns are not confined to the USA; there is a growing body of literature that is starting to apply CRT to the position within the UK (for example, Gillborn, 2005, 2008). Though I had still not resolved my dilemmas, reviews by Troyna (1992) and Figueroa (2004) helped me to contextualise current debates.

Understanding trainees' starting points, 2008-2009
Analysis of the questionnaires
The questionnaire used in 2007-2008 had proved useful so the same format was used again with the new cohort (see Appendix E), and would provide useful year on year comparative data. The responses from the latest cohort are outlined in Table 15 (overleaf). As can be seen all the topics had been studied to an extent and all six trainees were able to identify areas they had studied. Anna had studied five of these topics as part of her undergraduate and postgraduate degree, and so only one other trainee, Kate, had studied any topic at degree level. With the exception of Anna, this cohort's subject knowledge of non-Western societies and their history was more limited than in previous years.

Trainees' concerns mirrored those previously expressed. Kate, Grace and Jake all mentioned subject knowledge, though Jake also mentioned concerns about pupil interest and a possible lack of resources. Ally identified a concern about pupil reactions and inappropriate comments (which later transpired was the result of a particular experience whilst working as a Learning Support Assistant in school prior to the course). Neither Emma nor Anna identified any concerns about teaching these topics (in Anna's case this is more understandable given her degree expertise).

Table 15 – Trainee teachers' subject knowledge expertise

Topic	How many have studied this?	Studied at school or university level			How many taught this topic?*
		Both	School	University	
Islam	2 {1} (2)	(1)	1 (1)	1 {1}	(1)
Africa	1 {1} (3)			1 {1} (3)	{1} (3)
India	1			1	
China	2 {3}		1	1 {3}	
Native Americans	2 {4} (2)	{1} (1)	1 {1} (1)	1 {2}	{4} (3)
British Empire	4 {5} (5)	{1} (1)	3 {1} (2)	1 {3} (1)	{4} (2)

{} Figures in brackets are from the seven participants in the 2007-2008 cohort for comparison

() Figures in brackets are from the five participants in the 2006-2007 cohort for comparison

* As the questionnaire was distributed at the start of the course it was unlikely that any trainees would have experience of teaching these topics.

Three trainees reported their personal experience as limited. Grace, Kate and Ally had grown up in monocultural areas, and their main encounters with people from minority ethnic backgrounds had been at university. Jake, Anna and Emma had had quite a bit of experience, mainly through travel. When asked to identify the reasons for studying diversity all were able to do so; Jake, Grace and Kate mentioned that the UK was multicultural and therefore young people had to learn to live together. Ally, Anna, Jake, Emma and Grace highlighted the need to combat prejudice and ignorance. These views are reflected in the high priority given to diversity that the trainees indicated. Anna, Ally and Grace saw diversity as a high priority; for Anna and Ally their prior experiences had made this important, whereas Grace's lack of experience was the motivation. Jake and Kate declared it to be a medium priority as they felt they had more important things to learn about how to teach first. Only Emma claimed it was something she had not considered prior to starting the course. Overall the trainees exhibited a positive stance towards diversity, though only Anna had any extensive subject knowledge and personal experience.

Analysis of the written assignments

As in the previous year, trainees were required to produce an assignment examining the purposes of history teaching and consequently content of the curriculum. This had proved useful in helping to identify trainees' early thinking (and this year I also proposed to focus more on purposes in subsequent sessions).

The trainee who demonstrated strongest commitment to diversity was Anna. For her education was about learning for its own sake and fostering good citizens, which required an understanding of the type of society we wish to have. In her eyes this was life in a multicultural world and consequently the history that ought to be taught should reflect this. The only other trainee who made a relatively strong case for greater diversity was Ally. The main focus of her argument though was on the 'skills' generated by history and the power of promoting independent thinking. The identity forming function of history was also mentioned briefly. She felt that British history ought to be a core of what was taught, which given her Scottish background was perhaps surprising, but she argued the curriculum should encompass the British Empire and the wider world. Kate also mentioned the importance of learning history to live in a multicultural world, but it was difficult to identify precisely what her key ideas were as she had essentially paraphrased the history National Curriculum document rather than present an argument that clearly reflected her ideas.

In contrast both Jake and Emma looked to history for strong moral messages. Both said that learning about other societies and cultures could be used to counter ignorance and promote tolerance. They discussed other ideas such as the promotion of skills, but the moral aspect of history education was central. In terms of content Emma was unable to identify any topics she believed ought to be taught, whilst Jake argued for a balance between British and non-British history, though what the latter would include was unclear apart from a reference to studying Islam.

Although Grace's assignment showed an awareness of the complexity of many arguments, she was left unsure where she stood. She discussed the relationship between history and identity formation, plus the power of history to develop moral values, but argued these are complex debates and should therefore not be the main justification for history teaching. She focused on history as a form of political education and the value of the skills that can be gained. Like Jake she believed the curriculum should offer a balance of British and non-British topics.

Collectively, these assignments presented a different overall message about the purposes of history teaching when compared to the previous cohort, where there was a much greater emphasis on identity formation. Anna, Jake and Emma put forward arguments which had clear links to cultural and ethnic diversity, as had Ally to a certain extent. Only Anna followed through with her argument and made a strong connection between her purpose and the content she felt ought to be covered. Although Kate, Ally, Jake and Grace did mention the need for a more diverse curriculum, this was not underpinned by a strong sense of purpose.

The findings from the questionnaires and these assignments present a rounded picture of the trainees' views towards diversity. Grace's background and lack of experience was reflected in her assignment where she seemed uncertain of her position; even though she said that diversity was a high priority for her on the course, this was because of her lack of understanding, rather than any other reason. This contrasted starkly with Anna, whose views were consistent and informed by her experience; consequently diversity was a high priority because it was a matter of social justice. Ally's views were divided; she could see the importance of diversity, as shaped by her experiences working in school, but her interests in the curriculum were focused on English history. Thus she argued for a mixture of content, with a focus on the British Empire providing a link between British and world history. Jake, Kate and Emma had stated that diversity was not a priority and this was seen in their arguments; though they were able to present a

case for cultural and ethnic diversity in the history curriculum, this was not done with strong conviction.

Analysis of the interviews at the start of the course

During earlier rounds of data collection the coding categories I adopted (namely 'purpose', 'pedagogy', 'pupils', 'content' and 'teacher') had evolved and proved a useful framework around which to explore the trainees' concerns. It was therefore unsurprising that these categories were readily identifiable during these series of interviews. The scenarios used were the same as in previous interviews (see Appendix F), though two general questions were used to start with, which were open ended and required trainees to consider how confident they were about teaching a more diverse range of topics at this stage and what factors would allow them to teach such topics confidently. These were designed to give provide general comments before focusing on the specific scenarios.

However the 'confidence continuum' did not work effectively. This became apparent during early analysis of Grace's transcript (see Appendix L for the annotated transcript and Appendix M for the 'confidence continuum'). The general idea of trainees being confident, uncertain and uncomfortable still seemed to apply but the dimensions of these terms did not fit securely. Under the idea of uncomfortable, the framework had a property defined as 'open to change'; this implied that trainees would be prepared to deal with a topic at a later stage once other things were in place. While this was still applicable, Grace showed that she would be willing to teach a topic even if she were uncomfortable and all her concerns had yet to be addressed. When discussing the possibility of teaching about the 'War on Terror', she was clear about the difficulties this presented and when asked would she want to teach it, she replied: 'I'd give it a go, I think, maybe a bit apprehensively but, yeah, I'd give it a go.' This type of response occurred several times; when discussing the Transatlantic Slave Trade she showed an awareness of issues like stereotyping, she was aware her subject knowledge was weak and she could not identify the purpose for teaching such a topic, but again she indicated

she would teach it. In one sense this could reflect a naivety on her part, but she was not naively confident, indeed she showed a sound awareness of the problems she might encounter, and therefore her discomfort, though she had as yet few ideas about how to deal with these. This raised the notion that a position of discomfort is not necessarily negative, an idea that seemed applicable to other trainees. Ally was willing to include ethnic and cultural diversity within her teaching but was unsure how to deal with inappropriate comments:

> if someone does come out with views that are racist and you're like, actually, … how do I handle that? I think that's kind of something to come across, you know, rather than the actual teaching of it, it's kind of sometimes their reaction, I think, is the kind of problem.

It was clear this would not put her off teaching something, but an incident in school, where a girl had 'kicked off' after a teacher had warned her about making racist comments, had worried her. In a similar vein, Jake was willing to teach about the 'War on Terror', but was aware his subject knowledge was weak and he was concerned that he may inadvertently offend someone.

This showed an 'informed' or 'sensitised' level of discomfort. In some ways this concept had similarities to Ross and Smith's (1992) idea of 'informed realism', and even my notion of 'confidence, based on experience', but 'informed realism' and 'confidence, based on experience' are underpinned by a known experience. The idea of 'sensitised discomfort' shows an appreciation of a problem, but which is as yet 'unexperienced' and as such 'unknown', accordingly this emerged as a new and important property of the category.

I was also wrestling with the adequacy of 'confidence, based on assumption'. Again, Grace's interview made me question this category, but it was severely

tested by Anna's interview. There did seem to be a difference between untested views the trainees held which were naïve and those which, though untested, were essentially appropriate. For example, Grace confidently said that there should be a balance between British and non-British history. Although a common viewpoint, this is unsophisticated and does not appreciate the nuances of this argument (such as what is British history, who decides what balance is), but she also put forward insightful comments about the purposes of studying different topics. Anna was also able to present a quite sophisticated range of ideas, for example when discussing the need to include diversity she argued:

> there's been so much migration into this country in the past fifty years or in a hundred years, um, and I just don't think, I think, you know, the influences on society today are not solely British and I think it's really important for children to understand that and to also understand other cultures because I think a lot of racism and, um, religious animosity comes, stems from fear, stems from lack of understanding which creates fear

From this she was able to articulate ideas for appropriate content. The 'confidence continuum' needed to reflect this idea of untested, but sophisticated understanding related to diversity. Figure 18 (overleaf) shows the modified 'confidence continuum'. This presented me with a new concern. Previously I had made judgements about a trainee's degree of confidence but now I had to make judgements about the soundness and sophistication of their ideas. This also forced me to consider whether my developing views were sound.

Using the newly modified continuum, Grace was generally positive about diversity. Her only uncertainty focused on the reasons for teaching the Transatlantic Slave Trade. As explained she did express discomfort regarding some topics, which was because of a lack of subject knowledge and a concern about how some pupils might

Figure 18 – 'Confidence continuum' – version 2

Informed confidence [based on experience, clear expression of views, draws on experience to support view]		*Sensitised discomfort* *[but willing to have a go, shows appreciation of problems]*
	Uncertain [yet to make up their mind, e.g. I don't know, I would like to think]	
Informed, untested confidence *[ideas based on assumption but show nuanced understanding, clear expression of views but mainly in an abstract sense and untested]*		**Uncomfortable but open to persuasion** [e.g. not at the moment because …]
Naïve confidence *[ideas based on assumption but unsophisticated and untested]*		**Uncomfortable and resistant** [unwilling to change, characterised by certainty]

NB italics indicate changes to the 'confidence continuum'.

react. This was linked to a realisation that it would be too easy to generate or reinforce stereotypes, though she was unclear how this could be avoided. These concerns would not stop her teaching any topics and reflected a positive attitude. She tended to be more confident in explaining her ideas why topics should be taught, and these fitted in with those expressed in her written assignment. Grace said little about pedagogy or content, but such fleeting comments were relatively naïve, saying that there needed to be a balance between British history and other history, Figure 19 provides a summary of her position.

Figure 19 - Summary of Grace's position following the first interview

Informed confidence [based on teaching experience, clear expression of views, draws on experience to support view]	Uncertain [yet to make up their mind, e.g. I don't know, I would like to think]	Sensitised discomfort [willing to have a go, shows appreciation of problems)
	Purpose/content – feels Norman Conquest is important but not sure why. *Purpose – unsure about identity forming function of history.* *Unclear as to link between content and diversity.* *British Empire – unclear purpose.* *Slave trade – aware of stereotyping issues but not sure how to counter this and unsure of purpose.* *War on Terror – not sure how class composition would affect teaching and unsure of purpose.*	*British Empire – subject knowledge lacking but willing to have a go.* *Slave trade – conscious of issues but would teach it.* *War on Terror – aware of its sensitivities but would teach.*
Informed, untested confidence [based on assumption, clear expression of views but mainly in an abstract sense] *Purpose linked to citizenship focus and participation.* *War on Terror – sense need for means to manage sensitive issues + sees need to allow pupils to reach own conclusions.* *Content – sees need for more diverse curriculum + links to purpose – links this to citizenship.*		Uncomfortable but open to persuasion [e.g. not at the moment because …] *Not a personal priority.*
Naïve confidence (ideas based on assumption but unsophisticated and untested) *Purpose – develop sense of heritage for all (unsure about new arrivals).* *British Empire – pedagogy – balanced approach.* *Slave trade – able to identify 'typical' content.* *War on Terror – purpose defined n terms of relevance.*		Uncomfortable and resistant [unwilling to change, characterised by certainty]

Figure 20 - Summary of Kate's position following the first interview

Informed confidence [based on teaching experience, clear expression of views, draws on experience to support view]	Uncertain [yet to make up their mind, e.g. I don't know, I would like to think] *Slave trade - lacks clear purpose* *War on Terror - unsure if it ought to be taught.*	Sensitised discomfort (willing to have a go, shows appreciation of problems) *Lacks knowledge on many topics but not seen as an obstacle.* *War on Terror - pupils may get angry.*
Informed, untested confidence [based on assumption, clear expression of views but mainly in an abstract sense] *Subject knowledge - has been developing this systematically* *British Empire - content selection to show different views of the Empire.* *Slave trade - purpose is to show it is still happening and needs to stop.*		Uncomfortable but open to persuasion [e.g. not at the moment because …] *War on Terror is too recent + fears of upsetting pupils.*
Naïve confidence (ideas based on assumption but unsophisticated and untested) *Pupils - colour blind approach - sees all children as the same.* *Content - needs to focus on British history because we are in Britain + sees it as relevant.* *Purpose - develop sense of identity (even for migrants need to adopt identity).* *Slave trade - focuses on 'typical' story of the triangle of trade and conditions.* *Need a balance between British and world history.*		Uncomfortable and resistant [unwilling to change, characterised by certainty]

Kate expressed a number of unsophisticated views, as can be seen in Figure 20 (above), which were confidently held. For example she felt children were all the same, 'you've got to be careful about their, their religious views and their culture but, in essence, I think a child's a child and you teach, treat them the same'. Such assumptions ignore background influences and fits in with the notion of 'naïve egalitarianism' (Santoro and Allard, 2005), which is nonetheless quite common amongst beginning teachers. She also expressed her views about the purposes of history confidently; identity formation was central to many of her points, thus she argued 'cos living in this country you have to understand the country's history, so if you have come from Africa or Asia you've still got to

understand why the culture today is as it is'. To an extent her views have some validity, but require further deliberation. She did acknowledge a need for greater diversity within the curriculum and felt this should outweigh the amount of British history, but this was at odds with her emphasis on national identity. She appeared unaware of the tensions in her position, although she made an interesting point that pupils need to understand how our sense of national identity is different now, when compared to the height of the Empire. Kate was aware of the limitations of her subject knowledge and she appreciated this was an obstacle but not one that would deter her from teaching any topic. She was less keen on teaching the 'War on Terror'. Initially her position was uncertain but as the interview progressed she expressed her discomfort more readily; in one sense she would be prepared to teach it as she could see the benefits of addressing stereotypes, but she was deeply concerned about teaching pupils who may have been directly affected by the war.

Emma presented an interesting profile (see Figure 21 overleaf). She exhibited considerable uncertainty over purpose and pedagogical approaches. For example when discussing the Transatlantic Slave Trade, she said:

> I know with other things that, yeah, that's important to teach but why and you're like, oh, and it's very difficult to almost justify it. You sort of know gut reaction that you couldn't not teach the Holocaust but why do you need to teach it

This response was fairly typical when discussing purposes and she was similarly unclear about how she might teach many of the topics. She also was clearly uncomfortable regarding some aspects of subject knowledge, 'as soon as you start getting to Islam and that sort of thing, I'd feel a lot

Figure 21 - Summary of Emma's position following the first interview

Informed confidence [based on teaching experience, clear expression of views, draws on experience to support view]	Uncertain [yet to make up their mind, e.g. I don't know, I would like to think] *British Empire - unclear about purpose, pedagogy, unsure of own views, pupil responses* *Slave trade - unsure as to purpose or pedagogy* *War on Terror - would want to teach it but not sure if it is too soon and how to teach it*	Sensitised discomfort (willing to have a go, shows appreciation of problems)
Informed, untested confidence [based on assumption, clear expression of views but mainly in an abstract sense] *Content - sees need for mix of British + world history* *Also sees subtle distinction between history of the nation and history of the people* *Slavery - sees need for content that provides broader context (suggests different perspectives?)* *Sees purpose to War on Terror to counter ignorance*		Uncomfortable but open to persuasion [e.g. not at the moment because …] *Lacks subject knowledge about Islam so uncomfortable with War on Terror* *Diversity not a priority because too busy* *In order to teach empire needs subject knowledge, pedagogy and purpose, then consider pupils* *Lacks subject knowledge generally* *Slave trade - would feel uncomfortable with black pupils in class - worried about creating divisions* *Feels won't be in a position to address this for a couple of years*
Naïve confidence (ideas based on assumption but unsophisticated and untested) *Content - believes Reformation is relevant to pupils* *Pupils - feels ethnicity should not be used as a label to judge pupil performance (doesn't recognise impact of ethnicity?)*		Uncomfortable and resistant [unwilling to change, characterised by certainty]

less comfortable because my knowledge is quite small in that just because that's the way my education was'. This was her main concern, but she also identified not knowing pupils and appropriate teaching approaches as other factors that would discourage her from teaching more diverse topics. Once these were in place she would feel more confident about addressing diversity, and she was also insightful about many issues pertaining to content and the purposes of history teaching:

> it's knowing who you are, where Britain's come from, the country you live in, I mean, it's very difficult when they're talking about identity, I mean, what is British ... I know from my family tree that I go back several generations within British-ness but then I know I've got other bits that come in and even then I'm sort of like, well, am I

British, am I English ... I think British History's important because it's where the country as a whole has come from but not necessarily about the person and then I think it's important to learn about other cultures.

Emma admitted that she had not previously considered many of the ideas we had discussed, but now she said 'I suppose there's a lot more issues that I've started thinking about in relation and it's sort of, yeah, I'm just toying around with ideas and trying to see where things sort of fit'.

Ally had the most diverse profile across the continuum, as shown in Figure 22 (overleaf). There were some areas she felt uncomfortable with, namely her subject knowledge and a concern about how pupils might react. Despite these concerns she indicated she would still be prepared to teach culturally and ethnically diverse topics. She did though exhibit uncertainty about potential content and the purposes behind some topics. Her comments on content revealed a tension between a focus on British history to develop a sense of identity and the need for greater diversity:

one of the articles said, you know, there's not a history with a capital H anymore, there's lots of smaller histories, and I think sometimes, you know, ... what do I choose to put in there, you know, there's so many things now that you can't fit everything in but, yeah, it's kind of, some things, thinking about it, it makes you feel a bit uncomfortable because you're like, are my views wrong, you know, should I think something else, you know, am I kind of being too British?

Ally was aware of the tension; she described herself as a patriotic Scot but had spent most of her life in England and had learnt English history, which she felt was really important, but at the same time she recognised a need

Figure 22 – Summary of Ally's position following the first interview

Informed confidence [based on teaching experience, clear expression of views, draws on experience to support view] *Pupils – need to be aware that pupil responses may not reflect views of pupils, but their parents*	Uncertain [yet to make up their mind, e.g. I don't know, I would like to think] *Content – aware that there is so much that could be included, wonders if she is wrong to focus on Britain*	Sensitised discomfort (willing to have a go, shows appreciation of problems) *Slave trade – subject knowledge* *Pupil reactions – how to handle racist comments*
Informed, untested confidence [based on assumption, clear expression of views but mainly in an abstract sense] *Content – says curriculum needs to reflect society + aware this is difficult (says can't even do England, Wales, Ireland and Scotland properly!)* *Purpose – aware of purpose for developing identity but sees it is contested + sees need to address misconceptions* *Pedagogy – avoid transmission model, pupils need to be allowed to reach own conclusions* *War on Terror – purpose to address stereotypes*	*British Empire – unclear about purpose* *Pupils – lacks experience of working with pupils from minority ethnic backgrounds*	Uncomfortable but open to persuasion [e.g. not at the moment because …]
Naïve confidence (ideas based on assumption but unsophisticated and untested) *Subject knowledge – assumes this will develop* *Content – need to study British history because this is where we are (appears to be in tension with other views?)* *Pedagogy – wants to adopt a balanced approach + teacher as neutral chair*		Uncomfortable and resistant [unwilling to change, characterised by certainty]

for a more inclusive curriculum. As she pointed out although the curriculum is supposed to cover the history of England, Wales, Ireland and Scotland, in reality it is essentially English history that is taught: 'we can't even handle British History to do that properly, you know, how well are we going to get world history on there really.' In terms of purpose she was able to explain clearly why the 'War on Terror' should be taught, but was less certain about the British Empire, other than it was a 'huge' topic. Her views about content and purposes showed uncertainty, yet at other times she argued with conviction based on varying degrees of sophistication. In terms of pedagogy she wished to adopt a balanced approach to teaching, presenting the information to pupils and then letting them make up their

minds; she seemed to feel this process was unproblematic, so though confident in her views she was effectively somewhat naïve. Her previous work in classrooms had given her a realistic perspective of pupils and the factors that influence their views. She was aware therefore of the problems in getting some pupils to accept a different 'world view' which diversity would bring. Overall she was positive about the need for a more diverse curriculum but she lacked a strong commitment to it, as illustrated by the tensions over content choice and the purposes of history.

In contrast, Jake was a lot more confident in his understanding of the purposes of history and the position of diversity (see Figure 23 overleaf). This was mainly centred round the need to understand others to promote social cohesion:

> you don't want children to come out of school that are completely blind to the fact that different cultures are now completely influxed with Britain and you don't want them to be blind and have no understanding because if they have no understanding, they can't possibly even begin to associate what's happening with what they read or what they hear.

Jake's views were not strongly linked to content, though he wanted a better balance between British history and non-British history; he did comment that he would be unwilling at this stage to argue against history colleagues 'who have got more of a grasp of the curriculum than I've got at the moment'. Additionally he was concerned about his subject knowledge and admitted that he would not be comfortable teaching some topics, e.g. the 'War on Terror' or aspects of Islamic history until this was firmly in place, particularly as he would be concerned about being misconstrued or offending someone. Jake was very positive about the need

Figure 23 - Summary of Jake's position following the first interview

Informed confidence [based on teaching experience, clear expression of views, draws on experience to support view]	Uncertain [yet to make up their mind, e.g. I don't know, I would like to think]	Sensitised discomfort [willing to have a go, shows appreciation of problems] *War on Terror – lacks subject knowledge + concerns about offending pupils but would be prepared to teach*
Informed, untested confidence [based on assumption, clear expression of views but mainly in an abstract sense] *Content + purpose - feels British history is important but also need to develop European identity British Empire - content to include successes and failures Slave trade - content to include 'typical' topics plus resistance War on Terror - purpose linked to citizenship and needing to get on with people*		Informed, untested confidence [based on assumption, clear expression of views but mainly in an abstract sense] *British Empire - not prepared yet to teach more controversial aspects – wants more subject knowledge and pedagogical approaches Content - concerned about what to include + concerns about topics that have personal relevance to pupils*
Naïve confidence (ideas based on assumption but unsophisticated and untested) *Pedagogy – feels need to distance pupils from events and feels sensitivities can be handled easily*		Uncomfortable and resistant [unwilling to change, characterised by certainty]

for diversity in the history curriculum but felt his lack of knowledge and experience would prevent him at this stage from engaging with it fully.

As indicated, Anna expressed the most coherent views about diversity (see Figure 24). This was derived from her travels and degree background, which meant she was well versed in African history (particularly the impact of Empire and decolonisation) and genocide. This also influenced her views on what should be taught. She saw a close connection between purposes and content, thus any British history ought to be complemented by comparative studies from around the world and the Transatlantic Slave Trade should be placed within a context that valued the history of Africa. She was less clear on how she would teach. She was concerned about teaching the topics discussed without knowing her classes; this

Figure 24 - Summary of Anna's position following the first interview

Informed confidence [based on teaching experience, clear expression of views, draws on experience to support view]	Uncertain [yet to make up their mind, e.g. I don't know, I would like to think] *Pedagogy – not sure how teaching style will develop*	Sensitised discomfort [willing to have a go, shows appreciation of problems]
Informed, untested confidence [based on assumption, clear expression of views but mainly in an abstract sense] *Purpose – society is multicultural, curriculum needs to reflect this* *Purpose – history provides context for current events + identity* *Pupils/content – all pupils need to understand multicultural society* *British Empire – outlines choice of content + pedagogy + purpose to understand Britain's place in the world and its impact* *Slave trade – content focuses broader context + purpose* *War on Terror – purpose to address media misconceptions + content/pedagogy to provide alternative perspective* *Content – sees need to teach about other societies alongside Britain*		Uncomfortable but open to persuasion [e.g. not at the moment because …] *Pupils – would want to know pupils first, concerned about creating problems/upsetting pupils*
Naïve confidence (ideas based on assumption but unsophisticated and untested) *Pedagogy – would aim to be objective*		Uncomfortable and resistant [unwilling to change, characterised by certainty]

would hold her back, plus she did add that she wanted a united departmental approach on teaching more diverse topics. Her concerns were centred on pupil issues and to a lesser extent pedagogy. What was particularly interesting about her views was the strong commitment she felt about the whole issue.

Anna's commitment led me to reflect more about the continuum and how it might need to develop further. It could be feasible for a trainee to be well disposed towards diversity, be comfortable about the purposes of teaching a topic, knowledgeable about the content, and know the class well, but still not be willing to teach something if they lacked commitment. Yet if a trainee had commitment and lacked some elements

like subject knowledge, it is possible that they would still bring greater diversity into their teaching. This point made me reconsider comments made at the end of the previous year by several trainees; some like Carol and Sharon were still unclear about their position but were more aware of the issues surrounding diversity in history and said they would look to their heads of department for future guidance. This could be seen as being favourably disposed but lacking commitment to diversity. This also presents potential tensions; Anna spoke about the possibility of working in a department which was not in favour of greater diversity and having to bide her time:

> in a couple of years time I'll be applying for head of department jobs and, ok, so I'll do what I want then, so I think that would have to be kind of my view that it's not an ideal world and rather than go out on my own and be all gung ho and try and teach what I want, you've got to, I think you've got to have unified in the whole department perspective … until I'm in a position where I can influence that more thoroughly.

The aim of this research is to develop such commitment from trainees by exploring the factors that may inhibit their willingness to engage with diversity, but their commitment is potentially fragile. In Anna's case she was aware she may have to 'hide' it until in a position to influence curriculum choice, whereas in Sharon and Carol's cases it was dependent on their next steps and the influence of their new departments.

Self-reflection on the Intervention phase 1 – September - November
Figure 17 (pages 220-223) shows the main interventions included during 2008-2009; within these there was a more explicit emphasis on diversity, with a range of new activities designed to promote deeper thinking. The early session on preconceptions and experiences of history teaching was

241

designed to challenge trainees' assumptions about the purposes of history teaching. The discussion focused on issues of cultural heritage, what constitutes British history and when developing a sense of identity, what identity is being promoted. At the end of the session when asked, eight of the trainees said this made them seriously reconsider the purposes of history teaching, whilst another said that his assumptions about the transmission of British culture had been profoundly shaken. I felt that the session had more overtly raised the importance of purpose, to which I could easily return at different points in the year. I also altered the subject knowledge building task to include migration to/from Britain and the British Empire. Overall I felt much more confident in handling the discussions because of my increasing familiarity with the issues. However, my attempts to encourage trainees to explore more diverse topics through their 'Polychronicons' was unsuccessful, as the majority still focused on topics that were essentially ethnocentric. In future I need to provide firm requirements rather than simple encouragement.

My increased confidence was seen in later sessions. The materials I used in a session on 'A sense of time, period and diversity' were presented more effectively and the trainees engaged in a good discussion about history as a construct, which reflected the values of those who write it, and recognised that history can too easily stereotype minority groups. However, I was less confident when working with new material. In a session on working with evidence, using material on images of India (which a colleague had created) my lack of subject knowledge hindered my presentation and this was less successful than I had hoped. In the same session I was more comfortable with the materials I had used the previous year on Ukawsaw Groniosaw; in the main this was because I had clearer ideas about using these to explore stereotypes about slaves' lives.

Self-reflection on the Intervention phase 2 – January - February

Again, the sessions I held seemed more effective than those I had held the previous year. For example, the materials about the Crusades in the session on medium and long term planning were presented differently. Instead of using them as a model of how you could teach a sequence of lessons on the Crusades, the emphasis was on critiquing the planning. Trainees had to explore what they were trying to achieve (i.e. a return to purpose), whether the activities and resources helped them in that process and discuss how they might modify the materials they were presented with. This provided a stronger context for using the materials, which meant I had a clearer purpose for their use and felt more confident. In this session we also looked at schemes of work from schools and exemplar materials and audited these for their diverse content. This exercise enabled the trainees to see how easily diversity issues could be neglected when planning.

I was able to make use of new material I had come across during the year. I used a Teachers' TV programme on history teaching in Bosnia, when exploring teaching 'difficult' issues, which emphasised the dangers of teaching history that failed to consider alternative perspectives. Within this session the trainees also considered how they might approach teaching about the British Empire in India; this was followed by introducing the trainees to a more detailed history of Indian culture, e.g. the practice of Suttee and the Thugs, which presented a very negative portrayal of India. The trainees were challenged to think about whether they would wish to incorporate such material, and if so, how they would avoid creating negative stereotypes. Though there was no consensus the activity provoked an in-depth discussion, and whereas in the previous year trainees felt nervous about tackling difficult issues, they acknowledged that the area was more complex than they had imagined but they felt equipped to meet

the challenges. Their main concern was being able to implement these ideas whilst they were a PGCE student or Newly Qualified Teacher.

The session on diversity had been extensively replanned. To engage the group more reflectively I used a 'Moral Analysis Chart' (adapted from Lunenberg *et al.*, 2007) (see Appendix N), which revealed tensions between what teachers might want to achieve and how they try to achieve these aims. This produced a discussion about the gap between purpose and practice, and how this needed to be addressed. In addition I presented four provocative questions: Does content matter? Should everyone be treated the same regardless of background? Is diversity important in history teaching? Is diversity central to my work as a teacher? These provoked lengthy discussion, for example whether a black child ought to be picked or allowed to take on the role of a slave during a role play activity. Similarly though the trainees said diversity was important in history teaching, most did not feel it was central to work at this stage of their career. Following this I presented the group with a series of quotations from authors in the field, which stirred further debate. In particular there was a heated discussion about adopting 'colour-blind' approaches to teaching. Previously I would either have avoided this debate or would have deferred to the trainees' perspectives, but this year I was able to argue for the need to see 'colour', at least initially. The overall response to the session was very positive. At the end the trainees were clear about its value and saw how it could be embraced in the curriculum, though they felt they were not in a position to do this themselves.

Analysis of questionnaires at mid-point
The previous cohort was asked to add further details to the questionnaire at the end of the course but few did so. Consequently for this cohort I devised an additional questionnaire (see Appendix O) to be used at this point of the course, which, while similar to the original questionnaire, had

a section on topics taught and issues related to this, plus trainees were provided with their responses to Section C from their earlier questionnaire and asked whether they felt differently about the need to teach diversity. Of the six questionnaires given out, five were returned (Jake was unable to following a serious family problem).

Only Anna had taught any aspects of diversity by this stage of the course. She had taught a short sequence of lessons on the Crusades and a lesson on imperial and colonial troops in World War I. Anna, Emma, Ally and Grace had taken steps to improve their subject knowledge. In Anna and Emma's cases this was in response to tasks I had set at the university, Ally's was out of personal interest, whilst Grace had done so in preparation for her second placement. When asked to identify concerns about teaching any of these topics, Emma, Ally, Kate and Grace highlighted subject knowledge and knowing how to deal with potential pupil responses. Only Anna was able to draw on her experience and her response reflected this; though she was teaching areas new to her, she did not see subject knowledge as an issue, instead she was concerned that the pupils did not take the lesson on WWI seriously enough, and as she had the chance only to do one lesson focused on WWI and diversity she felt it was very tokenistic. In addition when teaching the Crusades her class had included a Muslim child who had very strong views on the topic and she did not feel she handled the situation effectively. When discussing the topic areas she had not taught, Anna's concerns were a mixture of making the topics appear relevant to the class and a need to avoid presenting stereotypes (which in turn hinges on subject knowledge).

Anna and Emma reported that the course had strengthened their views about the importance of diversity. Anna wrote 'Many pupils (and teachers) are ignorant of issues of diversity so the need to teach it is all the greater', whilst Emma said 'Having taught topics that avoid these areas I feel there

is a need to reconnect with the content and make it relevant. I've seen some of the ignorance that flies round schools, which has gone unchallenged and this does not sit with me very well.' The other three trainees merely reported their previous reasons.

When asked to identify whether diversity was a priority for them at the moment, there was movement from some of the trainees' original positions. However, Kate's position did not change, keeping it as a medium priority, and Ally still saw it as a high priority (though she did admit that as she was not going to be teaching anything related to diversity she was not giving it much thought). For Emma it had become a medium priority, whereas previously it was something she had not considered. However the 'busyness' of the PGCE year and the need to teach effectively whatever the content meant it was not the highest priority, but would be something she thought would develop in the early stages of her career. For Grace, diversity had slipped from being a high to medium priority, mainly as the expectation to teach diverse topics was not there. Interestingly Anna also said that diversity was less of an issue for her; though she still thought it was a high priority for history teachers, because she felt better able to address the issues, her priorities were on other aspects of her teaching that needed development.

The responses from the questionnaires showed that the course was having some impact, particularly in raising awareness of the issue of diversity, its purpose and importance and to an extent in terms of subject knowledge. However most trainees were still lacking the practical experience that would force them to address the issues more carefully.

Analysis of interviews at mid-point
The interviews were held towards the end of January/start of February, just before the trainees commenced their final placement. The trainees

had at this point completed a five-six week placement and the bulk of the taught elements of the course. The interviews captured their views at a stage where they had had some practical classroom experience to reflect upon as well as further inputs to support and challenge their thinking about cultural and ethnic diversity.

The timing of the interviews raised a range of important points that had either not emerged previously or seemed relatively insignificant and added two further dimensions to the 'confidence continuum'. Kate's interview made me examine the idea of commitment (see Appendices P and Q for the annotated transcript and 'confidence continuum'). This had emerged from previous interviews with this cohort, but I had been left undecided about what to do. Kate's interview highlighted contradictions in her views, of which she was unaware. Having recently done a university session on diversity, where I outlined potential barriers to diversity in the classroom, Kate expressed surprise that these barriers existed and felt that she readily incorporated this in her teaching: 'I think it's bizarre there are obstacles because even if it is seen, does seem tokenistic, I always drop in sort of things like there was a black trumpeter at Henry the Eighth (sic), things like that, because it's interesting'. Yet in the interview she unwittingly identified a range of reasons why she did not do more, for example her lack of subject knowledge, few opportunities to incorporate diversity into her teaching and an unwillingness to challenge the department, stating that 'I just pretty much went along with it, one, because I had so much else to think about but also I didn't want to sort of upset the applecart.' This highlighted two issues; the willingness to challenge a department's approach and the time to prioritise aspects of her teaching. These elements came across strongly in her interview but I was unable to place these within the existing continuum. I made a modification to incorporate this dimension; it clearly belonged under the uncomfortable category, and reflected the idea of being 'open to change' but not at this point, either as

it was not seen as a priority or because the trainee was unwilling to challenge the department (see Figure 25 overleaf).

Kate also spoke about her new placement (where she had been spending two days a week), where they had adopted a deliberate anti-racist stance. She could appreciate the need for this, owing to pupils being, what she described as 'quite anti-Europe, anti-Muslim, anti-black, anti-American, anti-everyone apart from English' but thought the anti-racist stance was naïve and unlikely to have any effect. She could see the need to tackle stereotypes through history teaching across the range of topics discussed in the interview. She held a mix of views about teaching diversity and seemed to be confidently developing her position, partly in response to what she had experienced. At the same time she expressed discomfort with her understanding of the reasons for teaching diversity:

> I haven't got my own strong feelings of why we're doing it and so I'm a bit sort of blasé about it ... With, er, the CSA [Curriculum Subject Assignment] and introducing German Home Front, I feel strongly about that, so to be honest, even if the department had said, we're not really comfortable about you doing this, I probably would do it anyway.

This comment summed up her views; she had strong views about teaching the German Home Front in World War II, because of family connections, and was therefore committed to this even if the department objected, yet she was less concerned about other aspects of diversity. This challenged my thinking; Kate's views suggested that there was a link between rationale for teaching a topic and the strength of commitment that it presupposed. Trainees could confidently hold views that were supportive of diversity but which varied in the intensity of commitment, and so to

Figure 25 –'Confidence continuum' – final version

Informed confidence *[views are realistic, having been tested in the classroom, purpose is strongly supportive of diversity, shows clear commitment]*		**Sensitised discomfort** [willing to have a go, shows appreciation of problems]
Informed, untested confidence [ideas based on assumption but show nuanced understanding, *appreciates link between purpose and diversity*]	**Uncertain** [yet to make up their mind, e.g. I don't know, I would like to think]	**Uncomfortable but open to persuasion** [but not at the moment, *not willing to challenge dept approach, not a priority at this point*]
Naïve confidence [ideas based on assumption but unsophisticated and untested, *purpose not strongly related to diversity*]		**Uncomfortable and resistant** [unwilling to change, characterised by certainty]

NB italics indicate changes to the 'confidence continuum'.

accommodate this, another dimension was added to link purpose and commitment to diversity (see Figure 25 previous page).

Kate's views were spread across the 'confidence continuum'. In terms of purpose she saw the need to avoid negative portrayals of ethnic groups. She spoke confidently about possible content to be taught, but was less comfortable with subject knowledge, and although she spoke confidently about pedagogical approaches to teaching some of her comments were unsophisticated and illustrated a lack of experience of teaching or observing diverse topics being taught. She spoke about the need to present a balanced view but viewed this primarily as looking at positive and negative aspects of, for example, British imperial rule, rather than looking at multiple perspectives of British rule.

In terms of progress, Kate had developed more sophisticated views about the purposes of including more diversity, whilst at the same time expressing a lack of conviction for these ideas (see Figure 26). Her growing awareness of appropriate content underlined the point that she had a sounder idea of the rationale behind diversity, but her commitment was not yet strong. Her understanding of pedagogy was developing but in some respects still showed a limited understanding of some issues, such as the problems of a 'balanced' approach. She had however made me question the place of commitment.

Figure 26 – Summary of Kate's position following two interviews*

Informed confidence [views are realistic, having been tested in the classroom, purpose is strongly supportive of diversity, shows clear commitment] *Purpose – experience of pupils shows need to address prejudice.* *Content – more time needs to be give to diversity.*	Uncertain [yet to make up their mind, e.g. I don't know, I would like to think] *Slave trade – lacks clear purpose.* *War on Terror – unsure if it ought to be taught.* *Purpose of bringing more diversity into the curriculum per se is unclear (contrast with other comments).*	Sensitised discomfort [willing to have a go, shows appreciation of problems] *Lacks knowledge on many topics but not seen as an obstacle.* *War on Terror – pupils may get angry.* *Subject knowledge.*
Informed, untested confidence [ideas based on assumption but show nuanced understanding, appreciates link between purpose and diversity] *Subject knowledge – has been developing this systematically.* *British Empire – content selection to show different views of the Empire.* *Slave trade – purpose is to show it is still happening and needs to stop.* *Content/subject knowledge – has tried to incorporate more diversity, (but limited).* *Content – sees need for more diversity + problem of inertia in curriculum.* *Slave trade – sees purpose, need to select positive images, subject knowledge improving.* *War on Terror – some ideas about pedagogy + purpose.* *Purpose – understand British identity is complex.*		Uncomfortable but open to persuasion [but not at the moment, not willing to challenge dept approach, not a priority at this point] *War on Terror is too recent + fears of upsetting pupils.* *Unwilling to challenge dept approach* *Not a personal priority.* *War on Terror – concerns about pupils being upset.*
Naïve confidence [ideas based on assumption but unsophisticated and untested, purpose not strongly related to diversity] *Pupils – colour blind approach – sees all children as the same.* *Content – needs to focus on British history because we are in Britain + sees it as relevant.* *Purpose – develop sense of identity (even for migrants need to adopt identity).* *Slave trade – focuses on 'typical' story of the triangle of trade and conditions.* *Need a balance between British and world history.* *Doesn't see why obstacles to diversity exist (naive reflection as didn't take all opportunities herself).* *British Empire – pedagogy – balanced approach.*		Uncomfortable and resistant [unwilling to change, characterised by certainty] *Purpose – sees anti-racist approach as wrong reason to teach diversity.*

* The text in black is a summary from her first interview, the text in red is the summary from her second interview.

This could also be seen in Anna's interview (see Figure 27). Her views generally were very perceptive; even where she expressed discomfort about teaching the 'War on Terror' because of possible pupils' personal connections to the situation,

Figure 27 – Summary of Anna's position following two interviews*

Informed confidence [views are realistic, having been tested in the classroom, purpose is strongly supportive of diversity, shows clear commitment] *Pupils – growing awareness of how pupils react.* *Content – brought in new material to dept.* *Subject knowledge – has developed it to teach more diverse topics + has used existing knowledge to develop lessons. Growing commitment.*	Uncertain [yet to make up their mind, e.g. I don't know, I would like to think] *Pedagogy – not sure how teaching style will develop.* *British Empire – uncertain about pedagogy approach because different ways to approach it.*	Sensitised discomfort [willing to have a go, shows appreciation of problems] *War on Terror – concerns about pupil reaction (mentions Muslim pupils as well) + concerns about resources + role of teacher.*
Informed, untested confidence [ideas based on assumption but show nuanced understanding, appreciates link between purpose and diversity] *Purpose – society is multicultural, curriculum needs to reflect this.* *Purpose – history provides context for current events + identity.* *Pupils/content – all pupils need to understand multicultural society.* *British Empire – outlines choice of content and pedagogy + purpose to understand Britain's place in the world and its impact.* *Slave trade – content focuses broader context and purpose.* *War on Terror – purpose to address media misconceptions and content/pedagogy to provide alternative perspective.* *Content – sees need to teach about other societies alongside Britain.* *Content – keen to bring more diverse content into all areas, especially through the British Empire.* *British Empire – purpose to address stereotypes and look at different cultures.* *Slave trade – content – strong focus on West African history and address stereotypes.*		Uncomfortable but open to persuasion [but not at the moment, not willing to challenge dept approach, not a priority at this point] *Pupils – would want to know pupils first, concerned about creating problems/upsetting pupils.* *Difficult to make it a priority.*
Naïve confidence [ideas based on assumption but unsophisticated and untested, purpose not strongly related to diversity] *Pedagogy – would aim to be objective.* *Pedagogy – wants to avoid overt moral position.* *Pupils – colour blind approach.*		Uncomfortable and resistant [unwilling to change, characterised by certainty]

* The text in black is a summary from her first interview, the text in red is the summary from her second interview.

she was the only trainee to acknowledge this might apply to children who were Muslim. In terms of appropriate content, subject knowledge and purpose, Anna was confident in her views, which were either based in experience or grounded in

sophisticated reflection. Where she was uncertain, mainly in terms of pedagogy, she showed good awareness of her limitations.

Most interestingly, I was aware that Anna had used her teaching placement to introduce elements of cultural and ethnic diversity. The department had given her freedom to experiment and in her words she was told to:

> pretty much go away and think about it. I went away and thought about it and said, can I do a lesson on this, lesson on this and they said, yeah, oh, you might want to include a lesson on that, so in that way, I had freedom and, um, so that's how I was able to bring it in a bit more.

Unlike, Kate who had not taught whole lessons bringing in cultural and ethnic diversity, Anna's department had been encouraging but most importantly she decided to use this freedom to look at diversity. For example she taught a lesson on pupils' understanding of a 'typical' World War I soldier and used subject knowledge and materials from the course to explore the role of imperial troops and black British soldiers. Yet even Anna commented 'it's not kind of as easy as maybe I thought it was, as straightforward to, to teach. … it's more like, you know, getting it in the schemes of work and stuff and not being tokenistic' and 'a lot of the stuff, it really is really hard for us to implement now'. The obstacles that she referred to gradually became clearer as a result of the collective analysis of the interviews. Overall Anna felt the course had helped her clarify and reinforce her thinking; when discussing why diversity mattered she felt the course had supported her: 'I think I do more than I did at the start of the course because at the start of the course I thought it was a good idea and I think I'm clear about why it's a good idea now.'

Grace reported that she had seen few examples of cultural and ethnic diversity during her placement. Though she was most confident about appropriate content to reflect diversity, this was untested. She also spoke confidently about pedagogical approaches but these were generally unsophisticated, dealing with simplistic notions of a 'balanced' approach and setting (unspecified) ground rules to discuss controversial topics like the 'War on Terror'. She was uncomfortable with potential pupil responses, unsure of the purpose of topics discussed and her own subject knowledge, yet her overall disposition was positive and she was still willing to teach the topics in the scenarios. She was most uncertain about teaching British history and the extent to which this could incorporate diversity and whether this ought to reflect the composition of a class. The most discernible shift in her thinking reflected the purposes of teaching about diversity (see figure 28 overleaf). Whereas initially she had been uncertain why topics should be taught, Grace now recognised that identifying the purpose was important and that this was therefore a source of discomfort:

> it's more about why am I teaching it because it's all very well saying why it's important and whether we should know about it but why you're actually teaching it to that age group is a completely different thing ... with most topics, that would be the main issue.

In particular she was questioning why topics ought to be taught to certain age groups. Though a subtle shift in her thinking it marked a more reflective stance. Grace explained how the course had got her to think more carefully about the issue of diversity but her ideas were still in a state of flux.

Figure 28 – Summary of Grace's position following two interviews*

Informed confidence [views are realistic, having been tested in the classroom, purpose is strongly supportive of diversity, shows clear commitment]	**Uncertain** [yet to make up their mind, e.g. I don't know, I would like to think] *Purpose/content – feels Norman Conquest is important but not sure why.* *Purpose – unsure about identity forming function of history.* *Unclear as to link between content and diversity.* *British Empire – unclear purpose.* *Slave trade – aware of stereotyping issues but not sure how to counter this + unsure of purpose.* *War on Terror – not sure how class composition would affect teaching and unsure of purpose.*	**Sensitised discomfort** [willing to have a go, shows appreciation of problems) *British Empire – subject knowledge lacking but willing to have a go.* *Slave trade – conscious of issues but would teach it.* *War on Terror – aware of its sensitivities but would teach.* *Subject knowledge lacking but not an obstacle, especially for Empire.* *Slave trade – feels it is hard to teach – worried about pupil response + unclear as to purpose.* *War on Terror – worried about pupil response but would teach it with dept support + needs clear purpose.*
Informed, untested confidence [ideas based on assumption but show nuanced understanding, appreciates link between purpose and diversity] *Purpose linked to citizenship focus and participation.* *War on Terror – sense need for means to manage sensitive issues and sees need to allow pupils to reach own conclusions.* *Content – sees need for more diverse curriculum + links to purpose – links this to citizenship.* *Content – argues for British history because we are here – argues for bringing more diverse perspective into British history, e.g. through the Empire.*		**Uncomfortable but open to persuasion** [but not at the moment, not willing to challenge dept approach, not a priority at this point] *Not a personal priority.* *Not a personal priority .*
Naïve confidence [ideas based on assumption but unsophisticated and untested, purpose not strongly related to diversity] *Purpose – develop sense of heritage for all (unsure about new arrivals).* *British Empire – pedagogy – balanced approach.* *Slave trade – able to identify 'typical' content.* *War on Terror – purpose defined n terms of relevance.* *Subject knowledge is lacking but is happy with other areas of her knowledge.* *British Empire -pedagogy -balanced approach.* *Slave trade – pedagogy – likes what school does (but seems to create 'victim' stereotype).* *War on Terror – purpose defined in terms of relevance.*		**Uncomfortable and resistant** [unwilling to change, characterised by certainty]

* The text in black is a summary from her first interview, the text in red is the summary from her second interview.

A more reflective position was noticeable in Jake (see Figure 29). He spoke readily about how pupils might react to particular topics, revealing a sound understanding of the issues and the need to address such topics carefully. In particular he was aware that pupils' responses to topics may well reflect parental attitudes, and so he was concerned that challenging pupils' views may provoke a response from parents. He was also concerned about his subject knowledge and the pedagogical approaches he might adopt. This reflected a more sophisticated understanding compared to his initial position, though this was not reflected in his comments about the rationale for teaching some topics. For example, when discussing the British Empire and the slave trade, Jake argued they were important topics, but when asked why, he was unable to articulate a further response. The other main development in Jake's position was to do with commitment. His first interview showed that he was positive about diversity, and though this was still undiminished, he was reluctant to develop this aspect of his teaching, commenting: 'it would be something that I would do if time allowed it … at PGCE stage, I'd be more likely just to follow the department's set plan mainly due to time constraints.'

This highlighted issues about time and his unwillingness to challenge a department; at one point in his interview he explained the shortcomings in a department's scheme of work but said he would work with it. Fitting in and passing the course were his priorities: 'at the moment it's more of a focus on getting everything done, getting the basics done right'.

Figure 29 – Summary of Jake's position following two interviews*

Informed confidence [views are realistic, having been tested in the classroom, purpose is strongly supportive of diversity, shows clear commitment]	Uncertain [yet to make up their mind, e.g. I don't know, I would like to think] *Content selection – not sure what to include.*	Sensitised discomfort (willing to have a go, shows appreciation of problems) *War on Terror – lacks subject knowledge + concerns about offending pupils but would be prepared to teach.* *Pupils – worried about challenging their views (and that of their parents) and especially if lack subject knowledge.* *Slave trade – will have to teach but class has black pupils so worried about responses.* *War on Terror – worried about impact of topic on pupils' views and subject knowledge + parental reaction.*
Informed, untested confidence [ideas based on assumption but show nuanced understanding, appreciates link between purpose and diversity] *Content + purpose – feels British history is important but also need to develop European identity.* *British Empire – content to include successes and failures (balanced approach – goes into box below?).* *Slave trade – content to include 'typical' topics plus resistance.* *War on Terror - purpose linked to citizenship and needing to get on with people.* *Pupils – more aware of impact content can have on pupil feelings.* *Content – sees British as important but need more diverse content.* *War on Terror – pedagogy to show different perspectives + purpose to challenge thinking.*		Uncomfortable but open to persuasion [but not at the moment, not willing to challenge dept approach, not a priority at this point] *British Empire – not prepared yet to teach more controversial aspects – wants more subject knowledge and pedagogical approaches.* *Content – concerned about what to include and concerns about topics that have personal relevance to pupils.* *Not dept priority.* *Not a personal priority.* *'Busyness' of the course.* *Not willing to challenge dept approach.*
Naïve confidence [ideas based on assumption but unsophisticated and untested, purpose not strongly related to diversity] *Pedagogy – feels need to distance pupils from events and feels sensitivities can be handled easily.* *Feels teaching diversity is unproblematic as long as teacher is prepared (naive position?).* *Purpose linked to identity formation (but not elaborated).* *British Empire – pedagogy – balanced approach + purpose linked to significance of topic.* *Slave trade – look at wider context and purpose linked to relevance (but not developed).* *War on Terror – purpose linked to relevance (not well developed).*		Uncomfortable and resistant [unwilling to change, characterised by certainty]

* The text in black is a summary from his first interview, the text in red is the summary from his second interview.

Ally's interview showed her confidence in many aspects, except in relation to the British Empire and the 'War on Terror' (see Figure 30). She struggled particularly to articulate clearly why the British Empire ought to be taught, other than it was important and she mainly thought about adopting a 'balanced' approach to teaching it; her views expressed both uncertainty and some naivety. Her concern about the 'War on Terror' centred on how to teach it which in turn covered concerns about how pupils might feel:

> how we go about it, I don't know. I get like, I was going to say it depends on who's kind of there but I don't know, you just wouldn't, I wouldn't want to do it if there was like one or two Muslim pupils in a class and then they felt uncomfortable. You wouldn't, I wouldn't want children to feel uncomfortable.

In this sense her views had changed since the previous interview, where she was more positive about the 'War on Terror' but now she seemed more aware of the potential problems she might encounter. In many ways her views had changed little; thus her uncertainties about the British Empire mirrored her earlier interview though she discussed them at greater length in the later interview. She was clearer in discussing what content was appropriate for a more diverse course and saw the point of including greater diversity. The biggest change though, as with others, was her ability to commit to incorporating diversity into her teaching. At several points during the interview she made reference to the difficulties of putting her ideas in to practice, for example:

> I'm going to have to keep that in my memory and do that when I'm actually properly teaching and ... I can't do that because it's someone else's room and this is someone else's school and this is their scheme of work, you know, it's kind of like loads of school politics and ... I'm just kind of like, please, just get through this.

258

Figure 30 – Summary of Ally's position following two interviews*

Informed confidence [views are realistic, having been tested in the classroom, purpose is strongly supportive of diversity, shows clear commitment] *Pupils – need to be aware that pupil responses may not reflect views of pupils, but their parents.*	Uncertain [yet to make up their mind, e.g. I don't know, I would like to think] *Content – aware that there is so much that could be included, wonders if she is wrong to focus on Britain.* *British Empire – unclear about purpose.* *Pupils – lacks experience of working with pupils from minority ethnic backgrounds.*	Sensitised discomfort [willing to have a go, shows appreciation of problems] *Slave trade – subject knowledge.* *Pupil reactions – how to handle racist comments.* *British Empire – lacks subject knowledge but will teach it.* *War on Terror – concerns about pupils and pedagogical approaches + subject knowledge is weak.*
Informed, untested confidence [ideas based on assumption but show nuanced understanding, appreciates link between purpose and diversity] *Content – says curriculum needs to reflect society and aware this is difficult (says can't even do England, Wales, Ireland and Scotland properly!).* *Purpose – aware of purpose for developing identity but sees it is contested and sees need to address misconceptions.* *Pedagogy – avoid transmission model, pupils need to be allowed to reach own conclusions.* *War on Terror – purpose to address stereotypes .* *Content – argues for need to interweave content better + sees migration as means of weaving content more diverse content with British history.* *Purpose – to stop prejudice – appreciate migration is a constant theme in history and counter misconceptions.* *Slave trade – use of little stories (pedagogy) + content selection.* *Subject knowledge stronger on slave trade.* *War on Terror – purpose to counter stereotypes + provide context.*	*Pupils – unsure about using black pupils as slaves in role play.* *Content – what content is inclusive and engaging + how inclusive do you need to be.* *British Empire – unsure of purpose.*	Uncomfortable but open to persuasion [but not at the moment, not willing to challenge dept approach, not a priority at this point] *Not a dept priority.* *Not a personal priority during course.*
Naïve confidence [ideas based on assumption but unsophisticated and untested, purpose not strongly related to diversity] *Subject knowledge – assumes this will develop.* *Content – need to study British history because this is where we are (appears to be in tension with other views?).* *Pedagogy – wants to adopt a balanced approach + teacher as neutral chair.* *British Empire – pedagogy – adopt a balanced view + purpose focused on significance (but undeveloped).*		Uncomfortable and resistant [unwilling to change, characterised by certainty]

* The text in black is a summary from her first interview, the text in red is the summary from her second interview.

There are several important points to tease out from this comment. Firstly, the idea of 'hanging' onto ideas until some future point where the trainee could enact these. Secondly, the idea of fitting in and not upsetting the status quo, which revealed much about how trainees' perception of status and power in their host departments. Thirdly, Ally highlighted 'getting through' as a priority. Yet even in her first placement, which Ally acknowledged gave her room to experiment with teaching approaches, she did not take the opportunity, claiming:

> I hadn't really thought about doing it there, I suppose there's the kind of like more reading that's come out and kind of we've looked at it more and you think, oh, actually you can get more things in there.

This raised two further points. Firstly the course was having an impact (though the timing of interventions needed consideration). Nonetheless, secondly, it emphasises the importance of individual disposition, as Anna took opportunities to include diversity in her teaching but Ally did not.

Emma was reflecting more deeply upon issues associated with diversity (see Figure 31). She had a much stronger sense of what content would be appropriate in a more diverse curriculum; thus she spoke lucidly about the nature of British history, its inherent diversity and connections to other cultures and people. Her ideas about pedagogy, though not always expressed confidently showed insight; whereas other trainees called for a simplistic balanced approach, Emma argued for multiple perspectives from those connected to the Empire, showing a subtle but important shift in thinking. She was clear about which areas she had yet to make up her mind, so because of weaknesses in subject knowledge she was uncertain about her precise rationale for teaching some topics. For example when discussing the Transatlantic Slave Trade, Emma said: 'I wouldn't get rid of, I would never sort of argue to get rid of it necessarily but, um, personal reasons why I would choose to teach it … I don't really know why I feel it shouldn't be avoided.'

Figure 31 – Summary of Emma's position following two interviews*

Informed confidence [views are realistic, having been tested in the classroom, purpose is strongly supportive of diversity, shows clear commitment]	Uncertain [yet to make up their mind, e.g. I don't know, I would like to think]	Sensitised discomfort [willing to have a go, shows appreciation of problems]
	British Empire – unclear about purpose, pedagogy, unsure of own views, pupil responses. *Slave trade – unsure as to purpose or pedagogy.* *War on Terror – would want to teach it but not sure if it is too soon and how to teach it.* *British Empire – unsure as to content + pedagogy.*	*Subject knowledge – would teach topics if this was stronger.* *Sees teaching as trial and error – therefore need to have a go.* *Slave trade – pedagogy – would need to think about managing a heated debate.* *British Empire – lacks subject knowledge.* *War on Terror – aware lacks knowledge but wants to teach it.*
Informed, untested confidence [ideas based on assumption but show nuanced understanding, appreciates link between purpose and diversity] *Content – sees need for mix of British + world history.* *Also sees subtle distinction between history of the nation and history of the people.* *Slavery – sees need for content that provides broader context (suggests different perspectives?).* *Sees purpose to War on Terror to counter ignorance.* *Growing subject knowledge confidence.* *Content – sees British history as inherently diverse.* *British Empire – pedagogy – sees need for multiple perspectives not just a balanced approach.* *Slave trade – content selection would bring it into modern day + sees a citizenship purpose + need to see it as more than 'black history'.*	*Slave trade – unsure as to how to teach it to a class of different ethnic groups, unsure of purpose.* *War on Terror – concerns about pupils whose parents are involved in conflict, unsure how to teach it.*	Uncomfortable but open to persuasion [but not at the moment, not willing to challenge dept approach, not a priority at this point] *Lacks subject knowledge about Islam so uncomfortable with War on Terror. Diversity not a priority because too busy.* *In order to teach empire needs subject knowledge, pedagogy and purpose, then consider pupils.* *Lacks subject knowledge generally.* *Slave trade – would feel uncomfortable with black pupils in class – worried about creating divisions.* *Feels won't be in a position to address this for a couple of years.* *Not a priority + fit into dept approach and 'busyness' of the course.*
Naïve confidence [ideas based on assumption but unsophisticated and untested, purpose not strongly related to diversity] *Content – believes Reformation is relevant to pupils.* *Pupils – feels ethnicity should not be used as a label to judge pupil performance (doesn't recognise impact of ethnicity?).* *Pupils – has a colour blind approach.* *Wants to teach War on Terror – purpose focused on content issues?*		Uncomfortable and resistant [unwilling to change, characterised by certainty]

* The text in black is a summary from her first interview, the text in red is the summary from her second interview.

Emma's lack of experience of teaching pupils from ethnically diverse backgrounds meant she was unsure how pupils might respond to different topics. Though cognisant of her limited subject knowledge regarding the 'War on Terror' she was relatively keen to teach it and showed a good understanding of the problems it

261

might present. In her first interview, she came across as either naively confident or uncertain as to her views; in this interview her views were more developed, based on considered reflection, and even where she was still uncertain this was based on a greater understanding of the complexity of the issues. Like others she felt constrained by the demands of the course and the host department, and therefore unable to address diversity issues in her teaching. She reported a conversation that members of the group had had, where it had been agreed that 'we were like, yeah, can't really do that until we're head of department or head of year or, you know, and there's lots of things where you're sort of like, I need to take this on board but right now it's not necessarily completely relevant'.

Collectively, these interviews forced me to rethink my understanding of the problems facing trainees and the adequacy of the continuum that I had been using. At this point my research entered one of its 'messy' periods where several disparate things happen simultaneously but served to crystallise thinking, which is a difficult process to capture.

One strand revolved round the idea of commitment. Anna had made me more acutely aware of this and I was unsure how to incorporate it into the 'confidence continuum'. The interviews at the start of the course had hinted at the idea of commitment, but the recent interviews showed I had to consider it more seriously. Reflection in my research diary showed that I felt commitment was strongly linked to purpose; this emphasised the central importance of purpose and therefore could be fitted into my categories (see Figure 25, 'Confidence continuum' – final version) where a purpose that had strong ties to diversity would show a stronger level of commitment. Confidence and commitment are closely aligned concepts, although these possess important differing characteristics. Confidence can have emotional and dispositional elements, whereas commitment implies a moral belief or stance. Therefore someone could be committed to something but lack the confidence to carry out any action, or may possess the necessary confidence but lack commitment.

This added an important perspective on comments made by trainees, which hitherto had not made much impact on my thinking. Re-examination of Kate's interview made me realise that most of my analysis had focused on a trainee's personal confidence and competence, and paid insufficient attention to issues that were outside of the trainee's control, such as the impact of the history department in school. Although I was not fully aware of it at this time, I saw the need to develop a socio-cultural perspective on the trainees' thinking. I explored the idea of commitment 'hurdles' or a commitment 'climbing wall' to illustrate the obstacles that trainees faced, but these models did not provide a satisfactory means of explaining the relationship between different factors.

My thinking was helped by Burn, Mutton and Haggar's (in press) paper. They followed 17 teachers during the early phases of their career to see how they developed. Two factors stood out in their findings; firstly, the importance of a teacher's orientation towards learning and an ability to identify opportunities from which to learn, but, secondly, it was the complex interaction of this factor and the school environment that determined how well a teacher was able to develop. This would help to explain why Anna, in a supportive department and with a strong disposition towards diversity was able to exploit the opportunities presented to her, although it does not necessarily explain her degree of commitment.

At this point I returned to the literature on grounded theory. I was aware that my approach was not purely grounded, especially as I had not entered the field with the intention of carrying out a grounded theory study, plus I had read extensively in the build up to the study and therefore had preconceived ideas. However, the procedures for analysing data looked helpful. The dispute between the architects of grounded theory, about how to analyse data initially appeared semantic. A reading of Kelle (2005) and Charmaz (2006) helped me to appreciate the differences, particularly over the 'forcing' of data and the generation of codes. Both Glaser (1978) and Strauss and Corbin (1990) present fairly inflexible procedures for developing grounded theory, especially when generating codes.

Glaser (1978) insists on open coding, followed by selective coding and then theoretical coding, whereas Strauss and Corbin (1990) advocate open coding, axial coding and selective coding. Glaser's approach is criticised for its use of 'coding families' which according to Kelle (2005) are unhelpful (especially to novice researchers or those without a sociology background) and the selection of coding families appears arbitrary and at times confused (e.g. there is a lack of distinction between formal concepts like 'causality' and substantive ideas like 'social role' and 'identity'). Charmaz (2006) argues that Glaser's position reflects a positivist stance. Strauss and Corbin's (1990) approach has been attacked by Glaser (1992), who claimed that the use of axial coding and a coding paradigm 'forced' the data rather than let it emerge. Kelle (2005) argues that Strauss and Corbin's (2005) approach is more pragmatic and therefore helpful, though Charmaz (2000, 2006) says there is a danger of the data being forced, but says this is also true of Glaser's coding families. Charmaz (2006) herself seems to adopt a more flexible approach to coding, using initial coding, followed by focused coding, but has not adopted axial coding and uses coding families only where they seem appropriate.

This led me to reflect again upon my coding process. Opening coding had been used and subsequently categories and sub-categories had been developed to shape the initial coding. Dimensions of these categories had been explored and used to develop the 'confidence continuum'. The new data that emerged from the latest series of interviews made me question whether these categories were adequate and whether I had to approach the coding differently.

As a result I looked at new ways to examine my data. Charmaz (2006) recommends diagramming as a means of looking for connections between data. Figure 32 ('Sources of tension', overleaf) illustrates an initial diagram that helped to develop my thinking. The diagram started by identifying the sources of reference that inform trainees' thinking (an idea adapted from Burn *et al.*, in press) as well as the specific course emphases on diversity (e.g. a focus on pupils and pedagogy); this quickly revealed a range of tensions that the trainees faced during the course, e.g.
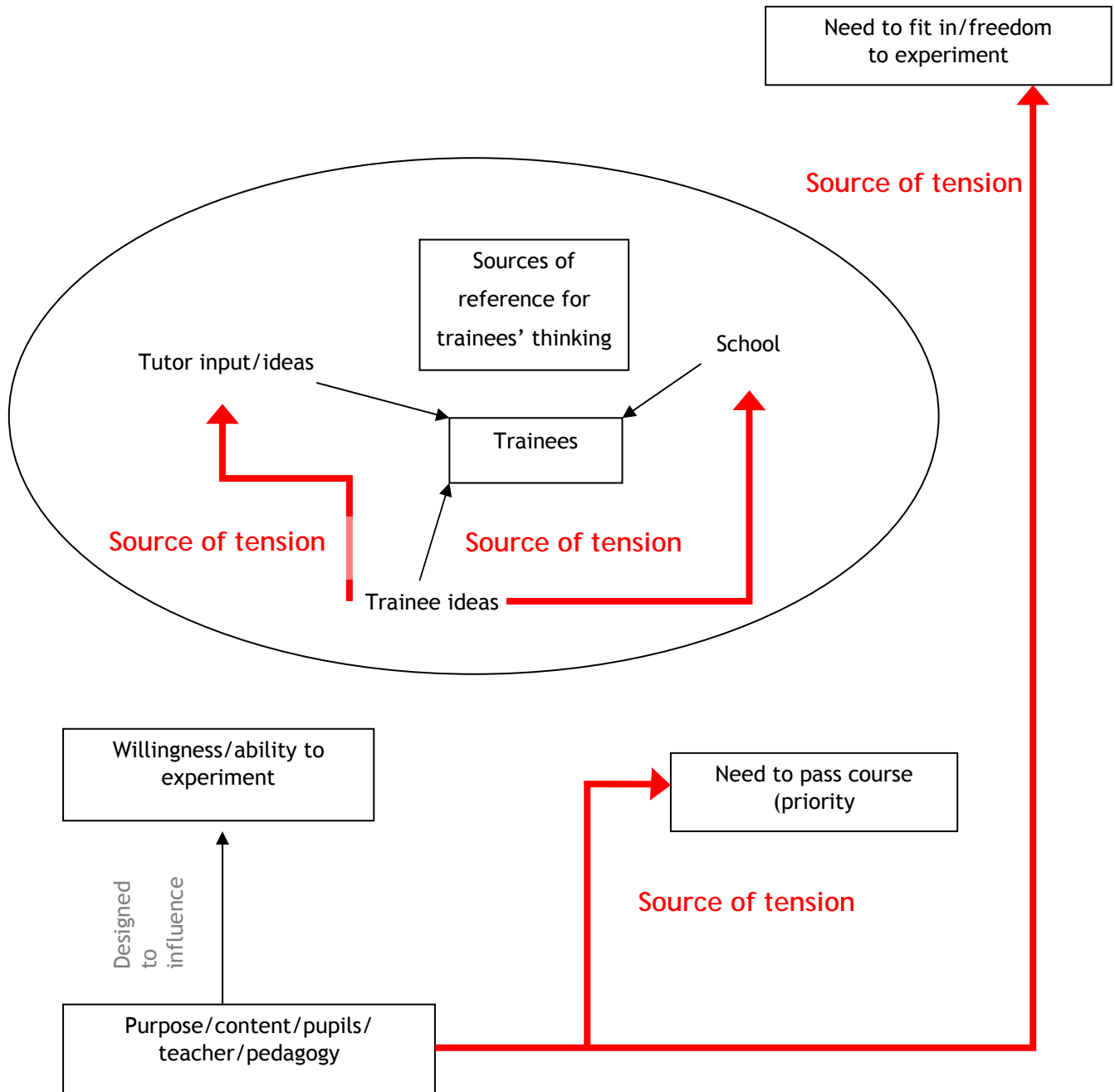
Figure 32 – Sources of tension

ideas presented by myself may be in conflict with ideas the trainees possess, the desire to incorporate diversity into teaching may conflict with, for instance, the school's schemes of work. The idea of tensions seemed a useful category to pursue; these tensions were initially thought of as continuums and included the extent to which diversity was seen as a priority, the time available to reflect and assimilate new ideas, and the need to fit in as opposed to challenge the status quo. These ideas were firmly rooted in the trainees' interviews and had emerged quite naturally as they were not questioned directly about this. These ideas had not emerged strongly in previous rounds of interviews, probably because I had not collected data at this mid-point in the course. Looking back at previous transcripts it was possible to detect these ideas, although not as strong themes. The fact that these ideas emerged and challenged my previous thinking gave me confidence in the emergent nature of my ideas and added to their authenticity.

However this posed the problem of how (if at all) these new ideas related to the existing 'confidence continuum' that I had developed. Strauss and Corbin's (1990: 96) idea of axial coding using a coding paradigm is described as 'A set of procedures whereby data are put back together in new ways after open coding, by making connections between categories.' This offered a way of resolving the dilemma with which I was faced, namely how to piece my categories back together in a way that would make sense of the data. The coding paradigm breaks analysis into causal conditions, phenomenon, context, intervening conditions, action/interactions and consequences. Causal conditions refer to the situation, in this case trainees teaching aspects of culturally and ethnically diverse history. The phenomenon is described by Strauss and Corbin (1990: 96) as 'The central idea, event, happening, incident about which a set of actions or interactions are directed at managing, handling, or to which the set of actions is related.' The example they use to illustrate this is breaking a leg (as a causal condition) creates pain (as the phenomenon). Given this explanation and example, the phenomenon in my analysis is the degrees of confidence, uncertainty and discomfort trainees experience when discussing whether they would teach more diverse history. The

context is the set of properties that pertain to the phenomenon, and my analysis has identified factors such as purpose, pupils, pedagogy, content and teacher that shape the phenomenon. The intervening conditions are the broader contextual factors that shape the situation. In this case the data suggested that trainees lacked status and power to bring about change, either because they lacked time to reflect, diversity was not seen as a priority or they felt unable to challenge the school's position. In addition trainees were subject to influences from the university course and the department. Actions are the strategies or tactics adopted towards the situation, which in this case refers to whether the trainees incorporated diversity into their teaching. The consequences in this situation would reveal any changes in disposition or commitment towards diversity. Figure 33 (page 268) provides an outline of the coding paradigm and its application, using one trainee's responses as illustration.
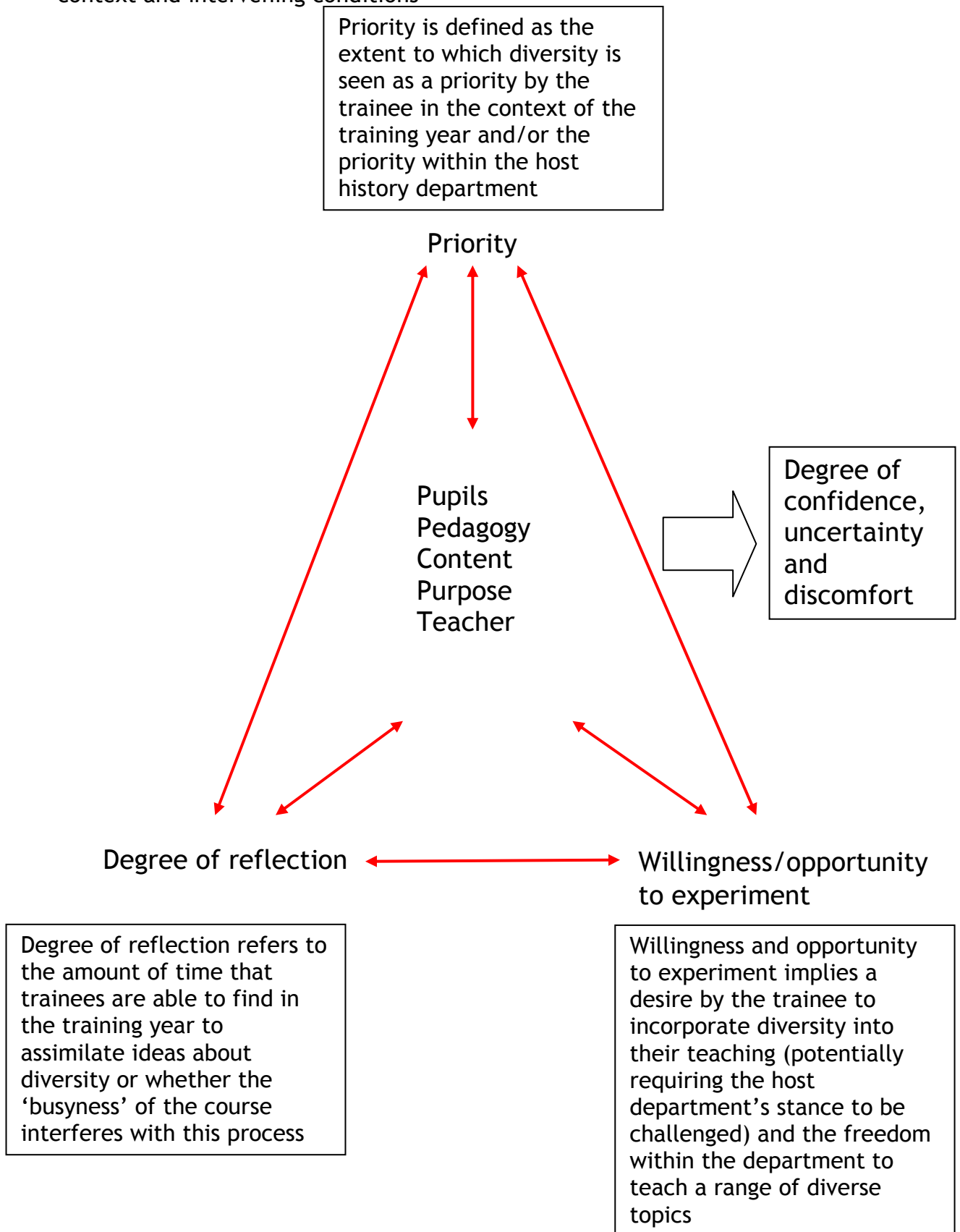
Although this process of coding is not designed to form 'grand' theories at this stage of analysis it does help to establish and explain relationships between different elements of the data, which seemed to be a missing link in my analysis to date. While the 'confidence continuum' did accommodate a range of views expressed by trainees and the dimensions of the categories were expanded to fit the data and ensure they worked, I realised that although this continuum provided an insight into where the trainees were at a given moment in time, it did not explain the process by which they had arrived there. In particular, the coding paradigm drew my attention more closely to the interaction between phenomenon, context and intervening conditions (see heavily bordered area in Figure 33 overleaf). This led to further diagramming, which resulted in the 'tension model' in Figure 34 (page 269).

The intervening conditions were refined. The categories trainee status, school and university reflected tensions that trainees encountered, whereas the categories of priority, degree of reflection and willingness/opportunity to experiment better

Figure 33 – Coding paradigm

Causal condition Teaching diversity	Phenomenon Confident > Uncertain > Uncomfortable	Context Pupils, pedagogy, purpose, content, teacher	Intervening conditions Trainee status , university, school impact	Action/interaction Whether or not trainees teach about diversity	Consequences What changes are discernible in trainees or what steps they identify
Emma – start of the course					
Teaching the British Empire	Her views were characterised by uncertainty across a range of categories.	She was unsure about purpose of teaching about the Empire, had unclear ideas about how it could be taught, her subject knowledge was weak and she was not sure how pupils from different ethnic backgrounds would respond to the topic and therefore how it would influence her teaching of the topic	By this stage of the course, there had been limited school experience. Personal experience of diversity was limited, so the course had started to have an impact in terms of promoting reflection upon the issues	No opportunities at this stage	Unknown at this point as the process of reflection has only just started
Emma – mid-point in course					
	Her views were now more spread across the continuum; her views were both confident (though untested), showed signs of uncertainty and discomfort (though this showed a willingness to teach about the Empire but an awareness of her shortcomings)	Greater confidence in discussing pedagogy. Though untested the ideas showed a good understanding of the need to explore multiple perspectives. The extent of the topic meant she was unsure what content she would include, and she was aware she had to teach this to an ethnically diverse classroom so was unsure how pupils would react. Her lack of subject knowledge meant she would be uncomfortable about teaching it but would not stop her	Had completed a placement and had been visiting her new school regularly. The course had covered a range of examples of diversity and had explicit sessions on the issues related to teaching diversity. She was unwilling to challenge the department's position on diversity and felt she would have no chance to do anything about this until her NQT year or when she became a head of department. The pressures of the course also meant she felt unable to reflect upon this seriously enough to see it as a priority	No opportunities at this stage (or unwilling to exploit opportunities?)	Growing confidence and awareness of diversity issues. Feeling of powerlessness because unable to challenge department's approach plus pressurised by demands of the training course

Figure 34 – A model to show the tensions and interaction between phenomenon, context and intervening conditions

Priority is defined as the extent to which diversity is seen as a priority by the trainee in the context of the training year and/or the priority within the host history department

Priority

Pupils
Pedagogy
Content
Purpose
Teacher

Degree of confidence, uncertainty and discomfort

Degree of reflection

Willingness/opportunity to experiment

Degree of reflection refers to the amount of time that trainees are able to find in the training year to assimilate ideas about diversity or whether the 'busyness' of the course interferes with this process

Willingness and opportunity to experiment implies a desire by the trainee to incorporate diversity into their teaching (potentially requiring the host department's stance to be challenged) and the freedom within the department to teach a range of diverse topics

269

captured the nature of the tensions. Figure 34 seeks to capture the interplay between the different elements, and as I came to appreciate later offered a socio-cultural analysis of the situation. At the centre of this model are the areas I was addressing with the trainees through university based sessions; these had been consistently identified through interviews, and were consistently important elements in promoting trainees' confidence in terms of teaching about diversity.

The degree of confidence trainees develop in these areas affects whether diversity is seen as a priority, the ability to reflect on the issues and the willingness to experiment. At the same time the three outer elements interact with each other and the factors in the centre. If diversity is a priority it will support reflection and encourage trainees to take opportunities to teach it. Reflection in turn may help trainees appreciate that it is a priority and lead to identification of opportunities to teach it. Similarly the willingness and/or opportunity to teach diversity could help trainees reflect upon the experience and come to appreciate its importance. There is thus a complex relationship between these elements, the outcome of which helps to determine where, within the 'confidence continuum', trainees are located.

This 'tension model' (Figure 34) possesses an explanatory power and offers a new theoretical insight into the development of the trainees. Previously I had regarded aspects like purpose and pedagogy to be the major barriers facing the trainees. Essentially this viewed the course (and by extension myself) as the main barrier to trainees' development, hence the focus on an action research approach. The new dimension offered by this theoretical model reveals more starkly the tensions that trainees experience during the teacher training course, and that the crucial element is in gaining commitment. A positive combination of the elements within this model would presuppose a commitment to cultural and ethnic diversity in history teaching.

Clearly, this model does not operate in a vacuum. A ring of concentric circles could be drawn, the inner one representing the school context, another representing the Local Authority context, another the national context, all of which impinge on the inner circles and so filter through to individual departments and schools. At the same time, the focus needs to be on the individual and their immediate context because this is where any substantial change needs to occur. Fenwick's (2003) attack on externally imposed ideas of 'good' practice and associated target setting, emphasises the importance of teachers developing their own sense of professional identity and what they stand for in education. This stresses the importance of working with trainee teachers. This in turn reveals a tension within my work, as I could be accused of imposing my values on trainee teachers, and questioned as to why my ideas and values are any more important than those imposed by the school, Local Authority or government. I am however open about my position, and my intention is to persuade through the power of evidence and argument. Further, the values being promoted are, I would argue, ethical and justifiable, both educationally and for social cohesion.

Final data collection

Having collected data at the mid-point in the year, the trainees moved into a 12 week placement, which minimised my contact with them. The main impetus for developing diversity would either come from themselves and/or their subject mentors. To support this, prior to Easter I held two mentor meetings, which included a focus on diversity to explain my work and findings to date. Unfortunately only five (out of 14) mentors were able to attend. I shared insights from the continuum and my new model with the mentors. One mentor reacted defensively saying that the pressure from the course to write two major assignments distracted trainees from other priorities. In the ensuing discussion, it was conceded that opportunities in the school curriculum were an issue. The mentors were keen to hear my ideas and I shared resources I had used with the trainees to exemplify ideas. I also discussed with the mentors how they could

support the trainees in developing their awareness of diversity issues. Ultimately I recognised that I had little control over this area, at this stage in the course. At the end of the course, the trainees returned for three weeks and I was able to re-questionnaire and interview the trainees to explore their experiences and views.

Analysis of the questionnaires

Firstly I asked the trainees to complete a questionnaire. This followed the same format as the questionnaire presented at the mid-point in the course, focusing on subject knowledge development and opportunities to teach topics. I presented the trainees with their earlier responses about diversity and asked whether these had changed. Table 16 (overleaf) summaries their responses about subject knowledge development.

The most important column was the final (shaded) one, as this indicated the extent to which trainees had opportunities to teach a more varied curriculum. Overall the trainees had more opportunities to teach a wider range of topics, but this disguises the fact that two trainees provided the majority of responses;

Table 16 – Trainee teachers' subject knowledge expertise

Topic	How many have studied this?	Studied at school or university level			How many taught this topic?
		Both	School	University	
Islam	2 {1} (2)	(1)	1 (1)	1 {1}	1 (1)
Africa	1 {1} (3)			1 {1} (3)	1 {1} (3)
India	1			1	2
China	2 {3}		1	1 {3}	1
Native Americans	2 {4} (2)	{1} (1)	1 {1} (1)	1 {2}	2 {4} (3)
British Empire	4 {5} (5)	{1} (1)	3 {1} (2)	1 {3} (1)	3 {4} (2)

{} Figures in brackets are from the seven participants in the 2007-2008 cohort for comparison

() Figures in brackets are from the five participants in the 2006-2007 cohort for comparison

Anna had taught lessons about Islam, Africa, India and the British Empire, whereas Kate had taught about India, China and the Empire. Interestingly these were the only two who had studied any culturally and ethnically diverse history at university prior to the PGCE course.

The comments recorded on the questionnaires showed a different set of concerns compared to previous responses. Earlier all bar one of the replies had highlighted subject knowledge as the primary concern. This time two out of six replies mentioned subject knowledge. In Grace's case she had had no opportunities to teach anything beyond British or European topics, whilst Emma mentioned subject knowledge in relation to Native Americans (her later interview showed this was linked to appreciating the purpose of the topic). Emma also mentioned dealing with pupils' immaturity and lack of life experience, which hindered their ability to appreciate an alternative perspective.

The remaining comments were related to how pupils might respond to topics. Anna, Jake and Ally were concerned about teaching children from minority ethnic backgrounds where the history touched on their heritage. Having taught some topics, Anna and Jake were more positive about dealing with this. Ally had had one opportunity to teach a lesson about the election of Barack Obama. Her class contained a black child and she was surprised at the reaction from the white pupils who thought the mention of 'race' inappropriate, which subsequently made her feel uncomfortable. Kate was concerned about children's inappropriate stereotypes, so had put considerable thought into how to address this issue. Overall the responses showed greater sophistication, moving from concerns about subject knowledge to a focus on the pupils in the class.

When considering how the trainees' views had altered during the year, change was less evident from their position at the mid-point compared to the end. Jake, Ally, Kate and Grace said they agreed with their earlier comments about the

importance of diversity, three of them stated that it remained a medium priority whilst Ally still considered it to be a high priority (even though she had had the fewest opportunities to address any diverse topics in her placement). Unsurprisingly, Anna maintained that diversity was a high priority but acknowledged that the course had reinforced her position: 'Had I completed a course with less emphasis on it, it may have been pushed lower down on my priority list.' Additionally her experience in an essentially white, working-class area emphasised the importance of exploring alternative cultures and perspectives. Emma believed diversity was more important than previously reported. Teaching about the Native Americans and the Holocaust had helped her 'see the importance in teaching topics which cover diversity and educate about different cultures.'

Analysis of these responses raises a number of important points. Although there had been movement in views between the start of the course and the mid-point of the course, which was a positive step and probably related to the course input, it shows trainees will not necessarily translate their values into action. This can be explained in psychological terms using the notions of self- and outcome expectations (Bandura, 1997; Poulou, 2007). In this sense, the trainees can see the anticipated outcomes of teaching about diversity, but lack the belief in their ability to carry this out, because they have not had an 'authentic experience', even though they may have had 'vicarious experiences' and been subject to 'verbal persuasion' during the course (Bandura, 1997). This suggests that further work needs to be done once trainees move into school.

Analysis of the end of course interviews
In the final weeks of the course all six trainees were interviewed for a third time, using the same scenarios that had been used previously.

Anna showed her continued commitment to bringing in aspects of cultural and ethnic diversity into her teaching, as can be seen in the annotated transcript and

the 'confidence continuum' (Appendices R and S). She had had ample opportunities to develop new materials, for example teaching a long sequence of lessons on the British Empire and British rule in India. Whereas in her earlier interview she had been less sure about how to teach diversity, her school experience had improved her confidence considerably. Overall, Anna's position, which had always been positive, had been reinforced by the university and her school placement, so that her subject knowledge had grown (and where it was weak, this was not seen as an issue), her understanding of the rationale for diversity and appropriate teaching approaches was much enhanced. She was aware of how pupils might react inappropriately but had not had to deal with any problems herself, but felt that she would be able to do so (Figure 35, overleaf, provides a summary of the changes across the year).

She was less certain about teaching a contentious topic like the 'War on Terror', though her position had developed. In one sense she would advocate teaching it because:

> having seen, how unaware kids are with current affairs, I probably would argue for teaching it more than I did before because there were some kids at [school A] who didn't know what 9/11 was which I found quite shocking … I know they were quite young when it happened but still.

Anna admitted that she would also be happier teaching it from an historical perspective rather than a moral one, and which included a longer term perspective such as the Crusades and the development of relations between the Christian West and Muslim Arab world. However she revealed during the interview that she would be reluctant to teach other contentious topics such as the Partition of India where she thought it might cause tensions between pupils in a class.

Figure 35 – Summary of Anna's position across three interviews*

Informed confidence [views are realistic, having been tested in the classroom, purpose is strongly supportive of diversity, shows clear commitment]	Uncertain [yet to make up their mind, e.g. I don't know, I would like to think]	Sensitised discomfort [willing to have a go, shows appreciation of problems]
Pupils – growing awareness of how pupils react. *Content – brought in new material to dept.* *Subject knowledge – has developed it to teach more diverse topics and has used existing knowledge to develop lessons.* *Growing commitment.* *Content – sees British history as diverse, plus identifies themes.* *Subject knowledge – has developed this, so feels can develop further.* *Pedagogy – uses 'drip feed' approach.* *British Empire – content/pedagogy to show alternative perspectives.* *Content – aware of limitations in curriculum.*	*Pedagogy – not sure how teaching style will develop.* *British Empire – uncertain about pedagogy approach because different ways to approach it.* *War on Terror – not sure if it is a historical topic or citizenship.* *Content – unsure which to focus on because choice is so wide.*	*War on Terror – concerns about pupil reaction (mentions Muslim pupils as well) and concerns about resources and role of teacher.* *War on Terror – sees need to teach it but has concerns.*
Informed, untested confidence [ideas based on assumption but show nuanced understanding, appreciates link between purpose and diversity] *Purpose – society is multicultural, curriculum needs to reflect this.* *Purpose – history provides context for current events and identity.* *Pupils/content – all pupils need to understand multicultural society.* *British Empire – outlines choice of content + pedagogy and purpose to understand Britain's place in the world and its impact.* *Slave trade – content focuses broader context and purpose.* *War on Terror – purpose to address media misconceptions and content/pedagogy to provide alternative perspective.* *Content – sees need to teach about other societies alongside Britain.* *Content – keen to bring more diverse content into all areas, especially through the British Empire.* *British Empire – purpose to address stereotypes and look at different cultures.* *Slave trade – content – strong focus on West African history and address stereotypes.* *British Empire – feels confident in dealing with pupils' inappropriate remarks.* *Content – able to identify aspects of British Empire and slave trade would like to teach and awareness of pupil needs.* *War on Terror – would teach from a historical perspective (not a citizenship one) – identifies content + purpose.*		**Uncomfortable but open to persuasion** [but not at the moment, not willing to challenge dept approach, not a priority at this point] *Pupils – would want to know pupils first, concerned about creating problems/upsetting pupils.* *Difficult to make it a priority.* *Would avoid Partition of India because very sensitive.* *War on Terror if constrained by examination specification.* *Problem of priority and status.*

276

Naïve confidence [ideas based on assumption but unsophisticated and untested, purpose not strongly related to diversity] *Pedagogy - would aim to be objective.* *Pedagogy - wants to avoid overt moral position.* *Pupils - colour blind approach.*		Uncomfortable and resistant [unwilling to change, characterised by certainty]
Summary of changes - From the outset Anna had a strong sense of purpose and understanding of appropriate content choice. During the course she has gained more subject knowledge, a better understanding of pedagogical approaches and an awareness of pupils' needs. Remains worried about teaching sensitive topics, but partly this depends whether these are taught from a historical perspective. Other main concern is to do with fitting into the priorities of the department and her status to bring about change.		

* The text in black is a summary from the first interview, red is the summary from the second and blue is the third interview.

A bigger concern was her ability to bring diversity into her future teaching. She was aware of the need to fit into the requirements of the department and/or school, and it was clear that her status as a new teacher meant she felt it would be inappropriate for her to instigate large scale change, for example she said, 'if I was going into a head of department post, I'd be thinking about it more, if I feel like I actually had the power and the influence to change it more.' At the same time she was aware that she may lose her ideals if they were not put into action, whilst she looked to the course, or something similar as the source of future inspiration:

> I think a lot of us have said, actually, it would be really good if, like a lot of elements of the course we can come back and do when we get made head of departments, how a lot of the things are actually things that we almost can't use until we're at that position by which time they've been forgotten and been sucked into system.

This raises the question of where future challenges to her thinking would come from, as she did not identify school as the place this would occur. Using the ideas expressed in the tensions model, it is possible to explain Anna's development as follows. The course had provided her with support (regarding purposes and so forth), whilst she had been in school environments where she had had

opportunities to bring greater diversity into her teaching, which she had taken, she had been able to reflect at length on issues relating to diversity, and for her it had been a priority (and in the case of her second placement school, it had also been a priority).

Grace's interview also showed that the course had had an impact on her position towards diversity, though in a different way to Anna (see Figure 36). Unlike other trainees, Grace had few opportunities to teach any diverse history, but following a discussion I had with her school mentor, Grace was tasked with developing the department's approach to diversity. This meant she had to evaluate what they currently did, what additional areas they could develop and lead a departmental meeting. In effect she was put into the position of 'expert' and so for her given status and a need to reflect upon this topic. This was reflected in her interview where she was far more comfortable talking about her improved subject knowledge and identifying appropriate content to support a more diverse curriculum, especially regarding the British Empire. She appreciated that she needed to clarify further why topics should be taught, which in turn would affect other things; for example, when discussing the Transatlantic Slave Trade she said:

> I think it would be knowing why, why I was doing it because I'm happy to do it ... but I think without knowing exactly why I'm doing it I wouldn't really know how to go about it, um, so it might not be very interesting or it'd just be a bit kind of, you know, this happened and this happened.

As Grace lacked experience of teaching diverse topics she was less confident in discussing pedagogical and pupil issues, thus came across as naively confident, uncertain or uncomfortable. However she was not discouraged from teaching anything, indeed when asked about the 'War on Terror', she was one of the most vocal advocates for this topic. In part this was because she saw a clearer purpose

Figure 36 – Summary of Grace's position across three interviews*

Informed confidence [views are realistic, having been tested in the classroom, purpose is strongly supportive of diversity, shows clear commitment] *Content - need better balance between British and more diverse history.* *Subject knowledge developed - helps understand different pedagogical approaches.*	**Uncertain** [yet to make up their mind, e.g. I don't know, I would like to think] *Purpose/content - feels Norman Conquest is important but not sure why.* *Purpose - unsure about identity forming function of history.* *Unclear as to link between content and diversity.* *British Empire - unclear purpose.* *Slave trade - aware of stereotyping issues but not sure how to counter this and unsure of purpose.* *War on Terror - not sure how class composition would affect teaching and unsure of purpose.*	**Sensitised discomfort** (willing to have a go, shows appreciation of problems) *British Empire - subject knowledge lacking but willing to have a go.* *Slave trade - conscious of issues but would teach it.* *War on Terror - aware of its sensitivities but would teach.* *Subject knowledge lacking but not an obstacle, especially for Empire.* *Slave trade - feels it is hard to teach - worried about pupil response and unclear as to purpose.* *War on Terror - worried about pupil response but would teach it with dept support and needs clear purpose.* *Interweaving British history and diversity - concerned that would be tokenistic so needs reassurance.* *Slave trade - would teach but unclear on purpose.* *War on Terror - need to know pupils and develop subject knowledge (but not obstacles).*
Informed, untested confidence [ideas based on assumption but show nuanced understanding, appreciates link between purpose and diversity] *Purpose linked to citizenship focus and participation.* *War on Terror - sense need for means to manage sensitive issues and sees need to allow pupils to reach own conclusions.* *Content - sees need for more diverse curriculum and links to purpose - links this to citizenship.* *Content - argues for British history because we are here - argues for bringing more diverse perspective into British history, e.g. through the Empire.* *War on Terror - purpose to address stereotypes and needed for contextual content.*		**Uncomfortable but open to persuasion** [but not at the moment, not willing to challenge dept approach, not a priority at this point] *Not a personal priority.* *Not a personal priority.*
Naïve confidence [ideas based on assumption but unsophisticated and untested, purpose not strongly related to diversity] *Purpose - develop sense of heritage for all (unsure about new arrivals).* *British Empire - pedagogy - balanced approach.* *Slave trade - able to identify 'typical' content.* *War on Terror - purpose defined n*		**Uncomfortable and resistant** [unwilling to change, characterised by certainty]

279

terms of relevance. *Subject knowledge is lacking but is happy with other areas of her knowledge.* *British Empire -pedagogy -balanced approach.* *Slave trade – pedagogy – likes what school does (but seems to create 'victim' stereotype).* *War on terror - purpose defined in terms of relevance.* *British Empire – pedagogy – balanced approach, but lacks experience of pupil responses.* *War on Terror – pedagogy – balanced approach.* *Positive about diversity but undeveloped on purpose.*		
Summary of changes - Grace experienced a bigger shift between interviews 2 and 3 compared to the other trainees. Subject knowledge development has been important in shaping ideas about what ought to be taught and therefore how it ought to be taught. She had little experience of actually teaching more diverse topics so is still unsure about how pupils would respond, plus she is unsure about the purpose of teaching many topics, although she realises that this is now an important step.		

* The text in black is a summary from the first interview, red is the summary from the second and blue is the third interview.

in tackling prejudice, but she had seen in school a thematic approach to teaching a unit on terrorism, which had inspired her.

Examining Grace's position showed that the course had provided positive support for her. She had had to reflect at length, because diversity was a departmental priority. Despite having few opportunities to teach diverse topics, her example showed what could be achieved where a department took an active role in supporting a trainee's development in other ways.

Emma's interview also showed she had moved forward in her understanding, as can be seen in Figure 37 (on page 282). She had to teach a unit on Native Americans, which she gradually came to value, but more important in her development, was a short sequence of lessons on the Holocaust, where she was given the freedom to teach it in any way she wished. Though this topic does not necessarily represent cultural and ethnic diversity (depending on how it is approached), Emma's reflection on what she was trying to achieve by teaching this was critical in making her reflect more deeply about the whole issue. She explained how:

I know it's towards to the end that I started to get it ... I can see it through the Holocaust and I think almost doing that topic has made me realise with other topics what their purposes are ... it's almost like the penny's dropped and I look at things slightly differently to how I did before.

The importance of identifying the purpose for each topic came through her interview strongly, even for topics she had not yet taught. From this basis she was able to identify appropriate content for many topics as well as suitable teaching approaches; for example she discussed the need for a balanced approach, but far from a naïve attempt to look at both sides of an argument she appreciated that there were a range of views and this range of perspectives needed to be explored.

Her main concern was a lack of subject knowledge. Like Anna, she was also concerned about her first year as a qualified teacher and whether diversity would be a priority for her.

Of all those interviewed during the year, Emma's position had shifted most significantly. Having not considered it as an issue at the start it had become a main priority for her; even though, as she admitted, it would not be her first priority in her first year of teaching, it was something that she said she would actively want to address. Analysing Emma's position revealed a different pattern to Grace's. Whereas Grace was in a departmental environment conducive to supporting the development of her ideas, it was not a priority in Emma's department. The university input had though led her to reflect seriously about the issues and this continued into her school placement. Although she had few opportunities to include diversity in her teaching, her reflection on what she did was very powerful, resulting in a high level of commitment to diversity issues.

Figure 37 – Summary of Emma's position across three interviews*

Informed confidence [views are realistic, having been tested in the classroom, purpose is strongly supportive of diversity, shows clear commitment] *Purpose – has come to realise importance of purpose through teaching the Holocaust and Native Americans.*	Uncertain [yet to make up their mind, e.g. I don't know, I would like to think] *British Empire – unclear about purpose, pedagogy, unsure of own views, pupil responses.* *Slave trade – unsure as to purpose or pedagogy.* *War on Terror – would want to teach it but not sure if it is too soon and how to teach it.* *British Empire – unsure as to content and pedagogy.* *Slave trade – unsure as to how to teach it to a class of different ethnic groups, unsure of purpose.* *War on Terror – concerns about pupils whose parents are involved in conflict, unsure how to teach it.*	Sensitised discomfort (willing to have a go, shows appreciation of problems) *Subject knowledge – would teach topics if this was stronger.* *Sees teaching as trial and error – therefore need to have a go.* *Slave trade – pedagogy – would need to think about managing a heated debate.* *British Empire – lacks subject knowledge.* *War on Terror – aware lacks knowledge but wants to teach it.* *Native Americans – lacked subject knowledge and how to overcome pupil responses.* *Holocaust – pedagogy – had to be careful to ensure it was appropriate.* *British empire – subject knowledge weak (therefore unsure as to content).* *Slave trade – subject knowledge.* *War o Terror – subject knowledge and pupils.*
Informed, untested confidence [ideas based on assumption but show nuanced understanding, appreciates link between purpose and diversity] *Content – sees need for mix of British and world history.* *Also sees subtle distinction between history of the nation and history of the people.* *Slavery – sees need for content that provides broader context (suggests different perspectives?).* *Sees purpose to War on Terror to counter ignorance.* *Growing subject knowledge confidence.* *Content – sees British history as inherently diverse.* *British Empire – pedagogy – sees need for multiple perspectives not just a balanced approach.* *Slave trade – content selection would bring it into modern day and sees a citizenship purpose and need to see it as more than 'black history'.* *Sees need to change content (aware of inertia in curriculum).* *Aware of links between purpose and pedagogy.* *British Empire – pedagogy – sees problem of trying to adopt a balanced approach (and some sense of purpose expressed).* *Slave trade – content selection needs to cover wider context and purpose clearer.* *War on Terror – identifies purpose and content and clear pedagogy.* *Sees broad purpose for diversity.*		Uncomfortable but open to persuasion [but not at the moment, not willing to challenge dept approach, not a priority at this point] *Lacks subject knowledge about Islam so uncomfortable with War on Terror.* *Diversity not a priority because too busy.* *In order to teach empire needs subject knowledge, pedagogy and purpose, then consider pupils.* *Lacks subject knowledge generally.* *Slave trade – would feel uncomfortable with black pupils in class – worried about creating divisions.* *Feels won't be in a position to address this for a couple of years.* *Not a priority and fit into dept approach and 'busyness' of the course.* *Not a priority as a newly qualified teacher, but would thereafter.*

Naïve confidence [ideas based on assumption but unsophisticated and untested, purpose not strongly related to diversity] *Content - believes Reformation is relevant to pupils.* *Pupils - feels ethnicity should not be used as a label to judge pupil performance (doesn't recognise impact of ethnicity?).* *Pupils - has a colour blind approach. Wants to teach War on Terror - purpose focused on content issues?*		Uncomfortable and resistant [unwilling to change, characterised by certainty]
Summary of changes - Main changes are related to understanding of purpose, which is seen as underpinning other elements such as content choice and pedagogy. Emma has a better pedagogical understanding but lacks experience of implementing ideas. Appreciates need to identify more appropriate content, but still some uncertainty about what this would include, especially regarding the British Empire and the Transatlantic Slave Trade. Other uncertainty is focused on pupils, especially whether to adopt a 'colour blind' approach. Main area of discomfort now is subject knowledge, but not seen as an obstacle. Main obstacle is whether diversity is a priority.		

* The text in black is a summary from the first interview, red is the summary from the second and blue is the third interview.

Turning to Kate, in many ways her position had settled or was reinforced (see Figure 38 overleaf). Her views on teaching the Transatlantic Slave Trade were virtually unchanged from the previous interview. For her, addressing stereotypes was the rationale for diversity, as she had experienced negative views from pupils in her placement about 'others'. She had though gained much insight into appropriate pedagogical approaches to diversity. Drawing on her own family history, she had developed a unit of work on the German Home Front in World War II, which was successful in challenging pupils' perceptions of Germans. From this she gained a better insight into the way pupils perceive 'others' in the past and found the use of personal stories an effective approach. She had tried something similar with a unit on British rule in India, but had found it frustrating trying to identify pertinent stories. In this case she had felt more uncomfortable as she was unable to achieve what she wanted.

Kate's development was supported by a department which was keen to develop diversity in the curriculum, plus her major assignment gave her the opportunity to explore ways to challenge pupils' preconceived ideas about people in the past. Although her profile on the continuum was similar to her previous interview, she

Figure 38 – Summary of Kate's position across three interviews*

Informed confidence	Uncertain	Sensitised discomfort
[views are realistic, having been tested in the classroom, purpose is strongly supportive of diversity, shows clear commitment] *Purpose – experience of pupils shows need to address prejudice.* *Content – more time needs to be give to diversity.* *Content – British history seen as diverse.* *Pupils – aware of range of pupil misconceptions.* *Purpose – clear on addressing stereotyping.*	[yet to make up their mind, e.g. I don't know, I would like to think] *Slave trade – lacks clear purpose.* *War on Terror – unsure if it ought to be taught.* *Purpose of bringing more diversity into the curriculum per se is unclear (contrast with other comments).*	[willing to have a go, shows appreciation of problems] *Lacks knowledge on many topics but not seen as an obstacle.* *War on Terror – pupils may get angry.* *Subject knowledge.* *British Empire – did not have the resources she wanted.*
Informed, untested confidence [ideas based on assumption but show nuanced understanding, appreciates link between purpose and diversity] *Subject knowledge – has been developing this systematically.* *British Empire – content selection to show different views of the Empire.* *Slave trade – purpose is to show it is still happening and needs to stop.* *Content/subject knowledge – has tried to incorporate more diversity, (but limited).* *Content – sees need for more diversity + problem of inertia in curriculum.* *Slave trade – sees purpose, need to select positive images, subject knowledge improving.* *War on Terror – some ideas about pedagogy and purpose.* *Purpose – understand British identity is complex.* *Pedagogy – would look for personal stories for British Empire (but had problem finding resources).* *War on Terror – clear on purpose.*		**Uncomfortable but open to persuasion** [but not at the moment, not willing to challenge dept approach, not a priority at this point] *War on Terror is too recent + fears of upsetting pupils.* *Unwilling to challenge dept approach* *Not a personal priority.* *War on Terror – concerns about pupils being upset.* *Not a personal priority.*
Naïve confidence [ideas based on assumption but unsophisticated and untested, purpose not strongly related to diversity] *Pupils – colour blind approach – sees all children as the same.* *Content – needs to focus on British history because we are in Britain and sees it as relevant.* *Purpose – develop sense of identity (even for migrants need to adopt identity).* *Slave trade – focuses on 'typical' story of the triangle of trade and conditions* *Need a balance between British and world history.* *Doesn't see why obstacles to diversity exist (naive reflection as didn't take all opportunities herself).* *British Empire – pedagogy – balanced approach.* *Slave trade says need to present a*		**Uncomfortable and resistant** [unwilling to change, characterised by certainty] *Purpose – sees anti-racist approach as wrong reason to teach diversity.*

balanced view of slavery (implies positive role models? In which case may go in box above).		
Summary of changes - Overall there is a distinct change between the first and second interviews, where Kate's ideas have become more sophisticated. In particular her ideas about content and purpose become more nuanced. In terms of pedagogy there are signs of development, but these are not as fully developed as other areas of her thinking. However diversity does not appear to be a major priority the further she progresses through the course.		

* The text in black is a summary from the first interview, red is the summary from the second and blue is the third interview.

had grown in confidence regarding pupils' perspectives and teaching approaches. Yet despite this her commitment to diversity was moderate. Apart from her strong personal commitment to using her family's wartime experience, she did not see diversity as a priority in her teaching, at least in the short term. Given the support, it is not easy to explain why Kate's commitment to diversity was not stronger. She may simply have 'fitted in' with the department's approach, rather than enthusiastically embracing diversity (with the exception of her family history) and that may purely be due to personal disposition. She may view diversity as integral to a teacher's role and as such it deserves no more attention than other aspects of the role, though her comments about establishing herself as a teacher as her first priority suggests this may not be so.

Jake's position was more complex (see Figure 39). He had shown greater awareness of many issues during the year and was confident in his abilities to address diversity. This also came across in the final interview. He had gained some experience of teaching about the British Empire and the Transatlantic Slave Trade. Consequently he felt that the use of 'little' personal stories was a valuable teaching approach. His earlier concerns about teaching potentially sensitive topics to minority ethnic pupils had been overcome and he found that pupils were more engaged by such topics. Previously when asked about the purpose of teaching the topics discussed in the scenarios, Jake had struggled to answer this; this time when asked he focused mainly on the need to include content that offered different perspectives although he did not articulate why this was important, and when asked further was only able to produce a vague answer. Although he expressed his ideas confidently, many were untried and

Figure 39 – Summary of Jake's position across three interviews*

Informed confidence	Uncertain	Sensitised discomfort
Informed confidence [views are realistic, having been tested in the classroom, purpose is strongly supportive of diversity, shows clear commitment] *British Empire – pedagogy – found use of personal stories effective.* *Slave trade – pupils – had a positive response from pupils so more confident.*	**Uncertain** [yet to make up their mind, e.g. I don't know, I would like to think] *Content selection – not sure what to include.* *Purpose explained in very vague, general terms.*	**Sensitised discomfort** (willing to have a go, shows appreciation of problems) *War on Terror – lacks subject knowledge + concerns about offending pupils but would be prepared to teach.* *Pupils – worried about challenging their views (and that of their parents) and especially if lack subject knowledge.* *Slave trade – will have to teach but class has black pupils so worried about responses.* *War on Terror – worried about impact of topic on pupils' views and subject knowledge and parental reaction.*
Informed, untested confidence [ideas based on assumption but show nuanced understanding, appreciates link between purpose and diversity] *Content and purpose – feels British history is important but also need to develop European identity.* *British Empire – content to include successes and failures.* *Slave trade – content to include 'typical' topics plus resistance.* *War on Terror - purpose linked to citizenship and needing to get on with people.* *Pupils – more aware of impact content can have on pupil feelings.* *Content – sees British history as important but need more diverse content.* *War on Terror – pedagogy to show different perspectives and purpose to challenge thinking.* *Content important in engaging pupils (but doesn't talk about British history as diverse).* *Purpose – need to develop more perspectives therefore need diverse content.* *British Empire – subject knowledge strong and purpose linked to providing context for other events.* *Slave trade – sees need for broader content to provide context and recognises shortcomings of dept approach and purpose linked to relevance today.* *War on Terror - provides good explanation of appropriate content.* *Diversity – seen as a way to engage pupils and identifies criteria to choose content.*		**Uncomfortable but open to persuasion** [but not at the moment, not willing to challenge dept approach, not a priority at this point] *British Empire – not prepared yet to teach more controversial aspects – wants more subject knowledge and pedagogical approaches.* *Content – concerned about what to include and concerns about topics that have personal relevance to pupils.* *Not dept priority.* *Not a personal priority.* *'Busyness' of the course.* *Not willing to challenge dept approach.* *'Busyness' of course prevents development of subject knowledge.* *War on Terror – more reluctant to teach it in an area with large Muslim population and worries about pupil/parental reaction and need to develop subject knowledge, be clear in purpose and dept support.* *Not a personal priority.* *Lacks status to argue for change.* *Not dept priority.*
Naïve confidence [ideas based on assumption but unsophisticated and untested, purpose not strongly related to diversity] *Pedagogy – feels need to distance*		**Uncomfortable and resistant** [unwilling to change, characterised by certainty]

pupils from events + feels sensitivities can be handled easily *Feels teaching diversity is unproblematic as long as teacher is prepared (naïve position?).* *Purpose linked to identity formation (but not elaborated).* *British Empire – pedagogy – balanced approach and purpose linked to significance of topic.* *Slave trade – look at wider context and purpose linked to relevance (but not developed).* *War on Terror – purpose linked to relevance (not well developed).* *Sees need for diversity but also adopts an assimilationist argument.* *British history not seen as diverse.* *British history – pedagogy – balanced approach.* *Slave trade – content focuses on 'typical' topics (had previously provided good rationale but now chooses topics that generate 'victim' perspective).*		
Summary of changes - Jake's position shows a complex pattern of change. In some respects he has grown, particularly in relation to understanding how pupils might respond to more diverse topics, whilst his views on appropriate content shown greater insight, whilst still holding some naïve views. He does not seem to have developed a strong sense of purpose in relation to the topics discussed, whilst his comments about the 'War on Terror' show a greater reluctance to teach this topic.		

* The text in black is a summary from the first interview, red is the summary from the second and blue is the third interview.

occasionally came across as naïve, for example he spoke about the need for diversity but also adopted what could be construed as an assimilationist stance towards minority ethnic pupils:

> if you're integrating into a British society and Britain, British students know their background, their culture, that kind of thing, and it is worthwhile that they [minority ethnic groups] do know British culture, the British background, British history.

He had also taken a backwards step in response to the scenario about the 'War on Terror'. Although he had previously expressed concerns about this topic he had been willing to teach it, but now he was more firmly against teaching the topic as he was unclear about the purposes, content and his subject knowledge. In one sense these are genuine issues and perhaps his move towards this position is sensible but overall it seemed to support the idea that he had not moved as far forward as other trainees.

His position becomes understandable given his school context. Jake had always been confident about his teaching but in his second placement his mentor became frustrated with Jake's inability to develop a broader range of teaching approaches to engage the pupils. Jake's development had 'plateaued' early and his attention focused on 'getting through'. Further, the department did not value diversity highly. Given this situation Jake did not give due reflection to diversity issues, and so although he still spoke confidently about many things his ideas were often undeveloped.

Using the continuum to analyse Ally's position showed virtually no change in her thinking (see Figure 40). The only real difference was her increased reluctance to consider teaching about the 'War on Terror'. This position was all the more surprising given her comments in the questionnaire that diversity remained a high priority for her. It was clear however that Ally had minimal opportunities to incorporate diversity into her teaching. The only occasion where she dealt with this was a lesson based around the election of Barack Obama and black civil rights, which she also explained in her questionnaire. The class included a black child, with which she was very comfortable but when she described people as black, the white pupils felt this was inappropriate, which in turn made the black pupil in the class uncomfortable. This clearly concerned Ally who was unsure how she ought to address this problem. This helps to explain why she was now reluctant to consider teaching the 'War on Terror' as she was worried about pupils' reactions and whether it would, as she described it 'fan the flames'. Additionally, Ally had had to move schools, which interrupted her progress. It also made her acutely aware of the need to fit into a department without upsetting anyone. These factors all hindered her development.

Figure 40 – Summary of Ally's position across three interviews*

Informed confidence [views are realistic, having been tested in the classroom, purpose is strongly supportive of diversity, shows clear commitment] *Pupils – need to be aware that pupil responses may not reflect views of pupils, but their parents.*	Uncertain [yet to make up their mind, e.g. I don't know, I would like to think] *Content – aware that there is so much that could be included, wonders if she is wrong to focus on Britain.* *British Empire – unclear about purpose.* *Pupils – lacks experience of working with pupils from minority ethnic backgrounds.* *Pupils – unsure about using black pupils as slaves in role play.* *Content – what content is inclusive and engaging and how inclusive do you need to be.* *British Empire – unsure of purpose.* *British Empire – lack of subject knowledge means unable to identify own stance.* *Pedagogy – suggests a balanced approach but not sure how well this would work due to lack of experience.* *Slave trade - unclear on purpose.*	Sensitised discomfort [willing to have a go, shows appreciation of problems] *Slave trade – subject knowledge.* *Pupil reactions – how to handle racist comments.* *British Empire – lacks subject knowledge but will teach it.* *War on Terror – concerns about pupils and pedagogical approaches and subject knowledge is weak.* *Pupil reaction – unsettled by incident in a lesson and need to know class.* *Lacks subject knowledge.*
Informed, untested confidence [ideas based on assumption but show nuanced understanding, appreciates link between purpose and diversity] *Content – says curriculum needs to reflect society and aware this is difficult (says can't even do England, Wales, Ireland and Scotland properly!).* *Purpose – aware of purpose for developing identity but sees it is contested and sees need to address misconceptions.* *Pedagogy – avoid transmission model, pupils need to be allowed to reach own conclusions.* *War on Terror – purpose to address stereotypes.* *Content - argues for need to interweave content better and sees migration as means of weaving content more diverse content with British history.* *Purpose - to stop prejudice – appreciate migration is a constant theme in history and counter misconceptions.* *Slave trade - use of little stories (pedagogy) and content selection.* *Subject knowledge stronger on slave trade.* *War on Terror - purpose to counter stereotypes and provide context.* *Content - need to interweave diversity into British history and pupils need to see wider context (purpose?).* *Slave trade - offer different perspectives (pedagogy).* *War on Terror - sees clear purpose.*		Uncomfortable but open to persuasion [but not at the moment, not willing to challenge dept approach, not a priority at this point] *Not a dept priority.* *Not a personal priority during course.* *War on Terror - too raw (unless taught within a broader time frame) but generally wary of creating more problems.* *Not a personal priority.* *Not a dept priority.*
Naïve confidence [ideas based on assumption but unsophisticated and untested, purpose not strongly related to diversity] *Subject knowledge - assumes this will develop.* *Content - need to study British history because this is where we are (appears to be in tension with other views?).* *Pedagogy - wants to adopt a balanced approach + teacher as neutral chair.*		Uncomfortable and resistant [unwilling to change, characterised by certainty]

British Empire – pedagogy – adopt a balanced view and purpose focused on significance (but undeveloped). *Purpose – diversity needed because society is diverse.* *British Empire – pedagogy – adopt a balanced approach.* *Content – sees need for more diverse content but majority still needs to be white British history.*		
Summary of changes - In many ways, Ally's position shows little change, especially between interviews two and three. Her appreciation of purpose is underdeveloped, apart from the War on Terror, but her sole experience of teaching a black pupil and the reaction of the rest of the class to any mention of 'race' has made her more wary of how pupils might respond to topics. She sees the need to diversify the curriculum but still says British history must dominate.		

* The text in black is a summary from the first interview, red is the summary from the second and blue is the third interview.

As can be seen the trainees had moved towards a variety of different positions by the end of the course, as a consequence of the complex interaction of a number of factors. The next chapter will explore these in more depth as part of the evaluation of this cycle of action research, as well as the whole research process.

CHAPTER 8 - Conclusion

During this research it has become evident that it comprises of a number of different intertwined stories – that of my personal development, the development of my training course, the trainees' development and my understanding of their development. Each will be examined within the appropriate elements of the research questions which shaped the second action cycle. This chapter initially provides an evaluation and discussion of the success of the second action research cycle. This is followed by a summary of the study's contribution to knowledge, as well as considering the limitations of this research and potential areas for further investigation.

Evaluation and discussion of the success of the second cycle of action research

This section deals with the two main research questions that formed the second action research cycle. The sub-questions are dealt within under each main question.

How can I continue to develop my own confidence and awareness of diversity within my history training?

   a. *How far will developing more resources and activities improve my confidence?*

   b. *How far can I resolve the internal tensions identified during the first action research cycle regarding the nature and purpose of history teaching?*

   c. *How do I link the development of trainees' confidence to what is known about how trainee teachers develop during a training course?*

My confidence in addressing diversity has improved considerably over the year. This manifested itself in different ways. As part of the wider PGCE programme I

presented a lecture to the secondary PGCE cohort on 'Understanding diversity', which looked at the impact of gender, ethnicity and class on pupil attainment, which was positively received by trainees. In addition I have found more effective ways to introduce materials I had previously developed. For example I introduced the materials on Ukawsaw Gronniosaw so that they explicitly addressed stereotypes about the lives of black slaves, and the materials on the Crusades (which had provoked confusion and some hostility the previous year) were introduced as an exercise in assessing the appropriateness of curriculum resources and teaching approaches. The session on diversity was also altered to address more explicitly issues of purpose, content and the tensions that these could generate.

What this demonstrates is that confidence and commitment is crucial to my ability to implement new initiatives. This is obviously based on familiarity and greater understanding of materials that I have developed, and also an awareness that many of the issues trainees face are shared by me. Thus I recognise that I need to be clearer about purposes, be more knowledgeable and confident in my delivery. To attain this position requires reading, time for reflection and support. Teacher educators, who lack direct experience of diversity and need to support others, need to develop the theoretical understanding to place themselves in a position where they can do this. The use of autobiographical writing and awareness of Critical Race Theory (CRT) enabled me to develop an understanding of my position and why and how the history curriculum and associated pedagogy needs to develop. I was also fortunate in having knowledgeable colleagues in the field of diversity who were able to provide support and reassurance. An acknowledgement of my growing expertise has also been an important factor in this process. Being asked to present a lecture to the PGCE cohort, plus my involvement with colleagues in a Multiverse funded project (Bhopal, Harris and Rhamie, 2009), and promoting diversity as an issue within the regional history network, has contributed to my own sense of efficacy and provided me with 'enactive attainments' (Bandura, 1997). But most significantly, my experiences

show that initial teacher educators need support in developing their own practices, particularly where their values and beliefs are challenged. This has a number of implications for teacher educators, not least what training and support they receive; there seems to be an assumption that teacher educators are experts in their fields, but clearly there will be areas where further development is necessary. Diversity is likely to present particular challenges, especially where teacher educators come from white, monocultural backgrounds and have little experience of working with pupils and students from diverse backgrounds. Tutors therefore need to explore how they can get into a position where they are able to appreciate the need to address diversity, for example, as mentioned, through the use of CRT, as well as understand how diversity can effectively be taught within the curriculum.

Yet this brings with it a range of tensions, and as the research progressed I came to recognise, what McNiff (2002) refers to as 'I' theories, where my values came into conflict with my practice, or in this case where some of my values came into conflict with other values I identified. In itself this is an important realisation, thus I recognised a tension between my role in that of tutor and that of researcher. As a history tutor I held liberal notions of history teaching, whereas my views as a lecturer in education were shaped by CRT and could recognise the need for a proactive and prescriptive approach to addressing diversity. Additionally there was a tension between imposing a set of views that I valued on trainees and allowing trainees to develop their own position. I have become more comfortable with living with uncertainty. Having read extensively about the development of multicultural educational policy, I can better understand its purposes and see how it relates to history teaching, though I may not be totally comfortable with its implications. A colleague reassured me that living in a state of creative tension is positive and may not be resolved. However, the tension between my roles as tutor and researcher were reconciled by acknowledging my primary responsibility was to the trainees in my role as tutor. As highlighted in chapter 2, 'Research Approach', both May (1997) and Stutchbury and Fox (2010)

stress the importance of the interests of the participants within the research and maintaining relationships and a caring attitude towards those involved.

The tension that has caused me most unease is that between my liberal views towards history and the more critical stance offered by CRT. Partly this is because the research has deeply challenged long held beliefs about the value and purpose of history teaching. I appreciate that any position adopted towards history teaching is value laden, but CRT requires a critical stance that demands action. To an extent I can find comfort in areas of overlap between these two positions. Both require an appreciation that history is a construct, therefore there is a need to focus on the use of evidence, interpretations and significance to show how history is put together (and therefore competing views of the past are potentially valid), and linked to this is an acknowledgement that choice of content is crucial but all too frequently reflects the views of the majority group in society. The next step is more difficult because CRT implies, as stated, a need to take action and is critical of the capacity for liberalism to bring about change, which comes back to questions about the purpose(s) of history teaching. At the moment this tension is unresolved. Instead in my role as tutor, as a colleague informed me, I need to share more explicitly the tensions with my trainees so they can better appreciate the issues. This also helps to resolve the tension between imposing a set of values and allowing trainees to find their own positions. I have also come to realise that while I may challenge trainees' thinking I do not necessarily need to provide the 'answers', but to better support them in their move towards a position they could comfortably hold. My role is to provide that challenge, offer trainees different ways of understanding their role and positions, and to help them realise the tensions that exist in their work as history teachers. This allows me to adopt a 'liberal' position as I can use CRT to expose the limitations of the history curriculum and offer possible ways forward, but leaves trainees to find their own 'answers'. This seems to fit best with what is known about how to bring about change in trainee teachers (i.e. they have to

see the need for themselves) (Korthagen *et al.,* 2001), although with time and further reflection my position may change, and therefore my practice.

Thus I have come to better understand the multiple roles that I hold within the PGCE course and recognise that it is possible to have different stances towards certain ideas that may not necessarily be compatible; as a lecturer in education I can see the need for a more equitable educational system, within which anti-racist educational practices need to promoted, whilst at the same time, in my position as history course leader I may shy away from such overt moral stances.

Linking the development of trainees' confidence with what is already known about how teachers develop has been an important step forward in terms of this project and its contribution to my knowledge and that of a wider audience. The emphasis on providing challenge, experience and reflection as outlined by Korthagen *et al.* (2001), and the focus on purpose (Nelson, 2008) can be effective, indeed, Barton and Levstik (2004) imply that it is the critical factor in promoting change, but this is conditional on other factors. Thus the 'confidence continuum' (Figure 25) and the 'tension model' (Figure 34) provide new ways of looking at the development of trainee teachers. Previous research into the development of trainee teachers tends to present a stage model, such as that of Fuller and Bown (1975), and although, as discussed in chapter 4, there is support for this model (e.g. Kagan, 1992) this has been more recently challenged (e.g. Burn *et al.,* 2000, 2003). The 'confidence continuum' provides support for the complexity of trainees' development, but extends this further in two main respects to existing models. Firstly, it focuses on one specific aspect of trainees' learning, in this case diversity, in one subject area, and provides important insights into how trainees negotiate particular aspects of their learning. Secondly, the emphasis on confidence provides an illuminative perspective on the process of trainees' learning. The confidence continuum has been shared with colleagues in my workplace, other history teacher educators at a conference and general teacher trainers via the Council of Europe, and has been

received favourably by all parties as offering a new and beneficial way of conceptualising a trainee's development. Further, the focus on confidence has support from the field of psychology, where much has been written about the importance of efficacy and the role of outcome expectation and efficacy expectation in understanding how people achieve things (Schunk, 2004). The relationship between efficacy and confidence is important to recognise, although difficult to differentiate because these are closely aligned concepts. Essentially efficacy is based in the cognitive domain, as efficacy is linked to the notion of self-belief (see Fives, 2003) and beliefs have a cognitive basis. In contrast confidence has both a cognitive and affective dimension, and therefore provides a more rounded view of a trainee's position. The need to pay attention to the affective side of a teacher's development has been amply demonstrated by the Early Professional Learning project (McNally, Boreham, Cope and Stronach, 2008) and the extensive work of the VITAE project (Day, Stobart, Sammons, Kingham and Gu, 2006). The continuum provides an important diagnostic tool to identify trainees' positions, but is also flexible enough to allow trainees to occupy different places on the curriculum in relation to different elements of what they need to teach, and importantly it takes into account both cognitive and affective elements of a trainee's position. It also has the advantage of highlighting the types of knowledge that trainees require to move forward.

The 'tension model' adds to this process by providing an explanation for the trainees' stance. It provides a socio-cultural perspective on the trainees' development. Socio-cultural theory stresses the contextually situated nature of action and attempts to understand the relationship between thought, action and context (see Wertsch, 1998; Jurasaite-Harbison and Rex, 2010). As Hodkinson and Hodkinson (2003: 5) point out, people 'act (or learn) within "horizons of action" but those horizons are simultaneously subjective and objective, depending partly upon the learner's perception of workplace conditions as well as the conditions themselves'. This highlights two important points; one is the importance of the situated context in which trainees operate and the other is how trainees interact

with that context. Barton and Levstik (2004) highlight the range of socio-cultural theories, such as activity theory. The appeal of using a model like activity theory is that it 'illuminate[s] the underlying contradictions that give rise to those failings and innovations as if "behind the backs" of conscious actors' (Engeström, 1999: 32), but this downplays the agency of the individual. Hodkinson and Hodkinson (2003) stress the interaction of the individual within the social context. The trainees clearly operate within a system where there are tensions between different elements of the course, yet the 'tensions model' developed from the data generated by the trainees places the individual within the web of tensions that have to be negotiated, rather than focusing primarily on the system itself. This is particularly important when considering activity which requires an examination or promotion of values, and where individuals have to make choices. To lose sight of the individual in this scenario would be to lose sight of the challenges people face when enacting change. The model also stresses the interaction between the individual and the context, and explores the extent to which individuals are supported by the context, and the extent to which individuals are able and willing to challenge the context where it is unsupportive. The model also lends support to a growing picture from other research (e.g. Burn, *et al.*, in press, Hodkinson and Hodkinson, 2005) about the complexity of teachers' learning.

The research has also highlighted the challenges of bringing about change in the trainees' views and positions. Anna's positive disposition meant in an unsupportive department she was still able to introduce new material about diversity, and was able to grow considerably in a more supportive environment. Others, like Ally found themselves in positions where, although the department was supportive in a general sense, they did not actively encourage her to bring diversity into her practice. So despite being an extremely good teacher, this particular element of her practice was not developed. Emma, in a different context, with a department that did not actively encourage diversity and a mentor who had a narrow view of what constituted effective teaching, came to

appreciate the value of diversity through her own careful and sensitive reflection, prompted by the university aspect of the course. For Jake and Grace who struggled more through their second placement, diversity was not their chief concern. It is unsurprising then that Jake's progress did not see him embrace diversity strongly, whereas Grace, who was given responsibility by her mentor to examine the department's curriculum from a diversity perspective, did make important gains in her knowledge. Collectively this reveals the importance of both the trainees' ideas and dispositions, and the impact that different school contexts and mentors can have.

Overall my understanding of diversity has improved considerably such that I feel more comfortable in addressing this within my course. Consequently I also feel that my training course is much stronger for the added activities and issues that trainees engage with. This is not to say that further development is not needed. As mentioned, there are tensions between the values that I currently hold that need to be explored further.

This research is also significant in that it provides a more nuanced understanding of the concerns that individual trainees have when confronted with an aspect of the curriculum. The 'confidence continuum' offers a new way of identifying their position in relation to this and the tension model illuminates the challenges that trainees face when trying to enact new curriculum ideas and thus has given me stronger insights into trainee teachers' development. It has also revealed aspects of this development which needs further investigation and which will be discussed below.

How can I develop more effectively the confidence of trainee history teachers to promote diversity within their own teaching?

> a. *How far will more explicit approaches to subject knowledge growth, awareness of pupil needs and sensitivities, and pedagogical*

expertise help promote trainees' confidence when teaching about diversity?

    b. *How far will more explicit attempts to connect purpose and diversity encourage trainees to be more confident when teaching about diversity?*

    c. *What interventions influence trainees' confidence in teaching diversity?*

The research literature highlights the problem of getting white trainee teachers, with limited experience of diversity issues, to engage seriously with this field. The literature on multicultural education and initial teacher education claims that courses infused with diversity, particularly subject specific courses, are more likely to be effective than courses where it is an additional or optional course. This claim was unsubstantiated and so I sought to investigate this further, while at the same time seeing how far such a course could impact on the ability of white students to understand and address diversity seriously in their teaching. This research therefore offers valuable insights into the effectiveness of an infused, subject specific training course and its impact upon individual trainee teachers from predominantly monocultural backgrounds. To date no other studies have focused on history teacher trainees in this respect, an important consideration given the nature of the subject and its capacity for examining diversity issues (see Banks, 2006b). While the results are variable, it is possible to identify some trends and ideas that would benefit from further research.

The focus on a values base, i.e. the purposes of the subject and its relationship to diversity, plus the emphasis on more practical elements such as subject knowledge development is grounded in the needs of the trainees and the interaction of these elements can move trainees forward. This is because a teacher's identity and therefore some of their values and beliefs are entwined with their subject (Day, Elliot and Kington, 2005). For example, Anna needed little support in understanding the connection between the purposes of history

teaching and diversity, the course merely served to reinforce her existing ideas, but she did gain new subject knowledge and, more importantly for her, a range of ideas about how she could address diversity in her teaching. In contrast, Emma became far more aware of the importance of establishing the point of teaching something, and was therefore able to develop her appreciation of the place of diversity within history. Once this was clear then she could consider the appropriateness of content and preferred teaching approaches, although her subject knowledge still needed further development. Grace made the biggest strides in developing her subject knowledge and her awareness of possible content, but she remained unclear about the purpose of teaching different topics, neither had she the practical experience of teaching them. Kate made steady progress in all areas, developing her subject knowledge, understanding of purposes, pedagogy and insight into pupils' thinking. A similar range of developments were evident in Jake's profile, although his opportunities to teach diversity were more limited than Kate's, and he continued to hold a range of untested and unsophisticated ideas. Overall, Ally's profile shows the least change between the mid-point of the course and the end (although changes were evident from her position at the start of the course).

In many respects the areas of knowledge identified here reflect Shulman's (1986, 1987) notion of 'pedagogical content knowledge' (PCK). However the precise nature of PCK has been disputed. Hashweh (2005) points out inconsistencies between Shulman's definitions, whilst others such as Turner-Bisset (2001) have accepted the value of PCK but have broadened it to encompass a wider range of types of knowledge. Hasweh (2005) offers a useful way of looking at PCK in the form of 'teacher pedagogical constructions' (TPC) which helps make sense of the trainees' positions in this action research project. Essentially TPC reflects the different types of knowledge that informs teachers' thoughts and actions, but acknowledges that different teachers (and by extension, trainee teachers) will draw on different types of knowledge in different contexts when deciding what to do; it follows that teachers who may well be teaching the same topic will

draw upon different knowledge bases when deciding how to teach the topic. Both PCK and TPC are helpful concepts. PCK can highlight the types of knowledge that trainees need to be aware of or need to develop, whereas TPC is helpful in understanding the differing positions of the trainees as each has encountered a different set of experiences, which they will perceive differently to each other. Thus when discussing their views on diversity, some focus more on purpose in their thinking, whilst others focus more on aspects of knowledge like subject knowledge or pedagogy. This research highlights the types of knowledge that trainees need to gain in order to feel more comfortable with bringing greater social and cultural diversity into their practice, but it also shows how some forms of knowledge are seen to be more valuable than others. Yet, PCK and TPC appear to accept a view of teacher knowledge that is predominantly cognitive, which therefore implies that as teacher educators, our role is to equip trainees with the requisite knowledge that allows them to perform successfully in the classroom. The findings from this research suggests that more attention needs to be given to helping trainees understand personal dimensions, such as an understanding of the impact their ethnicity can have on how they construct or present the curriculum, and also paying much greater attention to developing confidence as part of a teacher's development.

This research shows that white trainees from monocultural backgrounds are able to appreciate the need to address diversity, given suitable stimulus, and will look, albeit with varying degrees of commitment, for ways to address this within the curriculum. However, there is not a simple causal relationship between different stimuli and the development of trainees' confidence. For example, Kind (2009) and Burgess and Shelton's (2008) research shows a strong correlation between subject knowledge expertise and teacher efficacy, although this finding contradicts an earlier study by Humphries and Ashy (2006). These studies present an overly simplistic relationship between subject knowledge and efficacy whereas my research focuses on confidence and demonstrates that confidence is a complex area and is informed by a number of different elements and is

individual to specific trainees. This supports Park and Oliver's (2008: 271) view that 'Teacher efficacy is a specific rather than a generalized expectancy.' Thus some trainees show strong levels of commitment and do not see subject knowledge as a barrier as long as other things are in place, such as a clear sense of purpose, whereas others are reluctant to address an area without a strong subject base, which can be explained as part of their individual TPC.

As explained earlier, although efficacy is an important part of understanding a trainee's position, the term confidence seems to better capture both the cognitive and affective aspects of a trainee's development. For example, the focus on 'purpose' and helping trainees understand the importance of explaining why something needs to be taught has both an affective and cognitive dimension. There is a cognitive element as it relates to a rational understanding as to why something should be taught and to a belief in the value of this position, yet it also possesses an affective dimension because it is closely tied to values and attitudes. Similarly understanding pupils entails both an affective and cognitive element, whereas development of subject knowledge, pedagogical approaches and content selection are more likely to be cognitive activities (however they may have affective elements if they are related to values and attitudes, such as what a teacher feels is the most appropriate way to teach pupils).

Two things stand out when looking at the collective profiles of the second cohort. Firstly, in contrast to the previous year's cohort, few moved from a position of (naïve) confidence towards greater uncertainty. Instead the general trend saw moves from unsophisticated ideas towards greater insight, or saw the testing of ideas in practice. This indicates that an explicit focus on diversity during the training year can have a positive impact on white trainees, and further that some of the activities engaged in were more effective in emphasising the value of diversity and how it could be addressed (which in turn may be linked to my developing confidence). Secondly, when judging the impact of any interventions, those who expressed the strongest commitment to diversity

or had shown the biggest development in their thinking, namely Anna, Emma and Grace, were more able to identify key interventions that moved them forward. Anna felt that diversity was an overt part of the course and could identify particular pieces of reading and resources I had developed that made her think and encouraged her to develop her own materials. Emma was also able to identify specific university based work that forced her to rethink her position. Although Grace did not see diversity as a main priority for her, she had clearly developed her thinking a great deal and was able to highlight the materials I used as important in getting her to do so. During the course I had also highlighted good lessons that trainees had devised to illustrate what was possible, in particular Anna's, and Grace had found this useful because it showed what her peers were capable of doing. Both Anna and Emma were able to draw upon specific teaching examples in their own practice that stimulated their thinking and which provided successful personal experiences and reinforced their sense of efficacy (Poulou, 2007). Using trainees' work, such as Anna's is important, because as Schunk (2004: 113) explains: 'Observing similar others succeed raises observers' self-efficacy and motivates them to try the task because they believe that if others can succeed, they can as well.' In contrast, Jake, Kate and Ally, who showed more limited progress in relation to diversity issues, were less able to identify elements of the course that had made an impact on them. This may be mere coincidence or symptomatic of the need to develop greater reflection amongst trainees, so that they are able to learn effectively from the course, rather than simply be overwhelmed by it.

Of the trainees, Anna and Emma offered the strongest commitment to diversity and interestingly both also had the most developed sense of the purpose behind teaching a diverse past. This echoes Nelson's (2008) argument to draw more attention to the value of purposes in initial teacher education, indeed, Barton and Levstik (2004: 258) state, 'If we are to change the nature of history teaching, then, we may have a greater impact by focusing on teachers' purposes than on their pedagogical content knowledge.' This is not to downplay the

importance of other aspects of a teacher's knowledge, as a great deal of Anna's development hinged on the growth of her knowledge of pedagogical approaches, but it seems that a clear sense of purpose can make shortcomings in other areas of knowledge appear less of an obstacle. However a focus on purpose without regard to the situated context of learning is likely to encounter serious obstacles.

This discussion raises a number of important points. In particular it stresses the importance of practical experience in school. In developing self-efficacy, successful authentic experiences are the most powerful (Bandura, 1997). Thus, as Hagger and McIntyre (2006) show, school-based training offers trainees opportunities to see practice modelled, for trainees to practice themselves and to receive feedback, which collectively act as a powerful reinforcement of ideas. Yet this raises additional issues. Burn's (2007) research showed that even in an established ITE partnership, where trainees were exploring common aspects of the history curriculum (use of evidence and interpretations), teachers were concerned about opening up their practice for critical scrutiny as they felt there was a gulf between their understanding of these practices and those of the university tutors. Given that my research focused on diversity, the chances for practical classroom experience were more limited (as shown in the trainees' questionnaire responses), and my initial research with teachers showed that diversity was an area where many teachers felt uncomfortable. Thus my intervention has focused primarily on what I can achieve through the university based component of the course, which shows that change is possible. Given Poulou's (2007) concern that little is known about effective sources of efficacy, the approaches and ideas used are therefore an important contribution to knowledge in this area, however it is clear that more needs to be done to develop practice within schools and to develop this as a source of ideas for trainees.

In moving forward from here a helpful model is provided by Hodkinson and Hodkinson (2005), drawing upon Fuller and Unwin's (2004) notion of 'expansive

learning environments'. Fuller and Unwin (2004) focus on workplace learning and argue that workplaces that value learning and support opportunities for diverse forms of participation foster more effective learning at work to the benefit of the firms and employees. They categorise different facets of workplace learning along an expansive-restrictive continuum. Hodkinson and Hodkinson (2005) have adapted this and combined it with research about how teachers learn. According to Hodkinson and Hodkinson (2005) teachers' learning is individual, collaborative or planned. The extent to which learning occurs is dependent upon individual dispositions and/or past experiences of the teachers, the nature of the school/ departmental cultures and the impact of national/school policy/regulations. The interaction between these aspects is crucial and makes understanding and contributing to teachers' learning complex. The notion of complex interaction is a helpful one and points to the importance of the 'tension model' devised as a result of this research. Given that Hodkinson and Hodkinson's (2005) work does not fully encompass what is required during a teacher training course, because learning takes place in two distinct environments, the challenge is to ensure that both environments are conducive to learning. In addition while they identify how teachers learn, they do not discuss what teachers learn. This is another complicating factor because this provides an additional source of dissonance between the ideas of the individual trainee, the university course tutor and the school based mentor, as evident in my study. My research emphasises the difference in priorities that can exist regarding diversity between trainees, schools and me as university tutor. A further complication arises over socialisation into the practices of the department/profession. Fuller and Unwin (2004) identify participation as an important means of learning about workplace practice and culture, which is highly likely within a department or school environment, but Hodkinson and Hodkinson (2005: 124) identify the need to have 'time to stand back, reflect and *think differently*' (my emphasis). The latter point seems particularly important and a potential source of conflict. The development of a teacher's professional identity requires them to determine what they value, yet what happens if this comes into conflict with the

department or school's position, particularly where the views may be those held by a trainee teacher is not explored.

A shortcoming of Hodkinson and Hodkinson's (2005) research is that they are only able to explain how learning can occur but not why it does. This is a point emphasised by Day and Gu (2007) who stress the importance of developing commitment to learning. They identify this as being influenced by teachers' personal lives, the situation in the school and teachers' sense of professional identity. Each in turn is affected by a subset of factors, but as these factors are not static, teachers' level of commitment will also vary. This emphasises the need to take into consideration the emotional well-being of individuals or the levels of confidence teachers express. This is also true of trainee teachers.

What this reveals is the need for a further action research cycle that encompasses work within school placements more explicitly. I am confident that the university based element of the course is stronger in terms of diversity, but it is evident that school practice is more variable. In this sense the idea of expansive learning environments is a helpful one and needs to be extended to include all elements of the teacher training course. Day and Gu's (2007) research underlines the importance of emotional well-being, and though this has always been a concern of mine (and the high retention rate on the course suggests this is addressed), further work needs to be done to develop trainees' confidence in their understanding of diversity, as with confidence should come greater commitment, especially if other variables like a more expansive learning environment is in place in the school.

Concluding thoughts

Contribution to knowledge

This study has drawn together for the first time different bodies of literature to explore a specific issue relating to diversity within a history PGCE course. It draws on literature about the place and value of diversity in the curriculum and

explicitly places that within a history teaching context. Specifically it pulls in material about the issues facing trainee teachers and the limitations on their understanding about diversity, but also explicitly uses the literature on teacher development and ways of bringing about change to inform the process. It therefore contains two elements that were lacking in much of the previous research, namely its strong subject focus, combined with a deliberate focus on addressing ways to challenge white trainee history teachers' thinking.

According to much literature (Milner, 2005; Santoro and Allard, 2005), the difficulty of promoting cultural and ethnic diversity in teaching is a consequence of the background and experiences of teachers, the majority of whom are white and lack genuine experience of living and working in a multicultural society. This study shows that at the very least trainees' awareness of issues relating to diversity can be raised and that in many cases the emphasis on purpose and its association with content, pedagogy and subject knowledge is an effective combination to change the way trainees think about and address diversity in their practice. In particular, the focus on purpose is fundamental as it questions the very nature of what education is for at many different levels. Identifying this acts as a means to contrast these values with actions and thus reveals any dissonance. The fact that diversity within this study is heavily focused on the subject matters, lends weight to Boyle *et al.*'s (2004: 48) evidence that effective teacher development occurs where 'it focuses on the content which teachers must teach.'

The emphasis on trainees' confidence is equally important though, and the 'confidence continuum' model provides a valuable way of analysing trainees' positions. Although other models exist this offers greater flexibility in recognising how this may shift. The continuum identifies trainees' positions and in combination with the 'tension model' makes it possible to identify where a trainee is experiencing particular problems and therefore suggest ways forward. As such this research not only supports but extends other work currently being

carried out, such as the emphasis on the complexity of trainee teacher learning, and extends research knowledge in this field.

In addition this study has also shown how issues of cultural and ethnic diversity do matter in the history curriculum, and in doing so revealed that current practice is limited and more support needs to be provided for both trainee and experienced teachers in this area. This highlights the pressing need to support the development of diversity within the history curriculum, which in turn will enable trainee history teachers to gain more practical experience of diversity. The ideas developed in this study are nonetheless important for any university based component of a teacher training course, but this needs to be in conjunction with school based work to further promote diversity in the history curriculum.

Limitations of the study and implications for future work and research
The obvious limitation, partly due to its action research focus, is the highly contextualised nature of this study and that it is specific to one history teacher trainee training course, although the ideas developed and conclusions drawn have been with different cohorts. This may account for the particular findings of this project, but the 'confidence continuum' and the 'tension model' are more widely applicable although they need to be tested in other contexts.

More importantly, in future, the study could extend into history departments where trainees are placed and explore the ways that mentors work with trainees in relation to specific issues like cultural and ethnic diversity. The idea of an expansive learning environment suggests a possible model, which could be explored within a third cycle of action research. It would also be worthwhile to research further, pupils' reactions to the curriculum. Grever *et al.* (2008) and Traille's (2006) work offer significant glimpses into pupils' reactions, but a wider study needs to be carried out to understand the impact the curriculum has on pupils' sense of identity, their levels of engagement with the subject and the

extent to which history forms the foundation for a cohesive society. As Husbands *et al.* (2003: 124) state, there is 'an (unproven) theory that understanding about different societies in the past might reduce fear of such differences and in turn, encourage greater toleration and respect for diversity today.' Empirical evidence based in an understanding of pupil needs may provide what Korthagen *et al.* (2001) see as the additional imperative to bring about change in trainee teachers' practice. History is clearly not the only curriculum area where diversity issues can be explored, thus this research raises key questions that other subject areas could consider in the promotion of diversity.

And finally…

The development of educational practice is an important but difficult task. As Kemmis (2006: 465) states:

> It is a perennial part of the role of education and educational science to make the world-as-it-has-come-to-be interpretable, understandable, and thus prepare rising generations to address their inheritance of challenges to our present and their future.

This statement neatly encapsulates current concerns about the promotion of diversity. Society is increasingly diverse and education must reflect this, but this in turn requires trainee and experienced teachers to examine their pedagogical practice critically and ensure the curriculum addresses the needs of all members of society. This research adds much needed insights into our 'patchwork' of understanding and has shown what is possible within one context in terms of raising understanding about how to promote cultural and ethnic diversity in the practice of trainee history teachers. There are important lessons to be learned from this study, but it also raises questions about what happens next, both for my course, my practice, and the development of the trainees who have been through the course. It also raises questions about initial teacher education more

widely and the role it needs to play in promoting cultural and ethnic diversity in the curriculum.

APPENDIX A

Dear

I am currently researching into the teaching of diversity in history as part of the work for my PhD. In particular I am looking at how to promote the teaching of multicultural history topics through the secondary PGCE history course and I was hoping that you would be able to assist me with this research. Your participation is voluntary but would be welcomed.

I would be grateful if you could complete the attached questionnaire. This is part of a pilot to trial the questionnaire with a view to using it (in a modified form if needed) with next year's history cohort at the start of the course. The questionnaire aims to identify whether you have any areas of subject expertise in relation to multicultural history, whether you have any personal experience of multiculturalism and what experience you have had of teaching topics related to this area. In addition I would like to do follow up interviews with anyone who is willing to volunteer.

The findings from the questionnaires and interviews will be used to inform my understanding of any issues that may encourage or hinder trainee teachers' ability or willingness to teach multicultural history, and therefore be used to inform any interventions that I take with future cohorts of students.

As part of the research process, I would like to stress the following points:
- participation in the research is voluntary
- your involvement in the research has no bearing upon any award you may gain through the PGCE course
- you are free to withdraw from the research at any time and refuse permission for me to use data gathered from you
- any data gathered, such as interview transcripts will be shared with you to offer you a chance to check for accuracy
- all data will be treated with anonymity and will be stored on computer based file store that will be password protected
- the data gathered will be used to inform the writing of my PhD thesis and may be used subsequently in writing for any journals or conference presentations.

If you are willing to contribute to the research and accept the points outlined above, please would you sign below to show you have given informed consent to your participation.

Name _____

Signed _____

Date _____

Thank you for your time.

Teaching of multicultural history topics – your views

This questionnaire will form part of my research for my PhD, which focuses on teaching multicultural topics in history. At this stage I wish to find out about your experiences of studying/teaching multicultural history, your own personal experiences of multiculturalism and issues related to teaching multicultural topics.

In addition, I would welcome any feedback on the clarity of questions and suggestions about how the form could be modified or made easier to use.

Please answer all questions as appropriate and return it to me by Monday 4th June. All responses will be treated in confidence. If you are willing to be interviewed individually about these issues, please tick this box. I anticipate that the interviews will last 45-60 minutes and will be digitally recorded.

Experiences of multiculturalism

Section A - Studying/teaching
1. Look at the following topics and tick whichever boxes are the most appropriate:

	(a) Have you studied this topic at school or university?	(b) Have you learnt about this topic out of personal interest?	(c) Have you taught this topic?	(d) If you taught this topic, did you feel or encounter any concerns teaching this topic?
Islam				
Africa				
India				
China				
Native Americans				
British Empire				

If you have ticked any of the above please complete the relevant section(s) as fully as possible below:

(a) Please indicate at what level, e.g. A level, degree, and what aspect of the topic you actually studied, how long you spent etc

(b) Please indicate what you have done to learn about the topics and mention any specific books etc

(c) Please indicate year group, how many lessons etc. If you had to do any subject knowledge preparation for these units, please outline how you developed this, what resources you consulted and so forth

313

If you have taught any of these topics please answer (d) only, if not please answer (e)
(d) What concerns or difficulties did you feel/encounter teaching this topic(s)?

(e) What concerns might you have in teaching any of these topics?

Section B - Personal experiences
2. Consider the following spheres of your life:

School
University
Neighbourhood
Travel

Please indicate what multicultural experiences you have in any of these spheres (e.g. friends, classmates, living abroad)

Would you say your personal experience of multiculturalism is (please circle as appropriate):

Limited   Bounded   Extensive

Section C

3. When completing this section, please indicate which **types of history** are important to teach to pupils a) generally b) in a monocultural setting c) in a multicultural setting?

Make a top-5 of the listed types of history to teach by placing a number 1, 2, 3, 4 or 5 in each column (1 = most important and 5 = least important).

Type of history	a) Most important to teach pupils generally	b) in a monocultural school	c) in a multicultural school
Pupils' family history			
History of the village, city or region where pupils **live**			
History of the village, city or region where pupils were **born**			
History of the **region** where pupils' parents come from			
A history of the **country** where pupils' parents come from			
A history of England			
A history of Great Britain			
European history			
World history			
A history of pupils' religion			
Other type of history (please specify)			

Please provide some explanation for your responses below

315

APPENDIX C - Scenarios used for interviews with PGCE cohort 2006-2007

a) The NC includes a large amount of British history from 1066 to C20th, covering political, religious, social and economic developments. You are teaching in a school that has a mixed ethnic population and includes a diversity of religions. In this context how appropriate do you think it is for young people to learn about the history of Britain and events such as the Norman Conquest, the Reformation, the development of Parliament and so forth? If you were teaching in a predominantly white, monocultural setting, how appropriate do you feel this type of history would be? Do you feel there is too much/little emphasis on British history? What should young people know about British history? Do you think the amount of British history should vary depending on the school population?

b) You are teaching the British Empire – you could focus on areas such as why it grew, the benefits of the empire, the perceptions of those ruled by the British, the downside of British rule, the contribution of the colonies to the British Empire and so forth. What 'story' would you want pupils to understand? What would influence your decision in deciding which angle to adopt? What concerns would you have teaching this topic? Would the nature of the school population alter how you would approach this topic?

c) You are teaching about the Transatlantic Slave Trade. What would you want to cover when teaching this topic and why? What concerns would you have teaching this topic? Would the nature of the school population alter how you would approach this topic?

d) Your department is discussing whether to include a GCSE unit on the 'War on Terror' as part of the coursework. This will involve looking at Afghanistan, the war in Iraq, 9/11 and so forth. The school has a large number of Muslim students. Would you argue for or against introducing this unit? Why would you adopt this stance? Would it alter your view if the school population did not include any Muslim students?

e) Your department, in a white, monocultural school, is discussing whether to include more multicultural topics within the curriculum- currently 70% of curriculum time deals with British periods. This will involve doing less British history due to time constraints. Do you argue for doing more multicultural history, if so why and what multicultural topics would you include, or do you argue for the importance of keeping British history.

316

APPENDIX D – annotated transcript of an interview with a trainee from cohort 1

M – moderator

R – interviewee (Gail)

Transcript :

M : I'm just checking that starts to move. Ok. Right. Right, so thank you, as I said. What I said, we'll probably, we'll do them in any sort of random order, ok, but if we just talk through them and then just get your reactions to them.

R : Yeah.

M : So if we start off with, if we start off with D which is about, if you want to have a quick look at that, it's basically about whether or not you're going to teach something about the War on Terror.

R : Ok.

M : And any sort of issues you might feel about, you might face in teaching that.

R : Ok, well, initially my thoughts were it's very controversial because it is a contemporary issue …

Comment [RH1]: time

M : Yeah.

R : … and I'm not sure that in schools we should necessarily be dealing with them straightaway because lots of people have emotive issues, so they might not look at it objectively. In regards to the number of Muslim students, yeah, I think that's problematic if you didn't start looking at some positive elements, so if you thought, ok, that's fine, we'll start like looking into the Muslim religion-wise, positive that not all Muslims are like this, it's actually really good because a lot of children I think seem to think every single Muslim is like perhaps extremist but, at the same time, and I'd sort of widen, I mean, we're looking into people not being a hundred percent English, some students, even though you try and tackle those stereotypes, still walk out of the room with them and so I'd be concerned that if it wasn't dealt with in the right way you could actually do more damage than good.

Comment [RH2]: time

Comment [RH3]: avoid stereotyping

M : Right, would you feel comfortable yourself with that or would you have concerns about it?

R : At the moment, I have concerns because I don't feel that I know enough to, like even though my views are that, not everyone is like that and there's certain reasons why people might act in this particular way, I don't have enough knowledge that if students were going to ask me questions, at the moment, I'd be able to feel that I could give a good enough response to them to feel comfortable, so.

Comment [RH4]: subject knowledge

Comment [RH5]: subject knowledge

M : Is that because it's contemporary or is it because it's to do with Islam or?

R : Yeah, a little bit of both. Like the contemporary issues, I think's the main thing just because children will have so much even from their parents at home, they come in with all these preconceptions and I think to break those down you have to have quite a good subject knowledge to be able to respond in a sensitive manner and not just kind of like, no, this isn't how you should think but, no, look at this from a different angle and maybe you can do that, so, yeah, I'd need, before teaching it, I think it is really vital, because it's so controversial, to have a good grounding.

Comment [RH6]: stereotype

Comment [RH7]: subject knowledge

Comment [RH8]: pedagogy

M : Ok. Would, are you happy with kind of like teaching controversial History, I mean, would you know how to do that?

317

R : Yeah, I think, like breaking the stereotypes is really important and History can play a really good role in that and even though I know some people don't like the moralistic idea of History, I actually think that's one of the good things because if you do, like at [School W] I was really shocked at some of the views but I think it's because it was such a white, middle class school they just, they don't experience lots of other different things, whereas at [School G], that's been one area that I haven't had to really tap into because they're surrounded by all these multi-cultural elements that I think it's really good for them, so I think in the school like [School W] it's really vital to teach that but then at the same, yeah, I just think, 9/11, it's just, I remember seeing it and still it's, it does kind of like, I don't know, shock people's feelings, so that's why I'd find it hard and I don't necessarily think of it as History yet, I think it's part of my life, so.

M : Right.

R : I don't know, I feel a bit different.

M : You're not old enough, yet.

R : No, to teach it. But then in the same time it something that does affect them all, so maybe it is good to get them into thinking about it.

M : Would it matter to you if it was, would you, sorry, start again, would you feel more comfortable teaching that in a white environment or in kind of like a multi-cultural environment or?

R : Probably more comfortable in a multi-cultural environment actually because you could start bringing in their ideas, whereas in a white environment, I think you'd, you'd just be like perhaps they wouldn't have those other ideas to feed into and it wouldn't seem as real to them, because obviously it's this distant place where it's all happening, whereas actually you can say, oh no, there's, it's going to be happening in this country as well, that there's all these different views and ideas, it's not, that isn't what Muslim religion is about, it's just something that's happened in that culture, so.

M : So is it, so, I mean, if it's a multi-cultural school and you've got lots of Muslim kids in there who may have had lots of, you know, going to the local mosque and had lots of teaching there about the history and this, that and the other, would that concern you if you were then going in …

R : Yeah, a little bit, I think.

M : … and teaching it?

R : Yeah, because it could conflict as well and then that's going to be a problem because they, they have the idea as well, don't they, that like it's all written already, some of it, so that's going to conflict when you've got all this idea of other or you've got all of these different views and I, yeah, it's just a matter of conflict of interest that I think, if you had a lot of knowledge you could probably start tackling that a bit better but, at the moment, I just don't feel that I know enough about the Muslim religion to start kind of going in to that and, yeah. I just think it's difficult when you've, because even like when I taught Civil Rights, we had a black student in the class and it was really interesting getting his views on it but it is hard because he reacted in a really positive way but you think, you don't want to start, them to start feeling like, especially if there is only one, to be like made to feel singled out or something, so I think it just, and it's horrid that you even go into a class thinking like that I suppose but it's hard because you don't want to make them feel rubbish about anything, so, yeah, it's a difficult one.

M : Ok, I mean, because it is, I think it's interesting you said it might be more difficult in a white school, is that because of the stereotypes …?

R : I think with breaking down the stereotypes whereas, you know, it's more, there's difficulties in both I think because like in, where there's a large number of Muslim students you don't want to get their backs up that you're immediately, you don't want any arguments to develop between the students, I guess, if they've got very contrasting views maybe but then you could also, it would be really useful because you could say, ok, well, let's do a lesson and maybe they could teach each other about their kind of experiences, whereas in the white school you wouldn't have that to go on and so they might see it as a completely different aspect and still come in with what they've heard from home and heard on the media and the media do portray it as really quite poor, I think, in the way that they show it, so, yeah.

M : So is it, because, in the sense, because I think one of the issues is, is it because it's controversial that you're most frightened of teaching it or is it because you don't know enough about it to teach it?

R : Probably, well, I'd feel more comfortable with a lack of subject knowledge if it wasn't such a controversial subject, I guess, so the controversial bit is the probably more, I think, just because it is so contemporary and there's so much heated debate about things still. And like I think in a couple of years it will be, it will get easier especially when I think and the war in the Iraq is resolved and things, I think people will start looking at it a bit less politically, I guess, but, at the moment, it is still really in everyone's, at the forefront of everyone's mind and I remember like my older sister doing a primary school lesson when it first happened with 9/11, so you think, even I found that a bit strange like that they'd be talking about it in class but they said they needed the little kids to start dealing with it because they had seen these images on TV and things, and you think, god, so even from like that was, those children are still coming through who would have seen those images and I just, I don't know, that's the best way to, it's just such a horrific event that kids are going to remember that I don't think it's the best way to start looking at the Muslim religion because I think that's what kids will start connecting the two, whereas if you maybe did a whole section on Muslim life first and then look at that as like a small event, the controversial issue later, it would be better.

M : Right.

R : I'd just worry that the two would start to become too intertwined, so.

M : Ok. Oh no, if we take that, if you go and look at B, ok, B's probably, I don't know if it's less, it's about teaching the British Empire.

R : Ok. Ok. Yes. I don't know because I find Empire really funny because I think that most people see Empires as bad until you look at the British Empire, whenever you've studied a World War all the kids are always like, oh, the Germans were so bad for wanting to have an Empire and it's like, well, the British had one and we all seem to quite like that, so, yeah, like I, I think you have to teach the British Empire in the positive element in the sense of like what it did for Britain itself and made it into a world power and everything but, yeah, I don't , I think it, from any other point of view, it isn't necessarily a good thing, like you could, you could maybe see from other countries where they gained from having British rule but for people to just, it's still invaders, isn't it, and, yeah, I think…

M : Because I think it's interesting because it's one of those topics where you could teach it from completely different angles …

R : Yeah.

M : … you could do the Great British story and …

R : Yeah.

M : ... ra, ra, sort of thing or you could do it, oh, we're ashamed of this.

R : Yeah, and I don't think you should be ashamed, we should be ashamed in the sense that it is part of our heritage and, you know, people don't think about things in the same way as we do now so you can't , like to a lot of people at the time, what they achieved is a massive feat and so you think, well, that's got to be celebrated but you still have to look at all of the drawbacks of the Empire that we were imposing our rule and things and the learning there's like all the language, like that developed and the Creoles and pigeon languages and things, you can look at those and they're really interesting and you can think, oh, wow, like people were still keeping their identity, so was the British Empire really British if they were managing to do all of that sort of thing, so, I think that's quite interesting. But, yeah, I think maybe even trying to teach it from both angles that, yeah, this is something to be celebrated and also something that we should also take with kind of a warning that this is never good for countries to go around, beating other countries up and making them do what they say, so, yeah, it is tricky though, I suppose it's, I suppose you can argue it from both points of view.

M : Right, I mean, would you have any particular concern to teaching it, do you think?

R : Yeah, because I think, like part of the reason I think it's a good thing to teach things like British, like about this is that you can start to, like I think lots of things in like our British History some students find difficult to get their heads round, like Civil War and things and so something like this they might be able to tap into more because of the social elements maybe and all of that and then you think, oh, well that's quite good because you're developing a sense of British-ness and everything but, at the same time, it's not a positive, necessarily a positive element of British History and so are you, and anyone who's, yeah, like multi-cultural Britain maybe shouldn't be celebrating something where we've just gone around and taken all these countries and like, but then, at the same time, we, it's not like a massive disadvantage like the, like when I looked at the Roman Empire, yeah, it's not always good what they did but actually they built up lots of things in the Roman Empire, so you could maybe compare the two and see that, oh well, there was a good thing, there was a bad thing, you should still study them because they are a massive part of our history, but, yeah, it's tricky. I don't know, my views aren't very cemented on that yet.

M : That's ok because, in a sense, it's trying to explore what the issues are, what's making it difficult for you to make a decision there.

R : Yeah.

M : Is it because you don't know a lot about it, is it because you don't quite know what you'd want to achieve by teaching it?

R : Yeah. I think that's the problem, I don't know I'd want to achieve, like is it that we're trying to show the effects that the Empire had on other place or the effects it had on Britain itself but, yeah, I'm not sure that I really know that yet because, I, we've not, never looked at it in the schools that I've studied either, so I've not seen how it's been taught. Because I saw like with your lesson that you'd done with the INSET day and that looked really interesting to see that and how they were willing to fight and things, so that's quite good but, yeah, other than that, I wouldn't be sure how to approach it ...

M : Yeah.

R : ... from the start.

M : Because it's one of those things, because you could argue that it is like, you know, it's much to do with British identity and ...

R : Yeah.

M : ... helping you understand that or you could argue, well, actually it helps understand why all these people are in our country, so to speak ...

M : Yeah.

M : ... and why have we got such a diverse population because, you know, we've gone to these places and they've come back to us, you know ...

R : Yeah.

M : ... in one sense, so, I mean, I think it's interesting to think but would your purpose in teaching it be affected by who you're teaching it to?

R : Yeah, definitely, I think. I can imagine that I'd go about it in a completely different way in [School W] to maybe [School G], again, just because like in some ways it would be quite nice, in [School G] that you'd be able to say, oh, there's, there's such a mixture of students that you could say, oh, you know, what country you come from and like how did Britain affect your countries and get a bit more of their history involved which is quite nice, whereas at [School W], again, you'd be looking at it from maybe not so much that point of view that you'd go into but, yeah, I don't know, because it's hard because you think, in some ways, it kind of makes out the British to be the top dog again but then other students might see that as like Brits being quite brutal and like acting in quite a barbaric way, so you're thinking, well, how are you portraying the British as well, like is it in a positive or negative light really and how are you then portraying all the other, like, you know, part of the Empire, so, yeah, it's a tricky one. Sorry, I'm not very conclusive, am I?

M : But I think it's one of those things, because there's a lot of arguments about do you teach the same history to all kids in the sense to a purpose to it ...

R : Yeah.

M : ... whereas, or do you kind of like adapt it to the school population you've got in front of you?

R : I think you'd have to adapt it, only, I never used to think that but like some of the, when I was, we had quite a big Polish population in one of my year eight classes and they seemed quite disengaged when we kept on doing things about London and they said, well, to us, it doesn't really mean anything like it's not very interesting, so that's when we said, oh, we'll find out if there's a plague in, like in, when you were in Poland and then that started to get them more interested, so that started to make me think, well, actually you probably have to start making the lessons different depending on the population of students just to engage them really and get them like to be more interested and maybe then you could start, once you'd got them interested and engaged, you could probably start teaching them off the same, with the same purpose but, yeah, until then I think you would start having to look at different purposes for different students.

M : Right, ok. Shall we move on?

R : Yes.

M : Let's go for C.

R : Ok.

M : About the transatlantic Slave Trade.

R : Ok. On this one I can do a little bit better because I've taught this. Well, I'd want to definitely, like when I did this in [School W] with [Miss L] we only spent a couple of lessons really looking at Africa, in fact, I think we did one on like what, was Africa a civilised country before the Slave Trade and I thought that was really important to get a

Comment [RH27]: Content + pupils

Comment [RH28]: pupils

Comment [RH29]: content + pupils

Comment [RH30]: experience

positive image across but I actually think that more time should have been spent on that because, rather than it just being this one lesson, it gets forgotten when everything else is spoken about and, and then, yeah, I think that the way they did it, we like to teach about the Slave Trade triangle and the effects that it had on like the positive elements that come about as well as the negative, just, because I do think that it does kind of make out again that they were all victims and you don't really, like you would need to go into like well, why didn't they rebel or when did they rebel and things to try and get the students to realise that they weren't just these people who kind of, I think a lot of students think that they just kind of accepted slavery and from like the roots and everything it's kind of made out that they had no way of ever kind of defending themselves which, in one sense, they don't but you have to show, well, actually they are still trying to fight for their freedom and they don't want it and I think it's quite important to look into what happened in America afterwards as well because otherwise they just see it as stopping and everyone staying in the States forever and that's not positive either and the nature of the school population, I don't know, I think that I teach, from what I've seen, [School G] and [School W] teach it in exactly the same way and I can't really see that you'd teach it any differently really, I can't see the focus changing.

Comment [RH31]: content + multi-perspective + stance

Comment [RH32]: avoid stereotyping

M : Ok, so in a sense, in a sense, you're trying to say, it's much more about breaking down the stereotypes …

R : Yeah.

M : … in terms of how we perceive these people …

R : Yeah, definitely.

M : … and looking at kind of like the positives of how, you know, they might have achieved.

R : Yeah, I mean, even like the ??? music and stuff, I think that would be quite nice to look into to show like how that's all like affected and stuff and how that's affected our music today, just to think, because I think kids love all that type of music and so that could get them like to see it more positively as well and to see like where all the roots of that has come from, but, yeah, just to get them a, into a more positive aspect because like from lots of the conversations in those classes, that year eight class you saw me with in [School W], they do tend to think of them as victims and I don't think that's very good really.

Comment [RH33]: avoid stereotypes + pupils

M : Right, did you, do you notice kind of like a difference in pupil perception from [School W] to being in [School G]as to how the topic was taught or how they received it?

R : I only, I never got to actually see the topic being taught in [School G], only what they were saying, so I'm not, it would have been have good to have actually seen some classes and see how the kids react, responded but from what I've heard it's been quite similar.

Comment [RH34]: experience?

M : Right, but you'd be happier teaching that topic than something like say the war on terror?

R : Yeah.

M : Why is that?

R : I don't know, I don't know if it's because, I think lots of this has been broken down by society now and that most people, like I, especially in Southampton, I don't think that that sort of racism exists so much anymore, like I know it does still exist but even like, being at [School G] has been really refreshing, seeing how all the students have intermingled and things and, yeah, racism doesn't seem to really be a problem and I think that's really good, whereas it seems to have kind of shifted now towards more kind of like this idea of like kids have these really odd ideas of how every Muslim is an extremist it seems, especially when I was chatting to them in the Citizenship lessons in [School W],

322

that kept on coming out and so I think because of that it makes that more controversial than, even though this is still controversial and you need to show students like how horrendous it is that people treat people like this, I think that because we've started to tackle it more in society it's easier to teach it in the classroom.

M : Right, ok, are you also more comfortable because you've had experience of it or you know more about it or?

R : Yeah, probably, and seeing how other teachers would tackle it has probably been really useful as well because then you feel a bit more confident in how you should like respond to certain questions and like difficult issues that get brought up.

M : Right, ok, and do you think there's any difference in the way the pupils might respond to the topic depending on who they are?

R : Yeah. Like I can, mmm, actually, because ???, because I did sort of writing stuff with him and he seemed to respond to it like, he just said, oh, I can't believe that this all happened but then they were, it was, I thought it was quite good that they weren't just seeing it as a coloured thing, in that they said, oh, it's like the Holocaust, miss, isn't it, like how the Germans treated the Jews, why do people always treat people like it, so I think that's good that they don't just see it as this like that just people are victims it's that actually people have treated people throughout history, so it's not just this idea of one group which I think is important. But, yeah, I suppose, some students would have more difficulties than that and I think maybe I've been lucky in that [School G] has that nice environment in that sense whereas maybe in another school, that wouldn't be the case, so you'd have to be more cautious about how you taught it.

M : Ok, alright. If we go and look at A, this is, in a sense, kind of like a bit about the National Curriculum because it, we do a lot of British History from 1066 onwards and I was just kind of like wondering whether or not you think a lot of that is relevant to kids particularly if you've got a kind of like mixed population?

R : I think the Norman Conquest is really good because that, you can bring into Citizenship of how, especially in schools where they have this idea of like what an English person is, you can kind of break that down and say actually, you're English just, oh, I think that if you're born in a country and your family is living here and stuff that makes you English, it's not to do with how many decades you can trace your line back, so I think that's really good because you can start to say to students, well, look, now I've got the French coming in, you can see that there's this all this kind of and go from there and maybe stem that forward, so I think that's really nice. And, yeah, I think it's just relating it to things like, again, like the Reformation, like how religion's changed and stuff and I don't necessarily think that everything always has to stay in like this little kind of box of like that's, we're teaching the Reformation, so that, the only thing we're going to look at is Catholics and Protestants in England, I think, well, you could look at like different religions and then it's throughout the world how those sorts of things have happened but, and then that way you could involve other students, if they don't feel like they want to be like just learning, you know, about Christianity and things, then you can relate it but I still think it's important to learn about British History because if you are in Britain then I think that you do need a sense of that knowledge just because then it's got a way of connecting everything and having that identity and I think that is good but you still need an identity of other things as well, yeah, it does get a bit, I don't know, I suppose if you're, there is a lot of focus on it, kids might, I think they just get confused because getting their heads round it, like the development of Parliament, I don't think most students can even like start to understand until they get to A' Level and I think that when there's a big focus on that and the Civil War, that's when they start to become, I'm not saying you shouldn't teach it but I just, I don't think it should, there's no, there's loads of other elements of history that are so much more interesting than like the development of Parliament for kids, especially in year eight. I think if it was taught later but, in year eight, I just don't think have enough

323

knowledge on Parliament to start understanding how much of an impact it had on society for them to get their heads round whereas if it was taught at a later age I think they'd start taking more of an interest and you could maybe be teaching them more of the Parliament system and getting them involved whereas, yeah, at year eight, just, I mean, half the kids are not interested in politics to kind of, so.

M : I mean, because it's, I mean, part of the argument is that, I mean, there's two arguments, there's the one which the kids are here in this country, therefore, they need to know about this country, so do we do lots of this, you know, understand what Britain's about and what Britain's done …

R : Yeah.

M : … and so they can, in a sense, have this sort of common cultural heritage regardless of who they are or do we take account of the fact that they are from diverse backgrounds and they need to know about that diversity rather than about this kind of like, this British story?

R : Well, I think, the only thing that I worry about if you just focus on the second thing is that I think a lot of problems that often stem is when people try to, like if I went into, wanted to live in another country, I don't think it's right for me to continue to be English only because I am moving to another country and I feel that you shouldn't just, like I disagree with all these English going over to Spain and trying to make little England …

M : Yeah.

R : … just because I think it's a little bit insulting to that country and I also don't think it's very healthy because it's not that we should necessarily keep things as they've been for hundreds and hundreds of years here either but you all need to progress together and I think if you try and stay in your little communities, that's when conflict happens and so I think that all of us need to merge and in doing that you need a kind of mixture of the two, so you need to be teaching, yeah, this is British and you've come to Britain and this is what happened throughout British History but also, right, let's take this opportunity to teach each other about diverse areas and that becomes more and more difficult if you've got lots and lots of diverse cultures because how much time do you spend, like if you want to give everyone a chance to do their own History, you might end up only looking at each person's history in one lesson because there's just not enough time in the curriculum but I think that you do need a flavour of it just because that way, yeah, we can start to integrate and understand each other more and then it's more positive than seeing it as these separate entities that like you can have and things.

M : Yeah, but I think it's interesting, because you said earlier about these Polish kids not understanding, was it the Black Death or the Plague and having to make a connection with it in their own sort of ??? context …

R : Yeah.

M : … before they could understand in kind of like the British culture.

R : Yeah, I've never really, I mean, it's really weird because I always assume that they'd just really enjoy that kind of subject, and they were like, well, it just doesn't mean anything to us but, I think, but then when the, after they'd done it in their, like looked at Poland, we looked at rebuilding London and they were really engaged in it and I don't know if it's just that they were trying to get out of the work and using that as an excuse or because they'd been allowed to see, ok, well, actually this, this affected my family and things, because they'd only moved over two years ago, that that gave them an insight but from then on they were really engaged in all of the lessons, so it was, I don't really understand where they, where that's coming from and I'm not sure if it was a work avoidance technique or something and then they realised that they weren't getting out of

it, from doing that and so decided that they would put in the work but, yeah, I think that it is good to kind of bring it all back to their, but then, yeah, you think well, when do you stop, like there has to, at some point you all do need to be, to be learning things in enough depth for it to mean something and you can't look at all these, if there's four or five different like people from different countries in the room, you can't just be focusing enough on each of those and also if, it's one person and twenty nine others and the twenty, is that going to lose the motivation of the other twenty nine, if you're doing that so much ,then it is quite tricky, I think, but if you can bring it in at least once, at least they realise that you're taking an interest maybe and it's then you can build common ground and quite a good rapport, I think, but, yeah, I think you just need both but I don't, I don't like the idea of not focusing on Britain just because we should be accepting all these other cultures because we are living in Britain, we still need to celebrate the fact that we're here, I don't like the idea of kind of brushing it under the carpet and things because I think if I went to another country I'd be quite sad if they weren't celebrating their history and culture and I loved it when I was in Thailand and they're so proud of their heritage and I think that's something Britain are sort of losing a little bit, I don't think that's necessarily a good thing.

M : But would you worry about losing your heritage if you were living somewhere else?

R : I don't know because I think I'd still have it here and that like because it's one of those funny questions that like I remember someone saying to me, well, if you moved abroad, what country would you support and I think, well, if I moved, I don't know, say Brazil, I think you'd have to support Brazil first but if they were playing against England maybe you'd think, ah, no, I'll still support England but I think you've made that decision to move to another country because, for some reason, you don't want to stay in England and if, so you're not, you'd still take parts with you and you'd still want people to embrace that but you, you've made that choice maybe, well, I know some people haven't made that choice but like, you have, you've decided to live in that other country, I think you've got to start embracing it and developing your new heritage with that one, you can't just ignore your new life.

M : I think it's, I think there's a, it's an interesting distinction because there's obviously there's this sense of your identity's linked to your country ...

R : Yeah.

M : ... but your identity may also be linked to other things, so your religion ...

R : Yeah.

M : ... may be an important part or your culture and it's whether or not that can be celebrated separately from ...

R : From the other things.

M : ... being part of a country.

R : Yeah, it is, it is really tricky, I think, I think the sad part is that from sometimes what I get an impression of is that it's negative to be English and negative to be proud of being English and I don't think that's very ideal really because why should you be negative about being part of any country, you shouldn't be and it does kind of worry me if they start thinking, oh, what History should we teach, if they start making it seem negative to teach British History, then that kind of adds to that as that we're almost ashamed to be British and it shouldn't be, we should be really proud of what we've got and proud of what everyone else's heritage is part of and then think, right, ok, well, how can we kind of fuse it all together because now we're kind of a new England that like with all of these diversities should be celebrated.

M : Yeah. Because I think it's interesting because that links the thing about the British Empire ...

R : Yeah.

M : ... you know, what angle do you ...

R : Do you take it with, yeah.

M : ... take on that, you know, if you want people to feel proud and part of their country do you tend to kind of like play up the positives and downplay the negatives or do you sit there saying, oh, ok, this is ???

R : ???

M : You know.

R : Yeah, it's tricky and I just, I think if, people have almost to stop seeing their heritage as being so separate maybe in that, because the minute you start seeing yourself as this, like I, personally I remember my friend, she doesn't even have relatives in Brazil, she's always supported Brazil because she said, well, I'm not proud to be English and I think that's really sad, like how, how can you live in a country and not be proud to be in it and then, and I think that's kind of the thing that you need to start kind of getting over and trying to work out where, I think it's because people try to see themselves as this like either hundred percent English or something else, I think, actually, no, you're English whether you've like come from other countries or not if you're living in the country and you've got citizenship, surely that just makes you English ...

M : Right.

R : ... and then, and I think the history, that history can kind of tap into that but, yeah, it's very tricky in how best to do that, I think.

M : Yeah. Because, as I say, because I think, because you might, because you might be, might feel English but you might feel that you're black British and that might be different to white and British and ...

R : Yeah. Because I find that really weird that you have to tick that on forms because it's like the Government are almost implying that like, like I remember, when I was a Guide leader we had to write down how many different types of religious, religions our girls had and all the different colours and everything and I just think, is that really how we should be looking at people, like surely they're just girls and that's, I don't like categorising people like that and I think that we do seem to do that in every single form that we ever fill in and I don't think that's a positive thing, I think that's kind of encouraging this thing of, yeah, you're different and this is how and actually, well, no, we're all just the same, does it really matter whether we're a different religion or not, we're still English despite whether you're Muslim, Muslim, Muslim or Jewish or Christian or anything.

M : Right, ok.

R : I think ,but I don't know if that's right.

M : But, in a sense, I mean, I think the last one, E, is kind of like similar to that but it's, this one's about you're kind of like basically teaching a white mono-cultural school and you're having this debate whether or not to bring, introduce more multi-cultural topics into the curriculum ...

R : Right.

M : ... ok, do less British History, because of time constraints, so would you agree with that and if you would agree with that, what would you include or would you say, no, we

actually need to kind of like keep the focus on the British History because we're in a white, multi, we're in a white, mono-cultural school?

R : No, I'd say it's almost more important to teach those multi-cultural elements because if they're in a white, mono-cultural school, living in a white environment and then their family's the same, they need to get that sense of diversity just to kind of give them a taste of what's out there and also I'd say they're probably more likely to have difficulties with spotting in the media and things like the inaccuracies. No, as far as what to teach, god, there's so much, that would be really, that would be more tricky, I think, than deciding how much time because I'd probably like want to, if it's seventy percent, see I think like fifty percent, maybe fifty percent would be quite nice and then, you could do so many different things, like you could even look at like Chinese culture and not just, I don't know, it would be, I think it would be nice sometimes to not always look at the negatives, like you know how all schools do seem to do slavery and I think that is important but it would be nice to look at like maybe a bit of Chinese culture or something where it's, you're looking more at the social elements, not just wars and how people have treated each other badly because I think kids do get this like idea of history as always being like the negative and just, yeah, doing a bit of a celebration of culture like and, like my elder sister's in Dubai, at the moment, and she's found there's so much like information, she said that in the summer she's going to come back and show me it all, I think that sort of thing is really good, like to see about how that community's developed and there are really negative sides to that as well but that's quite interesting to kind of bring it in but, yeah, there'd be so much choice I think you'd really have to look into it and see what you wanted to, to do and I think all the Native American stuff's really, I love Native America, so I definitely would teach that. But just because it's so interesting and such a different way of living and I think as well the way our world's so going back into the environmental thing, I think that you've got quite a lot of connections that you could make with like their way of living and things which is quite nice and you could bring that really up to date and say like, ah, well, how should we maybe start like living in, or having similar values to them, yeah, I'm not sure what else I'd include.

M : Oh, ok, thank you. I've kind of like one, couple of things really is, in terms of teaching, in terms of teaching multi-cultural stuff, in terms of teaching multi-cultural History, are there things which might persuade you not to or you might be concerned about which means you wouldn't do it or are there things which say, yeah, I really need to do it because of this or I'd actually need to know about this or have this in place before I was willing to teach it?

R : I think once the subject knowledge is there, because I'd never done Native Americans before I was at Wyvern and, oh, I love it now and I just think once you've got the subject knowledge, then you've got confidence and you can teach anything.   The only thing is, is it's, I just, I'm not sure about teaching contemporary things in the classroom, just because, I know that you've got your own views on things, like I've obviously got my own views on the Holocaust and things, but it's still a bit distant and you can teach about the lessons it's taught us, whereas I don't even know what lessons 9/11's taught us yet, like it's not really come to kind of closure there, so I don't like teaching it in that sense I just think it was, I tell you, those images are still in my head and I just think I, I don't know, it just, it's such, something, it's such an emotive issue for people and I don't know that society can, I don't know, has broken it down completely to analyse it just …

M : So is it kind of like the emotive element …

R : Yeah.

M : … or the controversial element.

R : Yeah, both, like I, I don't know, I find it quite wrong that they've made a film about it because I just think it's too fresh in everyone's mind and people have still been affected

by it and I, I don't know, because I think there's people out there who lost people at, in that event, I'd feel a bit wrong at analysing it as though it's, I don't know why, I just don't feel that there's been enough time passed to kind of make me feel like I can, but I think that's just me being ...

M : So, in a sense, with, the Holocaust is ok because ...

R : I don't know, because that sounds terrible, doesn't it, because then that kind of, I don't, I just think that we can, we can see the lessons learnt and we can also, we're not, when people look at the Germans now, like I think there used to be this whole thing that every German was a Nazi, whereas I don't think that's the case anymore because people, because enough time has passed that people have realised that, no, that's not happening, whereas I think that with 9/11 you've still got all these people really believing that every single Muslim is an extremist and although you can try and combat that in the classroom, if those children still walk out of that classroom with that idea, I think there's, that it would have too much of an effect on society for me to think, god, I haven't helped combat that, whereas with the Holocaust I don't think that, I think students are in a, they've distanced themselves enough to think that actually not all Germans feel like this and that's the concern, not really from the other points of view as much even though I'd, I'd, I just wouldn't like it if there was a student in my class who's, who had lost someone in 9/11 and I'd just, all, like [pupil D] in my class, he's got relatives in the Iraq, in Iraq who have been affected and I just, I'd feel a bit dodgy teaching them when they've got relatives that are going through something and I don't have enough, I can't have enough knowledge to kind of give him enough maybe support in that, so that's why wouldn't like it so much as teaching other things but, yeah.

Comment [RH48]: pupils + risk taker?

M : I think that subject knowledge is interesting in terms of how much subject knowledge would you need ...

R : Yeah.

M : ... to be comfortable.

R : Because it could be so, yeah, I don't know why 9/11 is such a, I can't really think of anything else that would really kind of turn me off teaching as much and in some ways I think it is important to teach because you could break down all those barriers but it's, it would just be if I didn't break them down I'd feel kind of responsible and I'd, I don't know if that's thing and, yeah, I think like my knowledge of the Islamic religion would definitely need to improve, just so that I could answer questions and show students, I would be like, like you could do that just like I did with Native Americans and the Slavery and everything, so it's not like that's, I just, I don't know, I just think it's too fresh, you know, it's just not history yet.

Comment [RH49]: Avoid stereotyping

Comment [RH50]: Subject knowledge

Comment [RH51]: time

M : Do you have a kind of like any clear idea of why multi-culturalism ought to be promoted as a, or what do you see as the benefits of it or?

R : I can see it being of benefits if it's done in a positive way of intertwined, like, yeah, you're, we're British, we're diverse, this is the, this is society now which I think some, I think the problem is that a lot of people see England as kind of being this thing that's been invaded by people which it isn't and to show students, well, actually, look, people have emigrating and going away for centuries, like this has been happening and this is something that isn't ever going to change and that's a positive thing but it's not good if we're trying to, ??? separate everyone into these categories because I think that kind of creates problems and more problems than it does good, so it depends how it's being told and created, I think.

M : Do you think History's a good vehicle for doing that ...

R : Yeah, very.

M : … or do you think History's, it's far too complicated for History to …

R : I think it's, I think as long as History isn't seen as the main vehicle, like I think others, subjects need to, like RE's obviously a really ideal one for the religious elements but History, yeah, I think it has got a good place to start because it can, because History teaches students to look at things from different points of view, then that's a really good way ??? need to look at life and about the people that we live with and everything, we need to look at things from different points of view and not have this kind of one sided extremist approach to everything that we look at, so that would, yeah, I think in that sense it's a really good vehicle

Comment [RH52]: multi-perspective + purpose

M : Ok. Have you got any other sort of comments about multi-cultural …?

R : ??? Yeah, it's tricky and I didn't realise how tricky it is and it can be argued from all points of view and I think, I think like, I suppose, with experience, you'd definitely would start to see how you'd want to teach it just because I think, maybe after teaching 9/11 I'd feel more comfortable with it, because, I never thought I'd want to teach the Holocaust and then going to the museum changed my views completely because I was shown, again, I guess it's seeing how people would go about it and I got so much out of teaching those lessons and I think the students did as well and from the discussions and everything you can get some really good ideas, so maybe if I saw someone teaching all of them, like more multi-cultural lessons, then, yeah, that would make you feel more comfortable but it's just knowing how to go in and you just don't, it's so hard because you just don't want to insult anyone or upset anyone in your class or to cause conflict to develop because of it, so that's where it's the most tricky, I think, yeah.

M : Ok. Right, well, thank you. We'll stop there.

Teaching of multicultural/diverse history topics – your views

This questionnaire will form part of my research for my PhD, which focuses on teaching multicultural/diverse topics in history. At this stage I wish to find out about your experiences of studying/teaching multicultural/diverse history, your own personal experiences of multiculturalism/diversity and issues related to teaching multicultural/diverse topics.

In addition, I would welcome any feedback on the clarity of questions and suggestions about how the form could be modified or made easier to use.

Please answer all questions as appropriate and return it to me by Monday 29th September. All responses will be treated in confidence.

If you are willing to be interviewed individually about these issues, please tick this box. I anticipate that the interviews will last 45-60 minutes and will be digitally recorded.

Experiences of multiculturalism

Section A - Studying/teaching
1. Look at the following topics and tick whichever boxes are the most appropriate:

	(a) Have you studied this topic at school or university?	(b) Have you learnt about this topic out of personal interest?	(c) Have you taught this topic?	(d) If you taught this topic, did you feel or encounter any concerns teaching this topic?
Islam				
Africa				
India				
China				
Native Americans				
British Empire				

If you have ticked any of the above please complete the relevant section(s) as fully as possible below:

(a) Please indicate at what level, e.g. A level, degree, and what aspect of the topic you actually studied, how long you spent

(b) Please indicate what you have done to learn about the topics and mention any specific books etc

(c) Please indicate year group, how many lessons etc. If you had to do any subject knowledge preparation for these units, please outline how you developed this, what resources you consulted and so forth

331

If you have taught any of these topics please answer (d) only, if not please answer (e)
(d) What concerns or difficulties did you feel/encounter teaching this topic(s)?

(e) What concerns might you have in teaching any of these topics?

Section B - Personal experiences
2. Consider the following spheres of your life:

School
University
Neighbourhood
Travel

Please indicate what multicultural experiences you have in any of these spheres (e.g. friends, classmates, living abroad)

Would you say your personal experience of multiculturalism is (please circle as appropriate):

Limited   Quite a bit   Extensive

Section C
a) What do you feel are the reasons why young people should learn about
the history of other cultures and ethnic minority groups?
Please provide some explanation for your responses below

b) As a trainee, you are likely have much to learn during the course. At this
stage would you say that learning how to deal with issues associated with
multicultural history is (please circle as appropriate):

a high priority

a medium priority

a low priority

something you had not considered

Please provide some explanation for your responses below

APPENDIX F - Scenarios used for interviews with PGCE cohort 2007-2008

Scenarios used for interviews with PGCE cohort 2007-2008

a) The NC includes a large amount of British history from 1066 to C20th, covering political, religious, social and economic developments. You are teaching in a school that has a mixed ethnic population and includes a diversity of religions. In this context how appropriate do you think it is for young people to learn about the political development of Britain and events such as the Norman Conquest, the Reformation, the development of Parliament and so forth? How comfortable would you feel about teaching such topics? If you were teaching in a predominantly white, monocultural setting, how appropriate do you feel this type of history would be?

b) You are teaching the British Empire – you could focus on areas such as why it grew, the benefits of the empire, the perceptions of those ruled by the British, the downside of British rule, the contribution of the colonies to the British Empire and so forth. What 'story' would you want pupils to understand? What would influence your decision in deciding which angle to adopt? What concerns would you have teaching this topic? Would the nature of the school population alter how you would approach this topic? How comfortable would you be teaching this topic?

c) You are teaching about the Transatlantic Slave Trade. What would you want to cover when teaching this topic and why? What concerns would you have teaching this topic? Would the nature of the school population alter how you would approach this topic? How comfortable would you be teaching this topic?

d) Your department is discussing whether to include a GCSE unit on the 'War on Terror' as part of the coursework. This will involve looking at Afghanistan, the war in Iraq, 9/11 and so forth. The school has a large number of Muslim students. Would you argue for or against introducing this unit? Why would you adopt this stance? Would it alter your view if the school population did not include any Muslim students? How comfortable would you be teaching this topic?

e) Your department, in a white, monocultural school, is discussing whether to include more multicultural topics within the curriculum, either more units on other cultures beyond Europe or the experience of ethnic minorities within Britain - currently 70% of curriculum time deals with 'traditional' British topics. This will involve doing less 'traditional' British history due to time constraints. Do you argue for doing more multicultural history, if so why and what multicultural topics would you include, or do you argue for the importance of keeping British history. How comfortable would you be teaching these topics?

APPENDIX G – annotated transcript of an interview with Anne from cohort 2

M - moderator

R – respondent (Anne)

Transcript :

M: Right, I mean, first of all we'll just clarify that you haven't actually had a chance to, had a chance to look at these.

R: No, I haven't looked at them.

M: Ok, so, I'll read you the questions and then kind of pick out bits that I get you to answer.

R: That's ok.

M: And they sort of get harder and harder as I go through.

R: Ok.

M: But, as I said, there's not a right or wrong answer, they're just more in-depth. And so the first one, the National Curriculum includes a large amount of British History from 1066 to the twentieth century covering political, religious, social and economic developments. You're teaching in a school that has a mixed ethnic population and includes a diversity of religions. In this context, how appropriate do you think it is for young people to learn about the political development of Britain and events such as the Norman Conquest and the Reformation and the development of Parliament and so forth. So that's the first bit about, do you think in a …?

R: I think, I think it's quite hard to answer because I think if you're living in Britain and your family have made a choice of bringing you to Britain then there is, you should know about the same as British children learn, you should learn about British History, you should know about it but then I also think that seeing as it's becoming more multi-cultural and you're more likely now to have, than ever, to have classes where you've got such an ethnic diversity and things like that, I think it is important to try and perhaps feed into that more history, rather than teaching them a separate unit to try and interweave them, so that there is something for them to be interested in.

> **Comment [RH53]:** content

> **Comment [RH54]:** content

> **Comment [RH55]:** purpose – implied plus not very strong

M: Yeah, and for everybody, yeah. And would you be, in a sort of mixed ethnic population, would you be comfortable teaching the Norman Conquest and the Reformation?

R: Yeah, I don't see, I think as long as something's interesting, it can be interesting to anyone.

> **Comment [RH56]:** content not important – pedagogy to interest pupils more important

M : Or not.

R: Yeah, or not, I don't, I think, you know, that why would anyone enjoy it more or less depending on the, it should be about your enthusiasm and how well you do the subject, I think.

> **Comment [RH57]:** role of teacher

IM: Yeah, yeah, and not about the, the ethnic group.

R: Yeah, I don't think it should be like a barrier.

M: Yeah, and if it was a predominantly white mono-cultural school, would you feel, again, that that type of history was more or less appropriate?

R: Yeah, I think it's the same either way, I think that white, even if you're in a white mono-cultural school, you'd still have to touch on like, you know, still interweave it in, I

don't think it should be taught as this is British and this is not and I think it should still be taught.

M: I mean, would you be comfortable teaching the Norman Conquest, the Reformation, that kind of thing?

R: Yeah.

M: At the moment, would you feel comfortable teaching that to mixed groups?

R: Yeah, I think so.

M: Yeah, ok.

R: I don't …

M: Yeah, you feel that you've got the kind of subject knowledge at the moment to …

R: At the moment, I mean, the Norman Conquest and things and all of that isn't really, I'm not very clued up on all of that anyway, so I just think, you know, that I would probably just go in and teach it the same as I would to anyone, I don't think I would have to make any special changes.

M: Yeah, ok. So then we kind of narrow it down a bit. And you're teaching the British Empire.

R: Ok.

M: You could focus on areas such as why it grew, the benefits of the Empire, to perceptions of those ruled by the British, the downside of British rule or the contribution of the colonies to the British Empire and so forth, what story would you want pupils to understand about the British Empire, is there a particular aspect you'd want, or particular story you'd want?

R: Oh god, these are difficult, aren't they? Again, I'm not really clued up too much on the British Empire but, I suppose, I think the important thing to get out of the British Empire is that you did, you know, we did go and take other lands and expand our Empire, so, and we then did have people from other cultures come back to Britain and bring things into Britain, so I think for a lot of families, like my family on one side is quite racist and would be British History and, but I don't think that they accept that the fact that with the Empire it went two ways, so I think and that's quite important to teach which you could cover within that topic for children because I think it would help them to have a bigger understanding as to why there are more …

M: Yeah, yeah.

R: If you see what I mean.

M: Yes, different cultures, so …

R: Yeah.

M: … you wouldn't want to just teach that it was about seeing the downside of it and …

R: Oh no, I think it would have to be taught as a bit of everything, from different points of views, you know.

M: And what, ok, can you sort of be more specific about what would influence your decision in what you're choosing an angle to adopt, what sort of influences do think would be on you to decide which way to teach it?

R: Why do, what?

M: Would it be the make up of the school, would it be the subject matter, would it be your own personal standing?

R: I think it's my own personal standing really, I don't think, I think I would teach it the same whether I was stood in front of a class full of white children or whether I stood in front of a class full of mainly Asian children with like a couple of white children, I think that I would try and teach it the same, I mean, obviously you're always going to have that worry if you're doing something particularly controversial within the topic but I think that I would try and teach it the same because I think that children should learn about, about a whole topic, I don't think they should learn it just from one particular point of view.

Comment [RH64]: pupils – sees no difference in approaching because of pupils' backgrounds – seems confident + pedagogy

M: So you'd be trying to be balanced and fair.

R: Yeah.

M: And would you be comfortable teaching this?

R: Yeah, and like I say, I don't know, like I don't know if I, when I actually, it's all very good me saying, I would do it like this but then when I actually stood in front of that class and think, oh, but I think I would be, I don't think there is any topic that I would feel particularly uncomfortable teaching because I think there's different ways you can get round it, I mean, if you did think it was a subject you were going to feel horrendously uncomfortable with, you could just teach it as fact and not try and put any feeling into it at all although I think it would probably make it more boring but, I don't know.

Comment [RH65]: suggests uncertainty because not tested</comment>

<comment>Comment [RH66]: pedagogy – aware some topics are difficult to teach but assumes can desensitise them by making them factual – acknowledges this may make them less interesting

M: Ok. Alright, well, going onto more, we get onto a more difficult subject next.

R: Oh god. This is hard.

M: Yeah, and it's Friday afternoon, you know. You're teaching the transatlantic Slave Trade. What would you want to cover when teaching this topic and why and what concerns would you have?

R: Well, the school I'm in at the moment are teaching it and they teach the, the trade triangle, then conditions on the ship, then auctions and how terrible they were but the other day in our seminar we looked at another black perspective and his life seemed pretty normal even though he was a slave and it meant he got to travel and, so I think, again, it's about balance, I mean, I would like, I'd want them to know what the slave triangle was and I think, so that they have a clear understanding of what it actually is but I think it's when you get into like looking at individuals that it becomes more of a issue and, but I think, again, you can do it with, like we looked at ??? written by one white man, I can't remember his name now but he was talking how unfairly blacks treated other blacks and thing, and that they had to, that they were doing a really good thing and by making them eat, they had to break their teeth to feed them but it was good because they were trying to feed them, so it was, made himself look which I think you could probably get round that again.

Comment [RH67]: content selection – starting to draw on experience – implies pedagogical approach as well

M: And would the nature of the school population change how you taught, how you approached the topic, if it was an Afro-Caribbean school or an Asian school?

R: Possibly if it …

M: Predominantly white with only a few black children in it perhaps or?

R: Yeah, I don't, I don't know, because there were black, there's a, there was a, well, I don't think they were, I think they were, they were black in the lesson and I don't think, I think sometimes children feel that they're quite detached from it anyway, so and they're used to being taught in classes where it's, I think it would be harder if you were trying to teach it in a class where it was predominantly black and with only a few white pupils in there but I don't, I don't know.

Comment [RH68]: pupils – less certain this time whether presence of black pupils would change approach to lesson

M: And, I mean, do you think, I mean, talking about the Slave Trade and slavery to black children, sort of saying this is what your ancestors were doing …

R: Yeah.

337

M: … I mean, is that something that you'd, you would feel you'd need to be sensitive to?

R: Yeah, I think you'd probably, I think you probably would, I think it would be, you'd have to think about how much emphasis you put on it and perhaps balance it with some kind of like overview of who are still slaves today that there are slaves, there are white slaves, there were Jewish slaves that, you know, there were European slaves and I think that you'd need to balance it out and say, you know, this did happen, it was, this is your ancestor but it's not like a set thing that you should, that should still, because in the class that we were doing it and the boys said, well, what had they done wrong, why were they punished, so I think if you teach it that way then that's what's going to happen, I think you've got to try and balance it out with positive accounts or more positive accounts.

Comment [RH69]: pedagogy - suggests need to maintain balance and present positive elements as well

M: Yeah, and, again, is it something that you feel at the moment that you feel confident in doing, that you feel …

R: Yeah.

M: … you've got the …

R: I think with all of the subjects so far that I would obviously need to know a lot more about the topic than I already do because to give it, to be able to teach it fairly and to be able to give good examples and balanced examples, I would need to know the subject better than I already do.

<comment>Comment [RH70]: subject knowledge weak</comment>

M: Yeah, and do you feel that, you know, that you actually at the moment could cope with, say, if there was a confrontation in the classroom between black children and white children or is that something you feel you could deal with?

R: I think I'd probably be able to, it depends what, how out of control it got, I mean, if it was just like a confrontation like where someone had been rude to them about something else or, ha, ha, or had laughed inappropriately, I think that I could probably say, no, this isn't a funny subject, this is something we're learning about and it may, you know, it may affect some people but I think if it got out of hand and people were actually, you know, really finding it hard to deal with then I think I'd probably have to call someone more senior than myself.

M: Yeah, yeah, hopefully, if you were able to …

R: Yeah, I think I'd probably be able to but I think it, I think, again, it depends on the way you approach the topic and you'd have to know your students, I mean, if you've got a particularly, a student who's, you know, feels, because I've met kids that have, well, black and white kids, that have a chip on their shoulder anyway about life, so I think perhaps if you had them in our class you'd have to think about.

<comment>Comment [RH71]: pupils - need to know your class - would make her feel more comfortable

M: So that wouldn't be down to sort of ethnicity, that would be down to individual …

R: Personal chip, like individual children.

M: Yeah, character, yeah.

R: You get characters that play whatever card they've got, like if they've been told, if they've got like ADHD, they'll play that card, oh, I've got this, you know.

Comment [RH72]: knowledge of pupils

M: Yes, yeah, yeah.

R: So I think it's just knowing your class more than and knowing your subject knowledge, rather than being afraid to tackle a topic that might be a bit sensitive.

<comment>Comment [RH73]: knowledge of pupils</comment>

M: Yeah, ok. Ok, going on to an even more sensitive topic.

R: Oh god.

M: Ok, your department is discussing whether to include a GCSE unit on the War on Terror as part of the coursework. This would involve looking at Afghanistan, the war in Iraq,

9/11 and so forth. The school has a large number of Muslim students, would you argue for or against introducing this unit and why?

R: I'd probably argue against introducing this unit just because, although I think if I had in a class and someone asked me about it I would tell them what I knew. I think because it's current and there are still people in Iraq and it's such a current issue I think to introduce to study now, I think that, I wouldn't argue for it to be taught.

M: Because you don't feel it's history?

R: No, well, obviously it's happened, so, you know, 9/11 happened, it is history but I just think there's not enough, like formed views about it yet for, it would probably be if you had to do it, it would be more what your tutor had said and what, there's just so many things like was it a set up, like, you know, there's just, I think it's too raw to do.

M: Yeah.

R: I think it's too recent to study.

M: And presuming it's part of a, you know, coursework assignment, would you feel comfortable marking something like that, sort of, you know, grading it?

R: I think it would be difficult to mark because everybody has their own view set quite strongly on it, I think, still, so I think it would be really difficult to mark, I mean, and how do you mark someone who, who thinks that, I don't know, that Muslims, all Muslims are terrorists and because they, I don't know, knew someone who'd been like killed in I don't know, a terrorist attack, how would you mark them wrong because it's, you know, I think that would be just one of the problems that you'd have, I wouldn't feel comfortable marking them.

M: And would it change your view if the, if it was a white school or a predominantly mono-cultural school?

R: No. I think it would be even harder perhaps if you were doing it in a white school because, presumably, if it was a multi-cultural school they would be around each other anyway and they'd know, they'd have an understanding, whereas when you tend to be in a safety pocket, it's quite to easy, ooh, they're all terrorists, like my sister who lives in London who's on the tubes all the time is a lot more used to seeing, you know, all different cultures, whereas when someone from up here goes to visit her they're all like, they don't look at anyone, they feel unsafe on the tube and I think it would be harder to teach it to a school where it's just one culture, where it's just white children.

M: Yeah, no it's interesting, it's an interesting idea and, I mean, is it something that, you've kind of answered this, that you don't necessarily have the knowledge of the subject.

R: No, but I don't think anybody at the moment has that kind of knowledge to be able to teach it, to be honest, because everyone's got their opinions and everyone's got the pure facts of what happened, so if a child asked me about it and said, oh, is this like this, I'd be able to say, well, I know, this, this and this but I don't know the ins and outs of …

M: No, and I think you're right.

R: Yeah, I think until like, I don't know, a couple of, twenty years time, you know, thirty years time, then you'll be able to look at it and judge it, you know, but people are still at war and things which stem from it, I think it's too recent.

M: Yeah, ok, that's, and the final one which is a little bit easier perhaps. Your department in a white mono-cultural school is discussing whether to include more multi-cultural topics within the curriculum, either more units on other cultures beyond Europe or the experience of ethnic minorities within Britain. Currently seventy percent of the curriculum time deals with traditional British topics and this would involve doing less

Comment [RH74]: uncomfortable - too recent

Comment [RH75]: purpose unclear - unable to mark it because what is being assessed?

Comment [RH76]: Concerns over entrenched views of pupils in all white setting

Comment [RH77]: Subject knowledge not secure

traditional British History due to time constraints. Do you argue for doing more multi-cultural history and if so why and what topics would you include?

R: I would probably say, yes. I would probably want, because I think it's quite important to learn more multi-cultural topics and I'd quite like the sound of maybe looking, I don't know though, like because I think looking at ethnic minorities within Britain but then as soon as you think of a minority you put people, like in a group, don't you?

Comment [RH78]: content

Comment [RH79]: but worried about labelling people

M: Yeah.

R: I definitely think I don't know how this one would be tackled because I think looking at black pupils of the Americas as a group I think why not just look at them alongside of the history you're doing but I think, I don't know how you would do that without putting token minorities in but I definitely think there should be more multi-cultural taught because when I was at school, I know it's not complete British History but, I feel like I really did World War I and World War II to death and I know I picked to do it at GCSE and A' Level and then I did a topic, like a small unit again at degree and I just think, how many times, like that could have been filled doing other things and also I think it depends on how you think history should be taught, whether you think you should be in-depth studies or whether you think you should do overviews because if you did overviews you'd probably find that the time you lost, the time you've taken out of British History to fill multi-cultural, you could probably still fit it all in if you just did more, like an overview rather than the key things in depth.

Comment [RH80]: content - sees value of greater diversity in curriculum

Comment [RH81]: approach to curriculum planning

M: And does it kind of depend on your definition of British History because if you're doing British History …

R: Yeah, I think so.

M: … ethnic minorities could be in there.

R: I think it's a part of British History, isn't it?

M: Yeah, if you're going back to the Empire.

R: Like because this is how we've got to, yeah, this is how we've got to Britain today.

M: Yeah.

R: Like there are ethnic minorities in Britain now, so they should, some way they feel a part of it otherwise I think it's wrong to just look at white British history, I think that if you, I think if, like and like people carry on like that, I think it's not particularly healthy for children, I think that they should be aware especially in some cases where they don't have perhaps a balanced view at home or in their, in their community then I think it's important for them to come to school and have a balance and learn about things, I mean, I'm learning things when I'm doing my degree now about black presence in Britain, like from Roman times which I had no idea about which I think should be taught to children a, I think it's important, to me, I thought the black people …

Comment [RH82]: purpose to understand current situation and to provide a more balanced perspective

M: Black and white or all children.

R: All children.

M: Yeah.

R: Because I thought that black people only had a presence after the Slave Trade, whereas they've been here much longer.

M: ??? in the wars.

R: Yeah, and people don't think about that and I think that it's just all portrayed from one angle but I think a lot of British History is like white British History is portrayed from just one angle as well.

M: Yeah, yeah.

R: But I think it's, it would turn out, it would be mostly what your individual, as a teacher, would be.

M: Yeah.

R: I guess.

M: And, again, I mean, it's obviously sort of ways you're thinking of teaching in the future but is it something that you do feel you could bring into your teaching or that you would want to bring into your teaching?

R: Yeah, I would really want to but I think it would take a lot of thought, so that you don't get this token or so that you make sure that you're doing it well, like I wouldn't want it to be an add on, I'd want them to be proper, so I think it would take a while but I would really like to teach more multi-culture.

Comment [RH83]: role of teacher - positive but unsure how would be brought in - planning issue/pedagogy

M: Yeah, and it's something obviously you didn't feel was part of your education and your degree?

R: No, but I really, the only, we did obviously Europe but the only thing I can remember doing for a topic is native people of America and I can only remember that because we watched Dances With Wolves but, and like that's the only thing I think we studied and because we live down here in Ringwood, like in a sheltered community, it, you don't rally have any contact with it at all.

M: Yeah, so do you feel, do you think it's more important for people in [Town B] or the white people or the people in Bradford or equally to get a multi-cultural perspective or, I don't know, Bradford's a stereotype, isn't it but …

R: Yes. But, no, I know what you mean. I think probably it's equally important I think that you face different issues. I think in, it would be important in [Town B] because people otherwise never come in contact with it and feel that, feel, like, oh no, we're not racist here but that's because you don't face it, do you, it's quite easy to sit back and say, oh no, you know, we're all fine down here but then I think equally with, I don't know, say, Bradford, then I think it's equally as important because there's a lot, with 9/11, of misconceptions made about religions and cultures and, you know, everybody thinks, oh, a terrorist but, you know, there are so many that aren't and it was only when I went to uni and one of my flatmates was a Sikh that I actually learnt properly about her religion and her beliefs and her community and I think that it's equally as important in either area but for different reasons, I think.

Comment [RH84]: purpose - need to open up people's views and counter stereotypes

M: So history is actually getting broader, isn't it, teaching?

R: Yeah.

M: Did you expect it to be?

R: No, it's, since I've started this course it's just slipped my mind completely over what I thought, like I always wanted to come to history because it was interesting and because I thought that there is a way that you can teach children, like I don't think that you can learn from the past and make a better future, that type of thing but I do think that you can influence people to be more wide, like think more widely about the world.

Comment [RH85]: purpose

M: Yeah.

R: But, no, it's really difficult. I don't know how I would do any of this but I hope that I would be able to.

Comment [RH86]: lacking range of knowledge

M: But, at this stage in your career it's not something you see as sort of like a problem because hopefully you'll …

R: No, yeah, I …

M: … get there eventually.

R: Yeah, no, I don't see it as a problem and I don't think it would be something that I'd shy away from. Obviously I wouldn't want it to go the other way because I do think that if you live in Britain you should do, have every, you know, you've come to live in this country, you should learn about its history, you should try and speak the language, that you should try and feel a connection with the country but equally I think you should, everyone should learn everyone else's place within it.

M: Yeah. Ok. I think we've probably covered all that.

R: Thank you.

Appendix H – Confidence continuum for Anne – 1st interview

Informed confidence [based on teaching experience, clear expression of views, draws on experience to support view]	Uncertain [yet to make up their mind, e.g. I don't know, I would like to think]	Uncomfortable but open to persuasion [e.g. not at the moment because …]
	it's all very good me saying, I would do it like this but then when I actually stood in front of that class and think, oh, but I think I would be, I don't think there is any topic that I would feel particularly uncomfortable teaching because I think there's different ways you can get round it, I mean, if you did think it was a subject you were going to feel horrendously uncomfortable with, you could just teach it as fact and not try and put any feeling into it at all although I think it would probably make it more boring but, I don't know. (pedagogy)	I think with all of the subjects so far that I would obviously need to know a lot more about the topic than I already do because to give it, to be able to teach it fairly and to be able to give good examples and balanced examples, I would need to know the subject better than I already do. (SK)

Untested confidence [based on assumption, clear expression of views but mainly in an abstract sense]		Uncomfortable and resistant [unwilling to change, characterised by certainty]
I think as long as something's interesting, it can be interesting to anyone. (content not that important - pedagogy more important in gaining pupil interest) I think, you know, that why would anyone enjoy it more or less depending on the, it should be about your enthusiasm and how well you do the subject, I think. (teacher) I think that white, even if you're in a white mono-cultural school, you'd still have to touch on like, you know, still interweave it in, I don't think it should be taught as this is British and this is not and I think it should still be taught. (content) (pedagogy)	At the moment, I mean, the Norman Conquest and things and all of that isn't really, I'm not very clued up on all of that anyway, so I just think, you know, that I would probably just go in and teach it the same as I would to anyone, I don't think I would have to make any special changes. (SK) Again, I'm not really clued up too much on the British Empire but, I suppose, I think the important thing to get out of the British Empire is that you did, you know, we did go and take other lands and expand our Empire, so, and we then did have people from other cultures come back to Britain and bring things into Britain, so I think for a lot of families, like my family on one side is	9/11 happened, it is history but I just think there's not enough, like formed views about it yet for, it would probably be if you had to do it, it would be more what your tutor had said and what, there's just so many things like was it a set up, like, you know, there's just, I think it's too raw to do. (time) I don't think anybody at the moment has that kind of knowledge to be able to teach it, to be honest, because everyone's got their opinions and everyone's got the pure facts of what happened (time/SK)

I think it would have to be taught as a bit of everything, from different points of views, you know. (pedagogy)	quite racist and would be British History and, but I don't think that they accept that the fact that with the Empire it went two ways, so I think and that's quite important to teach which you could cover within that topic (SK uncertain but clear about need to teach balanced approach)	
I think it's my own personal standing really, I don't think, I think I would teach it the same whether I was stood in front of a class full of white children or whether I stood in front of a class full of mainly Asian children with like a couple of white children, I think that I would try and teach it the same, I mean, obviously you're always going to have that worry if you're doing something particularly controversial within the topic but I think that I would try and teach it the same because I think that children should learn about, about a whole topic, I don't think they should learn it just from one particular point of view. (pupils/pedagogy)	I think they were, they were black in the lesson and I don't think, I think sometimes children feel that they're quite detached from it anyway, so and they're used to being taught in classes where it's, I think it would be harder if you were trying to teach it in a class where it was predominantly black and with only a few white pupils in there but I don't, I don't know.(pupils)	
I think you've got to try and balance it out with positive accounts or more positive accounts. (pedagogy)	I would really want to but I think it would take a lot of thought, so that you don't get this tokenism that you make sure that you're doing it well, like I wouldn't want it to be an add on, I'd want them to be proper, so I think it would take a while but I would really like to teach more multi-culture. (positive but uncertain about pedagogy/planning)	
I think I'd probably be able to, it depends what, how out of control it got, I mean, if it was just like a confrontation like where someone had been rude to them about something else or, ha, ha, or had laughed inappropriately, I think that I could probably say, no, this isn't a funny subject, this is something we're learning about and it may, you know, it may affect some people (teacher)	I don't know how I would do any of this but I hope that I would be able to. (lacks range of knowledge)

I think it's quite hard to answer because I think if you're living in Britain and your family have made a choice of bringing you to Britain then there is, | |

I think it's just knowing your class more than and knowing your subject knowledge, rather than being afraid to tackle a topic that might be a bit sensitive. (pupils/SK)

I think it's wrong to just look at white British history, I think that if you, I think if, like and like people carry on like that, I think it's not particularly healthy for children, I think that they should be aware especially in some cases where they don't have perhaps a balanced view at home or in their, in their community then I think it's important for them to come to school and have a balance and learn about things (pedagogy/purpose)

I think probably it's equally important I think that you face different issues. I think in, it would be important in [Town B] because people otherwise never come in contact with it and feel that, feel, like, oh no, we're not racist here but that's because you don't face it, do you, it's quite easy to sit back and say, oh no, you know, we're all fine down here but then I think equally with, I don't know, say, Bradford, then I think it's equally as important because there's a lot, with 9/11, of misconceptions made about religions and cultures and, you know, everybody thinks, oh, a terrorist but, you know, there are so many that aren't and it was only when I went to uni and one of my flatmates was a Sikh that I actually learnt properly about her religion and her beliefs and

you should know about the same as British children learn, you should learn about British History, you should know about it but then I also think that seeing as it's becoming more multi-cultural and you're more likely now to have, than ever, to have classes where you've got such an ethnic diversity and things like that, I think it is important to try and perhaps feed into that more history, rather than teaching them a separate unit to try and interweave them, so that there is something for them to be interested in. (content +purpose?)

345

her community and I think that it's equally as important in either area but for different reasons, I think. (purpose/content?)		

APPENDIX I - How have European Christians and Arab Muslims have seen each other through time?

Enquiry	Activities and rationale
Session 1	
Christian or Muslim? How can we tell (and what does this reveal about our preconceptions)?	Look at the collection of images and discuss what religion the people may be. The aim here is to start to bring out any possible preconceptions. It does not matter if the answer is incorrect, but the reasoning behind the answers can be discussed. (all the images are of Muslim women)
How are people (mis)represented in popular perception? In what ways do Muslims and Christians perceive each other today?	This collection of images is designed to get pupils to consider how different groups are portrayed and how such views can be misleading.
How have Muslims and Christians viewed each other in the past?	Look at the collection of sources (there are far too many to use with a class so you need to choose which you feel would be most appropriate). Divide them into sources produced by Christians and those produced by Muslims. What image do they present of themselves and the 'other'? How can we explain these?
Session 2	
Why did the first Crusade take place?	Start by asking for reasons why people think the Crusade happened. This will hopefully highlight any preconceptions. Follow this with a card sort activity, which can be used fairly flexibly. It can be used to categorise, make links, prioritise (etc) reasons for the Crusades. This is designed to show the origins of any enmity between the these groups, to provide an historically grounded understanding of any enmity and to realise that religious motivation is not the only factor
How have interpretations of the Crusades changed through time?	This is another card sort activity but used in a different way (there are probably too many cards here so

	again people could be selective). Sort the cards into a line by date. Then identify positive/negative views of the Crusades (push positive ones up, negative ones down). You could also possibly sort the cards by types of interpretation (e.g. popular, academic etc). What trends can people see in the way the Crusades have been viewed across time? Provide background information to help explain these trends, e.g. impact of ideas in the Enlightenment, nationalism, Romanticism etc. This activity is designed to help understand that our current perception of the Crusades and the clash between these two groups reflects changing attitudes through time and that at various points in the past the Crusades have had a different meaning to societies.
Session 3	
What evidence is there of peaceful exchanges between Muslims and Christians? What can we learn from these sources about how the 'other' was viewed? What benefits were derived from contact with each other and who benefited most?	Use previous sources and identify examples to support the view of peaceful exchanges. Use research to identify exchange of ideas, materials, products.
Session 4	
Rulers and the ruled – can Ottoman rule be considered 'fair'? Why did the Balkan states want to become independent?	

APPENDIX J – annotated transcript of an interview with Carol from cohort 2

M – moderator

R – respondent (Carol)

Transcript:

M: Right. Ok, it's working, it's moving, that's good, that's always a helpful sign. So thank you for agreeing to do this.

R: Yeah, that's fine.

M: What we'll do is we'll go through each of the scenarios in turn.

R: Ok.

M: Ok. You, it doesn't matter if you kind of like get confused or, you know, start contradicting yourself because that sometimes happens but …

R: Yes, it's just harder to say it out loud than write it.

M: Yeah, ok, but really what I'm, really what I'm after is just what you think about them and that's it, in a sense, what I want really.

R: Ok. I'll tell the truth.

M: Yeah. So if we take the first one then, it's the idea that within the National Curriculum …

R: Yeah.

M: … there is a lot of British History.

R: Yeah.

M: Ok, and you might see that as the kind of like the fairly traditional story, 1066, the Reformation, the Civil War, all that sort of thing.

R: Yes, English History rather than British.

> **Comment [RH87]:** Content – aware of distinction between versions of history

M: Yeah. Alright.

R: Yeah.

M: But the issue is that if we've got an increasingly diverse population …

R: Yeah.

M: … do you feel it's important that those kids have this, in a sense, kind of like traditional sort of view of British History and know about British History or do you think it's less relevant for them, less important for them?

R: I don't think even white, British children think it's important sometimes anyway, to be honest, um, I would say it is English History but, yeah, I don't think white British children think it's particularly important, so I don't see that, children just see it as history, I don't think they seem to relate it to themselves in my experience, um, I have really, I've only really taught British History, I think, so I feel I don't have a lot to go on, to be honest.

> **Comment [RH88]:** Content + pupils - feels pupils don't see it as British history

> **Comment [RH89]:** Pupil perception - uncertain as not based on experience

M: Right, ok, but in terms of from your personal feelings …

R: Yeah, personal feelings, I think it should be definitely more mixed. There's no reason why it is just has to be British History. I was doing some reading about it and talking about its culture, it's not a nation anymore, we can't just define it as one nation because not everyone's got blonde hair and blue eyes and likes football, so, yeah, I don't know.

> **Comment [RH90]:** Content – nuanced understanding of forms of history

M: Ok.

R: Yeah, so it is important to have a mixture and anything that's interesting and it's not, and then you'd say there's an argument between skills and content and so knowledge but you need the knowledge to do the skills anyway, so it doesn't matter what knowledge you're finding out, I suppose, you just need to find something out. It doesn't have to just be British but I think teachers are worried because if you, once you build, from what I've seen, once you build up a whole, you build all your lessons, you know what you're teaching and then if someone comes in and says, oh, we're going to start teaching this topic, it seems really scary because you don't know a lot about it, so, yeah.

M: Ok, because in a sense, I mean, I think part of it gets into why we're teaching certain things ...

R: Yeah.

M: ... and what's the purpose of it and so a lot of people might say actually, we need the British History, a, for a sense of identify for some kids and actually, you know, is it part of you, who you are ...

R: Yeah.

M: ... this, that and the other which in one sense you can have a problem then actually, well, what happens if a kid doesn't feel the part of the culture and do they feel alienated by that or is it actually something which kids ought to know to help them gain a better sense of the culture within which they live?

R: [Pause] I don't know. I don't think children, and, to be honest, the both schools I've been in have been mainly white children anyway and I hadn't, it hadn't really crossed my mind much to thinking how relevant do they think this is for their life but even learning about twenties, er, 1920s America they didn't see it, that's nothing really to do with their life yet they still find it interesting.

M: Ok. But from your point of view as a teacher who gets to choose what kids learn, do you think it matters what they learn or not?

R: I don't know. I don't know how much we actually do get to choose what we teach them because even, even the little bits of multicultural history I've seen and it's only little, one lesson as just, oh, this is an interesting topic, just cover this, have a look at this, rather than a whole feature, so I don't think we, teachers get to choose it that much.

M: Ok, well, we'll come, we'll probably come back to that in the last one.

R: Alright, ok, yeah.

M: But, ok, that's interesting, ok. I mean, if we take something like the British Empire then ...

R: Yeah.

M: ... because there's been a lot of arguments that we should be teaching more about the British Empire ...

R: Yeah.

M: ... and sort of like that becoming a bit more within the curriculum as it stands, ok, one of the interesting issues again here is that you could teach it from different perspectives and you could get the kids walking away thinking different things about the Empire ...

R: Yeah.

M: ... so you could do kind of like the glorious story of the Empire, you know, weren't we marvellous, we fought all these great forces of the world.

R: Yeah, make them feel all patriotic.

M: Yeah, or you could get them feeling really down and guilty about what's happened, so you could end up leaving kids feeling all different ways about it, so what story would you want the kids to get about the British Empire?

R: Um, I think the British Empire's a really difficult one to teach in a way because of the, oh god, I can't speak, um, I think it's a really easy for teachers to be so generalised in what you do that you have to make sure you are, you can't, you consciously think in advance what you, what message you're going to give them and like at [School W] they only do one lesson on British Empire and then it leaps straight forward, so they don't do it a lot. I would want to do, it would be interesting to do it from a different perspective, I would probably start with the proud land of hope and glory, proud British Empire, start off quite strong and then go to the more negative sides of what life was like for some people in the British Empire being taken over by another country who, like India had nothing, Britain has nothing to do with and they just seem as a distant country that they were taking over but my knowledge of that is weak but I would probably want to start with the positive view that more, make them see it as a good thing and then make them realise by the end of the lesson that it wasn't.

M: Right. Would it matter to you who you were teaching it to, so, I mean, if you had a more ethnically diverse class, would that influence the way you look at it or if you're just kind of like teaching a fairly, like [School W], a fairly white, mono-cultural setting?

R: I have to say, I don't think it would occur to me but that's only because I haven't had any experience of teaching it. The only time was at [School P] which was much more multicultural and that was the British Empire lesson, just by chance, um, I don't, I don't know, I don't think I could answer because I'm not sure because I've never taught it but I don't, I don't think it would at first but I'd probably see big flaws in my lesson after teaching it.

M: Right, ok, but, I mean, would it make you feel a bit more self conscious or uncomfortable?

R: Yeah, I'd want to make sure I got my facts right and that might prevent me from being too generalised in statements.

M: Right, ok. Well, what happens if you kind of like teach a version of the Empire story which might conflict with something the kids have got from home, you know, do you think, would that worry you?

R: Yeah, it would worry me. I'm not sure how I'd address that other than saying, I'll talk to you after the lesson, if you like, and we can go through some ideas.

M: Yeah.

R: That's the only, I don't know how else I'd address that.

M: Right, ok.

R: But you'd only ever teach that in year eight, wouldn't you, so it would only be quite a basic view that they might have, it wouldn't be, I think it would be quite rare to get children to have a different view.

M: Right.

R: I don't know.

M: No, that's, I mean, it's one of those things again, I think teachers should have more choice over when they do things and where they do things and so you might come across that more, you might have a unit on Empire in year nine or something?

R: Yeah, that would be interesting to do, I think.

Comment [RH95]: Content + pedagogy

Comment [RH96]: Subject knowledge

Comment [RH97]: pedagogy

Comment [RH98]: pupils – unsure how class composition would affect her teaching

Comment [RH99]: need for secure subject knowledge

Comment [RH100]: pupil perspective – would be concerned if came into conflict with different viewpoint

351

M: Ok, so what do you think needs to be in place for you to feel comfortable and confident about teaching the Empire?

R: Er, to have a sound understanding of why we're doing this, have a good background knowledge really and be really clear about what the message is in the lesson, it's not just like a general lesson on the British Empire because then you just go down the route of patriotism and people felt patriotic which doesn't sound bad but it gives too much of a positive view.

> **Comment [RH101]:** sees need for clear views about purpose – implies this is lacking?

M: Right, ok.

R: I don't know.

M: Alright. If we take the third one then about teaching the Transatlantic Slave Trade.

R: Yeah.

M: And, again, when you're teaching that, I mean, what would you want to cover in teaching that and why are you, what would be your purpose in teaching that topic?

R: I can't give anything more than a generalised answer, I don't think. Transatlantic Slave Trade, um, the slaves were treated badly, the purpose, why did they want slaves, where did they come from, where did they go to, what did they do there and what were their lives like when they were slaves, how did they stop being slaves, that's all I can think of.

> **Comment [RH102]:** Content selection

M: Right.

R: Um, because …

M: So, again, within that, you could take different angles on that because if you say, while they're sort of being slaves, you could again give a very, you know, pro-white, middle class sort of …

R: Oh, we saved them or we had to …

M: Yeah.

R: Yes. Yes, you could. I think kids would see that, I think they know what slavery is when they see that it's a bad thing and they could see a, you'd see a negative, in fact, you'd have the stories, you'd have, there's loads of novels on that as well, aren't they, like, um, Beloved and things like that talking about the whippings and punishments of slaves and the scars on their backs and things.

> **Comment [RH103]:** Pedagogy – identifies potential resources

M: Right, so why do you think, why do you think you ought to teach the topic then, what do you think kids ought to get out of it?

R: Um, I don't know. [PAUSE]. I suppose, links to the Empire to, er, the country did bad things, it happened and it's happened, I hate saying that, you know, bad things is sort of generalised, um, I don't know what I'd want, I don't know really.

> **Comment [RH104]:** Purpose – lacks clarity

M: Ok, alright, that doesn't matter.

R: Er, yeah, I'd be comfortable teaching that topic, I think, but that's because my knowledge of it is limited at the moment. Maybe if I did, if I was preparing to teach that I would think differently.

> **Comment [RH105]:** Lacks subject knowledge but would teach it – appears to realise position is potentially naive

M: Have you had a chance to teach it?

R: No, not at all. I've just missed it actually, I've just taught the next bit on from there, Civil Rights and things like that, so, no, I've never taught it.

M: Ok, but you haven't got any concerns at the moment about teaching it?

R: No, I think I would start with following the, whatever the department teaches as a generalised overview of the lesson plan, so start like that and then after you've taught it

a bit then you'd have more of an opinion on it and change it from there. I think that's, that would be my starting point. If not, I would go to textbooks and see what questions they ask, use a variety and see if I can come up with something.

M: Yeah, would it …

R: Which is not ideal.

M: Right, would it matter to you who was in front of you, I mean, would you feel more uncomfortable if you had some kind of like Afro-Caribbean children in the classroom, teaching the topic or don't you think that matters?

R: I don't know and I'd have to say, no, I think it would worry me at all. It, well, I don't know, mm, I don't think it would worry me but it would be interesting to see what they say about it, I'd be interested to hear their opinions on why we're learning it and if they feel it is more relevant.

M: Right, ok.

R: If they do, yeah.

M: Right.

R: I'm not always convinced of how kids are engaged in this thinking about why they're doing it that much, I don't think that's a feature of, the lessons I've seen, so I think they just go, oh, it's history, oh, we'll just do this rather than thinking it's relevant to them, unfortunately.

M: Yeah, ok. Alright, I mean, if we move on to the fourth one then is about …

R: Yeah.

M: … whether or not you want to teach the War on Terror …

R: Yes.

M: … because it, there is the opportunity to do that on some courses and basically what I wanted you to think about is would you argue for including that in the course or not particularly if you were teaching in a situation where there was a large number of Muslim students in the school?

R: I think, yes, I would like to do that, I'd like to teach that, er, [Miss L] talked about that when they'd done their coursework in year ten, she said, oh, we've got some free weeks, so we could do things like the War on Terror to teach which would be interesting. I would like to teach it and I think it would quell some misconceptions. In a school with a large number of Muslim students, it would depend on the school, I think, because it might be, I would, I still think it, um, I still think it's beneficial, yeah, it would be good, it depends because you might have, the school might have lots of problems with some children being racist towards them, so by doing a lesson, lessons on the War on Terror might open their eyes and broaden their minds and their thinking a bit more. And it reminded me, my friend's a geography teacher and he tried to bring up the idea of immigration and Polish people and the whole class thought that Polish people caused the floods because they made the country heavier or something like that and you just think, and he said to his head of department, how do I tackle this because I couldn't believe the opinions and he said, don't go there, so I think, I think some teachers would say, no, let's not do that and it's too controversial. You might get parents calling up and things like that.

M: But you'd want to go there, would you?

R: I would think it's important but I don't know how much on my own I would push it because I would be worried about getting it wrong.

M: Right, so what …

R: Is avoidance the best option, not really, but …

M: But I'm just wondering, in terms of you, what would you feel you'd need to be around you, what sort of support or what sort of things you'd need to be in place?

R: I would want to discuss the lesson plans in advance with like a head of department. I wouldn't feel comfortable necessarily just coming up with my own lesson plans because I'm not sure what I'd base them on because you can't really Google it because who knows what you'll get up and textbooks, oh, I think there are more textbooks about it, I'd probably start with a good, a few textbooks.

M: Yeah.

R: Yeah, I would be worried and I'd probably stick to textbook questions although the whole Ireland issue right at the start of the course and people being a bit upset about the presentation then makes me think that even textbooks might not be the best source to get an overview.

M: Yeah, ok. No, because that's interesting because you might go actually I need subject knowledge to be there or I need to know the resources or I need to be comfortable with the kids in front of me, I don't know if there's any one of those which stands out as more important to …

R: The subject, the subject knowledge. Well, it would be interesting because you could talk to them about it as a first lesson on it to say, well, what do you think about me teaching this and I've been worried about it and I want to get your feedback at the end of it and treat it like that to get their opinion, to make it, they might appreciate that more and feel more mature, and take a more mature approach rather than just, right, we're looking at 9/11, what's this, and everyone goes, oh, my god, it's terrible, rather than just getting all their generalised feedback, broach it in a, yeah, more mature way.

M: Ok, do you have a clearer idea of why you would be teaching it if you did teach it?

R: Because it's in the news and loads of people, it happened, what, like 9/11, when was that, 2002 …

M: I can't remember, I think it's either 2001 or 2002.

R: Yeah, 2002 or 1, I think that they'd be of an age where they would remember it and they'd all have an opinion on it, so it would be a really good thing to start. It wouldn't be history that they don't know anything about, they would all start with something and the lesson could develop from there.

M: Ok, but does it, again, matter who's in front of you, I mean, would you feel more comfortable in an all white, mono-cultural setting rather than opposed to a mixed setting?

R: Um, I don't, I don't know. I don't, I'd feel comfortable in a mixed setting, I think, but they'd have to be older pupils, I think, like year ten or eleven rather than year nine is a difficult year, I think, but they might have stronger opinions then and you might be able to guide them to the right ideas, not that I don't know if I have all the right ideas anyway. It is worrying but I'd be really interested to find out more about that and also definitely to stop some of their racist comments which you hear kids repeating especially in all white schools.

M: Yeah, ok. I mean, if we go into the last one then because in some ways it picks up on some of the things we started off with. This is where you as a teacher have got the say, you know, that you're having a departmental discussion about the overall shape of the curriculum you're going to teach, ok, and for argument's sake, we're saying that seventy percent of the curriculum is fairly traditional, British sort of history, like 1066 and this, that and the other.

R: Do you say British not English history.

354

M: Ok.

R: It's called British, isn't it, but it's still English history. I've just been reading that, sorry.

M: Right, ok. But, so you, that's the situation as it stands do you argue that, yeah, that's appropriate or do you say, no, we actually cut some of that out and make more space to bring in much greater diversity in what we're teaching?

R: Yeah.

M: What would you argue for?

R: Yeah, um, yeah, bring in more diversity and make it more interesting, so history is not just Britain, history, there's a whole world of, that existed at the same time which I think you forget really, um, I think the popularity of courses like the American West and things show that people don't just want to, kids don't just want to learn about Europe and Britain, they want to learn what's going on in the whole world and it is just as interesting, um …

M: And, again, why would you want that to be in, is it just because it's engaging or do you think there's a more serious purpose to it?

R: There is because it's a multicultural country, Britain, now and there are every, well, I don't know, because, I mean, you've still got loads of schools which are white and mono-cultural, as it says, but then people you've, you don't realise are multicultural like one of my best friends is from, is, well, half Palestinian, I suppose you'd call it and I didn't even know anything about the Arab Israeli conflict or anything before and she doesn't know a lot but actually that's quite important, that's quite a relevant thing now and she's half Palestinian, so even people you think are white children actually have different backgrounds and have different experiences and her mum is Palestinian and calls herself Palestinian, mm, I don't know, so what was the question, sorry, just because, um, …

M: Yeah, so it's basically, I mean, why would you think kids need to know these other histories?

R: It's, well, it's surprising that's the question because you think, well, why do they have to keep learning about British history, is it helping them, is it making them better British citizens, not really, so it should be, we should be all learning the world's history not just, why is it so narrowed to Britain?

M: Well, because, again, that's part of the interesting debate and I know the Conservative party's very interested in bringing more British history into the curriculum and if you look over the previous years, things like GCSE and A' Level being criticised because they don't have enough British history in and so there have been requirements that there must be a minimum percentage of British History within these units.

R: Yeah.

M: And so, I think some people argue it's much more to do with, we need to know about who we are and our sense of identity and you, there was a thing on the news the other day, there's one of the independent schools has kind of like thrown its hands up in horror at the new curriculum because it's not British enough and so they're creating their alternative curriculum, they're saying it's dreadful, children don't know when the Battle of Trafalgar was and this, that and the other.

R: Well, do they need to know that?

M: Well, that's the interesting thing, I mean, from your perspective.

R: Yeah. I don't think it makes, no, I don't know, no, I don't feel that it's very British. I think their British view is, English view, like they still do the Tudors and Stuarts even though they've done it at primary school and I don't know whether they remember that, I

don't know, they don't, I don't think they need to know, don't think they need to know about the Battle of Hastings particularly, maybe an overview but I don't know, mind you, it's still your, it's doing the Reformation and they do it loads at [School W], don't they, and that's not, it's interesting but it's not, still not really relevant and lots of kids aren't even Christian anymore, they don't know, they're not Catholic or Protestant or really have an opinion or even understand what that means to parents, they've never got, they've never been in a church half of them, is it, well, maybe, maybe that shows that it is important because that is a feature, a key feature of British society, Christianity, mm, I don't know. There seems to be more multicultural stuff taught in RE than there is in history and they're learning about Islam and Jewish people, don't they, oh, I hadn't thought of that.

Comment [RH117]: critical of focus o British history – doesn't provide alternative purpose for diversity

M: So, but certainly, I'm just interested in your take on that and what you feel and why you feel that and things, so that's, that's helpful.

R: Is it?

M: Yeah.

R: I think, I just wish, like you could, this modern world and they could, they could do China courses and they could Russia and they don't, everyone does the same courses on Nazi Germany and at [School W] they do it in year eight as well, life in Nazi Germany and then they do it in year ten and then they do it for their GCSE in year eleven and they still come out with generalised, racist views and still talk about like it's Germany, it's not Nazi, so even if you teach them it every year they still don't understand, so I don't know.

M: Right, ok. But, I mean, so, I mean, in terms of your views of that, you seem to think that diversity's quite important within the curriculum …

R: Yes.

M: … and you're happy to teach about a range of other cultures and their histories?

R: Yes. Although, like when you taught it for us, I found that really confusing, that lesson and I think quite a few other people found it confusing.

Comment [RH118]: unclear about teaching diversity

M: Which one was that?

R: You did, I can't remember what one it, oh, I just remember where I was sitting in the lesson, I was just thinking I don't understand what's going on. Now, I think it was, mm, I cant' remember, it was something to do with the multicultural thing. I think some people really got it and I know I sat there and thought, I'm confused, this has gone over my head.

M: No, that's really interesting.

R: I have to say, and I think some other people thought that as well.

M: Right.

R: I'll tell and find out what it was but I just remember thinking, oh my god.

M: It wasn't the one about the Muslims and Christians …

R: Could have been.

M: Or was it …

R: I can't remember. I remember where I was sitting in the classroom, I remember thinking I don't understand this. When you, yeah, it probably was for this, it was probably, when you got us to fill out a form as well about it, what was our, you gave us a form to fill out over a week later about what the lesson was like and what we'd …

M: Yeah. Was that the one where it had lots of PowerPoint slides?

R: Yeah, I think, yeah, it was that, yeah, exactly that one, where you gave a handout of PowerPoint. I find that really confusing.

M: Right, oh, that's interesting, ok, what were you confused by?

R: I didn't have, I didn't have any basic subject knowledge of that, I think. Maybe if you'd told us, ah, you probably had told us, I just hadn't done it but given us warning to read this before to get an overview or even though that probably was pretty basic. I just know that I didn't, I didn't really understand it and thought, ah, I don't know what this is about.

M: Right, ok. I mean, that's interesting, I mean, can you remember any other places in the course where I've done things which you might consider diverse or multicultural that covered that sort of thing?

R: You did the Slave Trade in the slides with different slaves and then what, what's all familiar about this and that they were all slaves, even though they were modern pictures, um, er, you did stuff on The Crusades, I think, I didn't know much about before, is that, would that be multicultural.

M: Yeah, I mean, that's probably that session we did about the Christians and Muslims.

R: Yeah, probably that one, um, you gave us, me and Jess the topic on American West, in fact, we've got a little, the Battle of Little Bighorn is our lesson and, I suppose, there are other people got different lessons that are there, they weren't just British history, they were a whole variety, er, I can't remember any others.

M: As I say, because, I mean, do you think the course has prepared you adequately to kind of like deal with these diverse topics or do you still feel there are things I need to know about, things I need to understand to be able to tackle them confidently?

R: It would be interesting for you to do a session on 9/11 and the War on Terror. I would be interested to see that because, yeah, I'd probably do whatever you told me to do based on that, start that as a confidence, as a solid starting point, that would be interesting and it would be interesting to hear what other people say within the class about that. And even, it was interesting like what [James] had to say about the Irish thing, if he'd said it to everyone, so we could hear what actually, what he thought about it, so we could understand why. He might have thought some of the images weren't fair because we'll probably just accept them and we'd probably have used them if we were doing a similar thing without giving it as much thought as we should have done.

M: Yeah, no, it's interesting because I've done, I've tried to do several things in the year two, give you more examples of diverse cultures and diverse histories …

R: Yeah.

M: … and I've done that more consciously this year.

R: Where have you put it in?

M: Well, I've tried to do, I mean, I'm trying to do two things, I've tried to weave some things in, so things about the Duleep Singh, I gave you some stuff on him and …

R: Oh …

M: … and when we looked at [??? 25.27] and we did a session on diversity in history but I've also tried to bring them in, in, you know, just kind of like accidentally, so they've just …

R: As interesting characters.

M: Yeah, or sort of trying to fit them in a bit more sort of we've done something on, you know, change of continuity, we've done some source work, there's been an example of something else.

357

R: Maybe you don't realise it until you're told, you don't realise it's multicultural.

M: Yeah, and so I'm just wondering if that's been there but also the other thing I've been trying to look at is whether or not I've given you the things to give you the confidence to do these sorts of things and whether or not you feel there are things which are still missing, so, I mean, we had that thing about teaching difficult issues and controversial issues, but whether or not from that you're just comfortable teaching the Holocaust or actually are you able to, are you comfortable teaching other things?

R: I feel comfortable teaching the Holocaust after going to the Holocaust session at the museum but I don't know if you can cover how to teach difficult issues in one day.

M: Yeah.

R: You probably need more training on that, would be good, I think.

M: Right, ok.

R: But it's hard because there's such a short timescale anyway, you're sort of bashing things out week by week.

M: Yeah, but it's interesting in terms of actually, what you'd hope is that you do something like the Holocaust and actually you transfer the general principles into other areas of teaching.

R: And do it, yeah.

M: Rather than just the Holocaust.

R: Yeah, yeah, which you probably, yeah, which you would, I think you would.

M: But it's also interesting because there's this idea I think you feel comfortable teaching something if you know why you're teaching it and that's partly why I set that first assignment, I don't know if you remember the first assignment.

R: Yeah. Why we do history.

M: Yeah.

R: Yeah. Cor, I'd do a much better job now on that essay.

M: Right. I mean, do you feel you've changed in terms of your understanding about teaching diversity or do you still feel there's a way for you to go?

R: There's a, I think there's still a way for me to go but I don't think you, you'd be confident until you start teaching it and because I haven't really taught it so far in my two placements. There are big gaps where I haven't taught certain topics because you just miss them at the different schools, so, yeah, I don't, I'd have, until I start, until you start teaching it you don't really know what you're going to come across.

M: Ok, so do you, do you think you're more aware of the issues now or do you think your understanding is about the same as it was when you started?

R: I think I'm more aware. I think as soon as you, well, as soon as you say teaching 9/11 into a class half full of Muslim children, you think, oh, and but they have very similar views, I'm sure I did have a conversation about this with a Muslim girl who I used to work with and she just had a shocking view and I remember being surprised but I can't remember what she said now. I should talk to her.

M: Right, ok. Because, again, because it's one of the things I'm trying to look at is actually whether I'm being successful this year or actually whether there are things I need to think about again for the next year to take it further forward.

R: Yeah.

M: So I don't know if you've got any views on that in terms of what you've just said or do you think you've …

R: Oh, for next year particularly.

M: Yeah.

R: Er, I don't know. I think, no, I think it's fine. I don't think you could improve really. I think so much is down to us to do extra work and do the work as well, like people who, you know, people trying to get away with not doing the reading and stuff, that's, it's down to them rather than down to you.

M: Nobody ever tries to get away without the reading, do they?

R: No, they can't, they realise that on the very first session. I love it.

M: But do you think the school experience matters, I mean, if you had, you'd done some stuff in school, would that make a bigger difference to you?

R: Yeah, yeah, yeah, but I will do eventually, you know, just you don't get round to it this time, just do it next time.

M: But do you feel you're equipped to go on and then, say, you know, next year, teach the Slave Trade or do you still …?

R: Yes. I feel confident to teach the Slave Trade and things like that but other things maybe, Ireland, I would be wary about teaching. But I think it's, well, they called it a dry topic at [School W], they didn't like teaching it there particularly and the kids didn't enjoy it. I, yeah, I'd be wary about teaching Ireland and actually lots of people have said that already, I've heard.

M: Right, ok, because I think, because it's quite interesting because I think when I did one of the sessions, I spoke about people being avoiders or risk takers sort of thing.

R: Yeah, er, yeah, I just, well, I probably would do it anyway but I would be wary about it.

M: Yeah, because I think my reflection from that session was quite interesting that everybody wants to be a risk taker but a lot of people are saying, well, actually …

R: Yeah.

M: … down that end because I'm a bit worried about the things.

R: Yeah, yeah.

M: So, but you're more towards the risk taking …

R: No, I'm probably one of those who say it but in actual fact I'd probably do it without even realising I was taking a risk sometimes.

M: Right.

R: Teach it and then you realise you've taught it badly, I don't know, and they you try and improve it next time. That's not a reason to not do it, is it, really, that's why the curriculum will never change, teachers won't change what they teach because they're too scared because they don't, they're comfortable in what they've been doing for years, so they don't want to change it, come up with whole new lesson plans, do subject knowledge which is scary. We do it all the time because we're still new but for established teachers after three or four years. I know [Miss D] at school was very worried about having to teach the modern world stuff, she was doing it for the first time but she was quite, she'd rather not have taught it at all.

M: Yeah, that's an interesting comment because the, because, in a sense, what you're saying then is, you're probably at the best stage to capture you …

R: Yeah.

M: … in doing this but actually it might not be the best time for you …

R: Yeah, yes.

M: … because there's so many other things going on.

R: Yeah. Yeah, so when you do your university sessions, then we go to school and we just forget about everything you did at university, do it at school. Sometimes it's hard to relate, see how the two are related because you're just trying to get through each day.

Comment [RH121]: obstacle

M: Right.

R: And that's what I think will be a problem for me in the first year of teaching is that you'll just get through the lesson, just to get through the lesson and it's not for another year or so when you can really reflect on the actual lessons and what your aim, really aims are in the lesson and have you, are you actually achieving them.

M: Ok.

R: I don't think I'm going to get to that stage yet until I've done a year of it, of, because the thought of doing a full timetable and always teaching six lessons in a row is really scary. And I know, I can see like a big jump from eight a week to sixteen a week but now we're doubling that. Some lessons are just going to be pants lessons with the textbook but it's not, I know it's how you present it and it is, it is how you present it but it takes time to do all those interactive whiteboard things like [Miss S] was doing although she's got good at doing things in the lesson and she does it very quickly, like she did this whole, we did the Oscar ceremony and she was able to like really, she had everything there already, she had Oscar music, she had a picture, you know, already saved in a file, she had built it up for so long.

Comment [RH122]: obstacle

M: Right, ok. Right, I mean, is there anything else you want to say or do you think you've covered yourself and said, you know, you've said all you want to say?

R: I think I need to build up this, my knowledge of this, um, I tried to do some reading beforehand, I was reading comments by Margaret Thatcher and I can't remember what she said, talking about every child needs to know British monarchs and all the wives of Henry the Eighth and, er, would it matter what person outside of teaching history knows all the wives of Henry the Eighth really, apart from if they've read those new books, the Other Boleyn Girl and stuff and watched the film

M: Right, ok, alright then.

R: Oh dear, yeah. I don't think I've been very helpful because I haven't really taught it.

M: Well, I mean, I mean, that doesn't matter really because, in a sense, what matters is what you feel about it and your …

R: Yeah, naïvely confident.

Comment [RH123]: aware of her own position

M: That's what you're saying you are, naïvely confident, ok, I can accept that, right, ok. That can be one of my categories, the naïvely confident.

R: Yeah, the naïvely confident.

M: Ok then, I'll stop that.

Informed confidence	Uncertain	Uncomfortable but open to persuasion
[based on teaching experience, clear expression of views, draws on experience to support view] I feel comfortable teaching the Holocaust after going to the Holocaust session at the museum but I don't know if you can cover how to teach difficult issues in one day (day focused on pedagogy + tried to explore purpose?) I feel confident to teach the Slave Trade and things like that	[yet to make up their mind, e.g. I don't know, I would like to think] I have really, I've only really taught British History, I think, so I feel I don't have a lot to go on, to be honest (pupil perceptions of content – unsure due to lack of experience) I don't think children, and, to be honest, the both schools I've been in have been mainly white children anyway and I hadn't, it hadn't really crossed my mind much to thinking how relevant do they think this is for their life but even learning about twenties, er, 1920s America they didn't see it, that's nothing really to do with their life yet they still find it interesting. (pupils – uncertain about how pupils view selection of content and what matters) I don't know how much we actually do get to choose what we teach them because even, even the little bits of multicultural history I've seen and it's only little, one lesson as just, oh, this is an interesting topic, just cover this, have a look at this, rather than a whole feature, so I don't think we, teachers get to choose it that much (role of teacher – lacks power to choose – seems unclear that has power to chose content – unwilling to commit herself?)	[e.g. not at the moment because …] I would want to discuss the lesson plans in advance with like a head of department. I wouldn't feel comfortable necessarily just coming up with my own lesson plans because I'm not sure what I'd base them on because you can't really Google it because who knows what you'll get up and textbooks, oh, I think there are more textbooks about it, I'd probably start with a good, a few textbooks (War on Terror – would teach if these were in place) although the whole Ireland issue right at the start of the course and people being a bit upset about the presentation then makes me think that even textbooks might not be the best source to get an overview. (pedagogy + teaching N. Ireland – put off by incident on course) but other things maybe, Ireland, I would be wary about teaching. But I think it's, well, they called it a dry topic at [School W], they didn't like teaching it there particularly and the kids didn't enjoy it. I, yeah, I'd be wary about teaching Ireland and actually lots of people have said that already, I've heard.

	I don't think it would occur to me but that's only because I haven't had any experience of teaching it. The only time was at [School P] which was much more multicultural and that was the British Empire lesson, just by chance, um, I don't, I don't know, I don't think I could answer because I'm not sure because I've never taught it but I don't, I don't think it would at first but I'd probably see big flaws in my lesson after teaching it. (very uncertain about pupils - in response to Q about class composition) to have a sound understanding of why we're doing this, have a good background knowledge really and be really clear about what the message is in the lesson, it's not just like a general lesson on the British Empire because then you just go down the route of patriotism and people felt patriotic which doesn't sound bad but it gives too much of a positive view (purpose – implies lack of clear purpose when teaching Empire as says this would need to be in place to teach it - suggests uncertainty as to why the topic should be taught?) Um, I don't know. [PAUSE]. I suppose, links to the Empire to, er, the country did bad things, it happened and it's happened, I hate saying that, you know, bad things is sort of generalised, um, I don't know what I'd want, I don't know really. (not clear on purpose of teaching slave trade)	

| | I don't know, mm, I don't think it would worry me but it would be interesting to see what they say about it, I'd be interested to hear their opinions on why we're learning it and if they feel it is more relevant. (slave trade – unsure how class composition would affect her approach to teaching)

well, it's surprising that's the question because you think, well, why do they have to keep learning about British history, is it helping them, is it making them better British citizens, not really, so it should be, we should be all learning the world's history not just, why is it so narrowed to Britain? (when asked about purpose – is able to criticise focus on British history but offers no rationale for diversity – uncertainty?) | |

Untested confidence	Uncomfortable and resistant
[based on assumption, clear expression of views but mainly in an abstract sense] I think it should be definitely more mixed. There's no reason why it is just has to be British History. I was doing some reading about it and talking about its culture, it's not a nation anymore, we can't just define it as one nation because not everyone's got blonde hair and blue eyes and likes football (content – shows good awareness that history is a construct – untested in teaching but good insight) it is important to have a mixture and anything that's interesting and it's not, and then you'd say there's an argument between skills and content and so knowledge but you need the knowledge to do the skills anyway, so it doesn't matter what knowledge you're finding out, I suppose, you just need to find something out (content not important – implies skills are main purpose) I think it's a really easy for teachers to be so generalised in what you do that you have to make sure you are, you can't, you consciously think in advance what you, what message you're going to give them and like at [School W] they only do one lesson on British Empire and then it leaps straight forward, so they don't do it a lot. I would want to do, it would be interesting to do it from a different	[unwilling to change, characterised by certainty]

perspective, I would probably start with the proud land of hope and glory, proud British Empire, start off quite strong and then go to the more negative sides of what life was like for some people in the British Empire being taken over by another country who, like India had nothing, Britain has nothing to do with and they just seem as a distant country that they were taking over but my knowledge of that is weak but I would probably want to start with the positive view that more, make them see it as a good thing and then make them realise by the end of the lesson that it wasn't. (pedagogy - has clear, sensible ideas how to teach it + able to select content but lacks experience and SK)

I can't give anything more than a generalised answer, I don't think. Transatlantic Slave Trade, um, the slaves were treated badly, the purpose, why did they want slaves, where did they come from, where did they go to, what did they do there and what were their lives like when they were slaves, how did they stop being slaves (able to identify content – follows 'typical' choice for area)

I'd be comfortable teaching that topic, I think, but that's because my knowledge of it is limited at the moment. Maybe if I did, if I was preparing to teach that I would think differently. (slave trade – appears to be naively confident but aware of this)

I think, yes, I would like to do that, I'd like to

teach that, er, [Miss L] talked about that when they'd done their coursework in year ten, she said, oh, we've got some free weeks, so we could do things like the War on Terror to teach which would be interesting. I would like to teach it and I think it would quell some misconceptions. In a school with a large number of Muslim students, it would depend on the school, I think, because it might be, I would, I still think it, um, I still think it's beneficial, yeah, it would be good, it depends because you might have, the school might have lots of problems with some children being racist towards them, so by doing a lesson, lessons on the War on Terror might open their eyes and broaden their minds and their thinking a bit more (realises there is a need to develop SK, find resources and support from dept – sees clear purpose)

Um, I don't, I don't know. I don't, I'd feel comfortable in a mixed setting, I think, but they'd have to be older pupils, I think, like year ten or eleven rather than year nine is a difficult year, I think, but they might have stronger opinions then and you might be able to guide them to the right ideas, not that I don't know if I have all the right ideas anyway. It is worrying but I'd be really interested to find out more about that and also definitely to stop some of their racist comments which you hear kids repeating especially in all white schools. (purpose clearly expressed)
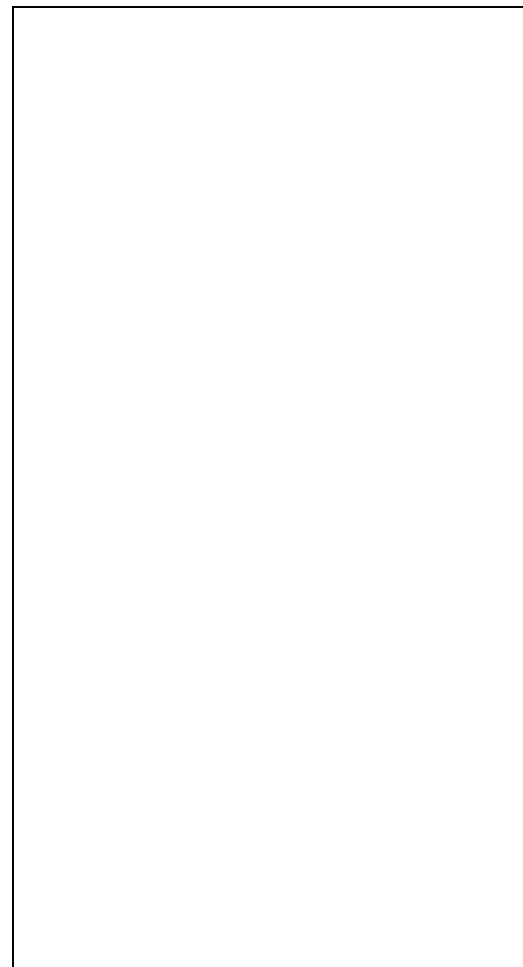
bring in more diversity and make it more interesting, so history is not just Britain, history, there's a whole world of, that existed at the same time which I think you forget really, um, I think the popularity of courses like the American West and things show that people don't just want to, kids don't just want to learn about Europe and Britain, they want to learn what's going on in the whole world and it is just as interesting (content – argues for more diversity because it is interesting)
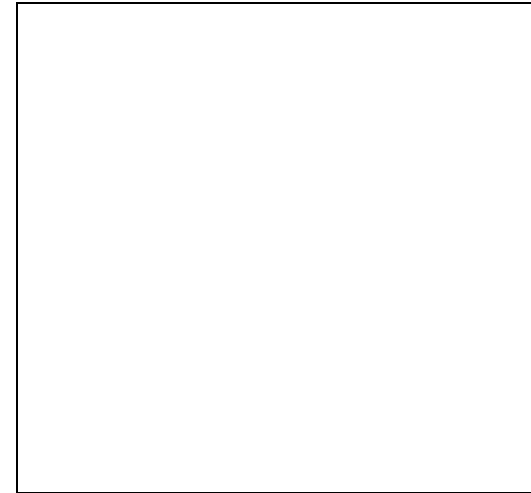
APPENDIX L – annotated transcript of an interview with Grace from cohort 3 at the start of the course

M – moderator

R – respondent (Grace)

Transcript:

M: Ok, so, as I say, just a note, thank you again but, well, if we just start generally and I just want to ask you, what, what makes you feel confident to teach a topic, what obviously needs to be in place, what do you need to know and understand or …?

R: Is this in general?

M: Yeah.

R: Um, I think a reasonable amount of background knowledge, whether that's just through some pre-reading, just so you can anticipate any questions and not have to worry that you'll be asked a few things and you won't know anything about it, um, and having good resources, I think, is important as well, um, so you've got fair, something fairly strong that you're familiar with, um, that you know, is fairly engaging, so you actually get some kind of response.

Comment [RH124]: Subject knowledge

Comment [RH125]: Related to pedagogy

M: Ok, alright. Is there anything else or do you think those are the main things at the moment you feel need to be in place?

R: Um, apart from that I think having some kind of feel for the class you're teaching as well, um, so just knowing how to manage them, I suppose, is quite important but, yeah, I think those are the main things at the moment.

Comment [RH126]: Knowledge of pupils

M: Alright, that's alright then. I mean, if you had to teach certain topics, you know, which were, you know, outside of British History, European History, are there any you'd feel comfortable teaching at the moment?

R: Um, I'm not really sure at the moment. I think the one I would probably feel the most confident with at the moment is probably slavery, um, but I haven't really done much in the way of world or European history. I didn't do it at school really or at university, so it's a fairly weak area at the moment.

Comment [RH127]: Subject knowledge – generally weak

M: Right, so why slavery, is that …?

R: Um, it's just something I've, one thing I have done before and something I've done a bit of reading about lately. I'm still not very confident but that's probably the most secure part.

Comment [RH128]: Subject knowledge – slavery

M: Ok, right. But you haven't done anything, you know, like African History or Asian History, those sorts of things?

R: No, none at all.

M: And, I mean, do you know much about the histories of people coming over to the UK, you know, diverse groups coming over or is that, again, something you're not too sure about?

R: Um, I know a little bit, um, I think the further back it goes, the more I know about it but when it, um, sort of, mid-twentieth century, from there on, I'm not really very, I don't really know anything about it all, so.

Comment [RH129]: Subject knowledge

M: Right, ok, that's alright, that's fine, just sort of, just checking, see if you were an expert on it. Ok, I mean, if we go and look at the scenarios then, I mean, if we take the first one. What I'm really getting at here is how appropriate is this sort of kind of like

368

traditional view of English History, you know, in terms of, you know, Norman Conquest, Reformation, that it's kind of like the big landmark events, so I'm just interested in that, do you feel that is an appropriate curriculum for the kids today or not, I don't know what you thought of that?

R: Um, generally, yes, I do, um, because I think they are very important things in our history or in the history of Britain, um, that sort of shaped the way things work today and I think it's important to understand that. Um, I know a lot of people say that things, the Norman Conquest, it is quite far back, so it's not really as relevant but I still think it is. I'm not sure exactly why but I do think it's important.

> **Comment [RH130]:** Content
>
> **Comment [RH131]:** Purpose
>
> **Comment [RH132]:** Implies purpose but unclear

M: Ok, and do you think it's relevant to certain, more relevant to certain sorts of kids than others, I mean, for example, you know, if you've got a school which is predominantly white, do you see that as being more relevant to them or do you think it's just as important that kids from, you know, black or Asian backgrounds study that sort of history as well.

R: Um, I think it's just as important really because even from, say, like an Asian background, they're still living in this country and presumably will stay here for quite a long time, um, may have even been born here, so it's still part of their heritage, in a way, Obviously if they're fairly new to the country they might not feel it as relevant, um, which is where I think it becomes a bit tricky, um, yeah, I'm a bit unsure around there but, generally I would say, yes, it is.

> **Comment [RH133]:** Purpose - heritage
>
> **Comment [RH134]:** Purpose - unsure - linked to pupils context?

M: Yeah, because, because it, because it's part of the interesting debate is actually what is the purpose of teaching kids this and if it's to do with their heritage and things, is it to actually, is it there to form their sense of identity of being British or whatever that may be or are we trying to teach them for a different reason, so I don't know what you thought about that, I mean, do you think history's about this sense of identity and heritage and passing things on?

R: Um, I know there has been a bit of a big thing about the sense of identity part of it at the moment, um, but I'm not completely convinced, I don't think, on that side of it. Obviously I think it is one of the things that does but I don't think really that's the main focus of history, um, I think it's more about understanding the way that things work and why things are the way they are, so why our Government works the way it does, so that you are sort of informed when you come to participate in those sort of things in society, so I think it's more to do with that, so obviously if you are from a different country but you're going to be living here as an adult, it's still important to understand how they came, things came to be like this.

> **Comment [RH135]:** Purpose - identity not main focus
>
> **Comment [RH136]:** Purpose - citizenship focus

M: Right, because, because I think it's, because I can see that you can follow a political story of this is how we got to where we are but actually if you look at the social story of Britain, does that need to be more inclusive or do you think we ought to have a kind of like more traditional sort of social history we've had in the peasant's revolt and women getting the vote and, you know, poor people in the factories and this, that and the other, do you think that's another issue?

R: Um, I think obviously it depends on the topic. Things like women getting the vote, I think is very important, um, peasant's revolt and going back to sort of the Tudor, Stuart, Elizabethan, um, it's probably not as relevant. I still think it's interesting, I think, as much as anything, seeing how, in some ways, people haven't changed at all, um, but then obviously in some ways they have. I think it is a lot to do with interest.

> **Comment [RH137]:** Content - talks about relevance and interest - not linked to diversity

M: Right, yeah, no, because I think, I think it's a fascinating area because it …

R: Yeah.

M: … there's all sorts of ins and outs to it and it's, it's, it's nicely complicated which is nice in one way but there's no answer in another way, so it's …

369

R: Yeah.

M: … it's quite difficult from that sense. Ok, I mean, if we go onto the second one about the British Empire because, I mean, again, I think you could teach something and let kids walk away feeling differently about something, depending on how you teach it, so with the British Empire, you could focus on the positives of the Empire, you could focus on the negatives and the kids would walk away feeling very differently about it, so I, I was just interested in terms of, from your perspective, what sort of story would you want to tell them about the Empire?

R: Um, again, it's not something I'm overly familiar with but, um, I think that's kind of the point when Britain was obviously one of the greatest powers in the world or that's the story that seems to come across a lot when you teach it in schools, um, but I think it is important to look at the possibly negative aspects of it as well, the effect it had on the different, um, countries or colonies, what have you, ????? involved, um, so as you're not saying, yes, we were completely great, say, well, yeah, we did make mistakes and this is what happened and this is why maybe it shouldn't be happening, so I think it's important to give both sides of it and not try and bi, have a bias there, in a way, just give a balanced view.

M: I mean, what do you see as the purpose of teaching this topic because, again, I mean, the Conservatives might say we need to do the positive side because we want to kind of like promote, you know, a strong sense of pride in what we're doing, so I don't know if you see a purpose in teaching the British Empire, I mean, do you think it ought to be taught?

R: Um, I do think it should be taught because it is a very important aspect of our history, um, and I think, yeah, as far as the national pride goes, I think it is, to a certain extent, um, to do with that but, again, I think it is important to have the other side of it as well because obviously we did make mistakes, um, and I think it's important to see that.

M: Right, ok. I mean, do you think it would, you might teach it differently depending who's in front of you, I mean, you, I mean, if you've got a group which is very ethnically mixed and you've got lots of people who, you know, come from Commonwealth countries, they might have a different take on the history, I mean, might you teach it differently to them because of who they are as opposed to, you know, kind of like a class which is essentially white?

R: Um, possibly to a certain extent. Maybe, um, putting a bit more of a focus on those countries possibly but I think, generally, it would be fairly similar, um, it might be as much about not wanting to have the focus there as anything but apart from, yeah, maybe a slight, a bit more emphasis on certain aspects of it, I think that would be it.

M: Right, ok. And would you feel comfortable teaching that at the moment or not?

R: Um, not completely, no. I'd have to do, er, a bit more research about it, I think.

M: Is that mainly on the subject knowledge side or is it …?

R: Yeah, I think so.

M: Ok.

R: If that wasn't a problem then, yeah, I think I would.

 M: Ok, I mean, do you think it might lead to some sort of controversy because, I mean, do you think that might be an issue or do you think that it's a fairly safe topic to teach?

R: Um, it's possible but I think that's possible with a lot of things really, um, possibly dependent on the way you teach it as much as anything but I don't think I'd be, that's something I'd be too worried about to start with anyway, yeah.

M: Ok, that's alright, ok. If we go and look at the third one, I mean, you've already said that the, this is probably something you feel a bit more comfortable with but, again, you could teach it in different ways and get kids thinking and understanding about it differently thing, in different ways, I mean, you, so one of the interesting things I'm after is actually, what would you want to include if you're teaching about slavery and why would you do it that way?

R: Um, I think, well, you'd want to include obviously the basic things about why it happened and why it was such a big thing, um, and the fact that it was a trade as well as much as anything, um, because we have, what was it we saw the, the triangle as well, so it was, it was beneficial to a lot of people but also going into the maths of why it was so lucrative, I suppose, for many people, um, but there's the danger, I think, um, of the generalisations, so black people are slaves which I think you would have to avoid, definitely, but, obviously, um, but I'm not completely sure how you'd go about not generalising apart from bringing it up to date and saying, well, there's all these different kinds of slaves, so like we had on the PowerPoint with all the pictures, um, I think that's quite a good way of doing it actually, so making it relevant to today as well, saying, look this is really terrible but it's still happening today.

M: Ok, I mean, this might be a difficult question to answer but is that something you'd thought of before you'd come on the course or is that something which you've been thinking about since you've been on the course?

R: Um, I didn't really think about it much before I started the course, so I think it is fairly recent, yeah.

M: Right, ok, so do you think that's kind of like made you think about it differently?

R: I think so, yeah. I think, I didn't really think about the dangers of the generalisation before. Obviously it's something you're sort of aware of but I didn't really pick up on it as a, as a huge issue.

M: Ok, and, again, would you feel different teaching it to different kids, I mean, if you, you know, if you were teaching to [School G] which has got a very mixed population which has got, you know, a large black population in the school, would you feel differently teaching that sort of history in that setting as opposed to a school where, you know, it's sort of fairly, it, again, is a very white sort of school and perhaps they feel less connected to it in many ways?

R: I think in a more multicultural school, I'd be a lot more aware of the things that could go wrong from it and the repercussions outside the classroom, um, but then I think it might be, in a more mono-cultural school, it might be a bit harder in a way to make it relevant because it's not to do with their history, as such, or they won't see it as being, so maybe you'd need to make it more to do with Britain's role in it and bring that aspect of it in.

M: Right, so would you avoid doing certain things or, I mean, would you try and do different things with different classes?

R: Um, I don't think I'd avoid doing things, at the moment, um, I think it would just be a slightly different emphasis depending on where it is and …

M: Ok, and is that mainly to kind of like capture their attention, their, get them interested in it?

R: Yeah, as much as anything, yeah. It's that and the making them feel like it is important and it is relevant.

M: Alright, ok. I mean, is there anything about the topic which you'd feel uncomfortable teaching or might, you might think, no, I don't want to do that because or would you be quite happy teaching all aspects of the Slave Trade?

R: From what I know at the moment, I think I'd be ok with most of it, so.

M: Right.

R: Yeah.

M: Ok, ok. Because, again, it's one of those interesting questions is actually, why are we teaching, I mean, what do you think is the purpose of looking at this?

R: That's something I've never really been sure of, to be honest. Um, I have wondered about it, um, and it's, again, one of those things that I think we should teach but I'm not quite sure why, um, I think maybe because it does still go on today which a lot of people, especially around key stage three sort of age group, don't realise it and it was such a terrible thing, obviously, it just kind of, similar to the Holocaust, in a way, in that it's, they should know about it because it happened and it could, well, obviously, I say it could happen again, it is happening, so just, but apart from that I'm not really sure why it's so …

M: Well, that's ok, I mean, lots of people who sit there think …

R: Yeah.

M: … why do we do these things and don't really know.

R: Mm, it's hard when you actually think about it, so.

M: Yeah, because I think it's one of those thing, if you might have a different understanding of how to teach it or what you're trying to do with it if you know why you're doing it, so that might lead you to teach in particular ways things, so I've just got this notion that it might help people teach things better if they know why they're doing it.

R: No, definitely.

M: Ok. I mean, if we go and look at the fourth one, I mean, this is slightly different in that it's not so much about what would you teach, it's actually would you teach this topic, so, as I say, it's about the War on Terror, you're talking, you'd be talking about the War in Afghanistan, War in Iraq and those issues are related around that, I mean, the depart, the situation is the department's having this discussion, do we teach this or not and, in a sense, I'm interested which side of the fence would you sit. Would you say, yes, we must teach this or, no, not at all or where do you sit?

R: Um, it's interesting actually because that's actually going to be a part of the new OCR syllabus, isn't it? Um, I was looking through it the other day, um, and I think it would be really interesting, um, obviously it's a lot more recent, so, um, a lot of pupils may have memories of it or their parents or whoever and especially as it's so much in the news now as well, you know, terrorism. I think it is interesting to look at, um, but I think it's something that you'd have to be a lot more careful with because it is so current, so there's quite a few dangers around it possibly but I think I would teach it, yeah, you'd just have to plan it and look at what you wouldn't do very carefully.

M: So what are you worried about? What do you need to be careful about, do you think?

R: Um, the issue of race, I think, again, is very, very important, um, because you hear it a lot generally just all Muslims are terrorists, um, so it's again the generalisations, um, I think is probably the big one. Um, but also being sensitive to people who may have lost relatives in it, um, and things like that, I think that's the most, most of it.

M: Right. And, again, it's one of the thing, why do you think it ought to be taught?

R: Mm.

M: I mean, if you're going to justify it, I mean, is it, can you justify it?

R: Um, well, I think a lot of people would agree that it's important to know about it because obviously terrorism's, they say, one of the biggest threats we're facing today, so it's very, very relevant and a lot of the pupils might be growing up with this sort of hanging over them, so I think it's interesting to see one of the big things that really did happen, um, not so long ago, um, and I think, just think that'd be, help them maybe, help them understand it as well a bit more because a lot of them, I would have thought, probably don't really understand so much what's going on, so.

M: I mean, and then they'd get a very distorted view of it as well and so it, but it, I mean, and the other issue with this, I mean, would it again matter who's in the classroom with you, I mean, would you find it more intimidating to teach if you've got kind of like a class where there are a number of Muslim pupils in there or would you find it, you know, more difficult to teach in a kind of like mono-cultural setting? I don't know how you'd feel about that.

R: Um, I really don't know at the moment actually, um, when I was thinking about it earlier, I thought, well, no, I don't think it would really make a difference because you've got to be careful with whoever it is but I'm not really sure now because it's not, I think if you, as long as you completely avoid all the generalisations, um, it shouldn't be too much of a problem but obviously if you don't know what sort of backgrounds they come from then it could be very difficult.

M: Yeah, I mean, would you be worried about the kind of sort of kind of like the views the kids would bring into the school with them, you know, the difficulties that might present or is that something you feel, no, that's ok, we just need to deal with that?

R: Um, I think possibly, yes. I think I'd worry about it more lower down the school than for GCSE, um, but, yeah, obviously, some people will get very, very strong views from their parents that you don't necessarily want them expressing in school and so with something like that that, again, is so current it could easily be brought up and I think you'd have to set some kind of rule about nothing personal, no generalisations and set some rules for it, I think, definitely.

M: Yeah, no, because I think, again, it's one of those interesting ones where, what do you if a child says something inappropriate, I mean, do you see it as your role to say, no, that's unacceptable or do you just think, no, we need to look at it from the other side but if they still walk out with an unacceptable, in inverted commas, sort of view, is that ok? That's, I think that's quite a tricky one really.

R: It is, um, well, if they're getting their views from home I think it's very, very difficult to actually try and influence that or change it, um, so if they're going to have those views I think they should keep it to themselves in school. Um, obviously if they do come up with a different opinion, it's great, but it's, it's as much as whether you'd want to tell them what to think as well, in a way, rather than just saying, this, this side of it, does this affect what you think about it all?

M: Yeah, because I think it leads into the whole thing about, you know, our role as teachers, do we have the authority or whatever to say to kids, no, this is what you think about it, that's unacceptable or do we let them walk out with what we might consider unacceptable views and I think that's kind of like just a bigger question anyhow …

R: Yeah.

M: … in terms of the teaching, so I don't know if it's, again, is that something you've thought about or is it you haven't really considered?

R: Um, no, it's, um, to some extent, yeah, I don't, because I don't think we should be saying, well, this is what happened, so this is what you should feel about it. I think it's much more important to present it and say, well, what do you think, why do you think

that, um, which applies to most topics but obviously some you have to be more careful with it than others which I think is where the boundaries will come in.

M: Right, ok. I mean, so, but you'd be fairly happy to have a go at teaching this?

R: I'd give it a go, I think, maybe a bit apprehensively but, yeah, I'd give it a go.

M: Ok, right. But what would make you feel more comfortable teaching it?

R: Um, I'm not sure anything would really. I think it's one of those things that until you've actually had a go at it and seen how it's received, it's always going to be a bit unsure, so, yeah.

M: Ok, that's fine, that's fine. I mean, if we take the, the final one then. It's, again, it's, you're in a department having a discussion about what to include in the curriculum and there's a lot more flexibility nowadays but traditionally I think that seventy percent of what's being taught is generally, you know, British History and a bit of European History and a tiny bit of something else, so, I mean, I'm just interested in whether or not you'd want to make more space for other topics and cut down the amount of British History being taught, so I don't know which side of the argument you would sit on there.

R: Um, well, I think, generally, I'm much more comfortable with British History because it's what I've done most work on but I do think there should be possibly more of an emphasis on European and World History purely because that's kind of the way the world's going because we are so involved in Europe and there's, with global travel and, they, pupils are going to be experiencing these things more and more, so it's important for them to understand the backgrounds of these places they're going to and people they could be working with in the future, um, so definitely, because I haven't had much experience of it, so I'm not sure exactly what I would want to include but there should be some kind of scope, yeah.

M: Right, ok. I mean, is it purely because of the world in which they're going to live or is it, do you think there's actually other reasons why they need to understand?

R: Um, I think, at the moment, I'd say that's one of the main reasons, I wouldn't say it's the only reason. Um, obviously it's important to understand Britain's place in the world, um, not just for the future but for how it's been in the past and how it might have changed, again, to see why we are where we are now, um, so I think covering that kind of background of how we got here is important for them to understand where we are and where we might be going.

M: Yeah, ok, I mean, another thing that's not on there but another question that I'm interested in because people are, answer this differently but it's actually what do you consider to be British History, actually what's inside British History, you know, is it kind of like 1066 and all of that or is it something else?

R: I think that's a tricky one really.

M: Yeah.

R: Because I know whenever I say British History I usually think of things that happened in this country but obviously it does, when you think about it, include things like the Empire and the countries connected with the Empire and influence we may have had elsewhere, going over to America, so it does, it's very, very broad but that tends to or it seems to come out more in the World History than in the British History but generally I think I focus it fairly narrowly and what actually happened in that country.

M: Yeah, no, yeah, because it's interesting because when I talk to people, it's one of things that I've picked up is that for some people it's this very traditional sort of story of Britain but for others actually [???-23.16], well, what's the difference between British History and multicultural history, it's the same thing because it, they've been interwoven and I think it's just interesting how people perceive it and look at it differently because

374

then that influences what they think's important and what ought to go into it, that sort of thing, so I'm just interested from that perspective but, I mean, do you, again, I'll start again.   The other issue I'm interested in is whether or not you think a more multicultural history is relevant to all children or is it more relevant to those who are in a more multicultural school?

R: Um, I think for where they are at the time, I think their school probably does depend on it. Um, it's that if you're looking to the future and people they're likely to encounter, do you want it to be, I was going to say a surprise, that's not really the right word but, you know, something they're not familiar with, um, or should they have the background knowledge there of it and I think looking at it like that, it should be included for everyone, um, but I think not everyone is going to find it relevant straightaway to them which I think is something you just have to battle against in a way. `Comment [RH166]: purpose`

M: Right, ok. And would you be comfortable bringing in these other topics or is that something you'd just say, well, I'd need to do some work on that before I'd be happy to do that or?

R: Um, I would need to do some work on it but I think I'd be happy to do that, um, and bring it in, definitely, yeah. `Comment [RH167]: positive disposition`

M: Ok, I mean, have you got any sort of idea of what topics you feel ought to be in there or is that sort of kind of like too big a question?

R: Just generally or the world?

M: I mean, if we're reducing the British History …

R: Yeah.

M: … what more would you want to bring in?

R: Um, I don't know really, um, I'm trying to think of the, the big ones that are there at the moment are things like Japan and China and things like that, aren't they? Um, I keep coming back to, because I'm not really familiar with it, but I' keep coming back to what might be helpful to them in the future which obviously are things like China, um, Islam, I suppose, as well, would be, um, apart from that I don't really know. `Comment [RH168]: content`

M: Right, that's ok, I mean, uncertainty's allowed.

R: For a starting point, yeah.

M: Yeah, uncertainty's, uncertainty is a very good place to be at times. Ok. I mean, I mean, one of the other interesting things is actually what's the purpose that you see of studying history and actually are they the same reasons as you might have put forward for studying about diversity or do you see them as slightly separate things?

R: Um, I think they are very similar. That's kind of going into the history, citizenship sort of aspect which is, it's very tricky, I think, because, in a way, they do seem completely, well, the same really but then you can sort of say, well, maybe diversity should be more focused on where we are now but then that, you can't really have that without going back into how it got to be like that, so I think they're very interlinked, so. `Comment [RH169]: purpose`

M: Right, ok, so do you think there's a lot of citizenship reasons for studying history …

R: Yeah.

M: … or do you think there are bigger reasons why we study history?

R: Um, I think the citizenship reasons are relevant to why we study history but I don't think they're the be all and end all. I think there are other reasons as well. `Comment [RH170]: purpose`

M: Ok, I mean, what are those, would you say?

375

R: Um, I hate to use the word skills but, um, it's just real, well, the reasons for studying history were there before citizenship came along and are now part of that as well but it's all the sort of concepts that are developed through studying history, obviously most of them in the curriculum, um, that you don't get from other subjects or not to the same extent, so I think that's a very important part of it, um, and also with Citizenship it is mostly focused on the now rather than the why is it like that, so history, I think, is important to the understanding because of citizenship.

M: But what, if I've got this right and if we're talking about diversity, aren't studying diversity issues much more to do with the citizenship element of why we study history rather than the broader general reason why we might study history?

R: Um, I don't think I'd say that actually, put like that, no. It's a very difficult area actually. Obviously there is diversity, if you're just thinking of British History there's diversity involved all the way through it, so, mm, yeah.

M: Right, no, that's ok. Again, it's one of those things, you may come back to this later and think, no, actually, I've changed my mind or it's moved on …

R: Yeah.

M: … but it's, it's, it, that's interesting in terms of just actually how, where different people stand because, and nobody's, no two people are in the same place with this. I mean, the other thing I'm interested in is actually was this something you'd given much thought to before you came on the course, you know, had you thought, you know, the important of diversity in the curriculum, this, that and the other or is it something that you just hadn't thought about or had thought about, wasn't important or?

R: No, I don't think I had really thought about it. I think I was more focused on what I'd be having to teach rather than who I'd be having to teach it to, um, and, you know, picking up things like diversity just didn't really occur to me, you know, I did think, well, why do we, why are we going to be teaching this and try and work out why each, um, topic was on the curriculum. I didn't have much luck with all of them, um, but, no, I didn't really think about things in that sort of, from that perspective.

M: Ok, and do you think in terms of your learning across the year, is it a high priority or a medium or low priority, I mean, do you think there are more important things you can work on or do you think this is, you know, this is really at the heart of everything?

R: I think there are more important things at the moment, um, I think it's something for me to be aware of definitely, but not something I'm going to put right at the top of the list, so.

M: Ok, I mean, what sort of things would you say are more important?

R: Um, more the learning to manage the classroom and improving the subject knowledge, um, getting to grips with all the technology, things like that that I'm much more concerned about at the moment, so but it might move up the list, I think, as the year goes on when I'm more comfortable with the rest of everything else that's going on but.

M: Ok, that's ok, that's perfectly acceptable to have those sorts of concerns. So, I mean, since you've been on the course, I mean, have we done anything yet which has made you think about this differently, has there been any particular thing that we've done because, I mean, we've only been here, what, this is our third week?

R: Yeah, I think so.

M: Yeah, so, I mean, you haven't had too much input but, I mean, has anything happened to you sort of, ooh, I hadn't thought of that or?

R: Um, I think, apart from actually having it, the issue raised and talking about it to other people in the group, I think that's, it's actually raised quite a lot because it's made me a

lot more aware of it and I have actually started to consider it now, um, when we're looking at different topics which I didn't at all before.

M: Yeah, right.

R: Um, but I think that's, that's the only thing really is actually discussing it.

M: Ok, right, and, I mean, has there been, have there been discussions going on outside the group or has it just been in the sessions?

R: Yeah, we were talking about it earlier actually, yeah, um …

M: Right, so what was that, can you just tell me?

R: Um, I'm trying to remember now, I thought of it when I walked in here, um, yeah, we were just, um, discussing obviously from the lectures this morning, um, about ethnic minority groups and attainment, um, and how history might be relevant to them or they might think it's just not relevant at all or they might get offended and walk out or something like that, so, yeah, it's quite interesting.

M: Alright, but is it just amongst the historians or is that with …?

R: Yeah.

M: Right, ok, trying to define our subject in this world.

R: Yeah, sort of.

M: Right, ok. Alright, I think actually, I mean, we've done quite well with it, we've gone through everything I wanted to, so that's ok, alright, I think we can stop there.

R: Have I just not said much.

M: No, that's, no, that's alright, you've said it very succinctly. No, some people talk an awful lot, you've been very succinct.

Appendix M – Confidence continuum for Grace – 1st interview

Confident (based on experience) [clear expression of views, draws on experience to support view]		Uncomfortable (but willing to have a go, shows appreciation of problems) not completely, no. I'd have to do, er, a bit more research about it, I think … If that wasn't a problem then, yeah, I think I would. (subject knowledge)
	Uncertain (yet to make up their mind) [e.g. I don't know, I would like to think] I think they are very important things in our history or in the history of Britain, um, that sort of shaped the way things work today and I think it's important to understand that. Um, I know a lot of people say that things, the Norman Conquest, it is quite far back, so it's not really as relevant but I still think it is. I'm not sure exactly why but I do think it's important. (purpose) if they're fairly new to the country they might not feel it as relevant, um, which is where I think it becomes a bit tricky, um, yeah, I'm a bit unsure around there (purpose) I know there has been a bit of a big thing about the sense of identity part of it at the moment, um, but I'm not completely convinced (purpose) Things like women getting the vote, I think is very important, um, peasant's revolt and	but there's the danger, I think, um, of the generalisations, so black people are slaves which I think you would have to avoid, definitely, but, obviously, um, but I'm not completely sure how you'd go about not generalising apart from bringing it up to date and saying, well, there's all these different kinds of slaves (pedagogy - but would teach slavery) I think in a more multicultural school, I'd be a lot more aware of the things that could go wrong from it and the repercussions outside the classroom, um, but then I think it might be, in a more mono-cultural school, it might be a bit harder in a way to make it relevant because it's not to do with their history, (but would teach slavery) I think it's something that you'd have to be a lot more careful with because it is so current, so there's quite a few dangers around it possibly but I think I would teach it, yeah, you'd just have to plan it and look at what you wouldn't do very carefully. (War on Terror – aware of sensitivities -- pupils?)

| | going back to sort of the Tudor, Stuart, Elizabethan, um, it's probably not as relevant. (content)

I do think it should be taught because it is a very important aspect of our history, um, and I think, yeah, as far as the national pride goes, I think it is, to a certain extent, um, to do with that but, again, I think it is important to have the other side of it as well because obviously we did make mistakes, um, and I think it's important to see that. (purpose - lacks firm view)

but there's the danger, I think, um, of the generalisations, so black people are slaves which I think you would have to avoid, definitely, but, obviously, um, but I'm not completely sure how you'd go about not generalising apart from bringing it up to date and saying, well, there's all these different kinds of slaves (pedagogy)
That's something I've never really been sure of, to be honest. Um, I have wondered about it, um, and it's, again, one of those things that I think we should teach but I'm not quite sure why, (purpose) | the issue of race, I think, again, is very, very important, um, because you hear it a lot generally just all Muslims are terrorists, um, so it's again the generalisations, um, I think is probably the big one. Um, but also being sensitive to people who may have lost relatives in it, um, and things like that, I think that's the most, most of it. (pupils) (links to point above – would teach it but shows awareness of the issues)

I'd give it a go, I think, maybe a bit apprehensively but, yeah, I'd give it a go.
I: Ok, right. But what would make you feel more comfortable teaching it?
R: Um, I'm not sure anything would really. I think it's one of those things that until you've actually had a go at it and seen how it's received, it's always going to be a bit unsure (need for experience – has concerns but will teach)

I would need to do some work on it but I think I'd be happy to do that (positive disposition but committed?) |

| **Confident (ideas based on assumption but show nuanced understanding) [clear expression of views but mainly in an abstract sense and untested]**

I think it's more about understanding the way that things work and why things are the way they are, so why our Government works the way it does, so that you are sort of informed when you come to participate in those sort of things in society (purpose)

I think you'd have to set some kind of rule about nothing personal, no generalisations and set some rules for it, I think, definitely. (pedagogy)

I don't think we should be saying, well, this is what happened, so this is what you should feel about it. I think it's much more important to present it and say, well, what do you think, why do you think that, um, which applies to most topics but obviously some you have to be more careful with it than others which I think is where the boundaries will come in (pedagogy)

I'm much more comfortable with British History because it's what I've done most work on but I do think there should be possibly more of an emphasis on European and World History purely because that's kind of the way the world's going (content) | I really don't know at the moment actually, um, when I was thinking about it earlier, I thought, well, no, I don't think it would really make a difference because you've got to be careful with whoever it is but I'm not really sure now (pupils)

it's as much as whether you'd want to tell them what to think as well, in a way, rather than just saying, this, this side of it, does this affect what you think about it all? (purpose/pedagogy) | **Uncomfortable (but open to change) [e.g. not at the moment because …]**

I think there are more important things at the moment, um, I think it's something for me to be aware of definitely, but not something I'm going to put right at the top of the list (not a priority) |

I think the citizenship reasons are relevant to why we study history but I don't think they're the be all and end all. I think there are other reasons as well. (purpose)		
Confident (ideas based on assumption but unsophisticated and untested) it's just as important really because even from, say, like an Asian background, they're still living in this country and presumably will stay here for quite a long time, um, may have even been born here, so it's still part of their heritage, (purpose) but I think it is important to look at the possibly negative aspects of it as well… just give a balanced view (pedagogy) you'd want to include obviously the basic things about why it happened and why it was such a big thing, um, and the fact that it was a trade as well as much as anything, um, because we have, what was it we saw the, the triangle as well, so it was, it was beneficial to a lot of people but also going into the maths of why it was so lucrative, (content) it's important to know about it because obviously terrorism's, they say, one of the biggest threats we're facing today, so it's very, very relevant (purpose)		**Uncomfortable (unwilling to change)** **[characterised by certainty]**

Moral Analysis Chart

Value (trying to promote)	What do we mean by this?	How do we put this into practice?	How should I behave as a teacher trainer/teacher?	What do I want teachers/pupils to achieve?

APPENDIX O - Questionnaire used with PGCE cohort 2008-2009 – mid-point of year

Teaching of diverse history topics – your views

Thank you for your earlier participation in my PhD research. I wish to gather some data at this mid-point in the course to explore your views and experiences of teaching diversity to date, using both this questionnaire and an interview.

If you are happy to continue with your participation I would be grateful if you were able to complete this questionnaire and return it to me by Monday 19th January. I intend to arrange interviews in the weeks beginning 26th January and 2nd February.

Section A - Studying/teaching

1. Look at the following topics and tick whichever boxes are the most appropriate:

	(a) Have you been able to develop your subject knowledge in any of these areas since the start of the course?	(b) Have you had any opportunities to teach this topic?	(c) If you taught this topic, did you feel or encounter any concerns teaching this topic?
Islam			
Africa			
India			
China			
Native Americans			
British Empire			
Any other topic you consider to be reflect diversity (please specify)			

If you have ticked any of the above please complete the relevant section(s) as fully as possible below:

(a) What have you done to improve your subject knowledge?

(b) Please indicate year group, how many lessons etc. (If you had to do any subject knowledge preparation for these units, please outline how you developed this, what resources you consulted and so forth)

If you have taught any of these topics please answer (c) only, if not please answer (d)
(c) What concerns or difficulties did you feel/encounter teaching this topic(s)?

(d) What concerns might you have in teaching any of these topics?

 Section B
a) What do you feel are the reasons why young people should learn about the history of other cultures and ethnic minority groups? Do you feel your views have changed during the course so far
Please provide some explanation for your responses below

b) At this stage in the course how big a priority do you feel it is to address diversity (please circle as appropriate):

a high priority

a medium priority

a low priority

something you had not considered

Please provide some explanation for your responses below

385

APPENDIX P – annotated transcript of an interview at the mid-point of the course with Kate from cohort 3

M - moderator

R – respondent (Kate)

Transcript:

M: That's working. That's always a good start. Ok, so I'm just interested first of all in terms of understanding about diversity, whether or not you've gained any new insights, have you thought differently about it since we started the course?

R: Um, not, I haven't really thought differently about it because [School B] was very diverse and I seem to remember saying that I'd probably teach all pupils the same in my lessons and I did that and it worked ...

Comment [RH176]: No apparent change – treats all children the same

M: Right.

R: ... um, I, I, in teaching them I'd treat them the same, I mean, I wasn't like take your headscarf off and to Sikh girls, take your bracelets off but within teaching them, I taught them as if they were equals, the same, so.

Comment [RH177]: Pupils treated the same – naive position? There is a difference between treating them the same and teaching them culturally appropriate material?

M: Ok, I mean, what did you think of this morning's session, did that raise any new questions or issues for you, you hadn't thought about previously?

R: Um, it brought up things I hadn't even thought about, um, like when Anna brought up the, the person who got hate mail for saying teach, teach, to do it from the Spanish perspective, um, and there seems to be a lot of obstacles to it which seemed bizarre because you would think it would be quite an easy thing to do.

Comment [RH178]: Sees no obstacles to bringing in diversity?

M: Right, I mean, are you, do you think the obstacles are bizarre or do you think it's bizarre that there are obstacles?

R: I think it's bizarre there are obstacles, um, because even if it is seen, does seem tokenistic, I always drop in sort of things like there was a black trumpeter at Henry the Eighth, things like that, because it's interesting and if the kids are starting to get that glazed over look, if you say something they're not expecting they're back with you, um, so I can't see why there's such a problem in just implementing it, even in small doses at first and then bringing it into a sort of a bigger part of the curriculum.

Comment [RH179]: Subject knowledge – seen as means of engaging pupils

M: Right, so, I mean, if we talk about the obstacles you saw this morning, I mean, were there any you thought, yeah, I actually hadn't thought of that, that is an, that is an issue for me or do you think, no, I don't see why those are issues?

R: I could see how they were issues like the department, um, but they're, they seem like really insignificant, silly, little things that are big problems ...

M: Right.

R: ... which doesn't make sense.

Comment [RH180]: Identifies an obstacle but seems irrelevant?

M: Ok, so, I mean, I mean, with what you did at [School B], I mean, did you have the opportunity to bring in different aspects of the history to make it more diverse?

R: Um, not especially, really. They did a lot of Anglo history.

Comment [RH181]: Content – restricted opportunity to teach

M: Right.

R: Um, with the Romans I was able to look at, um, how black people were gladiators and how women were gladiators and how they were, fought in the army and things like that and I did drop in that, you know, that was the first black presence in Britain but the Civil War, I couldn't really

find anything that diverse about it and Victorians, again, there wasn't a huge amount that I could bring in with that scheme of work.

M: Right.

R: If, um, I'd had more time, I would have been looking towards Empire but they'd just done it, so.

M: Right, ok. So do you think that the curriculum they've got is fairly Anglo-centric?

R: Yes.

M: Right, ok.

R: Um, because when they did Empire, they did a tiny little bit on Empire and then did slavery, um, so they didn't really look at the Empire at all, um, and at GCSE they do Ireland and it's very Anglo-centric.

M: Right, so is it, I sort of, I just want to get this right, what I'm trying to get at here is actually , did you realise that the curriculum was Anglo-centric and you wanted to do it differently or is it something you hadn't really thought about, you just went along with it?

R: Um, I think I just pretty much went along with it, um, one, because I had so much else to think about but also I didn't want to sort of upset the applecart.

M: Right. Because it's interesting if you're talking about the obstacles because, in a sense, those present themselves as obstacles to you and actually it's how much they put you off doing something or are you saying, well, actually, no, this is so important, we've got to do this and argue for that?

R: I mean, with the Romans, I was very much adding as much in as possible because the scheme of work was quite vague and you were able to do that, I mean, I added a whole lesson of gladiators in. Um, with the Civil War, it was very structured, you had to this, this and this, um, and I'm unaware of diversity in the Civil War, that's something about my subject knowledge, that was the issue there. And with the Victorians, again, it was very structured and, um, by the time a lesson had started to occur where I could actually do something different, um, it was Christmas.

M: Right, and would you have had the subject knowledge to be able to do something different?

R: I would have gone and found out about it and read around and seen what was happening, um, and I feel confident I could have, have done something but I can't be sure because I didn't do it.

M: Right, ok, so at the moment, would you say your subject knowledge is fairly secure on that or would you actually say, I don't know much about diversity in the period and therefore I'd need to do some work on it.

R: Don't know much at all.

M: Right.

R: Um, I came from a very white area, went to a very white university, so diversity is something that I've done in my own time, not in education.

M: Yeah, ok, because I think it's one of those things that it's what comes first, do you need the subject knowledge to suddenly realise, actually I need to do something about it or do you say, I need to do something about it, therefore, I go and find the subject knowledge?

R: I think for me it would be, I have to do something about it, so I'd have to go and find out the subject knowledge.

M: Right.

R: Um, it's like with, normal lessons, normal lessons but, lessons that were in the scheme of work, if I looked at it and thought I had no idea what that is, I'd go and find out about it …

387

M: Right.

R: … and not think I'll learn everything about the topic because I'm teaching this topic, if that makes sense.

M: Right, ok, yeah. Because it's one of those things, I mean, would diversity would be one of the first things that spring to mind in terms of actually I've got to go and find out about this topic?

R: Probably not.

M: Right.

R: Probably the, at the moment, it's the basic facts of the period and the topic, um, and then I'm probably looking more at teaching styles and how to be engaging the pupils more than looking at things like diversity.

M: Yeah, that's ok, because I think it's interesting because what you're saying, there are these obstacles for you and so, you know, in some ways you can see why we should be doing it and it's strange that these obstacles exist but actually they do exist.

R: They do, yeah.

M: Yeah, ok. Is that something you'd appreciated before or is it something which kind of like really came out this morning?

R: Um, I appreciated it before but it, it sort of really came home this morning when we really looked at it, um, but I, it was something in the back of my mind throughout but things kept sort of barging past it and so it stayed there.

M: Right, how does that make you feel, do you feel like you're doing an inadequate job or do you think, no, I'm ok, I'm doing things or I should be doing more or what?

R: I think, at this stage in my career, I think I'm doing alright.

M: Yeah.

R: Um, to be honest, I think getting out of the classroom alive at the moment is doing pretty good. Um, I feel if this was this time next year and diversity still wasn't coming in then it would be failing the subject but, at the moment, I feel that there's other stuff to be looking at, things that are more integral to actually getting the pupils to understand key concepts and look at the subject knowledge.

M: Yeah, ok, I mean, that's probably, I think lots of people have said that sort of thing, the PGCE is just so busy, there's so much to do that, too many things to juggle at once.

R: Yeah.

M: Yeah, ok. Do you feel your subject knowledge has improved at all in these aspects of diversity, in these different topics and things or do you still feel it's fairly shaky?

R: Still fairly shaky.

M: Right.

R: Um, the most subject knowledge I've got is from today's session.

M: Right, so what was that, anything in particular or?

R: Um, I knew that in the First World War there were black soldiers but I didn't know there were any black officers.

M: Yeah.

R: I didn't know about the Prince that came over here, um, things like that, I mean, I, I knew, I knew from my own reading that there was a black trumpeter and there were black people in Elizabeth's reign, um, and, and things like that and that people were coming over who had freed

388

themselves from slavery and things like that, I knew about that but I don't know any specifics, any personal stories about it, I just know vaguely that there's something happening at some time.

M: Right. Where do you think you ought to get that subject knowledge from, is it, do you think it's part of the thing I ought to be doing or is it, you know, is it your responsibility or, where do you see that?

R: Um, I think it's definitely my responsibility but I wouldn't know where I'd get it from because most of the, the places you get your subject knowledge from don't actually look at diversity in, um, a large aspect. There might be a paragraph on diversity but nothing huge.

M: So it's a kind of like the failing of the resources you go to …

R: Yes.

M: … if you go to school textbooks and things like that, it's not there and …

R: Yeah, and, um, the very short introductions, they're fantastic but they don't have anything on diversity. The twentieth century one did but only because it became an issue with, um, the SS Windrush and things like that but in other ones, there's no mention of diversity at all.

M: I mean, interesting, apparently the Windrush was the second boat which came and, um …

R: Mm, one landed in Southampton first.

M: Yeah, that didn't cause any fuss.

R: It was the Windrush that caused the fuss.

M: Yeah.

R: And, and that's the thing and I think, well, what, what, what boat was this that went into Southampton because, especially in this area, that's going to be more vital really but there's nothing really out there.

M: Mm, right, because it's one of those, again, it's one of those chicken and eggs things is actually, if the resources aren't there to support you, what can you do about it and it's one of those things which just goes round in circles.

R: I mean, I'm sure if I, if I devoted a day to finding out about diversity in, er, the seventeenth century, I'm sure I could find something that could be used but I don't have that amount of time to be searching on the internet and going to the library and research.

M: Ok, alright, ok. That's helpful, that. If we go and look at these now, as I say, it's been a while since I looked at them, that's still going, that's alright.

R: Ok.

M: Ok, so, I mean, if we take the first one again, I think, as I say, that's this idea that we've got this traditional British curriculum, 1066, Reformation, Civil War, the development of Parliament, that sort of stuff, I mean, do you think that is an appropriate curriculum?

R: I do. I feel that it's important for, not only people who were born here, but for people who are moving into this country to learn about British History, English History, um, but just because it's England it doesn't mean that you can't put diversity into it and you can't look, when you look at the Empire which is seen as British History, there's lots of different types of diversity you could bring into that and, so I think it is important that they do learn British History, um.

M: Did it make sense this morning what we talked about in terms of what do you mean by British History?

R: Yeah. Well, that's the thing is, British History doesn't mean white, Anglo Saxon protestants because, you know, they're not the only people who live here and it's not all white, upper class men either.

389

M: Ok, so what we're saying is actually that the sort of traditional history we might teach, um, it needs to be tweaked to move it away from what might be seen as kind of like white Anglo Saxon protestant?

R: Mm, because even in the aspect of, um, just the protestant part, you know, there's Catholics in this country, there's Jews, but they're not looked, after the Reformation, Reformation, Catholics aren't really looked at unless you're looking at Northern Ireland, um, so even in, still looking at white people, diversity is ignored.

M: Right, unless it comes in and causes problems.

R: And, yes, unless there's a problem, it's protestant view and it's white and it's male which isn't on really and I think it needs to be tweaked but I feel that the curriculum is going that way anyway because women are coming in a lot more, um, and ethnic minorities are coming in now a lot more but I do think it's important that they learn British events.

M: Yeah, ok, kind of like the framework …

R: Yeah.

M: … and then things kind of in there. So, again, it's, again, it's one of those we were talking about this morning, it's actually the inertia in the curriculum, the fact that actually the curriculum we've got is still the same as it was a couple of decades ago.

R: Yeah.

M: Do you see it, do you seriously see it changing?

R: I see it changing in departments slowly. I don't think it's a national movement but in departments things are, are happening, um, and I feel that with new trainees things are happening, so it's going to move forward.

M: Right, have you seen examples of that in the schools you've been in?

R: In [School S] I have. I've seen a couple of lessons where diversity's actually been brought into lessons, not a great deal, but it's been brought in.

M: Oh right, and do you know why that is or is it?

R: It's because all the pupils at, um, [School S] are white, I think there's less than one percent that are a minority, um, and they're all quite anti-Europe, anti-Muslim, anti-black, anti-American, anti-everyone apart from English. They don't even like Ireland and Wales and Scotland and England, so they're trying to stop this pretty negative vibe in the school, um, and they, they, they don't seem to understand that [sigh] there are individuals in, er, sort of a group because there was an example of a boy who was really popular, um, deputy head boy in the school who was Muslim and quite strict Muslim, he had, um, observed all the fasting and didn't eat meat, all that sort of business and, um, when they were doing the Arab-Israeli conflict, they said, oh yeah, all Muslims are horrible and evil and, and then the teacher pointed out that there's one sitting in the classroom and they were like, oh no, not him, just the rest of them. That needs to be addressed quite quickly and strongly because it's very negative, their views.

M: But that's it, because that, that for me is one of the fascinating tensions, actually it seems really important, that sort of thing, but actually for a PGCE trainee on the radar screen, it's not that important because there's too many other things to cope with but …

R: Yeah.

M: … it's how you, how you square that.

R: It is very important but, as a PGCE student, learning how to actually teach is important, learning how to actually, um, get them to listen and to get them engaged and to understand the key concepts and to actually understand aspects of the period, you've got all that you need to do before diversity's even looked at …

390

M: Yeah, yeah.

R: … which is a shame.

M: Because I sometimes wonder in my course, if I brought diversity to the front of the course …

R: I'm sure it would make a big difference.

M: … and we looked at it as part of causation and all that sort of thing, would it have an impact on how you perceived it, rather than it being towards the back end of the course.

R: I think that if you brought it in earlier, it would definitely be something that would be in the back of our minds more than it has been, um, because we'd have strategies to actually be able to drip it in, um, and we'd have all those lively discussions that Ally and Anna were having this morning, um, and we'd have it sort of cemented in our minds how important it is.

M: Yeah, because it's one of those things actually, I, it's one of those things, at what point are you ready for it? Do you need to have the other things in place before we discuss this or does this need to come in earlier?

R: I think seeing diversity as a key concept would help, um, because it should be really.

M: Yeah.

R: It should be something that we're thinking about all the time, as well as change and significance, um, all the others, I've forgotten.

Comment [RH212]: Should be something they think about – implies it isn't a priority

M: Ok, alright, alright. If we go and have a look at the second one, you'll have to remind me because it's been ages since I've looked at them.

R: You are teaching the British Empire.

M: Right. Have you got a particular stance or a take on the British Empire?

R: Um, I think that British Empire wasn't all bad. There were positive aspects. Um, and I think initially you need to, to avoid stereotypes, you need to show both sides, um, because I was reading, I can't remember where I was reading, I was reading a very controversial article somewhere saying that, um, the Slave Trade actually has given a lot of people freedom if you look at Africa today and I'm not sure if I agree with that because I don't think that anything could justify the Slave Trade but I think with the Empire you need to look at the positives as well as the negatives and even though there are more negatives, you still need to look at the positives and I'm, I'm, I don't know, I mean, I get the feeling that India is often ignored unless it's the negatives, um, about the sort of big battles and massacres and things like that, um, Africa isn't really looked at at all and I think that they need to be looked at more. I think, the problem that a lot of people have with British Empire is they do a couple of lessons on British Empire and then you're straight into slavery and the British Empire wasn't a short thing, so it deserves a bit more time in its own right rather than being the beginning, the introduction to slavery.

Comment [RH213]: Purpose ?

Comment [RH214]: pedagogy

Comment [RH215]: mentions content + pedagogy

M: But, again, I think it's one of the interesting things that if, I think we mentioned this, um, a couple of weeks ago but, actually where you decide the balance point as to how much positive, negative is actually a very political stance to take and actually some people may say, no, the balance point's over there, it's wholly negative, and somebody says, no, it's not, it's wholly positive but, so when we say we want to teach it as a balanced way, actually where we put that balance …

R: Depends on our own personal views.

M: Yeah.

R: Yeah. Mm. I suppose what you have to do is give the pupils the evidence and then let them come to their own conclusion, um …

Comment [RH216]: pedagogy – naive approach?

M: But then, because that, but then that's, again, that's quite interesting because if we've only got two or three lessons …

R: It's very difficult to do that.

M: Yeah.

R: And that's why I think it should be taught in its own right, not tacked onto the beginning of slavery because it's an important aspect of British History and it brings in diversity and it helps us understand problems that are occurring now, like the Arab-Israeli conflict, um, it's difficult because it is very much your personal opinion and whether it was a good thing or a bad thing or not sure.

Comment [RH217]: Content – needs time

Comment [RH218]: Teacher position

M: Do you have a stance on whether you think it's a good thing or a bad thing?

R: I think that it was mostly a bad thing but there were good aspects, things that were, you know, like education, that was a good thing. Massacres, not so good, you know, so I think it was a bad thing but had good aspects.

Comment [RH219]: Teacher (personal) position

M: Right, and are you happy for kids, if you gave that view to kids, you know, because one of the interesting things you could do is a bit like, you know the Kay Traille article, you've read this …

R: Mm.

I M: … yeah, that, you know, if we teach bad things about the Slave Trade to black kids, they feel bad about themselves, I mean, if we teach bad things about the British Empire to white kids, does it matter? Are they going to feel upset about that, worried about how they're being perceived or?

R: I suppose it's something that you just have to approach sensitively, um, like with any of these more difficult subjects, um, and I, I hope that I'd teach it in a way that they didn't see my own opinions and tried to teach it as, as fairly as possible, I mean, there's definitely going to be a slide to which way it is and that also depends on the department itself but I'd try and get it, so they could make a, a decision themselves on how they feel about it.

Comment [RH220]: Aware of sensitivities – pedagogical seems naive

M: Ok, and, again, would it matter who you were teaching it to, would you teach the same thing to whoever's in front of you?

R: I'd teach the same thing to whoever's in front of me.

Comment [RH221]: Pupils

M: Right, ok. Because, again, because it's interesting because some people might say we want to teach a positive view but actually how that goes down with certain groups is interesting.

R: Um, I've, I feel that people should be treated the same. If they have, um, a particular issue with it then I'm more than happy for them to come and discuss it with me further but I think they should all be treated the same and taught the same.

Comment [RH222]: Pupils

M: Ok, I mean, would you say you're comfortable teaching it at the moment or do you think there's certain things you've got to get out of the way or overcome to make yourself more comfortable with it?

R: I'm quite comfortable now but I think that's, like you said earlier, it's naïvely confident, so.

Comment [RH223]: Naively confident

M: Yeah, subject knowledge-wise, you're fairly happy about it or?

R: Not really.

Comment [RH224]: Subject knowledge weak

M: Right.

R: But I'd figure it out like I have been doing.

M: Ok, alright, is that, that's interesting, I mean, you might want to, just for your own interest, there's an interesting programme on Teacher's TV about teaching the British Empire but how they do it in Indian schools …

R: Oh right.

M: ... so it'll be interesting to see their perspective on it and whether or not it tallies with what your perspective might be.

R: Ok.

M: If we go on, I think the third one's about the Slave Trade, isn't it?

R: Er, yes.

M: Yeah. How, what are you views on that, I mean, are you fairly comfortable about that, are you more aware of some of the issues?

R: Um, I've, is that with subject knowledge-wise?

M: Yeah.

R: Very comfortable with Slave Trade, um, it helps having a partner who's doing American Studies and stealing his degree notes, um, very confident that I'd be able to teach subject knowledge-wise, um, the sensitivity of it, I'm quite confident about that as well because I feel with things like the Slave Trade and, in the same way the Holocaust is, you need to show positive views of black people, um, you know, how some are, well, lots were educated and, um, and how they're not victims.

M: Yeah.

R: I think that's one of the pitfalls you've got to avoid in teaching the Slave Trade but I'd be quite comfortable with that.

M: Do you think that's something you've picked up from the course or is that something you already had beforehand?

R: I already had it beforehand that you, they need to see them not as victims but this course has helped reinforce that for me, it's seeing how to approach certain aspects, um, I knew before the course that just seeing them as victims is not helping or a positive or representative of the actual culture, you know.

M: Ok, and so, I mean, when you teach it, I mean, what would you do then, I mean, I mean, obviously it sounds like you're not going to focus on the Middle Passage, you're going to do other things, I mean, what would you include in your teaching of it?

R: Um, I, I probably would include the journey but that would be a very small aspect and I'd probably look at someone, Equiano, um, what was his name?

M: Olaudah Equiano?

R: Yes, Olaudah Equiano, um, and maybe, um, follow his experiences because he went on to be a slave trader himself after going through these experiences and he became educated and he travelled, travelled the world and that's really positive and so, perhaps, look at that more than anything. I think pupils need to know that families were separated and, you know, horrible things happened but they don't need to just know that, they need to know that some positive things came out of it.

M: Ok, and, again, similarly, if you've got a class with black children, it wouldn't make you teach it any differently to teaching a white class or?

R: I'd teach it the same.

M: Right. Um, if you look at the one on the War on Terror ...

R: Yeah.

M: Are you comfortable with that, would you argue for teaching that or not?

R: I think I would feel very uncomfortable if there were pupils whose parents were in Iraq or Afghanistan. I think that's the only time that I would treat it, people differently.

393

Comment [RH225]: Subject knowledge confident – pedagogy /purpose sees need to present positive images

Comment [RH226]: Prior perceptions

Comment [RH227]: content

Comment [RH228]: content

Comment [RH229]: pupils not a concern

Comment [RH230]: pupils would be a concern

M: Yeah.

R: Um, I don't know, if I had to teach that and someone's parent had died in Iraq, I don't know how I'd deal with that, um, and I think that's a really complex issue. Um, in regards to Muslim people in the class, I don't think I'd teach it different from, with, in mind of them in the class, um, because with things like Iraq, they feel they've been invaded which they have, technically, um, so they have a standpoint of their own. Palestine, you know, they've been, their land's been taken away from them, so they're, it's not Muslims are bad, it's that things have happened, um, so I don't think I'd teach it probably if there were Muslim and white or white people in the classroom on their own. I think I'd still teach it in the way that this has happened but this has happened, but this has happened and this has caused this to show that both sides have different points of view.

M: So it isn't, is it possible to teach a balanced approach to it?

R: Probably not. I'm probably very idealistic, um, I would attempt it and I would try to the best of my ability but I don't think it's possible.

M: Yeah, because you say it's not like 9/11, is there a balanced argument for that?

R: That it is a very small, extremist group, it's not all Muslims. Not all Muslims wanted that and a lot were appalled by it, um …

M: But would you try to explain why some people thought it was justified?

R: [Sigh] I don't know, um, I, I, it might be because it's just too close to home because it, you know, it was only, what, seven years ago, um, but I don't know if I could justify why they did it. I think I'd go more down the route of just, of saying not all Muslims wanted, many were appalled by it, um, it's just a very, small, extremist group that have gone completely mad. I don't think I could justify why they did it. I don't think there's any justification.

M: Yeah, ok, because again, because the thing is it become difficult as well, I mean, if you're talking about Iraq and Afghanistan and you've got these people attacking British troops and the kids might be sitting there thinking, well, actually we're there to help these people, why are they attacking us and actually how do you get kids to appreciate the complexities of that?

R: I think showing again that they feel invaded and a lot of people don't feel that they're being helped at all is the only way to approach that, um, again, probably looking at if your country was invaded how would you feel?

M: Mm, yeah. So is it, is it something you'd argue for, so we must teach this or are you saying, no, it's too difficult, I'd rather we didn't teach this?

R: Personally, I'd rather not but if it was in the scheme of work then, you know, fair enough, I'd do it but I think that for a lot of people it's, it's too close. It wasn't long ago, um, there's no disengagement with it. People still feel very angry about it, um …

M: Ok, if we turn this question on its head, if you had to teach it, what would you want in place to be comfortable teaching it?

R: Um, I don't know, um, again, it would depend on who I was teaching it to, um, like I said, if it's a mixed culture classroom then I think I'd just plough forward and, um, try and show the, how Iraq feel they've been invaded but we're doing it to get rid of Saddam and to give them democracy, um, show that it's just an extremist group and not all Muslims feel this way, um, that's why we've gone into Afghanistan to free them from this tiny, little group of people. I don't know what I'd do if there was a child whose parent had died in Iraq or parent was in Iraq. In Iraq is not as big an issue but I would avoid looking at attacks on British soldiers as much as possible, the more deadly attacks on British soldiers, I wouldn't avoid it completely but if someone had died then, I don't know what I'd do.

394

M: Yeah, because I think it raises interesting questions that if you've got, somebody said we shouldn't be there, and from what you're saying, you're saying you can't justify why we should be there.

R: I personally think we shouldn't [35.35] be.

M: Right.

R: But I don't think I should push my feelings onto the pupils again to give them all the information and let them see how they feel about it. I mean, I think now Saddam's gone, let's get out.

Comment [RH238]: teacher position

Comment [RH239]: pedagogical stance

M: But that's it, if you come back to that chart we filled in this morning about what we're trying to achieve, I think that raises those questions again about actually, um, what do I want kids to walk away with from here, um, and I think that's quite a difficult question really.

R: I don't, I want them to walk away thinking that not Muslims are terrorists, not terrorists are Muslims, um, and the fact that both sides have their story to tell, um, and even though there are some aspects that some people don't agree with or agree with, it's there, it's happening, this is the history of it more than saying, I don't agree with us being in Iraq, I think we should get out, what do you think, you know, I think that my own personal views should be kept back …

Comment [RH240]: purpose

Comment [RH241]: teacher position

M: Right, ok.

R: … so they can make their own ideas.

M: Ok. What about the final one there when we're talking about this idea whether or not we deliberately bring more multi-cultural history in, that sort of thing, cut back on British History?

R: Um, that's something that [School S]'s doing, um, they're introducing India and China coursework and things like that because it's a very white school. Um, and I think it's important for them to know other cultures are out there and to learn about them, um, but I, I can't see how they've, they feel like by doing this they're going to get rid of all the racist feelings that these pupils have and I don't think that's going to happen because they're seen for like four hours a week in two weeks and you're not going to change sixteen years of [phone ringing] in that time …

Comment [RH242]: purpose

Comment [RH243]: disagrees with school approach to anti-racism

M: Yeah.

R: … so I think it's important they do learn about them but you shouldn't be idealistic in that it's going to make the world a better place, we're going to stop racism because it's just not going to happen.

M: But do they see it as a form of anti-racist education where they're going to challenge kids' racist attitudes or are they just going to say, these other people are out there?

R: From discussions I've had with them, it seems that it's going to be challenging anti-racist, um, which I think is the wrong angle to be going at it. I felt, I feel if they'd said, we're just going to let them know they're out there and show that, um, you know, Muslims are not just people that are blowing things up and that black people aren't victims, we're going to show them that there's diversity and there's culture and there's art and there's music out there, so I think they're approaching it from the wrong stance really. It's idealistic and it's a great idea.

Comment [RH244]: disagrees with school's approach

M: But I think it comes back to that thing we talked about this morning, that chart again, actually if this is what we want kids to think, you know, like, you know, not all Muslims are terrorists but they walk out thinking that, is that acceptable or do we turn around and say, no, that's not acceptable?

R: I think it's not acceptable at all.

M: Mm, right.

R: Um …

M: Well, that's at odds, in a sense, with what you've just been …

R: I mean, I think that, in knowing about different cultures you are challenging stereotypes but to go at it from a point of view that every child in that class is going to walk out not being racist is impossible. It's what you'd like but it's not going to happen, um, I think it's important that we try but it shouldn't be the main motivation of it.

M: Again, because that comes back to actually partly, what's the purpose of it, if it's got the distinct anti-racist edge, then that's a clear purpose …

R: Mm.

M: … but, um, but there may be other purposes. Again, if you look at those different models which Banks said about how we could construct the curriculum, they've got different underlying rationales behind them and it's, it's what do you see as the purpose of bringing more diversity into the curriculum?

R: Um, I think it's important to understand other cultures, um, not just within Britain but the world in general, um, and understand the, the history of those cultures because one thing that the pupils seem to think is that the Muslims have been behind us the entire history of the world and actually, no, they were in front of us for a very long time. I'm not really quite sure what the purpose is, to be honest. I think it's important that they know that other things are out there, it's not just us on this little island and everyone's the same and it's important for them to understand that where the people who are entering the country are coming from in order to understand them better.

M: Yeah.

R: But I still think it's idealistic that it's going to destroy racism because I think that's too deeply rooted.

M: No, because, I mean, it's a part of the fascination for me because there's lots of tensions within this, we want to do this but actually does it sit comfortably with our views on certain things and it's, um, I mean, I've got those same sorts of tensions. I've got my views on history and what's history's about and I can see where diversity fits in there but actually if we follow it through logically, it takes me to a place I'm not comfortable with in terms of history and it's, as I say, there seem to be all these tensions in there and actually how we resolve those and what we do about it and actually it's ok to have tensions and be uncertain about things, um, so, I mean, do you feel, let's start again, has there been anything on the course which we've done which has made you think about things differently or question them or reinforce stuff in terms of diversity which you can think of at the moment?

R: Um …

M: Because obviously we did a lot this morning and that seems to have sparked off some things for you.

R: Yes, I mean, the, the trickling in, I was doing on a very small scale and I think it's something that I will do on a much larger scale from now is just sort of trickle in more, um, I don't know really.

M: Why do you say you want to do more of it?

R: I think it's important that they, they understand that England hasn't all been, it hasn't been white, English, male, upper class, that, you know, there's been black and Asian presence and Chinese presence for a very long time and I think it's important they understand that within their own British identity.

M: And are there things which would make you more comfortable doing that, I mean, do you think, you know, I need the subject knowledge, I need the support of the department, um, you know, those sorts of things?

R: Within, with trickling in, I feel the support of the department isn't really necessary because what are they going to do?

M: Yeah.

R: You know, if I just mention a couple of things in, in the lessons or we do an enquiry on someone in that time who was of a ethnic group, you know, what are they going to do, um, subject knowledge, I think, is probably something very important because there's not enough out there on these, these people who were, you know, in the seventeenth century, I've never heard of anyone from the seventeenth century that I can think of that was black or Asian, Chinese, um, that's probably it really, is the subject knowledge because I'm, I'm quite happy to, to go against the department to an extent, um, and not to an extent where I get into trouble but I'm quite happy to just sort of go and do my own thing.

M: Yeah, I mean, again, because one of the things I'm wondering is that actually, because when we talk about the purpose of teaching it and because you've got some idea but you also said you're not entirely sure, if you had a really, really good reason why you're doing it and you thought, no, this is really important, would that make you feel more confident in standing up to the department and saying, no, actually we need to do this for this …

R: Probably.

M: … or does that not matter?

R: Probably knowing, having a strong view and a strong purpose would probably make me stand up to the department more because I'm, I kind of do what I like really, um …

M: Yeah, right, but, in a sense, I get the feeling at the moment, you haven't quite got that.

R: No, I haven't, I haven't got my own strong feelings of why we're doing it and so I'm a bit sort of blasé about it, that I'm trickling, I will trickle things in and continue to do so but I have nothing that I really feel that strongly about. With, er, the CSA and introducing German home front, I feel strongly about that, so to be honest, even if the department had said, we're not really comfortable about you doing this, I probably would do it anyway.

M: But that's interesting, because that's much more to do with your personal …

R: Exactly.

M: … engagement with it.

R: And I have a personal reason why I want to do it and I have a purpose to do it, um, but whereas, in general, I don't really have a purpose of why.

M: Yeah, yeah, no, because that's interesting because, again, if you, I don't know if you remember that little chart I drew this morning where I've got the five boxes …

R: Yeah.

M: … and where I think people are, I'm almost wondering if I need a commitment box, actually I, I could have the subject knowledge, I could be quite happily disposed towards it, I could know why I'm doing it and this, that and the other but I still might not do it because of other things like the department doesn't want it and this, that and the other.

R: I think that for a lot of people, that is a problem, is that they don't really want to go against the department. I'm not really that kind of person. If I believe in something strongly enough, I'll do it and then take the consequences afterwards, um, whereas other people on the course, I think, it's a very big priority to them.

M: Yeah, because I think that's quite interesting because, so looking at you then, and saying that in terms of diversity that strong commitment's not there at the moment …

R: No.

397

M: Right.

R: Because I don't know, I don't have my reason why.

M: Yeah.

R: I'm sure if I had a long think about it and did some work on it, I would come up with a why and then I'd be very much, I'm doing it.

M: Yeah, ok, I mean, do you think, I mean, compared to where we started, when I first interviewed you, as to where you are now, do you think your thinking's any different, I mean, or is it just more confused or there's more questions which are unresolved at the moment or?

R: Um, I think my views have pretty much stayed the same, um, in the aspect that British, British History is important, um, I'd not teach them differently, um, but it's very confusing and it's a, it's a minefield of questions and as you answer one question, you find you've contradicted yourself in another answer, so it's very difficult and I suspect having that purpose would clear a lot of things up but as I'm sort of milling around in the middle, I'm quite confused.

M: Right, do you think it's, it's raised more questions for you now, you're actually aware of more of the complexities or do you think you were already aware of those to start off with?

R: Um, I was aware of some but I'm more aware now, um, and I think I was asking my quest, myself these questions last time, about, you know, how would you do it and why. I just know more of them now.

M: Yeah, right. Has that, has that come from reflection of your own practise or has that come because I've been challenging people like this morning?

R: It's because you've been challenging people, I think. Nothing in my own practise has covered diversity at all really.

M: Right, ok. In a sense, one of the things I'm trying to get at is whether or not I've done anything to anybody to disturb them or whatever or kind of like help them resolve …

R: Well, you've successfully confused me, don't worry.

M: Ok, um, is there anything else you want to say or do you think you've, we've covered everything you want to say about your understanding of diversity at the moment?

R: Um, I think that's it.

M: Right, good, because I think what will be interesting to see is actually, at the end of the course, where you are by that stage because last year I interviewed people at the start and at the end and I didn't get the middle bits and this year I'm trying to see if the middle bit makes any difference and if there is any difference between the different stages, but, so thank you very much.

R: That's alright.

M: Sorry if I've confused you.

R: That's alright.

Informed confidence
[views are realistic, having been tested in the classroom, purpose is strongly supportive of diversity, shows clear commitment]

the pupils at, um, [School S] are white, I think there's less than one percent that are a minority, um, and they're all quite anti-Europe, anti-Muslim, anti-black, anti-American, anti-everyone apart from English (sees need/purpose based on experience) … all Muslims are horrible and evil and, and then the teacher pointed out that there's one sitting in the classroom and they were like, oh no, not him, just the rest of them. That needs to be addressed quite quickly and strongly because it's very negative, their views. (purpose is to address stereotypes)

the problem that a lot of people have with British Empire is they do a couple of lessons on British Empire and then you're straight into slavery and the British Empire wasn't a short thing, so it deserves a bit more time in its own right rather than being the beginning, the introduction to slavery. (content – has seen shortcomings in own placement)

I want them to walk away thinking that not Muslims are terrorists, not terrorists are Muslims, um, and the fact that both sides have their story to tell, um, and even though there are some aspects that some people don't agree with or agree with, it's there, it's happening, this is the history of it more than

Uncertain
[yet to make up their mind, e.g. I don't know, I would like to think]

I'm not really quite sure what the purpose is, to be honest (but said in context of explaining purpose?)

Sensitised discomfort
[willing to have a go, shows appreciation of problems]

Don't know much at all. (subject knowledge is weak but willing to develop) … I have to do something about it, so I'd have to go and find out the subject knowledge.

I think it's definitely my responsibility but I wouldn't know where I'd get it from because most of the, the places you get your subject knowledge from don't actually look at diversity in, um, a large aspect. There might be a paragraph on diversity but nothing huge. (subject knowledge development is difficult – willing to try)

subject knowledge, I think, is probably something very important because there's not enough out there on these, these people who were, you know, in the seventeenth century, I've never heard of anyone from the seventeenth century that I can think of that was black or Asian, Chinese, um, that's probably it really, is the subject knowledge because I'm, I'm quite happy to, to go against the department to an extent, um, and not to an extent where I get into trouble but I'm quite happy to just sort of go and do my own thing. (subject knowledge not dept is the issue – contradicts earlier comments because didn't want to upset dept)

saying, I don't agree with us being in Iraq, I think we should get out, what do you think, you know, I think that my own personal views should be kept back … (purpose is supportive of diversity) (But ped not fully considered)		
Informed, untested confidence [ideas based on assumption but show nuanced understanding, appreciates link between purpose and diversity] I always drop in sort of things like there was a black trumpeter at Henry the Eighth [sic], things like that, because it's interesting and if the kids are starting to get that glazed over look, if you say something they're not expecting they're back with you, um, so I can't see why there's such a problem in just implementing it, even in small doses at first and then bringing it into a sort of a bigger part of the curriculum. (content/subject knowledge – based in experience but limited – some naivety in view) with the Romans I was able to look at, um, how black people were gladiators and how women were gladiators and how they were, fought in the army and things like that and I did drop in that, you know, that was the first black presence in Britain but the Civil War, I couldn't really find anything that diverse about it and Victorians, again, there wasn't a huge amount that I could bring in with that scheme of work) (content - based in experience but limited)		**Uncomfortable but open to persuasion** [but not at the moment, not willing to challenge dept approach, not a priority at this point] I think I just pretty much went along with it, um, one, because I had so much else to think about but also I didn't want to sort of upset the applecart. (unwilling to challenge dept) it's like with, normal lessons, normal lessons but, lessons that were in the scheme of work, if I looked at it and thought I had no idea what that is, I'd go and find out about it … and not think I'll learn everything about the topic because I'm teaching this topic (priority is to teach what is in the scheme of work and not go beyond that) Probably the, at the moment, it's the basic facts of the period and the topic, um, and then I'm probably looking more at teaching styles and how to be engaging the pupils more than looking at things like diversity. (not priority at the moment) I appreciated it before but it, it sort of really came home this morning when we really looked at it, um, but I, it was something in

I knew from my own reading that there was a black trumpeter and there were black people in Elizabeth's reign, um, and, and things like that and that people were coming over who had freed themselves from slavery and things like that, (has some limited subject knowledge – not strong enough to use in lesson but has general awareness – knowledge undeveloped and untested?)

I feel that it's important for, not only people who were born here, but for people who are moving into this country to learn about British History, English History, um, but just because it's England it doesn't mean that you can't put diversity into it and you can't look, when you look at the Empire which is seen as British History, there's lots of different types of diversity you could bring into that (content – has not tried yet)

Well, that's the thing is, British History doesn't mean white, Anglo Saxon protestants because, you know, they're not the only people who live here and it's not all white, upper class men either (sees British history as diverse – not had the chance to teach it as such)

diversity is ignored … And, yes, unless there's a problem, it's protestant view and it's white and it's male which isn't on really and I think it needs to be tweaked but I feel that the curriculum is going that way anyway (sees problem with content)

the back of my mind throughout but things kept sort of barging past it and so it stayed there. (not a priority)

to be honest, I think getting out of the classroom alive at the moment is doing pretty good. Um, I feel if this was this time next year and diversity still wasn't coming in then it would be failing the subject but, at the moment, I feel that there's other stuff to be looking at, things that are more integral to actually getting the pupils to understand key concepts and look at the subject knowledge. (not a priority)

Still fairly shaky (subject knowledge – earlier comments suggest developing subject knowledge beyond scheme of work is not a priority?)

if I devoted a day to finding out about diversity in, er, the seventeenth century, I'm sure I could find something that could be used but I don't have that amount of time to be searching on the internet and going to the library and research (problem of time and priority)

as a PGCE student, learning how to actually teach is important, learning how to actually, um, get them to listen and to get them engaged and to understand the key concepts and to actually understand aspects of the

it's actually the inertia in the curriculum, the fact that actually the curriculum we've got is still the same as it was a couple of decades ago. (content)

Very comfortable with Slave Trade, um, it helps having a partner who's doing American Studies and stealing his degree notes, um, very confident that I'd be able to teach subject knowledge-wise, um, the sensitivity of it, I'm quite confident about that as well because I feel with things like the Slave Trade and, in the same way the Holocaust is, you need to show positive views of black people, um, you know, how some are, well, lots were educated and, um, and how they're not victims. (subject knowledge, pedagogy and purpose all seem sensible)

Olaudah Equiano, um, and maybe, um, follow his experiences because he went on to be a slave trader himself after going through these experiences and he became educated and he travelled, travelled the world and that's really positive and so, perhaps, look at that more than anything. I think pupils need to know that families were separated and, you know, horrible things happened but they don't need to just know that, they need to know that some positive things came out of it. (content – goes on to say would teach it same to all pupils but this would seem more nuanced than comments on British Empire where simplistic content/pedagogy may make it less suitable)

period, you've got all that you need to do before diversity's even looked at (not a priority)

It should be something that we're thinking about all the time (implies it isn't a priority)

I think I would feel very uncomfortable if there were pupils whose parents were in Iraq or Afghanistan (almost a complete 'never')

Personally, I'd rather not but if it was in the scheme of work then, you know, fair enough (War on Terror)

I would avoid looking at attacks on British soldiers as much as possible, the more deadly attacks on British soldiers, I wouldn't avoid it completely but if someone had died then, I don't know what I'd do. (pedagogy – seems to approach purely from British perspective – doesn't mention if a pupil from an Iraqi background)

having a strong view and a strong purpose would probably make me stand up to the department more because I'm, I kind of do what I like really, um …No, I haven't, I haven't got my own strong feelings of why we're doing it and so I'm a bit sort of blasé about it, (purpose)

I think that for a lot of people, that is a

I think I'd still teach it in the way that this has happened but this has happened, but this has happened and this has caused this to show that both sides have different points of view. (pedagogy – War on Terror – uncomfortable with teaching this but able to offer sensible pedagogical approaches)

I think showing again that they feel invaded and a lot of people don't feel that they're being helped at all is the only way to approach that, um, again, probably looking at if your country was invaded how would you feel? (pedagogy – War on Terror)

I want them to walk away thinking that not Muslims are terrorists, not terrorists are Muslims, um, and the fact that both sides have their story to tell (purpose)

I think it's important for them to know other cultures are out there and to learn about them, um, but I, I can't see how they've, they feel like by doing this they're going to get rid of all the racist feelings that these pupils have and I don't think that's going to happen because they're seen for like four hours a week in two weeks and you're not going to change sixteen years of [phone ringing] in that time …(sees purpose but dismissive of approach)

I think it's important to understand other cultures, um, not just within Britain but the world in general, um, and understand the, the history of those cultures because one

problem, is that they don't really want to go against the department. I'm not really that kind of person. If I believe in something strongly enough, I'll do it and then take the consequences afterwards, um, whereas other people on the course, I think, it's a very big priority to them.

I: Yeah, because I think that's quite interesting because, so looking at you then, and saying that in terms of diversity that strong commitment's not there at the moment …

R: No.

I: Right.

R: Because I don't know, I don't have my reason why. (lacks strong commitment at moment)

403

thing that the pupils seem to think is that the Muslims have been behind us the entire history of the world and actually, no, they were in front of us for a very long time (purpose to address stereotypes but goes on to say not sure why we do things?) I think it's important that they, they understand that England hasn't all been, it hasn't been white, English, male, upper class, that, you know, there's been black and Asian presence and Chinese presence for a very long time and I think it's important they understand that within their own British identity. (purpose)		
Naïve confidence [ideas based on assumption but unsophisticated and untested, purpose not strongly related to diversity] I haven't really thought differently about it because [School B] was very diverse and I seem to remember saying that I'd probably teach all pupils the same in my lessons and I did that and it worked .... in teaching them I'd treat them the same, I mean, I wasn't like take your headscarf off and to Sikh girls, take your bracelets off but within teaching them, I taught them as if they were equals (pupils – treats pupils the same but does not see issue of culturally appropriate content?) there seems to be a lot of obstacles to it which seemed bizarre because you would think it would be quite an easy thing to do (naive comment – later identifies things that		**Uncomfortable and resistant** [unwilling to change, characterised by certainty] it seems that it's going to be challenging anti-racist, um, which I think is the wrong angle to be going at it (dismisses school approach)

hold her back)

I could see how they were issues like the department, um, but they're, they seem like really insignificant, silly, little things that are big problems (dept not an issue but a naïve comment because later says her dept held her back – lack of commitment/self-awareness?)

I would have gone and found out about it and read around and seen what was happening, um, and I feel confident I could have, have done something but I can't be sure because I didn't do it. (subject knowledge is seen as import and needs to be addressed)

I think with the Empire you need to look at the positives as well as the negatives and even though there are more negatives, you still need to look at the positives and I'm, I'm, I don't know, I mean, I get the feeling that India is often ignored unless it's the negatives, um, about the sort of big battles and massacres and things like that (Empire - simple view about pedagogy, but aware of limitations of content selection)

I suppose what you have to do is give the pupils the evidence and then let them come to their own conclusion, (Empire - pedagogy)

I suppose it's something that you just have to approach sensitively, um, like with any of these more difficult subjects, um, and I, I hope that I'd teach it in a way that they

didn't see my own opinions and tried to teach it as, as fairly as possible, I mean, there's definitely going to be a slide to which way it is and that also depends on the department itself but I'd try and get it, so they could make a, a decision themselves on how they feel about it. (Empire - pedagogy)

I'd teach the same thing to whoever's in front of me…. I feel that people should be treated the same. If they have, um, a particular issue with it then I'm more than happy for them to come and discuss it with me further but I think they should all be treated the same and taught the same. (pupils – possibly naive because doesn't discuss what would be taught and how this might affect pupils, e.g. no mention of non-British perspective)

I'm quite comfortable now but I think that's, like you said earlier, it's naïvely confident

APPENDIX R – annotated transcript of an interview at the end of the course with Anna from cohort 3

M – moderator

R – respondent (Anna)

Transcript:
M: Right then, that's got going. Ok. So what I want to do is, I'll go through the scenarios again like we've done before because what I'm doing is tracking if there's any obvious differences in how you talk about them.
R: Yeah.
M: Then I've got a few just more general questions at the end …
R: Ok.
M: … if that's ok.
R: That's fine.
M: Alright. So, yeah, if we come back to the first one about the current National Curriculum as it stands kind of like being fairly British heavy in terms of content …
R: Yeah.
M: … again, it's how do you feel, is that an appropriate sort of curriculum for children?
R: Um, I think it is important for them to learn about it, um, but, and I think it's the same as I said before, I think they can do it in a multicultural way, um, and like the articles I've read by people saying, you know, you, you can talk about the different groups that were involved in Chartists and, you know, the Black Moors in Elizabeth, in Elizabethan era and, you know, the fact that it isn't, you can teach, you can teach those events about it just being white, upper class, male version of them. Um, I think it is important to learn about the political development of Britain. There are good things that can come from that but not that in, in its entire, not that alone either, I think a school that just does political development in Britain from the Norman Conquest to today, you're missing out on a lot of other important things as well.
M: Ok, I mean, in terms of if you're teaching this sort of multicultural history of Britain …
R: Mm.
M: … are you fairly confident, comfortable with doing that, are you confident with things or are there certain things you're not sure about?
R: More confident than I was, er, in, in October but still, I still need to know more about it but, I don't know, I'm the kind of person that if I was teaching the Norman Conquest next week, I'd …
M: Yeah.
R: … I'd look up and see what I could find.
M: Right. So is it mainly subject knowledge?
R: Yeah. Subject knowledge.
M: Right, but you've got plenty of ideas about …
R: Where I could find, yeah.
M: Yeah.
R: Yeah.
M: And also how you'd teach it and things.
R: Yes. Um, because I do like the idea of doing the drip feed approach and just dropping things in, so it's not abnormal, it's not like, oh, well, today we're doing black history.
M: Yeah, and you said you'd done some reading, is that things you've read because you've been asked to read them for the course or are they things you've just read out of interest?
R: Um, things I've read, I've been asked to read.
M: Ok. Have you found those useful?
R: Yes, yeah, and interesting.
M: Yeah.
R: Yeah.
M: Right, ok, I mean, is there anything which stick out in your mind or is it just kind of like all …?

Comment [RH259]: British history is diverse

Comment [RH260]: Subject knowledge

Comment [RH261]: Content – identiofies themes

Comment [RH262]: Confidence has grown

Comment [RH263]: Still needs to develop subject knowledge

Comment [RH264]: pedagogy

Comment [RH265]: impact of course

R: Some of the articles we read, er, when we doing teaching difficult issues and, that week and also the diversity week, I found a lot of those articles really interesting and useful.

M: Right, ok. Ok. Thank you. And in terms of about teaching the British Empire, I mean, I know you've done that, so you've probably got quite a few things to say about this, what angle would you take on that, what sort of kind of like message are you trying to get across about the Empire?

R: I think, um, the angle I took when I taught it, and I probably would take again, is in terms of benefits, benefits to us and benefits to people in colonised countries because it's important to understand what the benefits to us were because that feeds into why the world exists, what was the point of it, um, but it's important to think about the benefits to everyone and actually that did breed a sort of sense of injustice amongst the kids because we started in the first lessons looking at what the benefits to us and the kids were all thinking, oh, this is a great thing, we got more money and we got more power, got more influence, isn't it wonderful, and then you start looking at the benefits to populations in colonised countries and the kids are quite surprised because they sort of assume that if it's making lots of money for us, it must be making lots of money for everyone, um, so I think benefits and impact on different people, it is quite a good route to take.

M: So did you think the kids kind of like ended up with a fairly negative perception of the Empire, would you say, or?

R: Um, actually, in the end, they did, the majority. We had like the final lesson and I had them all in a line in the same way that they were when you came to see me but thinking about the Empire as a whole, having done some work on the benefits, because we focused on India and that was the main part of the British Empire topic for them and then we did, I did broaden it out in the last couple of lessons and look at other countries and wider impact and the majority of kids went towards the negative, the fact that the British Empire was a bad thing, um, and their reasons for that were because of the effect it had on people living in the countries, because of disease, because of money, um, those kind of reasons, although there were a few that still said, well, you know, they got trains and they got telephones and, but overall the majority came out with a negative impact and the negative side and I felt like I taught in a fairly neutral way in that we did talk about the benefits and we talked about the disadvantages but they came to the conclusion that the disadvantages outweighed the benefits which is probably a fair enough conclusion to come to.

M: Right. It's interesting but does that fit in your perception of the Empire?

R: Yes. Um, well, I'd like to think that I, I mean, with some of these things I used the textbook as resources, it wasn't like I created my own resources that I could influence it, um, I don't know, maybe I influenced them. I tried not to.

M: Yeah, don't worry, it's, sometimes you're not always quite sure what, what you're going to be doing with them …

R: Yeah.

M: … so that's, I think that's, that's fine but, but that's obviously come from your own views about the Empire because you've studied it quite a lot, haven't you?

R: Um, yeah, I never studied in depth. I studied it more from the context of today, like the impact it's left the country, you know, what, the impact it's had on countries that were colonised still in the present day but, yeah.

M: Ok. But did you have any concerns about teaching the topic, were you worried about anything or were you fairly comfortable, confident about lots of things?

R: Um, yeah, I was fairly comfortable with it, um, I mean, it was a fairly white group of kids, I mean, and all I know was some kids of sort of like Indian background or, it didn't really worry me that they would have any different opinions, um, but as far as I noticed the y didn't, um, I suppose it's quite a, I'd say from anecdotal observations it is quite a white, right wing area of Southampton and a lot of the kids had some very dubious views that they'd obviously picked up at home and I think, you know, if I challenged those views, that was quite a good thing.

M: Yeah, did you feel you'd challenged them?

R: With some of the kids, yeah, I mean, there was one girl who openly said, my dad's a skinhead or was a skinhead in the 1980s and she said some quite difficult things but then, later on, she

Comment [RH266]: impact of course

Comment [RH267]: pedago gy - offers alternative perspectives

Comment [RH268]: content

Comment [RH269]: pedago gy - possibly naive to say it was 'neutral'?

Comment [RH270]: subject knowledge

Comment [RH271]: pupils - comfortable with challenging views

was, she was a very outspoken child anyway, she was saying, oh, that's outrageous that we treated the Indians like that, it's disgusting and was really vocal about it, so.

M: Right, ok. I mean, do you see that as part and parcel of what you're doing when you're trying to teach this, are you trying to kind of like shape how kids view the past?

R: I suppose so and I, I suppose that's what you're doing when you're teaching history, you're, um, however hard you try not to, you are shaping the idea of the past, so, but I don't know how much they keep that when they go home, it depends how much they remember it, so.

M: But it didn't worry you that you knew you might encounter some sort of views like this, you were, were you prepared tor that or?

R: Yeah, I was prepared for it, it didn't worry me too much. It was similar when I was teaching the Holocaust. I'd heard of one girl who ended up in quite serious trouble for something she said during that, that lesson and I was a bit worried about how I'd handle it then and then it was ok but I was more worried about teaching that than I was about, in terms of, I suppose, racism amongst the kids, I was more worried about it when teaching the Holocaust than when teaching the British Empire.

M: Right, I mean, do you think if kids came out with anything racist you'd be prepared to deal with it or?

R: Um, yes, I think, I think so. In the end, I never did have to deal with it, um, I think I would have dealt with it by sort of letting it go at that point but speaking to them afterwards because I didn't feel that any of the kids, certainly the age of the kids I was teaching the British Empire, their views were really down to them personally, they were down to something they'd picked in the home and it's not fair to sort of start shouting at them or anything in front of the rest of the kids, but, I mean, I suppose you'd go down all the proper routes of reporting it and stuff.

M: Yeah, alright. Do you think you might have taught the British Empire differently if the class composition had been different, I mean, you said that it's essentially white and …?

R: I don't, I don't think so. I don't think there's anything I would have done differently, um.

M: It doesn't have to be. I just wondered.

R: No, I don't think I would have done anything differently. I mean, it's hard to know, if I'd had, um, say, a class where they were predominantly of Indian or Pakistani background, it might, I might have had to think about it differently, er, sensitivities they might have or the fact that they might know more than me about it in some cases, um, so, yeah, I might have thought about it differently. I can't say exactly what I would have done, but I think I might have just thought more carefully about maybe words I'd used or the way I'd approach things.

M: Right, would you have included different things, do you think, I mean, would you have focused more on the partition or would you have avoided that?

R: I think I'd have avoided that. I mean, as it was, I avoided it anyway because we didn't have enough time to go into it.

M: Yeah.

R: Um, I think I'd definitely have avoided it rather than stoke up any, but I'm a bit, I don't know whether it's a good thing to avoid it, I don't know. If I was, if I was teaching it in the same way, um, I wouldn't have probably gone near it, I would have taught it in the same way. I think I might have been careful about, I don't know, when I was talking about things like Suttee, um, and, and things like that but I think, essentially, I would have kept it the same, I'd like to think.

M: Yeah, because I'm just interested in the sense if, because you did the kind of like, you know, the British angle, the Indian angle on the Empire and you, from what I understood, […11.12] and the independence movement and things …

R: Yeah.

M: … and it's, it's whether if you, if the class had been a different composition, would you have introduced different content into it, I mean, would you have touched on things like the Indian Mutiny and things like that.

R: I did do the Indian Mutiny as well, so and, and we talked about how it was called the Indian Mutiny by the British and the Indian War of Independence, first war of independence by the Indians, um, and why that might be, so, um, and I, and I'd, and with my other, and with the other class I did the hidden history, so like the prime minister […11.49] and I think they would all have been good things to do whatever the composition of the class.

409

M: Right, and would you have been tempted to go and look at Africa more if the class had been different?

R: Possibly. I wanted to look at Africa more anyway, um, and if I'd had more freedom with the class, if it was my own class and it was this time next year, I would have done that anyway, I think, um, because that's, um, an area of interest for me, more so than India, so.

M: Ok, right, thank you. I mean, if we move onto the Transatlantic Slave Trade and did you get to teach that?

R: I got the very beginning of it, um, so I didn't really cover it all.

M: Ok, but, as I say, so what would you have liked to have covered?

R: Um, well, I covered what I wanted to cover which was that, I think I said I would want to do it last time, was teaching a bit about West Africa and at, the same as before, well, Africans before the Slave Trade to give them a sense that they weren't just sitting there by the beach, waiting for someone to come and pick them up and take them off to America to be slaves, um, and talking about their lives, sort of daily lives type, type thing. Um, I mean, that went down really well and I would definitely do that again. Um, I, I quite liked the idea, because I came across, um, Equiano's bib, biography and I used that, I used just the passage of when he was like a small boy and he got captured and I quite liked the idea of actually tracking the whole process through his biography because obviously then, and I haven't read the whole thing, but he would then go on to talk about being transported there and working there, so you could do like on the slave ships, you could do, um, life in the plantations from a perspective of someone that you've traced right back from being a boy in a village, um, so it is quite individual and quite personal but, at the same time, it would show what the experience was like for, for the millions that were transported and then, of course, you can lead that into, um, the movement against the Slave Trade, um, and then by doing it from the perspective of the slaves fighting for their freedom, as opposed to, oh yes, and we came along with William Wilberforce and changed everything for the good, so, um, I mean, obviously I'd mention that as well and the, and attitude in Britain because that is something to be able to be proud of from the British perspective, um, but I thought that would be quite a nice way of approaching the whole topic.

M: Right, ok. And, again, are you comfortable in terms of what you're talking about in terms of teaching this topic?

R: Um, again, I was fairly comfortable teaching it and, I mean, I had a couple of, um, kids in both classes I taught it to of, um, sort of mixed race background and there were a couple of quotes I used, um, one of which had the word negro in it and all, both of which were quite racist and I was slightly aware of the fact that they were in the room, um, and some of the kids sort of, sort of did comment on it in relation to those kids being there, not in a bad way but, I mean, it was ok, it wasn't uncomfortable. I was just sort of aware of it in terms of, but I thought I wouldn't want to skirt over it either because it's everyone's history, so, um …

M: Right, ok, so everybody's history is the fact that there were white racists and there were people who were victims and there were people who were fighting against it, that sort of thing.

R: Yeah.

M: Yeah.

R: Um, and what you can't, I can' t, um, teach the Slave Trade by skirting over the fact that people were racist because it makes less sense and it's almost, so I think you've got to be aware. I mean, I know [Miss H] said she taught the Slave Trade once and there were two girls in the class who were very, um, sort of very much black rights girls who took, I suppose, I'd say the girls in my class were probably quite apathetic and quite like, whatever, and life's life, whereas I think she had two who were very, um, well, not apathetic, um, and she spoke, she said she spoke to them in advance about that they were going to learn about the Slave Trade and what they were going to talk about and they ended up being her best students during it and being really enthusiastic, so if I came across that kind of thing, that's probably what I would do but, generally, I would have like, I would approach that topic in the same way whatever the nature of the school population was, I think.

M: Yeah, so, because that, because, again, I mean, if you think about things I've hopefully been working on helping you, but, I mean, do you know why you're teaching the topic?

R: Um, well, I suppose, it, it, I, yes, I'd like to think, in terms of the Slave Trade?

Comment [RH278]: Constraints of dept

Comment [RH279]: Content + pedagogy + aware of generalisations

Comment [RH280]: Sensitive to pupil needs?

Comment [RH281]: Growing awareness of range of pupil responses

M: Yeah.
R: Um, I think just because it, it is, well, firstly, you've got to teach it but, um, I think it is important to learn about it from the kids' perspective because of the issues it raises but I did have concerns that lots of schools only teach that as black history and, but then when I was, so I was doing my SSA on this and, like even, in showing in how diverse the curriculum was in English, History and Science, I mean, the History curriculum at [School C] is very diverse and does have lots of, in [… 17.29] when I was thinking about, they were all relatively negative because it's, um, colonialism, well, we're triumphing over them, it's slavery where we're triumphing over them, it's, um, Native Americans where again it's sort of triumph of the west over them and, um, they're all quite negative, negative things and I think with the Slave Trade, I think if you're going to teach that , it's really important to get the positives in which is why stories like Equiano are really important.

M: Yeah. Because it, because you could almost turn it on its head and actually say, how do the white kids feel about the histories where they seem to be beating everybody else up?
R: Well, yeah, I mean, especially if it, because it might make them feel bad, in a sense, um, and why our ancestors were doing this to your ancestors and it, I don't know, I think teaching all these topics like that, especially like at [School C], they went from colonialism to the Slave Trade, so they had three or four months of, um, you know, ethnic minorities as victims and them as victors but victors who we all concluded at the end were bad, so, um, so because of the Empire, the general consensus was that it was bad and the Slave Trade one, there's no justification for it not being bad, so.

M: So really we're trying to say, in terms of your teaching, you're trying to put more positive light on the experiences?
R: I think so and I think it's important that schools don't just teach, I mean, I can see why school, I would always advocate teaching the Slave Trade, it's an important thing to know about but I suppose it's also important to know about the fact that there have been white slaves and there's, and it's not all about that slave trade then and that black people haven't always been victims, um.

M: Yeah, it's almost like you want to do a history of slavery rather than the Transatlantic Slave Trade.
R: Yes, yes, and I did try to bring that in a little bit but I didn't really do it very successfully. Like in my introductory lesson, um, because, if not, I think when the kids think slave, even when I think slavery, I just think about the Transatlantic Slave Trade and doesn't, I mean, even though I did Latin at school where I just, you know, and we saw, you know, all these slaves in Latin text, that doesn't spring to mind and I spent a lot longer doing that than I did the Transatlantic Slave Trade, so.

M: Right, ok. So, I mean, because, I mean, the other things I've been working on, a, is a bit about the connection between, what you see as the purposes and, therefore, what you teach as content and so what you're saying is you're interested in teaching a more positive view, therefore, you'd look at Equiano and …
R: Yeah.
M: … so there seems to be a connection there.
R: Yeah.
M: Right. Do you think you're quite happy about how you teach it, you've got enough pedagogical ideas about, you know, good ideas to use, good set of approaches, sensitive approaches?
R: I think so, yes.
M: Yeah.

R: Yeah, I'm very comfortable with how, I had lots of ideas about how I would teach it. It was a bit of a shame I didn't get to teach all of it, um, but I think I would have had enough ideas to see me through a whole, yeah, topic on it.
M: And you seem to be quite aware of the issues pupils might face and, therefore, what you might need to do to tackle those.

411

R: Um, I think so, I think it's just a case of knowing, knowing your kids and talking to them if you think it's going to be an issue, if you think they're going to be upset because you've put a quote up on the board that's quite racist then make them aware of it first.

M: Right, did you feel you needed to talk to these two kids before you did this topic?

R: Oh, it wasn't me that did it, um, I didn't, no, I didn't feel the need to talk any of the kids before I did it, I didn't, but I, I know Sam mentioned that she had a couple of kids in the past in a lesson where she felt that it was necessary to do that but the kids I had, it didn't really seem necessary and it didn't prove to be necessary as far as I'm aware.

M: Right. So you didn't cause any tensions in the group or anything?

R: No.

M: Ok. I mean, if we move onto D then, about the War on Terror, where do you stand on that now? Would you want to teach it? Would you argue for teaching it?

R: Um, I actually, having seen, how unaware kids are with current affairs, I probably would argue for teaching it more than I did before because there were some kids at [School C] who didn't know what 9/11 was which I found quite shocking because I know they were quite young when it happened but, still, um, um, but I think it's the same thing I said before, I'd be aware of, because it's still an ongoing war, as such, I'd just be aware of kids that have potentially got parents in the army or something like that or relatives in Iraq or Afghanistan. I know there was a child in one class whose dad was in Afghanistan, so, um, that would impact on, on it, I think, and that would be the difficulty of teaching it because it's so current that people are still involved in it but actually I think that it's probably quite important for them to learn about it and particularly in a school like [C], particularly in a school that doesn't include Muslim students because they're more likely to have misconceptions.

M: Right, so is that the main reason you see for teaching it, to tackle misconceptions, or?

R: Yes, I think so, but whether it should be done in history or whether it should be done in, I don't know, citizenship, um, I don't know, I don't know where I stand on whether it's history or not because it's still going on and we still don't know what the outcome is and anything. You can do the causes, you can't really do the consequences, you can to an extent, but ...

M: Yeah, yeah, I mean, that raises interesting philosophical ...

R: Yeah, I suppose so.

M: ... for example, was it [... 23.28], when he was asked about the impact of the French Revolution said, it was too soon to tell ...

R: I don't know.

M: ... I think he said that is it an idea that you can never tell how long the consequences go on for ...

R: Well, that's true, yeah. So, yeah, yeah, it's difficult but, and actually I don't think I'd do it as a GCSE unit. I think maybe as a key stage three unit at the end of year nine, um, just to bring history up, because most schools, they just do the second World War and then Cold War and bring it up to date, um ...

M: But it is possible as a GCSE unit.

R: Yeah. I don't think I'd advocate teaching it as a GCSE unit though.

M: Why is that?

R: Just because then it's very set in stone what you've got to do and you've got to stick to exam board specifications, you can't be flexible according to the students you've got in your class.

M: Right, ok. Because, because, in a sense, the way it's set is actually as a piece of coursework ...

R: Oh, as a piece of coursework.

M: ... so it's actually fairly flexible in that sense.

R: Um, well, they don't have coursework anymore. Um, I don't know, I, I think, I, I think not as a GCS, if I was a Head of Department I think I wouldn't choose it as a GCSE unit yet, maybe in a few years time but I don't think my decision would be affected by how many Muslim students there were, um.

M: Yeah, because it's one of those things in terms of is it, you know, you don't know why you're doing it because you don't know what the content to teach or how to teach it or is it the kids you're worried about or is it just, you just think it's ...

R: I just think it's very current and there's lots of people who are still being affected by it in a very real way, whereas you teach other historical topics, you're talking, like, you know, World War Two, the Holocaust, you're talking about things that are very meaningful to certain groups of people but not at the moment, whereas this is still very current, especially if you're looking at the War in Afghanistan, you know, two people died yesterday in the war in Afghanistan, or two British soldiers, not to mention however many Afghanis died, so that, that would make me uncomfortable, I mean, the actual issues, I would be, I feel like I'd be comfortable teaching.
M: Yeah.
R: It's more the current nature of it that would be problematic.

M: Because, I mean, if I'm playing devil's advocate here …
R: Yeah.
M: … and somebody said, you know, actually one of the problems kids have is they don't see the relevance of history and here we've got something which is something which is going on in their lives and which kind of like precedes that, so there is a past to it and it would be something which will help them understand the world in which they live because obviously people are saying that we need to help kids understand the world in which they live, so here's an example of a topic which might help them understand the world in which they live …
R: But then you, if you're going to help them understand the world in which they live, learning about 9/11 isn't helping them understand the world in which we live, you've got to learn about, um, Israel Palestine and, um, British or Western Muslim relations going back as far as the Crusades or whenever, um, in which case you'd end at 9/11 and say that was, that's the like latest in a long line of things which would be different to doing a unit on the War on Terror.

M: Yeah, but if you say, as part of this, you, right, you go back into the background on this, so we're not just looking at the War on Terror itself, we're actually looking at why it's like it, what's the issue about the relationship between East and West, those sorts of things …
R: Yeah.
M: … would that be something you're more comfortable with?
R: Yes.
M: Yeah.
R: Because then you're bringing it back to history and you're saying, well, well, you could start with the War on Terror and, and, therefore, start by hooking them in because it's something that's very clearly relevant and something that they hear about on the news, if they're watching the news, and whatever, but you're using, you're helping them use history to understand why it is like that about, as opposed to, um, the view that lots of people might have that actually the Muslims are all just nutters who want to blow up the West, um, so that I would advocate doing, um, but sort of starting with 9/11 and doing the wars in Afghanistan and the war in Iraq is, which is what I sort of thought that was suggesting you would do, um, I wouldn't advocate so much. At least I wouldn't want to focus so much on what's happening now, that would be, so this is all the ultimate consequence and everything else, so.

M: Yeah, ok, but in that situation, you'd be happy to say, yeah, actually if it's, we're looking at it in its historical context …
R: Yeah. Because then it, you know, kids can come to their own views on, on it and if they're, if you do have children that in the classroom have got some very personal connections, you're helping them understand why their dad is in Afghanistan or why they had, their parents fled Iraq or whatever, you're not, um, talking about it currently because that, I wouldn't feel so comfortable with.
M: Yeah, ok. Alright, I mean, that's interesting. In some ways, I'm always also interested in that fact, I mean, you just it mentioned there, but you mentioned it I think last time, the only other person who's actually mentioned it from the Iraqi perspective. Everybody else has talked about it, oh, I have a problem because it's, might be people got, because you've got parents fighting out there or something but never actually anybody who might be a refugee or something …
R: Yeah.
M: … so, no, I think that's interesting, you're the only person who's mentioned that at all.
R: Ok.

M: Ok, and, again, I think, I don't know if we've covered this already in the first one but this thing about arguing to incorporate more diversity into the curriculum, you know, either a bit more about the experience of people within the UK or bringing in other societies outside Britain …

R: Yeah.

M: … would you be happy to argue for that …

R: Yes.

M: … as opposed to British History per se?

R: Yes. Um, and in terms of like, particularly in a white, I think it's almost more important in a white mono-cultural school or, at least, equally important but, um, yeah, I think it's like I said before, you don't necessarily have to lose the traditional British topics, um, and when I was doing my SSA, when I questioned the kids, actually, most of them said they enjoyed learning about, um, other cultures more than they enjoyed the British History, so if we're wanting kids to enjoy history, and maybe study it at GCSE, and then actually they seem to enjoy those topics, according to my questionnaire, more than they enjoyed the traditional British topics.

Comment [RH299]: sees need for diversity + pupil perspective

M: Right, do you know what, did you get that feel for why they enjoyed?

R: No, because it wasn't like that. So it was a flaw in my limitations but, yeah. Um.

M: So, but why would you want to do it, is it just this notion of we live in a diverse society, therefore, we need to understand people or is it any other particular reason?

R: No, it's we live in a diverse society, um, you know, and even if you're not in your little class that's not very diverse, it's a diverse world now and people travel a lot more and you're not going to have, it's not like a hundred years ago where you could have quite easily gone through your life not meeting anyone from a different religion or different place, you know, that's not going to happen to kids today and, and they need to understand other cultures and understand that they're not, maybe not so different in some ways and, um, sort of understand, I suppose, a global heritage rather than just this very British-centric version of history.

Comment [RH300]: purpose

Comment [RH301]: purpose

M: Alright, and so what would you want to teach then, in terms of content, what do you think would be appropriate content to go with that?

R: Um, I'm not sure, there's so much to choose from, um, and I still am grappling with whether I'd teach thematic or chronological, um, um, I think I would want to include a sort of, as much variety as I can because I think, in a lot of schools, the limit, when it comes to multicultural, they do slavery and they do maybe India or the Native Americans. Um, I'm actually one, thinking that if I had to take one piece of multicultural history out of curriculum, it would be Native Americans, um, but, and I think a lot of schools do it because they see it as a safe option because it's doing a different culture that actually you're very, very unlikely to have any child who's from that culture or in any way related to that culture within your classroom and, as far as diversity in society goes, um, the number of Native Americans in British society that I'm aware of is very, very small, or even in the world, generally, it is pretty slim and I think I'd be more keen to do topics about African History, Chinese History, Asian, Middle, Middle East, certainly Middle East, um, I think they're more relevant, um, to kids today.

Comment [RH302]: uncertainty arises from range of choice

Comment [RH303]: content

M: Ok, I mean, in terms of you teaching, is there anything which would stop you doing those things or are you fairly certain that, yeah, I am going to do these?

R: Well, I suppose, in terms of teaching in the next few years, then I've got to sort of do what the school wants me to do, so, um, that would stop me from doing anything major but I don't suppose, it wouldn't stop me from drip feeding diversity into the traditional, British curriculum.

Comment [RH304]: would be constrained by school

M: I mean, would you feel comfortable enough to argue for doing these things, so say you've got a department meeting to talk about the curriculum, you say, actually, I think we ought to do this and argue your case or would you just sit back quietly?

R: Um, I think, yes, not if it was right now because I'd want to have more of a clear idea in my mind of what we were going to do but I know, for example, at [School M], I don't think they do Empire and I think I mentioned, when I went there in March that I was going to teach Empire and they said, oh well, bring back ideas and, because we need to improve something, so whether I argued for it including that then, then, you know, I can, I feel confident to do that. I don't know if I'd feel confident of saying, let's, I don't know, do the Ming Dynasty of China, um, because I would need to think it through a bit more but …

Comment [RH305]: need for time to reflect

Comment [RH306]: need to fit in with school priority

414

M: Yeah, well, it's interesting, because it almost sounds like with [School M] that, oh, we've got to cover this, so therefore what can we do about it rather than actually, this is fairly important therefore we're going to make this a priority.

R: Yeah. It's the experience I've had in the majority of schools though.

M: Yeah.

R: It is, I mean, certainly [School R] was like …

M: Sort of tick the boxes.

R: … oh, we don't have anything on significance, do you mind if we nick that lesson then, the [… 34.42], so …

M: Yeah, ok. Because, I mean, what, I mean, what I'm trying to work on this year is obviously partly how comfortable you feel with the certain topics and certain issues and so if we come back to some of things I've been trying to develop, I don't know how overtly it's come through but, I mean, do you have a stronger idea about why you're teaching certain things or is it stronger on some topics than other topics?

R: Um, I think it's definitely come through in what you've taught us. I think I was quite sure about why I would teach those things anyway, um, maybe other people weren't so much and it would be probably, um, I would, I was always quite, I suppose it's sort of honed my ideas, I mean, I'd, I think I would probably argue we should do more multicultural history from the beginning, so, um, it's, it's sort of, I suppose, given me better ideas about how I would justify it and what I would do. `Comment [RH307]: impact of course`

M: Right, right. Because, I mean, the other thing is, I mean, I've been working a bit about, you know, the appropriate content, how you might go about teaching topics which may be sensitive, I mean, do you feel like you've got a good grasp, you feel confident in those sorts of areas?

R: Yeah, I think so. Um, it always comes down to the individual kids you're teaching, so, but, yeah, on principle, then yes. `Comment [RH308]: need to know pupils`

M: Right, so would, would the class stop you doing certain things?

R: It wouldn't stop me but it might, you know, change my approach.

M: Right, so in what ways, can you think of any?

R: Well, like with the slavery, if I had two kids that were very much, um, vehemently black rights or whatever, um, or two kids that were quite well known to be racist, you might want to take them aside and talk to them about what topic you're going to do before you're going to teach it. I'd still teach it but it might be a case of sort of doing something a bit personal on that. `Comment [RH309]: pupils`

M: Right, ok. And so do you feel, during the course, you've changed in any way, in your views or ideas, I mean, where do you think, what do you think you've gained from the course?

R: It's given me, I think my actual ideas haven't really changed but it's given me more ideas of how I would teach it well, um, how you'd sort of drip feed it throughout the curriculum rather than just tacking on topics, um, and certainly ideas for how you'd approach difficult issues and things like that, um. `Comment [RH310]: pedagogy` `Comment [RH311]: impact of course`

M: So has there been anything in particular you can pick out and say, yeah, that made me think about this differently or it might be something I'd done here or in school, something you've read, something, you know.

R: I think one of the first things I read was that article about, um, stereo, stereotyping, not stereotyping the Jews as victims, um, I can't remember who wrote, [… 37.45] I think I read it before the course started, um, and that made me really think about how so much of the multicultural topics in schools are really very victim-based and it's the same with the Slave Trade, I think that's stereo, you have the stereotype slave, um, who's very faceless, um, and it made me think about doing it, you know, approaching these things on a more individual level and how much that, how better the kids can relate to that because they can really relate to the story of Equiano being, when he describes how he was captured, um, in the same way that they really related to, um, what's her name, the baby who's thrown from the train. `Comment [RH312]: impact of reading`

M: Oh right, the Erica story.

R: Erica's story, yeah. And they really related to that as well.

M: Right.

R: So I think coming at it from quite an individual level and being sure that you're not always doing victim, victim, victim, like we did a bit on the Jewish resistance when we were doing the Holocaust and stuff, so.

Comment [RH313]: pedagogy

M: Right, because, in a sense, because it, because one of the things I'm not sure of is, is whether I've had any impact on you or whether there's anything I've done to have an impact or is it just that you've come in with these ideas and you're going out with similar ideas?
R: Um, I think the basic ideas, um, are quite similar. It's more about how I approach them and having the tools available to teach them well and …

Comment [RH314]: impact of course

M: You also seem to have the confidence to want to teach them.
R: Yes, hopefully. I hope I don't lose it but it'll get sucked into the system.

Comment [RH315]: concerns about priority

M: Yeah, I mean, is that something you're worried about?
R: I think so and like I think a lot of us have said, actually, it would be really good if, like a lot of elements of the course we can come back and do when we get made head of departments, how a lot of the things are actually things that we almost can't use until we're at that position by which time they've been forgotten and been sucked into system.

Comment [RH316]: lack of status

M: Yeah, I mean, because that interests me because that came out quite strongly in the early interviews in that how much power do you think you have to do those sorts of things?
R: Yeah. I don't know. I mean, because, I mean, I don't know, I mean, [School P], when I went for the interview there, the Head of Department said, quite clearly, we have a scheme work, you do not deviate from it, if you want to show a video clip you've got to show it to me first, um, I think it very much depends on the school environment you're in, I think. There, I wouldn't have felt like I could dare to mention, I mean, I'd have to ask permission to show a ten minute video, let alone teach a scheme of work, so, um, I don't know quite what [School M] will be like. Um, both the schools I've worked in have been quite big schools, so, um, but I, I feel, I feel like, and it came out in my SSA because I interviewed Heads of Department as well, and it came out quite strongly there that, oh, they, teachers see this as important but not as important as results and that's the thing that they're aiming at, at the end of the day. Um, I think the science teacher there said, well, um, at the end of the day, if we're inspected then whether I'm teaching diversity in a science curriculum is going to be a long way at the bottom of the list of what they're inspecting which is probably true, um, and that seemed to be what was motivating teachers at that level, so.

Comment [RH317]: priority

M: Right, so thinking about you moving into your teaching career …
R: Mm.
M: … is it a big priority for you, would you say?
R: Um …
M: Or is fitting in the bigger priority?
R: I don't know. Um, I suppose initially fitting in is a bigger priority and, and I don't feel I could go to the first department meeting in week two or whatever and say, I've got these ideas, I want to do this, this and this. I don't think people would appreciate that, I don't think it would go down very well. I think it's more about sort of fitting and then trying to introduce it bit by bit.

Comment [RH318]: priority

M: Right. No, because I think I'm interested in that idea because I think, for me, one of the important things is actually you and your professional identity and actually what you believe and what you want to stand up for are actually quite important and, therefore, in a sense, although you might not feel that's your place, actually, why not …
R: Yeah.
M: … because if there's two or three of you in the department …
R: Yeah.
M: … are you equal partners or do you feel you're, you're kind of like, you know, you're kind of like, you know, the lowest of the low and couldn't just kind of like take any sort of …?
R: Well, yeah, I don't, it's difficult to know until you're in the situation but, um, I, I'd like to think that it's not going to be like that where I'm going and I will have the chance to influence things, um, but I certainly wouldn't go all out doing it straightaway and, I suppose, I'd also want to gain a bit of confidence in actually just teaching an eighty percent timetable every day because I'm sure if I said, well, I think we should do a topic on China, they'd say, that's fine, go and write a scheme of work, so, um, I'd want to make sure I could sort of back up what my ideas

Comment [RH319]: priority

are and, if you know what I mean, so, um, but I'd certainly like to try and drip feed more ideas into my own teaching …
M: Yeah.
R: … and then, potentially, suggest that like, you know, I taught this and we were doing Elizabeth and I, I taught a couple of lessons on the Black Moors and if people think it's a good idea, they can take those lessons and do them as well. I think that's the approach I'd be more likely to take rather than say change it all entirely.

Comment [RH320]: approach to influencing change

M: Because it raises interesting questions about actually how is change ever going to come about …
R: Yeah.
M: … in terms of actually diversity's important and where's, where's the driving force for change and if you're saying, actually, results are more important, that's not going to happen.
R: I think it's difficult. I mean, that was the conclusion of my CSA, or SSA, was until teachers see it as a real priority which has got to come from higher up, and higher, you know, it's got to come from senior leadership in the school and, and Government because, I mean, one teacher I spoke to said, oh, you know, it's just another, um, what was the word he used, you know, it's just another phase, it's just another, um, initiative that's going to go and die a death. A lot of people see it very much as, you know, the in thing at the moment and I know, for example, [School M] are thinking about going over to a thematic curriculum and because I'm in on some of their emails and then I, I, there was a Tory article saying, you know, when we get in, we're going to, it's going to be dates, dates, dates and chronological, oh well, we won't bother changing it then because we'll just have to change it back again, you know, next year or whenever they merited the, your exit, so I sort of worry about what will happen if a Conservative Government, when it materialises, um, I don't know how quickly they can change things.

Comment [RH321]: priority

M: Right, but, no, because, because in some, because in some ways, I mean, if, it's almost asking too much of you to be an advocate for this, do you feel, in terms of going into your first post?
R: I think in, in, it's not, it's not too much to ask but it's, um, probably low down on everyone's list of priorities, um, I mean, it's not low, low down for me but it's certainly not the first priority and, um, if I was going into a head of department post, I'd be thinking about it more, if I feel like I actually had the power and the influence to change it more, whereas going in as an NQT, you've got to, I don't know, feel a bit, um, well, you can't necessarily change everything but, at the same time, I'm, and at the same time, if I'm doing it in my teaching and everyone else is doing it in their own teaching , even it's not changing the entire scheme, entire curriculum, then eventually that sort of comes through but I do think, you know, it, schools are always going to be results driven, at the moment, which is a real shame, um, and that's going to be what departments are assessed on, that's going to be what their biggest priority is.

Comment [RH322]: priority

Comment [RH323]: priority - not now – lacks status

M: Yeah, no, I think it's interesting because I think, the more I think about it, I think a lot of it comes back to this thing about notions of professional identity and what role we have in things and what power we have to change things because, in some ways, you could make a case saying that you're the person with the freshest ideas …
R: Yeah.
M: … and, therefore, you've got something which the department hasn't got.
R: Yeah, I don't know what they'll think about it, whether they'll think about it like that though, um, and I don't, the notion of professional identity, lots of teachers didn't seem to have much that I've come across in the staffroom chat.
M: Yeah.
R: Like we're a cog in the machine and a lot of some very disillusioned people and whole kind of cynical atmosphere there is.
M: But, I think, again, I think that's interesting because I think that's on the back end of twenty years of teachers not being allowed to have one because they've been told what to do …
R: Yeah.
M: … whereas one of the things I'm hopefully trying to get you to think about it is actually why do I want to do things and actually if you've got that power to say, no, I want to do this, I don't want to do that because, most other people wouldn't have an idea of what they want to do or not want to do …

417

R: Yeah.

M: … and, again, hope, you know, if you've got that inner confidence in there, that could stand you in good stead.

R: Yeah.

M: You know, not that you're actually going to do it straightaway but, I mean, I think, in the long term, I think that's important for you.

R: Yeah. I mean, and I think that I would argue for doing, it's only a couple of years down the line, I'm definitely arguing against doing certain things and for doing certain things, um …

M: Yeah, yeah, you just have to keep your files with you.

R: Yeah.

M: Make a note to yourself, you know, two years time.

R: Yeah, I think, there's a big group of us that said, yeah, we should all come back and do it again if we, when we get head of department jobs.

M: Yeah, ok.

R: It will be really useful then.

M: Ok. I think we'll stop there.

R: Ok.

M: So thank you very much.

Appendix S – Confidence continuum for Anna – 3rd interview

Informed confidence		Sensitised discomfort
Informed confidence [views are realistic, having been tested in the classroom, purpose is strongly supportive of diversity, shows clear commitment] I think it is important for them to learn about it, um, but, and I think it's the same as I said before, I think they can do it in a multicultural way, um, and like the articles I've read by people saying, you know, you, you can talk about the different groups that were involved in Chartists and, you know, the Black Moors in Elizabeth, in Elizabethan era and, you know, the fact that it isn't, you can teach, you can teach those events about it just being white, upper class, male version of them. Um, I think it is important to learn about the political development of Britain. There are good things that can come from that but not that in, in its entire, not that alone either, I think a school that just does political development in Britain from the Norman Conquest to today, you're missing out on a lot of other important things as well (sees need for content that is Brit but also diverse – able to separate out themes) More confident than I was, er, in, in October but still, I still need to know more about it (sees need for subject knowledge but aware that it can be covered) do like the idea of doing the drip feed approach and just dropping things in, so it's not abnormal, it's not like, oh, well, today we're doing black history (pedagogy) the angle I took when I taught it, and I probably would take again, is in terms of benefits, benefits to us and benefits to people in colonised countries because it's important to understand what the benefits to us were because that feeds into why		**Sensitised discomfort** [willing to have a go, shows appreciation of problems] I was more worried about teaching that than I was about, in terms of, I suppose, racism amongst the kids, I was more worried about it when teaching the Holocaust than when teaching the British Empire. (Brit Empire – more concerns about Holocaust and racism – did teach it, so not put off) having seen, how unaware kids are with current affairs, I probably would argue for teaching it more than I did before because there were some kids at [School C] who didn't know what 9/11 was which I found quite shocking because I know they were quite young when it happened but, still, um, um, but I think it's the same thing I said before, I'd be aware of, because it's still an ongoing war, as such, I'd just be aware of kids that have potentially got parents in the army or something like that or relatives in Iraq or Afghanistan. I know there was a child in one class whose dad was in Afghanistan (W on T - more positive but still aware of issues) … but actually I think that it's probably quite important for them to learn about it and particularly in a school like [C], particularly in a school that doesn't include Muslim students because they're more likely to have misconceptions. (can see need for W on T – difficult to place this one because has sensible idea but overall not that keen))

the world exists, what was the point of it, um, but it's important to think about the benefits to everyone and actually that did breed a sort of sense of injustice amongst the kids (Brit Empire – content – brings in multiple perspectives)

… we started in the first lessons looking at what the benefits to us and the kids were all thinking, oh, this is a great thing, we got more money and we got more power, got more influence, isn't it wonderful, and then you start looking at the benefits to populations in colonised countries and the kids are quite surprised because they sort of assume that if it's making lots of money for us, it must be making lots of money for everyone, um, so I think benefits and impact on different people, it is quite a good route to take Brit Empire – continues to discuss pedagogical approach)

because we focused on India and that was the main part of the British Empire topic for them and then we did, I did broaden it out in the last couple of lessons and look at other countries and wider impact and the majority of kids went towards the negative, the fact that the British Empire was a bad thing, um, and their reasons for that were because of the effect it had on people living in the countries, because of disease, because of money, um, those kind of reasons, although there were a few that still said, well, you know, they got trains and they got telephones and, but overall the majority came out with a negative impact (Brit Empire – content inc'd and pedagogy)

I was fairly comfortable with it, um, I mean, it was a fairly white group of kids, I mean, and all I know was some kids of sort of like Indian background or, it didn't really worry me that they would have any different opinions, um, but as far as I noticed the y didn't, um, I suppose it's quite a, I'd say from anecdotal observations it is quite a white, right wing area of Southampton and a lot of the kids had

some very dubious views that they'd obviously picked up at home and I think, you know, if I challenged those views, that was quite a good thing (Brit Empire – felt able to deal with pupil views) … there was one girl who openly said, my dad's a skinhead or was a skinhead in the 1980s and she said some quite difficult things but then, later on, she was, she was a very outspoken child anyway, she was saying, oh, that's outrageous that we treated the Indians like that, it's disgusting and was really vocal about it (dealing with pupil views)

I did do the Indian Mutiny as well, so and, and we talked about how it was called the Indian Mutiny by the British and the Indian War of Independence, first war of independence by the Indians, um, and why that might be, so, um, and I, and I'd, and with my other, and with the other class I did the hidden history, so like the prime minister [… 11.49] and I think they would all have been good things to do whatever the composition of the class. (Brit Empire – content selection)

teaching a bit about West Africa and at, the same as before, well, Africans before the Slave Trade to give them a sense that they weren't just sitting there by the beach, waiting for someone to come and pick them up and take them off to America to be slaves (slavery – able to identify content to avoid stereotypes)

I quite liked the idea, because I came across, um, Equiano's bib, biography and I used that, I used just the passage of when he was like a small boy and he got captured and I quite liked the idea of actually tracking the whole process through his biography because obviously then, and I haven't read the whole thing, but he would then go on to talk about being transported there and working there, so you could do like on the slave ships, you could do, um, life in the plantations from a perspective of someone that you've traced right

back from being a boy in a village, um, so it is quite individual and quite personal but, at the same time, it would show what the experience was like for, for the millions that were transported (slavery – pedagogy – use of individual stories but Q about extent of generalisation – seems naive in this respect)

I was fairly comfortable teaching it and, I mean, I had a couple of, um, kids in both classes I taught it to of, um, sort of mixed race background and there were a couple of quotes I used, um, one of which had the word negro in it and all, both of which were quite racist and I was slightly aware of the fact that they were in the room, um, and some of the kids sort of, sort of did comment on it in relation to those kids being there, not in a bad way but, I mean, it was ok, it wasn't uncomfortable. (slavery – pupils – aware of potential race issues but happy to deal with it)

I think it is important to learn about it from the kids' perspective because of the issues it raises but I did have concerns that lots of schools only teach that as black history and, but then when I was, so I was doing my SSA on this and, like even, in showing in how diverse the curriculum was in English, History and Science, I mean, the History curriculum at [School M] is very diverse and does have lots of, in [… 17.29] when I was thinking about, they were all relatively negative because it's, um, colonialism, well, we're triumphing over them, it's slavery where we're triumphing over them, it's, um, Native Americans where again it's sort of triumph of the west over them and, um, they're all quite negative, negative things and I think with the Slave Trade, I think if you're going to teach that , it's really important to get the positives in which is why stories like Equiano are really important (slavery – sees need for it to help pupils understand – impact of course – aware of limitations of curriculum)

they went from colonialism to the Slave Trade, so they had three or four months of, um, you know, ethnic minorities as victims and them as victors but victors who we all concluded at the end were bad (slavery – aware of limitations of curriculum)

I would always advocate teaching the Slave Trade, it's an important thing to know about but I suppose it's also important to know about the fact that there have been white slaves and there's, and it's not all about that slave trade then and that black people haven't always been victims (slavery - sees need to avoid stereotypes)

Like in my introductory lesson, um, because, if not, I think when the kids think slave, even when I think slavery, I just think about the Transatlantic Slave Trade and doesn't, I mean, even though I did Latin at school where I just, you know, and we saw, you know, all these slaves in Latin text, that doesn't spring to mind and I spent a lot longer doing that than I did the Transatlantic Slave Trade, so. (slavery - aware of problem of stereotypes)

it's we live in a diverse society, um, you know, and even if you're not in your little class that's not very diverse, it's a diverse world now and people travel a lot more and you're not going to have, it's not like a hundred years ago where you could have quite easily gone through your life not meeting anyone from a different religion or different place, you know, that's not going to happen to kids today and, and they need to understand other cultures and understand that they're not, maybe not so different in some ways and, um, sort of understand, I suppose, a global heritage rather than just this very British-centric version of history. (diversity – purpose)

it always comes down to the individual kids you're teaching, so, but, yeah, on principle, then yes.

(aware of pupils but in principle happy to do diversity) So I think coming at it from quite an individual level and being sure that you're not always doing victim, victim, victim, like we did a bit on the Jewish resistance when we were doing the Holocaust and stuff (pedagogy)		
Informed, untested confidence [ideas based on assumption but show nuanced understanding, appreciates link between purpose and diversity] In the end, I never did have to deal with it, um, I think I would have dealt with it by sort of letting it go at that point but speaking to them afterwards because I didn't feel that any of the kids, certainly the age of the kids I was teaching the British Empire, their views were really down to them personally, they were down to something they'd picked in the home and it's not fair to sort of start shouting at them or anything in front of the rest of the kids, but, I mean, I suppose you'd go down all the proper routes of reporting it and stuff. (Brit Empire - has clear sense how would deal with inappropriate remarks) I wanted to look at Africa more anyway, um, and if I'd had more freedom with the class, if it was my own class and it was this time next year, I would have done that anyway, I think, um, because that's, um, an area of interest for me, more so than India (Brit Empire – able to identify areas of content would like to teach) the movement against the Slave Trade, um, and then by doing it from the perspective of the slaves fighting for their freedom, as opposed to, oh yes, and we came along with William Wilberforce and changed everything for the good, so, um, I mean,	**Uncertain** [yet to make up their mind, e.g. I don't know, I would like to think] but whether it should be done in history or whether it should be done in, I don't know, citizenship, um, I don't know, I don't know where I stand on whether it's history or not because it's still going on and we still don't know what the outcome is and anything. (W on T - not sure about whether it can be taught in history) I'm not sure, there's so much to choose from, um, and I still am grappling with whether I'd teach thematic or chronological, um, um, I think I would want to include a sort of, as much variety as I can … I'm not sure, there's so much to choose from, um, and I still am grappling with whether I'd teach thematic or chronological, um, um, I think I would want to include a sort of, as much variety as I can (diversity – able to name a range of content but still figuring out what would be best approach)	**Uncomfortable but open to persuasion** [but not at the moment, not willing to challenge dept approach, not a priority at this point] I think I'd have avoided that. I mean, as it was, I avoided it anyway because we didn't have enough time to go into it…. Um, I think I'd definitely have avoided it rather than stoke up any, but I'm a bit, I don't know whether it's a good thing to avoid it, I don't know (Brit Empire – uncomfortable with doing partition of India especially with mixed Indian/Pakistani group) I don't think I'd advocate teaching it as a GCSE unit though … Just because then it's very set in stone what you've got to do and you've got to stick to exam board specifications, you can't be flexible according to the students you've got in your class. (W on T - would be okay if had flexibility) I just think it's very current and there's lots of people who are still being affected by it in a very real way (W on T – too recent) in terms of reaching in the next few years, then I've got to sort of do what the school wants me to do, so, um, that would stop me from doing anything major but I don't suppose, it wouldn't stop me from drip feeding diversity into the traditional, British curriculum (issue of priority – tension between self and dept) not if it was right now because I'd want to have

obviously I'd mention that as well and the, and attitude in Britain because that is something to be able to be proud of from the British perspective, um, but I thought that would be quite a nice way of approaching the whole topic. (slavery – content + pedagogy – not actually taught yet)

you can't, I can' t, um, teach the Slave Trade by skirting over the fact that people were racist because it makes less sense and it's almost, so I think you've got to be aware. I mean, I know Sam said she taught the Slave Trade once and there were two girls in the class who were very, um, sort of very much black rights girls who took, I suppose, I'd say the girls in my class were probably quite apathetic and quite like, whatever, and life's life, whereas I think she had two who were very, um, well, not apathetic, um, and she spoke, she said she spoke to them in advance about that they were going to learn about the Slave Trade and what they were going to talk about and they ended up being her best students during it and being really enthusiastic, so if I came across that kind of thing, that's probably what I would do but, generally, I would have like, I would approach that topic in the same way whatever the nature of the school population was, (slavery – aware of pupil needs)

I'm very comfortable with how, I had lots of ideas about how I would teach it. It was a bit of a shame I didn't get to teach all of it, um, but I think I would have had enough ideas to see me through a whole, yeah, topic on it. (slavery – pedagogy – didn't get chance to do whole thing but feels has plenty of ideas)

I think it's just a case of knowing, knowing your kids and talking to them if you think it's going to be an issue, if you think they're going to be upset because you've put a quote up on the board that's quite racist then make them aware of it first.

more of a clear idea in my mind of what we were going to do but I know, for example, at [School M], I don't think they do Empire and I think I mentioned, when I went there in March that I was going to teach Empire and they said, oh well, bring back ideas and, because we need to improve something, so whether I argued for it including that then, then, you know, I can, I feel confident to do that. I don't know if I'd feel confident of saying, let's, I don't know, do the Ming Dynasty of China, um, because I would need to think it through a bit more (can do things if fits into dept priorities)

I hope I don't lose it but it'll get sucked into the system. (priority)

I think a lot of us have said, actually, it would be really good if, like a lot of elements of the course we can come back and do when we get made head of departments, how a lot of the things are actually things that we almost can't use until we're at that position by which time they've been forgotten and been sucked into system. (lack status to do things)

when I went for the interview there, the Head of Department said, quite clearly, we have a scheme work, you do not deviate from it, if you want to show a video clip you've got to show it to me first, um, I think it very much depends on the school environment you're in (dept – priority)

it came out in my SSA because I interviewed Heads of Department as well, and it came out quite strongly there that, oh, they, teachers see this as important but not as important as results and that's the thing that they're aiming at, at the end of the day. Um, I think the science teacher there said, well, um, at the end of the day, if we're inspected then whether I'm teaching diversity in a science curriculum is going to be a long way at the

(slavery – aware of need to know pupils) if you're going to help them understand the world in which they live, learning about 9/11 isn't helping them understand the world in which we live, you've got to learn about, um, Israel Palestine and, um, British or Western Muslim relations going back as far as the Crusades or whenever, um, in which case you'd end at 9/11 and say that was, that's the like latest in a long line of things which would be different to doing a unit on the War on Terror W on T – able to identify a range of content – misunderstanding about scenario) Because then you're bringing it back to history and you're saying, well, well, you could start with the War on Terror and, and, therefore, start by hooking them in because it's something that's very clearly relevant and something that they hear about on the news, if they're watching the news, and whatever, but you're using, you're helping them use history to understand why it is like that about, as opposed to, um, the view that lots of people might have that actually the Muslims are all just nutters who want to blow up the West, um, so that I would advocate doing (W on T – able to identify content and rationale once misunderstanding clarified) kids can come to their own views on, on it and if they're, if you do have children that in the classroom have got some very personal connections, you're helping them understand why their dad is in Afghanistan or why they had, their parents fled Iraq or whatever, you're not, um, talking about it currently because that, I wouldn't feel so comfortable with. (W on T – rationale) if I had two kids that were very much, um, vehemently black rights or whatever, um, or two kids that were quite well known to be racist, you might want to take them aside and talk to them		bottom of the list of what they're inspecting (school – priority) I suppose initially fitting in is a bigger priority and, and I don't feel I could go to the first department meeting in week two or whatever and say, I've got these ideas, I want to do this, this and this. (priority) until teachers see it as a real priority which has got to come from higher up, and higher, you know, it's got to come from senior leadership in the school and, and Government because, I mean, one teacher I spoke to said, oh, you know, it's just another, um, what was the word he used, you know, it's just another phase, it's just another, um, initiative that's going to go and die a death (priority) probably low down on everyone's list of priorities, um, I mean, it's not low, low down for me but it's certainly not the first priority and, um, if I was going into a head of department post, I'd be thinking about it more, if I feel like I actually had the power and the influence to change it more (issue of priority and status)

about what topic you're going to do before you're going to teach it. I'd still teach it but it might be a case of sort of doing something a bit personal on that. (need to deal with pupils – lacks exp but sees how it could be done)		
Naïve confidence [ideas based on assumption but unsophisticated and untested, purpose not strongly related to diversity]		**Uncomfortable (unwilling to change)** [characterised by certainty]

References

Abdallah-Pretceille, M. (2006) 'Interculturalism as a paradigm for thinking about diversity' *Intercultural Education* 17 (5), 475-483.

Aguado, T. and Malik, B. (2006) 'Intercultural Education: teacher training and school practice, UNED, Madrid, 15-17 March 2006' *Intercultural Education* 17 (5), 447-456.

Ahmed, S. (2009) 'Embodying diversity: problems and paradoxes for Black feminists' *Race Ethnicity and Education* 12 (1), 41–52.

Almarza, D. J. (2005) 'Connecting Multicultural Education Theories with Practice: a case study of an intervention course using the realistic approach in teacher education' *Bilingual Research Journal* 29 (3), 527-539.

Altrichter, H., Posch, P. and Somekh, B. (1993) *Teachers Investigate their Work* London: Routledge.

Ambe, E. (2006) 'Fostering multicultural appreciation in pre-service teachers through multicultural curricular transformation' *Teaching and Teacher Education* 22, 690-699.

Archer, L. (2008) 'The impossibility of minority ethnic educational 'success'? An examination of the discourses of teachers and pupils in British secondary school' *European Educational Research Journal* 7 (1), 89-107.

Arthur, J. and Wright, D. (2001) *Teaching Citizenship in the Secondary School* London: David Fulton Publishers.

Ball, A. F. (2000) 'Preparing teachers for diversity: lessons learned from the US and South Africa' *Teaching and Teacher Education* 16, 491-509.

Bandura, A. (1997) *Self-efficacy* New York: W. H. Freeman.

Banks, J. A. (2006a) 'Approaches to Multicultural Curriculum Reform' in J. A. Banks *Race, Culture and Education: the selected works of James A. Banks'* London: Routledge.

Banks, J. A. (2006b) 'Teaching Black History with a focus on Decision-Making' in J. A. Banks *Race, Culture and Education: the selected works of James A. Banks'* London: Routledge.

Banks, J. A. (2006c) 'Varieties of History: Negro, Black, White' in J. A. Banks *Race, Culture and Education: the selected works of James A. Banks'* London: Routledge.

Bartlett, S. and Burton, D. (2006) 'Practitioner research or descriptions of practice? A discussion of teachers investigating their classrooms' *Educational Action Research* 14 (3), 395-405.

Barton, K. and Levstik, L. (2004) *Teaching History for the Common Good* Mahwah, NJ: Lawrence Erlbaum Associates Publishers.

Barton, K. and McCully, A. (2005) 'History, identity, and the school curriculum in Northern Ireland: an empirical study of secondary students' ideas and perspectives' *Journal of Curriculum Studies* 37 (1), 85-116.

Bell, D. (2005) *Citizenship: Hansard Society Lecture* 17 January 2005. Available at www.ofsted.gov.uk (Accessed: 28 July 2005).

bell hooks (1994) *Teaching to transgress: Education as the Practice of Freedom* London: Routledge.

Bennett, C. I. (1990) (2nd edn) *Comprehensive Multicultural Education: Theory and Practice* Boston: Allyn and Bacon.

Bennett, S. (2006) 'History Teaching and Sensitive Issues in Europe' paper presented at the Teaching Emotive and Controversial History seminar, Huntingdon.

Bhatti, G. (2004) 'Good, Bad and Normal Teachers' in G. Ladson-Billings and D. Gillborn (eds) *The RoutledgeFalmer Reader in Multicultural Education* London: RoutledgeFalmer.

Bhopal, K., Harris, R. and Rhamie, J. (2009) *The Teaching of 'Race', diversity and inclusion on PGCE courses at the University of Southampton.* Report for Multiverse .

Boyle, B., White, D. and Boyle, T. (2004) 'A longitudinal study of teacher change: what makes professional development effective? *The Curriculum Journal* 15 (1), 45-68.

Boix Mansilla, V. (2001) 'Expecting High Standards from Inner-City Students' in A. Dickinson, P. Gordon and P. Lee (eds) *Raising Standards in History Education: International Review of History Education Vol. 3* London: Woburn Press.

British Broadcasting Corporation (2007a) *Britain 'must resist extremists'.* Available at http://news.bbc.co.uk/1/hi/uk_politics/6309427.stm (Accessed: 16 February 2007).

British Broadcasting Corporation (2007b) *Veil woman challenges sacking'.* Available at http://news.bbc.co.uk/1/hi/england/bradford/6282459.stm (Accessed: 16 February 2007).

British Educational Research Association (BERA) (2004) *Revised Ethical Guidelines for Educational Research* [Online]*.* Available at http://www.bera.ac.uk/files/2008/09/ethica1.pdf (Accessed 23 May 2007).

Brown, G. (2006) *The future of Britishness*, keynote address to the Fabian Society Conference on Britishness, London, 14 January.

Brydon-Miller, M. (2008) 'Ethics and action research: deepening our commitment to principles of social justice and redefining systems of democratic practice' in P. Reason and H. Bradbury (eds) *The SAGE Handbook of Action Research: Participative Inquiry and Practice* (2nd edn) Thousand Oaks, Ca: Sage.

Burgess, H. and Shelton, A. (2008) 'Using e-learning to support primary trainee teachers' development of mathematical subject knowledge: an analysis of learning and the impact on confidence' *Teacher Development* 12 (1), 37-55.

Burn, K. (2007) 'Professional knowledge and identity in a contested discipline: challenges for student teachers and teacher educators' *Oxford Review of Education* 33 (4), 445-467.

Burn, K., Hagger, H., Mutton, T. and Everton, T. (2000) 'Beyond Concerns with Self: the sophisticated thinking of beginning student teachers' *Journal of Education for Teaching* 26 (3), 259-278.

Burn, K., Hagger, H., Mutton, T. and Everton, T. (2003) 'The Complex Development of Student-Teachers' Thinking' *Teachers and Teaching: Theory into Practice* 9 (4), 309-331).

Burn, K., Mutton, T. and Haggar, H. (in press) 'Strengthening and sustaining learning in the second year of teaching' *Oxford Review of Education,* scheduled for publication 2010, 36 (36).

Burns, D. (2007) *Systemic Action Research: a strategy for whole system change* Bristol: The Policy Press

Cabello, B. and Burstein, N. D. (1995) 'Examining Teachers' Beliefs about Teaching in Culturally Diverse Classrooms' *Journal of Teacher Education* 46 (4), 285-294.

Carr, W. and Kemmis, S. (1986) *Becoming Critical: Education, Knowledge and Action Research* London: Falmer Press.

Causey, V., Thomas, C., and Armento, B. (2000) 'Cultural diversity is basically a foreign term to me: the challenges of diversity for preservice teacher education' *Teaching and Teacher Education* 16, 33-45.

Charmaz, K. (2000) 'Grounded Theory: Objectivist and Constructivist Methods' in N. K. Denzin and Y. S. Lincoln (eds) *Handbook of Qualitative Research (2*nd* edn)* Thousand Oaks, CA: Sage.

Charmaz, K. (2006) *Constructing Grounded Theory: A practical guide through qualitative analysis* Los Angeles, CA: Sage.

Clark, L. (2007) 'Schools told to dump Churchill and Hitler from history lessons', *Daily Mail* 13 July [Online]. Available at: http://www.dailymail.co.uk/pages/live/articles/news/news.html?in_article_id= 467889&in_page_id=1770 (Accessed: 31 March 2008).

Clay, J. and George, R. (2007) 'Equality and diversity' in V. Ellis (ed.) *Learning and Teaching in Secondary Schools* (3rd edn) Exeter: Learning Matters.

Clements, K. (2000) 'Finding and Losing Utopia: Downunder action research in education' *Prospero* 6 (3 & 4), 101-110.

Clough, P. and Nutbrown, C. (2002) *A student's guide to methodology* London: Sage.

Cochran-Smith, M., Davis, D. and Fries, K. (2004) 'Multicultural Teacher Education: research practice and policy' in J. A. Banks and C. A. McGee Banks (eds) *Handbook of Research on Multicultural Education (2*nd* edn),* 931-978 San Francisco, CA: Jossey-Bass.

Cockrell, K.S., Placier, P.L., Cockrell, D.H. and Middleton, J.N. (1999) 'Coming to terms with "diversity" and "multiculturalism" in teacher education: Learning about our students, changing our practice' *Teaching and Teacher Education* 15, 351-366.

Cohen, L., Manion, L. and Morrison, K. (2000) *Research Methods in Education (5th edn)* London: RoutledgeFalmer.

Connolly, P., Fitzpatrick, S., Gallagher, T. and Harris, P. (2006) 'Addressing diversity and inclusion in the early years in conflict-affected societies: a case study of the Media Initiative for children in Northern Ireland' *International Journal of Early Years Education* 14 (3), 263-278.

Conway, N. (2007) 'An exploration of Teaching and Learning Sensitive Issues in History: a comparative study of schools in Northern Ireland and Oxford at Secondary Level' in A. McCully (ed) *Recent Research on Teaching History in Northern Ireland: Informing Curriculum Change* Ulster: University Of Ulster/UNESCO Centre.

Conway, P. F. and Clark, C. M. (2003) 'The journey inward and outward: a re-examination of Fuller's concerns-based model of teacher development' *Teacher and Teacher Education* 19 (5), 465-482.

Cotton, D. (2006) 'Teaching controversial environmental issues: neutrality and balance in the reality of the classroom' *Educational Research* 48 (2), 223-241.

Coulter, D. (2002) 'What counts as action in educational action research? *Educational Action Research* 10 (2), 189-206.

Counsell, C. (2000) 'Historical Knowledge and historical skills: a distracting dichotomy' in J. Arthur and R. Phillips (eds) *Issues in History Teaching* London: Routledge.

Counsell, C. (2002) 'History for All' in M. Riley and R. Harris (eds) *Past Forward: A Vision for School History 2002-2012* London: Historical Association.

Craft, A. (1988) 'Multicultural Teaching' in J. Wellington (ed) *Controversial Issues in the Curriculum* Oxford: Basil Blackwell Ltd.

Cross, B. E. (2003) 'Learning or unlearning racism: transferring teacher education curriculum to classroom practices' *Theory into Practice* 42 (3), 203-209.

David, R. (2000) 'Imagining the past: the use of archive pictures in secondary school textbooks' *The Curriculum Journal* 11 (2), 225-246.

Day, C. (1999) *Developing Teachers: the challenge of lifelong learning* London: RoutledgeFalmer.

Day, C., Elliot, B. and Kington, A. (2005) 'Reform, standards and teacher identity: Challenges of sustaining commitment' *Teaching and Teacher Education* 21, 563-577.

Day, C. and Gu, Q. (2007) 'Variations in the conditions for teachers' professional learning and development: sustaining commitment and effectiveness over a career' *Oxford Review of Education* 33 (4), 423-443.

Day, C., Stobart, G., Sammons, P., Kingham, A. and Gu, Q. (2006) *Variations in Teachers' Work, Lives and Effectvieness: Research Report 743* London: DfES

Denzin, N. K. and Lincoln, Y. S. (2000) 'Introduction: The Discipline and Practice of Qualitative Research' in N. K. Denzin and Y. S. Lincoln (eds) *Handbook of Qualitative Research (2nd edn)* Thousand Oaks, CA: Sage.

Department for Children, Schools and Families (2007) *Guidance on the duty to promote community cohesion* London: DCSF.

Department for Education and Employment/Qualifications and Curriculum Authority (1999) *The National Curriculum: Handbook for secondary teachers in England* London: DfEE/QCA.

Department for Education and Skills (2004) *14-19 Curriculum and Qualifications Reform: Final Report of the Working Group on 14-19 Reform* London: DfES.

Department for Education and Skills (2005) *Youth Cohort Study: The activities and experiences of 16 year olds: England and Wales 2004* London: DfES.

Department for Education and Skills (2006) *Ethnicity and Education: The evidence on minority ethnic pupils aged 5-16* London: DfES.

Department for Education and Skills (2007) *Diversity and Citizenship Curriculum Review* London: DfES.

Department of Education and Science (1985) *History in the Primary and Secondary Years* London: HMSO.

Edwards, D. and Mercer, N. (1987) *Common Knowledge: the development of understanding in the classroom.* London: Methuen.

Elliott, J. (1988) 'Educational Research and Outsider-Insider Relations' *Qualitative Studies in Education* 1 (2), 155-166.

Elliott, J. (2005) *Using Narrative in Social Research: Qualitative and Quantitative Approaches* London: Sage.

Engeström, Y. (1999) 'Activity theory and individual and social transformation' in Y. Engeström, R. Miettinen and R. L. Runamäki (eds) *Perspectives n Activity Theory* Cambridge University Press: Cambridge.

Faas, D. (2008) 'From Foreigner Pedagogy to Intercultural Education: an analysis of the German responses to diversity and its impact on schools and students' *European Educational Research Journal* 7 (1), 108-123.

Fenwick, T. (2003) 'The 'good' teacher in a neo-liberal risk society: a Foucaultian analysis of professional growth plans' *Journal of Curriculum Studies* 35 (3), 335-354.

Figueroa (2004) 'Multicultural Education in the United Kingdom' in J. A. Banks and C. A. McGee Banks (eds) *Handbook of Research on Multicultural Education,* 997-1026 San Francisco, CA: Jossey-Bass.

Finch J. (2003)'The Vignette Technique in Survey Research' in N. Fielding (ed) *Interviewing Vol. II* London: Sage.

Fine, M. (1998) 'Working the Hyphens: Reinventing Self and Other in Qualitative Research' in n. k. Denzin and Y. S. Lincoln (eds) *The Landscape of Qualitative Research: Theories and Issues* Thousand Oaks, CA: Sage.

Fines, J. (1987) 'Making Sense Out of the Content of the History Curriculum' in C. Portal (ed) *The History Curriculum for Teachers* London: The Falmer Press.

Fives, H. (2003) 'What is teacher efficzcy and how does it relate to teachers' knowledge?', *American Educational Research Association (AERA 2003), Chicago, USA, 22-24 April 2003.*

Foldy, E. (2005) 'Claiming a voice on race' *Action Research* 3 (1), 33-54.

Foreman-Peck, L. (2005) *A review of Existing Models of Practitioner Research: a review undertaken for the National Academy of Gifted and Talented Youth* Coventry: University of Warwick.

Foreman-Peck, L. and Murray, J. (2007) *Epistemological Bases of Educational Research: ESRC Teaching and Learning Research Programme* paper presented at the British Educational Research Association Conference, Institute of Education, London.

Foster, S. (2005) 'The British Commonwealth in WWII: selection and omission in English history textbooks' *International Journal of Historical Learning, Teaching and Research* 5 (2), 1-19.

Freebody, P. (2003) *Qualitative Research in Education: Interaction and Practice* London: Sage Publications.

Fuller, A. and Unwin, L. (2004) 'Expansive learning environments: integrating organizational and personal development' in H. Rainbird, A. Fuller and A. Munro (eds) *Workplace Learning in Context,* 126-144 Routledge: London.

Fuller, F.F. and Bown, O.H. (1975) 'Becoming a Teacher' in K. Ryan (ed) *Teacher Education* (74th Yearbook of the National Society of Education) Chicago: Chicago University Press.

Furlong, J. and Maynard, T. (1995) *Mentoring Student Teachers: The growth of professional knowledge* London: Routledge.

Gaine, C. (2005) *We're all white, Thanks* Stoke-on-Trent: Trentham Books.

Gaine, C. and George, R. (1999) *Gender, 'Race' and Class in Schooling: a new introduction* London: Falmer Press.

Garcia, O. and Lopez, R. (2005) 'Teachers' initial training in cultural diversity in Spain: attitudes and pedagogical strategies' *Intercultural Education* 16 (5), 433-442.

Garton Ash, T. (2006) What young British Muslims say can be shocking – some of it is also true, *Guardian*, 7 August.

Gay, G. (2004) 'Curriculum Theory and Multicultural Education' in J. A. Banks and C. A. McGee Banks (eds) *Handbook of Research on Multicultural Education,* 30-49 San Francisco, CA: Jossey-Bass.

Gillborn, D. (1990) *'Race', Ethnicity and Education: Teaching and Learning in Multi-Ethnic Schools* London: Unwin Hyman.

Gillborn, D. (2005) 'Education policy as an act of white supremacy: whiteness, critical race theory and education reform' *Journal of Education Policy* 20 (4), 485-505.

Gillborn, D. (2008) *Racism and Education: coincidence or conspiracy?* London: Routledge.

Gillborn, D. and Mirza, H. (2000) *Educational Inequality: mapping race, class and gender* London: Ofsted.

Glaser, B. G. (1978) *Theoretical Sensitivity* Mill Valley, CA.: The Sociology Press.

Glaser, B. G. (1992) E*mergence vs. Forcing: Basics of Grounded Theory Analysis* Mill Valley, CA: The Sociology Press.

Glaser, B. G. and Strauss, A. L. (1967) *The Discovery of Grounded Theory: Strategies for Qualitative Research* New York: Aldine de Gruyter.

Gore, J.M., Griffiths, T. and Ladwig, J.G. (2004) 'Towards better teaching: productive pedagogy as a framework for teacher education' *Teaching and Teacher Education* 20, 375-387.

Grever, M. (2007) 'Plurality, Narrative and the Historical Canon' in M. Grever and S. Stuurman (eds) *Beyond the Canon: history for the twenty first century* Basingstoke: Palgrave Macmillan.

Grever, M, Haydn, T. and Ribbens, K. (2006) 'Identity and school history: the perspectives of young people from the Netherlands and England', *European Educational Research Association (EERA 2006), Geneva, Switzerland, 13-16 Sep 2006.*

Grever, M. Haydn, T. and Ribbens, K. (2008) 'Identity and school history: the perspectives of young people from the Netherlands and England' *British Journal of Educational Studies* 56 (1), 76-94.

Grever, M. and Stuurman, S. (2007) *Beyond the Canon: history for the twenty first century* Basingstoke: Palgrave Macmillan.

Grosvenor, I. and Myers, K. (2001) 'Engaging with History after Macpherson' *The Curriculum Journal* 12 (3), 275-289.

Guillaume, A.G. and Rudney, G.L. (1993) 'Students Teachers' Growth toward Independence: an analysis of their changing concerns' *Teaching and Teacher Education* 9 (1), 65-80.

Gundara, J. S. (2000) *Intercultural Education and Inclusion* London: Paul Chapman Publishing.

Hagan, M. and McGlynn, C. (2004) 'Moving barriers: promoting learning for diversity in initial teacher education' *Intercultural Education* 15 (3), 243-252.

Hagger, H. and McIntyre, D. (2006) *Learning Teaching from Teachers* Maidenhead: Open University Press.

Halton, M.J. (2004) 'Putting professional development into action by putting action into professional development in Second Level Schools in Ireland' *Educational Action Research* 12 (1), 127-144.

Hammersley, M. (1993) 'On the Teacher as Researcher' in M. Hammersley (ed) *Educational Research: current issues* London: Paul Chapman Publishing/Open University Press.

Hammond, K. (2001) 'From horror to history: teaching pupils to reflect on significance' *Teaching History* 104, 15-23.

Haritos, C. (2004) 'Understanding teaching through the minds of teacher candidates: a curious blend of realism and idealism' *Teaching and Teacher Education* 20 (6), 637-654.

Harris, R. (1997) *An action research project to improve the quality of A level history essay writing*. Unpublished MEd dissertation. University of Oxford.

Harris, R. (2000) 'An action research project to improve the quality of A level history essay writing' *Prospero* 6 (3&4), 65-69.

Harris, R. and Foreman-Peck, L. (2001) 'Learning to Teach History Writing: discovering what works' *Educational Action Research* 9 (1), 97-109.

Harris, R. and Foreman-Peck, L. (2004) 'Stepping into Other People's Shoes: Teaching and Assessing Empathy in the Secondary History Curriculum'. *International Journal of Historical Learning, Teaching and Research* , 4 (2) (no page numbers).

Harris, R. and Haydn, T. (2006) 'Pupils' enjoyment of history – what lessons can teachers learn from their pupils?' *The Curriculum Journal* 17 (4), 315-333.

Harris, R. and Luff, I. (2004) *Meeting SEN in History* London: David Fulton.

Harris, R. and Ratcliffe, M. (2005) 'Socio-scientific issues and the quality of exploratory talk - what can be learned from schools involved in a 'collapsed day' project?' *The Curriculum Journal* , 16 (4) , pp. 439-453.

Hashweh, M.Z. (2005) 'Teacher pedagogical constructions: a reconfiguration of pedagogical content knowledge' *Teachers and Teaching: Theory and Practice* 11 (3) 273-292

Haydn, T. (2000) 'Teaching the Holocaust through History' in I. Davies (ed) *Teaching the Holocaust: educational dimensions, principles and practice* London: Continuum.

Haydn, T., Arthur, J. and Hunt, M. (1997) *Learning to Teach History in the Secondary School* . London: Routledge.

Haydn, T. and Harris, R. (2008) 'Pupil and teacher perspectives on motivation and engagement in high school history: a U.K. view', *American Educational Research Association (AERA 2008), New York, USA, 24-28 Mar 2008.*

Helen (charles) (1992) 'Whiteness – the relevance of politically colouring the 'non'' in H. Hinds, A. Phoenix and J. Stacey (eds) *Working Out: New directions for women's studies* London: Falmer Press.

Her Majesty's Inspectorate (2002) *Achievement of Black Caribbean Pupils: Good Practice in Secondary Schools.* London: Ofsted.

Hindley, G. (2004) *A Brief History of the Crusades* London: Constable and Robinson Publishing.

Historical Association (2007) *TEACH: Teaching Emotive and Controversial History 3-19* London: Historical Association.

Hobsbawn, E. (1997) *On History* New York*:* New Press.

Hodkinson, H. and Hodkinson, P. (2005) 'Improving schoolteachers' workplace learning' *Research Papers in Education* 20 (2), 109-131.

Hodkinson, P. and Hodkinson, H. (2003) 'Individuals, communities of practice and the policy context: School teachers' learning in their workplace' *Studies in Continuing Education* 25 (1), 3–21.

Holden, C. and Hicks, D. (2007) 'Making global connections: the knowledge, understanding and motivation of trainee teachers' *Teaching and Teacher Education* 23, 13-23.

Hollins, E. R. and Guzman, M. T. (2005) 'Research on Preparing Teachers for Diverse Populations' in M. Cochran-Smith and K. M. Zeichner (eds) *Studying Teacher Education: The Report of the AERA Panel on Research and Teacher Education* Washington D.C./Mahwah, NJ: AERA/Lawrence Erlbaum Associates.

Hopkins, D. (1985) *A Teacher's Guide to Classroom Research* Milton Keynes: Open University Press.

Humphries, C. and Ashy, M. (2006) ''The confidence I needed': elementary education majors' perceptions of teaching physical education' *Teacher Development* 10 (2), 179-196.

Husbands, C., Kitson, A. and Pendry, A. (2003) *Understanding History Teaching* Maidenhead: Open University Press.

ILEA (1986) *The Teaching of Controversial Issues in Schools* London: ILEA.

Illingworth, S. (2000) 'Hearts, minds and souls: exploring values through history' *Teaching History* 100, 20-24.

Ismailova, K. (2004) 'Curriculum reform in post-Soviet Kyrgyzstan: indigenization of the history curriculum' *The Curriculum Journal* 15 (3), 247-264.

Joram, E. (2007) 'Clashing epistemologies: Aspiring teachers', practicing teachers', and professors' beliefs about knowledge and research in education' *Teaching and Teacher Education* 23, 123-135.

Jurasaite-Harbison, E. and Rex, L.A. (2010) 'School cultures as contexts for informal teacher learning' *Teaching and Teacher Education* 26, 267-277

Kagan, D. M. (1992) 'Professional growth among preservice and beginning teachers' *Review of Educational Research* 62 (2), 129-169.

Kelle, U. (2005) '"Emergence" vs. "Forcing" of Empirical Data? A crucial problem of "grounded theory" reconsidered' *Forum: Qualitative Social Research* 6 (2) article 27. Available at http://nbn-resolving.de/urn:nbn:de;0114-fqs0502275 (Accessed: 16 February 2009).

Kemmis, S. (1993) 'Action Research' in M. Hammersley (ed) *Educational Research: Current Issues* London: Paul Chapman Publishing/Open University Press.

Kemmis, S. (2006) 'Participatory action research and the public sphere' *Educational Action Research* 14 (4), 459-476.

Kemmis, S. (2008) 'Critical Theory and Participatory Action Research' in P. Reason and H. Bradbury (eds) *The SAGE Handbook of Action Research: Participative Inquiry and Practice* (2nd edn) Thousand Oaks, Ca: Sage.

Kemmis, S. and McTaggart, R. (2000) 'Participatory Action Research' in N. K. Denzin and Y. S. Lincoln (eds) *Handbook of Qualitative Research (2nd edn)* Thousand Oaks, CA: Sage.

Kendall, F. E. (2006) *Understanding White Privilege: creating pathways to authentic relationships across race.* New York, NY: Routledge.

Kind, V. (2009) 'A Conflict in Your Head: An exploration of trainee science teachers' subject matter knowledge development and its impact on teacher self-confidence' *International Journal of Science Education 31 (11), 1529-1562.*

Kinloch, N. (1998) 'The Holocaust – moral or historical question?' (review essay) *Teaching History* 93, 44-46.

Kinloch, N. (2001) 'Parallel catastrophes? Uniqueness, redemption and the Shoah' *Teaching History* 104, 8-14.

Kitson, A. (2007a) 'Teaching history in Northern Ireland: creating an oasis of calm?' in A. McCully (ed) *Recent Research on Teaching History in Northern Ireland: Informing Curriculum Change* Ulster: University Of Ulster/UNESCO Centre.

Kitson, A. (2007b) 'History teaching and reconciliation in Northern Ireland' in E. Cole (ed) *Teaching the Violent Past: History Education and Reconciliation* Boulder, Colorado: Rowman and Littlefield Publishers.

Kitson, A. and McCully (2005) 'You hear about it for real in school.' Avoiding, containing and risk-taking in the classroom' *Teaching History* 120, 32-37.

Klaassen, C. A. (2002) 'Teacher pedagogical competence and sensibility' *Teaching and Teacher Education* 18, 151-158.

Korthagen, F. A. J., Kessels, J., Koster, B., Lagerwerf, B. and Wubbels, T. (2001) *Linking Theory and Practice: the pedagogy of realistic teacher education.* Mahwah, New Jersey: Lawrence Erlbaum Associates.

Ladson-Billings, G. (2004a) 'New Directions in Multicultural Education: Complexities, Boundaries and Critical Race Theory' in J. A. Banks and C. A. McGee Banks (eds) *Handbook of Research on Multicultural Education,* 50-68 San Francisco, CA: Jossey-Bass.

Ladson-Billings, G. (2004b) 'Just what is Critical Race Theory and what is it doing in a nice field like education?' in G. Ladson-Billings and D. Gillborn (eds) *The Routledge-Falmer Reader in Multicultural Education* London: RoutledgeFalmer.

Levin, M. (2008) 'The Praxis of Educating Action Researchers' in P. Reason and H. Bradbury (eds) *The SAGE Handbook of Action Research: Participative Inquiry and Practice* (2nd edn) Thousand Oaks, Ca: Sage.

Levinson, R. (2006) 'Towards a Theoretical Framework for Teaching Controversial Socio-scientific Issues' *International Journal of Science Education* 28 (10), 1201-1224.

Levstik, L. S. (2000) 'Articulating the Silences: Teachers' and Adolescents' Conceptions of Historical Significance' in P. N. Stearns, P. Seixas and S. Wineburg (eds) *Knowing, Teaching and Learning History* New York: New York University Press.

Lunenberg, M., Korthagen, F. and Willemse, M. (2007) 'Values-based teacher education: the role of knowledge, language and golden moments' in T. Russell and J. Loughran (eds) *Enacting a Pedagogy of Teacher Education: values, relationships and practices* London: Routledge .

Lyndon, D. (2006) 'Integrating Black British History into the National Curriculum' *Teaching History* 122, 37-43.

Magos, K. (2007) 'The contribution of action research to training teachers in intercultural education: a research in the field of Greek minority education' *Teaching and Teacher Education* 23 (7), 1102-1112.

Mahon, J. (2006) 'Under the invisibility cloak? Teacher understanding of cultural difference' *Intercultural Education* 17 (4), 391-405.

Marshall, J. (2008) 'Finding Form in Writing for Action Reseach' in P. Reason and H. Bradbury (eds) *The SAGE Handbook of Action Reseach: Participative Inquiry and Practice* (2nd edn) Thousand Oaks, Ca: SAGE Publications Ltd.

Marwick, A. (1989) *The Nature of History* (3rd edn) Basingstoke: MacMillan.

May, T. (1997) *Social Research: issues, methods and process* (2nd edn) Buckingham: Open University Press

McCully, A. (2006) 'Practitioner perceptions of their role in facilitating the handling of controversial issues in contested societies: a Northern Irish experience' *Educational Review* 58 (1), 51-65.

McCully, A. and Pilgrim, N. (2004) 'They took Ireland away from us and we've got to fight to get it back'. Using fictional characters to explore the relationship between historical interpretation and contemporary attitudes' *Teaching History* 114, 17-21.

McDiarmid, G. W. (1992) 'What to do about differences? A study of Multicultural Education for Teacher Trainees in the Los Angeles Unified School District' *Journal of Teacher Education* 43 (2), 83-93.

McNally, J., Boreham, N., Cope, P. and Stronach, I. (2008) *New Teachers as Learners project.* Avaliable at www.strath.ac.uk/curricularstudies/eplproject/ (Accessed: 8 May 2010)

McNiff, J. (2002) *Action Research: Principles and Practice* (2nd edn) London: RoutledgeFalmer.

McNIff, J., Lomax, P. and Whitehead, J. (2003) (2nd edn) *You and Your Action Research Project* London: RoutledgeFalmer.

McNiff, J. and Whitehead, J. (2006) *All you need to know about Action Research* London: Sage

McTaggart, R. (1997) (ed) *Participatory Action Research: International Contexts and Consequences* Albany: State University of New York.

Mercer, N. (1995) *The Guided Construction of Knowledge: Talk amongst teachers and learners.* Clevedon: Multilingual Matters.

Mercer, N. (2000) *Words and Minds: How we use language to think together.* London: Routledge.

Miles, D. (2006) *The Tribes of Britain* London: Phoenix.

Milner, H. (2005) 'Stability and change in US prospective teachers' beliefs and decisions about diversity and learning to teach' *Teaching and Teacher Education* 21, 767-786.

Milner, H. (2007) 'Race, culture, and researcher positioning: working through dangers seen, unseen, and unforeseen' *Educational Researcher* 36 (7), 388-400

Nelson, J. (2008) 'Exploring diversity through ethos in initial teacher education' *Teaching and Teacher Education* 24, 1729-1738.

Nieto, S. (2000) 'Placing equity front and center: some thoughts on transforming teacher education for a new century' *Journal of Teacher Education* 51 (3), 180-187.

Nieto, S. (2004) 'Critical Multicultural Education and Students' Perspectives' in G. Ladson-Billings and D. Gillborn (eds) *The RoutledgeFalmer Reader in Multicultural Education* London: RoutledgeFalmer.

Nieto, S. (2006) 'Solidarity, courage and heart: what teacher educators can learn from a new generation of teachers' *Intercultural Education,* 17 (5), 457–473.

Norberg, K. (2000) 'Intercultural education and teacher education in Sweden' *Teaching and Teacher Education* 16, 511-519.

Ofsted (2007) *History in the balance: History in English school 2003-2007.* Available at www.ofsted.gov.uk (Accessed: 27 January 2008).

Ormell, C. (2000) Can action research rebut charges of intrinsic subjectivity and subversity? *Prospero* 6 (3&4), 111-121.

Osborne, K. (2003) 'Teaching History in Schools: a Canadian debate' *Journal of Curriculum Studies* 35 (5), 585-626.

Oulton, C., Dillon, J. and Grace, M. (2004) 'Reconceptualising the teaching of controversial issues' *International Journal of Science Education* 26 (4), 411-423.

Panayiotopoutos, C. and Nicolaidou, M. (2007) 'At a crossroads of civilisations: multicultural educational provision in Cyprus through the lens of a case study' *Intercultural Education* 18 (1), 65-79.

Park, S. and Oliver, J.S. (2008) 'Revisiting the Conceptualisation of Pedagogical Content Knowledge (PCK): PCK as a Conceptual Tool to Understand Teachers as Professionals' *Research in Science Education* 38, 261-284.

Patton, M. Q. (2002) *Qualitative Research and Evaluation Methods (3rd edn)* Thousand Oaks, CA: Sage.

Pearce, S. (2003) 'Compling the White Inventory: the practice of whiteness in a British primary school' *Cambridge Journal of Education* 32 (2), 273-288.

Pearce, S. (2005) *You Wouldn't Understand: white teachers in multiethnic classrooms* Stoke-on-Trent: Trentham Books.

Pendry, A. (1994) *The pre-lesson pedagogical decision making of history student teachers during the internship year* Unpublished PhD thesis, University of Oxford.

Pendry, A. (1997) 'The Pedagogical Thinking and Learning of History Student Teachers' in D. McIntyre (ed) *Teacher Education Research in a New Context* London: Paul Chapman Publishing.

Phillips, R. (1998) *History Teaching, Nationhood and the State: a study in educational politics* London: Cassell.

Porat, D. (2001) ' A contemporary past: history textbooks as sites of national memory' in A. Dickinson, P. Gordon and P. Lee (eds) *Raising Standards in History Education: International Review of History Education Vol. 3* London: Woburn Press.

Poulou, M. (2007) 'Personal Teaching Efficacy and its Sources: Student teachers' perceptions' *Educational Psychology* 27 (2), 191-218.

Price, M. (1968) 'History in Danger' *History* 53, 342-347.

Purcell, H. (2000) 'The Boys' Own Stories' *BBC History Magazine* 1 (4), 14-17.

QCA (2006) *Pupil perceptions of history at Key Stage 3.* Available at www.qca.org.uk/15923.html (Accessed: 10 April 2007).

QCA (2007) *History: Programme of study for key stage 3 and attainment target.* Available at http://curriculum.qca.org.uk/uploads/QCA-07-3335-p_History3_tcm6-189.pdf (Accessed: 10 September 2007).

Reason, P. and Bradbury, H. (2008) (2nd edn) *The SAGE Handbook of Action Reseach: Participative Inquiry and Practice* Thousand Oaks, Ca: Sage.

Rhamie, J. (2007) *Eagles Who Soar* Stoke-on-Trent: Trentham Books.

Richardson, V. (1996) 'The Role of Attitudes and Beliefs in Learning to Teach' in J. Sikula (ed) *Handbook of Research on Teacher Education (2nd edn)* New York: MacMillan.

Robson, C. (2002) (2nd edn) *Real World Research* Oxford: Blackwell Publishing.

Ross, D. D. and Smith, W. (1992) 'Understanding Preservice Teachers' Perspectives on Diversity' *Journal of Teacher Education* 43 (2), 94-103.

Roulston, K., Legette, R., Deloach, M. & Buckhalter Pitman, C. (2005) What is 'research' for teacher-researchers?, *Educational Action Research* 13 (2), 160–188.

Rutter, M., Ouston, J., Maugham, B. and Mortimore, P. (1979) *Fifteen Thousand Hours: secondary schools and their effects on children.* Cambridge, MA: Harvard University Press.

Santoro, N. and Allard, A. (2005) '(Re) Examining identities: Working with diversity in the pre-service teaching experience *Teaching and Teacher Education* 21, 863-873.

Schunk, D. H. (2004) *Learning Theories: An Educational Perspective* (4th edn) Upper Saddle River, N.J.: Pearson Education.

Seixas, P. (2002) *The Purposes of Teaching Canadian History.* Available at www.quaser.ualberta.ca/css/Css_36_2/ARpurposes_teaching_canadian_history.htm (Accessed: 20 February 2007).

Sheffield, G. (2002) *Forgotten Victory* London: Headline Review.

Short, G. and Reed, C. (2004) *Issues in Holocaust Education* Aldershot: Ashgate.

Shulman, L. (1986) 'Those who understand: knowledge growth in teaching' *Educational Researcher* 15 (20< 4-14

Shulman, L. (1987) *Knowledge and teaching: foundations of the new reform* Harvard Educational Review 57 (1), 1-22

Sleeter, C.E. (2001) 'Preparing Teachers for Culturally Diverse Schools: Research and the overwhelming presence of whiteness' *Journal of Teacher Education* 52 (2), 94-106.

Smart, D. (2006) *Invisible, Stereotypes or Citizens? An examination of visual representations of people of colour and visible minorities in Key Stage 3 history textbooks in England* Unpublished PhD: Faculty of Education, University of the West of England.

Somekh, B. (2006) *Action Research* Maidenhead: Open University Press.

Stephen, A. (2005) '"Why can't they just live together happily, Miss?" Unravelling the complexities of the Arab-Israeli conflict at GCSE' *Teaching History* 120, 5-10.

Stradling, R. (2001) *Teaching 20th-century European History* Strasbourg Cedex: Council of Europe Publishing.

Stradling, R., Noctor, M. and Baines, B. (1984) *Teaching Controversial Issues* London: Edward Arnold.

Strauss, A. and Corbin, J. (1990) *Basics of Qualitative Research: Grounded Theory Procedures and Techniques* Newbury Park, CA: Sage.

Straw, J. (2006) 'I felt uneasy talking to someone I couldn't see', *Guardian*, 6 October [Online]. Available at www.guardian.co.uk/commentisfree/2006/oct/06/politics.uk (Accessed: 16 February 2007).

Stutchbury, K. and Fox, A. (2009) 'Ethics in educational research: introducing a methodological tool for effective ethical analysis' *Cambridge Journal of Education* 39 (4), 489-504

Taylor, S. and Sobel, D. (2001) 'Addressing the discontinuity of students' and teachers' diversity: a preliminary study of preservice teachers' beliefs and perceived skills' *Teaching and Teacher Education* 17, 487-503.

Taylor, S. and Sobel, D. (2002) 'Missing in Action: Research on the accountability of multicultural, inclusive teacher education'. Available at www.usca.edu/essys/vol22002/taylor.pdf (Accessed: 12 April 2007).

Thomas, G. (1997) 'What's the Use of Theory?' *Harvard Educational Review* 67 (1), 75-104.

Tosh, J. (2008) *Why History Matters* Basingstoke: Palgrave MacMillan.

445

Traille, E.K.A. (2006) *School history and perspectives on the past: a study of students of African Caribbean descent and their mothers* Unpublished PhD: Institute of Education, University of London.

Traille, E.K.A. (2007) 'You should be proud about your history. They made me feel ashamed: teaching history hurts' *Teaching History* 127, 31-37.

Training and Development Agency for Schools (2007) *Professional Standards for Teachers* London: TDA.

Troyna, B. (1992) 'Can you see the join? An historical analysis of multicultural and antiracist education policies' in D. Gill, B. Mayor and M. Blair (eds) *Racism and Education* Buckingham: Open University Press.

Turner-Bisset, R. (2001) *Expert Teaching: knowledge and pedagogy to lead the profession* London: David Fulton Publishers

Valli, L. (1995) 'The Dilemma of Race: Learning to be color blind and color conscious' *Journal of Teacher Education* 46 (2), 120-129.

Van Eekelen, I.M., Vermunt, J.D. and Boshuizen, H.P.A. (2006) 'Exploring teachers' will to learn' *Teaching and Teacher Education* 22, 408-423.

Vaught, S. E. and Castagno, A. E. (2008) '"I don't think I'm a racist": Critical Race Theory, teacher attitudes, and structural racism' *Race, Ethnicity and Education* 11 (2), 95-113.

Villegas, A.M. and Lucas, T. (2002) 'Preparing Culturally Responsive Teachers: Rethinking the Curriculum' *Journal of Teacher Education* 53 (1), 20-32.

Virta, A. (2002) 'Becoming a History Teacher: Observations on the Beliefs and Growth of Student Teachers'. *Teaching and Teacher Education* 18 (6), 687-698.

Visram, R. (1994) 'British history: whose history? Black perspectives on British history' in H. Bourdillon (ed) *Teaching History* London: Routledge.

Von Borries, B. (2000) 'Methods and Aims of Teaching History in Europe: a report on Youth and History' in P. Stearns, P. Seixas and S. WIneburg (eds) *Knowing, Teaching and Learning History* New York and London: New York University Press.

Walsh, B. (1998) 'Review: 'Homebeats: Struggles for Racial Justice: CDRom' *Teaching History* 93, 47-48.

Wellington, J. (1988) *Controversial Issues in the Curriculum* Oxford: Basil Blackwell Ltd.

Wertsch, J.V. (1998) *Mind as Action* New York: Oxford University Press

Whelan, R. (2007) (ed) *The Corruption of the Curriculum* London: Civitas.

Williams, M. and Bolem, R. (1993) *The Continuing Professional Development of Teachers* Department of Education, University College of Swansea: General Teaching Council Initiative for England and Wales.

Wineburg, S. (2001) *Historical Thinking and Other Unnatural Acts* Philadelphia: Temple University Press.

Winter, R. (2002) 'Managers, Spectators and Citizens: where does 'theory' come from in action research' in C. Day, J. Elliott, B. Somekh and R. Winter (eds) *Theory and Practice in Action Research: some international perspectives* Wallingford: Symposium Books.

Woolley, M. (2007) *The attitudes and perceptions of student history teachers in relation to teaching controversial topics.* Unpublished MEd assignment. University of Exeter.

Zec, P. (1993) 'Dealing with racist incidents in school' in A. Fyfe and P. Figueroa (eds) *Education for Cultural Diversity: the challenge for a new era* London: Routledge.

Zeichner, K. M. and Hoeft, K. (1996) 'Teacher Socialization for Cultural Diversity' in J. Sikula (ed) *Handbook of Research on Teacher Education (2nd edn)* New York: MacMillan.

Zeichner, K. M. and Tabachnick, B. (1981) 'Are the effects of university teacher education washed out by school experience?' *Journal of Teacher Education* 32, 7-11.