



Examining experiences and perceptions of mass migration and settlement in Britain over the ages: How can this assist teaching and learning in Key Stage 2 history?

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“Your voice is strong mother!”

“Thank you!”

This is for Audrey and Rose-Marie

“The purpose is in the dream...”

Forever!

To the supervisors of the study -

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“Thank you!”

Supportive colleagues at my current place of work – “Thank you!”

In my memory of my 2005/2006 Year 3 class
of St. Faiths CE Primary School, Wandsworth, London...

“Here I am.”

Declaration of original authorship

I confirm that this is my own work and the use of all material from other sources has been properly and fully acknowledged.

Signed:

.....

Abstract

The background influences and socialisation of twenty-one White-British and predominantly female trainee-teachers specialising in Key Stage 2 history (trainee-teachers) are examined via a semi-structured questionnaire and semi-structured interviews, to understand how they come to their perceptions on the story of Britain's migrant past and how that frames their practice for teaching and learning via the aims and contents of the Key Stage 2 history curriculum.

Short personal narratives and transcribed conversation concerning experiences of migration to the British Isles from an Afro-Caribbean immigrant (my mother) and her British born child (myself) were presented as artefacts to three trainee-teachers for their analysis and evaluation of them as part of a focus group discussion. It was for them to consider the impact of the artefacts on their thinking about the story of migration to the British Isles over the ages for their future professional practice in planning, teaching and learning via the Key Stage 2 curriculum aims and contents.

Overall findings from the study indicate that the socialisation of trainee-teachers from multi-ethnic British background influences lead them to discuss their awareness of multiculturalism and cultural diversity within the story of Britain's migrant past, as opposed to their peers of mono-ethnic White-British background influences and socialisation who produced dominant White-British majoritarian thinking in their considerations. When the idea of viewing the story of Britain's migrant past via culturally diverse minority-ethnic group accounts are presented (via the artefacts) and planted into the minds of trainee-teachers from mono-ethnic White-British backgrounds and socialisation, they become very much open to the possibilities of using them in their future Key Stage 2 classroom practice.

The Key Stage 2 optional unit of study: 'an aspect or theme in British history that extends pupils' chronological knowledge beyond 1066 (DfE, 2013a, p.4) is considered by the majority of trainee-teachers as being their least important focus on teaching and learning. This study makes the case the story of Britain's migrant past concerning cross-cultural and cross-ethnic encounters over the ages can provide trainee-teachers with a clear opportunity to connect that with the optional unit of study. This study emphasises the need for Initial Teacher Education to assist with developing the subject knowledge of trainee-teachers concerning a culturally diverse representation of Britain's migrant past over the ages.

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Chapter One

Framing the study

1.0. Introduction

This study examines how the Key Stage 2 history curriculum presents directives and guidance for teaching and learning about Minority-Ethnic Group Mass Migration and Settlement (MEGroMMaS) in the British Isles (Department for Education, 2013a) (DfE, 2013a). I examine how MEGroMMaS is perceived by Key Stage 2 trainee-teachers specialising in history (trainee-teachers) and how they think it could be taught in the Key Stage 2 primary school classroom via the Key Stage 2 history curriculum. I examine the backgrounds of trainee-teachers including their socialisation, for considering the potential influence of those life experiences on their decision making for teaching and learning about MEGroMMaS.

I began this study whilst practising as a Key Stage 2 primary school teacher. My interests with Key Stage 2 history and its curriculum of study over other subjects such as Art and Literature was because of being drawn to the social and political discourses for education, teaching and learning about history, culture, identity formation and nationhood following the 7/7 London terrorists attacks in 2005 (Brown, 2006; Straw, 2007). Gordon Brown's speech on the 'future of Britishness in 2006; Keith Ajegbo's 2007 report on teaching and learning about 'Citizenship and Diversity' and prior to both the Macpherson Report (1999) and its recommendations for reforms in education via more coherent teaching and learning about race equality in schools, all have influenced my research on issues which focus on race, culture, ethnicity, history, identity formation and nationhood. In being a Black-British born man, an educator and a teacher with Afro-Caribbean roots and heritage stemming

from MEGroMMaS to Britain after World War Two, I have been particularly interested exploring educational issues concerning the minority-ethnic groups that I am connected with. For example, my Master of Arts in Education research examined the 'Absence of Black Male Primary School Teachers: by choice or without a chance?' (Moncrieffe, 2008). I considered the argument for an increased recruitment of Black male (Afro-Caribbean) primary school teachers against the challenge of prevailing social concepts of hegemonic masculinity and institutional racism by which any such increased recruitment of Afro-Caribbean male primary school teachers could be prevented from ever occurring (Moncrieffe, 2008). My shift from primary school teacher to working in Higher Education via Initial Teacher Education and Education Studies has allowed me to work closely with primary school trainee-teachers, to explore further thinking about the concepts of race, culture, ethnicity, history, identity formation and nationhood for continued professional development in primary school teaching and learning.

A key component of this study is my reflection on and examination of an episode from my Black-British life experience – the Brixton Riots of 1981 (Brixton 1981). It is presented in Chapter Five as a short personal narrative in conjunction with written experiences of 20th century Afro-Caribbean MEGroMMaS (including Brixton 1981) recounted in conversation I held with my mother who is Jamaican born and was an immigrant to Britain of the 1960s. It was of personal interest for me to examine the past to better understand the history of my minority-ethnic group and their being in Britain. The writing is also used to explore my professional interests of teaching and learning about race, culture, ethnicity, history, identity formation and nationhood, where I have considered how I could use those recounted experiences in fusion with

the current Key Stage 2 history curriculum aims and contents, so as to advance my own approaches to practice when teaching about MEGroMMaS. Following my considerations, I presented the short personal narratives and transcribed conversation as artefacts to trainee-teachers. My aim was to test and to understand the extent to which they could use those experiences of MEGroMMaS coming from my mother and me in their own considerations of approaches to practice for teaching about ethnic and cultural diversity as the story of Britain's migrant past (MEGroMMaS) via the Key Stage 2 history curriculum. This study is founded on the following research questions:

- **How can a story of Britain's migrant past, recounted through the lived experiences and perspectives of an Afro-Caribbean immigrant parent and their Black-British born child help in developing further understanding of multicultural British history for use in the Key Stage 2 primary school classroom?**
- **Do accounts of recent MEGroMMaS from an Afro-Caribbean immigrant parent and their Black-British born child assist trainee-teachers with generating ideas for planning, teaching and learning about a more diverse and multicultural perspective of British history?**
- **To what extent do trainee-teachers identify a culturally diverse perspective of British history within the aims and contents of the Key Stage 2 history curriculum?**
- **What perceptions do trainee-teachers have of teaching and learning about MEGroMMaS within the aims and contents of the Key Stage 2 history curriculum?**

1.1. Interpreting the Key Stage 2 history curriculum

The rationale for this study arrives through my interpretations and critical analysis of the Key Stage 2 history curriculum. I was particularly interested in the aims and contents of the document and how policymakers have framed teaching the story of Britain's past and the role of MEGroMMaS within this. My interpretation and understanding of MEGroMMaS is based on arrival and settlement in the British Isles over the ages by people from abroad who are connected by their ethnicity or culture. My examples of those people are discussed and listed at the beginning of Chapter Two.

When looking for evidence of teaching and learning about MEGroMMaS in the Key Stage 2 history curriculum, its chronology begins with a focus on conquests, invasions and migration to the British Isles by White European Roman leaders and their armies i.e. 'the Roman Empire by AD 42 and the power of its army' and 'successful invasion by Claudius and conquest' (DfE, 2013, p.4). The Key Stage 2 history curriculum then focuses exclusively on the movement to British Isles by White European Saxon tribes and Viking invaders i.e. 'Britain's settlement by Anglo-Saxons'; 'Scots invasions from Ireland to north Britain (now Scotland)'; 'Anglo-Saxon invasions, settlements' (DfE, 2013, p.4). My observations made me think about migration to the British Isles over the ages as being framed by tension and conflict between opposing ethnic or cultural groups in their initial encounters.

I also saw a very narrow White European ethnocentric depiction of MEGroMMaS presented to teachers via the Key Stage 2 history curriculum in guiding children's learning about the past. When thinking about the wider ethnic and cultural diversity in

Britain today that is indicative of MEGroMMaS, I also observed 950 chronological years explicitly missing from the contents of the Key Stage 2 history curriculum. The immediate question for me was: Why does the chronology of MEGroMMaS to the British Isles stop at 1066 for Key Stage 2 children? I investigated further and beyond the Key Stage 2 history curriculum; to secondary education and the 'History programmes of study: key stage 3' (DfE, 2013b). I discovered what I interpreted as a clearer teaching and learning statement on MEGroMMaS:

a study of an aspect of social history, such as the impact through time of the migration of people to, from and within the British Isles' (DfE, 2013b, p. 5).

However, I noted the statement being a 'non-statutory directive' which means that secondary schools and Key Stage 3 teachers of history do not have to be accountable for their teaching and learning coverage, unlike their Key Stage 2 counterparts who are obligated by Key Stage 2 history curriculum 'statutory' directives to teach about the arrival in the British Isles of White European Scots, Saxons and Vikings as being significant cultural and ethnic groups from the past that should be remembered in the present. My observations of what is compulsory teaching and learning for children's education at Key Stage 2 (White European migration) and what is optional teaching and learning at Key Stage 3 (other forms of migration) magnified my view of there being White European ethnocentricity concerning MEGroMMaS within the Key Stage 2 history curriculum.

On returning to my examination of the Key Stage 2 history curriculum, I noted within its contents an optional unit of study on which a possibility could be made to address the history of wider ethnic and culturally diverse episodes of MEGroMMaS in the British Isles over the ages:

a study of an aspect or theme in British history that extends pupils' chronological knowledge beyond 1066 (DfE, 2013a, p.4).

As part of my study, I was interested to discover if trainee-teachers considered that optional unit as a possible route for teaching and learning on a wider study of MEGroMMaS and if so, through what imaginative pedagogical conceptions? Otherwise, for Key Stage 2 children, it appears that their only future access to teaching and learning about MEGroMMaS in the British Isles after the year 1066 is when they leave primary school to engage with history education in the secondary school. Still, as non-statutory teaching, that learning opportunity for children is not totally guaranteed.

1.2. 'Whiter' history curriculum

My interpretation of the Key Stage 2 history curriculum aims and contents for teaching and learning about MEGroMMaS is one in which I see White-British children as being able to recognise themselves more readily than all other children through the story of Britain's migrant past as presented by the current Key Stage 2 history curriculum. My view is based upon the guaranteed Key Stage 2 history curriculum study of White European migrants of the past such as Anglo-Saxons, Vikings and Scots, who through their ancestral associations, are more than likely to be connected to White-British children than any other ethnic groups in society today (Harke, 1998; Miles, 2005).

There was before the current Key Stage 2 history curriculum framework a possibility for Key Stage 2 children to study a wider representation of MEGroMMaS. This came through a scheme of work exemplar: 'Unit 13: How has life in Britain Changed Since 1948' (DfES, 1999; QCA, 1998). With it, teachers could place emphasis on children's

learning about a wider variety of ethnic and cultural groups and their MEGroMMaS to Britain. However, even with that particular scheme of work exemplar, Gardner (2001) in his search for a multicultural curriculum asserted that a large body of knowledge on Black-British history was absent from the history of Britain taught in schools. This led him to pose the question: 'Why is the Black presence in Britain missing from the curriculum?' (Gardner, 2001, p. 21). In Chapter Three, I return to a discussion of 'Unit 13: How has life in Britain Changed Since 1948' (DfES, 1999; QCA, 1998) in considering what is argued as an erasure from the national history curriculum of any clear possibilities for teaching and learning about British history and Black people who have migrated to Britain (Kapoor, 2013; Lander, 2016).

My sense of the Key Stage 2 history curriculum being an exclusive 'white only' account of MEGroMMaS is what I wanted to test. I was curious to know more on how trainee-teachers interpreted MEGroMMaS through the Key Stage 2 history curriculum. A key question of this study is: **What perceptions do trainee-teachers have of teaching and learning about MEGroMMaS within the aims and contents of the Key Stage 2 history curriculum?**

1.3. The impact of socialisation on 'trainee-teachers' thinking and practice

I wanted to use the above key question to not only examine and consider trainee-teachers' perceptions and interpretations of MEGroMMaS over the ages, but to discover and to understand more about the influences on their approaches to practice via the Key Stage 2 history curriculum. McCrum (2010) suggests that the thinking and practice of history teachers reveals the complexity of their professional decision-making. By that, I was interested in their thinking about history and how it

may or may not be influenced by their life experiences i.e. their ethnic backgrounds; their educational backgrounds and their socialisation in general.

I applied my exploration of trainee-teachers' socialisation in relation to Bourdieu's (1984) theory of 'habitus' where he discusses the influence of background shaping 'a way of thinking that is created and reproduced unconsciously' (p.170). Gaventa, et. al. (2016) suggest how those dispositions are shaped both by past events and structures, that influence current practices and condition our very perceptions of these. Boronski and Hassan (2015) discuss it as: 'one's upbringing, which shapes the person one becomes' (2015, p.121). My focus on trainee-teachers' socialisation and what could be the influences on their historical thinking about MEGroMMaS was for my exploration of the extent to which power is maintained by their reproduction of shared dominant cultural norms i.e. the relationship between education policy and trainee-teacher practice via the Key Stage 2 history curriculum aims and contents. My examination of the trainee-teachers' socialisation is to reveal the extent to which they interpret and reproduce the Key Stage 2 history curriculum aims and contents for MEGroMMaS as 'doxa'. Bourdieu (1977) discusses 'doxa' as society's taken for granted and unquestioned truths. I wanted to know whether a doxic relationship existed between trainee-teachers and policymakers of the Key Stage 2 history curriculum, through the reproduction and maintenance of dominant cultural norms concerning teaching and learning about MEGroMMaS.

1.4. Influences on my thinking for teaching about MEGroMMaS

Being also a qualified Key Stage 2 primary school teacher who has taught history, I wanted to examine and understand further for myself the influence of my background

and socialisation, in how they shape my thinking for teaching about MEGroMMaS. I began this study by considering what makes my own history of MEGroMMaS and how I have come to be here in Britain today.

I am first generation Black-British born of Afro-Caribbean immigrant parents. My mother and father were immigrants from Jamaica in the 1960s. They followed my two sets of grandparents who came to Britain from Jamaica in the 1950s. Both of my grandfathers lived in Britain for some years and then decided to migrate again in 1980s. One grandfather emigrated to the United States of America with his wife (my paternal grandmother). My other grandfather returned to Jamaica. His wife (my maternal grandmother) stayed on in Britain and lived in Brixton, London. As a child, I visited Brixton regularly with my mother and my siblings to see my grandmother and my extended family of aunts, uncles and cousins. These are the very reflections that triggered my conceptions of a theme for teaching and learning about Afro-Caribbean MEGroMMaS in Britain – Brixton 1981. It was an occurrence of British history in which post World War Two migrant and immigrant Afro-Caribbean people; their children and grandchildren who settled in that part of London are well known to be associated with (Fryer, 2010; Gilroy, 1992; Phillips and Phillips, 1998; Scarman, 1981). I was interested in developing my own perceptions of Brixton 1981 in relation to Afro-Caribbean MEGroMMaS and the Black-British experience, to see the extent to which it could enhance my own awareness of potential approaches to practice for teaching about MEGroMMaS via the Key Stage 2 history curriculum. I had not before considered Brixton 1981 as an aspect of my minority-ethnic group history for teaching and learning about MEGroMMaS when I was a Key Stage 2 teacher (pre current Key Stage 2 history curriculum implementation of 2014). I also wanted to

involve my parents in this study. I discussed and presented my ideas with my mother. I perceived that her lived experiences of Afro-Caribbean MEGroMMaS in the 20th century, including Brixton 1981 would also provide rich data for the study. It was a collaboration with my mother which provided the foundation for a key question of this study: **How can a story of Britain's migrant past, recounted through the lived experiences and perspectives of an Afro-Caribbean immigrant parent and their Black-British born child help in developing further understanding of multicultural British history for use in the Key Stage 2 primary school classroom?**

1.5. Cross-cultural encounters

In his book *Multiculturalism and Education, Race* (2015, p.13) asks: 'How can teaching become more of a 'cross-cultural' encounter?' I was interested in applying this question to my thinking for this study because I had interpreted the Key Stage 2 history curriculum as already instructing Key Stage 2 teachers to focus their teaching and children's learning on MEGroMMaS through cross-cultural encounters i.e. 'the struggles' between invading migrant Vikings (new minority-ethnic groups aiming to establish themselves) and Anglo-Saxons (majority ethnic group already established) (DfE, 2013a). I saw similarities in the phrase 'the struggles' with 'Brixton 1981'. I also saw a difference in that minority-ethnic group Afro-Caribbean people were not invading the British Isles after World War Two, although 'invading' was the view of racist White people in Britain i.e. Enoch Powell via his 'Rivers of Blood Speech' (1968) (reprinted in the Daily Telegraph, 6th November 2007). For my study, I wanted to discover and reveal the extent to which cross-cultural encounters between Afro-Caribbean people and their children (relatively new minority-ethnic groups in 20th

century Britain) and White Britain (representative of an established majority-ethnic group in Britain in the 20th century) could also be used for Key Stage 2 classroom teaching and learning about the story of Britain's migrant past (MEGroMMaS).

I reconceptualised Race's (2015) question as: How can teaching and learning make more of both cross-cultural and cross-ethnic encounters over the ages. By juxtaposing teaching and learning about MEGroMMaS from the past with the present, my study explores for connected themes of human experiences apparent in cross-cultural and cross-ethnic encounters for future possibilities in teaching and learning about MEGroMMaS. I wanted to know how trainee-teachers could use the short personal narratives and conversation about Afro-Caribbean MEGroMMaS; Brixton 1981 and the Black-British experience generated by my mother and I for helping them to think about cross-cultural and cross-ethnic encounters that have occurred over the ages in the British Isles i.e. 'the struggles' between invading migrant Vikings (new minority-ethnic groups aiming to establish themselves) and Anglo-Saxons (majority ethnic group already established) (DfE, 2013a). I wanted to know the extent to which my theory for historical enquiry on teaching and learning about MEGroMMaS could be a route for trainee-teachers in their own practice i.e. using their own reflections, experiences and stories of MEGroMMaS for testing and potentially reconceptualising their thinking about history and their use of the Key Stage 2 history curriculum. For this aspect of the study, I applied the following key research question: **Do accounts of recent MEGroMMaS from an Afro-Caribbean immigrant parent and their Black-British born child assist trainee-teachers in generating ideas for planning, teaching and learning about a more diverse and multicultural perspective of British history?**

1.6. Continued professional development

The key research question above is also influenced by the findings of Nichol and Harnett (2011a; 2011b). Prior to the September 2014 implementation into primary schools of the Key Stage 2 history curriculum, Nichol and Harnett (2011a) reported on how primary school history teachers were concerned by a lack of teaching and learning direction and guidance that would help them to engage with a more diverse and multicultural perspective of British history. Nichol and Harnett (2011b) reported on how 87% of the primary school teachers originally surveyed requested further professional development on the theme 'Multicultural Britain' as a key aspect of their professional development (Nichol and Harnett, 2011a; 2011b). Teachers were also asked about the teaching of national history included in their classroom practice and what their schools prioritised in teaching children about this. These are listed in rank order:

1. The development of knowledge and understanding (157/175, 90%).
 2. Making links between the past and today (149/176, 85%).
 3. Learning through museums and site visits as important (142/173, 82%).
 4. A variety of teaching methods (131/166, 79%).
 5. Social history, the lives of ordinary people (123/164, 75%).
 6. Differentiation according to ability (121/164, 74%).
 7. Local and community history (120/164, 75%).
 8. Development of historical thinking (94/174, 54%).
 9. World History (75/143, 53%).
 10. **Diversity today (51/127, 51%).**
 11. **Multicultural British History (34/136, 34%).**
 12. Gender history (16/110, 15%).
- (Nichol and Harnett, 2011b, p. 43-44).

From the twelve themes of learning above, 'Multicultural British history' a consideration of Britain's culturally diverse past, with a response of 34% is ranked second-to-last. 'Diversity today' a consideration of Britain's multicultural present, with a response of 51% is ranked third-to-last. These findings indicated to me that further research was needed which could explore the conceptual understandings and interpretations of multicultural British history and diversity today made by trainee-

teachers. By gaining an understanding their conceptions of teaching and learning about what is 'Multicultural British history' and how this shapes 'Diversity today', I felt that generating and sharing of findings from this study could help to raise a greater awareness for professional practice and approaches to pedagogy in the Key Stage 2 classroom. This frames a key aim of the study, through the question: **To what extent do trainee-teachers identify a culturally diverse perspective of British history within the aims and contents of the Key Stage 2 history curriculum?**

1.7. The potential of multicultural British history

Banks discusses multicultural education as:

an inclusive concept used to describe a wide variety of school practices, programs and materials designed to help children from diverse groups to experience educational equality (1986, p.222).

In application of Banks' 'inclusive concept' for learning in practice, a multicultural perspective can provide a lens for teaching and learning about culturally diverse stories and histories of migration to Britain over the ages, which have led to the multiplicity of cultural and ethnic identities seen in British people today.

Multiculturalism is rooted in the cultural diversity of British society. Cultural diversity stems from migration of people to Britain; their settlement and diaspora within Britain and the ethnogenesis of cultural groups in Britain over the ages. As Race puts it:

'Multiculturalism at the very least, is a desirable acknowledgement of cultural diversity within a pluralistic society' (2015, p.4-5). By this, Race (2015) acknowledges that clear differences between people in any society should through education and learning aim to foster tolerance and mutual respect of differences that may for example be cultural or religious.

1.8. The failure of multiculturalism?

Cultural differences amongst the multiple ethnic groups from Britain's past and present can also be viewed as the fragility of co-existence. Multiculturalism has been argued to have led British society to even greater divisions and segregation on racial and religious lines (Cameron, 2011; Home Office (The Cattle Report), 2001, Cattle, 2008; Phillips, 2005). The Cattle Report (2001) to the New Labour Home Office suggested that the 'race riots' in Burley, Oldham and Bradford of 2001, were caused by the geographical segregation and the parallel lifestyles of ethnic groups co-habiting towns and cities in England. That fracturing of multicultural British society through disturbances between minority-ethnic groups of people and majority White-British people moved the Race Equality leader Trevor Phillips (2005) to suggest that Britain was sleepwalking into segregation. Although Phillips (2005) may have been misinterpreted, the threat of increased segregation on ethnic and racial lines coupled with terrorist attacks on British people in Britain by British-born people of minority-ethnic groups led former Prime Minister David Cameron to announce multiculturalism in British society had failed (Cameron, 2011).

The 7/7 terrorist attacks of 2005 in London associated with British-born Islamic extremists according to Gillborn (2008) appear to have dovetailed neatly with a cynical view of multiculturalism and provided ammunition for the development of White-British majoritarian educational policies to defeat 'the War on Terror', Britain's fight against minority-ethnic groups associated with Islamic extremism. It is argued by Lander (2016) that national education policies on multiculturalism have become muted, by the re-emergence of educational policies associated with assimilation to fundamental British values, for example, *The Prevent Strategy* (2011). It is now a

prominent aspect of educational policy which directs teaching and learning on the history of British democracy; tolerance; justice and equality. By this, it aims to tackle the potential of children in Britain becoming radicalised, especially in association with minority-ethnic group associated Islamic extremism (Boronski and Hassan, 2015; DfE, 2014; Lander, 2016). It is suggested by Gilroy (2010, p.1) that 'The War on Terror' has killed the idea of multiculturalism for education in British society:

[Our] multicultural society seems to have been abandoned at birth. Judged unviable and left to fend for itself, its death by neglect is being loudly proclaimed on all sides. The corpse is now being laid to rest amid the multiple anxieties of the "war on terror". The murderous culprits responsible for its demise are institutional indifference and political resentment [...] In these circumstances, diversity becomes a dangerous feature of society. It brings only weakness, chaos, and confusion. Because *unanimity* is the best source of necessary strength and solidarity, it is homogeneity rather than diversity that provides the new rule (2010, p. 1).

1.9. White-British majoritarian or multicultural policies for education?

Multicultural education policies for a culturally diverse British society have become an even greater challenge to uphold within the context of 'The War on Terror' by which White-British majoritarian policies have been framed (Elton-Chalcraft et. al., 2017; Lander, 2016). Fear associated with MEGroMMaS in the British Isles today, has been generated by the mass-media, where minority-ethnic group refugees and asylum seekers from abroad are appearing to create an even broader multicultural society than before (see for example *The Sun* and *The Daily Mirror* between April to May 2015, September 2015 and April to May 2016) (Jones, 2016). Political discourses on the failure of multiculturalism have divided and defined people as: the good and the bad; the accepted group and the 'other' group (Cameron, 2011). National policies such as the Key Stage 2 history curriculum are criticised as being exclusively mono-cultural; inward looking and regressively geared towards dominant White-British majoritarian accounts and narratives of the past (Alexander et. al. 2015; Lander, 2016; Gillborn, 2008; Osler, 2009). Where cultural differences and

perspectives on the story of Britain's past divide people, what is the best way to achieve unity for the 'future of Britishness' and sense of citizenship and nationhood (Brown, 2006)? Is it through educational policies of White-British majoritarianism and mono-culturalism, or through educational policies and processes which embrace cultural diversity through multiculturalism? What could be the common ground? The purpose of this study by my examining experiences and perceptions of MEGroMMaS and through my consideration of cross-cultural and cross-ethnic encounters is to explore routes to what may be a 'common ground' of human experience through British history, understood by juxtaposing stories of MEGroMMaS for enhancing thinking and practice in teaching and learning.

1.10. Chapter summary

This study tests the extent to which reflection on experiences, perceptions and stories of MEGroMMaS can help with advancing the practice of trainee-teachers in their thinking and teaching in conjunction with the Key Stage 2 history curriculum aims and contents. This study examines examples of cross-cultural and cross-ethnic encounters that have occurred through MEGroMMaS in the British Isles and considers their use in developing approaches to professional practice for potentially advancing teaching and learning of Key Stage 2 history.

1.11. Contents of the Thesis

Chapter Two begins with my interpretations of MEGroMMaS. Following this, I discuss and justify use of the key terms i.e. 'minority-ethnic group', in association with Saxons, Anglo-Saxons and in application to Vikings pre 1066. I develop my justification through a critical examination the key terms 'ethnicity' and 'culture'. I

discuss how a dominant notion of 'culture' can forge the idea of nationhood i.e. a sense of connection and belonging to being British. Following on, my considerations lead to a discussion on the construction of my Black-British identity. I share accounts of my history and socialisation as child growing up in Britain, including the ethnic and cultural influences on which my historical perspective has been built. The purpose of that writing is to explain how I believe my multicultural upbringing frames my view for examining the possibilities for teaching and learning about MEGroMMaS via the Key Stage 2 history curriculum.

Chapter Three is a review of literature that begins with a focus upon a variety of arguments and counter arguments concerning history education; policy implementation for the shaping of practice and critical discussions of race and ethnicity associated with British history and education for the Key Stage 2 primary school classroom. By focusing on cross-cultural and cross-ethnic encounters over the ages for teaching and learning on history education and fundamental British values (DfE, 2014), I seek to address a gap in the field of multicultural literature discussed by Race (2015). I make the connection through the evidenced need for Key Stage 2 teachers' professional development on 'Multicultural British history', by considering Britain's culturally diverse past and 'Diversity today' in parallel to Britain's multicultural present i.e. Nichol and Harnett (2011a; 2011b). With its focus on MEGroMMaS in the British Isles and the cross-cultural and cross-ethnic encounters occurring from this as being a potential route to a common ground of human experience for teaching and learning about the story of Britain's past in Key Stage 2, this chapter discusses how the study seeks to fill a gap in the literature of history education left open by the works and studies of Hawkey and Prior (2011) and Harris

(2013). More significantly, this chapter seeks to bring to attention to a gap in research and literature for studies which examine the possibility of interconnection in the migrant experiences of ethnic groups coming to Britain over the ages i.e. MEGroMMaS by Anglo-Saxons, Normans and Vikings placed in juxtaposition with more contemporary examples of migration by minority-ethnic groups such as Afro-Caribbean people after World War Two in the 20th century.

Chapter Four presents my methodological approach to the study, where I discuss and critique my use of interpretivism and critical theory as philosophical frameworks. I provide critique on my approaches of data collection involving the writing of short personal narratives between my mother and I; the semi-structured questionnaire; semi-structured interview and focus group with the trainee-teachers. I present my approaches for analysis of the data generated by the trainee-teachers through 'unitized coding' Denscombe's (2007). Through my analysis of data given by trainee-teachers in their responses, I trace and examine the influence of their backgrounds and socialisation to their current thinking about history for their approaches to teaching about MEGroMMaS. In this chapter, I introduce Rösen's (2006) four typologies of historical consciousness: traditional, exemplary, critical and genetic. I discuss how they allow me to analyse how trainee-teachers are orientated in their thinking about British history and teaching and learning about MEGroMMaS. This chapter also provides a full discussion of ethical issues raised by the study and how I overcame those issues as part of the research process.

Chapter Five provides a response to the research question: **How can a story of Britain's migrant past, recounted through the lived experiences and**

perspectives of an Afro-Caribbean immigrant parent and their Black-British born child help in developing further understanding of multicultural British history for use in the Key Stage 2 primary school classroom? I begin by presenting the short personal narratives produced by my mother and I with our transcribed conversation on Afro-Caribbean MEGroMMaS; Brixton 1981 and the Black-British experience. I discuss how I see the writing being used in juxtaposition with specific aims and contents of the Key Stage 2 history curriculum for teaching and learning about MEGroMMaS via cross-cultural and cross-ethnic encounters and for helping to make more coherent teaching and learning the chronological story of Britain's migrant past. I conclude the chapter by discussing my use of the short personal narratives and transcribed conversation as artefacts in presentation to trainee-teachers, seeking to generate in them critical thinking for teaching and learning about MEGroMMaS in conjunction with the Key Stage 2 history curriculum.

Chapter Six fuses my presentation and analysis of the findings from data given by trainee-teachers in their responses to the semi-structured questionnaires; semi-structured interviews and a focus group discussion. Unitized coded data responses from the trainee-teachers have been extracted from Appendices j, k, l, m, o, p, q, r, s and t (see pages 253-280, 283-313 and 314-328). That data is discussed, analysed and evaluated in association with key terms and themes of Chapter Two such as 'ethnicity', 'culture' and 'nationhood' and through key arguments derived from my review of the literature (see Chapter Three). This chapter provides responses to the research questions:

- **What perceptions do trainee-teachers have of teaching and learning about MEGroMMaS over the ages within the aims and contents of the Key Stage 2 history curriculum?**
- **Do accounts of recent MEGroMMaS from an Afro-Caribbean immigrant parent and their Black-British born child assist trainee-teachers in generating ideas for planning, teaching and learning about a more diverse and multicultural perspective of British history?**
- **To what extent do trainee-teachers identify a culturally diverse perspective of British history within the aims and contents of the Key Stage 2 history curriculum?**

Chapter Seven begins by discussing the limitations of the study in generalising and making claims of new knowledge based upon my engagement with my mother and the trainee-teachers and my interpretations of their experiences and perceptions of MEGroMMaS. I present a summary analysis of trainee-teachers' responses to the key questions of the study and make the case for the study's original contribution to professional practice by presenting five key findings. I discuss the implications of those findings on trainee-teachers' practice, Initial Teacher Education and Key Stage 2 history curriculum policymakers. I conclude the chapter by discussing how the study could be taken forward and built upon in developing professional practice.

Chapter Two

Definitions and Reflections

2.0. Chapter contents

I begin this chapter by providing my interpretations of MEGroMMaS in the British Isles over the ages. I follow on to discuss critically the various notions of 'minority-ethnic groups' and 'ethnicity' in relation to MEGroMMaS and how they can shape dominant perspectives of 'culture' for the idea of 'nationhood'. I then move on, applying a reflective form of writing to present on aspects of my history, including a discussion on the neighbourhood and culture in which I grew up in Britain. I discuss how they have contributed to the shaping of my Black-British identity and how that influences my thinking on the possibilities for teaching and learning about MEGroMMaS.

2.1. MEGroMMaS over the ages

My interpretation and understanding of MEGroMMaS is where there has been settlement over the ages in the British Isles by people arriving from other countries, who are connected by their ethnicity, by their culture or both. MEGroMMaS would then include the mobilisation of Germanic tribes of people in the 5th century: Angles, Jutes and Saxons more commonly known later on as Anglo-Saxons; Vikings tribes of the 8th century; their descendants from northern France commonly known as the Normans in the 11th century; Muslims from North Africa coming to the British Isles in the 16th century fleeing from isolation in Catholic Europe; French Huguenot refugees of the 17th century; William of Orange and his elite Dutch followers of the 17th Century; a continued influx and increase of Jewish people from across Europe in the 17th, 18th and 19th centuries; similarly with increased amounts of Italian migrants and

immigrants of the 19th century; the Irish over many centuries but perhaps in greater numbers during the 19th century due to the potato famine of the 1840s; the movement of people to the British Isles after World War Two from around 1945 onwards, from countries linked to the former British Empire such as India and Jamaica; White South African people who since the post-apartheid regime of the late 20th century, have migrated in large numbers making the British Isles their home, both on temporary and permanent levels (Dustmann and Weiss 2007; Miles 2005; Rapport 2002; Sveinsson and Gumuschian, 2008; Winder 2013). More recently in the early 21st century, I see MEGroMMaS in the British Isles to include large groups of eastern European people including Poles, Bulgarians, Romanians and Russians amongst many others, migrating to Britain since the expansion of the European Union in 2004 (Winder, 2013). Today, I would interpret MEGroMMaS to include ethnic groups of people such as Syrian refugees and asylum seekers fleeing to the British Isles from war in the Middle East (Jones, 2016; Smith; 2016). My examples are to illustrate that MEGroMMaS in the British Isles has been culturally and ethnically diverse over the ages. They also show the British Isles having a multi-ethnic and multicultural history, by its broad range of people, from the past and in the present. MEGroMMaS over the ages by minority-ethnic people coming to the British Isles has then always been part of a fluid, ongoing and continuous movement (Stevens, 2009; Winder, 2013). This study sets out to examine trainee-teachers' perspectives on MEGroMMaS in the British Isles, particularly which groups of people over the ages they focus their responses on.

2.2. Minority-ethnic groups

'Minority-ethnic group' is a key phrase applied in this study when considering the story of Britain's migrant past. I interpret and associate the term 'minority-ethnic group' with 'Saxons' and 'Vikings'. They are migrant people from the 5th and 8th centuries listed in the Key Stage 2 history curriculum. I can refer to the work of Harke (2011) to support my use of the term 'minority-ethnic group' in association with Saxons and Vikings. He suggests that as migrants in the 5th century, the Saxons were minority-tribes and when first arriving (from what we know today as mainland Europe) and settling in the British Isles, they were outnumbered 50:1 by the majority population (mostly Romano-British Celts) at the time. It was only through further immigration and internal migration that the Saxons evolved into a larger hybrid group namely Anglo-Saxons. I use the notion of ethnogenesis to argue that the past can be related to the present and applied today against more recent minority-ethnic groups of people. For example, the migrant Afro-Caribbean population in the British Isles during the 1950s were according to Home Office estimates counted as approximately 115,000 people (Winder, 2013). Today, from the most recent national census carried out in 2011, the numbers of people declaring themselves of Afro-Caribbean origins (including through their ethnogenesis as Black-British people) in the British Isles has increased to '992,000' (ONS, 2011, p.1). Afro-Caribbean people are still vastly outnumbered through the ratio of 45:1 in comparison to those '44,186,000' who declared themselves as White-British (ONS, 2015, p.3). Still, there are some similarities of minority-ethnic group development which occurred through MEGroMMaS in the past and in more recent times i.e. minority-ethnic Saxons evolving as a larger Anglo-Saxon group of people and minority-ethnic group Afro-Caribbean people continually developing in their numbers as Black-British people

through the generations. This study tests the perceptions of trainee-teachers on whether they view migrant groups of the past i.e. Saxons and Vikings as being minority-ethnic groups in the same way as migrant and immigrant minority-ethnic groups are viewed in the British Isles today.

2.3. Ethnicity

'Ethnicity' is a key term applied in this study when considering the story of Britain's migrant past. I consider 'ethnicity' to be a construct of self-recognition and group belief. I see this in line with Weber (1968, p.389) who refers ethnicity to 'human groups that entertain a subjective belief in their common descent because of similarities [...] customs, migration'. Farley (2000, p.8) also defines an ethnic group as a 'group of people who are generally recognised by themselves and/or by others as a distinct group, with such recognition based on social or cultural characteristics'. Further, as Aguirre and Turner (1995, p. 2-3) write: 'When a subpopulation of individuals reveals, or is perceived to reveal, shared historical experiences as well as unique behavioural and cultural characteristics, it exhibits ethnicity'. Cornell and Hartmann (2007) offer an alternative perspective, by discussing ethnicity as the unity of persons of common blood or descent: a people. From these multiple interpretations, I see that the terms 'minority-ethnic' and 'ethnicity' arrive from an exclusively constructed self-recognition and group belief which makes direct reference to a unity of people through blood and common descent. By using and applying the definitions and interpretations of ethnicity as discussed above, the term 'minority-ethnic' can also be applied to groups of people listed in the Key Stage 2 history curriculum for teaching and learning about MEGroMMaS i.e. Saxons of the 5th century and Viking of the 8th century. Both were minority-ethnic groups, through

their migration and settlement in the British Isles. Their minority-ethnic group arrival in the British Isles would have increased the cultural and ethnic diversity of the population. A similar pattern of ethnogenesis is observable through Afro-Caribbean people in their MEGroMMaS post World War Two. The Afro-Caribbean diaspora in the British Isles: from the first waves of immigrants; through their children and subsequent generations have developed continually in their culture and blood lines identifying themselves in many ways, including as Black-British people (Warmington, 2014).

2.4. Culture

'Culture' is a key term applied in this study when considering the story of Britain's migrant past. It is a concept that needs discussion in relation to the ideologies of Key Stage 2 history curriculum policymakers and the potential reproduction and maintenance of dominant 'culture' or resistance of that by trainee-teachers. This study is interested in knowing how trainee-teachers interpret 'culture' through their historical thinking and what the impact of that is on their decision making for teaching about MEGroMMaS. Coffey (2005, p.258) discusses 'culture' as an 'aesthetic phenomenon' restricted to the intellectual and creative activity of the so-called best and brightest of any given society. Hall (1997, p.2) writes how 'culture is said to embody the 'best that has been thought and said' in a society'. I see Coffey's (2005) and Hall's (1997) view of 'culture' as an exclusive conception. I see exclusivity of cultural conception associated with Key Stage 2 history curriculum policymakers, in their determining the framework of the contents and aims for teaching and learning about MEGroMMaS.

Development and maintenance of a 'culture' in any group or society is generally determined by the powerful and elites of a society, as Coffey writes:

[...]culture 'is voided of an a priori empiricism as its constitutive relation to power is made manifest. Through the processes of social management, culture is crafted as both the object and instrument of government' (2005, p.285).

It is a notion of 'culture' that can be viewed as a process of social management relating to what Williams (1976, p.80) describes as a 'particular way of life, whether of a people, a period, or a group'. Bennett (1992) adds further to that view by discussing 'culture' as a concept that impacts upon the individual or the collective group when fused between habitual knowledge and power structures. For this study, it is a useful interpretation of 'culture' when considering trainee-teachers' agency with practice and pedagogy for teaching about British history and the story of Britain's migrant past within a school's culture. It is also a useful interpretation when considering dominant cultural beliefs in wider society on the story of Britain's migrant past in association with policymakers who shape cultural beliefs for education on the story of Britain's migrant past. My view is that trainee-teachers do not become homogenous in the formation of their professional identities. However, as new teachers to the profession, they will become members of significant cultural groups (schools and the government) and this means by their professional status, they are subscribing to a 'a particular way of life' and a 'culture' that seeks to uphold shared practice i.e. specific language, values, rules and codes of conduct. It is the determination of 'culture' (teaching learning about MEGroMMaS) by schools and policymakers and the potential reproduction and maintenance of culture transferred by trainee-teachers to children in the classroom which this study tests for. To what extent does the background influence and socialisation of the trainee-teacher influence those decisions? How much agency do trainee-teachers have in

determining cultural representation? My interpretations of 'culture' suggest that what is determined as core 'culture' has a need to be reproduced through what is considered as core knowledge i.e. The Key Stage 2 history curriculum aims and contents. 'Culture' as core knowledge being reproduced allows power to be maintained by the elites of a group or a society (Gramsci, 1971; 2012). These interpretations of 'culture' can help to provide an understanding as to how the idea of nationhood is transferred.

2.5. Culture in relation to nationhood

In using the term 'nationhood', I am applying it in relation to a sense of connection and belonging to being British and part of that 'culture'. I relate 'culture' to nationhood through Anderson's (1983, 1991) depictions as an 'imagined' community; an idea originating from the constructs of popular culture; determined by elites in society to produce a sense of place for people. It suggests that the idea of nationhood applied as a framework of cultural reference can be reproduced in society i.e. the idea of a nation as not just being 'Britain' but being 'Great' Britain. As Anderson (1991, p.6) writes:

[nationhood] is imagined because members of even the smallest nation will never know most of their fellow members, meet them, or even hear of them, yet in their minds of each lives the image of their communion.

Mitchell (2000) writes of a need to question who defines the nation; how that nation is defined; how that definition is reproduced and contested and how the nation has developed and changed over time. This is relevant to what Hague (2011) discusses as nationhood being an imagined community that should be exposed to show the powers that reproduce and maintain that imagination; how it impacts on people's lives and how the power to enforce the national community that is imagined shapes

behaviours across time and space. Hague's (2011) view is one that ties in closely with my examination of the Key Stage 2 history primary school curriculum aims and contents on MEGroMMaS. It presents directives and guidance for shaping the teaching and learning about MEGroMMaS via an exclusive White European story of cultural development in relation to the idea of nationhood. This study tests for how trainee-teachers interpret and orientate themselves with the notion of 'nationhood' and how that view may be influenced by their backgrounds i.e. their interpretations and understandings of 'culture' for shaping their positioning for knowing Britain in the past, present and future for a sense of nationhood.

All of the key terms discussed so far in this chapter relate to my personal interests in this study where I am exploring the origins of my views on race, ethnicity, history, culture, identity formation and nationhood for understanding what would be my approaches to teaching and learning about MEGroMMaS. Below, I present and discuss a view of my history through the settlement and development of my family in Britain; the ongoing construction of my Black-British identity through processes of acculturation and my sense of hybridity when thinking about culture and nationhood. My reflections are important to this study. They provide a framework allowing me to prepare and think about how I can understand more about the trainee-teachers in terms of their backgrounds i.e. the neighbourhoods they grew up in; the schools that they went to; their family influences; their socialisation in general including their cross-cultural and cross-ethnic encounters which may influenced their thinking about MEGroMMaS and how to teach about history, culture, identity formation and nationhood.

2.6. Family, settlement and development

My parents, as young minority-ethnic group Afro-Caribbean adults, lived between Brixton, London and Birmingham, and the West Midlands (both post World War Two Afro-Caribbean migrant and immigrant settlements). They eventually settled in Brixton, London, but after a short time they left their ethnic and cultural associated community, moving not too far away, to Roehampton, London. This as I knew it from the 1970s through to the beginning of the 21st century (before I moved away from the area) was an affluent and dominant White-British area in South West London. Within its immediate vicinity were many large council-owned homes predominantly occupied by majority White-British working class groups of people and a broad minority of people with different ethnic backgrounds including Indian, Pakistani and Irish ethnic and cultural groups.

I see that my background experiences of growing up as a child and as a young adult in multicultural London with interaction amongst a wide range of ethnic and cultural groups has provided me today with an infinite amount of cross-cultural and cross-ethnic encounters. I now realise their value when thinking about the historical and cultural development of British people in recent times. For example, when living with my family in Roehampton, London our immediate neighbours people from countries such as: The Republic of Ireland; Brazil; Ghana; Trinidad and Tobago; Barbados; Wales; Scotland; India; Pakistan; Bangladesh; as well as the midlands and northern parts of England such as Liverpool, Birmingham and Manchester. I believed that my interaction with those neighbours has allowed me to form an innate sense of being connected with a culturally and ethnically diverse British society. I was aware as a child and young adult, that multicultural London has areas of integration and

conviviality between ethnic groups, as well as segregation and discord between others. I perceived that locations of settlement in London according to culture, ethnicity and socio-economic status differ tremendously and impact upon a sense of personal identity, community identity, national identity and world view.

2.7. Identity formation, socialisation and acculturation

The Jamaican cultural and ethnic group customs, beliefs and attitudes of my grandparents from 1950s migration to Britain and my parents of 1960s immigration to Britain have been passed on to me. These are the roots that I draw upon in many aspects of my consciousness and my daily actions: in elements of my speech; in what I choose to wear; in what I choose to eat and drink; in what I consider to be the music of my roots (Reggae). My roots provide the foundation of my world view, but that world view continues to take shape. I am of the view that experiences over time can challenge and potentially reconceptualise what is considered by the individual as being their identities: from the personal perspective they hold; the community cultural ethnic group views they share and national identity they seek a sense of connection and belonging to.

My minority-ethnic group Afro-Caribbean roots are also fed by the influences of White-British culture and my acculturation (assimilation and integration). I assume that my parents and grandparents through their migration and immigration to Britain would have also been subjected to similar influences of acculturation: that is a tension between submission or resistance to morphing their cultural identities with dominant White-British influences and identities. I would argue that the development of my personal identity and social identity through acculturation since my birth in

Britain in the 1970s has been perhaps more influential on me than on my immigrant grandparents and parents. For example, my regular spaces of social interaction as a minority-ethnic group Black-British child have included being placed in dominant White-British primary and secondary school settings. This again was a similar setting for me in my college education as teenager; as an adult at work in my role as a Key Stage 2 teacher I have found myself as an ethnic minority. This has been the same in my current role in higher education. My acculturation and my broader social interactions with different ethnic groups have also influenced my choices and decision making in personal; professional and social relationships. Ultimately, I am suggesting that although there is some fixity in our roots, it impacted upon by socialisation and identity development, both of which are fluid.

2.8. Hybridity

I am of the view that although there is some fixity with our roots, the fluidity in our experiences of socialisation can create hybridity in identity formation. This can be seen through the diaspora and ethnogenesis of Afro-Caribbean people in the British Isles post World War Two, where I am part of a continuously evolving 21st century hybrid minority-ethnic group of Black-British people. The hybrid split and sense of multiple identities falls between my Jamaican cultural and ethnic origins, in tension and harmony with my Black-British cultural existence today. It creates for me a complex sense of being British. Gilroy (1993) discusses being both European (British) and Black (of Afro-Caribbean origins) requiring specific forms of double consciousness. Hall (1997) discusses it as a continuous change of psychological state. Bhabha (2004) defines the hybrid identity as a third space. These are interpretations which help to make me conscious of how my Black-British identity

shapes and frames my being in Britain and the world today stemming from MEGroMMaS in the British Isles by my parents and grandparents. My sense of ethnic and cultural hybridity informs my sense of 'multi-culture' and positions me with an idea and sense of nationhood. I see my hybrid world view as a valuable trait to inform my teaching as an educator. I see it as a social asset where it allows me to engage confidently in cross-cultural and cross-ethnic encounters; and to move with awareness between a variety of social and cultural worlds inhabited by the ethnic and cultural groups in Britain that I am linked to. I consider this asset as a tool to test my perspectives as a researcher in examining experiences and perceptions of MEGroMMaS over the ages.

2.9. Chapter summary

In this chapter I have presented on key terms that will be examined in more depth throughout this study i.e. 'minority-ethnic'; 'ethnicity'; 'culture' and 'nationhood'. I have provided a reflective account of my own personal history for illustrating the story of Britain's migrant past as a culturally and ethnically diverse phenomenon. My introspection is in preparation to allow me to greater awareness for understanding how the backgrounds and socialisation of trainee-teachers' may influence their historical thinking for teaching and learning about MEGroMMaS.

Chapter Three

Literature Review

3.0. Chapter contents

This chapter begins with a focus upon a range of arguments that present shifting discourses concerning the purpose and function of history education; history curriculum policy conception and its implementation in schools for the shaping of teaching practice. I also focus on critical discussions of race, multiculturalism and cultural diversity associated with British history and education for the Key Stage 2 primary school classroom. I discuss and critique what are considered as the current White-British majoritarian priorities for the teaching and learning of British history. I trace those to what appears as their roots stemming from a White-British imperial world view which can be associated with the teaching and learning of fundamental British values.

My review of the literature is also linked to my focus on MEGroMMaS in the British Isles and the cross-cultural and cross-ethnic encounters over the ages. I explore this further through my key research question:

- **How can a story of Britain’s migrant past, recounted through the lived experiences and perspectives of an Afro-Caribbean immigrant parent and their Black-British born child help in developing further understanding of multicultural British history for use in the Key Stage 2 primary school classroom?**

I also use the key research question above to bring attention to a gap in the literature of history education left open by the work of Hawkey and Prior (2011) and Harris (2013). They discuss developing research through the lens of migration status for

teaching and learning in the classroom. I explore this further through my key questions:

- **What perceptions do trainee-teachers have of teaching and learning about MEGroMMaS within the aims and contents of the Key Stage 2 history curriculum?**
- **Do accounts of recent MEGroMMaS from an Afro-Caribbean immigrant parent and their Black-British born child assist trainee-teachers with generating ideas for planning, teaching and learning about a more diverse and multicultural perspective of British history?**

I make the connection through a consideration of Key Stage 2 teachers' professional development in using 'Multicultural British history', with a focus on Britain's culturally diverse past and 'Diversity today' for a consideration of Britain's multicultural present as discussed by Nichol and Harnett (2011a; 2011b) in Chapter One. This is addressed through the key question of the study:

- **To what extent do trainee-teachers identify a culturally diverse perspective of British history within the aims and contents of the Key Stage 2 history curriculum?**

This chapter concludes by positioning the study as filling a gap in Key Stage 2 educational research and literature for historical enquiry that seeks to examine the possibilities of interconnection between migrant experiences of ethnic groups coming to the British Isles over the ages, for example, MEGroMMaS by Anglo-Saxons and Vikings placed in juxtaposition with more contemporary examples of migration by minority-ethnic groups such as Afro-Caribbean people after World War Two in the 20th century.

3.1. Professional and public discourses

What it means to think historically about the story of Britain's past is the central theme to an ongoing struggle between two opposing discourses on the purpose and function of history education (Harris and Reynolds 2014). Professional discourses have generally viewed and approached the story of Britain's past through historical enquiry with a lens of uncertainty; seeing teaching and learning of the subject framed by openness and fluidity in thinking (Alibhai-Brown, 2000; Brokenhurst and Phillips, 2004; Low-Beer, 2003; Phillips, 1999, 2003; Price, 1968). On the other hand, public discourses see the function of history education as being to prioritise teaching and learning through an in-depth acquisition of the historical record based upon core knowledge (Phillips, 1999). Public discourses have generally viewed and approached the story of Britain's past with greater certainty; seeing teaching and learning of the subject more factually and with closure and stricture (Phillips, 1999). My further examination of the public and professional discourses and their positioning for the teaching and learning about British history concerning MEGroMMaS; identity formation and nationhood will illustrate the position of this study within the debates.

3.2. History, Identity and Nationhood

A major contribution to the 21st century professional discourses on teaching and learning British history in schools was the British Island Stories: History, Schools and Nationhood (BRISHIN) project (Phillips, 2003). BRISHIN examined three sites of historical representation: historiography in terms of the conception of Britishness and the nation state; school history; and the politics of the school history textbook. This was to understand more about the ways in which the idea of Britain and Britishness

were being represented through debate within the media and the implications of this on national identity (Phillips, 2003). A key question for the BRISHIN project was: 'How is British national identity being reconfigured through history, or how is history used as a resource (how is it operationalised?) in the pursuit of national identities?' (Phillips, 2003, p.4). A key influence on the work of BRISHIN was historian Raphael Samuel (1934 – 1996) who argued that teaching and learning about the story of Britain's past, should include alternative 'island stories' and they should be used for historical enquiry in juxtaposition with the dominant English version of history (Samuel, 1998). According to Phillips (2003) 'one of Samuel's contributions was to emphasise the ways in which alternative 'island stories' makes 'Englishness problematical and invites us to see it as one amongst a number of competing ethnicities' (Samuel, 1998, p.28).

From examining the three 'sites of historical representation', the BRISHIN project identified a dominant and privileged White-British historiographical approach in the study of nationhood, thus seeming to confirm Phillips' (1992) earlier perceptions of school history being pregnant with White-British majoritarian priorities for the reproduction and maintenance of cultural hegemony. From this, BRISHIN argued for a story of Britain's past to develop education in application of a historiographical approach which looks not at the nation in terms of one dominant culture, but as a union of multiple identities for imagining the new Britain (Alibhai-Brown, 2000; Brockliss & Eastwood, 1997; Phillips, 2003). BRISHIN therefore challenged dominant historiographies in society which 'had placed an over-emphasis upon the centrality of English history and had marginalised the peripheral historical narratives associated with the rest of the British Isles' (Phillips, 2003, p. 3). The work and

findings of BRISHIN have a relevance and connection to this study, in that I build on advancing the notion of alternative 'island stories' including those of migration and identity formation over the ages. BRISHIN connects to this study by examining the concept of nationhood. However, in the wake of the 7/7 London terrorist attacks of July 2005, significant political voices of the New Labour Government added their own views to the debate on British history, culture, identity formation and nationhood and how it should be taught in schools.

3.3. The future of Britishness

We should not recoil from our national history – rather we should make it more central to our education. I propose that British history should be given more prominence in the curriculum – not just dates places and names, nor just a set of unconnected facts, but a narrative that encompasses our history (Brown, 2006, p.1).

The proposal for a narrative of core knowledge to be used as an essentialist account of British history and as part of the national curriculum for history came from former New Labour Prime Minister Gordon Brown. What is questionable is his use of the terms 'our national history' and 'narrative that encompasses our history'. In particular it is the use of the word 'our'. It is unclear whose British history and whose narrative in particular is being spoken of by Brown. Osler (2009) argues that Brown's language was in response to 7/7 London terrorist attacks of July 2005 and that it triggered his proposals for the story of Britain's past to be central in the education of children in tackling the rise of Islamic fundamentalism in Britain (Gottschalk and Greenburg 2008). This is because the 7/7 terrorists were identified as being British-born Islamic fundamentalists and members of the minority-ethnic group Pakistani and Afro-Caribbean communities in Britain. Osler's (2009) view is supported by Guyver (2013, p. 65) where he describes the War on Terror period as 'the subtle interplay between British identity, British history and British exceptionalism'. However, the 7/7 aftermath

saw the New Labour Government commission an educational review of British history teaching and learning – *Curriculum, Diversity & Citizenship* (The Ajebo report) (2007). It aimed to merge notions of history, culture, identity formation and nationhood for developing in schools an understanding of citizenship and diversity (Maylor, et. al., 2007).

3.4. Diversity and Citizenship

The Ajebo Report (2007) placed greater emphasis on curriculum teaching and learning at Key Stage 3 and Key Stage 4 over the earlier key stages of education at Key Stages 1 and 2. However, its significance and its vision of teaching and learning about the history of British people relates strongly to the interests of this study, in terms of how the story of Britain's migrant past could learnt in forging the concept of nationhood.

The production of the report was overseen by former secondary school headteacher Sir Keith Ajebo. Perhaps his personal background was influential to his selection by the New Labour government. Ajebo's father was an immigrant to Britain from Nigeria in the 1940s, whilst his mother was White-British. Being first generation British-born, his personal experiences of history and notions of ethnic and cultural hybridity shaping complexities towards British identity have perhaps influenced the findings of the report which suggested that not enough emphasis was being placed on teaching and learning in schools about what British identity means to people (BBC News, 2007). One of the key findings states:

The term 'British' means different things to different people. In addition, identities are typically constructed as multiple and plural. Throughout our consultations, concerns were expressed, however, about defining 'Britishness', about the term's divisiveness and how it can be used to exclude others (Ajebo et. al., 2007, p.8)

Ajegbo, et. al. (2007) argue that a universal and shared understanding of what it means to be British in terms history, culture, identity formation and nationhood is plethoric in perspectives and requires a deep level of reflection and introspection: at a personal, local and national level, in order for people to arrive more prepared in knowing and understanding about the self and others in a nation state.

Recommendation 24 of the Ajegbo, et. al. (2007) sought to tackle this through a historical approach in teaching, enquiry and learning:

Our conclusion is that in order to develop the recommended approaches in our report, and to encourage all schools to be involved, there needs to be a focus on whole-school exploration of identities, diversity and citizenship. This could include:

- Investigations of Who Do We Think We Are?, with a local/national focus
- Debates around values, identities and diversity
- A national media focus on Who Do We Think We Are? as a nation

(Ajegbo et. al., 2007, p.13).

There is similarity and connection in Ajegbo's (2007) recommendations to the nature of purpose of this study, where I examine the potential of using MEGroMMaS for teaching and learning the story of Britain's past, in assisting learning about the concept of nationhood. The argument from Ajegbo et. al. (2007) is that in striving to produce a more coherent sense of citizenship for all British children, raising the profile of learning about the concept of nationhood through an examination of personal history and identity is necessary and in need of greater and deeper exploration as part of the curriculum, teaching and learning. The arguments from Ajegbo et. al. (2007) to some extent relate with what contributors to BRISHIN argued as developing education to apply a historiographical approach which looks not at the nation in terms of one dominant culture, but as a union of multiple identities for imagining the new Britain (Alibhai-Brown, 2000; Brockliss & Eastwood, 1997; Phillips, 2003). However, the recommendations of Ajegbo et. al. (2007) were superseded by the arrival in 2010 of the Coalition Government and by the

representation of their ideologies in education on what children required for knowing about history, culture, identity formation and nationhood (Gillborn, et. al., 2016).

3.5. Endorsements of ‘Our Island Story’

The current approach we have - denies children the opportunity to hear our island story. Well, this trashing of our past has to stop (Gove, 2010).

After thirteen years of New Labour education policy, a Coalition government consisting of the Conservative party and the Liberal Democrats was formed in 2010. Michael Gove was positioned as Secretary of State for Education. His use of the term ‘our island story’ was both a literal and political statement. It was literal in the sense that his proposals can be related to a well-known conservative account of British history *Our Island Story* (2005) written by Henrietta Marshall, first published in the year 1905 at the pinnacle of the British Empire and its imperial rule of multiple countries around the world. It was also a huge political statement by Gove, in the sense he was making clear his intention, that if elected to power, the future of learning in schools about British history, culture, identity formation and nationhood would not be contested by ‘alternative stories’ on Britain’s past.

Our Island Story (2005) is a book which presents a chronology of stories which are considered as central to the myth and legend of British history (Nichol and Harnett 2011a). It was a book first approved by the British government’s Board of Education in 1904 as a ‘master narrative’ of the nation’s history. It is a ‘master narrative’ which stems originally from a 17th century Whig interpretation of British history and has in the past been transmitted in primary school classrooms pre-national curriculum of 1988 through textbooks such as Unstead (1962) (Evans 2011; Nichol and Harnett 2011a; Butterfield, 1931). Support for *Our Island Story* (2005) as a text that should

be central to education in schools came through the *Daily Telegraph* newspaper readership support and funding where *Our Island Story* (2005) was republished again in 2005 by The Institute For The Study Of Civil Society (CIVITAS) a conservative-right organisation. They also offered primary school teachers the opportunity to obtain a free copy of *Our Island Story* (2005) for use in the classroom:

It has become possible to donate free copies of *Our Island Story* to UK schools. ...We hope this will assist teachers who want to teach narrative history in schools (CIVITAS, 2015).

Our Island Story (2005) was also hailed in public by Coalition government Prime Minister David Cameron as being one of his favourite childhood books, where he is quoted as saying:

When I was younger, I particularly enjoyed *Our Island Story* by Henrietta Elizabeth Marshall. It is written in a way that really captured my imagination and which nurtured my interest in the history of our great nation. (Hough, 2010)

David Cameron's words in association with *Our Island Story* (2005) must be examined more closely. This is because, the *Our Island Story* (2005) view of the world from a White-British perspective of cross-cultural and cross-ethnic encounters over the ages, is one of cultural superiority over 'other' people deemed as inferior to White-British culture. An example in the text is where it discusses White-Britain's initial cross-cultural and cross-ethnic encounters with the Maoris (of New Zealand) and portrays them as cannibals with a need to be taught and civilised through British values in association with Christianity:

For many years now white people settled in New Zealand, for it was inhabited by a wild and warlike people called Maori. These Maori were cannibals, that is, people who eat other human beings. After a battle, those who were killed would be roasted and eaten by the victors. The Maori fought among themselves, and they fought with the white traders who came from time to time to their shores. Yet a bold missionary called Marsden, hearing about these islands and their people, made up his mind to try to teach them to be Christian (Marshall, 2005, p. 478).

3.6. Cross-cultural, cross-ethnic encounters shaping the 'other' view

White-British interactions in their colonial cross-cultural and cross-ethnic encounters as depicted by *Our Island Story (2005)* see them adopting the 'other' view. The notion of the 'other' is borrowed from Said (1978). It stems from his discussion of the 'occident', a European colonial power world view of nations, cultures, and ethnicities that exist outside their own as being inferiors on the margins, the 'orient'. However, the 'other' can also be viewed as a paradoxical perspective of cultural and ethnic superiority as illustrated by Okri (1999, p.87) where he writes: 'The way we see the other is connected to the way we see ourselves. The other is ourselves as the stranger.' Perhaps from their own world view, the Maoris ('the other') being spoken of above by Marshall (2005) were doing well enough for themselves before their cross-cultural and cross-ethnic encounters and the interventions on their lives by White-British culture.

The republication in 2005 of *Our Island Story (2005)* as a political and media endorsed account of the White-British past affords it the opportunity for some of its myths as stories of colonial intervention for the civilisation of 'others' to be retold to a new generation of young readers and potentially taken on board by them as accepted truths. A paralleling of the past with present can occur for shaping an understanding of cross-cultural and cross-ethnic encounters at home and abroad with what is considered as being the threat from 'other' alien ethnic or cultural groups to White-British culture. For example, when *Our Island Story (2005)* glorifies past English kings as brave heroic leaders of their people, fighting the wars of over 200 years against Islam in defence of Christianity:

The country where Christ was born, lived and died is today called Israel, but then was known as Palestine [...] but the country where he had lived fell into the hands of the Saracens [Arabs and Muslims] and Turks who did not believe in or worship Christ as the Son of God. At last a monk, called Peter the Hermit, went through Europe, preaching and calling upon all Christians to fight for the city of their Lord. Many kings and princes joined these wars. King Henry II had been making ready to go to Palestine when he died. His son Richard I, who was king after him, made up his mind to go as soon as he was crowned. These wars were called crusades, which means, wars of the cross. Richard was very brave as his name Coeur de Lion, which means Lion-hearted, shows. He was a great soldier, he loved to fight, he loved to have adventures. So instead of staying at home and looking after his kingdom as he ought to have done, he went far away to Palestine to fight. And his people were proud of their king and glad to have him go, for they knew that he would make the name of England famous wherever he went (Marshall, 2005, p. 146-147).

I see a link to the account above from *Our Island Story* (2005) with current affairs in Britain concerning the 'War on Terror'. Both the past and the present can be juxtaposed, where dominant political and media discourses portray Britain being involved in political encounters, and power struggles with Islam, a religious, ethnic and cultural group (in Britain and abroad) considered as the dangerous 'other' (Cameron, 2015; Lander, 2016).

My interests with *Our Island Story* (2005) and its link with this study is in how dominant White-British cultural beliefs from the past via stories of the British Empire can serve to maintain its concept of national identity for a sense of nationhood in the present. Hobsbawm (1959, p.50) reminds us that 'the standard example of an identity culture which anchors itself to the past by means of myths dressed up as history is nationalism'. The stories of British history that are told from a White-British perspective in *Our Island Story* (2005) endorsed by the former Prime Minister David Cameron (see Hough, 2010) portray cross-cultural and cross-ethnic encounters with 'the other' that serve to reinforce a superior and muscular White-British culture, where 'White' becomes the norm from which other 'races' stand apart and in relation to which they are defined' (Gillborn, 2008, p.169). Cross-cultural and cross-ethnic encounters in *Our Island Story* (2005) have the 'other' marginalised in order to

maintain an unspoken hierarchy of dominance and cultural supremacy (Lander, 2014). It may help to explain Cameron's (2010) cynical view of multiculturalism working for Britain. All of this can be related to my discussion of 'culture' and 'nationhood' in Chapter Two i.e. which stories of Britain's past including those of migration over the ages help best to define a sense of nationhood (Hague, 2011).

3.7. Cross-cultural and cross-ethnic encounters and the fear of 'swamping'

With Afro-Caribbean MEGroMMaS; Brixton 1981 and the Black-British experience being a focus of this study, a focus on White-British establishment 'othering' people of different cultural or ethnic group through their cross-cultural and cross-ethnic encounters can also be traced to the political rhetoric of Margaret Thatcher (Conservative Prime Minister between 1979 and 1990). In a TV interview, she expressed her views (on behalf of White Britain) regarding the threat of ethnic and cultural 'others' in Britain as consequence of MEGroMMaS:

[...] if we went on as we are then by the end of the century there would be four million people of the new Commonwealth or Pakistan here. Now, that is an awful lot and I think it means that people are really rather afraid that this country might be rather swamped by people with a different culture and, you know, the British character has done so much for democracy, for law and done so much throughout the world that if there is any fear that it might be swamped people are going to react and be rather hostile to those coming in (Thatcher, 1978).

Thatcher voices a need to defend and protect the White 'British character' (culture) from interactions with cultural and ethnic groups which are alien to their own. The significance of the relationship between the rhetoric of 'swamping' from Margaret Thatcher in 1978 and Brixton 1981, is that the Metropolitan Police formally applied 'Operation Swamp 81', an intimidatory stop-and-search 'revenge swamping' on the Afro-Caribbean community in Brixton immediately prior to the occurrences of Brixton 1981 (Gilroy, 1992; Phillips and Phillips, 1998). Of this, Gilroy (1992, p. 132) writes:

Ten squads of police were involved in the operation which began four days before the first outbreak of rioting. During this period 943 people were stopped and searched before the first outbreak in the Brixton area.

Thatcher's (1978) using the term 'swamping' of White-British culture as a result of

MEGroMMaS can be viewed in similar terms with rhetoric from the current

Conservative party leadership where Smith (2016, p.304) writes:

In July 2015, talking about the Calais crisis, Cameron [David Cameron – British Prime Minister] described immigrants attempting to come from North Africa to Europe via the Channel Tunnel as a 'swarm of migrants' [...] Employment of metaphors such as marauding, swarming and flooding, acts to dehumanise immigrants through animalisation as vermin or disease.

Smith (2016) discusses the fear of the 'other' cultural and ethnic group as relating to the Manichean constructions of 'us' vs. 'them'; the good vs. evil, which situate 'others' as enemies both within and without the nation. The reproduction of language and fear associated with the 'swamping' of White-British culture as dangerous and life threatening i.e. 'swarm of migrants' has been reinforced by politicians in significant positions of power. Immigrants as the 'other' or people who are not like the White-British in terms of ethnicity and culture are seen as the 'other'; a threat to Britain and as enemies of White-British culture. As Hooks (1992, p. 174) puts it:

I think that one fantasy of whiteness is that the threatening other is always a terrorist. This projection enables many white people to imagine there is no representation of whiteness as terror, or as terrorising.

3.8. Educational policies of 'Whiteness'

'Whiteness' is a theoretical perspective that can be applied to explain how White dominated societies function to maintain and reinforce their power. It is a term that emerges from Critical Race Theory, a way of thinking which sees racism operating normally and generally without question in White dominated societies (such as in Britain) fuelled by a continued legitimacy of oppressive structures such as the education system (Delgado and Stefancic 2012; Gillborn, 2008; Ladson-Billings

1998). It is argued by Gillborn (2008) and Gilroy (2010) that the 'War on Terror' highlights 'Whiteness' at its most dangerous and has provided a powerful spur for regressive moves in education policy. For example, where *Our Island Story* (2005) has been influential on the thinking of significant political leaders such as Gove (2010) and Cameron (Hough, 2010) their influence on the conception of educational policies such as the Key Stage 2 history curriculum can impact the purpose, aims and contents for teaching and learning about British history and nationhood in schools. The link with this to my study is for testing to understand the extent to which the Key Stage 2 history curriculum is potentially used by trainee-teachers both consciously and unconsciously as a tool to reinforce White-British majoritarian priorities of history, culture, identity formation and nationhood and as a neo-colonial tool of nativist and racist propaganda (Low-Beer, 2003).

3.9. Cultural reproduction of White-British history

In their supportive associations with *Our Island Story* (2005), former Prime Minister David Cameron and former Secretary of State for Education Michael Gove position their views of British history, culture, identity formation and nationhood from a neo-conservative traditionalist viewpoint of education (Bartlett and Burton, 2016; Matheson, 2016). Neo-conservative traditionalist ideologies for education seek to reproduce and maintain for the present and the future a past perspective of national history, identity and nationhood (Bartlett and Burton, 2016; Matheson, 2016). As Samuel (2003, p.82) puts it: 'For Conservatives... nation is primordial, a transcendent unity of time and space which connects the living and the dead with the yet unborn'. Its historical thinking elevates an importance to the White-British past for shaping 'culture' and the concept of nationhood that is 'relevant to present actuality

and its future extension as a continuity of obligatory cultural life patterns over time' (Rüsen, 2006, p.71). My study tests the extent to which a White-British past has been written exclusively in the current Key Stage 2 history curriculum and is reified by trainee-teachers as being valid today and for the future in projection of traditionalist educational ideologies. My study tests whether those political ideologies, core morals, stories and traditions have the potential to be reproduced in schools and in classrooms as statutory educational policy without the thought of critical examination by trainee-teachers in reproducing and maintaining cultural hegemony (Gramsci, 1971; 2012). As a form of ideological domination and manipulation, Boronski and Hassan (2015, p.63) describe hegemony as:

voluntary acceptance of the ideology of the dominant class and [...] able to incorporate its ideas in to the common-sense view of the world possessed by the working class such as through the education system.

Bhabha (2004) discusses cultural maintenance and reproduction of this type as an ideological discourse of modernity, for providing a hegemonic normality to the uneven development and the differential, often disadvantaged, histories of nations, races, communities, peoples. My study examines whether the backgrounds and socialisation of trainee-teachers contributes to and influences the cultural reproduction of hegemony.

3.10. Teachers and the cultural reproduction of White-British history

The reification of White-British majoritarian priorities via policy and curriculum can occur in its transmission as a body of cultural knowledge (Smith, 2000). However, the success of that process is also determined by teachers, through their political and historical positioning and the influence of their backgrounds and socialisation for enabling the reproduction of dominant ideologies in their classroom. However, all is

not straightforward and linear. Both qualified and trainee-teachers have agency in how they choose to represent history. Mohanty (1994) argues that the educational site is a political and cultural environment in which teachers and students will either produce, reinforce, recreate, resist and transform ideas about history, culture, identity formation and nationhood. However, what also must be taken into account is that the most recent teacher census of November 2013 recorded a majority (88%) as White-British background (DfE, 2013c). That majority figure can be viewed as being potentially influential on the maintenance and cultural reproduction of White-British history, culture, identity formation for teaching and learning a dominant perspective of nationhood. Boronski and Hassan (2015, p.122) suggest:

[...] if whites mainly interact with only each other, then this can result in the sharing of similar cultural and racial experiences. This can influence the formulation of shared attitudes, thereby reinforcing their socialisation and the developing 'white socialisation' [...] this allows for further white supremacy ideologies to prevail because in a setting where shared values and attitudes about non-whites dominate, white privilege becomes invisible.

McCrum (2010, p.6) reported in a similar way to the above statement on how 'beginning history teachers' construct their approaches to pedagogy:

Family background, lived experiences, literature and the media are significant influences on the teachers' beliefs about the nature and purposes of history. These beliefs seem to impact on classroom practice and pupil learning in the subject.

McCrum's (2010) findings resonate with the research of Sossick (2010), Smart (2010) and Harnett (2000) all of whom also suggested that the pedagogical motives of primary school history teachers, their underlying principles and practices are generally guided by their ethnic and social backgrounds in both the conscious and unconscious decisions that they make when interpreting the national curriculum for history. Salili and Hoosain (2001) suggest that teachers and students alike have their own cultural backgrounds, values, customs, perceptions and prejudices and that those cultural characteristics play an important influential role in teaching and

learning situations having substantial effects on our learning and behaviour. Burns (2013) considers how the teachers' 'involved experience' has the capacity to either broaden or narrow the scope and depth of coverage offered during teaching and learning, thus framing the historical outlook of the learner. Guyver and Nichol's (2004, p.1) research into the professional development of initial teacher training students who taught history to 7-11 year olds suggested two dominant influences shape pedagogical decisions: 'the students prior experience of both learning and being taught history and the Initial Teacher Training within the Higher Education Institution'. The professional studies and perspectives above suggest that backgrounds and socialisation of teachers can be influential on their decision making.

3.11. Erasure of Black-British history for the Key Stage 2 history curriculum

The Key Stage 2 history curriculum statutory directives state teaching and learning of British history for all children should be focused upon the 'settlement by Anglo Saxons' and 'Viking raids and invasions' and 'Scots' (DfE, 2013a, p. 4). With the Key Stage 2 history curriculum chronology of MEGroMMaS in the British Isles stopping at 1066, a mono-ethnic White-European account only seems to be viable. Majority ethnic groups that existed in Britain pre 1066 can in general be considered as White people i.e. Celts, Picts, Angles, Saxons and Vikings. The contents of the Key Stage 2 history curriculum does something much more damaging than framing the 'other', it presents no 'other' ethnic or cultural groups of people (apart from those who are White) with a history of MEGroMMaS in the British Isles over the ages. The effect is the suffocation of broader minority ethnic group experiences and stories in that society (Delgado and Stefanic, 2012). Kapoor (2013, p. 1043) discusses it as

curriculum content narrowing and the ‘muting of race from government policies’.

Lander (2016, p.274) describes it as an ‘erasure’ [...] of race within education policy’.

The significance of changes to the Key Stage 2 history curriculum becomes clearer when making a comparison with published schemes of work written by the Qualifications and Curriculum Authority (QCA) in 1998. The QCA schemes of work helped to guide teachers in their approaches to practice and pedagogy and were linked to the previous version of the national curriculum for history at Key Stage 2 (DfES, 1999). QCA (1998, p.3) ‘Unit 13: How has life in Britain Changed Since 1948’ placed emphasis on curriculum teaching and learning about the MEGroMMaS in Britain by a wider variety of ethnic groups including Afro-Caribbean people who can be linked with Black-British people today:

CHILDREN SHOULD LEARN

- to reflect on their progress

Stage two

Discuss with each group the progress of their enquiry, eg *What have they found out so far? What else do they want to know? What are they finding difficult? How could they solve their problems?*

- about the changes in one aspect of British life since 1948, in depth

Stage three

Introduce specific questions for each topic, eg on population of Britain: *What was Windrush? When did it happen? Why were African Caribbeans invited to Britain? What contributions have they, and other groups, made to life in Britain? How have they changed it? Why were people leaving England at the same time? Where did they go? Can you find out how one person or family felt about moving? Allocate these questions to individual children within a group.*

Guidance for teaching and learning here is related to knowing understanding about the developments of ‘Britain Since 1930’ (DfES, 1999, p.106). The withdrawing of this unit of study by Key Stage 2 history curriculum policymakers in their construction of the 2013 history curriculum for implementation in September 2014 inflicted potentially an even greater disability upon primary school teachers and their children for seeing and knowing more about multicultural British history, cultural diversity today and nationhood. This study therefore tests for what could be a possible

opportunity for Key Stage 2 teachers to cover wider ethnic and culturally diverse

MEGroMMaS in the British Isles through an optional unit of study:

a study of an aspect or theme in British history that extends pupils' chronological knowledge beyond 1066 (DfE, 2013a, p.4).

3.12. Teaching and learning about fundamental British values

The vacuum created by the erasure of standards related to 'race' and ethnicity and to the preparation of teachers to teach in a culturally diverse society has been preceded by the vilification and ridicule of multiculturalism to be replaced by what Prime Minister David Cameron stated as a 'muscular liberalism' constructed around national, British, values. The need to develop 'musculature' to assert a national identity has to be set against the backdrop of the 'war on terror' (Lander, 2016, p.276).

After David Cameron (2010) announced that state multiculturalism had in his view failed, *The Prevent Strategy* (2011) was imposed upon schools by his Coalition government as a statutory policy. Schools are now obligated in demonstrating their action to curb the potential of vulnerable young people becoming radicalised as extremist 'others' in opposition to British culture and British values. The connection of *The Prevent Strategy* (2011) and this study of MEGroMMaS is linked by the focus on teaching and learning about what has been stated fundamental British values: the history of British democracy, tolerance, justice and equality (DfE, 2014). This study examines the extent to which trainee-teachers see connections with the aims and contents of Key Stage 2 history curriculum; MEGroMMaS in the British Isles over the ages and the teaching of fundamental British values (DfE, 2014).

The requirement for teaching and learning about fundamental British values in schools has been reinforced by occurrences in society linked with what has been deemed as the failure of multiculturalism and the rise of extremism i.e. the 2013 murder of British army soldier Lee Rigby on a London street by so called radicalised Black-British Muslims; the 'Trojan Horse' investigations of 2014 also linked to the

notion of radicalisation which saw the school inspectorate Ofsted intervene in the running of schools in England led by British-Asian people of the Islamic faith; the continued phenomenon of mass-migration to Britain today and the fear this creates in White Britain that people arriving are from Africa and the Middle-East (non-European countries where the Islamic faith is more prominent) (Cameron, 2010; Lander 2016; Jones, 2016; Smith, 2016). All of those issues are related to cross-cultural and cross-ethnic encounters occurring in Britain.

The potential effects of fundamental British values via *The Prevent Strategy* (2011) being imposed on schools by the Coalition government via educational policies needs to be examined further. Lander (2016) describes it as the invasion of professional and pedagogic spaces by a securitisation agenda. It is a view stemming from where the teachers' standards (2013d) state that teachers 'should not undermine fundamental British values'. Elton-Chalcraft, et. al. (2017, p.29) discuss it as:

a politicisation of the profession by the state thereby instilling the expectation that teachers are state instruments of surveillance.

In considering fundamental British values, citizenship and the teaching of history,

Harris (2017, p.180-181) suggests:

History teachers appear to have a huge responsibility on their shoulders, not only to teach about the past, but also to consider how the study of the past shapes the thinking, actions and values of young people in the present and future.

It is also worth considering the rationale of *The Prevent Strategy* (2011) as a national safeguarding policy for reinforcing British history, culture, identity and nationhood against past cross-cultural and cross-ethnic encounters and struggles with notable 'others' i.e. the Irish Republican Army (IRA) during the 1960s to the 1990s. The IRA

had many British born members such as Rose Dugdale (1941 - present) and British-born recruits stemming from Irish parents who were immigrants to Britain i.e. Seán Mac Stíofáin (17 February 1928 – 18 May 2001). It is arguable the mass devastation caused by the IRA across Britain from the 1960s until their ceasefire in 1994 has been much greater in comparison to that of 7/7 and minor incidents associated with multicultural Britain and extremism in particular with specific radicalised Muslim groups over the last fifteen years in Britain. It is curious to view that the importance of teaching and learning of fundamental British values as a reinforcement of British history, culture, identity formation and nationhood for formal education to prevent radicalisation of children towards IRA extremism during from the 1960s to 1994 was not as apparent as it is in the current climate today.

From my own professional perspective, when thinking about national regulations in place to safeguard individuals and minority-ethnic communities in Britain from actions of hate, discrimination and terrorism against their culture, it seems that *The Equality Act* (2010) has almost become forgotten amongst the dominance of *The Prevent Strategy* (2011) and its drive on teaching and learning about fundamental British values. In some ways, *The Equality Act* (2010) is similar to *The Prevent Strategy* (2011), where notions of tolerance, democracy, justice and equality for safeguarding people via their protected characteristics (culture and ethnicity) are expressed i.e. the safeguarding of religious beliefs and ethnic characteristics of individuals, groups and communities in Britain (*Equality Act*, 2010, p.4). A focus on those protected characteristics tie together with the multiple identities and multiple histories of Britain's culturally diverse people which stem from MEGroMMaS over the ages. This study examines the extent to which trainee-teachers see connections with

the aims and contents of Key Stage 2 history curriculum; teaching and learning about MEGroMMaS and *The Equality Act* (2010).

3.13. Teaching Black-British history for learning fundamental British values

Perhaps what are the most appropriate stories of British history for teaching and learning about fundamental British values should not be contested by the fact that most recent statistics and research have demonstrated overwhelmingly that the majority of people today in Britain classify their ethnic and cultural identity as White-British (Jivraj 2013a; Jivraj 2013b; Office of National Statistics (ONS), 2011). It could be suggested that policymakers of the national curriculum for history have been correct in their framing statutory directives for fundamental British values and for MEGroMMaS in the Key Stage 2 curriculum to represent what the large masses of people in society identify with: White-British ethnicities and cultures. However, from my observations of media; political and academic discourses, I see that there are stories of MEGroMMaS including those involving Black-British history which could be applied in the classroom by teachers for the teaching and learning of British democracy, tolerance, justice and equality (see Fryer, 2010; Phillips and Phillips, 1998; Sewell, 1998; Winder, 2013). For example, when thinking about a British story of 'justice', the murder of the Black-British teenager Stephen Lawrence (of Jamaican-immigrant parents) in 1993 which led to the highly publicised Macpherson inquiry of 1999 concerning institutional racism in the Metropolitan Police comes to my mind. It was a fight for 'justice' by his parents and supporters that could have been illustrated and endorsed by policymakers as an example of the fundamental British values (DfE, 2014).

Another possible story of MEGroMMaS that could be applied for teaching and learning about notions of fundamental British values is the focus of this study: Brixton 1981. This occurrence in British history is considered as an uprising by Afro-Caribbean and Black-British community in Britain seeking the fundamental British values of 'equality', personal freedom and 'justice' (Fryer, 2010; Gilroy, 1992). This study examines the extent to which trainee-teachers see connections with the aims and contents of Key Stage 2 history curriculum and stories of MEGroMMaS including those involving Black-British history that could be applied in the classroom for teaching and learning about notions of British democracy, tolerance, justice and equality (DfE, 2014). This is an important aspect of the study, as children and students of minority-ethnic groups such as the Black-British and Afro-Caribbean when learning about the story of Britain's past have become aware of an absence or negative portrayal of their minority-ethnic group (Harris and Reynolds, 2014; Hawkey and Prior, 2011; Grever, et. al. 2008; Maylor, et. al., 2007; Traille, 2007).

3.14. Marginalised 'others'

The research of Grever et. al. (2008) discusses minority-ethnic students becoming disengaged and being at odds with conceptions of their identity expressed in nationalistic terms, which as a further effect, can develop and sustain a crisis of identity in association to their history and their birthplace. Heath and Roberts (2008) discuss minority-ethnic students' sense of disconnection and a lack of attachment or belonging to nation and national identity and specifically among minority-ethnic young Black children born in Britain of Afro-Caribbean parents. Traille (2007, p.32) discusses students of African-Caribbean heritage in their learning of history as 'implicitly and explicitly negatively stereotyped by teachers and peers' through

identities imposed on black people in the past that they rejected. Harris and Reynolds (2014) suggest that students from minority-ethnic backgrounds feel a lack of personal connection to the past by not being able to see themselves in the history they are taught in school. The historical and cultural perspectives of minority-ethnic people including their connections with MEGroMMaS in Britain have no space in the national curriculum for history due to dominance of White-British history (Hawkey and Prior, 2011, Maylor, et. al., 2007; Smart, 2010). The aims and contents of the national history curriculum through its various iterations has served to cause disengagement with minority-ethnic group pupils, especially where they fail to sense any connection and belonging to its view of British history.

3.15. Combating cultural ignorance

The dominant White-British perspective of the national curriculum for history has been described as a failure by successive governments to encourage curriculum policies to combat cultural ignorance, ethnocentric attitudes and racism in society (Tomlinson 2005). This is a view supported by Osler (2009, p.85) who argues that:

[The teaching of] history needs to be reframed, so as to recognise that students are not only citizens of a nation-state but are also emergent cosmopolitan citizens living in an age of globalization and universal human rights.

Harris (2013, p.19) sees the opportunity available to policymakers and teachers to reframe the national curriculum for history, in recognition of a modern diverse make-up in British society from a broader multi-ethnic and eclectic perspective:

Curriculum writers and teachers 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, which could actually show how diverse the majority population is.

Hawkey and Prior (2011, p.244) also discuss developing the potential value in the classroom study of migration:

The lens of migration status, needs to be developed in future studies to enable us to better understand how perspectives are affected by trans-migration backgrounds, experiences and histories.

Hawkey and Prior (2011) are suggesting that teachers should be encouraged to check and disturb their practices when teaching and learning about history, culture, identity formation and nationhood through the national curriculum. They suggest that teaching and learning needs to develop so as to allow more clearly a focus on the cultural histories and the diversity of ethnic groups within British society for understanding more on the concept of national narratives. It indicates that a wider use of stories concerning migration to Britain over the ages could help to enhance teaching and learning about British history, culture, identity formation and nationhood.

3.16. Professional studies and resources for teachers on MEGroMMaS

In aiming to develop and support in schools the teaching and learning about MEGroMMaS, there have been some professional studies and resources for teachers which have aimed to make this connection through their interpretations of the aims and contents from previous iterations of the Key Stage 2 history curriculum. For example, Hann (2004) sought to bring to the attention of primary school teachers and children the possibility of using stories of mass movements of people to Britain, through slavery to indentured labour, Partition and the two World Wars. The aim being to connect notions of the migrant and immigrant experience of past and present together as a form historical enquiry. Sheldrake and Banham (2007, p.39) describe their work through a local history study of the large Caribbean community in Ipswich, Suffolk, seeing this as 'an ideal opportunity for collecting local and individual stories which form a part of our nation's history – the 'big picture' story of migration to

Britain'. In her study of 'How many people does it take to make an Essex man?' McCrory (2013, p.8) explores 'fresh ways of construing similarity and difference in past lives'. This includes notions of cross-cultural and cross-ethnic encounters; and the changing nature of language between migrant groups from the past who have settled in Britain, which through ethnogenesis have shaped the local identity. McCrory (2013, p.18) describes this as a 'historically informed approach to the question and composition of an Essex man'. Harris and Reynolds (2014) and Runnymede (2012) *Making Histories* discuss connecting personal and local histories for demonstrating to all pupils the ways that migration as concept and historical process has impacted on the lives and experiences of all individuals living in modern Britain (Runnymede, 2012). In discussing *Making Histories*, (Alexander et. al., 2015, p.15) write:

The focus was to bring invisible and marginalised histories to the fore [where] these aspects of British history ... have been largely absent from the new curriculum.

It is clear from the examples of professional studies and projects presented above that the goal is to promote the teaching and learning of diverse histories for children to know and understand better MEGroMMaS over the ages. There is however a gap in research and literature for studies and projects which can build on this, by testing through historical enquiry the levels of interconnection in the experiences between migrant ethnic groups coming to Britain over the ages. For example, MEGroMMaS by Anglo-Saxons, Normans and Vikings placed in juxtaposition with more contemporary examples of migration by minority-ethnic groups such as Afro-Caribbean people after World War Two in the 20th century. This is key to the relevance of my study. My focus is on MEGroMMaS in the British Isles and the cross-cultural and cross-ethnic encounters occurring from this as being a potential route to a common ground of human experience for teaching and learning about the

story of Britain's past in Key Stage 2. This study tests whether an approach to historical enquiry through that route could allow the opportunity for trainee-teachers to develop broader notions of MEGroMMaS, cultural and ethnic diversity in the British Isles over the ages for a sense of identity formation and nationhood in connection with current Key Stage 2 history curriculum aims and contents.

3.17. Chapter summary

This chapter presented and discussed the debates between professional and public discourses of history education. The key issues of the debates concern: history, culture, identity formation and nationhood and the right way to teach about them in schools. Current educational policies for teaching and learning about history, culture, identity formation and nationhood are positioned within the backdrop of the 'War on Terror'. The current and dominant political discourses maintain a particular view of British history, culture, identity and nationhood which relates somewhat to a British imperial past in cross cultural and cross ethnic encounters with 'other' people. With the high population of teachers being White-British, it is suggested that teachers via their backgrounds and socialisation are likely to reproduce dominant White-British historical views of history, culture, identity and nationhood through their curriculum coverage and classroom practice. It is argued that opportunities for teaching and learning about Black-British history have been erased from the current national curriculum for history. Black-British children of Afro-Caribbean origins have felt disengaged with learning history, being unable to relate to teaching content and learning in the classroom. Teaching and learning on individual and collective experiences and perceptions of migration to Britain over the ages i.e. MEGroMMaS and via recent accounts of Black-British history can be linked with fundamental

British values for developing learning and understanding on the notions of history, culture, identity formation and nationhood.

Chapter Four

Methodology

4.0. Chapter contents

In this chapter, I present my interpretation of the philosophical perspectives for social research. I discuss how they relate to this study for explaining and justifying my positioning within the interpretivist research paradigm. I also discuss how the study explores experiences and perceptions about MEGroMMaS, by working through the ontological perspective of subjectivism. I then discuss and justify my approach to this study as a phenomenologist involved in critical educational research. I move on by providing a critique of the methodological approaches that I have adopted for the study, including an outline of my research design; the ethical challenges and how I have managed them.

4.1. Philosophical perspectives

My interpretation of ontology is in relation to framing social reality and being in the world. I see ontology as concerned with whether social reality is external to the individual – imposing itself upon their consciousness from without – or is instead a product of the individual consciousness (Cohen, Manion and Morrison, 2011). There are contrasting philosophical perspectives of ontology. In the adoption of an objectivist approach for social research on human experience and behaviour, a single positivistic version of social reality is constructed as a universal mode of our being. For example, in aiming to explore ideas about MEGroMMaS, a positivistic approach to this study could potentially have the researcher working at a distance from a large sample of respondents, seeking to quantify data and to measure it for predictability; for patterning and for the ascription of causality (Cohen, Manion and

Morrison, 2011). By those epistemological measures, the objective approach seeks for certainty, in its application of research methods that could be re-used for repeating the study again and again for demonstrating sameness in outcomes and findings. Those findings could be claimed as generalizable for assisting in producing a universal consensus of MEGroMMaS (Cohen, Manion and Morrison, 2011). In contrast, my approach to this study is an insider researcher (Robson, 2002). My direct focus and involvement is by exploring experiences of MEGroMMaS in which I and my mother have been involved with and by examining the perceptions of those experiences through the perspectives of trainee-teachers.

My involvement in the study and the small sample of respondents that I draw data from could be viewed as a limitation and impacting on the potential validity of the study, when compared to detachedness of the positivistic researcher and larger numbers of respondents used by quantitative approaches to research (Kvale, 1995). However, I am of the view that complete objectivity in all forms of social research is not possible and that the researcher cannot be fully separate from what they choose to research. I see that all researchers bring their subjectivities to the process which can impact upon claims of validity (Jacubowicz, 1991; Troyna, 1994). Although my approach to data production could cause my findings to be less generalizable than data production of quantitative and positivistic approaches to study, the meanings and understandings generated from the processes of the study have the potential to assist with enhancing wider professional practice for teaching and learning about MEGroMMaS.

My approach to this study is based upon the ontological underpinnings of interpretivism and the epistemological processes subjectivism. The data collection of the study is of a qualitative nature. The value of qualitative data collection in the study is where it involves:

gathering of evidence that reflects the experiences, feelings or judgements of individuals taking part in the investigation or a research problem or issue whether as subjects or as observers of the scene (Verma and Mallick, 1999, p. 27)

My ontological positioning of the study is that MEGroMMaS can potentially be better understood from the subjective meanings derived by the individual, with an emphasis on personal and cultural human experiences that present reality and being. I adopted a phenomenological approach as a methodology for the study of MEGroMMaS.

4.2. Phenomenology

This study is concerned with the personal nature of being in the world and the first hand experiences of human beings within the life world (Heidegger, 1962; Husserl, 1970). As the purpose of the study is centred upon personal and cultural realities which shape perceptions and experiences of MEGroMMaS, framing the research through the methodological concept of phenomenology was a logical approach. This is because phenomenological approaches perceive reality as socially constructed and represented by unique individual responses shared within collective groups, cultures and societies (Denscombe, 2007). As a phenomenologist researcher, I focused upon socially constructed responses to MEGroMMaS, with an aim to uncover subjectivities within the consciousness of individuals (Pring, 2000).

I am aware that my adoption and methodological application of phenomenology for the study is not straightforward, as there are competing notions of phenomenology.

Denscombe (2007, p.83-84) discusses phenomenology as being steeped in the discipline of philosophy, a transcendental phenomenology linked to works of Sartre (1956) and Heidegger (1962) that approach the study of human experience with the aim of discovering underlying fundamental aspects of reality – features which lie at the very heart of human experience. Key questions are centred on ‘being-in-the-world’ where personal (specific) meanings of being and reality can be used as a starting point for a route to the collective or cultural (general) meaning (Denscombe, 2007, p. 83). This interpretation of phenomenology made it an attractive theoretical approach in application for presenting and examining the experiences of MEGroMMaS through the lens of my mother and I.

Another view from the phenomenological lens is also linked to the work of Schutz (1962; 1967) where less concern is placed upon revealing the essence of being, but a greater pre-occupation on describing how individual human beings give meaning to their realities. It links with a notion of perception as ‘not something to be put to one side in order to identify the universal essence of the phenomenon’ (Denscombe 2007, p.84). That interpretation also made it an attractive addition to the theoretical foundations of the study, for examining and developing an understanding on how background influence and socialisation can influence the perceptions of trainee-teachers, when they think about approaches to practice for teaching and learning MEGroMMaS via the Key Stage 2 history curriculum. My approach to phenomenology applied a methodological eclecticism in fusing concepts of phenomenology as discussed above (Finch, 2005).

4.3. Critical educational research

I have discussed how the study is framed by the interpretivist paradigm. It sees knowledge and understanding of MEGroMMaS over the ages better derived through subjective meaning making processes, through exploring experiences and perceptions of the phenomenon. In order to generate a broader and better understanding of what may potentially be other influences on the conceptions of teaching and learning about MEGroMMaS in the thought patterns of trainee-teachers, an association with dominant political and socio-cultural discourses of ideology and policy must also be examined.

In Chapter One, I outlined how I have conceived the study, through my critical analysis of the Key Stage 2 history curriculum aims and contents. Critical education research allows me to test my perceptions of power exclusively held and exercised through institutional influence and control of the Key Stage 2 history curriculum aims and contents. This in terms of which aspects of MEGroMMaS are selected by policymakers for coverage in the Key Stage 2 history curriculum; the potential transference of selected knowledge and the potential influence of its discourses through the Key Stage 2 history curriculum aims and contents; the discourses of policymakers emanating in the approaches to practice articulated by trainee-teachers for their potential reproduction of cultural hegemony in the Key Stage 2 classroom (Gramsci, 1971; 2012). As I have acknowledged in Chapter Three, it is not suggested that the reification of ideological and cultural knowledge for reproduction in the Key Stage 2 classroom is as simple and linear as the input and output processes described. Cohen, Manion and Morrison (2011, p.31) write:

Critical theory seeks to uncover the interests at work in particular situations and to interrogate the legitimacy of those interests, identifying the extent to which they are legitimate in their service of equality and democracy. Its intention is transformative: to change society and individuals.

It is then the processes of thinking made by trainee-teachers in considering their teaching about MEGroMMaS. A link to that in connection with dominant political and socio-cultural influences on their thinking is what my study is interested in discovering i.e. investigating the agency held by trainee-teachers and the influence of their backgrounds and socialisation in their decision making processes.

The aim of the study with its focus on MEGroMMaS is to explore interpretations made of its presence within the Key Stage 2 history curriculum by trainee-teachers. A key interest of the study is also in how MEGroMMaS is viewed and theorised by trainee-teachers, for developing future approaches to professional practice. It is a process of critical thinking on their part that offers potentially transformative and emancipatory approaches in considering their future practice within their professional society (schools and education) for advancing teaching and learning about MEGroMMaS. Thus, my critical theoretical approach counters the potential criticism of it being merely contemplative (Cohen, Manion and Morrison, 2011). I have framed the study epistemologically as a fusion. This is where through the interpretivist paradigm, it functions to allow for the perceptions and critical responses from trainee-teachers through their views on the aims and contents of policy i.e. the Key Stage 2 history curriculum. This can develop enlightenment on how they may wish to frame their future approaches with the Key Stage 2 history curriculum in advancing professional practice for teaching and learning about MEGroMMaS.

4.4. Research Design

The production of my data is derived at four points:

1. Two short personal narratives, written as reflections on Afro-Caribbean MEGroMMaS; Brixton 1981 and the Black-British experience, followed by a transcribed conversation between my mother and I.
2. Semi-structured questionnaire responses from trainee-teachers concerning the aims and contents of the Key Stage 2 history curriculum.
3. Semi-structured interview responses from three trainee-teachers on the aims and contents of the Key Stage 2 history curriculum and in development of the semi-structured questionnaire findings.
4. Focus Group discussion involving the same three trainee-teachers above, in response to the aims and contents of the Key Stage 2 history curriculum and the transcribed conversation between my mother and I.

In the following sections of this chapter, I provide a critique of the methodological approaches and methods I applied for producing data. I provide a critique of the data analysis tools applied to the study. I discuss the ethical challenges of the study and how I aimed to manage them.

4.5. Short personal narratives and transcribed conversation

In conceiving the process of writing about Afro-Caribbean MEGroMMaS, Brixton 1981 and the Black-British experience, my mother and I made a verbal agreement to allow ourselves two weeks to write our short personal narratives. During that time, we did not share with each other our written work. Our meaning making came through a conversation between us which followed of which I transcribed (see

Chapter Five). Through the conversation, we could apply and aim to detect the levels of interconnectedness and verisimilitude between our short personal narratives, in our co-constructing knowledge and ideas about Afro-Caribbean MEGroMMaS, Brixton 1981 and the Black-British experience. (Hayler, 2011; Sawyer and Norris, 2013). As a dialogic and collaborative form, the conversational data generated by my mother and I are stratified, nested auto-ethnographic accounts of Afro-Caribbean MEGroMMaS; Brixton 1981 and the Black British Experience (Norris and Sawyer, 2012; Sameshima, 2013).

4.6. Criticisms of applying personal narratives

There are criticisms of applying personal narratives as part of a social scientific enquiry, particularly the focus on self and on the memory of the researcher/author as a prime source of the data. For example, Delamont (2007, p.2) suggests it is an approach to social research that is 'literally lazy and also intellectually lazy.' This criticism is directed at the experiential accounts of evidence deriving from the self and memory as potentially being heavily biased data, as opposed to a detachment of self widely associated with positivistic enquiries. Such criticisms of using personal narratives raise questions over the reliability of evidence and the researcher's credibility and validity in production of data (Ellis, Adams and Bochner, 2011; Delamont, 2007). The caution is that memory is fallible, in that it is impossible to recall or to report events in language that exactly represents how those events were lived and felt (Ellis, Adams and Bochner, 2011).

The use of memory as data bank for social research has been described by Chang (2008, p.5) 'both a friend and foe'. This is because, on one hand, the power of

memory can offer a huge and rich amount of data given through remembered moments that are considered to have significantly impacted the trajectory of a person's life (Ellis, et. al. 2007). On the other hand, the potential pitfall in using memory is where it can select, shape, limit and distort in recollection of episodes from the past (Chang, 2008). A use of memory is considered as fallible, in that it is impossible to recall or to report events in language that exactly represents how those events were lived and felt (Ellis, Adams & Bochner, 2011). When considering approaches to reflection and analysis through personal narratives and memory Hayler (2011, p.16) argues the 'power of memory comes not from precision or accuracy, but from how we relate to our constructions and re-constructions of the past as we are now' to help with future responses. Hayler's (2011) view is useful for discussing how the potential conflicts of interest created by using memory can be managed when applying personal writing to inform research.

4.7. Ethical considerations

I realised that by presenting experiences through personal narratives and conversation on Afro Caribbean MEGroMMaS, Brixton 1981 and Black-British experience would mean sharing and seeking responses which entwine and expose people in their lives through the writing (Ellis, Adams and Bochner, 2011). In sharing the plans for the study with my mother, I had received verbal consent from her confirming that she wanted to be involved, so as to share her own experiences. I informed my mother that I would apply pseudonyms to our identities, when sharing transcripts of our conversations with the trainee-teachers. This was because I did not want my personal involvement in that aspect of the data collection and data generation to have any influence on the responses to them made by the trainee-

teachers. I wanted to present our transcribed conversation as being no particular Afro-Caribbean immigrant parent and their Black-British born child.

There were ethical considerations in my thinking about the relationship between my mother and I surrounding the management and control of voice in the conversation that we had following the sharing of our short written personal narratives. I realised it would be a voice applied as a crucial element of the study for shaping and presenting how our accounts would be formed as a narrative, for my analysis and as an artefact of analysis evaluation to be used by the trainee-teachers in the focus group. I realised that it was a voice that needed to be managed carefully. Goodley (1998, p.123) discusses how management and control of the voice in presentation of stories and personal narratives can become a shifting 'locus of power' between the research and the researched. It was something that I had to keep in mind. However, it was not my main concern. The relationship that I had with my mother away from this study has always been healthy and respectful. In our discussions, she has always generally held firm with her opinions, but has been also open to reframing them. I saw that the conversational aspect of the study was not for me to reshape her world view, but instead to facilitate our dialogue on an event from the past for discussing how it related to our present and the future. It was the structure of the conversation and its benefits to the study overall that I was most concerned with managing and getting right. In that respect, an aspect of control laid with me i.e. in bringing a focus and structure to our conversation. On the other hand, my mother had the power, control and freedom to decide how she wanted to talk about the focus as an Afro-Caribbean immigrant parent. In adding my perspectives to the

conversation, my role was to provide an alternative view as the Black-British born child.

In order to provide a sense of shared autonomy with the voice of the conversation and in order to demonstrate trustworthiness and robustness in my use of the data and findings, I applied Ellis's (2007) notion of 'process consent'. This involved me providing my mother with a full transcription of the conversation, allowing her the power to question its contents for any amendments of what she had said and for seeking her final endorsement. I acted in this way to ensure that she was satisfied with the contents of what I had transcribed. Also, it was to check her positioning with the study, to see if she still wished to be involved. She provided me with complete endorsement of the conversation and advised of no amendments to its transcript. I verbally informed my mother that she was free to withdraw her involvement from the study at any stage.

I was also aware that I did not have to provide the study any of my recounted experiences of Afro-Caribbean MEGroMMaS; Brixton 1981 and the Black-British experience. My own participation in the study was voluntary. I was aware that the study could have taken a different direction had it aimed to have drawn from sources elsewhere for assisting my historical analysis via personal accounts from Afro-Caribbean MEGroMMaS; Brixton 1981 and the Black-British experience. My involvement in the study brings to attention to my integrity as a researcher. In Chapter One and Two, I have shared already much about my life experiences; my background and my socialisation. I see that the authenticity of my life experiences through Afro-Caribbean MEGroMMaS, Brixton 1981 and the Black-British minority-

ethnic group experience enhances the validity of my study, where new knowledge generated from 'one's own experiences are also the possible experiences of others' to be shared (Van Manen, 1990, p. 54).

There was a firm verbal agreement and consent between my mother and I that we wanted to share our unique experiences of Afro-Caribbean MEGroMMaS, Brixton 1981 and the Black-British minority-ethnic group experience as openly and directly with as many people. As the researcher of this study, I perceived that our shared experiences could have the potential in contributing to developing new views and new ideas about British history for teaching and learning in the Key Stage 2 classroom.

4.8. Presentation of data

Chapter Five presents the full transcripts of the short personal narratives and the conversation between my mother and I. Our responses during the construction of our conversation have us functioning in roles similar to duo-ethnographers who operate as researchers in conversation, in their co-construction of thinking, analysis and evaluation of a phenomenon (Lund and Nabavi, 2008; Norris, et.al. 2016). Following my presentation of the transcribed conversation is my discussion of its potential use in juxtaposition with specific aims and contents of the Key Stage 2 history curriculum concerning MEGroMMaS.

4.9. Trainee-teachers orientations with historical consciousness

I wanted to know about trainee-teachers' orientations with historical consciousness through their perceptions of teaching about MEGroMMaS. I wanted to identify how

trainee-teachers were positioned with Rösen's (2006) four typologies of historical consciousness: traditional, exemplary, critical and genetic for connecting the past, present and future in their thinking about the Key Stage 2 history curriculum aims and contents for teaching and learning about MEGroMMaS.

My interpretation and use of Rösen's 'Traditional Type' of historical consciousness is as an analytical lens of history which presents the 'temporal whole' making 'the past significant and relevant to present actuality and its future extension as a continuity of obligatory cultural life patterns over time' (2006, p.71). Rösen discusses that orientation with history as being linked to 'maintenance of sense of common origin' and as 'traditions' that 'define historical identity' and 'identity formation' as a process in which roles are assumed and played out' (2006, p.73). 'My use of Rösen's 'Exemplary Type' as an analytical lens cast on trainee-teachers and their orientations with MEGroMMaS is where it sees 'Tradition' moving 'within a rather narrow frame of empirical reference' and 'viewed as a past recollected with a message or lesson for the present, as didactic' (2006, p.73). There is closeness in the positioning of the 'Traditional Type' and 'The Exemplary Type' linked to reproduction and maintenance of dominant culture and the status quo and where 'historical identity is constituted by one's assuming the regularity of cultural and life patterns' (Rösen, 2006, p.74). A shift in historical thinking as a challenge to the 'Traditional' and 'Exemplary' comes in application of 'The Critical Type'. I apply it as a lens on trainee-teachers in seeking to position their orientations with MEGroMMaS, linking it to what Rösen discusses as reflecting 'elements of a counter-narrative to the one behind the stone-engraving', (the traditional and exemplary types) (2006, p.75). Rösen writes 'the easiest way to do this is to state

that the story is untrue' (2006, p.74). The 'Critical Type' sees history functioning as 'the tool' by which the continuity of the traditional and exemplary is 'ruptured, deconstructed, decoded – so that it loses its power as a source for present-day orientation' (Rüsen, 2006, p.75). I apply the lens of the 'The Genetic Type' of historical consciousness in my analysis of trainee-teachers and their orientations with MEGroMMaS. 'The Genetic Type' sees that 'change is of the essence, and is what gives history its sense' (Rüsen, 2006, p.76). My use of this as an analytical tool is for examining trainee-teachers and their thinking about MEGroMMaS in terms of how they view MEGroMMaS as a story of the past and they bestow the future upon it (Rüsen, 2006).

4.10. The ethics of working with trainee-teachers

In order for me to gain access to the perspectives of trainee-teachers, my research proposal (see p.213-215, Appendix a) in support of the study was subject to rigorous ethical scrutiny. My consideration of ethical issues for working with trainee-teachers was founded upon the British Education Research Association (BERA) guidelines presented by Hammersley and Traianou (2012, p.2) via five recognised ethical principles: 1. 'Minimising Harm'; 2. 'Respecting Autonomy'; 3. 'Protecting Privacy'; 4. 'Offering Reciprocity'; 5. 'Treating People Equitably'. In terms of 'Minimising Harm' and 'Protecting Privacy', I upheld those principles in the management of the study by applying pseudonyms. Capital letters are used to represent and to protect the confidentiality of specific locations mentioned by the trainee to teachers. The real names of the trainee-teachers cannot be identified. I have ascribed trainee-teachers with common names of former Kings and Queens and Princesses of England i.e. Victoria, Anne, Catherine, Diana, and James. I then ascribed them with what I

considered to be common British names. I was comfortable that the trainee-teachers' identities could not be detected where my choice of pseudonyms selected for the study did not cross-over with the real names of my participants or any other trainee-teachers in their cohort. I was comfortable that I protected their privacy and minimised any potential for their identification by anybody else today or in the future. This is the same for names of organisations mentioned by the trainee-teachers. I outlined in my research proposal that the study would provide informed consent to the trainee-teachers 'operationalised in terms of a formal contract between researcher and researched via a consent form' (Hammersley and Traianou, 2012, p.10). This meant that without discrimination, but with complete autonomy, the trainee-teachers had the right to exercise autonomous decisions over their involvement and contributions to the study.

My ethical considerations were approved by the Institute of Education, University of Reading (see p.213-215, Appendix a) and it allowed me to begin with using methods to collect data. I met with my Head of the School of Education at my place of work, to discuss the study; its rationale; to gain consent for the study to access potential trainee-teachers as research participants. I provided my Head of the School of Education an information sheet and consent form (see p. 216-218, Appendix b) which provided a coherent outline of the study, including the ethical considerations that I had applied; my proposed methodological approaches to data collection; the benefits of trainee-teachers taking part in the study and, the right for the School of Education and its trainee-teachers to withdraw themselves from the study at any point during its process. My discussion included my offering of reciprocity, as although trainee-teachers were not being paid financially for their involvement in the

study, I confirmed that I would go out of my way to accommodate their needs, such as: dates for interviewing and focus group discussion being based around their calendar schedule and timetables; my taking responsibility for the organisation of potential meetings and the organisation of resource materials. I ensured my Head of the School of Education that my project management was focused on an effort to ensure minimal disturbances on the lives of the trainee-teachers. At the end of that conversation, consent was gained from my Head of the School of Education to proceed with collection of data.

4.11. Semi-Structured questionnaire

I drafted and piloted a semi-structured questionnaire (see p.220-226, Appendix c) for gathering responses from trainee-teachers. It was conceived to address two key questions of the study:

- **To what extent do trainee-teachers identify a culturally diverse perspective of British history within the aims and contents of the Key Stage 2 national history curriculum?**
- **What perceptions do trainee-teachers have of teaching and learning about MEGroMMaS over the ages within the aims and contents of the Key Stage 2 history curriculum?**

Questionnaires are widely used in social research as a useful instrument for collecting survey information (Wilson and Mclean, 1994). I was keen to use the questionnaire format as my first source of data collection from trainee-teachers, seeing its benefits of being a rapid way of collecting a wide range of information that my study was interested in gathering (Warwick and Chaplain, 2013). I was also aware of the limitations of this data collection method, for example: assumption of

respondents being able to apply surface level introspection; constraints in pursuing a respondent's line of thought and avoiding ambiguity in the articulation of questions (Warwick and Chaplain, 2013). In order for me to construct a research tool that I felt would be coherent in providing robust data, I planned to first pilot the use of my questionnaire with a sample of trainee-teachers. I also planned for my questionnaire to be semi-structured in its format which meant that it included closed response questions supplemented by open-ended response questions to allow for the respondents to develop their lines of thought. I also planned to construct a mixed question format questionnaire to enable a production of both quantitative and qualitative data sets and to counter any ambiguity in the questions.

The semi-structured questionnaire begins with an 'information sheet' (see p. 227-229, Appendix d,) and consent form (see p. 230, Appendix e). The semi-structured questionnaire contents in relation to data collection are constructed in three parts:

1. Part 1: About you;
2. Part 2: National curriculum for primary school history *aims* at Key Stage 2;
3. Part 3: National curriculum for primary school history *content* at Key Stage 2.

Essentially, the three sections of the semi-structured questionnaire were constructed with an aim to move 'from objective facts about the trainee-teachers, to their subjective attitudes concerning the Key Stage 2 history curriculum (Cohen, Manion and Morrison, 2011).

4.12. Informed Consent

The 'information sheet' (see p.227-229, Appendix d) outlines the purpose and aims of the study. The 'consent form' (see p.230, Appendix e) asks the trainee-teachers to declare their willingness to participate in the study and to confirm their informed

consent. The statements that I made on my 'information sheet' and 'my consent' form allowed the trainee-teachers full awareness on the intentions of the study. Ethically, this was to demonstrate to all of them that the study was both aiming to provide them with autonomy and seeking to offer equity. I included statements informing the trainee-teachers that they did not have to take part in the study. This was to allow them to not feel compelled to take part in the study and neither to feel inhibited by any potential sensitivities arising from the nature of the enquiry and throughout the research process. This was an important element of the informed consent process, as disclosing the nature of the study in terms of its content, aims and purposes at this point could also have caused refusal or even withdrawal of trainee-teachers from the process. Davies (2008, p.55) discusses such declarations of the study through the 'information sheet' as a difficulty 'researchers face in deciding on how to present their research to potential participants'. The 'information sheet' required my ability to articulate assurances of trust and value to the trainee-teachers on how the study would benefit their future professional practice and Key Stage 2 primary school history education in general.

4.13. Semi-structured questionnaire contents

My initial questions in 'Part 1: About You' were written to welcome the trainee-teachers to the study and to demonstrate the nature and tone of the semi-structured questionnaire, by asking them personal questions relating to their age and career experience to help with my analysis in categorising their identities. I began with my focus on the trainee-teachers' ego and sense of self, as a way of encouraging them to maintain their interests and development of responses to the questions in the semi-structured questionnaire. Through 'Part 1: About You', I was interested in

gathering data which would provide me with details of the trainee-teachers' ethnic and social backgrounds. This was to help me with addressing a key interest of this study: consideration of the extent to which personal, ethnic and social backgrounds of the trainee-teachers might influence and shape their thinking and practice towards teaching and learning about British history, culture, identity formation and nationhood and therefore frame their use of historical consciousness and orientations with practice concerning MEGroMMaS. Through 'Part 1: About You', I wanted to know more about the education of trainee-teachers through the schools they attended as children and teenagers; the neighbourhood culture that they grew up in as a child and teenager (see p.124, Chapter Six, 6.0. Chapter contents, Table A: Identities of trainee-teachers).

The overarching purpose of 'Part 2' was to categorise responses of the trainee-teachers to specific aims and contents of the Key Stage 2 history curriculum, so as to develop a general understanding of it from the collection of attitudes and opinions offered. The framework of my draft semi-structured questionnaire was based on the view that 'the middle section of the questionnaire should contain the more difficult questions; whilst the last few questions should be of high interest' (Cohen, Manion and Morrison, 2011, p. 257).

The overarching purpose of using open-ended sentence completion for 'Part 3' of the semi-structured questionnaire was to stimulate reflections and perceptions from the trainee-teachers concerning the Key Stage 2 history curriculum and MEGroMMaS. 'Part 3' was devised to offer trainee-teachers autonomy and freedom in applying their opinions of the Key Stage 2 history curriculum in relation to the influences of

their background experiences, socialisation and through their developing professional experiences. Cohen, Manion and Morrison (2011, p. 255) suggest that it 'puts the responsibility for ownership of the data much more firmly into the respondents' hands.'

4.14. Piloting the questionnaire

A teaching colleague helped me to identify a group of trainee-teachers of which I had never met through my own teaching at my current place of work and I perceived that I could pilot my questionnaire with those trainee-teachers as a convenient sample of respondents. I felt that it was right for my study to engage with trainee-teachers that I had not had any contact with before. I saw that as assisting with neutralising any sense of a power relationship being a barrier to the trainee-teachers' responses with me being a Senior Lecturer. Although I sensed the trainee-teachers would still be viewing me in my professional position, the very fact was that I had not met them before or worked them via seminars or lectures. When I did meet with them, I let them know that I was a researcher and a former primary school teacher who happened to now be a Senior Lecturer that was asking for their help with a study which they did not have to take part in. I was also aware that a potential uneven power dynamic in the study existed where I as a British-Black male Senior Lecturer undertaking research on history and migration to Britain was seeking to gain responses from trainee-teachers, most of whom from this group were White-British and female. I had it in mind that our contrasting identities could potentially make them shape, divert or withhold their responses. It was a sense that I would keep in mind as part of my data analysis.

I was given the chance by my colleague to explain my study via the information sheet and consent forms. I also discussed the notion of 'process consent' with them (Ellis, 2007). I explained how this would involve me continuously checking in with them at each stage of the research process, to make sure that they were comfortable with the study and that they still wished to take part as it evolved. I also made it known to them that their involvement was not obligatory and that they had the freedom to say they did not want to take part. I disseminated the draft semi-structured questionnaire to fourteen trainee-teachers. In total, eleven of them managed to complete and return the semi-structured questionnaire. My piloting of the semi-structured questionnaire was to test the format that I had adopted and to evaluate the extent to which the contents were fit for the purpose in achieving my desired responses according to key questions of the study.

4.15. Semi-structured questionnaire modifications

Data was collected from the piloting of my semi-structured questionnaire (see p. 231-243, Appendix f). However, I saw that modifications in the structure of questioning were required where limitations of the semi-structured questionnaire were exposed. These included the ordering of questions; the format of the text and spaces for writing; and in some cases further or less information required by the trainee-teachers in order to answer the questions. All of these modifications are discussed further below.

My modifications included opening the revised semi-structured questionnaire (see p. 244, Appendix g) with the question: 'What has been your study of history as a subject?' I decided to move this question to the beginning and within 'Part 1: About

You', as I saw that it helped to signify a greater importance to the purpose of the study: for understanding perceptions of trainee-teachers on my questions based upon their subject knowledge or non-subject knowledge i.e. those processing the Key Stage 2 history curriculum without an understanding of the subject as opposed to their opposites (Guyver and Phillips, 2004).

Through another question in 'Part 1: About You': 'Have any particular life experiences that you have had served to influence, develop or extend your interest or placed a greater emphasis on learning and/or teaching about history?', I found that all responses from the trainee-teachers in the piloted semi-structured questionnaire seemed to be influenced by the examples that I had provided i.e. 'your travel, your family, current affairs, etc.' For my revised semi-structured questionnaire, I withdrew those examples that I had originally offered. A further amendment I made was with changing the order of ranking in 'Part 2' through the question: 'Which of the aims are most important in the national curriculum?' I did this to allow for greater simplicity and ease with choices in ranking.

I perceived that the question: 'What does the term British history mean to you?' from 'Part 2: 'National curriculum for primary school history aims at Key Stage 2' would offer responses of broad interest to the study. The responses that I gained from the semi-structured questionnaire pilot were indeed very broad and this caused to provide me with more thought on the importance and meanings of words such as 'British' and 'Britishness' interpreted and established by the trainee-teachers in their responses. I had it in mind that I would apply to my future use of semi-structured interviews an exploration of the differing responses to and interpretations of key

words and phrases derived from the semi-structured questionnaire responses of the trainee-teachers. I explored key words associated to the study through questions in 'Part 3' of the revised semi-structured questionnaire i.e. 'What do the terms 'migrant' and 'migration' mean to you? I perceived that it was a question that could possibly generate dictionary definitions from the trainee-teachers in their responses. So, I added a follow up question: 'Who do you consider to be 'migrants' to Britain either now or in the past? This question was placed near the end of the revised semi-structured questionnaire in 'Part 3' so that trainee-teachers would be able develop their responses further through my semi-structured interview questions. I was particularly interested in knowing from the trainee-teachers whether they believed any of the topics that they had discussed in their semi-structured questionnaire responses could or should be viewed as stories representative of MEGroMMaS.

The piloted semi-structured questionnaire also included a ranking list in 'Part 3' concerning the question: 'What should children at Key Stage 2 learn and know about history?' During my revisions, the ranking list was removed. This was because on viewing responses from the pilot semi-structured questionnaire, it was quite clear that the majority of trainee-teachers found the ranking task to be difficult, especially with such a broad range of statements to choose from: nine in total. Instead, for the revised semi-structured questionnaire, I provided the same nine choices but in the form of a bullet pointed list and with this, I provided the trainee-teachers with boxes to tick for indicating what they believed to be the 'most important statement' and 'least important statement' with space provided underneath for them to write further about their choices.

I wanted to be more specific in eliciting from trainee-teachers their thoughts about whether teaching and learning about MEGroMMaS should or should not be an important or at least more explicit part of the Key Stage 2 history curriculum. I also wanted to know from them whether they actually felt prepared to teach about MEGroMMaS. Thus, for 'Part 3' of the revised semi-structured questionnaire, I included a series of statements through 'Likert rating scales' that asked the trainee-teachers to identify their thoughts, feelings and priorities towards MEGroMMaS as an aspect of study in the Key Stage 2 classroom (Cohen, Manion and Morrison, 2011, p.386).

In terms of the layout, the pilot semi-structured questionnaire offered large spaces for written responses. On reflection, I saw that they could have been viewed as intimidating spaces to fill; making the semi-structured questionnaire seem longer than it actually was. In my revisions of the semi-structured questionnaire, the majority of writing spaces that I formatted were equalised to a similar and smaller size, with an aim to provide a less intimidating perception of the scale and size of the semi-structured questionnaire.

4.16. Revised semi-structured questionnaire and trainee-teacher sample

As potential respondents to my reworked semi-structured questionnaire format, a teaching colleague helped me to identify twenty-one trainee-teachers with whom I had never worked with before. I followed the same procedure as I had done via my pilot as discussed above i.e. working with trainee-teachers that I had not met with before. My new sample of trainee-teachers did not include any of the trainee-teacher respondents from the previous semi-structured questionnaire.

I attended a teaching seminar led by a colleague. After explaining the study, through the information sheet and consent forms (see p. 251-254, Appendices h and i), I was able to disseminate the semi-structured questionnaire to the trainee-teachers and left myself available to take any further questions from them. I offered them two weeks for their completion of the semi-structured questionnaire.

Closed responses within the semi-structured questionnaire were completed in full by all twenty-one trainee-teachers. Not all written and open ended sections of the semi-structured questionnaire were completed. Twelve of the respondents did this, whilst the other nine returns had open-ended sections that were partially completed.

Despite that mixed response, I was able to categorise and code the data (see sections 4.19 and 4.20 below) as themes emerging for my further analysis (see p. 255-282, Appendices j, k, l and m) in conjunction with some of the key terms and concepts discussed in Chapter Two i.e. 'culture', 'ethnicity', 'identity' and 'nationhood'. Furthermore, in association with the arguments I had examined within the literature review (Chapter Three) i.e. History, Identity and Nationhood; cross-cultural and cross-ethnic encounters; 'Whiteness' as a racialized discourse; the 'cultural reproduction of White-British history'; the absence of Black-British history in the Key Stage 2 history curriculum; 'Teaching and learning about fundamental British values'; 'combating cultural ignorance' and 'resources for teachers on MEGroMMaS'.

4.17. Semi-structured interviews

The questions conceived for the semi-structured interviews (see p. 283-284, Appendix n) with trainee-teachers stemmed from my synthesis of the themes which

derived from their responses to my revised semi-structured questionnaire. My synthesis of data in constructing the semi-structured interview questions allowed for what I considered would be a deeper enquiry into the key questions of the study.

Thus, the semi-structured interview schedule had two distinct purposes:

1. To elicit responses from trainee-teachers through new questions developed from the findings of the semi-structured questionnaire.
2. To use the responses from the semi-structured interviews for learning more about how trainee-teachers view MEGroMMaS over the ages for teaching and learning in the Key Stage 2 classroom.

My approach to forming the sample group for the semi-structured interviews was informed by seven trainee-teachers who had completed the semi-structured questionnaire and had declared on the semi-structured questionnaire consent form that they, if required, would be willing to take part in my semi-structured interviews. All trainee-teachers were White and female. What could be learnt from the responses of such a specific and dominant group in the study could be viewed as limiting the study. It should be noted that my sample of trainee-teachers is reflective of the dominant ethnic and gender make up the primary school teacher population in general i.e. White female teachers (DfE, 2013c). Although the study was unable to test fully for understanding the impact of background and socialisation on practice by non-White trainee-teachers, my sample of White female trainee-teachers enabled for a coherent enough investigation on how that particularly identity, background and socialisation shapes thinking for teaching and learning about MEGroMMaS.

Four of trainee-teachers withdrew from the study prior to the semi-structured interview process at the last moment, citing their heavy workload commitments

including impending assessments. I also related the withdrawal of those students at the interview stage to what I had highlighted earlier i.e. our contrasting identities and the potential of power dynamics to what Davies (2008) discusses as disclosing the nature of the study in terms of its content, aims and purposes and trainee-teachers' realisation of what they are participating in having an impact on their withdrawal. Despite that, I gained very useful semi-structured interview responses from three trainee-teachers: Diana, Anne and Catherine. Further details of their profiles can be seen on Table B in Chapter Six.

My semi-structured interview questions (p. 283-284, Appendix n) drew upon the perspectives of Diana, Anne and Catherine, seeking 'to interpret meaning of central themes in the life world of the subject' (Kvale, 1996, p. 30). This approach fitted with the interpretive and phenomenological approaches of the study to Schutz (1962) However, Patton (1980, p.206) exposes limitations of my approach, where he discusses interviews schedule questions having:

Little flexibility in relating the interview to particular individuals and circumstances; standardized wording of questions may constrain and limit the naturalness and relevance of questions and answers.

Despite the caution, I saw the advantages of using a semi-structured interview schedule as outweighing the disadvantages. This was in terms of uniformity through the patterns of responses that could emerge where respondents answer the same questions, thus providing increasingly comparability of responses for facilitating the organisation and analysis of the qualitative data (Patton, 1980).

My semi-structured interviews with Diana, Anne and Catherine were held in a workspace that was neutral to them and to me in terms of ownership and use. All

semi-structured interviews were audio-recorded according to the disclosures and informed consent through the information sheet of the semi-structured questionnaire. Following the semi-structured interviews, I provided Diana, Anne and Catherine by hand with a transcript of their responses, seeking their verification and endorsement of the contents. I did not share with them any ideas that I was generating and considering for my analysis of their responses, as they had not fully emerged at that point of the study. It was not the intention of the study to seek process consent from Diana, Anne and Catherine in my analysis of their semi-structured interview responses. There were no requests for amendments by Diana, Anne or Catherine to the text and data that had been generated.

On gaining their endorsements, I met again with each of them separately and provided each with an anonymised transcript of the conversation from my mother and I. The word 'me' (representing me) was substituted by the word 'child'. This offered me a level of protection, in the shape of potential responses from Diana, Anne and Catherine. As far as they had perceived, they could have been looking through the transcript of conversation between any number of Afro-Caribbean immigrant parents and their British-born child in Britain today who had experienced Brixton 1981. At no point did Diana, Anne or Catherine ask me whether the transcripts were the experiences of my mother and I. They showed no interest or curiosity at all as to whose conversation they were studying. Neither did I declare that they were the accounts of my mother and I, as I felt that it would potentially have created a barrier or even a bias in their responses. However, if Diana, Anne or Catherine had put the question to me of whose stories they were about, I would have declared them as being accounts from my mother and I.

I offered Diana, Anne and Catherine two weeks each to read the materials, as a stimulus for conversation in preparation for the focus group discussion that would follow. Diana, Anne and Catherine had no other close relationship with each other apart from being trainee-teachers involved in the study. The focus discussion was the first time that they had actually formally met and spoken with each other.

4.18. Focus Group

The focus group discussion was the final aspect of data collection of the study. I organised for it to take place in a workspace that was neutral in terms of ownership and use between Diana, Anne, Catherine and I. The nature of the study in my working with a small sample of three trainee-teachers was not by design. The withdrawal from the study by four other trainee-teachers prior to the semi-structured interviews shaped a 'Mini-focus group'. Here was a potential limitation in not being able to draw upon a wider range of responses from trainee-teachers. But that also has its advantages where Denscombe (2007, p.181) writes: 'Larger groups can inhibit contributions for less confident people'. Furthermore: 'Larger groups can become unwieldy and hard to control. The more participants there are, the more likely it is that the group will fragment' (Denscombe, 2007, p. 181).

The focus group discussion was used as a forum for the co-construction of meaning, in developing insights and understanding on MEGroMMaS over the ages via the transcribed conversation (amended) between my mother and me (Chapter Five) and the Key Stage 2 history curriculum aims and contents (see p. 331-333, Appendix u) as the stimulus of their conversation. Exchanges between Diana, Anne, Catherine and I were audio-recorded and transcribed (see p. 317- 330, Appendix t) in

accordance with the informed consent offered via the trainee-teacher information sheet (see p. 251-253, Appendix h).

My role in the focus group discussion was as a moderator. This meant that my position was not to shape consensus or to illuminate differences, as is the purpose and interest of some focus groups (Denscombe, 2007). Instead, my desire was to allow for similarity or divergence in perspectives of Diana, Anne and Catherine to emerge freely. In a similar process to the conversation that I had with my mother, my role was to provide structure to the focus group discussion. In that respect, an aspect of control laid with me i.e. in bringing a focus on the topic and structure to our conversation. On the other hand, Diana, Anne and Catherine had the power and freedom to decide how they wanted to talk individually and collaboratively as trainee-teachers about their ideas emerging from their interpretations of the transcribed conversation between my mother and me (Chapter Five) and the Key Stage 2 history curriculum aims and contents (Appendix u). My position as focus group moderator was one in which I had to manage my own biases. I saw that in being able to encourage their deeper discussion for seeking to extract the reasoning behind the views, opinions and feelings they held. Morgan (2006, p.121) discusses focus group participants as:

Sharing their experiences and thoughts, while also comparing their own contributions to what others have said. This process of sharing and comparing is especially useful for hearing and understanding a range of responses on a research topic. The best focus groups thus not only provide data on what the participants think but also why they think the way they do.

Through the focus group discussion, I wanted to discover the extent to which the data produced through the conversation between my mother and me had impacted upon Diana, Anne and Catherine when thinking about MEGroMMaS and their

professional practice with the Key Stage 2 history curriculum aims and contents. As discussed earlier, I realised that with my respondents being mostly White and female and I being a Black-British male Senior Lecturer in Education, our contrasting identities and positions in the study could have led them to produce responses that they perceived would satisfy what I they may have thought I wanted to hear because of my professional position; my identities and my declarations of the study's intent via the information sheets I have given them. However, my sense during the focus group discussion was that they found freedom and comfort in the responses they each made as trainee-teachers. I felt from my impressions of their body language, responses and interactions with each other and me that they did not seem to feel inhibited by my presence and that being a barrier to freely express their views. The focus group discussion was to test a key question of the study:

Do accounts of recent MEGroMMaS from an Afro-Caribbean immigrant parent and their Black-British born child assist trainee-teachers in generating ideas for planning, teaching and learning about a more diverse and multicultural perspective of British history?

Following the focus group discussion, I made contact with Diana, Anne and Catherine to provide them with a transcript of their responses, seeking their verification and endorsement of the contents. As with the semi-structured interviews, I did not share with them any ideas that I was generating and considering for my analysis of their responses, as they had not fully emerged at that point of the study. It was not the intention of the study to seek process consent from Diana, Anne and Catherine in my analysis of their focus-group responses. There were no requests for amendments by Diana, Anne or Catherine to the text and data that had been generated.

I will now discuss the methods and processes of data analysis applied in Chapter Six to my interpretation of the responses from twenty-one trainee-teachers to the semi-structured questionnaire and the responses of Diana, Anne and Catherine through my semi-structured interviews and their focus group discussion.

4.19. Unitized coding

Coding in social research has been discussed by Kerlinger (1970) as the translation of question responses and respondent information to specific categories for the purpose of analysis. I applied a system of coding to the open-ended responses of my semi-structured questionnaire, for identifying themes and relationships which led on to my development of concepts, theories and generalised statements concerning trainee-teachers; the Key Stage 2 history curriculum aims and contents and MEGroMMaS (Denscombe, 2007).

In my sorting and categorising the open-ended responses of the twenty-one trainee-teachers via the semi-structured questionnaire data (see p. 255-282, Appendices j, k, l and m), I applied a process of coding known as 'unitizing' (Denscombe, 2007, p. 294). This is where I focused on the repetition of their significant phrases and individual words as units that were continuously represented in relation to themes of argument that had emerged from my focused review of the literature (Chapter Three) for example: 'History, Identity and Nationhood'; 'Cross-cultural and cross-ethnic encounters'; 'Whiteness' as a racialized discourse; the 'cultural reproduction of White-British history'; the 'Erasure of Black-British history in the Key Stage 2 history curriculum'; 'Teaching and learning about fundamental British values'; Marginalised

'others'; 'combating cultural ignorance' and 'resources for teachers on MEGroMMaS'.

4.20. Sorting, categorising and coding of themes: semi-structured questionnaire responses

In my sorting and categorising of responses made by the twenty-one trainee-teachers, I applied the code 'MONOCuLBRIT' to signify the trainee-teachers discussion and positioning of themselves with notions of their 'Mono-cultural British identities'. It was a theme of the study that I had critiqued earlier in Chapter Two and Chapter Three in relation to notions of 'culture', 'ethnicity', 'nationhood' 'socialisation' and 'identity' and so I wanted to examine it further. My sorting and categorising of responses via the code 'MONOCuLBRIT' also allowed me to identify which of the twenty-one trainee-teachers came from origins of mono-ethnic backgrounds or multi-ethnic backgrounds. I was able to judge that identification based upon their responses to questions in the semi-structured questionnaire concerning their background identity i.e. dominant ethnicity and culture of their primary and secondary school and the dominant ethnicity and culture of the neighbourhood they grew up in. When linking the individual responses together with what each trainee-teacher had indicated as being their gender, age, ethnic group and experience in learning about history, I was able to create 'Table A: Identities of trainee-teachers semi-structured questionnaire participants' for my use in Chapter 6.

My application of the code 'ANGLOCENT' relates to themes of discussion and argument emerging from my review of the literature (Chapter Three) "Whiteness' as a racialized discourse and the 'cultural reproduction of White-British history'. I linked

the code to responses made to the semi-structured questionnaire by the trainee-teachers. The code 'MULTICULT' is applied for sorting and categorising the response as data in association with themes of discussion and argument from Chapters One and Three based on 'cross-cultural and cross-ethnic encounters' as signifying multiculturalism. The code 'MEDIA' is applied for sorting and categorising the responses as data in association with themes of discussion and argument from Chapter Three based on media representation of migration to Britain and its influence on perceptions of 'cross-cultural and cross-ethnic encounters'. The code 'FAMInf' is applied for sorting and categorising the responses as data in association with themes of discussion concerning parental influence on the historical thinking of trainee-teachers. I took the same approach to sorting and categorising responses as units of data for codes in association with key theories of analysis that I have applied as part of the study. For example my use of the code 'HISTORICAL CONSCIOUSNESS' signified a link with trainee-teachers positioning themselves via 'historical consciousness' in their thinking about MEGroMMaS and the Key Stage 2 history curriculum aims and contents. Not all of the codes emerging from my management of the data were linked to my adopted themes of theoretical analysis; the themes of discussion and argument identified from my literature review (Chapter Three) nor the key terms that I had discussed in Chapter Two. For example, my inductive approach to analysis for generating new meanings in the interpretation of my data came from my sorting and categorising responses from trainee-teachers and the emerging code 'LOCaHist'. It signified that trainee-teachers were thinking about and discussing notions of 'locating history' for a 'local history study' when considering teaching and learning about MEGroMMaS via the Key Stage 2 history curriculum aims and contents.

4.21. Sorting, categorising and coding of themes: semi-structured interview responses

My process of sorting and categorising the responses of the trainee-teachers and my use of deductive and inductive analysis helped me to conceive and construct follow up questions for application and use in the semi-structured interviews with Diana, Anne and Catherine. My semi-structured interview data collection was for testing ideas emerging from the semi-structured questionnaire data, seeking further generation of new theories. For example, my inductive approach to analysis (generating new theory) for interpreting the data came from my sorting and categorising responses from Diana, Anne and Catherine through emerging themes and codes (see p. 285, Appendix o). The code 'MM' is applied in response to question one of the semi-structured interviews (see p. 283-284, Appendix n). It signifies a relationship in the responses of Diana, Anne and Catherine discussing notions of 'Mass Migration'. Another example is the code 'NCURR/PeD' applied via the responses to question three of the semi-structured interview (see p. 283-284, Appendix n). It signifies a relationship in the responses of Diana, Anne and Catherine discussing notions of 'National Curriculum and approaches to pedagogy'. There are also examples of codes and themes emerging from the responses of Diana, Anne and Catherine in relation to a theme of argument emerging from the literature review (Chapter Three) i.e. 'BritiVals' in their responses to question 2 of the semi-structured interview is linked to discussion on 'Teaching and learning about fundamental British values'. Furthermore, the code 'HIN' is related with responses to questions 4 and 5 of the semi-structured interviews concerning notions of 'History, Identity and Nationhood' and being themes linked to 'socialisation'; 'identity' 'culture';

'assimilation and integration' and 'acculturation' all of which I had discussed in Chapter Two.

4.22. Sorting, categorising and coding of themes: focus group responses

My focus group data collection was for testing ideas emerging from Diana, Anne and Catherine after their reading and discussion on the transcribed conversation between my mother and me. My inductive approach to analysis for interpreting the data came from sorting, categorising and coding of themes such as with 'NCURR/PeD//HISTENQUIRY' which signified a link with Diana, Anne and Catherine discussing the 'national curriculum and approaches to pedagogy and historical enquiry' when responding to the transcribed conversation between my mother and me. The same approach to analysis can be applied to the code 'CONG' in relation to Diana, Anne and Catherine discussing themes concerning 'Congruent aspects of historical experience'. Codes and themes emerging from the focus group responses of Diana, Anne and Catherine allowed for deductive analysis in relation to the literature review (Chapter Three) i.e. 'ANGLOCENT' in relation to the themes 'Whiteness' as a racialized discourse and the 'cultural reproduction of White-British history'. Furthermore, 'SENSE of CON&BEL to BRIT' in relation to the themes 'Marginalised 'others'; 'Erasure of Black-British history in the Key Stage 2 history curriculum; 'combating cultural ignorance' and 'resources for teachers on MEGroMMaS'. The code 'MULTICULT' is applied in relation to notions of 'cross-cultural and cross-ethnic encounters' as signifying multiculturalism discussed in Chapter One. Codes and themes emerging from the focus group responses of Diana, Anne and Catherine also allowed for deductive analysis in relation to key

terms such as 'nationhood', 'identity'; 'hybridity', 'ethnicity' and 'culture' as discussed in Chapter Two.

4.23. Analysis of responses made by trainee-teachers

In aiming to make meaning of the data emerging from the trainee-teachers' responses, I applied both inferential and deductive approaches to my analysis in my examination, interpretation and evaluation in aiming to see associations in their thinking and language to that stated by the Key Stage 2 curriculum policy aims and contents concerning MEGroMMaS. In my writing of Chapter Six, I extracted data (quotations) from the trainee-teachers' open-ended responses to the semi-structured questionnaire; semi-structured interviews and focus-group discussion. Where clearly connected statements made by the trainee-teachers from the semi-structured questionnaire; semi-structured interviews and focus group were most apparent in representation of a coded theme, I extracted quotations from those data sources in my presentation and analysis. There are also quotations applied in Chapter Six which I deemed to be of interest to the study in their own rights, for example Anne's discussion and thinking about what would be her approaches to teaching and learning history if she were based in Brixton, London (see p. 295, Appendix q) is applied as part of presentation, analysis and evaluation to illustrate the unique characteristics of her thinking about cultural diversity and multiculturalism. I took a deductive analytical approach for my analysis via the theoretical lenses which I had presented in my review of the literature in Chapter Three i.e. the notion of the 'othering' (Hooks, 1992; Said, 1978; Smith, 2016); immigration causing the 'swamping' of White-British culture, spaces and places (Thatcher, 1978); 'Whiteness' a way of thinking which has racism functioning normally and generally without

question in White dominated societies (Delgado and Stefanic 2012; Gillborn, 2008; Ladson-Billings 1998); the reproducing and maintenance of 'cultural hegemony' as a form of ideological domination and manipulation (Boronski and Hassan, 2015; Bhabha, 2004; Gramsci, 1971; 2012). These were theoretical lenses applied analytically in my aim to interrogate and to expose the potential reification of dominant societal, ideological and political influences on the trainee-teachers' thinking about practice concerning the story of Britain's migrant past (MEGroMMaS) threading through their choice and use of language (Austin, 1962; Wittgenstein, 1968; Cohen, Manion and Morrison, 2011). Furthermore, I considered them as coherent theoretical lenses which allowed for testing my assumptions based upon the notions of cultural reproduction and maintenance of power that I have discussed in Chapter One i.e. the potential influence of the trainee-teachers' backgrounds and socialisation in shaping the a 'doxic' relationship with policymakers', thus the increased potential reification of ideology and policy (Bourdieu, 1986).

It was an approach to data analysis that influenced my heightened sensitivity to the nuances of language, interpretation and potential connotative meaning that could be derived as findings and new knowledge. My analysis of responses made by the trainee-teachers was also a test of the awareness and agency held by trainee-teachers in their interpretations of the Key Stage 2 history curriculum aims and contents concerning the story of Britain's past including MEGroMMaS.

4.24. Countering claims of bias

I was aware that that my own personal values and world view in being a Black-British man could be perceived as also impacting upon my interpretations of the

predominantly White-British female trainee-teachers voices. Stenhouse (1981, p.14) describes the strong links between 'interest' and 'curiosity' acting as 'the impulse behind all research'. He also warns that these same interests and curiosities can unwelcomingly develop as precarious impulses, causing imbalance to the process if swayed by values:

Curiosity is almost inevitably associated with considerations of advantage or detriment...All researchers are beset by temptations of interest which may blow them off course' (Stenhouse, 1981, p 14-15).

The reality of social research is as Jacobowicz (1991, p.5) points out, 'carried out by flesh and blood figures engaged in real life activities'. As Troyna (1994, p.5) writes: 'research should not be construed as something pristine'. My interpretations of responses made by the trainee-teachers in all phases of my data analysis is shaped to some extent by the preconceptions that I had about the meanings contained in the data they had produced through their responses (Denscombe, 2007). I acknowledge that this could be perceived as a limitation of my approach to analysis where I have relied upon my prior assumptions and evidence generated by the study concerning the background influences and socialisation of the trainee-teachers. However, we all have subjectivities, therefore my approach to the study is no better and no worse than anybody else's would be, neither more scientific; nor more or less credible (Denscombe, 2007). My selection, analysis and interpretation of responses made by the trainee-teachers in the study is approached with rigour and integrity, for advancing professional practice on teaching and learning MEGroMMaS in the Key Stage 2 classroom.

4.25. Chapter summary

This study is shaped by the paradigmatic fusion of interpretivism and critical education research. In adopting the interpretivist paradigm for the study, my argument is that MEGroMMaS can be understood better through perceptions and experiences of the phenomenon as derived by the individual. My generating of qualitative subjective perceptions of MEGroMMaS through the responses from trainee-teachers is rooted by the interpretivist paradigm. This is also the same in my generating qualitative subjective experiences of MEGroMMaS by the responses from my mother and me. The study therefore adopted the methodological concept of phenomenology. My fusion of interpretivism with the critical theoretical in analysis of the responses from trainee-teachers allowed me to test for the reproduction of dominant White-British majoritarian priorities in approaches to practice with the Key Stage 2 history curriculum aims and contents. My application of critical theory also allowed me to raise trainee-teachers' perceptions of MEGroMMaS over the ages, in potentially developing for them enlightenment and empowerment on how they could shape their future approaches to professional practice in engagement with the Key Stage 2 history curriculum aims and contents.

The use of short personal narratives and conversation between my mother and I concerning Afro-Caribbean MEGroMMaS, Brixton 1981 and the Black-British experience were to enable our co-construction of the past, for generating meaning making and new knowledge in viewing the story of Britain's migrant past (MEGroMMaS) over the ages. Our accounts were transcribed, and used as artefacts with trainee-teachers in a focus group discussion.

Twenty-one trainee-teachers completed my revised semi-structured questionnaire. I applied a system of unitized coding to the open-ended responses of my revised semi-structured questionnaire, for identifying themes and relationships which led on to my development of concepts, theories and generalised statements concerning trainee-teachers; the Key Stage 2 history curriculum aims and contents and MEGroMMaS. In my analysis of the language in the responses given by trainee-teachers, I interrogated the potential for dominant societal, ideological and political influences on their thinking when they articulated their thoughts about MEGroMMaS and their approaches to teaching and learning about it through the Key Stage 2 history curriculum aims and contents. The questions conceived for the semi-structured interviews with three trainee-teachers (Diana, Anne and Catherine) stemmed from my synthesis of the themes which derived from the trainee-teachers' responses to my revised semi-structured questionnaire. Diana, Anne and Catherine were given the transcripts of the short personal narratives; transcripts of the conversation between my mother and I and a copy of the Key Stage 2 history curriculum aims and contents to assist their participation in the focus group discussion. Its purpose was as a forum for the co-construction of meaning, developing insights and understanding on MEGroMMaS via the potential of critical thinking.

Chapter Five

Data presentation: Immigrant parent and Black-British born child

5.0. Chapter contents

In this chapter, the short personal narratives written by my mother and me discuss Brixton 1981, involving cross-cultural and cross-ethnic encounters between Afro-Caribbean people and the Metropolitan Police (a White-British institution of power). I have added visuals of Brixton 1981 after each account to help with illustrating the words. The conversation between my mother and me that follows discusses in more detail our view of Afro-Caribbean MEGroMMaS, Brixton 1981 and the Black-British experience. In the final sections of this chapter, I consider how the short personal narratives and conversation between my mother and me could be applied in relation to teaching and learning about MEGroMMaS and the aims and contents of the Key Stage 2 history curriculum. I also discuss my use of them as artefacts for consideration by trainee-teachers on their approaches to practice.

5.1. Personal narrative of Immigrant Parent (my mother)

The Afro-Caribbean people were getting fed up with the police stopping and searching a lot of Afro-Caribbean people, so the riot started. That day I was worried about my family who are Afro-Caribbean, so I took a 37 bus with four Children. It was only going to Clapham Common as Brixton was no go area. So I walked around the side roads to get there. On arrival, Brixton looked like World War Three. A lot of shops and building were burnt out, all except one Afro-Caribbean pub. The police cars van and fire engines were still outting the fires. When I did get to my mother's house, the riot did not get that far. I had to walk back to Clapham Common to go home.



5.2. Personal narrative of Black-British born child (myself)

We were walking in the aftermath of what I had seen on television the previous day. We walked past cars that had been burnt out, smashed glass on the floor; large cylinder iron dustbins burnt out and left in the road. We walked past window of shops that had been smashed and boarded up. The streets were emptier of cars and vehicles that usually rushed by on Brixton Road by the red bricked town hall building. As we crossed the highway of Brixton Road and headed towards Coldharbour Lane, I looked to the left to see the police cars and police vans parked in the distance towards Stockwell. Vans and cars were smashed out. The place must have been something like in the aftermath of a cyclone. We continued through Coldharbour Lane. We approached the market – The Grandville Arcade and it was dead. For me, it always was a low feeling when I saw it closed, but that day was worse. That place was normally the heart of Brixton: busy and bubbling with life. Now, it was lifeless. We walked past more rubbish and debris on the floor. Something had disturbed Brixton and it was what I saw on the television –the fighting between the Police and Black people. We continued towards Loughborough Park to my Nans.



5.3 Conversation between my mother and I

The conversation between my mother and me builds upon the writing of short personal narratives of Brixton 1981. The conversation begins with our discussion of her arrival in the British Isles from Jamaica as a child immigrant. My mother discusses migration to the British Isles by Afro-Caribbean people as both their temporary and permanent settlement. The conversation discusses Brixton 1981 and its relation to Afro-Caribbean MEGroMMaS and the Black British experience. My mother and I discuss the significance of Brixton 1981 and where we think it fits in with the story of Britain's migrant past.

1 Me: What does Brixton mean to you?

2 Mother: When I first came off the plane from Jamaica at 10 years old that's where I lived for
3 24 years and loved it for its multicultural life.

4 Me: What do you mean by 'multicultural'? Do you think people were living well together in
5 harmony and respect for each other?

6 Mother: Living there as a young woman, looking back from my point of view, yes.

7 Me: When you used to take me, Marcus, Tasha and Stuart to Brixton to visit Nan's, it
8 always used to feel like a trip away from our home on the council estate to another
9 culture of London: busyness; buses; people; different people; crowds. I always felt the
10 presence of a wide variety of people in Brixton: the Jamaican baker's shop where we
11 bought patties and bread and the familiar distinctive smell of baking; the loud voices
12 of the market traders – mainly White people selling fish; the reggae music either
13 inside or outside the market. I think now and then of Brixton as a settlement for Black
14 people. Mainly Jamaican people. What do you think?

15 Mother: No. Most of the Black people I knew wanted to earn their money and go back home
16 to Jamaica. But unfortunately many didn't.

17 Me: Looking back now, what I mean by a settlement is a place where migrant people
18 establish a base for their community. Do you think Brixton is down as the seminal
19 settlement base for Jamaican people? A bit like the Normans arriving in Hastings?

20 Mother: I don't think so. Before they sent for their children, my father came first to get money,
21 then my mother and my grandmother.

22 Me: So would you say Brixton was more of temporary settlement than a permanent
23 settlement?

24 Mother: Yes. Well alright once they had earned some money they could go back.

25 Me: Was it almost like a temporary settlement for your father?

26 Mother: Yes and for my grandmother and her husband. Eventually they went back.

27 Me: But what about their grandchildren?

28 Mother: It's up to the grandchildren. We came over here when we were children. When we
29 grew up as adults and had our children we were allowed to decide where we wanted
30 to stay.

31 Me: Although you were adults. Did you think that you could actually go back to Jamaica?

32 Mother: No.

33 Me: Why not?

34 Mother: Because I spent most of my life over here. I am a citizen. That's for me.

35 Me: What about the riots in Brixton? Would you describe them as riots or something else?

36 Mother: People (Black people) were standing up for themselves and they said "Enough is
37 enough!" They were standing up against racism. They (the Police) didn't believe that
38 something like that could have happened. No Police were on guard. There was no
39 shield. The Police were defenceless. They (the Police) were stopping and searching
40 people (Black people) and people got upset. People (Black people) couldn't get work.
41 They didn't want to be on benefits. Everytime they (the Police) see Black people, they
42 think they are thieves.

43 Me: When I was a child during the time of it. I didn't know the reasons as to why there was
44 rioting. But what I do know now as I have understood things is that rioting, tension...

45 Well what I am going relate this to I suppose is more contemporary issues. Like for
46 example the most recent riot in London a few years ago, when Mark Duggan (Black
47 man) got shot by the Police. Is this simply a continuance of what happened 30 years
48 ago, you know... Police harassment of Black people or you think things may have
49 improved and developed? Because what I see now in my mind is almost like a
50 chronology of events involving a struggle for Black people that started even before
51 Brixton. The Notting Hill riots of the fifties; more riots in the eighties and recently. Do
52 you think Black people and their history and their struggles have served to improve
53 their standing in Britain in anyway? You know... Has the government done anything
54 to help them? Because there is a clear chronology of struggle.

55 Mother: I don't think so. But I think they try to do things undercover. There is still undercover
56 racism.

57 Me: Do think that the history of Black people in Britain over the last 50 or 60 years could
58 be presented in a chronological way through these events and used for teaching in
59 schools?

60 Mother: In Brixton, you have Windrush Square, local museums, Bob Marley. But this should
61 have been done long before riots. The Black community fought for these things. That
62 should have been done a long time ago.

63 Me: So how significant do you think the riots not just in Brixton but all over Britain in which
64 Black people were involved are part of British history?

65 Mother: We don't count in British history.

66 Me: But these events have happened in Britain and there has been some reaction from
67 the government via policies, such as race relations acts for racial justice. Even when
68 you think other incidents such the murder of Stephen Lawrence... interesting that that
69 didn't a cause a riot, but it did create some reaction through the Macpherson enquiry
70 and report didn't it?

71 Mother: Sometimes Race Relations act work for people and sometimes it doesn't. Do they
72 teach Black history in school?

73 Me: Is this Black history?

74 Mother: Yes.

75 Me: Is this British history?

76 Mother: A bit of both.

77 Me: It happened in Britain, so I think it must be British history. What benefit would children
78 all over Britain have by learning about the history riots like this in Britain?

79 Mother: Windrush Square (in Brixton). If you are going to call it Windrush Square they should
80 say that this stands for Black people who came over here. And don't forget it was
81 their children and grandchildren who rioted.

82 Me: And stood up for their rights? Do you think people rioting in Brixton felt displaced?
83 Feeling alien in Britain.

84 Mother: Depends on how they were brought up. Depends if they have been back to Jamaica.
85 They poured lots of grants in after the riots. But Brixton wasn't for Black People. But
86 now Brixton is on the map.

87 Me: What is it on the map for?

88 Mother: The riots. Yes because that was one of the biggest riots.

89 Me: So what kind of legacy does Brixton leave?

90 Mother: Nothing for us.

91 Me: Yes but ... the legacy of the riots and why there were riots. For people, do you think
92 the word 'Brixton' mean riots?

93 Mother: Ha Ha!. Yes. When I was younger Brixton was full of Black people. Now when you go
94 down there, it is not the same.

95 Me: Would you say that particular era or moment of time is something that should be
96 remembered through teaching about history?

97 Mother: It's gone. Dead.

98 Me: How should be it remembered?

99 Mother: Between the 1950s and 1980s there was a large population (of Afro-Caribbean
100 people). Now it seems like it has gone.

101 Me: You mentioned Windrush Square. Do you think they should be taught about
102 Windrush as well as the riots? Do you think children should learn about this in
103 school?

104 Mother: Depends how they take it. What do you think?

105 Me: Well, I think it was social struggle in Britain similar to civil rights movement in the USA
106 during the 1960s based on fighting against oppression, discrimination and was calling
107 for an immediate change.

108 Mother: "Get up! Stand up!" Standing up for their rights and this can be traced back. So yes. It
109 could be taught in schools. Do you think many children will want to hear about
110 violence and riots?

111 Me: Well... in primary schools Children learn about the Viking invasions and they were a
112 minority-ethnic group of the past who caused violence and bloodshed in their attacks
113 on Britain. Whilst Black people in Brixton, you could argue that were standing up for
114 themselves.

115 Me: What do the riots tell you about Black people today in Britain?

116 Mother: I think that Black people in Britain and in London are still tarred with same brush,
117 seen as problems.

118 Me: Is Brixton still the same for Black people?

119 Mother: Yes.

120 Me: So there hasn't been any movement from the 80s?

5.4. Connections with the Key Stage 2 history curriculum

As outlined in Chapter One, my intention for this chapter was to provide a response to the research question: **How can a story of Britain’s migrant past, recounted through the lived experiences and perspectives of an Afro-Caribbean immigrant parent and their Black-British born child help in developing further understanding of multicultural British history for use in the Key Stage 2 primary school classroom?** I will now discuss how the writing produced by my mother and I could be used in juxtaposition with specific aims and contents of the Key Stage 2 history curriculum:

a study of an aspect or theme in British history that extends pupils’ chronological knowledge beyond 1066 (DfE, 2013a, p.4).

The contents and aims of the Key Stage 2 history curriculum instructs trainee-teachers to teach children about the arrival in Britain of minority-ethnic groups such as ‘Scots invasions from Ireland to north Britain (now Scotland)’; ‘Anglo-Saxon invasions, settlements’ (DfE, 2013, p.4). By this, Key Stage 2 children will learn of violent cross-cultural and cross-ethnic encounters between Vikings and the majority ethnic group Anglo-Saxons (see Figure 1 and 2 below) who perhaps saw the Vikings as the ‘other’; as a threat to power and to their cultural norms (Said, 1978).



Figure 1



Figure 2

My interpretation of the Key Stage 2 history curriculum aims and contents concerning 'Viking raids and invasion'; 'Scots invasions from Ireland to north Britain (now Scotland)'; 'Anglo-Saxon invasions, settlements' is that tense and sometimes violent minority-ethnic group and majority-ethnic group cross-cultural and cross-ethnic encounters are themes in a story of Britain's migrant past, apparent for exploring MEGroMMaS today in association with mass-migration to Britain (Crozier, 2014; Jones, 2016; Smith, 2016).

What I understand now from my interpretations of Afro-Caribbean MEGroMMaS, Brixton 1981 and Black-British experience told through the short personal narratives and conversation between my mother and me in consideration of and connection with cross-cultural and cross-ethnic encounters from the past i.e. Anglo-Saxon and Viking struggles, is that wider discussion and debate on words and key themes associated with cross-cultural and cross-ethnic encounters over the ages could potentially enrich historical curiosity for further enquiry in the Key Stage 2 primary school history classroom or even via Initial Teacher Education (ITE) seminar room and lecture theatre. This could include examining of key words 'migrant' and 'invader', as Floyd (2003, p.184) writes:

Terms such as 'migration' and 'invasion' pose complications of their own, the former resonating too much with notions of progress or a destiny manifest, the latter suggesting deliberate and organised military operations on a large scale.

The interpretation of cross-cultural and cross-ethnic encounters over the ages in the British Isles i.e. struggles, riots, disorders and uprisings through closer examination and evaluation could provide rich historical enquiry into MEGroMMaS over the ages for making more coherent teaching and learning the chronological story of Britain's migrant past in consideration of the Key Stage 2 curriculum aim:

a study of an aspect or theme in British history that extends pupils' chronological knowledge beyond 1066 (DfE, 2013a, p.4).

Questions posed could include:

- Are there differences between 'migrants' and an 'invader'?
- How is the past similar or different to the present in terms of cross-cultural and cross-ethnic encounters in Britain?
- Did the Saxons think they were being 'swamped' by Vikings and their culture? How does it relate to feelings about migration and immigration in Britain today?
- How were violent cross-cultural encounters between Anglo-Saxons and Vikings resolved: via Viking acceptance of Saxon world view (assimilation) or via a treaty of tolerance and co-existence (multiculturalism)?
- How are the cross-cultural and cross-ethnic encounters between White Britain and minority-ethnic groups today best managed: via assimilation to White British culture or by mutual respect for cultural differences and co-existence through multiculturalism?

5.5. Further curriculum considerations

The Key Stage 1 history curriculum came also into my considerations for making a connection with the some of the contents from the transcripts of my mother and I concerning race equality. The Key Stage 1 history curriculum offers an opportunity for children to learn about American Civil Rights activist Rosa Parks, and her defiance of racism in White America during the 1950s and 1960s. When thinking about British history, a very similar and well known Civil Rights protest for race

equality in Britain, the Bristol Bus Boycott of 1963 was led by Paul Stephenson. It has led to my curiosity as to why an issue of cross-ethnic encounters and racism from United States of America has been offered greater recognition than the use of an occurrence in British history for teaching and learning in the national history curriculum by policymakers.

Explicit teaching of episodes from British history concerning the struggle for race equality over the ages are absent in the national curriculum for history. Furthermore, Key Stage 2 history curriculum aims and contents do not present any Black-British people and their stories. From my perspective, it seems that Afro-Caribbean MEGroMMaS and Brixton 1981 in association with the Black-British experience of being in Britain could be one of many opportunities for teaching and learning on race equality in support of *The Equality Act (2010)* or even aspects of fundamental British values connected i.e. tolerance, justice and equality (DfE, 2014).

5.7. Personal narratives and transcribed conversation as artefacts

In view of my considerations and emerging questions, I presented the short personal narratives and transcribed conversation as focus-group discussion artefacts to trainee-teachers (Diana, Anne and Catherine) in conjunction with the aims and contents of the Key Stage 2 history curriculum. I wanted to test and to understand the extent to which they could in their own considerations of practice use those experiences of MEGroMMaS coming from my mother me for generating their own ideas planning and teaching about MEGroMMaS. It relates to a key question of the study:

Do accounts of recent MEGroMMaS from an Afro-Caribbean immigrant parent and their Black-British born child assist trainee-teachers with generating ideas for planning, teaching and learning about a more diverse and multicultural perspective of British history?

5.8 Chapter Summary

In presenting the short personal narratives and transcribed conversation concerning MEGroMMaS, I have considered their potential use in fusion with Key Stage 2 history curriculum aims and contents. That is, how Afro-Caribbean MEGroMMaS, Brixton 1981 and the Black-British experience could be placed in juxtaposition with occurrences of cross-cultural and cross-ethnic encounters as presented by the Key Stage 2 history curriculum, for developing learning and understanding on what the outcomes were for the people of the British Isles in their disputes: harmony in co-existence or continued discord?; assimilation to dominant ethnic and cultural view or recognition of plurality and tolerance of cultural diversity and multiculturalism? This chapter has presented and described more recent accounts of MEGroMMaS over the ages that could be applied in the Key Stage 2 classroom or even as part of Initial Teacher Education, for exploring a common ground of British history where both black and white meet via their human experiences of cross-cultural and cross-ethnic encounters (Samuel, 2003).

Chapter Six

Data presentation and analysis: trainee-teachers

6.0. Chapter contents

This chapter focuses on what the twenty-one trainee-teachers involved in this study think and say about the Key Stage 2 history curriculum aims and contents, migration and migrants in Britain and their understandings of minority ethnic groups being in Britain over the ages. I then focus on what the trainee-teachers involved with the focus group (Diana, Anne and Catherine) make of the short personal narratives and conversation between my mother and I, concerning Afro-Caribbean MEGroMMaS, Brixton 1981 and the Black-British experience. I present and analyse its impact on the way they view British history and the story of migration i.e. whether such accounts of MEGroMMaS can be used by them to reconceptualise how they see the Key Stage 2 history curriculum aims and contents for future practice and approaches to pedagogy.

I begin by introducing the trainee-teachers via their identities, as drawn from their responses to 'Part 1: About You' of the semi-structured questionnaire. I refer to my codes and themes (see p. 255 – 282 and p. 285-330, Appendices j, k, l, m, o, p, q, r, s and t) from where I have extracted data from the semi-structured questionnaire, semi-structured interviews and focus group responses of the trainee-teachers. It allows for my inductive analysis of responses for generating meanings made in relation to the aims and contents of the Key Stage 2 history curriculum; to questions in relation to key terms of the study including: 'teaching and learning'; 'British history'; 'migrants'; 'migration' and in relation to the conversation between my mother and I. There is also deductive analysis in my account of the responses made by trainee-

teachers involved in this study. I refer to my codes and themes (see p. 255 – 282 and p. 285-330, Appendices j, k, l, m, o, p, q, r, s and t) where in my extractions of data from open-ended responses to the semi-structured questionnaire, semi-structured interviews and focus group, I focused on the repetition of significant phrases and individual words that were continuously represented. I made interpretations of those responses for testing my assumptions of the theories and notions that I have discussed in Chapter One i.e. the potential of a 'doxic relationship' and the potential influence of background experience and socialisation on trainee-teachers involved in this study for their reification of White-British majoritarian priorities for teaching and learning history. It is a process of analysis which has allowed for my examination of the key terms and concepts that I have discussed in Chapter Two i.e. 'culture', 'ethnicity', 'identity', 'nationhood' in relation to themes of discussion and argument that had emerged from my review of the related literature (Chapter Three) such as: 'History, Identity and Nationhood'; 'cross-cultural and cross-ethnic encounters'; 'Whiteness' as a racialized discourse'; 'Marginalised 'others'; 'Cultural reproduction of White-British history'; 'Erasure of Black-British history'; 'Teaching and learning about fundamental British values'; 'Combating cultural ignorance'; and 'resources for teachers on MEGroMMaS'. I use Rösen's (2006) four typologies of historical consciousness: 'traditional', 'exemplary', 'critical' and 'genetic' as analytical lenses to generalise on how the trainee-teachers involved in this study connect the past, present and future when thinking about the Key Stage 2 history curriculum for teaching and learning about British history and MEGroMMaS.

6.1. Trainee-teacher identities

Table A below presents the identities of trainee-teachers involved in this study (pseudonyms have been applied). Categorising them via their background experiences allowed me to consider their socialisation and the impact of that when

Table A Identities of trainee-teachers semi-structured questionnaire participants							
Name	Gender	Ethnic group	Age group	Neighbourhood as a child and teenager	Ethnic make-up of Primary school	Ethnic make-up of Secondary School	Experience and study of history as a subject
Anne	female	White-British/Irish	18 to 25	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	A Level AS Level GCSE
Sally	female	White-British	18 to 25	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	A Level AS Level GCSE
Jo	female	White-British	18 to 25	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	A Level
Debbie	female	White-British	26 to 32	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	A Level
Diana	female	White-British	18 to 25	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	GCSE
Laura	female	White-British	18 to 25	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	A Level
Catherine	female	White-British	18 to 25	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	GCSE AS Level A Level
James	male	White-British	26 to 32	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	A Level
Victoria	female	White-British	18 to 25	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	A Level
Tom	male	White-British	18 to 25	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	Generally Multi-ethnic	GCSE
Dawn	female	White-British	18 to 25	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	A Level
Chloe	female	White-British	18 to 25	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	A Level
Olivia	female	White-British	18 to 25	Generally Multi-ethnic	Generally Mono-ethnic White-British	Generally Multi-ethnic	AS Level GCSE
Rachel	female	White-British	26 to 32	Generally Multi-ethnic	Generally Multi-ethnic	Generally Multi-ethnic	AS Level GCSE
Billie	female	White-other	18 to 25	Generally Multi-ethnic	Generally Multi-ethnic	Generally Multi-ethnic	None
Emma	female	White-British	18 to 25	Generally Multi-ethnic	Generally Multi-ethnic	Generally Multi-ethnic	GCSE
Sasha	female	No answer	Over 40	Mono-ethnic and multi-ethnic (both)	Generally Mono-ethnic White-British	Generally Multi-ethnic	GCSE
Holly	female	White-British	26 to 32	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	None
Poppy	female	White-British	18 to 25	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	Generally Multi-ethnic	None
Daisy	female	White-British	26 to 32	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	Generally Multi-ethnic	None
Alison	female	White-British	18 to 25	Generally Mono-ethnic White-British	Mono-ethnic and multi-ethnic (both)	Mono-ethnic and multi-ethnic (both)	None

they think about history. Table A also provided me a bank of data which I could draw upon and continually refer to, for assisting my interpretations in analysis of their open-ended responses to questions on the experiences they have had learning about British history at school. My analysis is also applied inductively to represent the trainee-teachers' responses based upon the types of school in which they were taught and the social environment (in terms of neighbourhood) in which they lived when learning about British history at school/college/university.

Three trainee-teachers: Diana, Anne and Catherine participated in the semi-structured interviews. Table B below illustrates their identities:

Name	Ethnic group	Age group	Neighbourhood as a child and teenager	Ethnic make-up of Primary school	Ethnic make-up of Secondary School	Experience and study of history as a subject
Diana	White-British	18 to 25	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	GCSE
Anne	White-British/Irish	18 to 25	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	A Level
Catherine	White-British	18 to 25	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	Generally Mono-ethnic White-British	GCSE AS Level A Level

Their responses emerging from their individual semi-structured interviews were coded and categorised into themes (see p.285, Appendix o). Those responses were then analysed inductively (see p. 286 – 315, Appendices p, q and r) and deductively in conjunction with themes of discussion and argument brought to attention by my review of related literature (Chapter Three) and literature that I have also referred to in Chapters One and Two.

Diana, Anne and Catherine were also the trainee-teachers who participated in the focus group discussion. Their responses emerging from the focus group discussion were coded and categorised into themes (see p. 316, Appendix s). Those responses have been analysed inductively (see p. 317 – 330, Appendix t) and deductively in conjunction with themes brought to attention by my review of related literature (Chapter Three); literature that I have also referred to in Chapters One and Two; the contents and aims of the Key Stage 2 history (see p. 331, Appendix u) and the conversation between my mother and I (Chapter Five). Analysis of data emerging from my work with Diana, Anne and Catherine has enabled me to produce findings in response to the following question of the study:

Do accounts of recent MEGroMMaS from an Afro-Caribbean immigrant parent and their Black-British born child assist trainee-teachers in generating ideas for planning, teaching and learning about a more diverse and multicultural perspective of British history?

The writing that follows in this chapter presents discussion and analysis of the findings emerging from a fusion of responses given by the trainee-teachers to the semi-structured questionnaire; semi-structured interviews and focus group discussion.

6.2. Majority mono-ethnic White-British backgrounds

Data was extracted for analysis from the semi-structured questionnaire via the code 'MONOCuIBRIT' (see p. 255 – 266, Appendices j and k) indicating the majority of trainee-teachers involved in this study positioning themselves as having a White-British identity; coming from a majority mono-ethnic White-British background and

seeing that as the majority ethnic group in the neighbourhood they grew up in. Their responses are indicated numerically within the boxes below:

e. How would you define your ethnic group?

White-British	White-British/Irish	White other	No answer
18	1	1	1

f. How would you describe the neighbourhood that you lived in and grew up in as a child and as a teenager?

Mono-ethnic	Multi-ethnic	Both	No answer
16	4	1	

(Appendix k, p. 253)

Seventeen follow up written responses were offered by the trainee-teachers when responding to question f from 'Part 1: About You' (see p.257-266, Appendix k). Nine from the twelve written declarations of their neighbourhood being majority mono-ethnic White-British background also identified them as being White-British:

My neighbourhood I grew up in was mainly White-British with very limited minority ethnic groups (Sally).

I grew up in a working middle class area made up of predominantly White-British citizens (Jo).

I have, and still live in a neighbourhood which generally consists of a White-British ethnic group (Debbie).

I identify as White-British – although I considered my family history to be diverse with my grandparents having relatives/parents in Ireland/Wales/France. (Diana).

I'm from N which isn't known to be very multi-ethnic. In my neighbourhood, most children were White-British. There were some Black people, but I don't remember any Chinese or South American people. On my street, I only remember it having White people (Laura).

Generally White-British, but I did have some multi-ethnic children in my class. There was a lot of negativity towards a family on my street who had a lot of extended family living with them. However, I was never discouraged from socialising with their children (Catherine).

I have lived in four different counties and nine houses (S, L, K and S) but I have only ever lived around (to my knowledge) White-British residents who (those I got to know) had lived in that house for the majority of their lives (Victoria).

Mainly White-British residents, few other minority ethnic groups (Tom).

I moved at the age of 16 from an area in H where there were very few ethnic families, to a more deprived area or B (St. P Church area – where I still live today). The transition was from privately rented accommodation to council purpose built flats. This change in housing brought a bigger mix of ethnic groups, although largely White-British (Chloe).

The responses above relate closely to a trend in the most recent DfE census of primary school teacher identity, where a dominant workforce of 88% self-identified as White-British (DfE, 2013c). The words ‘some Black people’ used by Laura above shows her distinguishing minority-ethnic groups of people by their colour and ethnicity in comparison the ‘White’ norm. The written responses to question f also indicate that the trainee-teachers can only remember White people from their neighbourhoods as being British people. Those White people that they remember are morphed into an all-encompassing White identity. It indicates that the majority mono-ethnic trainee-teachers involved in this study of a White-British background taking a position of ‘Whiteness’, discussed in Chapter Three with reference to the works of Delgado and Stefanic (2012); Gillborn (2008) and Ladson-Billings (1998) and described by Frankenberg (1993) as a standpoint – a place from which to view the world – a norm against which the other is judged.

6.3. Majority mono-ethnic White-British primary schooling

A similar theme of there being a dominant White-British influence on the background identities and socialisation of the trainee-teachers involved in this study is revealed by their responses to question g (see p.257-266, Appendix k):

g. How would you describe the primary school that you attended?

Mono-ethnic	Multi-ethnic	Both	No answer
17	3	1	

Seventeen from twenty-one responses indicated their attendance at a majority mono-ethnic White-British primary school. Ten from twelve of the trainee-teachers added written responses to the question:

Mostly White-British, but some multi-ethnic children (Sally).

It was mainly a school with White-British children in. My class had two Black children and a boy from up north (the only different accent in the school) (Jo).

Not aware of any children or teachers who were not 'White-British' (Catherine).

The primary school I attended was mainly of a White-British ethnic group, however there were few other minority ethnic groups [...] (James).

Small Village School, primarily White-British children (Dawn).

There was only one person in my year group that was not born in the UK (to my knowledge). People in my year group would ask me what country I was from as due to my moves, I had slightly a different accent. Sadly, there was little diversity (Victoria).

Mainly White-British children with a few Black-British and children of an Indian descent (Tom).

From the years of reception through til Year 2, there was one student of ethnic minority out of a class of 23. This student then left the school and there were then only two in the whole year, which contained around 60-70 pupils (Daisy).

Although there were different ethnic groups there was still a British-White dominance (Debbie).

There were two multi-ethnic background trainee-teacher responses to the question.

They do not appear to suggest a broader view of cultural or ethnic diversity in their primary schools any more so than the ten majority mono-ethnic White-British

background primary school background responses before these:

At my primary school there were children from all different backgrounds and cultures. There was a mix of ethnic groups within the school (Emma).

I had many friends and teachers from different ethnic groups (Rachel).

Some of the responses above indicate that trainee-teachers involved in this study when thinking about ethnic group representation do not go beyond what is generally seen as an initial distinguishing feature in people at the surface level i.e. through skin colour. This is apparent via their references to 'White-British'; 'black children' and 'Black-British'. As with their consideration of neighbourhoods they come from, the responses from trainee-teachers involved in this study do not appear to consider or

see differences of cultural and ethnic diversity in the origins of White people they have interacted with in their neighbourhoods or primary schools (see Harris 2013; McCrory, 2013; Sheldrake & Banham, 2007). In my application of 'Whiteness' as a lens of analysis for considering the responses from the trainee-teachers of majority mono-ethnic White-British background and socialisation, it brings to attention what McIntyre (1997, p.16) discusses as 'White people's lack of consciousness about their own racial identities'. This is perhaps illustrated best by Laura when she discusses her neighbourhood:

[...] the deep dark depths of N were not where you found a mix of ethnic groups. I don't remember anybody being from countries like India. There were still a few Black children and think their families were American [...]. (Appendix k, p.262).

This extract comes from my examination of data by use of the code 'MONOCuBRIT' (see p. 255 – 266, Appendices j and k). The direct reference to 'a few Black children' indicates from Laura a sense of difference to the norms of people she generally saw around her. Laura's reference to 'countries like India' is a reference to a majority non-White ethnic and cultural group of people which can be differentiated from the majority of White people in Britain (perhaps even in N) by culture, ethnicity and skin colour.

In my thinking about and generalising further on Laura's comments, she does not mention or consider a mix of ethnic groups amongst White people from countries like South Africa or even Poland, Lithuania or Slovakia. I make a suggestion of those White minority-ethnic groups because White South African people can be associated with their mass-migration and immigration to Britain since the end of apartheid in 1990 (Dustmann & Weiss, 2007). White people from Poland, Lithuania and Slovakia can also be associated with their mass-migration and immigration to the British Isles

since the expansion of free movement in the European Union (Winder, 2013). These are examples of minority-ethnic groups of White people in Britain today. My analysis is related to considerations of bias that I bring to the study, as discussed in Chapter Four. From my perspective as informed minority-ethnic group Black-British man, I discuss of what I perceive as Laura's knowledge deficit on recent immigration to the British Isles by White minority-ethnic group people. Still, Laura was also one from twenty of the respondents of the semi-structured questionnaire aged between 18 and 32. They all would have been of a Key Stage 2 primary school age themselves between the years 1991 and 2009 and during times of accelerated mass-migration to Britain and a diaspora from diverse White minority-ethnic groups of people from around the world. It indicates that wider discourses on the phenomenon of mass-migration to Britain by White people in recent years i.e. South Africans and Poles have not been influential on the considerations of trainee-teachers involved in this study.

6.4. Secondary school education and beyond

Personally, I never met anyone who was not White-British until I came to university. Where I come from there were very few other ethnic groups (Laura, Appendix k).

Laura's words above are a typical response which emerged from the semi-structured questionnaire, when the trainee-teachers were asked to describe the secondary school they attended. Twelve responses indicated that they were educated at a majority mono-ethnic White-British background secondary school; eight were educated at a multi-ethnic background secondary school and one response said 'both'. In my examination of data for analysis through the code 'MULTICULT' (see p. 255 – 266, Appendices j and k) denoting 'cross-cultural and cross-ethnic encounters', the responses of trainee-teachers on their experiences of secondary

school education denote their increased awareness of cross-cultural and cross-ethnic encounters and increased diversity of people around them:

It wasn't until I went to sixth form in N that I had other young people in the school that were from Asia (Laura).

While ethnic groups within my year group had grown more common, it was still primarily mono-ethnic. When I moved to a grammar school for the sixth term, this vastly changed – with only one person whose ethnicity was not White-British in my year group (Debbie).

Although there was a White-British dominance there was much more of a mixture of ethnic groups. I can only assume the huge increase of size from Primary to Secondary and the catchment area would have shown this reflection (Catherine).

Multi-ethnic background responses were similar to majority mono-ethnic White-British background responses in discussing increased cross-cultural and cross-ethnic awareness and interactions at secondary school:

I found that a lot more variety of children were constantly coming in (Tom).

Although my secondary school was in the same neighbourhood as my primary, there was a greater mix of ethnic groups (Poppy).

There were around 20+ ethnic backgrounds in our secondary school (Rachel).

Secondary school and college both in towns with a varied ethnic mix attending (Emma).

A mix of ethnicities – mainly White-British, Black-British, Indian and Chinese ethnic groups (Sasha).

Despite the majority of pupils still being of White-British ethnicity, there were more pupils of a mixed ethnic group (Daisy).

An awareness of increased cultural and ethnic diversity for the trainee-teachers in this study seems to have emerged as a result of their growth from children; to teenagers; to becoming young adults. This is in line with their own experiences moving away from their original neighbourhoods, also perhaps in unconscious parallel with other people of their age groups and of diverse ethnic backgrounds moving from primary to secondary school through to college and to university, perhaps experiencing their own unique cross-cultural and cross-ethnic encounters.

6.5. Media influences on thinking about migration

James' response below which discusses his 'increase' in awareness of cross-cultural and cross-ethnic encounters comes from my analysis data through the code "MULTICULT" (see p. 255 – 266, Appendices j and k) denoting 'cross-cultural and cross-ethnic encounters'. James is of a majority mono-ethnic White-British background like the majority of his trainee-teacher peers in this study:

This is where the increase occurred. We had some children from Kosovo come into my form group. I also think that I became more aware of difference in ethnicity during high school which may explain my thoughts on the increase (Appendix k, p.262).

The response from James can be analysed in relation code 'MEDIA' (see p. 255 Appendix j and p.278, Appendix m) denoting the theme 'Media influence' and in relation to the literature on cross-cultural and cross-ethnic encounters in (Chapter Three). James sees an 'increase' of cultural and ethnic diversity which includes people from Europe: 'Kosovans'. James being of the age category 26-32 would have been at primary school and secondary school during and after the conflicts of war in Kosovo, Serbia and Montenegro at the end the 20th century. I link his responses with those given to a question in Part 3 of the semi-structured questionnaire: **'Who do you consider to be 'migrants' to Britain either now or in the past?'** (see p. 277, Appendix m). This is because the words 'war', 'media' and 'news' were cited as influential to five trainee-teachers for their knowing about MEGroMMaS in Britain:

From **what I have seen the news**, I consider migrants those people who are having trouble in their own countries **due to war** etc. and need safety (Dawn).

I guess the most obvious right now would be the Syrians as **there is so much in the media about them** (Holly).

Before the term migrant was persons that came from a different country for many reasons. However, now **it is seen as someone from a war-torn country** as people either financially suffering or their human rights taken away from them (Chloe).

People who have settled into Britain from other countries **due to war**, safety or other reasons [...] (Laura).

[...] people who are in trouble in their own country **due to war** etc. and travelled to Britain for safety and a better life (Victoria).

(p. 278, Appendix m)

The responses above indicate a relationship to recent events in Britain concerning refugees of war in the Middle East as portrayed by the mass media and other episodes of war where people have aimed to migrate to Britain or have sought to arrive in Britain as refugees (Jones, 2016; Smith, 2016; Winder, 2013). It suggests that media discourses can influence and shape trainee-teacher impressions on the emergence of new and different groups of people appearing in Britain. The responses above from the five trainee-teachers present a cynical notion of MEGroMMaS, where they cite migrants arriving in Britain as coming 'from a war-torn country' or 'people who are in trouble'. I extended my examination of cynical language associated with 'migrants' during the semi-structured interviews via question 4.6. (see p. 284, Appendix n). **'Some responses in the survey suggested 'migrant' and 'migration' to be identified with war-torn countries. How has this consciousness emerged to today?'**

I think that **this has arisen through the media** and different perspectives **and political perspectives coming across like UKIP influencing the media** and it's just a word that is splashed across the front of a newspaper and **it's kind of fear mongering** I would say (Diana, p. 293, Appendix p, lines 177-186).

Even speaking to people myself for example when talking to my gran, she reads the newspaper and she'll say: "Oh those migrants are coming over aren't they. Oh where are going to fit them?" I'm like: "What?" **I think it's a lack of education sometimes and just what people read on TV or from the media** (Anne, p. 303-304, Appendix q, lines 215-219).

I think it's very current in the news. Like there's war like... growing up in my teenage years there was the War in Iraq. Now there's everything going on in Syria and people are coming over from... there and that's because of war. **But I think it's important that... people know it's not just because of war** (Catherine, p. 312, Appendix r, lines 228-236).

The response from Diana is 'it's kind of fear mongering I would say'; from Anne 'I think it's a lack of education sometimes and just what people read on TV or from the media' and from Catherine 'I think it's important that... people know it's not just

because of war' all serve to counter the cynicism of the responses made by some of their peers through the semi-structured questionnaire in relation to MEGroMMaS in Britain and the wider discourses influenced by the media. Diana, Anne and Catherine all indicated their distrust of the mass media portrayal of migration to Britain. The responses made by the trainee-teachers that discussed media and migration shows that they are influenced differently when formulating their views on more contemporary notions of migration to Britain. Those different perspectives could also indicate a broad difference in their approaches for teaching and learning about MEGroMMaS in the Key Stage 2 classroom.

6.6. Family influences that shapes historical thinking

The trainee-teachers were asked via the semi-structured questionnaire: **'Have any life experiences away from formal education served to place a greater emphasis on your learning and/or desire to teaching about history?'** (see p. 264, Appendix k). In relation to the question, data for analysis has been extracted from my coding linked with 'FAMInf' (see p. 255 – 266, Appendices j and k) denoting 'Family influences' as being influential on knowing about British history. None of the sixteen written responses to this question referred back to other elements of their socialisation such as: the neighbourhood backgrounds where they grew up; their primary school experiences or their secondary school experiences of which for some included increased contact with new and emerging ethnic groups of people in Britain. Five of the responses from trainee-teachers of majority mono-ethnic White-British backgrounds and socialisation linked their desire to learn more about British history as being influenced by their parents or family interests:

Trips to sites with family and friends such as national history museum. Spent a lot of my childhood in P, where there are lots of historical sites (Dawn, p. 264, Appendix k).

I used to spend time visiting museums and places of some historical significance e.g. battlefields in F **with family and I loved it** (Victoria, p. 264, Appendix k).

My father would continually tell me of stories of our country and what it and the people have suffered and always emphasised the importance and value of history and how it creates our future. This made me want to know more about the history of different aspects such as war societies (Catherine, p. 264, Appendix k).

I spent most of my childhood visiting castles and historic sites with my parents. **Both of my parents are very interested in their History** (Holly, p. 264, Appendix k).

Family interest-father had keen interest that meant a lot of visits and day trips to historical places, castles, battlefields, museums, etc. Sister completed a Master's degree in History. A lot of exposure and encouragement (Laura, p. 265, Appendix k).

There was a pattern of thinking that emerged about history linked with a focus on 'War'; and trips to military sites and this is picked up by further responses from both male respondents:

Trips to certain places such as B **to visit trenches and experience how it might have felt for the soldiers really inspired me** (Tom, p. 264, Appendix k).

Television programmes and books really interest me, **specifically on World War II** [...] (James, p. 264, Appendix k).

The trainee-teachers of multi-ethnic backgrounds and socialisation responded generally on their personal learning and influences from school. They did not discuss family influence, war or sites of military interest:

I enjoy visiting historical places – places that hold great importance in my spare time, both within the UK and abroad. This is a passion that I would like to stimulate in the next generation (Olivia, p. 266, Appendix k).

Teachers and school in general have influenced my enjoyment of the subject History. I enjoyed the topics I learnt about and the school trips (Billie, p.264, Appendix k).

If anything, it's my lack of understanding that led me to choose History and Geography as my specialism. Out of education, I have become interested in the past and how the present has been shaped (Emma, p.266, Appendix k).

The responses from trainee-teachers of majority mono-ethnic White-British background and socialisation are influenced on their thinking about history from parents and family, whilst the trainee-teachers of multi-ethnic background responses

indicate no family influences on where or how their perspectives of significant British history emerge. It suggests that what is valued as history and heritage by the families and parents of some trainee-teachers of majority mono-ethnic White-British background and socialisation have the potential to be reinvested in their practice as stories and events of significance for their teaching and learning. This suggestion can be related to the discussion of 'culture' in Chapter Two, in terms of what it looks like; how it is determined and maintained (Coffey, 2005). The transference of historical and cultural stories by the families and parents of some trainee-teachers from majority mono-ethnic White-British background and socialisation is accepted as being influential on their dispositions when thinking about history i.e. a focus on 'War' and trips to military sites. It is a notion of cultural transference that can also be viewed as a process of social management in relation to the arguments of Chapter Two, by what Williams (1976, p.80) describes as a as a 'particular way of life, whether of a people, a period, or a group'. It relates also to what Bennett (1992) discusses in Chapter Two as the transference of culture that shapes the thinking of the individual or the collective group when fused between habitual knowledge and power structures.

6.7. Anglocentric influences that shape historical thinking

Historical memories centred on events such as wars and military sites involving Britain being apparent in the initial thinking of trainee-teachers of majority mono-ethnic White-British backgrounds and socialisation discussed above can have those themes considered as being at a higher level of importance than others in their considerations. It is a suggestion that can be developed further through my examining four of the fourteen written responses from trainee-teachers with majority

mono-ethnic White-British backgrounds to the question: **‘What does the term ‘British history’ mean to you?** (see p. 267, Appendix I). In relation to the question, data for analysis was extracted from my coding of responses linked with ‘ANGLOCENT’ (see p. 268-271, Appendix I) denoting ‘Whiteness’ as a racialized discourse and the ‘cultural reproduction of White-British history’ and in relation to my exploration and review of the literature in Chapter Three:

To me ‘British History’ means significant/key events which took place in Britain. It is to me, the series of events which built Britain to what it is today. I associate the term to the Normans (1066), middle ages (1154), Tudors (1485), Civil War and revolution (1603), **Empire (1714)**, The Slave Trade, Victorians (1837) WW1 (1914), WW2 (1944) and then the transition and focus of modern Britain. To me, **it’s about how Britain’s nations have shaped the empire** (Dawn, p.269, Appendix I).

About **how we built our British Empire** through Saxons, Romans, Vikings, etc. Also means learning about historical figures that have shaped British history (Victoria, Appendix I, p.264).

To me, this term means history **such as Monarchy**, significant events such as World War II (James p.270, Appendix I).

The development, creation and changes of **the British Empire and its impact on the modern day** (Tom, p.270, Appendix I).

The responses above from Dawn, Tom, Victoria and James suggest a centrality in their thinking about the British Empire and the British Monarchy in association with what British history means for them. In particular the comments on British Empire: ‘it’s about how Britain’s nations have shaped the empire’; ‘how we built our British empire’ and ‘the British Empire and its impact on the modern day’ can be deduced as their sense in the development of ‘culture’ and ‘nationhood’ in Britain over the ages. From my Chapter Two discussions of Hague’s (2011) theories, I also stated that this study would test for how trainee-teachers interpret and orientate themselves with the notion of ‘nationhood’ and how that view may be influenced by their backgrounds i.e. their interpretations and understandings of ‘culture’ shaping their positioning for knowing Britain in the past, present and future for the sense of nationhood. The comments from Dawn, Tom, Victoria and James suggest a

positioning with public discourses on history education (Phillips, 1999). This sees the function of history as being to prioritise teaching and learning through an in-depth acquisition of the historical record based upon core knowledge and certainty for learning and knowing about the past through stated facts which offer closure and stricture (Phillips, 1999). It is a way of seeing British history that can be associated with the chronological 'master narrative' *Our Island Story* (2005). As discussed in Chapter Three, it is a book which presents a chronology of stories which are considered as central to the myth and legend of British history (Nichol and Harnett 2011a). The historical thinking and positioning of Dawn, Tom, Victoria and James can be positioned with Rösen's 'Exemplary Type' of historical consciousness. That is where teaching and learning about British history via the British Empire sees 'Tradition' moving 'within a rather narrow frame of empirical reference' and 'viewed as a past recollected with message or lesson for the present, as didactic' (2006, p.73). Furthermore, their associations with teaching and learning British history via the story of the British Monarchy is linked with Rösen's 'Traditional Type' of historical thinking, for maintenance and reproduction of culture and the status quo and where 'historical identity is constituted by one's assuming the regularity of cultural and life patterns' (Rösen, 2006, p.74). Such 'Traditional' and Exemplary' orientations of historical thinking in trainee-teachers are argued as being framed by dominant influences, thinking and choices influenced by their backgrounds and socialisation discussed by Guyver and Phillips (2004, p.1) as 'the students prior experience of both learning and being taught history'. Dawn, Tom, Victoria and James all generally cited their 'family' as being influential on their learning and historical thinking. It could also be suggested that their orientations for historical thinking stem from significant teaching and learning influences at their majority mono-ethnic White-British primary

schools. That includes the Key Stage 2 national curriculum which they would have encountered in their own learning when they were younger. The age range of Dawn, Tom, Victoria and James is generally of 18-25. Their learning of Key Stage 2 history would more than likely have come for selected episodes of British history i.e. 'the Romans, Anglo-Saxons and Vikings; Britain and the wider world in Tudor times; and either Victorian Britain' (DfEE, 1999, p.106). They are all the very phases of British history articulated as of most importance by Dawn, Tom, Victoria and James above. However, one must acknowledge what was considered in Chapter Four about the constraints of questionnaires in developing a respondent's line of thought (Warwick and Chaplain, 2013). Still, I consider their thinking and positioning as able to provide some insights into a finding that the study aimed to test for, that is an apparent doxic relationship between the thinking of trainee-teachers and policymakers of the Key Stage 2 history curriculum for reproduction of shared cultural values on what is meant by British history.

I developed my enquiries further with Diana, Anne and Catherine, where my semi-structured interview asked the question: **'What topic/themes might you teach which tell the story of British history'** (see p. 282, Appendix n). In relation to the question, data was coded as 'WWI & II' (see p. 285, 298 and 305, Appendices o, q and r) for my analysis of the semi-structured interview responses linked with World War I and World War II as themes for thinking about British history. A similar code 'BRIMONS' (see p. 285, 298, 305 and 317, Appendices o, q, r and t) was applied to data, to indicate where their discussions of the 'British Monarchy' as being central to teaching and learning about British history can be observed. Those codes were applied to represent themes for potential analysis in the semi-structured interviews,

because trainee-teachers in the semi-structured questionnaire such as Dawn and James above also expressed that British history is most meaningful when learning through stories about World Wars or the most privileged of people in society i.e. British Monarchs. Anne in her semi-structured interview reinforces that particular stance:

Well what springs to mind only because I am doing it for my history at the moment is World War One [...] So I think obviously **the World Wars did have a big impact on how this country is**. So were important. **You could do the Royal Family...** that's quite... interesting. Erm, when it comes to migration and stuff **I remember learning about the potato famine** and all the Irish going to England and America. **But I don't know if that would be...** like I said you would need to try and see who was in your class and maybe try and make it relevant to them; or their community if they have got a community; if they have got lots of Polish then maybe you could try and do something to link with that (p. 294-295, Appendix q, lines 82-97).

I see that the responses given by Anne concerning her thoughts for teaching British history through migration and the 'potato famine' in Ireland are significant to the study. In Chapter Three, I stated that the study would test for whether White-British majoritarian stories and traditions had the potential to be reproduced in schools and in classrooms as statutory educational policy without the thought of critical examination by trainee-teachers in reproducing and maintaining cultural hegemony (Gramsci, 1971; 2012). Anne, reflects briefly on her own learning and knowledge which is fed by her ethnic and cultural backgrounds of being White/Irish. It indicates that her background and socialisation has some influence on her initial dispositions for thinking about British history and potentially from a White/Irish perspective. However, she questions that thinking and pauses: 'But I don't know if that would be...' She reconsiders the value of teaching and learning about the 'potato famine' in relation to British history saying that it would only be relevant to who/whom was in the classroom for telling that story of British history: 'like I said you would need to try and see who was in your class and maybe try and make it relevant to them'. It shows Anne denying her initial dispositions to instead affirm a higher status and relevance

of British history being taught via the British Monarchy and World Wars. Anne's thinking reinforces the 'doxa' of what is widely considered to be the most important accounts of British history i.e. World Wars and the British Monarchy (Bourdieu, 1977). Her positioning and thinking is indicative of a 'doxic' relationship with policymakers of the Key Stage 2 history curriculum, through their sharing of dominant cultural ideas concerning what is most meaningful in the representation of British history.

Further Anglocentric themes of British history were extracted from the semi-structured interview data, for analysis and through codes such as 'ANG-SAX' (see p. 285 and 305, Appendices o and r) representing discussion of Anglo-Saxons. That and the code 'BRIMONS' (see p.285, 296 and p.308, Appendices o, q and r) provided further evidence to indicate primary importance given to the story of British history through the lives of White European minority-ethnic groups of the past and the British monarchy. For example:

Catherine: **The first thing I think of is like Anglo Saxons** and Romans, like the roads; the baths. Settlements, like the first people to settle came from somewhere else and that's how Britain came about kind of thing.

Me: Are there any other themes?

Catherine: Probably like.... British history... **I think it's important for children to learn about monarchs** and key eras say like the Victorian era, erm... like Henry the Eighth; Queen Victoria, stuff like that. Henry the Eighth sticks out because... he was quite an interesting one to learn about (p.308, Appendix r, lines 74-81).

In summarising this section, my examination of the trainee-teacher responses indicates that their Anglocentric thinking about British history emerges from the influence of their backgrounds and socialisation i.e. family and education influences. It frames their views on what is most meaningful in representation of British history. There is an apparent doxic relationship between the thinking of some trainee-

teachers with majority mono-ethnic White-British backgrounds and the policymakers of the Key Stage 2 history curriculum. It is a relationship that can allow for the potential reproduction and maintenance of cultural hegemony via the teaching and learning of British history (Gramsci, 1971, 2012).

6.8. Multicultural influences that shape historical thinking

My semi-structured questionnaire also generated responses from trainee-teachers of multi-ethnic backgrounds and socialisation to the question: **‘What does the term ‘British history’ mean to you?’** (see p. 268, Appendix I). In relation to the question, data for analysis was extracted from my coding of responses i.e. ‘MULTICULT’ denoting ‘cross-cultural and cross-ethnic encounters’; ‘MM’ denoting ‘Mass-migration’ and ‘PersHist’ denoting ‘Personal Histories/experiences’ (see p.268-271, Appendix I). All trainee-teachers of multi-ethnic backgrounds and socialisation in their written responses generally indicated a connection of the question with a sense of cultural and ethnic diversity in Britain over the ages. For example:

British history to me means all of the significant events which took place from the past and the present in order to form the way we are today. **For example, the mix of cultures over the years** has widened foods etc. available to us (Emma).

British history encompasses the origin of the islands, **the movement of people and range of people that have inhabited ‘Britain’ – how they have helped to shape what our country** – and countries – are today. Simple examples include the Celts and the strong identity that is felt by many in Wales, Scotland, etc. and the Romans and their straight roads. British history should focus on people, society, right up to the present day including personal histories of the children we teach – where are their families from, how has this shaped them as a person – and what ‘significant events’ have happened in their lifetime. The story of Britain, the story of people, the stories of each child that we teach (Rachel).

Both Emma’s and Rachel’s orientations with historical consciousness in viewing British history can be associated with Rüsén’s ‘genetic type’ where they see that ‘change is of the essence’ (2006, p.76). It can be linked with Emma’s and Rachel’s sense of a developing ‘culture’ and ‘nationhood’ in the British Isles over the ages.

Rachel's view can be positioned with the perspective of Ajegbo et. al. (2007) that was presented in Chapter Three i.e. raising the profile of learning about the concept of nationhood through an examination of personal history and identity as part of the curriculum, teaching and learning. Emma discusses British history as a 'mix of cultures over the years' – a multicultural perspective in articulating what she sees as the making of a culturally diverse Britain and British identity. Rachel also appears to place her emphasis with seeing British history from a specific view of diversity in groups of people in Britain over the ages i.e. the 'range of people that have inhabited Britain over the ages'. Both perspectives align with Phillips (2003) and the notion of their being alternative 'island stories' which makes 'Englishness problematical and invites us to see it as one amongst a number of competing ethnicities' (Samuel, 1998, p.28). Rachel's discussion of personal family histories as being a significant medium for developing learning and understanding about 'the story of Britain' connects to the work of Runnymede (2012) as discussed in Chapter Three where *Making Histories* (2012) presents opportunities for Key Stage 2 children to research their family stories so as to understand more of their existence in Britain through the passages created by the parents and grandparents.

The perceptions of 'British history' coming from trainee-teachers of multi-ethnic backgrounds and socialisation are in stark contrast to trainee-teachers with majority mono-ethnic White-British backgrounds and socialisation. The former generally perceive it to be related to the story of Britain's culturally diverse people developing over the ages, whilst the latter generally perceive it to be related to a story told through the lives of White European minority-ethnic groups of the past i.e. Anglo-Saxons; the British Empire and the British Monarchy. It relates to the majoritarian vs

multiculturalism arguments as discussed in Chapter One and Chapter Three (Banks, 1986; Cameron, 2011; Gillborn, 2008; Gilroy, 2010; Gove, 2010; Race, 2015). It illustrates how historical thinking about nationhood and national identity via the undercurrent of cultural differences within a nation can cause divided opinions. That also seems to be apparent in the disparate historical thinking and positioning of those trainee-teachers above in their responses to the semi-structured questionnaire. Unfortunately, none of the trainee-teachers above took part in the semi-structured interviews. It would have been very useful to the study for eliciting more from them on their orientations with the meaning of British history in relation to nationhood and identity formation. For example: what does Tom really mean by 'the British Empire and its impact on the modern day'? Is his use of the word 'impact' being viewed by him from an Anglocentric colonial lens as opposed to a critical post-colonial lens? Furthermore, when Emma says British history means 'the mix of cultures over the years has widened foods etc. available to us' is she referring to the impact of the British Empire and their imperial conquests of the past which have contributed to cultural diversity in Britain today?

6.9. Locating the term 'minority-ethnic' in the thinking of trainee-teachers

I wanted to know more about whether trainee-teacher interpretation and use of the terms 'ethnic minority'; 'ethnic families' 'ethnic mix' and 'more ethnically diverse' from their responses to the semi-structured questionnaire were words and phrases that they would also apply in the same way for viewing the emergence of ethnic groups over the ages in Britain as a result of MEGroMMaS. I was testing for similarities or differences in their thinking in comparison to my understanding of 'ethnicity', 'ethnogenesis' and 'minority-ethnic groups' as discussed in Chapter Two. For

example, did they consider Anglo-Saxons and Vikings of the past as being a minority-ethnic group of that time? I tested my interests further as part of the semi-structured interviews with two questions: **'How do you define a minority-ethnic group?'** and **'Who does that include?'** (see p. 284, Appendix n)

Catherine: I went to London at the weekend and it's very... multi-ethnic and I don't, I wouldn't want to say who is the ethnic-minority there because there's just so many different ethnicities. Erm... so it depends where you are I suppose (Appendix r, lines 152-156, p.311).

Anne: [...] the word 'minority' isn't very nice. But maybe it's because there are less of them compared to everybody else. To me when I hear that, I just think of... **I just think of Polish, Pakistani groups that are maybe less... in comparison to English** (Appendix q, lines 150-153, p. 301).

Diana: Indians, Polish, Indonesian, Asian, Africans, South Africans, Americans (Appendix p, lines 114-115, p. 290).

Diana, Catherine and Anne all referred to more recent notions of people from minority-ethnic groups. Catherine and Anne portray some unease in their willingness to offer a position for themselves on the term 'minority-ethnic group' i.e. 'I wouldn't want to say who is the ethnic-minority' and 'the word minority isn't nice'. Responses from Anne and Diana both identify the Polish (White and European) as a minority-ethnic group. No other specific White minority-ethnic groups of people are mentioned from either more recent times i.e. South Africans, Irish and Lithuanians; or from the past i.e. Vikings, Normans and Saxons. Apart from Diana, minority-ethnic groups of Britain in association with Black people, for example West Indians, Afro-Caribbean people or Black-British were not mentioned. It was a little surprising, especially when I as the interviewer in front of them fall between those minority-ethnic groups of people. It relates to my earlier considerations in Chapter Four in acknowledging the potential of an uneven power dynamic in the study existing between myself – a British-Black male Senior Lecturer undertaking research on history and migration to Britain, seeking to gain responses from trainee-teachers, most of whom from this

group were White-British and female. My observations could be an example of Diana, Anne and Catherine withholding their responses due to that power dynamic. The responses above from Diana, Anne and Catherine suggest that although the movement from primary to secondary school; to college and to university has allowed trainee-teachers with majority mono-ethnic White-British backgrounds and socialisation a sense of seeing ethnic and cultural diversity in Britain today, their appreciation of this phenomenon was not an immediate factor in allowing them to talk freely with me (Black-British) about their observations of minority-ethnic groups.

Emerging from the semi-structured interview data was also Anne's hypothetical perception on teaching multicultural British history as an approach to practice applicable only in contexts where assumptions are that only specific minority-ethnic group communities could benefit:

I think it depends who you've got in your class, because if you are in a school in I don't know... Brixton and you have got loads of children from different countries, then maybe **it's nice to celebrate that diversity and learn about the country that they come from** and it's sort of all about that inclusion and supporting children but I mean I do think it is important, **but I wouldn't say it's the most important thing to me**
(Appendix q, lines 7-12, p.295).

Anne had not received a copy of the short personal narratives and anonymised written transcripts of conversation from my mother and me at this point of the study and at the time of making her comments above. She states: 'I wouldn't say it's the most important thing' for her when considering teaching about cultural diversity in the classroom. I was interested to understand why Brixton came to her mind and why she assumed a link with that place in Britain as being specific to teaching about cultural diversity. The social and ethnic mix of people in Brixton today is considered to have changed remarkably from the community that is was between the 1950s to

the 1980s i.e. with a strong Afro-Caribbean presence (Whettle, 2015). As my mother puts it in our conversation:

When I was younger Brixton was full of Black people. Now when you go down there, it is not the same (Chapter Five, lines 93-94, p. 118).

My mother is discussing how Brixton has become gentrified, in that it is now associated more with its high presence of White middle class people populating the area and owning businesses and properties there (Whettle, 2015). It is difficult to ascertain from Anne's responses what view Brixton she is taking: from lived experience or based upon her assumptions? It could be that Anne's background influence and socialisation influences her thinking. She is of a White-British/Irish background and neighbourhood and primary school which she has discussed as showing little or no cultural diversity; cross-cultural or cross-ethnic encounters:

Small village in Northern Ireland – no families from different countries/cultures lived on my street. Very mono-ethnic!! (Anne discussing her neighbourhood, p. 257, Appendix k).

Large primary school in D – hugely mono-ethnic. One boy in my class from Pakistan (Anne discussing her primary school, p.261, Appendix k).

More multi-ethnic but still generally mono-ethnic in a large Grammar School in D (Anne discussing her secondary school, p. 262, Appendix k).

It indicates that detaching a view a place such as Brixton i.e. one which is identified as Afro-Caribbean MEGroMMaS could be a challenge for anybody else with a similar background influences and socialisation to Anne's. She did not say whether she had been to Brixton or not. With or without any lived experience of Brixton, could she still conceive of any coherent reconceptualised view of that place today? For example, when one thinks of Belfast, Northern Ireland, the first thing that comes to my mind is of 'sectarianism' and 'troubles'. It is questionable how my thoughts about Belfast have been formulated. I would suggest that socio-cultural influences i.e. media and cultural discourses, culture, experience and socialisation shape my conceptions and

first impressions of Belfast. I have never been to Belfast. One of my significant primary school teachers was from Belfast. In my professional career, I have worked with some colleagues who have come from Belfast. I have no immediate life experience of Belfast. I am using my examples of thinking to illustrate how the socio-cultural influences and dominant discourses on the notion of a location and the minority-ethnic groups of people associated with that place has influenced Anne's impressions and positioning with her responses towards Brixton. Multicultural Brixton between the 1960s and 1980s is different to multicultural Brixton of 2016 (Whettle, 2015).

6.10. Responses on migrants, migration and their settlement over the ages

My semi-structured questionnaire asked trainee-teachers the question: **What do the terms 'migrant' and 'migration' mean to you?** (see p. 249, Appendix g). General patterns of terms from nineteen of the twenty-one trainee-teachers who responded are presented in Table C below:

Table C Patterns of terms associated with migration and migrants						
	a	b	c	d	e	f
	People who settle down and make a new home	People portrayed negatively by the media	Movement of people or animals	People moving to study, find work	People moving from somewhere due to politics, natural disaster, religion, persecution.	People leaving somewhere hard to live somewhere easier for a better lifestyle
Number of times mentioned by trainee-teachers with mono-ethnic White-British backgrounds	8	2	4	3	3	4
Number of times mentioned by trainee-teachers with multi-ethnic backgrounds	none	none	1	1	none	2

The key trend in the responses are shown in column a, where migrants are considered by the trainee-teachers as people who move from one place in order to settle down and make a new home. There is some overlap in this view with other terms associated with migration. For example below, Catherine's perception of migrants and migration is a blend of the responses from column a; column b and column d:

I know people who are considered migrants in this society. From my understanding, to be a migrant, you are someone who has made the decision to leave one country (possibly their home country) to settle permanently in another. To me 'migration' is the process of this. I think there is a number of reasons why an individual decides to leave one country for another: to study; to live with a spouse; or for work opportunities. The media seems to portray migration in a negative way (p. 275, Appendix m).

Patterns of responses in columns a, d, e and f in the table above are also linked together where there is discussion on the movement by people from other countries for reasons of safety; in seeking work and for other reasons including politics and religion:

Individuals or groups of people who leave their homeland and settle in another for a variety of reasons (safety, religions, persecution, to find work, escape natural disasters) (Chloe, p. 276, Appendix m).

Migrant is a term for one person moving from one place to another for political, financial and human rights reasons. However, migration is when a group of the same ethnic background are making the move (Sasha, p.276, Appendix m).

In some of the trainee-teachers' thinking about migration, a pattern emerged in the responses where five written comments suggested that human migration should be related to that of animals and birds. For example: Diana:

[...] Migration, as is described with animals too – is a natural process – humans are animals, living organisms more (it is what makes them living) (Diana, p. 275-276, Appendix m).

However, the notion of human migration from one country in seeking improvement of lifestyle in another is also asserted:

To me, a migrant is somebody who moves (migrates) from their home country to another in the search of a better life/lifestyle (Daisy, p.276, Appendix m).

Migrant: Someone who moves to another country or place in search of better conditions (living, working). Migration: The mass movement of a group of people (Poppy, p. 276, Appendix m).

Migrant: Someone who moves from one place to another in search of a better life (Holly, p. 276, Appendix m).

The responses from the trainee-teachers above made me curious to know more about how they were applying the past in order to understand the present through their thinking about migrant groups over the ages who have settled in the British Isles i.e. Jutes, Saxons and Angles Afro-Caribbean; Polish; Indian, and more. It was also a curiosity that arose for my further enquiries linked to an aspect of the conversation between my mother and me, where in my view of the past and more recent MEGroMMaS in the British Isles, I discussed Brixton in London as one of the seminal places of settlement in Britain for both migrant/immigrant Afro-Caribbean people (Jamaican people in particular) whilst my mother does not completely refer to Brixton in the same way:

Me: Looking back now, what I mean by a settlement is a place where migrant people establish a base for their community. Do you think Brixton is down as the seminal settlement base for Jamaican people? A bit like the Normans arriving in Hastings?

Mother: I don't think so. Before they sent for their children, my father came first to get money, then my mother and my grandmother.

Me: So would you say Brixton was more of temporary settlement than a permanent settlement?

Mother: Yes. Well alright once they had earned some money they could go back.

Me: Was it almost like a temporary settlement for your father?

Mother: Yes and for my grandmother and her husband. Eventually they went back.

Me: But what about their grandchildren?

Mother: It's up to the grandchildren. We came over here when we were children. When we grew up as adults and had our children we were allowed to decide where we wanted to stay.

(Chapter Five, lines 17-30, p. 116).

I took responses from Diana, Anne and Catherine in order to make comparisons with ideas of 'settlement' that I had conceived during the processes of conversation with my mother. For the semi-structured interview, I constructed question 4.5: **What would you define as a migrant settlement in Britain in the past and in the present?** (see p. 283, Appendix n). In relation to the question, data for analysis was extracted from my coding of responses linked with 'HISTORICAL CONSCIOUSNESS' (see p. 292, 302, 313-314, Appendices p, q and r) denoting themes of 'historical consciousness in the considerations of Diana, Anne and Catherine and 'PersHist' denoting their thinking about 'Personal Histories/experiences' (see p.304, 313-315, Appendices q and r). In her responses below, Diana relates migrant settlements of the past with counties in England, such as Sussex with Saxons and Cornwall with Celts. Her thinking on more contemporary migrant settlements is not immediately apparent. Instead, she generalises Chinatown in London as a migrant settlement:

Diana: A migrant settlement in Britain in the past could include like Stone-Age roundhouses; Saxon tribes.

Me: Any particular part of Britain that you know of?

Diana: Well, Sussex has got a lot to do with Saxons. I don't know. Oh there is, no I don't know really. Cornwall has a lot to do with the remains of Celtic tribe lands. That would be in the past. In the present, a migrant settlement in Britain. Well, erm... you have got places like Chinatown.

Me: Where is Chinatown?

Diana: In London. But that is just generalised example. You have got that and I know erm... like Birmingham has quite a big population of Muslim people or Sikhs. Yeah erm... or you have got Traveller sites as well

(Appendix p, lines 160-170, p. 292).

Diana discusses Birmingham in England, but her reference to 'a big population' is focuses upon religion i.e. 'Muslim people or Sikhs' rather than ethnicity. She is not able to link and mention more contemporary minority-ethnic group migrant settlements of the last 100 years in Britain such as Leicester or Bradford, both in

England and generally widely known for their increasing Indian and Pakistani communities (Robbins, 2013).

In her responses below, Anne discusses migrant minority-ethnic group settlements, but does not unlike Diana consider this as phenomenon of the past. Instead Anne uses her personal experiences to claim that minority-ethnic group settlement occurs more in cities (urban locations) than it does in the countryside (rural locations):

Anne: Like London and think there is one up north, but I can't remember the name of it. So... and know that... quite a lot of the towns... maybe this is a bit of a generalisation, but... I have always found that from living in the countryside and then moving to in and out from cities to the country and then back to the cities there always seems to be more in the cities

(Appendix q, lines, 207-211, p. 303).

In her responses below, Catherine discusses her more recent observations of an Asian minority-ethnic group settlement close to her home:

Me: What would you define as a migrant settlement in Britain in the past and in the present?

Catherine: I suppose people who come to Britain from another country and like come together in just one area.

Me: Such as? Could you give an example of one in the past and one in the present?

Catherine: Erm... People I guess who maybe like Anglo-Saxons I guess where they just came by the coast through their ships and settled one area there. In the present... I don't know how it really came to be... but there's a town near me... it's ... it's erm... quite... erm... it's quite erm... an Asian... ethnicity there and it seems like that's just there, that's where they have decided to settle.

(Appendix r, lines 205-210, p.313).

Catherine's responses and historical thinking can be linked with Rüsen's 'genetic typology' where 'change is the essence' (2006, p.76). Despite that way of seeing the past in connection with the present, there is also a sense of caution and hesitancy from her when describing those cultural and ethnic groups and in contrast to what are her own familiar White-British cultural norms:

Catherine: And there are a lot of shops for them, selling foods from India and places like that where... I've never even heard of like the foods and I think like "Oh! OK!" When I kind of get the bus through I think like "Oh! There's quite a lot of, it's a very strong community. There are a lot of mosques there and erm... it is a very strong

community, but I am not sure, I don't know. I've just kind of grown up with it... so I am not sure when, when or how. I have no negativity towards it. It's just something that I have grown up with and never really thought about really... it's just always been there. But thinking about it, it's quite a strong Asian community like and I wouldn't shop there... I wouldn't shop there because I don't have a need for that kind of thing whereas there's a lot of shops stuff like towards that community: clothing wise and foods.

(Appendix r, lines 210-222, p.313-314).

Catherine's sense of description and curiosity about the 'strong Asian community' close to her home concludes with her cultural and ethnic segregation of them: 'I wouldn't shop there because I don't have a need for that kind of thing whereas there's a lot of shops stuff like towards that community: clothing wise and foods'.

It was only through my further probing that Diana, Catherine and Anne aimed to use the past to consider the present concerning notion of minority-ethnic group settlements in Britain. Settlement seems to be an aspect of migrant history that is very apparent, but not applied to immediate historical thinking when considering migrant groups of the past ; the establishment of their settlements in comparison to recent and current migrant groups in Britain today.

In providing data for analysis via the codes 'MM' denoting 'Mass-migration' and 'HISTORICAL CONSCIOUSNESS' (see p. 277, 278 and 279, Appendix m) denoting application of 'Historical Consciousness', five from nineteen responses to the question: **'Who do you consider to be 'migrants' to Britain either now or in the past?** (see p. 277, Appendix m) came from trainee-teachers of majority mono-ethnic White-British backgrounds and socialisation:

In the past people who were 'migrants' were the Anglo-Saxons, Romans, etc. Today in Britain it's anyone who moves to Britain permanently (Sally, p. 278, Appendix m).

My extended family are migrants from Ireland, Wales, France. Every person who has lived in Britain has derived from someone who had to move onto these islands to habitate it – like the early tribes: Celts, moving onto the Romans and after the World Wars where (as I understand) **we as a country actively encouraged other people from around the world to migrate to**

Britain to live and work (Diana, p. 278, Appendix m).

Mostly everyone – their ancestors I should suppose. It's widely accepted that human life originated in Africa, so in order for people to live in England, each person's ancestors must have migrated at one stage (Anne, p. 275, Appendix m).

Sally, Diana and Anne, focus on immigrants and migrants to Britain today being associated with the flow of immigrants and migrants to Britain in the past and over the ages. It indicates an orientation of their historical thinking on MEGroMMaS via Rösen's the 'genetic type' where 'change is of the essence, and is what gives history its sense' (Rösen, 2006, p.76).

In his responses below, Tom applies historical consciousness of the critical type i.e. what Rösen (2006, p.75) discusses as reflecting 'elements of a counter-narrative to the one behind the stone-engraving', (the traditional and exemplary types):

Nowadays migration is a hot topic of political debate, but really is just a continuing of history that has happened since time began on this planet once humans and history have been recorded. Migration is part of what make Britain great (p. 279, Appendix m).

Below, James orientates his perspective of migrants in the past and present through a similar critical lens of historical consciousness that Tom adopted:

Migrants in the past can be seen as those that invade and plan taking over a country. This is because they are looking at a new location that has factors and features that can lead to a better quality of life for them. This can be related to current day migrants, apart from today they are seen as lower class rather than future leaders and new populations (p. 279, Appendix m).

Despite questionable distinctions of migration occurring in the past and how it is viewed in the present by James, his views 'they (migrants) are looking at a new location that has factors and features that can lead to a better quality of life for them' connects his thinking with Diana's view on people around the world who were actively encouraged to come to Britain to work.

Three written responses were offered by trainee-teachers of multi-ethnic backgrounds, where data for analysis was extracted from codes 'MM' denoting 'Mass-migration' (see p. 279 and 280, Appendix m). First, Olivia's response offers no direct association with an ethnic group of people 'not natively born in Britain':

Anyone not natively born in Britain who has settled for a period of time and built a life for themselves in Britain (p. 280, Appendix m).

In her responses below, Emma is much more direct in identifying ethnic groups, but it is unclear whether she is referring these to the past or the present day:

Africans, Asian population (Filipinos), Chinese, etc. Eastern Europeans (Czech, Hungarian, Polish, Romanian) (p. 280, Appendix m).

I found it surprising that with their multi-ethnic backgrounds and experiences of cultural diversity, Emma and Olivia could not provide a perspective of MEGroMMaS in Britain framed by a typology of historical consciousness in the same way as some of their trainee-teacher peers of majority mono-ethnic White-British backgrounds and socialisation. In her responses below, Rachel, the third trainee-teacher of a multi-ethnic background indicates her sensitivity towards the term 'migrant'. She offers a perspective through an acceptance of people who have experienced MEGroMMaS as becoming citizens:

I do not like to call those people who have moved to Britain 'migrants' as I feel it is not very welcoming and segregates them from the rest of the population. Using my definition of a 'migrant', anyone who lives in Britain but was not born there may be described as a 'migrant' but again I do not feel this is a term we should use. If they now live in Britain, they are in my eyes a citizen of Britain (p. 279, Appendix m).

There is a connection to Rachel perceptions i.e. 'they are in my eyes a citizen of Britain' to the thoughts of my mother, when I asked her about her migrant status in Britain:

Me: Did you think that you could actually go back to Jamaica?
Mother: No.
Me: Why not?

Mother: Because I spent most of my life over here. I am a citizen. That's for me. (Chapter Five, lines 31-34, p. 114).

6.11. Responses on teaching about migration

My semi-structured questionnaire asked: **Do you identify with any statement within its aims and contents that guides you to teach for learning about 'migration' to Britain now and in the past?** There were fifteen responses to this question (see p. 280 - 282, Appendix m). Twelve came from trainee-teachers of majority mono-ethnic White-British backgrounds and socialisation, whilst three came from trainee-teachers with multi-ethnic backgrounds and socialisation as presented below:

Table D Trainee-teachers identifying a statement within the aims of the Key Stage 2 history curriculum that guides for their teaching and learning about 'migration' to Britain now and in the past						
	Aim 1	Aim 2	Aim 3	Aim 4	Aim 5	Aim 6
Number of times mentioned by trainee-teachers with mono-ethnic White-British backgrounds	8	2	none	5	1	none
Number of times mentioned by trainee-teachers with multi-ethnic backgrounds	2	none	none	none	none	none

The most important aim identified by the trainee-teachers is 'Know and understand the history of these islands as a coherent, chronological narrative, from the earliest times to the present day: how people's lives have shaped this nation and how Britain has influenced and been influenced by the wider world' (DfE, 2013a, p.3). For further understanding on that choice, data for analysis was extracted via the code

NCURR/PeD//HISTENQUIRY (see p. 280, 281 and 282, Appendix m) denoting

'National Curriculum and approaches to pedagogy /Historical Enquiry'. For example:

Questions could be asked about migration, similarities and differences could be compared now to other periods when other people migrated to Britain. Perhaps conversations could be had about how invasions are migration is different. KS1 I highlighted changes to living history (Pupils should be taught about: Bullet point 1) because migration is such a relevant topic now and there might be migrants in children's schools (Diana, p. 280, Appendix m).

It is not explicitly stated and written in the guidance but I would say that the first aim of history "how people's lives have shaped this nation – etc." and the concept of 'continuity' and change (Aim four). I don't identify migration anywhere in the KS1, but in the early studies of history: stone age, Romans, Anglo-Saxons, relate to migration (Dawn, p.280, Appendix m).

(Aim: Bullet point 1 and 2) Know and understand the history of these islands... and how Britain has influenced and been influenced by the wider world. Know and understand significant aspects of the history of the wider world (Sally, p.280, Appendix m).

How people's lives have shaped this nation (Aim: Bullet point 1 and 2) (Debbie, p.280, Appendix m).

How people's lives have shaped this nation (Aim. Bullet point 1) (Victoria, p.280, Appendix m).

The first aim – learning about how Britain has been shaped (a lot of which is associated with migration) (Jo, p. 280, Appendix m).

How people's lives have shaped this nation (Aim. Bullet point 1) and how Britain has influenced and been influenced by the wider world. (Laura, p.281, Appendix m).

Statements about the wider world. (Aim. Bullet point 1) Understanding historical concepts such as continuity, change, cause and consequence, difference and significance. (Aim: Bullet point 4) Gain historical perspectives by placing growing knowledge into different contexts (Catherine, p.281, Appendix m).

All of the views above could be connected with seeing the potential of MEGroMMaS over the ages as an aspect of study for helping with teaching and learning in the Key Stage 2 classroom through Aim 1. For example, Diana discusses exploring differences between 'migration' and 'invasion' in her teaching. She could also explore from whose perspective there is a difference. This question could also possibly be the subject of historical enquiry. As a theme of study, 'How people's lives have shaped this nation' is cited by Debbie, Victoria, Laura and Dawn. This could be interpreted as an idea linked with the teaching and learning of MEGroMMaS.

Trainee-teachers of multi-ethnic background and socialisation did not quote directly about people's lives shaping the nation. However, data for analysis extracted from the code 'MULTICULT' denoting 'cross-cultural and cross-ethnic encounters and 'NCURR/PeD//HISTENQUIRY' denoting 'National Curriculum and approaches to pedagogy /Historical Enquiry' (see p. 281, Appendix m) indicates their acknowledgment of a multicultural British society, framed by cultural diversity which comes for MEGroMMaS over the ages. For example:

One that stands out to me is the initial aim as it enables children to relate to migration more as it introduced the theme of how Britain come to be what it is today through a variety of aspects (Emma, p.282, Appendix m).

Britain is a multicultural society and thus children will learn about migration and how it has impacted on Britain and therefore, how this has impacted on the wider world. KS1 – changes in living memory and change in national life. Recent migration could be looked at and how it influences life in Britain (Rachel, p.282, Appendix m).

In summary, there are positive and connective responses from both the majority mono-ethnic White-British background and multi-ethnic background trainee-teachers above in relation to the key research question: **What perceptions do trainee-teachers have of teaching and learning about minority-ethnic group mass-migration and settlement in Britain over the ages within the aims and contents of the Key Stage 2 history curriculum?**

6.12. Emphasis on future practice for teaching and learning about migration

My semi-structured questionnaire concluded with four statements on migration in relation to teaching and learning in the Key Stage 2 classroom for understanding British history. I wanted to gauge from the twenty-one trainee-teachers the levels of importance they placed on their professional practice for teaching about migration; whether they believed that migration is explicitly included in the Key Stage 2 history curriculum aims and contents; if they considered migration to be a phenomenon over

the last seventy years or more than this and their levels of confidence to teach about migration to Britain over the ages. All twenty-one trainee-teachers completed this section. Tables E, F, G and H below indicate their choices (note: I have included Sasha's responses with the multi-ethnic background trainee-teachers).

All responses from the trainee-teachers in Table E agreed that migration should be an important theme to be covered in their teaching of history. Fifteen teachers out of the twenty-one agreed strongly with this statement. No teachers disagreed with this statement. The responses above in Table E from the trainee-teachers can also be applied in considering the reported deficiencies in Key Stage 2 teaching about multicultural British history evidenced by Nichol and Harnett (2011a; 2011b).

Table E					
Trainee-teachers responses to the statement: Migration should be an important topic covered in history					
	Strongly Agree	Agree	Neither agree or disagree	Disagree	Strongly disagree
Number of times mentioned by trainee-teachers with mono-ethnic White-British backgrounds	11	5	none	none	none
Number of times mentioned by trainee-teachers with multi-ethnic backgrounds	4	1	none	none	none

The definite view of trainee-teachers is '**Migration should be an important topic covered in history**'. It indicates that the potential study of MEGroMMaS over the ages via the Key Stage 2 history curriculum could also allow for inquiry into the plethora of ethnic groups that have contributed to the shaping of British cultural

identities as a result of settlement; ethnogenesis over the ages; the shaping of Britain as a nation and the shaping of a multicultural British society.

Responses to the statement in Table F below show eleven trainee-teachers who indicate that the Key Stage 2 history curriculum aims and contents does not offer explicit guidance or directives for teaching and learning about migration.

Table F					
trainee-teachers responses to the statement:					
Teaching about migration is explicitly included in the NC aims and content					
	Strongly Agree	Agree	Neither agree or disagree	Disagree	Strongly disagree
Number of times mentioned by trainee-teachers with mono-ethnic White-British backgrounds	none	2	8	5	1
Number of times mentioned by trainee-teachers with multi-ethnic backgrounds	none	none	3	1	1

There are also eight further responses in Table F above of either ‘Disagree’ or ‘Strongly disagree’ to the statement: Teaching about migration is explicitly included in the Key Stage 2 aims and content. It suggests that migrant Anglo-Saxons; Vikings; Romans as stated by the Key Stage 2 history curriculum (see Appendix u) are not being viewed by trainee-teachers as potential themes for the study of migration to Britain and may be being considered differently to the terms ‘invader’ and ‘settler’. As the words ‘migrant’ and ‘migration’ are not used at all by the Key Stage 2 history curriculum in its language, the words ‘invaders’ and ‘settlers’ which are used can

distort trainee-teachers' thinking and practice for classroom teaching about MEGroMMaS over the ages.

Trainee-teachers responses to the statement: **Migration to Britain is mainly a recent event over the past 70 years** in Table G below present definite views in that they see migration to Britain as more than a recent event over the past seventy years.

Table G trainee-teachers responses to the statement: Migration to Britain is mainly a recent event over the past 70 years					
	Strongly Agree	Agree	Neither agree or disagree	Disagree	Strongly disagree
Number of trainee-teachers with mono-ethnic backgrounds	none	none	none	10	6
Number of trainee-teachers with multi-ethnic backgrounds	none	none	none	1	4

It indicates that trainee-teachers seek to look beyond recent significant episodes of migration to Britain, i.e. free movement across the European Union; post World War Two MEGroMMaS from countries associated with former British Empire. However, what I have found in the study from trainee-teacher responses to my semi-structured questionnaires, semi-structured interviews and focus group discussion is no mention of any other aspects of migration to Britain apart from groups of people before 1066 and groups of people after World War Two. Anne in her semi-structured interviews

did mention people from Ireland migrating due to the 'potato famine'. However, many other groups of significance include: large numbers of French Protestant Huguenot refugees of the 17th century, large numbers of Jewish people from Russia in the 19th and 20th centuries, as discussed in Chapter Two. The absence in the thoughts of trainee-teachers of those migrant and immigrant people and other examples indicates that further subject knowledge on MEGroMMaS of the ages in the British Isles and in Britain as a nation is required for their continued professional development.

Table H					
Trainee-teachers responses to the statement: I would feel confident teaching about migration to Britain					
	Strongly Agree	Agree	Neither agree or disagree	Disagree	Strongly disagree
Number of trainee-teachers with mono-ethnic backgrounds	3	5	7	1	none
Number of trainee-teachers with multi-ethnic backgrounds	1	3	1	none	none

My perceptions on the need for further continued professional development is connected with trainee-teacher responses to the statement in Table H above: **I would feel confident teaching about migration to Britain.** Over half of the trainee-teachers (12 from 21 responses) either agreed or strongly agreed with this statement. Eight trainee-teachers neither agreed nor disagreed. I did not yield follow up responses to this statement as part of the semi-structured interviews. It is difficult

to make claims on why so many trainee-teachers felt confident, particularly as they seemed to only provide fragmented knowledge of MEGroMMaS over the ages to the British Isles.

6.13. Responses to Key Stage 2 national curriculum aims

The semi-structured questionnaire asked trainee-teachers: **'Which aims do you think are the most important in the national curriculum?'** Most attention was given to the Key Stage 2 history curriculum aim: 'Know and understand the history of these islands as a coherent, chronological narrative, from the earliest times to the present day: how people's lives have shaped this nation and how Britain has influenced and been influenced by the wider world' was considered as most important by trainee-teachers (DfE, 2013a, p.4). This achieved 65% of potential maximum rating (see p. 265, Appendix I). Data for further analysis was extracted from the written responses given by trainee-teachers via the code 'HISTORICAL CONSCIOUSNESS' denoting themes of historical consciousness and apparent in their thinking (see page 267 and 271, Appendix I). The five written responses came from trainee-teachers with majority mono-ethnic White-British backgrounds and socialisation:

Children should have an understanding of the history of where they live and how Britain is both able to impact and be impacted on by the wider world (Sally, p. 268, Appendix I).

I believe it is very important to have an understanding of the history of England and how it has influenced how we live today (Victoria, p. 268, Appendix I).

I feel children don't learn enough about the country they live in, so they should learn more about it and it should be emphasised (Laura, p. 268, Appendix I).

I interpret the responses above as focusing in general on teaching of history with a conscious aim to understand present existence through how it has been shaped by the past. For example 'the history of England and how it has influenced how we live

today' (Victoria) and 'Children should have an understanding of the history of where they live' (Sally) both imply a use of historical consciousness in their teaching as a theory for viewing the past in relation to the present, for future possibilities of thinking, teaching and learning about British history (Harris and Reynolds 2014). It was Laura's response to the question: 'I feel children don't learn enough about the country they live in, so they should learn more about it and it should be emphasised' which by its vagueness was I felt most interesting to develop. Was she discussing an Anglocentric (White-British majoritarian) or culturally diverse (multicultural) notion of British history? I wanted to develop this question, so I applied her response as part of question 1 for my semi-structured interview questions with Diana, Anne and Catherine:

- "children don't learn enough about the country they live in"
1.1. **What are your interpretations of these responses?**

(p. 284, Appendix n).

The responses from Diana below added to my further questioning assisted with developing a perspective on Laura's responses:

Diana: The first one: "Don't know enough about the country they live in". I can kind of... Yeah I do... sympathise with them – if that is the right word... to say. But I think it; it's a lot more than that. **I think for me it's a lot more fluid.** They don't learn enough about the country they live in which is so broad... to me, but then history I suppose is. So for me, yeah its fluidity of how the country has evolved and moved around and yeah, it has been impacted or impacted upon the world.

Me: What do you mean by fluidity?

Diana: Movement of people, movement of ideas, movement of societies. I think that through enquiry, through that approach looking at... stimulus.

Me: OK you say stimulus. What sorts of content should be taught to meet this aim?

Diana: I think modern history might be better and children might understand the fluidity more that I am talking about. So if you were looking at say like Post-War England and the influx of people coming in, people going and stuff like that um, I think that might resonate a bit more rather than trying to look at this say Saxon tribe coming over, yeah (Appendix p, lines 2-18, p. 286).

Diana constructs her own interpretation of Laura's perspective and reframes it according to what would be her own approach to practice. This has Diana

articulating her positioning with the aims of the Key Stage 2 history curriculum, aligning the teaching of British history with a story of Britain's migrant past that begins in the 20th century i.e. when she says 'modern history' and 'Post War England'. Diana sees British history in terms of it being: 'fluid'; having 'fluidity'; involving the 'Movement of people, movement of ideas, movement of societies'. It indicates that her way of seeing the story of British history is via a lens of historical consciousness associated with Rüsen's 'genetic type' where 'movement' sees that 'change is of the essence' and that 'fluidity' 'is what gives history its sense' (2006, p.76). Diana's position can also be aligned with Steven's (2009) notion of migration to Britain as continuing process for understanding the identity and presence of its people today:

Diana: Yeah! It's what it is meant for I think. Definitely. It's all about... Yeah, having that awareness of how Britain has been constructed and how... Yeah minority-ethnic groups, mass-migration, all moving, movement, moving to the island building what is, what is now the country and the society in which we live in which the children will be living in (Appendix p, lines 21-25, p. 286-287).

6.14. Viewing migrant groups past and present via the 'Genetic' typology

In order to clarify Diana's position on minority-ethnic groups and mass-migration to Britain over the ages, I asked her question 4.4 of the semi-structured interview:

Would you consider migrant tribes/groups in the past being minority-ethnic groups? (p. 284, Appendix n):

Diana: [...] So like the Celts – the Welsh – the Celts. Yeah. Yeah I think I would put them in the same thing. **I think that's how I would go about describing minority-ethnic groups for children in history. I think would take them back and say "these were the minorities of the time".**

Me: Why are you saying yes to this?

Diana: As I said like, Britain has always been fluid and has always had fluidity with people moving in and it's exactly the same today and I think that it is really important to find similarities from way back in the past... that's way, way back, and today which helps us to understand what this term may mean now. So they were the minority, those tribes.

Me: When you say this term, which term are you talking about?

Diana: Er... migrant tribes and groups

Me: Could the term minority-ethnic group be applied to these migrant tribes?

Diana: Yes. (Appendix p, lines 143-157, p. 291-292).

Diana applies the term 'minority-ethnic' and associates it with Celts. Here is an insight that my study was aiming to uncover (as discussed in Chapter Two): the perceptions of trainee-teachers on whether they view migrant groups of the past i.e. Saxons and Vikings as being minority-ethnic groups in the same way as migrant and immigrant minority-ethnic group in Britain today. From a teaching perspective, Diana says she would use the term 'minority-ethnic' for those people as an example to bridge the past to present i.e. 'I think I would take them back and say "these were the minorities of the time". In theorising and justifying her thoughts for offering children a route to learning about the existence of minority-ethnic groups in Britain today, Diana is applying a framework of historical consciousness linked to Rüsen's 'Genetic type' for seeing that "change is of the essence, and is what gives history its sense' (2006, p.76).

Below, Anne's responses to question 4.4. of my semi-structured interview are in some agreement with Diana's view that migrant tribes/groups in the past should be seen as minority-ethnic groups. Anne was however more hesitant in committing herself to this position when thinking about this:

Anne: Colour. I think it is. Because ethnic to me means... Like... I don't know how to say it. Not just colour though... but sort of background and community and culture. So sort of all of those. Sorry what question are we on. "Would you consider migrant tribes/groups in the past being minority-ethnic groups?" Then... that would be a "Yes".

Me: Why? Could you give me an example?

Anne: **Caribbean people... the Vikings and stuff are they? I suppose they're not from here either. And they came over.** "Would you consider migrant tribes/groups in the

past being minority-ethnic groups?" So... were they a tribe? Saxons... they weren't from here either (Appendix q, lines 190-199, p. 302-303).

Anne links skin colour, background, community and culture to a strong sense of minority-ethnic group association in similar way to Catherine below:

Me: Would you consider migrant tribes/groups in the past being minority-ethnic groups?

Catherine: Yes probably yeah... Erm... Are these migrants that have come to Britain?

Me: Yes.

Catherine: Yes... I guess they were at one point weren't they.

Me: Which groups are you thinking of?

Catherine: Erm... in my head when I was in primary school when we had erm... the war with Iran and Iraq started so I know there was a lot of erm people from Iraq maybe coming over and er... that kind of sticks out in my head... erm as being... sort of they migrated to England at that time when I was a child. We had a family living on our street and it was like they didn't really speak English and it was... I was very aware that my parents were not... **like they were suspicious almost because it was like "Ooh! A new family."** And it was like... we had quite a... community street and think that people were quite like "We don't quite know how to help them to integrate because they don't speak English." I think that they, they still live there on our road. But they're still kept to themselves. Er... so I guess something like that maybe? That's one that sticks out in my head (Appendix r, lines 165- 184, p.311-312).

What Catherine describes as her personal experiences of contact with minority-ethnic groups of people (cross-cultural and cross-ethnic encounters) which caused her family an initial feeling of tension, suspicion relates to discussions presented in my review of the literature in Chapter Three concerning cross-cultural and cross-ethnic encounters with 'the other' which serve to reinforce a superior White-British culture, where 'White' becomes the norm from which other 'races' stand apart and in relation to which they are defined' (Gillborn, 2008, p.169); where 'threatening other is always a terrorist' (Hooks, 1992, p. 174) and the fear of 'swamping' (Thatcher, 1978). Diana, Catherine and Anne all apply the 'Genetic' typology of historical consciousness for viewing migrant groups of people to Britain past and present as minority-ethnic groups (Rüsen, 2006). Diana was able to apply the theory more freely than both Anne and Catherine who had to be probed further. I wanted to know

their ideas on using MEGroMMaS over the ages to assist with the teaching and learning the aims of the Key Stage 2 history curriculum. When I introduced Catherine and Anne to the question: **'To what extent could a study of minority-ethnic group mass-migration over the ages to these islands assist with this?'** (see p. 283, Appendix n) their responses became firmly positioned with the 'Genetic type' of historical consciousness i.e. seeing that "change is of the essence, and is what gives history its sense' (2006, p.76).

Anne: You know I know about the Irish sort of movement to England so a lot of mass-migration is what the history is and then today you know... although people may be English now, they might have generations above from Ireland; or Jamaica or Poland or I don't know, **so it's what shapes how it is today** and it's to do with what I said about in that other point about the "continuity and change". **So I don't really think you can teach that without looking at the mass-migration because that's how it has shaped today. I don't think you can teach that aim that "Know and understand the history of these islands" because to know and understand them is to know about that sort of thing** (Appendix q, lines 50-60, p. 297).

Below are Catherine's responses to the question:

Catherine: Erm... **just an understanding of the fact that... people of Britain aren't necessarily British. Like we are like a multi-ethnic... culture which... like the diversity of this should be valued** I think and... everything should be respected like you know... people like from Britain might be Christian; they might be, they might have different religions; have different... values and they should be respected and... taught about rather than I think not a lot of children understand or have the chance to be taught about like valuing that culture. Erm... I know that I didn't really have a lot of understanding as a child and lot of it came about when I was older: secondary school and above rather than at primary school and that is something that I really feel that I missed out on. **So I would want to put that in the classroom. I think that it is quite important to value that multi-ethnic culture** (Appendix r, lines 26-38, p.306).

The responses above from Anne and Catherine present their sense of cultural and ethnic change in terms of ethnogenesis through the cultural and ethnic identities of people in Britain over the ages: 'although people may be English now, they might have generations above from Ireland; or Jamaica or Poland' (Anne); 'people of Britain aren't necessarily British. Like we are like a multi-ethnic... culture' (Catherine). Their responses provide a recognition that teaching and learning about the history of cultural and ethnic diversity over the ages for helping with an understanding of the present can be applied to enhance a sense of tolerance

towards the different ethnicities and cultures that put together make up British people today.

Catherine and Anne's comments link to my review of the literature in Chapter Three, where I stated my interests to know the extent to which trainee-teachers saw connections with the aims and contents of Key Stage 2 history curriculum and the teaching of fundamental British values. Although Catherine has not acknowledged the teaching of fundamental British values via DfE (2014) her comments: '**I think that it is quite important to value that multi-ethnic culture**', can be connected with potential use of the Key Stage 2 curriculum aims via a 'Genetic type' of historical consciousness in consideration of MEGroMMaS and key features of teaching about fundamental British values i.e. tolerance and equality in DfE (2014) and the respecting of different faith groups in society via *The Equality Act* (2010). Applying historical consciousness through a view of minority-ethnic groups past and present via the 'Genetic' typology can potentially help with addressing the lack of thinking and teaching about multicultural British history in the primary school as identified by Nichol and Harnett (2011a; 2011b).

What has also emerged from the responses of Diana, Catherine and Anne above seem also to help with responding to a key question of the study: **To what extent do trainee-teachers identify and engage with a multicultural perspective of British history through a story of Britain's migrant past within the aims of the Key Stage 2 history curriculum?** Diana, Catherine and Anne are all of majority mono-ethnic White-British background and socialisation. However, Diana unlike Anne and Catherine had an initial inability to identify with a multicultural perspective of British

history within the Key Stage 2 history curriculum aims. It was when the idea of MEGroMMaS over the ages was presented and planted into the minds of Catherine and Anne that they became very much open to the possibilities of this in their future Key Stage 2 classroom practice.

6.15. Responses to Key Stage 2 national curriculum contents

My semi-structured questionnaire asked trainee-teachers for their responses to the question: **‘What should children at Key Stage 2 learn and know about history?’** Data for analysis was extracted from their responses via the code ‘LOCaHist’ denoting a theme of thinking by trainee-teachers that focused on ‘a local history study’ (see p. 272, 273 and 274, Appendix m). It was considered the most important area of children’s learning and knowing by the trainee-teachers of this study. Ten trainee-teachers held that view. Seven were of majority mono-ethnic White-British backgrounds and socialisation.

Significantly, for the interests of this study, the ‘optional unit of study’: ‘A study of an aspect or theme in British history that extends pupils’ chronological knowledge beyond 1066’, was considered by trainee-teachers as least important for content coverage along with ‘The Roman Empire and its impact on Britain’. Consideration given by trainee-teachers on the Key Stage 2 history curriculum content featuring Anglo-Saxon and Viking struggles were ranked neither highly nor lowly. Again, these aspects of the Key Stage 2 history curriculum did not feature prominently in written responses.

As I had stated in Chapter One, an interest of the study was to research further; to find out if Key Stage 2 teachers actually considered the 'optional unit of study' as a possible route for teaching and learning on a wider study of MEGroMMaS and if so, through what imaginative pedagogical conceptions? I was curious to know more about why the 'optional unit of study' had no written responses to explain its unpopularity. I followed up further in that I was interested to discover how it could potentially be related by trainee-teachers to notions of MEGroMMaS over the ages. I applied further consideration of 'A study of an aspect or theme in British history that extends pupil's chronological knowledge beyond 1066', in conjunction with the most popular response for teaching content: 'A local history study'. For my semi-structured interview I wrote the question: **'How could you use a local history study for teaching and learning about minority ethnic group mass-migration to Britain over the ages?' (see p. 284, Appendix n).** The aim of this question was to sift further for responses to a key question of the study: **What perceptions do trainee-teachers have of teaching and learning about minority-ethnic group mass-migration and settlement in Britain over the ages within the contents of the Key Stage 2 history curriculum?**

Responses to the question from Diana have her reflecting upon her background community, her socialisation and personal experiences of cross-cultural and cross-ethnic encounters, in a similar way to how Catherine described the reactions of her family to the arrival of minority-ethnic group Iraqi people in her neighbourhood (see section 6.14 above):

Diana: We had some African people move from London down and I think at first it was, because we are not exactly a large village either, so at first it was like "Ooh!"

Me: How many people are there in your village?

Diana: I think it is about a thousand. So I think it was a shock at first just to see new people that were so.... obviously new which sounds really horrible because they were a different colour to us. Erm... but then I think... and there were some, I know in the school that there were some bullying issues going on there which is a shame. But I think now, it has settled down and I think we had the Youth Club set up at the same time and that was really integral to the community coming together, meeting with them and stuff like that. So yeah. I mean, a shock at first, but all gravy now. I know for a fact that we would not have covered such a topic like this in our primary school as it wasn't seen as relevant. But now I see it as integral that everybody is teaching it. If we had that, then the transition would have been a lot easier in understanding why they had moved down, who they are as people and valuing that. It is a great example of how it happened in the village and hopefully I would like to think that now because we are a kind of more multicultural, we are online and we can access things from all over the world that it won't be a shock anymore and there won't need to be battles (Appendix p, lines 204-220, p.294).

Diana's responses are important to the study, as I discussed in Chapter One my interests in understanding the extent to which trainee-teachers reflection on experiences and stories of MEGroMMaS can help with strengthening their thinking and teaching in conjunction with the Key Stage 2 history curriculum. Diana's neighbourhood experience is of a cross-cultural and cross-ethnic encounter. Her language of shock in describing her White-British community to the arrival of new minority-ethnic groups of people is 'because they were a different colour to us'. She discusses the tensions in early interactions between different ethnic and cultural groups which is typical of some the encounters already discussed in this study over the ages i.e. minority-ethnic group Afro-Caribbean community and majority White-British society; native Anglo-Saxons and invading minority-ethnic group Vikings. I should have asked Diana whether the minority-ethnic African group which arrived in her neighbourhood assimilated and integrated (acculturation) into the majority White-British community via the Youth Club, or whether a multicultural perspective of Britain was championed and fostered, allowing for their cultural and ethnic traits to become accepted as a sense of their difference and identity in co-existence.

Diana is a trainee-teacher of majority mono-ethnic White-British background and socialisation. Her personal experiences of racial and ethnic group tension in her neighbourhood seems to have assisted in developing her views on British history and MEGroMMaS for seeking mutual understandings of the migration experience i.e. 'I see it as integral that everybody is teaching it'. It is clear that Diana's experiences of lived cross-cultural and cross-ethnic encounters have shaped for her a disposition on the importance of teaching about cross-cultural and cross-ethnic encounters between ethnic groups in Britain for the primary school classroom.

In discussing local history for teaching and learning about MEGroMMaS, Anne's response below is not as forward as Diana's in using involved experiences of cross-cultural and cross-ethnic encounter which connect MEGroMMaS as part of local history. Still, she is able to apply a personal experience to help her with theorising what seems to be a credible approach to practice that ties together a local history study and MEGroMMaS in Britain:

Anne: [...] I mean where I live, when I was looking for something to do for my history project, I found that during World War One there was lots of soldiers from India based in my local area. And I thought that would be really interesting for something like that to then... go into the whole migration story. I mean some of them stayed, but most of them went home. I think if you dig a little deeper that you can always find something. (Appendix q, lines 232-238, p.304).

Anne's focus is on Indian soldiers (perhaps fighting for the British Empire in World War One) who were in the past of her current locality, through their migration and immigration to Britain. Her thinking indicates that links between 'local history study' and MEGroMMaS could potentially to help with framing 'a study of an aspect or theme in British history that extends pupil's chronological knowledge beyond 1066'.

Catherine's responses are similar to the views with Diana and Anne i.e. investing teaching and learning time to linking 'local history study' and MEGroMMaS, which could be profitable for bringing attention to the stories of Britain's past through the theme of migration:

Catherine: **I have never taken the time to walk around that Asian town near me.** I would notice things I'm sure that I had never noticed before if I had taken that time or been taken to that area to explore it further and **I can imagine it would be really interesting.** There's a lot more that I would want to learn about and I think that's quite important for children to learn about their local history through the local area to pick out things that they wouldn't have usually known and **it can make quite a strong sense of community in their local area as well like: this is where I am from; this is where it has grown to be; how it is now.** Yeah I think it's quite important. I'd get the children out there. Use the iPad. Get them to take photographs of the things that interested them (Appendix r, lines 239-249, p.314-315).

Catherine in theory is discussing how a greater consideration of cultural diversity could provide some rich teaching and learning experiences: 'I have never taken the time to walk around that Asian town near me. ...I can imagine it would be really interesting'. When linking a local history study to MEGroMMaS, Catherine's concept could potentially help with framing 'a study of an aspect or theme in British history that extends pupil's chronological knowledge beyond 1066' via the current Key Stage 2 history curriculum in a similar way to a study from a previous version of the Key Stage 2 history curriculum 'Unit 13: How has life in Britain Changed Since 1948' as discussed in my review of the literature (QCA, 1998).

6.16. Responses to the transcribed conversation between my mother and I

As part of the focus group discussion, when trainee-teachers were discussing the transcribed conversation between my mother and I, the Key Stage 2 curriculum optional unit: 'a study of an aspect or theme in British history that extends pupil's chronological knowledge beyond 1066' was brought to attention:

Diana: **I suppose a study of an aspect or a theme in British history that extends pupils' chronological knowledge beyond 1066** on page 5.

And I think it has links to, just reading this here on page four, **the Viking and Anglo Saxon struggle...**

Catherine: Yeah.

Diana: ...the Viking raids and invasions. They are quite ... and then Anglo-Saxon laws and justice and invasions, death and resistance and **all of those sorts of words might be associated with... with riots and change** and stuff like that and so you have got this chance to contrast.

Catherine: It's all migration I suppose isn't it?

Diana: Yeah.

Catherine: Well. Like the settlement of Anglo Saxons you can... Like when they (parent and child) are talking about... Brixton Erm... being the ethnic minority... settlement. They settled there. And you could almost say like where did Anglo-Saxons settle...

Diana: Settle (in synchrony with Catherine).

Catherine:...and you can kind of make relations that way.

Me: Would some sort of enquiry based study concerning minority-ethnic group settlements in Britain over the ages be useful for teaching and learning in the Key Stage 2 classroom then?

Diana: Yes.

Catherine: Yes.

Anne: Yes

(Appendix t, lines 135-157, p. 322-323).

The trainee-teachers make connections and links between the transcribed conversation of my mother and I concerning Afro-Caribbean MEGroMMaS; Brixton 1981 and the Black-British experience for teaching and learning aspects and contents of the Key Stage 2 history curriculum. Diana immediately picks out a study of an aspect or a theme in British history that extends pupils' chronological knowledge beyond 1066. Diana and Catherine also see congruence in aspects of history and story of Britain's migrant past associated with 'resistance'; 'riots'; 'change' and 'settlement', seeing this for teaching and learning as 'a chance to contrast' and to develop historical enquiry further i.e. 'Like when they (parent and child) are talking about... Brixton Erm... being the ethnic minority... settlement. They settled there. And you could almost say like where did Anglo-Saxons settle...'.

This indicates that when Afro-Caribbean MEGroMMaS, Brixton 1981 and the Black-British experience was planted in their minds, Diana, Anne and Catherine were able to theorise its use as a 'study of an aspect or a theme in British history the extends pupils' chronological knowledge beyond 1066' for teaching and learning about British history.

A similar relationship in use of the conversation between my mother and I for informing Diana's, Catherine's and Anne's ideas for future approaches to teaching and learning about MEGroMMaS comes through my analysis of data extracted from my coding of their responses as 'PeD/HISTENQUIRY' (see p. 319, Appendix t) denoting national curriculum and approaches to pedagogy via historical enquiry:

Catherine: The description when they are writing about it I thought was useful. It says like: "We were walking in what was the aftermath of what I'd seen on television." That paragraph. When I read this, I wrote next to it: "How would you feel if this were your home?" You could read out the writing and get children to imagine like well: How would I feel walking through this? Like this is where I lived and grew up

Diana: Yes. I think that's what is really powerful and there should be a place for using reflections or narratives and getting children to interview people first hand.

Anne: Drama as well.

(Appendix t, lines 105-114, p.321).

Diana's comments on the potential use of conversation between my mother and I can be associated with the aims of the *Making Histories* (2012) as discussed in my review of the literature and where the authors discuss connecting personal and local histories for demonstrating ways that migration as a concept and historical process has impacted on the lives and experiences of all individuals living in modern Britain (Runnymede, 2012).

Catherine indicates the potential use of the conversation between my mother and I for practice and approaches to pedagogy in relation to future historical enquiry on

what constitutes British history:

Catherine: Yeah. The first thing that came to my mind for me at the end of it, was where they (parent and child) were talking about: "Well is it British history then?" and the parent says: "I think Black people in Britain and in London are tarred with the same brush" and things like that. You could... like the parent isn't convinced that it's British history. So I think that could be quite an interesting thing for children to like... almost investigate like: Is it British history? They could investigate that themselves and kind of decide themselves
(Appendix t, lines 64-71, p.320).

Below Diana indicates the Key Stage 2 history curriculum is focused on White history. She discusses the potential of the conversation between my mother and I in addressing the absence of Black history in the Key Stage 2 curriculum. She senses that a local history study or 'issues based enquiry' as part of the curriculum can offer a route to the study of migration in conceptualising the story of Britain's past.:

Diana: [...]maybe that value doesn't... or I mean what is not valued comes from... the curriculum.

Catherine: Yes.

Diana: Because there is nothing post 1066 about explicit migration. Pre that, it discusses movement through the Stone Ages; the Iron Ages; the Roman empire;

Catherine: Yeah.

Diana: ... Anglo-Saxons. But post that, unless... unless you take it on yourself as teacher to conduct a local study or an issues based enquiry like we are looking at now. You are not going to get that
(Appendix t, lines 84-93, p.320).

Considerations of Diana and Catherine above relate to what Hawkey and Prior (2011) suggested about teachers having a clearer focus on the cultural histories and the diversity of ethnic groups within British society for understanding more on the concept of national narratives.

Diana, Anne and Catherine all agree the conversation between my mother and I could be applied alongside the Key Stage 2 curriculum for examining comparisons of

migrant experience over the ages i.e. reasons for Saxon migration and settlement in juxtaposition with Afro-Caribbean migration and settlement:

- Catherine: I think it is important like... the parent says like "My father came first to get money." So looking at why they moved. That is page 3, line 8. Like the comparison between... like if... a Jamaican-Black immigrant parent moved for money, then what did the Saxons move for?
- Anne: Yeah.
- Diana: Yeah.
- Catherine: Compare it like... Is there a movement from... they (Saxons) moved for resources which is kind of like money because you need the land to sell to live.
- Me: Are you talking about economic reasons?
- Catherine: Yeah. Yeah. So you can make comparisons on like: Has it really changed that much? What similarities there still are and what differences there are as well

(Appendix t, lines 178-191, p. 323).

The conversation between Diana, Anne and Catherine responds directly to what I suggested in Chapter One as being a key purpose of this study: exploring for routes to what may be a 'common ground' of human experiences learnt via British history: 'where black and white can meet' through juxtaposing their stories of migration, for enhancing thinking and practice for teaching and learning (Samuel, 2003).

In Chapter Three, I discussed an intent of the study to examine if trainee-teachers could see connections with the aims and contents of Key Stage 2 history curriculum and stories of MEGroMMaS involving Black-British history, in how they could be applied in the classroom for teaching and learning about notions of fundamental British values i.e. British democracy, tolerance, justice and equality (DfE, 2014). Diana, Catherine and Anne in discussion of the conversation between my mother and I relate the actions of the migrant Afro-Caribbean and their Black-British children community involved with Brixton 1981 as being related to notions of fundamental British values:

- Catherine: On page 4 line 35 where the child says “stood up for their rights”, that’s a kind of freedom of speech.
- Anne: Yeah, that’s Britishness. Because it’s about being able to do that; being able to express what you want and protest without having any backlash from the government which I don’t know is always 100% true. But that to me is what is all about living in a country where you should be allowed to say what you want.
- Catherine: So maybe... Equality. Yeah maybe the equality side of it. Like: “Why just us?” Like: “Why not that person as well?”
- Anne: Yes. You could say that is a protest because you’re being discriminated against and you’re protesting against.
- Catherine: Yeah.
- Anne: But then I suppose the riot was violent, which isn’t ideal. But, sometimes these things happen.
- Diana: Yeah and I think like if we are going to be talking about ‘tolerance’ and ‘equality’, if we are going to be teaching those British values, then we are going to need to have multicultural perspectives within the curriculum.
(Appendix t, lines 266-283, p. 327-328).

Diana’s comments indicate a call to policymakers to include more explicitly a multicultural perspective as part of the aims and contents of the Key Stage 2 history curriculum, so as to advance the teaching of fundamental British values. It relates to what Harris (2013) discussed in my review of the literature as an opportunity to reframe the national curriculum for history, in recognition of a modern diverse make-up in British society from a broader multi-ethnic and eclectic perspective.

The perceptions and thoughts from Diana, Anne and Catherine in their responses to the conversation between my mother and I indicate their positive and connective responses to the key question for this part of the study: **Do accounts of recent MEGroMMaS from an Afro-Caribbean immigrant parent and their Black-British born child assist trainee-teachers in generating ideas for planning, teaching and learning about a more diverse and multicultural perspective of British history?**

6.17. Chapter summary

This chapter has presented a wide variety of responses to the questions of the study from the twenty-one trainee-teachers. To summarise, in contrast to their primary school experiences, trainee-teachers have an increased awareness of cultural diversity at secondary school, college and university. There is some sense that media discourses on migration and immigration to Britain can be influential in shaping a cynical view on the emergence of new and different groups of people appearing in Britain. Trainee-teachers of majority mono-ethnic White-British background and socialisation are influenced on their thinking about history from parents and family, whilst the trainee-teachers of multi-ethnic background and socialisation in their responses indicated no family influences on where or how their perspectives of significant British history emerge. It suggests that what is valued as history and heritage by the families and parents of some trainee-teachers of majority mono-ethnic White-British backgrounds and socialisation have the potential to be reinvested as stories and events of importance for teaching and learning in the Key Stage 2 classroom. Trainee-teachers of majority mono-ethnic White-British background and socialisation centre their thinking for British history on events such as wars and military sites involving Britain. There was also a pattern where trainee-teachers of majority mono-ethnic White-British background and socialisation are orientated within Rösen's 'Exemplary' and 'Traditional' typologies when considering the meaning of British history in association with British Empire and the British Monarchy. Trainee-teachers of multi-ethnic background and socialisation link the meaning of British history in association with cultural diversity over the ages. They orientate their historical thinking with Rösen's 'Genetic' typology. In their responses to questions on migrants and migration, the majority of trainee-teachers regardless

of background and socialisation generally associated migrants of the past and the present to be minority-ethnic groups. Regardless of background and socialisation, the Key Stage 2 curriculum aim: 'Know and understand the history of these islands as a coherent, chronological narrative, from the earliest times to the present day: how people's lives have shaped this nation and how Britain has influenced and been influenced by the wider world' was considered by trainee-teachers in this study as being the most important of the Key Stage 2 history curriculum aims (DfE, 2013a, p.4). Regardless of background and socialisation, in their responses to the Key Stage 2 national curriculum contents, trainee-teachers generally cited 'a local history study' as the most important area of study.

The historical thinking of Diana, Anne and Catherine concerning MEGroMMaS is also shaped by their life experiences of cross-cultural and cross-ethnic encounters or their awareness of them in terms of how they could be used for potential reformulations of their historical positioning. For example, Anne's cross-cultural and cross-ethnic encounters and her reflections on her experiences had been minimal. This seemed to make her less informed with conceiving possibilities of using and applying MEGroMMaS in the Key Stage 2 classroom for teaching and learning about a more culturally diverse form of British history. Ideas needed to be planted in her mind to allow her to see any potential. Catherine had some clear experiences of cross-cultural and cross-ethnic encounters. She reflected on the possibilities for using and applying MEGroMMaS through the Key Stage 2 history curriculum. Still, her White-British background and socialisation including the influence of her parents and the influence of her community had her reflecting on observing minority-ethnic group activity at a distance and without actually engaging with it in full. Diana was

the most open to the possibilities of using and applying MEGroMMaS for teaching and learning about a more culturally diverse understanding of British history. Her White-British background and socialisation had been influenced by cross-cultural and cross-ethnic encounters which had framed for her a disposition with historical consciousness and MEGroMMaS strongly linked with Rüsen's 'genetic type' (2006, p.76). Finally, Diana, Anne and Catherine were clearly able to make links between the transcribed conversation of my mother and I for exploring potential future approaches to teaching and learning about British history and MEGroMMaS via the aims and contents of the Key Stage 2 history curriculum.

Chapter Seven

Discussion, Findings, Implications, Conclusions

7.0. Chapter contents

I begin this chapter by discussing the limitations of the study in generalising and making claims of new knowledge based upon my engagement with my mother and the trainee-teachers and my interpretations of their experiences and perceptions of MEGroMMaS. Despite those limitations, I will present a summary analysis of trainee-teachers' responses to the key questions of the study. I make the case for the study's original contribution to professional practice by presenting five key findings. I discuss the implications of those findings on trainee-teachers' practice, Initial Teacher Education and Key Stage 2 history curriculum policymakers. I conclude the chapter by discussing how the study could be taken forward and built upon in developing professional practice.

7.1. Limitations of the study

The small sample of trainee-teachers involved in this study (21 in total) could be viewed as impacting on the wider generalisability of the claims that I make of new knowledge from my findings. For example, the fact that nineteen of the trainee-teachers were White and female points to a potential limitation in the generalisability of my findings in terms of what are the broader implications, where I have gained responses of such a specific group. I have however acknowledged in Chapter Four that my sample of trainee-teachers in this study came out of convenience, they being identified at my place of work: a University's School of Education. I have also acknowledged in Chapter Four that my convenience sample of trainee-teachers is

reflective of the dominant ethnic and gender make up the primary school teacher population in general i.e. White female teachers (DfE, 2013c). It suggests that any random sample of trainee-teachers selected from a similar setting and context such as mine, would also more than likely provide similar characteristics in terms of the respondents' gender and ethnicity. My sample of trainee-teachers also relates to the phenomenological and qualitative approach to data collection of study, to allow for the uncovering deeper meanings made of MEGroMMaS via the experiences and perceptions. My sample size of trainee-teacher respondents was suitable to the study in producing such data for analysis.

The use of my own experiences of MEGroMMaS and those of my mother in this study could be viewed as a limitation, impacting on the validity of my findings and claims. My interpretations of responses made by the trainee-teachers in all phases of my data analysis stemming from the semi-structured questionnaire; semi-structured interviews and focus group discussion is shaped to some extent by the preconceptions that I had about the meanings contained in the data. I acknowledge that could also be perceived as a limitation of my approach to analysis where I have relied upon my prior assumptions and evidence generated by the study concerning the background influences and socialisation of the trainee-teachers. In Chapter Four, I have discussed the rigour applied in this study to the collection and analysis of data. I have also discussed and argued that although the best of social research aims to demonstrate and make transparent its impartiality, all researchers have subjectivities and human interests that need to be managed in presentation, analysis and evaluation of the data that emerges. Chapter Four discusses my processes of transparency in adopting such a position. I believe that my approach to the study is

no better and no worse than anybody else's would be, neither more scientific; nor more or less credible (Denscombe, 2007).

7.2. Cross-cultural and cross-ethnic encounters over the ages

This study asked:

How can a story of Britain's past recounted through the lived experiences and perspectives of an Afro-Caribbean immigrant parent and their Black-British born child help in developing further understanding of multicultural British history for use in the Key Stage 2 primary school classroom?

I wanted to discover and reveal the extent to which the conversation between my mother and I could be used for Key Stage 2 classroom teaching and learning in history as an enquiry into the themes emerging from the cross cultural and cross ethnic encounters between Afro-Caribbean people (a relatively new minority-ethnic group in 20th century Britain) and White-Britain (representative of an established majority-ethnic group in Britain) in the 20th century.

Both my mother and I viewed Brixton 1981 as being connected with Afro Caribbean MEGroMMaS and the Black-British experience. We discussed migration to Britain as represented by the Key Stage 2 history curriculum and particularly how it guides teaching and learning about the arrival in Britain of migrant minority-ethnic group Vikings and their violent struggles through their cross-cultural encounters with the native Anglo-Saxons. We saw that there was the potential of seeing congruency in those cross-cultural encounters when juxtaposed against minority-ethnic group migrant Afro-Caribbean people post World War Two and native majority White-British people represented in Brixton 1981 by the Metropolitan Police. It is an

interpretation of cross-cultural and cross-ethnic encounters in Britain via MEGroMMaS which could provide historical enquiry into the story of Britain's migrant past in connection the Key Stage 2 history curriculum aims and contents. This relationship was also picked up by Diana and Catherine in their analysis of the conversation between my mother and I:

Diana: [...] justice and invasions, death and resistance and all of those sorts of words might be associated with... with riots and change and stuff like that and so you have got this chance to contrast.

Catherine: It's all migration I suppose isn't it?

(Appendix t, lines 141-144, p.322).

My use of short personal narratives and conversation between my mother and I in this study has revealed that Afro-Caribbean MEGroMMaS, the occurrences of Brixton 1981 and the lessons understood by British society in its wake i.e. the need to raise awareness and education about race equality i.e. Macpherson (1999), could be drawn upon, as an opportunity for teaching and learning today, for reflecting upon past race equality policies and for their renewal in support of *The Equality Act (2010)* or even aspects of fundamental British values i.e. equality, justice and tolerance (DfE, 2014).

7.3. Trainee-teachers' perceptions of MEGroMMaS in the Key Stage 2 history curriculum

The study asked: **What perceptions do trainee-teachers have of teaching and learning about MEGroMMaS over the ages within the aims and contents of the Key Stage 2 history curriculum?** I was curious to know whether trainee-teachers recognised a Key Stage 2 history curriculum that focused its examples of MEGroMMaS over the ages exclusively on White and European people only. The trainee-teachers did not apply the same language that I have used i.e. 'White and

European people only'. However, when trainee-teachers discussed migrants of the past, they associated that with 'Vikings' and 'Saxons'. Those are of course the very White and European people that I was referring to and were the most frequently mentioned minority-ethnic groups in association with the story of Britain's migrant past via the Key Stage 2 history curriculum. For example, Catherine in her responses to the question: **What topic/themes might you teach which tell the story of British history?**

'The first thing I think of is like Anglo Saxons and Romans' (Appendix s, line 74, p. 308).

Another example is Victoria in her response to the question: **What does the term 'British history' mean to you?**

'Saxons, Romans, Vikings' (p. 269, Appendix l).

On asking the question: **Do you identify with any statement within its aims and contents that guides you to teach for learning about 'migration' to Britain now and in the past?, the response given by Dawn is:**

'I don't identify migration anywhere in the KS2, but in the early studies of history: stone age, Romans, Anglo-Saxons, relate to migration (p. 281, Appendix m, Dawn).

The trainee-teacher James provided an interesting response to the question which considered teaching and learning about migration to the British Isles as chronology of change, beginning with Anglo-Saxons, Scots and Vikings:

In terms of the past, migration could be incorporated into the teaching of Britain's settlement by Anglo Saxons and the Scots, as well as they Viking invasion. In the Key Stage 2 curriculum, there is an emphasis on change which could be looked at in terms of migration and the changes it cause by nationally and internationally (p. 282, Appendix m).

James' perspective can be associated with Rüsen's 'genetic type' of historical consciousness, in seeing that 'change is of the essence' (2006, p.76). However, Catherine's, Victoria's and Dawn's perspectives indicate that they do not think beyond White-European minority ethnic groups of the past when considering

teaching and learning about MEGroMMaS via the aims and contents of the Key Stage 2 history curriculum. It provides some attention to a finding that the study aimed to test for, that is an apparent doxic relationship between the thinking of trainee-teachers and policymakers of the Key Stage 2 history curriculum of what is explicitly stated as being most meaningful for representing British history in the reproduction of learning and knowledge about history, culture, identity formation and nationhood.

7.4. Culturally diverse perspectives of British history in the Key Stage 2 history curriculum

The study asked **'To what extent do trainee-teachers identify a culturally diverse perspective of British history within the aims and contents of the Key Stage 2 history curriculum?'** The study indicates that trainee-teachers' representations of British history and of that within the Key Stage 2 history curriculum is generally of a mono-cultural White-British world view. For example, Section 6.6 'Family influences that shapes historical thinking' and Section 6.7 'Anglocentric influences that shape historical thinking' in Chapter Six provide examples of the White-British majoritarian perspectives of history formed by some trainee-teachers stemming from their White-British backgrounds, experiences and socialisation. It was when the idea of cultural diversity was planted into the minds of some of those trainee-teachers that they became very much open to the possibilities of applying that perspective in considering British history and MEGroMMaS. For example, when I asked the question **'To what extent could a study of minority-ethnic group mass-migration over the ages to these islands assist with this?'** Catherine's responses relate

teaching and learning about cultural diversity for enhancing respect and tolerance for difference in society:

Like we are like a multi-ethnic... culture which... like the diversity of this should be valued I think and... everything should be respected like you know.... So I would want to put that in the classroom. I think that it is quite important to value that multi-ethnic culture (Appendix s, lines 27-38, p. 306).

The view is that teaching and learning about the history of cultural and ethnic diversity over the ages for helping with an understanding of the present could be applied to enhance tolerance of the different ethnicities and cultures that together make up British people today. Perhaps Catherine's view can be related to the aims of the fundamental British values (DfE, 2014)?

Trainee-teachers of multi-ethnic background and socialisation appeared to require less probing for identifying a culturally diverse perspective of British history within the aims and contents of the Key Stage 2 history curriculum. Their multi-ethnic backgrounds and socialisation appeared to be of some influence in their responses to the question **Do you identify with any statement within its aims and contents that guides you to teach for learning about 'migration' to Britain now and in the past?** For example:

Britain is a multicultural society and thus children will learn about migration and how it has impacted on Britain and therefore, how this has impacted on the wider world. KS1 – changes in living memory and change in national life. Recent migration could be looked at and how it influences life in Britain (Rachel, p. 282, Appendix m).

One that stands out to me is the initial aim as it enables children to relate to migration more as it introduced the theme of how Britain come to be what it is today through a variety of aspects (Emma, p.282, Appendix m).

When considering British history in relation to notions of history, culture, identity formation and nationhood a White British majoritarian perspective in contrast to the culturally diverse multiculturalism perspective (as discussed in Chapter One) is also apparent in the disparate historical thinking and positioning between trainee-teachers

in this study of White-British mono-ethnic backgrounds and socialisation against their peers of multi-ethnic background and socialisation.

7.5. Use of the transcribed conversation between my mother and I

This study asked: **Do accounts of recent MEGroMMaS from an Afro-Caribbean immigrant parent and their Black-British born child assist trainee-teachers in generating ideas for planning, teaching and learning about a more diverse and multicultural perspective of British history?** It was clear from this study that Diana, Anne and Catherine were able to use and connect the conversation between my mother and I concerning Afro-Caribbean MEGroMMaS, Brixton 1981 and the Black-British Experience, for teaching and learning aspects and contents of the Key Stage 2 history curriculum. In section 6.16 'Responses to the transcribed conversation between my mother and I' they were able to identify and connect aspects of history through the story of Britain's migrant past i.e. MEGroMMaS being associated with cross-cultural encounters that involved 'resistance'; 'riots'; 'change' and 'settlement'. Diana, Anne and Catherine viewed those associations as opportunities for teaching and learning in the Key Stage 2 classroom, with 'a chance to contrast' and to develop historical enquiry further. Diana, Anne and Catherine were able to theorise and apply Afro-Caribbean MEGroMMaS, Brixton 1981 and the Black British Experience as a potential 'study of an aspect or a theme in British history that extends pupils' chronological knowledge beyond 1066' (DfE, 2013a, p.4).

7.6. Key findings from the study

This section presents five key findings that I have identified as an original contribution to professional practice and which can be linked to the broader context

of social inclusion in education, policy context around teacher training, curriculum practice and approaches to pedagogy.

1. Connecting the story of Britain's past through MEGroMMaS involving Afro-Caribbean people and with minority-ethnic groups of the past i.e. Anglo-Saxons and Vikings as directed by the Key Stage 2 history curriculum is possible, when examining cross-cultural and cross-ethnic encounters over the ages in conjunction with the optional unit: a 'study of an aspect or a theme in British history that extends pupils' chronological knowledge beyond 1066' (DfE, 2013a, p.4).
2. A teaching and learning focus on Afro-Caribbean MEGroMMaS, Brixton 1981 and the Black-British experience provides opportunity for teaching and learning fundamental British values i.e. equality, justice and tolerance (DfE, 2014) and on race equality i.e. via MacPherson (1999) and in support of *The Equality Act* (2010).
3. In general, trainee-teachers of majority mono-ethnic White-British background and socialisation interpret British history through a focus on people who are in positions of privilege i.e. British monarchs; or a passage of history from which Britain emerges as victorious i.e. World War One and World War Two.
4. Trainee-teachers did not mention any other aspects of migration to Britain apart from groups of people before 1066 and groups of people after World War Two. Further subject knowledge and continued professional development on the story of Britain's migrant past via Initial Teacher Education is required.
5. The definite view of trainee-teachers is that migration should be an important topic covered in the teaching of history in the Key Stage 2 classroom.

7.7. Implications for trainee-teachers

The key findings of the study show that trainee-teachers of a majority mono-ethnic White-British background and socialisation generally produce White-British majoritarian thinking for the teaching and learning of MEGroMMaS. It was noted that the socialisation apparent in trainee-teachers of White-British multi-ethnic backgrounds through their neighbourhood backgrounds and primary school experiences led them to discuss a greater awareness of cultural diversity, thus articulating notions of MEGroMMaS more so via the lens of multiculturalism. However, trainee-teachers of majority mono-ethnic White-British backgrounds and socialisation who had experienced significant cross-cultural or cross-ethnic encounters were able to use those to conceptualise approaches to practice for teaching and learning about MEGroMMaS. It suggests that, trainee-teachers could make more of their personal experiences of cross-cultural and cross-ethnic encounters and situate their own migrant histories of being in Britain within them. This will enable them to make connections with the experiences with migrant groups of the past and the present. It could allow them the potential to re-calibrate their orientations with historical consciousness when considering MEGroMMaS as the story of Britain's migrant past.

7.8. Implications of the study for Initial Teacher Education

The definite view of trainee-teachers is that migration should be an important topic covered in the teaching of history in the Key Stage 2 classroom. However, some trainee-teachers in the study felt uneasy discussing notions of race and ethnicity. The subject knowledge of trainee-teachers and their use of historical consciousness in analysis of British history concerning MEGroMMaS over the ages should be

developed via Initial Teacher Education. This will allow them to discuss race and ethnicity more openly. Multicultural perspectives of British history through the story of migration can then be advanced. Critical discussions of MEGroMMaS over the ages and debate on the words ‘migrant’, ‘invader’ and ‘settler’ all associated with cross-cultural and cross-ethnic encounters would add to historical curiosity in the Key Stage 2 primary school history classroom or even as part of Initial Teacher Education for teacher training.

Trainee-teachers’ views on the perpetual development in the nature of cultural diversity over the ages and in specific spaces and places in Britain is in need of greater attention. This could be addressed by trainee-teachers theorising on how and why locations and places in Britain over the ages may be reflective of continuing change in their social, cultural and ethnic make-up. Trainee-teachers should be encouraged to conduct more local history studies in an exploration of changes in cultural diversity across the country.

Using MEGroMMaS from the past and present for future possibilities on teaching and learning about cross-cultural and cross-ethnic encounters over the ages for advancing work on race equality is possible. However, trainee-teachers in general are unclear about the purpose of the optional unit of study:

an aspect or theme in British history that extends pupils’ chronological knowledge beyond 1066 (DfE, 2013a, p.4).

In their responses to the questionnaire, it was considered by trainee-teachers as being of least importance for Key Stage 2 history curriculum content coverage. It was only when teaching and learning via the unit with a focus on MEGroMMaS was included in the discussion that trainee-teachers became more aware of the

possibilities with that particular optional unit of study. Further development in Initial Teacher Education is required to allow trainee-teachers to conceptualise how they could use that optional unit of study for teaching and learning about cultural diversity in the story of Britain's migrant past. Furthermore, in considering the teaching and learning of MEGroMMaS via the Key Stage 2 history curriculum, trainee-teachers should be encouraged via Initial Teacher Education and continued professional development to draw upon and test the Key Stage 3 history curriculum unit of study:

a study of an aspect of social history, such as the impact through time of the migration of people to, from and within the British Isles' (DfE, 2013b, p. 5).

7.9. Implications of the study for policymakers

Teaching episodes from British history concerning migrant minority-ethnic group struggles of race equality in Britain over the ages remain absent within the Key Stage 2 history curriculum. This seems to be a very questionable omission, especially in the current times of MEGroMMaS being accelerated and creating a wider range of diverse of ethnic and cultural groups in Britain, who today continue to be discriminated against because of their minority-ethnic origins and the cultural and ethnic groups to which they belong (Crozier, 2014; Smith, 2016).

This study has evidenced the potential for applying teaching and learning about MEGroMMaS via the Key Stage 2 history curriculum through the optional unit of study:

an aspect or theme in British history that extends pupils' chronological knowledge beyond 1066 (DfE, 2013a, p.4).

I would go even further by suggesting an immediate policy amendment so that the phrase '**connects and**' is applied between the words 'that' and 'extends' to read:

'a study of an aspect or theme in British history that **connects and** extends pupils' chronological knowledge beyond 1066.'

It is a change that could allow trainee-teachers to see clearly the potential of applying MEGroMMaS of the past with the more recent, in examination of congruent historical experiences in the story of Britain's migrant past.

7.10. Concluding comments

I have aimed through this study on experiences and perceptions of MEGroMMaS to examine and to reveal whether there is a possibility of teaching and learning the story of migrant Britain's past, where connections between cross-cultural and cross-ethnic encounters over the ages between minority and majority ethnic groups in Britain may be apparent. I wanted to know whether my examination connections could pave a route to a common ground for learning about shared human experiences over the ages, allowing for a transformative approach to the study of British history. The evidence developed by my mother and I tested that common ground of historical experience shared between minority and majority ethnic groups of the past and the present. It has allowed for some illuminating responses to emerge from trainee-teachers in considering their future approaches to professional practice.

There are significant ways in which I aim to take this study forwards. I see that the construction of lesson plans and schemes of works can now be produced to help with advancing teaching and learning in the Key Stage 2 classroom that seeks to connect histories of minority-ethnic groups over the ages via cross-cultural and cross-ethnic encounters. It links with a way in which I want to take this study forwards. That is by collating a wider range of narratives and conversations about

MEGroMMaS between immigrant parents and their British born children, with a focus on their minority-ethnic group and majority-ethnic group cross-cultural and cross-ethnic encounters. Those accounts could be created as exemplars, building upon the artefact that was constructed between my mother and I. They could be used as part of Initial Teacher Education by teacher-educators and by Key Stage 2 and Key Stage 3 trainee-teachers in their considerations of teaching and learning via the curriculum units of study as discussed in section 7.8 above.

Finally, my proposal for trainee-teachers in their practice is for them to reconceptualise the Key Stage 2 history curriculum concerning its story of Britain's past on mass-migration (Moncrieffe, 2014). My theory of reconceptualization for the study of MEGroMMaS framed by the Key Stage 2 history curriculum fits with Rüsen's (2006) 'genetic typology' of historical consciousness. It argues 'times have changed' and 'change is of the essence and is what gives history its sense' (Rüsen, 2006, p.76). Trainee-teachers in adopting a critical perspective of Key Stage 2 history curriculum and framing their practice through the metamorphic 'genetic typology' will have them bridging time differences 'between the past, present and future through a conception of a meaningful temporal whole comprising all time dimensions' (Rüsen, 2006, p.69). Their shaping of historical enquiry in this way through both 'critical' and 'genetic' typologies of historical consciousness (Rüsen, 2006, pg.79) creates the possibility of new interpretations and new understandings on the story of Britain's migrant past. It will provide a more coherent and connected view of a continually developing notion of British identity and nationhood for the 21st century and beyond.

This study calls for the insurrection of subjugated knowledges and counter narratives, for the transformation of existing perceptions deeply embedded in neo-colonial narratives such as the Key Stage 2 history curriculum (Sameshima, 2013). What has been learnt from the short personal narratives and the conversation provided by my mother and I is that when our experiences of MEGroMMaS were rekindled, it enabled our Afro-Caribbean and Black-British experiences of British history to be orientated with the past and present for a future perspective in telling the story of Britain's migrant past.

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Appendices

Appendix a (Research Proposal/Ethical Approval Form)



University of Reading
Institute of Education

Ethical Approval Form A (version September 2013)

Tick one:

Staff study: ___ PhD ___ EdD_(YES)

Name of applicant (s): MARLON MONCRIEFFE.

Title of study: **Teaching and learning about minority-ethnic group mass-migration to England over the ages via the Key Stage 2 primary school national curriculum for history.**

Name of supervisor (for student):RICHARD HARRIS

Please complete the form below including relevant sections overleaf.

PLEASE COMPLETE **EITHER SECTION A OR B** AND PROVIDE THE DETAILS REQUIRED IN SUPPORT OF YOUR APPLICATION, THEN SIGN THE FORM (SECTION C)

	YES	NO
Have you prepared an Information Sheet for participants and/or their parents/carers that:	Y	
a) explains the purpose(s) of the study	Y	
b) explains how they have been selected as potential participants	Y	
c) gives a full, fair and clear account of what will be asked of them and how the information that they provide will be used	Y	
d) makes clear that participation in the study is voluntary	Y	
e) explains the arrangements to allow participants to withdraw at any stage if they wish	Y	
f) explains the arrangements to ensure the confidentiality of any material collected during the study, including secure arrangements for its storage, retention and disposal	Y	
g) explains the arrangements for publishing the research results and, if confidentiality might be affected, for obtaining written consent for this	Y	
h) explains the arrangements for providing participants with the research results if they wish to have them	Y	
i) gives the name and designation of the member of staff with responsibility for the study together with contact details, including email . If any of the study investigators are students at the IoE, then this information must be included and their name provided	Y	
k) explains, where applicable, the arrangements for expenses and other payments to be made to the participants	Y	
j) includes a standard statement indicating the process of ethical review at the University undergone by the study, as follows: 'This study has been reviewed following the procedures of the University Research Ethics Committee and has been given a favourable ethical opinion for conduct'.	Y	
k)includes a standard statement regarding insurance: "The University has the appropriate insurances in place. Full details are available on request".	Y	
Please answer the following questions	Y	
1) Will you provide participants involved in your research with all the information necessary to ensure that they are fully informed and not in any way deceived or misled as to the purpose(s) and nature of the research? (Please use the subheadings used in the example information sheets on Blackboard to ensure this).	Y	
2) Will you seek written or other formal consent from all participants, if they are able to provide it, in addition to (1)?	Y	

3) Is there any risk that participants may experience physical or psychological distress in taking part in your research?		N	
4) Have you taken the online training modules in data protection and information security (which can be found here: http://www.reading.ac.uk/internal/imps/Staffpages/imps-training.aspx)?	Y		
5) Have you read the Health and Safety booklet (available on Blackboard) and completed a Risk Assessment Form to be included with this ethics application?	Y		
6) Does your research comply with the University's Code of Good Practice in Research?	Y		
	YES	NO	N.A.
7) If your research is taking place in a school, have you prepared an information sheet and consent form to gain the permission in writing of the head teacher or other relevant supervisory professional?			N/A
8) Has the data collector obtained satisfactory DBS clearance?	Y		
9) If your research involves working with children under the age of 16 (or those whose special educational needs mean they are unable to give informed consent), have you prepared an information sheet and consent form for parents/carers to seek permission in writing, or to give parents/carers the opportunity to decline consent?			N/A
10) If your research involves processing sensitive personal data ¹ , or if it involves audio/video recordings, have you obtained the explicit consent of participants/parents?	Y		
11) If you are using a data processor to subcontract any part of your research, have you got a written contract with that contractor which (a) specifies that the contractor is required to act only on your instructions, and (b) provides for appropriate technical and organisational security measures to protect the data?			N/A
12a) Does your research involve data collection outside the UK?		N	
12b) If the answer to question 11a is "yes", does your research comply with the legal and ethical requirements for doing research in that country?			
13a. Does the proposed research involve children under the age of 5?		N	
13b. If the answer to question 12a is "yes": My Head of School (or authorised Head of Department) has given details of the proposed research to the University's insurance officer, and the research will not proceed until I have confirmation that insurance cover is in place.			
If you have answered YES to Question 3, please complete Section B below			

A: My research goes beyond the 'accepted custom and practice of teaching' but I consider that this study has no significant ethical implications.	
Give a brief description of the aims and the methods (participants, instruments and procedures) of the study in up to 200 words. Attach any consent form, information sheet and research instruments to be used in the study (e.g. tests, questionnaires, interview schedules).	
Please state how many participants will be involved in the study: 30 max	
This study is concerned with understanding, developing and potentially enhancing approaches to teaching for learning about minority-ethnic group mass-migration to England over the ages via the Key Stage 2 primary school national curriculum for history. This study will gather a range of perspectives about minority-ethnic group mass-migration to England over the ages, seeking to test formulations of these perspectives with an aim to discover the extent to which they may assist with approaches to planning, teaching for learning about a diverse and multicultural perspective of English history. This study therefore seeks to assist in bridging a gap between the Key Stage 2 primary school history teacher and their knowledge base on teaching for learning about a diverse and multicultural perspective of English history.	
Methods applied by this study in collection of data are qualitative and include: an initial questionnaire for completion by approximately 20 to 30 Key Stage 2 primary school trainee-teachers of history; semi-structured interviews with a selected sample (four to eight participants) of this group; duo-ethnographies (four to eight respondents) parents and their children	

¹ Sensitive personal data consists of information relating to the racial or ethnic origin of a data subject, their political opinions, religious beliefs, trade union membership, sexual life, physical or mental health or condition, or criminal offences or record.

(adults) and lastly, collaborative workshop/interviews with the same sample (four to eight participants) from the semi-structured interviews.
This form and any attachments should now be submitted to the Institute's Ethics Committee for consideration. Any missing information will result in the form being returned to you.

<p>B: I consider that this study may have ethical implications that should be brought before the Institute's Ethics Committee.</p>	
<p>Please provide all the further information listed below in a separate attachment.</p> <ol style="list-style-type: none"> 1. title of study 2. purpose of study and its academic rationale 3. brief description of methods and measurements 4. participants: recruitment methods, number, age, gender, exclusion/inclusion criteria 5. consent and participant information arrangements, debriefing (attach forms where necessary) 6. a clear and concise statement of the ethical considerations raised by the study and how you intend to deal with them. 7. estimated start date and duration of study <p><i>This form and any attachments should now be submitted to the Institute's Ethics Committee for consideration. Any missing information will result in the form being returned to you.</i></p>	

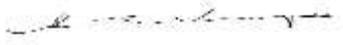
C: SIGNATURE OF APPLICANT:

I have declared all relevant information regarding my proposed study and confirm that ethical good practice will be followed within the study.

Signed: Marlon Moncrieffe (electronically) Print Name MARLON MONCRIEFFE. Date: January 1st 2015.

STATEMENT OF ETHICAL APPROVAL FOR PROPOSALS SUBMITTED TO THE INSTITUTE ETHICS COMMITTEE

This study has been considered using agreed Institute procedures and is now approved.

Signed:  Print Name Andy Kempe Date 9th March 2015

(IoE Research Ethics Committee representative)*

* A decision to allow a study to proceed is not an expert assessment of its content or of the possible risks involved in the investigation, nor does it detract in any way from the ultimate responsibility which students/investigators must themselves have for these matters. Approval is granted on the basis of the information declared by the applicant.

Appendix b (*Head of School of Education Information Sheet/Consent Form*)

Researcher: Marlon Moncrieffe
Tel: 01273 603 367
Email: M.L.Moncrieffe@pgr.reading.ac.uk

Supervisor:
Dr Richard Harris
Tel: 0118 378 2725
Email: r.j.harris@reading.ac.uk

HEAD OF SCHOOL OF EDUCATION INFORMATION SHEET

Research Study: Teaching and learning about minority-ethnic group mass-migration to England over the ages via the Key Stage 2 primary school national curriculum for history

Study Team Members: Marlon Moncrieffe

Dear Head of School,

I am writing to invite the [REDACTED] to take part in a research study about the aims and contents of the national curriculum in England for history programmes of study at Key Stage 2.

What is the study?

The study is being conducted by the University of Reading as part of my Professional Doctorate (EdD) research. This seeks to discover from Key Stage 2 primary school trainee-teachers of history the following:

Their perspectives concerning the aims and contents of the Key Stage 2 primary school history programmes of study**Why has this School of Education been chosen to take part?**

[REDACTED] was chosen for convenience as it is my place of work and because it has a broad and deep pool of Key Stage 2 primary school trainee-teachers of history as potential respondents.

Does the School of Education have to take part?

No. It is entirely up to you whether you give permission for the [REDACTED] to participate. You may also withdraw your consent to participation at any time during the study, by contacting me through the following:

M.L.Moncrieffe@pgr.reading.ac.uk

What will happen if the school of education takes part?

With your consent to pursue this research study, I will discuss and arrange further consent from the [REDACTED] primary school history subject leader. Working in partnership with the primary school history department of the [REDACTED] [REDACTED] would involve organising a convenient and appropriate time for the survey/questionnaire (see Appendix f) to be disseminated for participants to complete at their own convenience but within a restricted time frame (by May 31st 2015). It is envisaged that the sample of potential participants will be between 20 and 30 Key Stage 2 primary school trainee-teachers of history.

The survey/questionnaire begins with an information sheet with details of the study and consent form for the Key Stage 2 primary school trainee-teacher of history to sign. Details on their right to withdraw from the study are also provided. In the survey/questionnaire, I make a request for the students to provide their university email contact details. This is because I will request follow up interviews with a sample (four to eight participants) of the Key Stage 2 primary school trainee-teachers of history: firstly, to discuss their responses to the survey/questionnaire and secondly, to discuss, analyse and critically evaluate a selection of thoughts and experiences from duo-ethnographical data gathered from immigrant parents and their English born children (now adults) and from English born parents and their English children (now adults). This second aspect of my contact with the Key Stage 2 primary school trainee-teachers of history will involve my organisation and facilitation of two to three 'discussion of findings' workshops that will involve the trainee-teachers planning a sequence of lesson plans based upon the new data and knowledge gathered from the study. This will also involve discussion and a critical evaluation of the extent to which this planning for the teaching for learning about differences and similarities of minority-ethnic group mass-migration to England over the ages may have or may have not influenced their immediate or future professional practice and pedagogical approaches around the theme of a diverse and multicultural perspective of English history. Throughout the study, pseudonyms will be applied to the names of Key Stage 2 primary school trainee-teacher of history participants and to all other significant parties mentioned in their responses. This will provide a layer of protection for the trainee-teachers which means that their real names and the real names of any significant persons discussed by them will not be able to be identified. Any information which they share shall remain confidential and will only be seen by myself and my supervisor listed at the start of this letter. The Key Stage 2 primary school trainee-teacher of history participants will not be identifiable in any published report resulting from the study. On the writing up of this study, the name of the institution [REDACTED]

What are the risks and benefits of taking part?

In general, the risks involved in the study for the Key Stage 2 primary school trainee-teacher of history participants are very low. Neither they nor the [REDACTED] will be clearly identifiable in any published report resulting from the study. No harm will come to the professional reputation of the School of Education [REDACTED]. The questionnaire and interview questions are and will be constructed in a way so that the responses of the Key Stage 2 primary school trainee-teachers will in no way relate directly to programmes of study; modules of learning or general business at the [REDACTED]

The benefits of Key Stage 2 primary school trainee-teachers of history taking part in this study is that their perspectives on the national curriculum for history at Key Stage 2 will contribute to new cutting edge research in education which could serve to develop new strategies and policies for influencing and impacting upon primary school teachers' approaches to practice for teaching and learning history in the primary school at Key Stage 2. An electronic summary of the findings of the study can be made available to you by contacting me by phone on **01273 603 367** or by email:

M.L.Moncrieffe@pgr.reading.ac.uk

What will happen to the data?

Any data collected will be held in strict confidence and no real names will be used in this study or in any subsequent publications. The records of this study will be kept private. No identifiers linking you will be included in any sort of report that might be published. Research records will be stored securely on a password-protected computer and only the researcher and his supervisor will have access to the records. The data will be destroyed securely once the findings of the study are written up, after five years. The results of the study may be presented at national and international conferences, and in written reports and articles.

Who has reviewed the study?

This study has been reviewed following the procedures of the University of Reading Research Ethics Committee and has been given a favourable ethical opinion for conduct. The University of Reading has the appropriate insurances in place. Full details are available on request.

What happens if I change my mind?

You can change your mind if you do not want the [REDACTED] to participate in this study at any time. If you change your mind after data collection has ended, I will discard the data.

What happens if something goes wrong?

In the unlikely case of concern or complaint, you can contact Dr Richard Harris at University of Reading by phone on **0118 378 2725** or by email on Email: r.j.harris@reading.ac.uk

Where can I get more information?

If you would like more information, please contact Marlon Moncrieffe by phone on **01273 603 367** or by email: M.L.Moncrieffe@pgr.reading.ac.uk

What do I do next?

I do hope that you will provide consent for the School of Education, [REDACTED] to participate in this study. If you do, please complete the attached consent form and let me know by either phone or email when I can come and collect this from you.

Thank you for your time.

Yours sincerely,

Marlon Moncrieffe

HEAD OF SCHOOL OF EDUCATION CONSENT FORM

Research Study: Teaching for learning about minority-ethnic group mass-migration to England over the ages via the Key Stage 2 primary school national curriculum for history

I have received and read a copy of the Information Sheet about the study.

I understand what the purpose of the study is. All of my questions have been answered.

Name of Head of School of Education: _____

I consent to the involvement of the School of Education, [REDACTED]; its history department and Key Stage 2 primary school trainee-teachers of history at the [REDACTED] in the study as outlined in the Information Sheet.

Signed: _____

Date: _____

Appendix c (Pilot - Key Stage 2 Trainee-Teacher of History Questionnaire)

Researcher: Marlon Moncrieffe
Tel: 01273 603 367
Email: M.L.Moncrieffe@pgr.reading.ac.uk

Supervisor:
Dr Richard Harris
Tel: 0118 378 2725
Email: r.j.harris@reading.ac.uk

KEY STAGE 2 PRIMARY SCHOOL TRAINEE-TEACHERS OF HISTORY QUESTIONNAIRE

Part 1: About You

- (a) **What is your primary school trainee-teacher programme of study?** (e.g. 'PGCE Primary 7-11'; 'BA Hons? Primary 5-11')
-

- (b) **What is your gender?** (Please tick a box to indicate this)

MALE FEMALE

- (c) **What is your age group?** (Please tick a box below to indicate this)

18 to 25 26 to 32 33 to 40 Over 40

- (d) **How would you define your ethnic group?** (e.g. 'White English'; 'Black English'; Chinese; Indian, Pakistani, etc.)
-

- (e) **How would you describe the neighbourhood that you lived in and grew up in as a child?** (Please tick a box to indicate this below)

GENERALLY MONO-ETHNIC (a dominant ethnic group, e.g. more 'White English' with either none or very, very few other minority ethnic groups)

GENERALLY MULTI-ETHNIC (with a general mix of ethnic groups)

Please use the space below to **explain your choice** of definition further:

Part 1: About You (continued)

(f) How would you define the primary school(s) that you attended as a child?

(Please tick a box to indicate this)

GENERALLY MONO-ETHNIC (a dominant ethnic group, e.g. more 'White English' with either none or very, very few other minority ethnic groups)

GENERALLY MULTI-ETHNIC (with a general mix of ethnic groups)

*Please use the space below to **explain your choice** of definition further:*

Part 1: About You (continued)

(g) How would you define the secondary school(s) that you attended as a child/teenager?

(Please tick a box to indicate this)

GENERALLY MONO-ETHNIC (a dominant ethnic group, e.g. more 'White English' with either none or very, very few other minority ethnic groups)

GENERALLY MULTI-ETHNIC (with a general mix of ethnic groups)

*Please use the space below to **explain your choice** of definition further:*

Part 1: About You (continued)

(h) What has been **your study of history as a subject** (Please tick one or more of the boxes below to indicate this)

GCSE AS Level A Level None

(i) Have any particular life experiences that you have had served to influence, develop or extend your interest or placed a greater emphasis on learning and/or teaching about history? (e.g. your travel, your family, current affairs, etc.)

(Please tick a box below to indicate this)

YES NO

Use the space below to **explain further** your answer to the above:

Part 2: National curriculum for primary school history aims at Key Stage 2

Below are *statements of aims* for the teaching and learning of Key Stage 2 history articulated within the national curriculum programmes of study.

(a) **Which of the aims are most important in the national curriculum?**

(Rank the statements of aims from 1 to 5 to form a hierarchy of their importance with 1 being the highest score and 5 being the lowest score)

- Know and understand the history of these islands as a coherent, chronological narrative, from the earliest times to the present day: how people's lives have shaped this nation and how Britain has influenced and been influenced by the wider world.
- Know and understand significant aspects of the history of the wider world: the nature of ancient civilisations; the expansion and dissolution of empires; characteristics features of past non-European societies; achievements and follies of mankind.
- Gain and deploy a historically grounded understanding of the abstract terms such as 'empire', 'civilisation', 'parliament' and 'peasantry'.
- Understand historical concepts such as continuity and change, cause and consequence, similarity, difference and significance, and use them to make connections, draw contrasts, analyse trends, frame historically-valid questions and create their own structured accounts, including written narratives and analyses.
- Understand the methods of historical enquiry, including how evidence is used rigorously to make historical claims, and discern how and why contrasting arguments and interpretations of the past have been constructed.

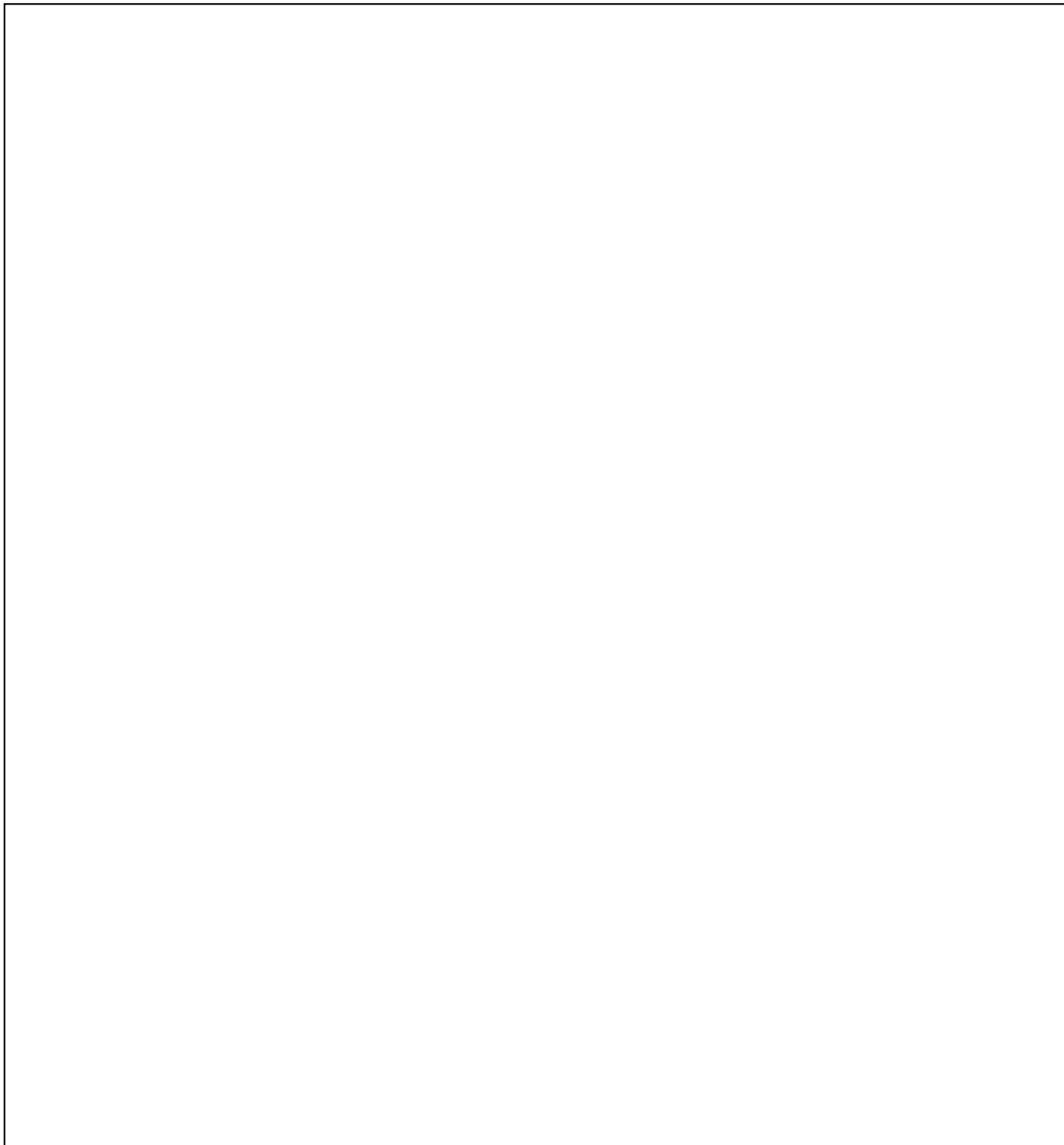
*Use the space below to **explain further** the reasons behind your selected **highest** and **lowest ranking** from the above:*

Part 2: National curriculum for primary school history aims at Key Stage 2 (continued)

Recently and over the last five years or so, there has been a significant amount of attention and discussion from the media; from politicians; from historians and from a variety of social commentators concerning the notion of 'British history'.

(b) What does the term '**British history**' mean to you?

Use the space below to answer:



Part 3: National curriculum for primary school history content at Key Stage 2

Below are the *statutory statements of content* for teaching and learning of Key Stage 2 history articulated within the national curriculum programmes of study:

(a) What should children at Key Stage 2 learn and know about history?

(Rank these statutory statements of content from 1 to 9 to form a hierarchy of their importance with 1 being the highest score and 9 being the lowest score)

- Changes in Britain from the Stone Age to the Iron Age.
- The Roman Empire and its impact on Britain.
- Britain's settlement by Anglo-Saxons and Scots.
- The Viking and Anglo-Saxon struggle for the Kingdom of England to the time of Edward the Confessor.
- A local history study.
- A study of an aspect or theme in British history that extends pupils' chronological knowledge beyond 1066.
- The achievements of the earliest civilizations – an overview of where and when the first civilizations appeared and a depth study of one of the following: Ancient Sumer; The Indus Valley; Ancient Egypt; The Shang Dynasty of Ancient China.
- Ancient Greece – a study of Greek life and achievements and their influence on the western world.
- A non-European society that provides contrasts with British history – one study chosen from: early Islamic civilization, including a study of Baghdad c. AD 900; Mayan civilization c. AD 900; Benin (West Africa) c. AD 900-1300.

*With emphasis on your **top two rankings**, use the space below to **explain further** why you have chosen these and why you think children should learn about these in their study of history:*

Thank you for completing this questionnaire.

Appendix d (*Pilot - Key Stage 2 Trainee-Teacher of History Information Sheet*)

Researcher: Marlon Moncrieffe
Tel: 01273 603 367
Email: M.L.Moncrieffe@pgr.reading.ac.uk

Supervisor:
Dr Richard Harris
Tel: 0118 378 2725
Email: r.j.harris@reading.ac.uk

KEY STAGE 2 PRIMARY SCHOOL TRAINEE-TEACHER OF HISTORY INFORMATION SHEET

Research Study: Teaching for learning about minority-ethnic group mass-migration to England over the ages via the Key Stage 2 primary school national curriculum for history

Study Team Members: Marlon Moncrieffe

I would like to invite you to take part in a research study about the aims and contents of the revised national curriculum in England for history programmes of study at Key Stage 2.

What is the study?

The study is being conducted by the University of Reading as part of my Professional Doctorate (EdD) research. This seeks to discover from Key Stage 2 (7-11) primary school trainee-teachers the following:

Your perspectives concerning the aims and contents of the Key Stage 2 primary school history programmes of study

Why have I been chosen to take part?

You have been invited to take part in the study because you are a Key Stage 2 primary school trainee-teacher who during your studies, training and classroom teaching will be working with the national curriculum in England for history programmes of study.

Do I have to take part?

No. It is entirely up to you whether you participate. You may also withdraw your consent to participation at any time during the study, without any repercussions to you, by contacting Marlon Moncrieffe on: Tel: 01273 603 367. Email: M.L.Moncrieffe@pgr.reading.ac.uk

What will happen if I take part?

You will be asked to complete a short questionnaire. This will ask you to provide the study with some information about you and your background including: the ethnic mix of people in the neighbourhood you grew up in; the ethnic mix of people in type of schools you attended as a child. Here the questionnaire seeks to collect data with an aim to understand the extent to which this may in any way have influenced perspectives and choices concerning the teaching and learning of history. From this, the questionnaire then goes on seeking to discover your responses about the aims and contents of the current national curriculum in England for history programmes of study at Key Stage 2.

Following my analysis of the questionnaires, I may make contact with you again to request a follow up discussion/interview. First of all, this will be to discuss some of your responses to the questionnaire. Secondly, this will be to discuss, analyse and critically evaluate a selection of written thoughts and experiences from immigrant parents and their English born children and English parents and the English born children which may be related to the aims and contents of the new national curriculum in England for History programmes of study at

Key Stage 2. With your permission, the interview will be recorded using audio equipment, e.g. Dictaphone.

Following this, I may ask you to attend two or three 'discussion of findings' workshops that will involve planning a sequence of lesson plans based upon the new data and knowledge gathered from the study and then secondly, involve discussion and a critical evaluation of the extent to which your work on the planning for the teaching for learning about differences and similarities of minority-ethnic group mass-migration to England over the ages may have or have not influenced your immediate or future professional practice and pedagogical approaches around the theme of a diverse and multicultural perspective of English history. At this point, your individual responses are likely to be recorded on to a survey/questionnaire. Throughout the entire process, a pseudonym will be applied to your responses. This will provide you with anonymity in your responses to the data and protect you from any potential recognisable harm to your character or personal and professional reputation. On the writing up of this study, the name of the institution [REDACTED] will be anonymised.

What are the risks and benefits of taking part?

The information you give will remain confidential and will only be seen by the researcher and his supervisor listed at the start of this letter. You will not be identifiable in any published report resulting from the study.

The benefits of you taking part in this survey is that your perspectives on the national curriculum for history at Key Stage 2 will contribute to new cutting edge research in education which could serve to develop new strategies and policies for influencing and impacting upon primary school teachers' approaches to practice for teaching and learning history in the primary school at Key Stage 2. An electronic summary of the findings of the study can be made available to you by contacting me by phone on **01273 603 367** or by email: **M.L.Moncrieffe@pgr.reading.ac.uk**

What will happen to the data?

Any data collected will be held in strict confidence and no real names will be used in this study or in any subsequent publications. The records of this study will be kept private. No identifiers linking you will be included in any sort of report that might be published. Research records will be stored securely on a password-protected computer and only the researcher and his supervisor will have access to the records. The data will be destroyed securely once the findings of the study are written up, after five years. The results of the study may be presented at national and international conferences, and in written reports and articles.

Who has reviewed the study?

This study has been reviewed following the procedures of the University of Reading Research Ethics Committee and has been given a favourable ethical opinion for conduct. The University of Reading has the appropriate insurances in place. Full details are available your on request.

What happens if I change my mind?

You can change your mind at any time without any repercussions. During the research, you can stop completing the activities at any time. If you change your mind after data collection has ended, we will discard your data.

What happens if something goes wrong?

In the unlikely case of concern or complaint, you can contact Dr Richard Harris at University of Reading by phone on **0118 378 2725** or by email on Email: r.j.harris@reading.ac.uk

Where can I get more information?

If you would like more information, please contact Marlon Moncrieffe by phone on **01273 603 367** or by email: M.L.Moncrieffe@pgr.reading.ac.uk

What do I do next?

We do hope that you will agree to your participation in the study. If you are happy to take part, please complete the consent form and return this with the questionnaire in either of the following ways:

1. By hand directly to me [REDACTED].
2. By hand **to your tutor/lecturer** who will pass this to me.

Thank you for your time.

Yours sincerely,

Marlon Moncrieffe

Appendix e (Pilot - Key Stage 2 Trainee-Teacher of History Consent Form)

Researcher: Marlon Moncrieffe
Tel: **01273 603 367**
Email: M.L.Moncrieffe@pgr.reading.ac.uk

Supervisor:
Dr Richard Harris
Tel: **0118 378 2725**
Email: r.j.harris@reading.ac.uk

KEY STAGE 2 PRIMARY SCHOOL TRAINEE-TEACHER OF HISTORY CONSENT FORM

Research Study: Teaching for learning about minority-ethnic group mass-migration to England over the ages via the Key Stage 2 primary school national curriculum for history

I have read the Information Sheet about the study and received a copy of it.

I understand what the purpose of the study is and what is required of me. All my questions have been answered.

Name of trainee-teacher: _____

As a follow up to this questionnaire, I will be conducting interviews with Key Stage 2 primary school trainee-teachers of history. This will be to discuss, analyse and critically evaluate a selection of written thoughts and experiences from immigrant parents and their English born children and English parents and the English born children which may be related to the aims and contents of the new national curriculum in England for History programmes of study at Key Stage 2. From this, I may ask you to attend two or three 'discussion of findings' workshops that will involve us first analysing the data and then aiming to create a sequence of lesson plans based upon the new data and knowledge gathered from the study. This process will involve discussion and critical evaluation concerning the extent which you consider this work on the planning for the teaching for learning about differences and similarities of minority-ethnic group mass-migration to England over the ages does or does not influence your immediate or future professional practice and pedagogical approaches around the theme of a diverse and multicultural perspective of English history. Please tick as appropriate:

May contact be made with you in the future to invite your further responses?	Yes	No
	<input type="checkbox"/>	<input type="checkbox"/>

I consent to participating in discussion/interviews/discussion of finding workshops	<input type="checkbox"/>	<input type="checkbox"/>
---	--------------------------	--------------------------

Your university email contact _____

Signed: _____

Date: _____

Please return this consent form with questionnaire completed by May 31st 2015.

Appendix f (Pilot Questionnaire Responses)

Questionnaires - Data Collection

Part 1 – About You

16 BA Hons. Primary History Specialists

What is your primary school trainee-teacher programme of study?

11 BA (Hons) Primary Education 5-11 QTS; 5 Primary Ed (3-7 years)

Comment [maa1]: Students are Year 4. Potentially may be able to continue in contact with these students as when they are NQTs it would be healthy to keep them involved in this project to see the extent in which they may take some of these ideas and put them into practice.

Comment [maa2]: These are more key stage 1 so would perhaps be disregarded.

What is your gender?

15 female; 1 male

Comment [maa3]: Low on the male head count. But this is typical of the primary school teaching profession.

Consent:

11 open to future participation (including the male respondent) 5 not offering consent for future participation

What is your age group?

14 age group 18-25; 2 age group 26 to 32 (include the male respondent)

Comment [maa4]: Just two age groups represented.

How would you define your ethnic group?

4 defined as White-British; 10 defined as White English; 1 defined as White-English and Irish (male respondent)

Comment [maa5]: Again perhaps typical of the teaching profession.

How would you describe the neighbourhood that you lived in and grew up in as a child?

11 defined as mono-ethnic; 5 defined as multi-ethnic

Mono-ethnic responses include:

- 'very White-English working/middle class'
- 'mostly White, very few other minority ethnic groups'
- 'neighbourhood was dominantly White English'.

One interesting response discusses multi-ethnic settlement increasing in her neighbourhood now compared when growing up there:

- 'growing up... it was generally mono-ethnic, however now it would be classed as generally multi-ethnic'

Multi-ethnic responses include:

Most respondents discuss a White-British majority with an awareness of a diverse amount of ethnic groups e.g.

- 'majority of neighbourhood White-British, however diverse culture within the area of other ethnic groups'
- 'Living in London, my area was very multi-ethnic. However, my particular street that I grew up in was quite affluent, and was mostly White (particularly when we first moved there 18 years ago)

How would you define the primary school(s) that you attended as a child?

14 defined as mono-ethnic; 2 defined as multi-ethnic

Mono-ethnic responses include:

- 'dominant ethnic group – White-English'; 'I remember only being 1 child who was from a minority ethnic group in my primary school class'

- ‘very few other minority ethnic groups, maybe one or two in each year group, if that’; ‘only one child was not White, she was English and so was mum, Dad was from Ghana’
- ‘the schools were in a very ‘White English’ area on the coast’ in my first school class of 30 children we had 1 Indian pupil. In my middle school, in my class of 32 pupils, one was Indian and one was Black-British, everyone else was White-British. This notion seemed to be the same through all the classes in my schools.’
- ‘Again very dominantly ‘White English’ A couple of students that were Pakistani and Indian’

Multi-ethnic responses include:

- ‘I grew up in London and went to school with many children from lots of different backgrounds/cultures/religions’
- ‘I grew up in a multi-ethnic borough and this was reflected in the school I attended.’

How would you define the secondary school(s) that you attended as a child/teenager?

7 defined as mono-ethnic; 9 defined as multi-ethnic

Comment [maa6]: Interesting how this changes as the secondary school population becomes larger.

Mono-ethnic responses include:

- ‘There was more of an ethnic mix due to the size, but again dominant ethnic group was White’
- ‘My high school was a distinctly large school with 8 form entry, so this might be why there was more diversity among the pupils’

- ‘Yes very White-English. Local high school-very large (about 1200)’
- ‘2 pupils out of 400 were not White-British’
- ‘very few pupils belonged to other ethnic groups’

Multi-ethnic response include:

- ‘As it was a large secondary school, there was a more multi-ethnic student population’
- ‘predominantly White-English and Pakistani... in experience most cliques were generally mono-ethnic. Most teachers were British’
- ‘Mix of ethnic groups in every class. Many classes did not have White English/British as a dominant ethnic group’
- ‘I attended church school in secondary school, although a lot of the students were from surrounding towns, rather than the catchment area. Surrounding towns... extremely multi-ethnic.’

What has been your study of history as a subject?

7/16 respondents GCSE, AS Level and A Level

2/16 respondents just A Level

1/16 respondent AS Level

2/16 respondents just GCSE

4/16 respondents not prior experience

Have any particular life experiences that you have had served to influence, develop or extend your interest or placed a greater emphasis on learning and/or teaching about history?

Comment [maa7]: Key themes emerging from this include family influence and travel. Perhaps the examples offered in my question were too leading.

3/16 respondents said No.

2 of these had not prior experience of studying history.

- 'Nothing in particular influenced my interests towards history'

13/16 respondents said Yes.

- 'I am interested in how the world has developed... My grandad was born in India and has told me many stories about his cultural background and what life was like there many years ago which also sparks my enthusiasm and interest for the subject.'
- 'Going to the Imperial War Museum in Year 6 for a school trip influenced my interest on learning about history and its importance to teach it to future generations.'
- 'Enjoy travelling and seeing other cultures' history. I like to know where we come from, i.e. How did society get how it is?'
- 'I developed more of an interest in the history of other countries when I went travelling as I visited many historical sites and learnt a lot. I am fascinated by different cultures and traditions and how history has shaped and refined these'
- 'Both my parents have a keen interest in history, this has been an influence as history and historical topics were often talked about at home'
- 'Fathers interest and current affairs'
- 'Having being told stories of historical events by family from a young age, it sparked an interest that never has gone away'.
- 'My grandparents served in the second world war and have told me about their experiences... In addition my grandparents have spent time living in India, China and Burma (with my paternal grandfather have mixed heritage)

sparking my own curiosity to find out more about where they have lived and why, in my grandparents case, they have had to flee’.

- ‘My Grandpa was a local historian, so from a young age, I was taken to historical sites. I find it interesting to make a link between events in the past and current affairs.’
- ‘As I got older and went on more holidays without my parents, I decided to visit more museums and historical sites in the countries. I became increasingly curious about the world and its vast and fascinating history’.
- ‘My dad loves history and reads constantly’

Part 2 - National curriculum for primary school history aims at Key Stage 2

Which of the aims are most important in the national curriculum?

15 responses

Statements of aims for the teaching and learning of Key Stage 2 history		Overall popularity/Rankings	Notes
a	Know and understand the history of these islands as a coherent, chronological narrative , from the earliest times to the present day: how people's lives have shaped this nation and how Britain has influenced and been influenced by the wider world.	3	6/15 respondents 40% selected this as the second least important aim.
b	Know and understand significant aspects of the history of the wider world: the nature of ancient civilisations; the expansion and dissolution of empires; characteristics features of past non-European societies; achievements and follies of mankind.	4	13/15 respondents 87% selected this as neither important or unimportant
c	Gain and deploy a historically grounded understanding of the abstract terms such as 'empire', 'civilisation', 'parliament' and 'peasantry'.	5	14/15 respondents 93% selected this as the least important aim.
d	Understand historical concepts such as continuity and change, cause and consequence, similarity, difference and significance, and use them to make connections, draw contrasts, analyse trends, frame historically-valid questions and create their own structured accounts, including written narratives and analyses.	1	7/15 respondents 47% selected this as the most important aim.
e	Understand the methods of historical enquiry, including how evidence is used rigorously to make historical claims, and discern how and why contrasting arguments and interpretations of the past have been constructed.	2	7/15 respondents 47% selected as the second most important aim.

Comment [maa8]: Chronological narrative which is a key interest of this study is not seen as very important by the respondents.

Comment [maa9]: Exploring similarity and difference in experiences of mass-migration is a key area of interest for this study as is the use of written narrative. So a potential link here.

Comment [maa10]: Some of these responses could be followed up during interview.
 1. Which specific events could be used to illustrate and present for the learner and understanding of change?
 2. Could discussion around mass-migration to England and people who have contributed to this over the ages assist the learner here?

Overall respondents selected (d) as the most important aim. Some of their responses to this include:

- 'They are vital skills to be transferred across subjects and used later in life'
- 'It is important children understand change – what has happened in order to get us to now'
- 'Have to understand how to look and study history, taking into account different viewpoints, bias, and range of sources before studying content'.
- 'These terms can spark discussion about any historical event and it is important for children to be able to look at the events and sources critically'
- 'It is important that in the present multicultural society that children develop a knowledge and understanding that reflects the history and developments of all cultures'
- 'I think its important children understand cause and effect, how things change and making connections to themselves.'
- 'I think that the purpose of history is to allow people to see how we got to where we are today'
- 'Concepts and connections are of interest to me'
- 'I find it important that children should know events that have taken place in the wider world that have had an impact on how we live now'.
- 'Children need to partake in historical enquiry to identify similarity and difference and ask questions to learn and to understand further'

Overall respondents selected (e) as the second most important aim. Some of their responses to this include:

- 'The most significant aims should start with children knowing basics of an enquiry to investigate history through a deeper, meaningful, engaging context.'

- ‘I feel that historical enquiry is an essential skill for pupils to develop in primary school’
- ‘In my opinion I believe that enquiry into history is the basis of what makes history so important in allowing children to develop their skills as historians.’

Overall respondents selected (c) as the most least important aim. Some of their responses to this include:

- ‘I don’t feel history is a subject to know or passively learn terms and definitions’
- ‘The understanding of terms is somewhat important but can be explained in other ways and do not necessarily prevent understanding’
- ‘These can be taught when pupils are learning about the world’
- ‘I chose this as the least important because the vocabulary can be fed into most lessons if applicable and will become more familiar and understood as they go through their schooling’.
- ‘I don’t believe this point holds much significance in the new curriculum’
- ‘I don’t feel history learning should be based on understanding of an historical vocabulary to be able to learn about history’

Respondents who selected (a) as the most important aim suggest this aim has been imposed:

- ‘The reviews of the old NC suggested that children lacked a chronological understanding. Therefore this has been a key aim of the new NC. It also has a strong emphasis on British history, especially early settlements and local history.’

- ‘This is the vibe I get from the national curriculum as to what it deems to be the most important’.

What does the term **‘British history’** mean to you?

- ‘British history to me is all about taking the good with the bad and coming out with a much more realistic understanding of this nation. There are things we should be proud of and celebrate but there are also things we should acknowledge as darker pages. Also British history doesn’t belong just to Britain, it’s connected with the World – we are nation of invaders and settlers’
- ‘Early settlements, Saxons, Vikings, etc.’
- ‘Cultural change, development..Early settlement – Vikings etc.’
- ‘How we have been shaped by e.g. invasions by Romans, Vikings, etc. Our influences in the wider world and how the wider world influences us.
- ‘I don’t think there is such a thing as British history. We are such a multicultural country and we always have been. Our history involved other countries and cultures. I think to teach about British history is to show what a diverse country Britain really is’
- How Britain came to be the way it is today.
- ‘I see British history as a very diverse mix of different countries and cultures coming together in conflict and in peace, influencing each other to shape the way Britain is today. From the very first invaders and settlers to the British Empire to modern migration, we are all mixed up and all make Britain what it is today.

Comment [maa11]: Both explicitly and implicitly the respondents here are referring to settlement of people via invasion; the development of cultural diversity from this. Many of these responses relate to some of key themes in this study.

- 'British history to me is very closed and does not in my personal opinion reflect the influences of events in the wider world and how these have impacted on the development of our own country'
- When I think of British History, I understand that to encompass all the ethnic groups that live in Britain today. Our British culture is influenced by so many different cultures from around the world, which makes it exciting to learn and to research about . To coin 'British History' as predominantly 'White-British' culture would be a narrow minded view.
- 'British history to me implies this notion of a proud history – probably from listening to Michael Gove. However, I think British history covers so much in relation to everything relating to Britain, good and bad and the effect on others. Not just empire, but people's lives and the impact on society and from society'

Part 3: National curriculum for primary school history content at Key Stage 2

What should children at Key Stage 2 learn and know about history?

12 responses

Statutory statements of content for teaching and learning of Key Stage 2 history		Overall popularity/Rankings	Notes
a	Changes in Britain from the Stone Age to the Iron Age.	6	
b	The Roman Empire and its impact on Britain.	5	
c	Britain's settlement by Anglo-Saxons and Scots.	7	
d	The Viking and Anglo-Saxon struggle for the Kingdom of England to the time of Edward the Confessor.	9 This is considered to be the least most important area of study	4/12 or 25% respondents ranked this as the least most important content area whilst another 25% or respondents considered this as either the second or third lowest important area of learning.
e	A local history study.	1 This was considered to be the most important content area for pupils study	7/12 or 58% or the respondents ranked this as the most important content area for study. With two other respondents ranking this as their second most important content area
f	A study of an aspect or theme in British history that extends pupils 'chronological knowledge beyond 1066.	3	2 respondents ranked this as their most important content area with two other respondents ranking this as their second most
g	The achievements of the earliest civilizations – an overview of where and when the first civilizations appeared and a depth study of one of the following: Ancient Sumer; The Indus Valley; Ancient Egypt; The Shang Dynasty of Ancient China.	2 This was considered to be the second most important area for pupils study	2 respondents ranked this as their most important area, whilst three respondents ranked this as their second most important area
h	Ancient Greece – a study of Greek life and achievements and their influence on the western world.	8	
i	A non-European society that provides contrasts with British history one study chosen from: early Islamic civilization, including a study of Baghdad c. AD 900; Mayan civilization c. AD 900; Benin (West Africa) c. AD 900-1300.	4	

- ‘ I think that learning about local history gives history a purpose – it relates to the pupils own lives and allows them to see though first hand experiences how people, events and time can change the world around them.’
- ‘There often in my experience local history which children don’t have the opportunity to explore. National history or events are great for children to learn, but there are local figures who sometimes have that local, national and international links which can demonstrate how we can make a difference and how they did.’
- ‘Understand local area to gain understanding of historical concepts and ideas’
- ‘I think that it is really important for children to know and to understand where they have come from. At the same time, I think teaching history in a context of what they know is important.’
- ‘Children should see history as relevant especially at a young age so a local study can help children to make links and have a context in which to develop their historical skills.’
- ‘A study or a theme in British history as this can be a learning journey through a term/half term that allows for historical enquiry and criticality’.
- ‘It is important children are aware of their locality and what has happened in order for it to be the way it is now.’
- ‘I believe it is important for children’s sense of self to learn about the history of their own local area’
- ‘I feel it is important that children are aware of their local history and the history that has taken place in the location they live their daily lives make a more meaningful context of learning’.

Appendix g (Revised - Key Stage 2 Trainee-teacher of History Questionnaire)

Researcher: Marlon Moncrieffe
Tel: **01273 603 367**
Email: M.L.Moncrieffe@pgr.reading.ac.uk

Supervisor:
Dr Richard Harris
Tel: **0118 378 2725**
Email: r.j.harris@reading.ac.uk

**KEY STAGE 2 PRIMARY SCHOOL TRAINEE-TEACHERS OF HISTORY
QUESTIONNAIRE**

Please complete and return the questionnaire by **Friday, October 23rd 2015.**

Part 1: About You

(a) What has been **your study of history** as a subject (Please tick one or more of the boxes below to indicate this)

GCSE AS Level A Level None

(b) What is **your primary school trainee-teacher programme of study?** (e.g. 'PGCE Primary 7-11'; 'BA Hons? Primary 5-11')

.....

(c) What is **your gender?** (Please tick a box to indicate this)

MALE FEMALE

(d) What is **your age group?** (Please tick a box below to indicate this)

18 to 25 26 to 32 33 to 40 Over 40

(e) How would you define **your ethnic group?** (e.g. 'White-British'; 'Black-British'; Chinese; Indian, Pakistani, etc.)

.....

(f) How would you **describe the neighbourhood that you lived in and grew up in as a child and as a teenager?** (Please tick a box to indicate this below)

GENERALLY MONO-ETHNIC (a dominant ethnic group, e.g. more 'White-British' with either none or very, very few other minority ethnic groups)

GENERALLY MULTI-ETHNIC (with a general mix of ethnic groups)

Please use the space below to **explain your choice** of definition and to describe your experiences further:

(g) How would you **describe the primary school(s) that you attended** as a child?

(Please tick a box to indicate this)

- GENERALLY MONO-ETHNIC (a dominant ethnic group, e.g. more 'White-British' with either none or very, very few other minority ethnic groups)
- GENERALLY MULTI-ETHNIC (with a general mix of ethnic groups)

*Please use the space below to **explain your choice** of definition and to describe your experiences further:*

(h) How would you **describe the secondary school(s) that you attended** as a teenager?

(Please tick a box to indicate this)

- GENERALLY MONO-ETHNIC (a dominant ethnic group, e.g. more 'White-British' with either none or very, very few other minority ethnic groups)
- GENERALLY MULTI-ETHNIC (with a general mix of ethnic groups)

*Please use the space below to **explain your choice** of definition and to describe your experiences further:*

(i) Have any particular **life experiences** away from formal education served place a greater emphasis on your learning and/or desire to teach about history?

(Please tick a box below to indicate this) YES NO

*Use the space below to **explain further** your answer to the above*

Part 2: National curriculum for primary school history aims at Key Stage 2

Below are **statements of aims** for the teaching and learning of Key Stage 2 history articulated within the History programmes of study: National curriculum in England (DfE, 2013).

(a) Which of the aims do you think are most important in the national curriculum?

(Rank the statements of aims from 5 to 1 to form a hierarchy of their importance with 5 being the highest score and 1 being the lowest score)

- Know and understand the history of these islands as a coherent, chronological narrative, from the earliest times to the present day: how people's lives have shaped this nation and how Britain has influenced and been influenced by the wider world.
- Know and understand significant aspects of the history of the wider world: the nature of ancient civilisations; the expansion and dissolution of empires; characteristics features of past non-European societies; achievements and follies of mankind.
- Gain and deploy a historically grounded understanding of the abstract terms such as 'empire', 'civilisation', 'parliament' and 'peasantry'.
- Understand historical concepts such as continuity and change, cause and consequence, similarity, difference and significance, and use them to make connections, draw contrasts, analyse trends, frame historically-valid questions and create their own structured accounts, including written narratives and analyses.
- Understand the methods of historical enquiry, including how evidence is used rigorously to make historical claims, and discern how and why contrasting arguments and interpretations of the past have been constructed.

Use the space below to ***explain further*** the reasons behind your selected ***highest*** and ***lowest ranking*** from the above:

Recently and over the last five years or so, there has been a significant amount of attention and discussion from the media; from politicians; from historians and from a variety of social commentators concerning 'British history'.

(b) What does the term 'British history' mean to you?

Use the space below to answer:

Part 3: National curriculum for primary school history content at Key Stage 2

Below are the **statutory statements of content** for teaching and learning of Key Stage 2 history articulated within the History programmes of study: key stages 1 and 2 National curriculum in England (DfE, 2013).

(a) What should children at Key Stage 2 learn and know about history?

Choose the statutory statement of content from below that you consider to be the most important for teaching and learning (Tick a box below to indicate this)

a	b	c	d	e	f	g	h	i

- a. The Roman Empire and its impact on Britain.
- b. Changes in Britain from the Stone Age to the Iron Age.
- c. Britain's settlement by Anglo-Saxons and Scots.
- d. The Viking and Anglo-Saxon struggle for the Kingdom of Britain to the time of Edward the Confessor.
- e. A local history study.
- f. A study of an aspect or theme in British history that extends pupils' chronological knowledge beyond 1066.
- g. The achievements of the earliest civilizations – an overview of where and when the first civilizations appeared and a depth study of one of the following: Ancient Sumer; The Indus Valley; Ancient Egypt; The Shang Dynasty of Ancient China.
- h. Ancient Greece – a study of Greek life and achievements and their influence on the western world.
- i. A non-European society that provides contrasts with British history – one study chosen from: early Islamic civilization, including a study of Baghdad c. AD 900; Mayan civilization c. AD 900; Benin (West Africa) c. AD 900-1300.

Choose the statutory statement of content from above that you consider to be the least important for teaching and learning (Tick a box below to indicate this)

a	b	c	d	e	f	g	h	i

Use the space below to **explain further** why you have made your choices?

Currently in our society there is a significant amount of attention and discussion from the media; from politicians; from historians and from a variety of social commentators concerning '*migration*' to Britain.

(b) **What do the terms '*migrant*' and '*migration*' mean to you?**

Use the space below to answer:

(c) **Who do you consider to be '*migrants*' to Britain either now or in the past?**

Use the space below to answer:

(d) **Attached are the History programmes of study: key stages 1 and 2 National curriculum in Britain (DfE, 2013). Do you identify with any statement within it aims and contents that guides you to teach for learning about '*migration*' to Britain now and in the past?** *Use the space below to answer:*

(e) Migration should be an important topic covered in history

(Tick a box below to indicate your view)

Strongly Agree Agree Neither agree or disagree Disagree Strongly disagree

(f) Teaching about migration is explicitly included in the NC aims and content

(Tick a box below to indicate your view)

Strongly Agree Agree Neither agree or disagree Disagree Strongly disagree

(g) Migration to Britain is mainly a recent event over the past 70 years

(Tick a box below to indicate your view)

Strongly Agree Agree Neither agree or disagree Disagree Strongly disagree

(h) I would feel confident teaching about migration to Britain

(Tick a box below to indicate your view)

Strongly Agree Agree Neither agree or disagree Disagree Strongly disagree

Thank you. Please return this with the questionnaire in either of the following ways:

1. By hand directly to me XXXXXXXXXX.
2. By hand to your **tutor/lecturer** who will pass this to me

Appendix h (Revised - Key Stage 2 Trainee-teacher of History Information Sheet)

Researcher: Marlon Moncrieffe
Tel: **01273 603 367**
Email: M.L.Moncrieffe@pgr.reading.ac.uk

Supervisor:
Dr Richard Harris
Tel: **0118 378 2725**
Email: r.j.harris@reading.ac.uk

KEY STAGE 2 PRIMARY SCHOOL TRAINEE-TEACHER INFORMATION SHEET

Research Study: Advancing Key Stage 2 primary school teaching for learning about minority-ethnic group mass-migration and settlement in Britain over the ages.

Study Team Members: Marlon Moncrieffe

I would like to invite you to take part in a research study about the aims and contents of the History programmes of study: National curriculum in England (DfE, 2013).

What is the study?

My Professional Doctorate (EdD) study seeks to discover from Key Stage 2 (7-11) primary school trainee-teachers the following:

Your perspectives concerning the aims and contents of the Key Stage 2 primary school history programmes of study

Why have I been chosen to take part?

I have invited you to take part in the study because you are a Key Stage 2 primary school trainee-teacher who during your studies, training and classroom teaching will be working with the History programmes of study: National curriculum in England (DfE, 2013).

Do I have to take part?

No. It is entirely up to you whether you participate. You may also withdraw your consent to participation at any time during the study, without any repercussions to you, by contacting Marlon Moncrieffe on: Tel: **01273 603 367**. Email: M.L.Moncrieffe@pgr.reading.ac.uk

What will happen if I take part?

I will ask you to complete a short questionnaire to gain information about you and your background including: the ethnic mix of people in the neighbourhood you grew up in; the ethnic mix of people in type of schools you attended as a child. After this, my questions seek your responses about the aims and contents of the current national curriculum in England for history programmes of study at Key Stage 2.

Following my analysis of the questionnaire responses, I may make contact with you again to request a follow up discussion/interview. First of all, this will be to discuss some of your responses to the questionnaire. Secondly, this will be to discuss, analyse and critically

evaluate a selection of written reflections of real experiences that immigrant parents and their British born children have had of mass-migration and settlement in Britain. With your permission, the interview will be recorded using audio equipment, e.g. Dictaphone.

Following this, I may ask you to attend a discussion of findings' seminar that will involve the collaborative planning of a sequence of lesson plans based upon the new data and knowledge gathered from the study. Throughout the entire process, a pseudonym will be applied to your responses. This will provide you with anonymity and protect you from any potential recognisable harm to your character or personal and professional reputation. On the writing up of this study, [REDACTED] will be anonymised.

What are the risks and benefits of taking part?

The information you give will remain confidential and will only be seen by myself and my supervisor listed at the start of this letter. You will not be identifiable in any published report resulting from the study.

The benefits of you taking part in the study is that your perspectives on the History programmes of study: key stages 1 and 2 National curriculum in England (DfE, 2013) will contribute to new cutting edge research in education which could serve to develop fresh policies for influencing primary school teachers' approaches to practice for teaching and learning history in the primary school at Key Stage 2. An electronic summary of the findings of the study can be made available to you by contacting me by phone on **01273 603 367** or by email: **M.L.Moncrieffe@pgr.reading.ac.uk**

What will happen to the data?

Any data collected will be held in strict confidence and no real names will be used in the study or in any subsequent publications. The records of the study will be kept private. No identifiers linking you will be included in any sort of report that might be published. Research records will be stored securely on a password-protected computer and only myself and my supervisor listed at the start of this letter will have access to the records. The data will be destroyed securely once the findings of the study are written up, after five years. The results of the study will be presented at national and international conferences, and in written reports and articles.

Who has reviewed the study?

This study has been reviewed following the procedures of the University of Reading Research Ethics Committee and has been given a favourable ethical opinion for conduct. The University of Reading has the appropriate insurances in place. Full details are available your on request.

What happens if I change my mind?

You can change your mind at any time without any repercussions. During the study, you can stop completing the activities at any time. If you change your mind after data collection has ended, we will discard your data.

What happens if something goes wrong?

In the unlikely case of concern or complaint, you can contact Dr Richard Harris at University of Reading by phone on **0118 378 2725** or by email on Email: r.j.harris@reading.ac.uk

Where can I get more information?

If you would like more information, please contact Marlon Moncrieffe by phone on **01273 603 367** or by email: M.L.Moncrieffe@pgr.reading.ac.uk

What do I do next?

I hope that you will agree to participation. Your views are very important. If you are happy to take part, please complete the consent form and return this with the questionnaire in either of the following ways:

1. By hand directly to me [REDACTED]
2. By hand **to your tutor/lecturer** who will pass this to me.

Thank you for your time.

Yours sincerely,
Marlon Moncrieffe

Appendix j (*Semi-Structured Questionnaire codes and themes*)

Responses to Part 1: About You	
Code	Themes
MONOCuBRIT	Mono-cultural British identities
MULTICULT	Cross-cultural and cross-ethnic encounters
HISTORICAL CONSCIOUSNESS	Historical Consciousness
ANGLOCENT	“Whiteness’ as a racialized discourse and the ‘cultural reproduction of White-British history’
FAMInf	Family influences
LOCHist:	Locating history

Responses to Part 2: National Curriculum - Which aims do you think are the most important in the national curriculum?	
Code	Themes
ANGLOCENT	“Whiteness’ as a racialized discourse and the ‘cultural reproduction of White-British history’
HISTORICAL CONSCIOUSNESS	Historical Consciousness
SOCIOIMAGIN	Sociological Imagination
NCURR/PeD//HISTENQUIRY	National Curriculum and approaches to pedagogy /Historical Enquiry
MULTICULT	Cross-cultural and cross-ethnic encounters
PersHist	Personal Histories/experiences
MM	Mass Migration

Responses to Part 3: National Curriculum - What should children at Key Stage 2 learn and know about history?	
Code	Themes
LOCalHist	Local History Study
PersHist	Personal Histories/experiences
ANGLOCENT	‘Whiteness’ as a racialized discourse and the ‘cultural reproduction of White-British history’
MULTICULT	Cross-cultural and cross-ethnic encounters
MM	Mass Migration
MEDIA	Media influence
HISTORICAL CONSCIOUSNESS	Historical Consciousness
NCURR/PeD//HISTENQUIRY	National Curriculum and approaches to pedagogy /Historical Enquiry

Appendix k (Coded Semi-Structured Questionnaire Responses – Part 1)

Part 1: About you responses:

a. What has been your study of history as a subject:

GSCE	AS Level	A Level	None
9	5	10	5

b. What is your primary school trainee-teacher practitioners programme of study:

BA Hons. 5-11	BA Primary Ed. 3-7
20	1

c. What is your gender?

Female	Male
19	2

d. What is your age group?

18-25	26-32	33-40	Over 40
15	5	0	1

e. How would you define your ethnic group?

White-British	White-British/Irish	White other	No answer
18	1	1	1

Comment [MLM12]: MONOCuIBRIT: This snap shot confirms the most recent DfE census of primary school teacher identity where 88% self-identified as White-British (see literature review)

f. How would you describe the neighbourhood that you lived in and grew up in as a child and as a teenager?

Mono-ethnic	Multi-ethnic	Both	No answer
16	4	1	

Mono-ethnic background responses:

- Small village in Northern Ireland – no families from different countries/cultures lived on my street. Very mono-ethnic!! (Anne)
- My neighbourhood I grew up in was mainly White-British with very limited minority ethnic groups. (Sally)
- I grew up in a working middle class area made up of predominantly White-British citizens. Some families (mostly) and some elderly couples. (Jo)

- I have, and still live in a neighbourhood which generally consists of a White-British ethnic group. (Debbie)
- I identify as White-British – although I considered my family history to be diverse with my grandparents having relatives/parents in Ireland/Wales/France. (Diana)
- I'm from N which isn't known to be very multi-ethnic. In my neighbourhood, most children were White-British. There were some Black people, but I don't remember any Chinese or South American people. On my street, I only remember it having White people. (Laura)
- Generally White-British, but I did have some multi-ethnic children in my class. There was a lot of negativity towards a family on my street who had a lot of extended family living with them. However, I was never discouraged from socialising with their children. (Catherine)
- Worthing did not have a large amount of ethnic minorities represented during my time at school although this did increase by the time I had left school and continues to do so now. (James)
- I have lived in four different counties and nine houses (S, L, K and S) but I have only ever lived around (to my knowledge) White-British residents who (those I got to know) had lived in that house for the majority of their lives. (Victoria)
- Mainly White-British residents, few other minority ethnic groups. (Tom)
- I grew up in small rural villages in N. Most of the residents of the neighbourhood were commuters to N or local farmers. Throughout my childhood I do not remember seeing many, if any at all, people from different ethnic groups around my local village (Dawn)

Comment [MLM13]: MULTICUL: Here is an example of cultural diversity in Britain being observed and noticed. Is this more to do with differences in colour skin and cultural attitudes rather than same skin colour and difference in cultural attitudes?

- I moved at the age of 16 from an area in H where there were very few ethnic families, to a more deprived area or B (St. P Church area – where I still live today). The transition was from privately rented accommodation to council purpose built flats. This change in housing brought a bigger mix of ethnic groups, although largely White-British (Chloe).

Multi-ethnic background responses:

- My neighbourhood has all different cultures and backgrounds. (Olivia)
- I lived in a small village which was mono ethnic until the age of 9. I then moved to B which was a very multi-ethnic community (Rachel).
- Till the age of 7 I lived in Albania and there was no multi-ethnic neighbourhood. When I came here, I grew up in different places due to the many changes we made. During my teenage years, I went to a multi-ethnic school (Billie).
- As a child my neighbourhood was very multicultural and I had many friends of different races throughout primary school (Emma).

Comment [MLM14]: MULTICUL: Again with previous comment, no explicit reason why Brighton is/was considered to be 'multi-ethnic' compared to the village from which the respondent originally lived.

Both backgrounds:

- Young child – lived in Yemen. Father worked with British Teachers in a MOD school. Lived in apartment blocks with other British families. Had Yemenese domestic help. Similar experience when I lived in Gibraltar. Older child & Teenager – lived in South East in the UK. Not aware of any mix of ethnic groups til approx. 1980 when a group of 'boat' people (!) arrived in our school? (Sasha).

g. How would you describe the primary school that you attended?

Mono-ethnic	Multi-ethnic	Both	No answer
17	3	1	

Mono-ethnic background responses:

- **Mostly White-British but some multi-ethnic children. We weren't really taught about their religion/culture/ethnicity.** A classmate was always taken out of class during RE and would be regularly be taken out to pray, but we were never told why (Sally).
- **It was mainly a school with White-British children in.** My class had two Black children and a boy from up north (the only different accent in the school). I don't remember there ever being any racism towards the other children (Jo).
- **Not aware of any children or teachers who were not 'White-British'**(Catherine).
I grew up in Cornwall and attended a village school as I grew up in the village
the village did become more ethnically diverse with other families moving in and out of the village. (Diana)
I went to two different types of school, for six months, I spent my primary years in a multi-ethnic school. However, when moving to Eastbourne, I spent Year 6 in a mono-ethnic school as there were only two people including myself that were not British born in our year group (Holly).
- **The primary school I attended was mainly of a White-British ethnic group,** however there were few other minority ethnic groups. My primary school was very close to where I lived (James).

Comment [MLM15]: MULTICUL: These observations are expanded upon more fully during interview.

- The school I attended was just round the corner from where I live, so it was made up of predominantly White middle/working class children. As I progressed through primary school, the number of ethnic minorities increased (Poppy).
- Personally, I never met anyone who was not White-British until I came to university. Where I come from there were very few other ethnic groups (Laura).
- Large primary school in D – hugely mono-ethnic. One boy in my class from Pakistan (Anne).
- Small Village School, primarily White-British children (Dawn).
- There was only one person in my year group that was not born in the UK (to my knowledge). People in my year group would ask me what country I was from as due to my moves, I had slightly a different accent. Sadly, there was little diversity (Victoria).
- Mainly White-British children with a few Black-British and children of an Indian descent (Tom).
- From the years of reception through til Year 2, there was one student of ethnic minority out of a class of 23. This student then left the school and there were then only two in the whole year, which contained around 60-70 pupils (Daisy).
- Although there were different ethnic groups there was still a British-White dominance (Debbie).

Multi-ethnic background responses:

- At my primary school there were children from all different backgrounds and cultures. There was a mix of ethnic groups within the school (Emma).
- I had many friends and teachers from different ethnic groups (Rachel).

h. How would you describe the secondary school that you attended?

Mono-ethnic	Multi-ethnic	Both
12	8	1

Mono-ethnic background responses:

- Mostly White-British but some multi-ethnic (Chloe).
- Again, the deep dark depths of N were not where you found a mix of ethnic groups. I don't remember anybody being from countries like India. There were still a few Black children and think their families were American. It wasn't until I went to sixth form in N that I had other young people in the school that were from Asia (Laura).
- Vast majority of secondary school were White-British but again as I grew up in the school more ethnicities joined the school (Jo).
- I attended an only girl's school made up of working middle class children – White-British (Sally).
- Very similar to my primary school, where it was primarily White-British (Diana).
- More multi-ethnic but still generally mono-ethnic in a large Grammar School in D (Anne).
- This is where the increase occurred. We had some children from Kosovo come into my form group. I also think that I became more aware of difference in ethnicity during high school which may explain my thoughts on the increase (James).
- While ethnic groups within my year group had grown more common, it was still primarily mono-ethnic. When I moved to a grammar school for the sixth

Comment [MLM16]: MULTICUL/MEDIA? This comment seems to suggest that recognising cultural differences goes beyond the skin. That is people from Kosovo are generally White and European. To what extent is his memory related to media discourses during the 1990s?

term, this vastly changed – with only one person whose ethnicity was not

White-British in my year group (Debbie).

- Although there was a White-British dominance there was much more of a mixture of ethnic groups. I can only assume the huge increase of size from Primary to Secondary and the catchment area would have shown this reflection.(Catherine).

Multi-ethnic background responses:

- During my time in my secondary setting, I found that a lot more variety of children were constantly coming in (Tom).
- Although my secondary school was in the same neighbourhood as my primary, there was a greater mix of ethnic groups (Poppy).
- There were around 20+ ethnic backgrounds in our secondary school (Rachel).
- Secondary school and college both in towns with a varied ethnic mix attending (Emma).
- A mix of ethnicities – mainly White-British, Black-British, Indian and Chinese ethnic groups (Sasha).
- Despite the majority of pupils still being of White-British ethnicity, there were more pupils of a mixed ethnic group. However, throughout high-school, these pupils tended to stick together in a group till the years of GCSE's where classes were split up more, thus meaning they integrated into the school community more (Daisy).

i. Have any particular life experiences away from formal education served to place a greater emphasis on your learning and/or desire to teaching about history?

Yes	No	No answer
17	3	1

Yes (Mono-ethnic background responses):

- Always been interested in history – books and documentaries. Especially history of Ireland and UK – how it come to be the way it is today – international and national influences (Anne).
- Trips to certain places such as B to visit trenches and experience how it might have felt for the soldiers really inspired me and highlighted how interesting History is and the way in which we can present this to pupils. It shows how we can inspire children to want to know more about history (Tom).
- Trips to sites with family and friends such as national history museum. Spent a lot of my childhood in P, where there are lots of historical sites (Dawn).
- I used to spend time visiting museums and places of some historical significance e.g. battlefields in F with family and I loved it (Victoria).
- My father would continually tell me of stories of our country and what it and the people have suffered and always emphasised the importance and value of history and how it creates our future. This made me want to know more about the history of different aspects such as war societies (Catherine).
- My family are all into history – particularly wars and ancient history (my auntie used to be a history teacher) and going to magnificent museums like National History Museum and heritage attractions in Cornwall/Devon (Diana).

Comment [MLM17]: HISTORICAL CONSCIOUSNESS: This comment could be linked to a use of historical consciousness Rusen (2006) for understanding the nature of purpose of history for its use in everyday life i.e. the present.

Comment [MLM18]: ANGLOCENT: the draw and choices made on what is important history seem to be based upon WWI and WWII Anglocentric experiences.

Comment [MLM19]: FAMInf: The influence of parents as to what is valued as part of history emerges.

Comment [MLM20]: LOCHist: Places where history of importance is located. Museum are cited. These places are of course constructs shaped by people with their own values, beliefs and motives.

Comment [MLM21]: ANGLOCENT: As with comment 10.

Comment [MLM22]: FAMInf: See comment 8.

- Whilst at primary and secondary school, I found history quite scary. There was a lot of emphasis on remembering dates and names and was always teacher led. Since working as a TA and seeing how history can be taught through topic work, I can now appreciate how it can be creative and a child led experience (Debbie).
- I suppose the more I learn about history, the more I want children to know about it as well. I didn't do GCSE History which is why my specialism is History now as a way to try to fill that gap in my knowledge. As I have grown up, I have seen how helpful it is to know history even just as a basis of conversation with friends but also as a way to learn about the world we live in. There is so much to learn about in the News and it is steeped in History (Poppy).
- Visit to B. Visits to exhibitions and museums e.g. Mary Rose (Daisy).
- I spent most of my childhood visiting castles and historic sites with my parents. Both of my parents are very interested in their History (Holly).
- Family interest-father had keen interest that meant a lot of visits and day trips to historical places, castles, battlefields, museums, etc. Sister completed a Master's degree in History. A lot of exposure and encouragement (Laura).
- Throughout my teenage years I was always a keen reader, with many varying tastes in books. Over the past years, I have grown very interested in books based around Old England and Ancient Rome. Despite these books being fiction. I gained considerable knowledge about the different eras and what life was like in those times and places. I have a passion for visiting historical sites and exhibits at museums despite dropping history during high-school at Year 9. Though visiting these sites and exhibits I have been able to gain a greater depth knowledge about different groups of people, such as the Saxons and

citizens of Ancient Egypt, and places and events, such as Hadrian's Wall (Alison).

- Television programmes and books really interest me, specifically on World War II and this interest and passion towards history and different ways of life have made me want to teach primary history and instil interest and curiosity to children (James).

Yes (Multi-ethnic background responses):

- I enjoy visiting historical places – places that hold great importance in my spare time, both within the UK and abroad. This is a passion that I would like to stimulate in the next generation (Olivia).
- Teachers and school in general have influenced my enjoyment of the subject History. I enjoyed the topics I learnt about and the school trips (Billie).
- If anything, it's my lack of understanding that led me to choose History and Geography as my specialism Out of education, I have become interested in the past and how the present has been shaped (Emma).

Appendix I (Coded Semi-Structured Questionnaire Responses - Part 2)

Part 2: National Curriculum:

Which aims do you think are the most important in the national curriculum?

Statements of aims for the teaching and learning of Key Stage 2 history		Overall popularity/Rankings	Notes
a	Know and understand the history of these islands as a coherent, chronological narrative, from the earliest times to the present day: how people's lives have shaped this nation and how Britain has influenced and been influenced by the wider world.	1 st 65% of potential maximum rating 36/55	Although considered to be the joint most important aim, overall this was scored 3 times – 15% as most important by respondents and was only considered as least important twice 2/20 - 10% of responses.
b	Know and understand significant aspects of the history of the wider world: the nature of ancient civilisations; the expansion and dissolution of empires; characteristic features of past non-European societies; achievements and follies of mankind.	4th 56% of potential maximum rating 31/55	Scored as the most important 4/20 - 20% of responses and least important 1/20 – 5% of responses.
c	Gain and deploy a historically grounded understanding of the abstract terms such as 'empire', 'civilisation', 'parliament' and 'peasantry'.	Last 53% of potential maximum rating 29/55	60% of responses 12/20 considered this to be the least important NC aim. Only 1/20 responses – 5% considered this to be the most important aim.
d	Understand historical concepts such as continuity and change, cause and consequence, similarity, difference and significance, and use them to make connections, draw contrasts, analyse trends, frame historically-valid questions and create their own structured accounts, including written narratives and analyses.	3 rd 60% of potential maximum rating 33/55	5 out of 20 responses - 25% considered this to be most important NC aim. Whilst 5 responses - 25% considered this to be the least important.
e	Understand the methods of historical enquiry, including how evidence is used rigorously to make historical claims, and discern how and why contrasting arguments and interpretations of the past have been constructed.	2nd 62% of potential maximum rating 34/55	7/20 or 35% of responses considered this to be the most important NC aim. 1/20 – 5% considered this as the least important aim.

Responses to A (Mono-ethnic backgrounds):

- From teaching placement, this appeared to be the priorities for History or 'topic' as was more commonly known as (Debbie).

Children should have an understanding of the history of where they live and how Britain is both able to impact and be impacted on by the wider world (Sally).

Comment [MLM23]: As with comment 73.

- I believe it is very important to have an understanding of the history of England and how it has influenced how we live today. (Victoria)

Comment [MLM24]: HISTORICAL CONSCIOUSNESS: There is an element of using history of the past for allowing us to make sense of our being today.

- Personally I feel that number one represents what history is, it's not specific to any time and puts focus on finding and discovery. Once you have this understanding and skills, 'history' opens up! (Jo)

Historical enquiry (Aim 5) in general is seen as the most important aim. See questions in the last section on page 11 where (Aim 1 and Aim 4) are seen as the most important to teach about migration to Britain, however statutory directives and guidance is not linked to this selection.

- I feel children don't learn enough about the country they live in, so they should learn more about it and it should be emphasised. (Laura)

Comment [MLM25]: ANGLOCENT or CUL DIV: It is arguable whether this view is linked to notions of Anglocentric history for teaching and learning. It does however indicate a greater focus on British history.

What does the term 'British history' mean to you?

Mono-ethnic background responses:

- British history means different things for different people depending on influences that create the concept. I believe that Britain is international and doesn't have one owner but is so rich in historical settlement that it can be record breaking if it wasn't for the US. It doesn't have and will never have only one nationality as being the dominant ruler of this country because we are so interlinked that even the royal family which is supposed to be 'blue blood' is mixed with other ethnicities. Furthermore, there is no definition for the term due to the complexity of the concept (Diana)

Comment [MLM26]: MULTICULT/CUL DIV: Here is a comment which considers the notion of cultural pluralism in the historical make up of British people.

- To me 'British History' means significant/key events which took place in Britain. It is to me, the series of events which built Britain to what it is today. I associate the term to the Normans (1066), middle ages (1154), Tudors (1485), Civil War and revolution (1603), Empire (1714), The Slave Trade, Victorians (1837) WW1 (1914), WW2 (1944) and then the transition and focus of modern Britain. To me, it's about how Britain's nations have shaped the empire (Dawn).

To me British history means my heritage and how the island is now where it has developed from in terms of population, ethnicity, rule, culture (Laura).

Comment [maa27]: MULTICUL

- The history of Britain as a country, its people, social landscape and how they have changed (Jo).

- About how we built our British empire through Saxons, Romans, Vikings, etc. Also means learning about historical figures that have shaped British history (Victoria).

Comment [MLM28]: ANGLOCENT: This view focuses only upon groups of people who are White and European.

- British history is the past events and life in Britain that have shaped Britain and made it the way it is today (Anne)
- The history of Britain; how it came to be Britain, what it was like before, what has happened since its birth (Sally)
- To me British history refers to all of the events that have concerned Britain. So it is talking about a perspective and a specific area. To an extent most other countries will have found its way into British history somehow either from British people going there or them coming to Britain or selling something to Britain which is why I feel it is a perspective. It is also going into more detail about the most influential events (Catherine).

- British history shows how we have influenced the world and how the world has influenced and impacted us. Knowing our place and how our own social landscape has changed. I haven't studied history for a number of years so for me studying it now is very exciting. Piecing together how things happened and why. If presented in the right way, it feels like you're being let into somebody else's history. British history tells us where we have come from, how we were established and how this impact has changed life for us today (Debbie).

Comment [MLM29]: MM/ MULTICUL: References here may be linked to a view of colonialism, mass-migration and cultural diversity.

- History helps us to understand why things are. It shapes everything in our past, present and future to an extent. The 'British' part might relate to our identity. Britain has a rich a varied History and has shaped many events in World History to. It helps to understand where we came from and our place in the world in relation to the rest of the planet (Chloe).

Comment [MLM30]: HISTORICAL CONSCIOUSNESS: Refers to a study of history in allowing for orientation with the past, present and future.

- To me, this term means history such as Monarchy, significant events such as World War II and also how the country has developed to where it is today (James).

Comment [MLM31]: ANGLOCENT: This comment again relates British history to British Institutions; Monarchs and Wars.

- The development, creation and changes of the British empire and its impact on the modern day (Tom).

Comment [MLM32]: ANGLOCENT: Comments are generally related to British Empire.

- Learning about Britain's failures and successes and now Britain has been shaped through history (Poppy).

- British history is the past events/people that influenced the world and country we know today. As well as the wider international history that shaped us and the way we live. It can be used as a foundation for reasoning and building a strong future for Britain and its place in the world (Daisy).

Multi-ethnic background responses:

- British history to me means all of the significant events which took place from the past and the present in order to form the way we are today. For example, the mix of cultures over the years has widened foods etc. available to us (Emma).
- British history to me is how this country has developed and been influenced in order to make it how it is today (Billie).
- British history encompasses the origin of the islands, the movement of people and range of people that have inhabited 'Britain' – how they have helped to shape what our country – and countries – are today. Simple examples include the Celts and the strong identity that is felt by many in Wales, Scotland, etc. and the Romans and their straight roads. British history should focus on people, society, right up to the present day including personal histories of the children we teach – where are their families from, how has this shaped them as a person – and what 'significant events' have happened in their lifetime. The story of Britain, the story of people, the stories of each child that we teach (Rachel).

Comment [MLM33]: MULTICUL: Here is some acknowledgement of cultural diversity in the making of British history and in the formation of British identity.

Comment [MLM34]: MULTICULT/MM/PersHist: As with comment 20, this comment here is placing significant emphasis on an importance of seeing and knowing British history from a multicultural perspective which embraces cultural diversity through personal histories.

Appendix m (Coded Semi-Structured Questionnaire Responses - Part 3)

Part 3: National Curriculum:

(a) What should children at Key Stage 2 learn and know about history?

Statutory statements of content for teaching and learning of Key Stage 2 history	Overall popularity/Rankings	
a	Changes in Britain from the Stone Age to the Iron Age.	This was considered the second most important area of study. 25% of respondents considered this to be the case.
b	The Roman Empire and its impact on Britain.	This was considered the joint least important from those responses indicated on the survey with 19% considering this so.
c	Britain's settlement by Anglo-Saxons and Scots.	
d	The Viking and Anglo-Saxon struggle for the Kingdom of England to the time of Edward the Confessor.	
e	A local history study.	This was considered the most important area of study. 50% of respondents considered this to be the case.
f	A study of an aspect or theme in British history that extends pupils' chronological knowledge beyond 1066.	This was considered the joint least important from those responses indicated on the survey with 19% considering this so.
g	The achievements of the earliest civilizations – an overview of where and when the first civilizations appeared and a depth study of one of the following: Ancient Sumer; The Indus Valley; Ancient Egypt; The Shang Dynasty of Ancient China.	
h	Ancient Greece – a study of Greek life and achievements and their influence on the western world.	
i	A non-European society that provides contrasts with British history one study chosen from: early Islamic civilization, including a study of Baghdad c. AD 900; Mayan civilization c. AD 900; Benin (West Africa) c. AD 900-1300.	

Mono-ethnic background responses:

- I think that it is sad when I look back onto my education of history that I do not know the history of my local surroundings – I feel that conducting an in depth local study will engage students more as they are familiar with the place of study. (Sally)

Comment [MLM35]: LOCalHist: Overwhelmingly the 'local history study' was seen as the top priority for learning? Could you use a local history study for teaching and learning about minority ethnic group mass-migration to Britain? If so, how?

- E - I think pupils can relate to history which is local to them. It is a good starting point to develop their interest and engagement something which is of high relevance to them

B - I do still think this is important knowledge for pupils to know. However, I don't think it is as important (Jo).

I believe learning about locality and your own island/country's history should come first and then branch out into the wider world both past and present

(Debbie)
- Learning about local history is important because then it's relevant to children and to understand how particular places develop and change over time.

(Anne)
- A local history study would put history in context so it is relatable for children to grasp and understand. (James)

I would choose E as the most important as children need to understand their own local area and it would give them the opportunity to form their own enquiry (Victoria)
- I think E is very important because it is helping children to learn about the area they live in. It gives them a sense of place and shows them how it existed before they did and because it is local it might be more meaningful to them

I chose G to be less important despite it all sounding very interesting, it all sounds rather abstract (Dawn).
- For primary aged children, starting with something they can relate to i.e. a visit is an important starting point. This can then be explored further when asking why, where, when etc. and be linked to many more areas (Emma).

The reason that I chose 'A Local History Study' is because I think that it is very important for a child to know how where they live has become the way it

is today. By knowing and learning this, hopefully many different aspects will then be incorporated into the process of learning, therefore not just focussing one aspect or influence. (Rachel)

- However, I choose statement 'e' as there is already a large focus on the early history of Britain and I think it is as important for children to learn about more recent events in history (Olivia)
- I believe they were all very important, but I don't see how 'd' effects children today (Chloe)
- The Romans did so much to shape Britain as we know it today and also had a large impact elsewhere in the world. (Laura)

(b) What do the terms 'migrant' and 'migration' mean to you?

Mono-ethnic background responses:

- Migrant refers to a person who has come to a new country to settle down and make a new home. Migration refers to a movement of people (or animals) over a long distance. Both have connotations of leaving somewhere hard to live and going somewhere easier (Anne).
- Migrant: a person who has moved to settle in another country. Migration: the act of moving from one place to another to settle permanently (Sally).
- A migrant is someone – a family/group who move to a different country from which they were born to better their lives (could be financially, physically, emotionally, etc.) (Jo).
- Migration is the process of moving from one country to another. Migrant is someone that moves from one country to another due to circumstances (Debbie).

Comment [MLM36]: MM: The notion of migration is confused with immigration. Where the latter is considered as a move from one country to another and to settle permanently, whilst the former depicts a continuous movement. The term 'settle' or 'settlement' is linked to the notion of migration and thus can become a follow up question in terms of extracting meaning of 'settlements' over the ages for migrant/immigrant groups. A key question that will emerge for my interviews includes: *What would you define as a migrant settlement in Britain in the past and in the present?*

- Migrant: someone moving from one place to another due to circumstance (James).
- Migration: it's the moving of a group of people from place to another (Victoria).
- Migrant: some moving from **one place to another to settle**. Migration: a group of people migrating from one place to another **to settle for** a particular reason (Tom).
- Migrant is someone who has moved into a country. Migration is the general term for the movement of people into or around a country (Dawn).
- **Migrant is a person who is not born in the country and has chosen to move to live in a country. Migration is the movement of people who settle in a country** other than their country of birth (Laura).
- I know people who are considered migrants in this society. From my understanding, to a migrant, you are someone who has made the decision to leave one country (possibly their home country) **to settle permanently in another**. To me 'migration' is the process of this. I think there is a number of reasons why an individual decides to leave one country for another: to study; to live with a spouse; or for work opportunities. The media seems to portray migration in a negative way (Catherine).
- **Simply 'migrant' means to me someone that has moved from one place to another** – but I feel that there is a lot of negative connotations around this word particularly spread through the media – 'migrant crisis' – particularly do not like the use of the word 'crisis'! Migration is a more wide scale movement of people from one place to another. Or to describe the large scale mass movement of animals/birds. Migration is a process and I think does not suffer from the negative connotations like 'migrant' does. Migration, as is described

with animals too – is a natural process – humans are animals, living organisms more (it is what makes them living) and everyone has 'migrated' at some point in their lives (Diana).

- Individuals or groups of people who leave their homeland and settle in another for a variety of reasons (safety, religions, persecution, to find work, escape natural disasters) (Chloe).
- Migrant is a term for one person moving from one place to another for political, financial and human rights reasons. However, migration is when a group of the same ethnic background are making the move (Sasha)
- To me, a migrant is somebody who moves (migrates) from their home country to another in the search of a better life/lifestyle (Daisy).
- Migrant: Someone who moves to another country or place in search of better conditions (living, working). Migration: The mass movement of a group of people (Poppy).
- Migrant: Someone who moves from one place to another in search of a better life (Holly).
- Migration: A group of people doing the above. Animals do this (Alison).

Comment [MLM37]: MM: A linkage to ethnic groups.

Comment [MLM38]: As with comment 35.

Comment [MLM39]: MM: As with previous comments. The key question for me is whether students would be able to link this notion using a historical consciousness with minority ethnic groups over the ages to Britain i.e. Jutes, Saxons and Angles in relation to Afro-Caribbean; Polish; Indian, etc.

Multi-ethnic background responses:

- People who relocate – moving (Olivia).
- Moving to another place for a number of reasons that would be beneficial. Humans all migrate in their lives whether for a long or short period of time as do animals (Rachel).
- Migration to me means the movement of people from one place to another with the intentions of settling down in the new location. The reason for this

migration can be due to 'push' and 'pull' factors. People are pushed away from their original location due to living conditions e.g. housing and hygiene. Social reasons such as government and the effect that it has had on their country, or natural hazards. They are then 'pulled' towards the new location due to prospects of a better life, this can be influenced by features such as better housing, more jobs and a more stable government. People can be influenced by one or both of these factors. A migrant is a person who is in this situation a person who is looking for a better quality of life (Billie).

Comment [MLM40]: MM: Again this can be used for interview for seeking whether KSST/H see congruency in this with minority-ethnic groups over the ages.

- A migrant is someone who has moved to a different country or place with a better living conditions. Migrants also move, searching for better job opportunities. Migration is the act of moving from one place to another (Emma).

(c) Who do you consider to be 'migrants' to Britain either now or in the past?

Mono-ethnic background responses:

- Before the term migrant was persons that came from a different country for many reasons. However, now it is seen as someone from a war-torn country as people either financially suffering or their human rights taken away from them (Chloe).
- The UK has always had migrants (Vikings, Saxons) and this is why it has developed in this way (Debbie).
- My extended family are migrants from Ireland, Wales, France. Every person who has lived in Britain has derived from someone who had to move onto these islands to habitate it – like the early tribes: Celts, moving onto the

Comment [MLM41]: MM: Here is a key comment with demonstrates that some KSST/H are seeking to use HISTORICAL CONSCIOUSNESS to think about MM and migrants over the ages. Generally Vikings and Saxons are termed as 'invaders' and 'settlers', but this particular KSST/H discusses these people as migrants.

Romans and after the World Wars where (as I understand) we as a country actively encouraged other people from around the world to migrate to Britain to live and work (Diana).

Comment [MLM42]: MM/ MULTICUL:
This reinforces comment 34.

- People who have settled into Britain from other countries due to war safety or other reasons. They integrate themselves into our society to fit in (Laura).
- Saxons, Scots, Romans, people who are in trouble in their own country due to war etc. and travelled to Britain for safety and a better life (Victoria).
- From what I have seen the news, I consider migrants those people who are having trouble in their own countries due to war etc. and need safety. People who have settled in different countries (Dawn).
- Anybody who is not born in Britain and has moved here. Many people may have migration in their family history but that doesn't make them a migrant – I believe (Jo).
- In the past people who were 'migrants' were the Anglo-Saxons, Romans, etc. Today in Britain it's anyone who moves to Britain permanently (Sally).
- I guess the most obvious right now would be the Syrians as there is so much in the media about them. In the past, I suppose Polish and Portuguese people because in the town I grew up in, they were the next highest ethnic population (Holly).
- Everyone or the majority at least have move from one place to another, be it north to south or from another country. Thankfully, people have move around as we have gained so much from other cultures as have many countries (Daisy).

Comment [MLM43]: MEDIA: The influence of the media shapes a contemporary view of the migrant that is generally negative.

Comment [MLM44]: MM: Links to comment 34.

- Pretty much everyone in the past of Britain migrated here as part of invasions and conquests other than some very early settlers we know very little about (Alison).

Comment [MLM45]: MM: This links to comment 34 and comment 45 in seeing invasions and conquests of the past as shaping the path for further migration.

- Nowadays migration is a hot topic of political debate, but really is just a continuing of history that has happened since time began on this planet once humans and history have been recorded. Migration is part of what make Britain great. (Tom)

Comment [MLM46]: HISTORICAL CONSCIOUSNESS: This particular view is seeing migration as a continuous process (Stevens, 2012).

Comment [m47]: Who said this?

- Anybody who moved in mass migration post World War Two (Poppy).
- Mostly everyone – their ancestors I should suppose. It's widely accepted that human life originated in Africa, so in order for people to live in England, each person's ancestors must have migrated at one stage (Anne).
- Anyone who has moved from one country to another permanently (Catherine).
- Migrants in the past can be seen as those that invade and plan taking over a country. This is because they are looking at a new location that has factors and features that can lead to a better quality of life for them. This can be related to current day migrants, apart from today they are seen as lower class rather than future leaders and new populations (James).

Comment [MLM48]: HISTORICAL CONSCIOUSNESS: This is a very interesting response which relates to comments 38 but uses a historical consciousness in relating current affairs with events of the past for orientation.

Multi-ethnic background responses:

- I do not like to call those people who have moved to Britain 'migrants' as I feel it is not very welcoming and segregates them from the rest of the population. Using my definition of a 'migrant', anyone who lives in Britain but was not born there may be described as a 'migrant' but again I do not feel this is a term we should use. If they now live in Britain, they are in my eyes a citizen of Britain (Rachel).

- Anyone not natively born in Britain who has settled for a period of time and built a life for themselves in Britain (Olivia).

Comment [MLM49]: MM: Non-natives linked migration.

- Africans, Asian population (Filipinos), Chinese, etc. Eastern Europeans (Czech, Hungarian, Polish, Romanian) (Emma).

Comment [MLM50]: MM/ MULTICUL: This particular comment on MM discusses a cultural diversity that is related more with 20th/21st MM to Britain.

Do you identify with any statement within its aims and contents that guides you to teach for learning about ‘migration’ to Britain now and in the past?

Mono-ethnic background responses:

- I’ve highlighted two aspects: (Aim: Bullet point 4) The first are because it could be used as an enquiry to migration. Questions could be asked about migration, similarities and differences could be compared now to other periods when other people migrated to Britain. Perhaps conversations could be had about how invasions are migration is different. KS1 I highlighted changes to living history (Pupils should be taught about: Bullet point 1) because migration is such a relevant topic now and there might be migrants in children’s schools (Diana)
- (Aim: Bullet point 1 and 2) Know and understand the history of these islands... and how Britain has influenced and been influenced by the wider world. Know and understand significant aspects of the history of the wider world (Sally)
- The first aim – learning about how Britain has been shaped (a lot of which is associated with migration) (Jo).
- How people’s lives have shaped this nation (Aim: Bullet point 1 and 2) (Debbie)
- How people’s lives have shaped this nation (Aim. Bullet point 1) (Victoria)

- How people's lives have shaped this nation (Aim. Bullet point 1) and how Britain has influenced and been influenced by the wider world. (Laura).
- Statements about the wider world. (Aim. Bullet point 1) Understanding historical concepts such as continuity, change, cause and consequence, difference and significance. (Aim: Bullet point 4) Gain historical perspectives by placing growing knowledge into different contexts (Catherine).
- Aim Four looks at continuity and change, etc. which would allow for migration to be linked as it is continuous and has relevance past and present. Aim Five gives understanding of connections between local etc. which links well with migration. Key stage 1 content point four would identify locality and allow migration links to be made. Key stage 2 migration could be introduced/taught over the whole subject content in relation to the subjects and links which present migration and how both have impacted on the here and the now (Anne).
- The expansion of empires 'and how Britain has been influenced by the wider world' (Tom).
- It is not explicitly stated and written in the guidance but I would say that the first aim of history "how people's lives have shaped this nation – etc." and the concept of 'continuity' and change (Aim four). I don't identify migration anywhere in the KS2, but in the early studies of history: stone age, Romans, Anglo-Saxons, relate to migration (Dawn).
- The study of British settlement is important as it shows the influence of other groups and that our history is linked from all over the world and has not been purely developed in Britain (Chloe).

Comment [MLM51]: MM/CUL DIV/PersHist: All of these suggest the potential of MEGroMMaS to Britain in helping with these aims.

Comment [MLM52]: NCURR/PeD/HI STENQUIRY: There is a general connection with Aim 1 for teaching about Migration to Britain. I do not know whether this was because this came towards the end of the questionnaire and respondents decided to select this one over other others. Nonetheless, if this linked up with responses to which the KSST/H feel are the most important (Aim five on historical enquiry) then how could this be linked with some of the statutory directives?

Comment [MLM53]: MULTICULT/MM/CUL DIV: This view links aims and contents with a potential to teach British history/a story of Britain's past from a multicultural perspective.

- In terms of the past, migration could be incorporated into the teaching of Britain's settlement by Anglo Saxons and the Scots, as well as the Viking invasion. In the Key Stage 2 curriculum, there is an emphasis on change which could be looked at in terms of migration and the changes it causes by nationally and internationally (James).

Multi-ethnic background responses:

- It's hard to find one, as there are multiple links through its encouragement of chronological processing, early civilisation, its global impact, its national impact and British history. One that stands out to me is the initial aim as it enables children to relate to migration more as it introduced the theme of how Britain came to be what it is today through a variety of aspects (Emma).

- How people's lives have shaped this nation and how Britain has influenced and been influenced by the wider world'. Britain is a multicultural society and thus children will learn about migration and how it has impacted on Britain and therefore, how this has impacted on the wider world. KS1 – changes in living memory and change in national life. Recent migration could be looked at and how it influences life in Britain (Rachel).

Comment [MLM54]: NCURR/PeD//HISTENQUIRY/MULTICULT: This perspective is strong in its view of linking NC Aim 1 to the notion of Britain being a multicultural society as influenced wider world past and contemporary times.

- You could make a case for the vast majority if not all of them but they are open to interpretation and not explicit in asking for this to be taught in the statements (Olivia).

Appendix n (Semi-Structured Interview Questions)

1. When the survey asked: “Which aims do you think are the most important in the national curriculum?” “The most popular response was: *Know and understand the history of these islands as a coherent, chronological narrative, from the earliest times to the present day: how people’s lives have shaped this nation and how Britain has influenced and been influenced by the wider world.*”

Comment [maa55]: trainee-teachers selected this aim as the most important.

Some quotes were:

- “children don’t learn enough about the country they live in”
- “important to have to have an understanding of the history of England and how it has influenced how we live today”
- “Children should have an understanding of the history of where they live and how Britain is both able to impact and be impacted on by the wider world”.

1.1. What are your interpretations of these responses?

1.2. What sorts of content should be taught to meet this aim?

1.3. To what extent could a study of minority-ethnic group mass-migration over the ages to these islands assist with this?

Comment [maa56]: Relates to people’s lives.

Comment [maa57]: Relates to a chronological narrative

2. When the survey asked: “What does the term ‘British history’ mean to you?”

Some responses in the survey suggested:

- “Britain is international”
- “We are so interlinked”
- “mixed with other ethnicities”
- “the movement of people and a range of people that have inhabited Britain”
- “personal histories of the children we teach – where their families are from”
- “how the island is now where it has developed from in terms of population, ethnicity and culture”
- “the mix of cultures over the years”

Comment [maa58]: Original question from Part 2 of questionnaire.

2.1. What are your interpretations of these responses?

2.2. What topics/themes might you teach which tell the story of British history?

2.3. What do you think are significant themes of minority-ethnic group mass-migration to Britain over the ages that demonstrate key moments in ‘British history’?

3. When the survey asked: “What do the terms ‘migrant’ and ‘migration’ mean to you?”

Some responses in the survey included:

- “movement”
- “moving from one place to another”
- “to settle”

Comment [maa59]: Original question from Part 3 of questionnaire. Aim: to discover more on whether student-teaches interpret congruent patterns of this over the ages.

- “to settle permanently”
- “migration is when a group of the same ethnic background are making the move”

3.1. What is potential value of teaching about migration? Why?

3.2. Where does it fit in curriculum?

4. When the survey asked: “Who do you consider to be ‘migrants’ to Britain either now or in the past”

Some responses in the survey included:

- “The UK has always had migrants (Vikings and Saxons)”
- “Every person who has lived in Britain has derived from someone who had to move onto these islands to habitate it”
- “We as a country actively encouraged other people from around the world to migrate to Britain to live and to work”
- “In the past people who were ‘migrants’ were the Anglo Saxons, Romans, etc. Today in Britain it’s anyone who moves to Britain permanently”
- “Mostly everyone – their ancestors I should suppose”

4.1. How do you define a minority-ethnic group?

4.2. Who does that include?

4.3. Do you consider minority-ethnic groups and migrants groups as the same or different?

4.4. Would you consider migrant tribes/groups in the past being minority-ethnic groups?

4.5. What would you define as a migrant settlement in Britain in the past and in the present?

4.6. Some responses in the survey suggested ‘migrant’ and ‘migration’ to be identified with war-torn countries. How has this consciousness emerged to today?

Comment [maa60]: The questionnaire failed to address these key questions.

Comment [maa61]: Question as advised. I quite like this one and think that it is important.

Comment [maa62]: The term ‘settle’ emerging from the responses as significant for trainee-teachers with migration to Britain.

5. When the survey asked: “What should children at Key Stage 2 learn and know about history?” overwhelmingly the ‘local history study’ was seen as the top priority for learning?

5.1. How could you use a local history study for teaching and learning about minority ethnic group mass-migration to Britain over the ages?

Appendix o (Semi-Structured Interview Codes and Themes)

Responses to Question 1 below:		
Code	Themes	KSST/H
MM	Mass Migration	Diana/Anne/Catherine
EM	Emigration	
IMM	Immigration	Diana/Anne
COL	Colonialism	Diana/Anne
MBHT	Modern British History Teaching	Diana
EV	Evolution of British Society/Identity	Diana/Anne/Catherine
CUL DIV	Cultural Diversity in Britain	Anne/Catherine
BRIMONS	British Monarchy	Anne
BRINTS	British Institutions	Anne
WWI & II	World War I and World War II	Anne/Catherine
TIH	Teacher Identity and History	Anne
NCURR/PeD	National Curriculum and approaches to pedagogy	Anne
MULTICULT	Cross-cultural and cross-ethnic encounters	Catherine
Responses to Question 2 below:		
Code	Theme	KSST/H
PersHist	Personal Histories/experiences	Diana/Anne
BritiVals	'Teaching and learning about fundamental British values'	Diana/Catherine
TeachSubKnow	Teacher Subject Knowledge	Anne
ANG-SAX	Anglo Saxons	Catherine
NCURR	National Curriculum	Anne
Responses to Question 3 below:		
Code	Theme	KSST/H
TeachSubKnow	Teacher Subject Knowledge	Diana
NCURR/PeD	National Curriculum and approaches to pedagogy	Diana/Anne/Catherine
MM	Mass Migration	Anne/Catherine
Responses to Question 4 below:		
Code	Theme	KSST/H
PersHist	Personal Histories/experiences	Diana/Anne
MEGrlds	Minority-Ethnic group identity	Anne/Diana
HISTORICAL CONSCIOUSNESS	Historical Consciousness	Anne/Diana
NCURR/PeD	National Curriculum and approaches to pedagogy	Anne
MM	Mass Migration	Anne
IMM	Immigration	Anne
HIN	'History, Identity and Nationhood'	Anne/Catherine/Diana
Responses to Question below:		
Code	Theme	KSST/H
NCURR/PeD	National Curriculum and approaches to pedagogy	Diana/Anne/Catherine
PersHist	Personal Histories/experiences	Diana
HIN	'History, Identity and Nationhood'	Diana

Comment [maa63]: ANGLOCENT

Appendix p (Coded Semi-Structured Interview Responses: Diana)

Responses to question 1

- 1 Me: What are your interpretations of these responses?
- 2 Diana: The first one: "Don't know enough about the country they live in". I can
3 kind of... Yeah I do... sympathise with them – if that is the right word...
4 to say. But I think it; it's a lot more than that. I think for me it's a lot
5 more fluid. They don't learn enough about the country they live in which
6 is so broad... to me, but then history I suppose is. So for me, yeah its
7 fluidity of how the country has evolved and moved around and yeah, it
8 has been impacted or impacted upon the world.
- 9 Me: What do you mean by fluidity?
- 10 Diana: Movement of people, movement of ideas, movement of societies. I
11 think that through enquiry, through that approach looking at... stimulus.
- 12 Me: OK you say stimulus. What sorts of content should be taught to meet
13 this aim?
- 14 Diana: I think modern history might be better and children might understand
15 the fluidity more that I am talking about. So if you were looking at say
16 like Post-War England and the influx of people coming in, people
17 going and stuff like that um, I think that might resonate a bit more
18 rather than trying to look at this say Saxon tribe coming over, yeah.
- 19 Me: To what extent could a study of minority-ethnic group mass-migration
20 over the ages to these islands assist with this?
- 21 Diana: Yeah! It's what it is meant for I think. Definitely. It's all about... Yeah,
22 having that awareness of how Britain has been constructed and how...

Comment [MLM64]: EV: Migration as a continuing process. See Stevens (2011).

Comment [MLM65]: EV: Evolution of British Society and Identity.

Comment [MLM66]: MM: Mass Migration/EM: Emigration/IMM: Immigration

Comment [MLM67]: COL: Colonial influence of Britain over the ages

Comment [MLM68]: MM: Mass Migration/COL: Colonialism/EM: Emigration/IMM: Immigration

Comment [MLM69]: MBHT: Modern British History Teaching as the stimulus for teaching about MM/IMM/EM to Britain over the ages

23 Yeah minority-ethnic groups, mass-migration, all moving, movement,
24 moving to the island building what is, what is now the country and the
25 society in which we live in which the children will be living in.

Comment [MLM70]: MEGroMMaS over the ages can help the teaching of EV/IMM/COL

26

27 Responses to question 2

28 Me: What are your interpretations of these responses?

29 Diana: I like them especially the personal histories one, because it's all about
30 how children will understand these sorts of things in history and If you
31 go in the angle of these of looking at the child itself um, because I
32 remember doing that in Art at secondary school actually, and we had to
33 kind of link, go back in our family tree and create this kind of name of a
34 ship. I don't know, it was a bit far-fetched, but it was nice and it made
35 it... resonate with me a bit, my parents, well actually my grandparents
36 are from Ireland and my other half are from France so, already, and
37 even if it is not moving within own countries, it's moving within the
38 country a lot as well. So I think making it personal to them, they're
39 seeing their own journey is really important, so I really like that one. Er,
40 yeah and I think this kind of the whole links closely with British values
41 that are being pushed as well and I think these are really nice positive
42 um... and not what is seen to be... mmm... seen to be... not
43 represented but, kind of insinuated by other people. Initially British
44 values for me when I first heard the term was very much like "Oh we do
45 this thing in this way" and stuff like that and it's very much um...
46 conservative um... and this yeah so this is the way we do things - so
47 that's why they are there. But now, it's a lot more than that, it's what

Comment [MLM71]: PersHist: Could link to Runnymede on making histories in Britain and MM.

48 these things are saying. I see it as celebrating that we're international
49 in our presence, but also that we are interlinked and we're mixing and
50 moving and it's valuing that.

Comment [MLM72]: BritVals/CUL DIV/MBHT: A linkage between these three aspects by Diana. Diana discussion of British Values is her interpretation from DfE (2014) and potentially the policy aims of Assimilation/Integration.

51 Me: What topics or themes might you teach to tell the story of British
52 history?

53 Diana: I think that one of the main concepts of history is change and
54 continuity, so that's, that's definitely important. So I think looking at
55 that.

Comment [MLM73]: HISTORICAL CONSCIOUSNESS: Diana may be associating herself with historical consciousness in the genetic form. See Rusen (2006).

56 Me: What do you think are significant themes of minority-ethnic group
57 mass-migration to Britain over the ages that demonstrate key moments
58 in British history?

59 Diana: Key moments in British history. I have already mentioned the post-war
60 kind of things, so I think that is definitely a big one, because the world
61 war is taught and is extensively taught. The war doesn't stop when it
62 actually stopped, like there was the whole kind of yeah... the whole
63 movement of people. So I think that is going to be a key one for looking
64 at that topic. Erm, so I don't know the ins and outs of it, but from what I
65 understand, England was very much open, like we needed people to
66 come from say India; from the Caribbean and stuff like that or America,
67 very much open, so that.

Comment [MLM74]: Association of MEGroMMaS with significant themes of post-war Britain migration. Perhaps by the term minority-ethnic it is associated by Diana more with MBHT and the migration of ethnic groups of people from the British Empire over a consideration on the importance of Anglo Saxon/Vikings of the 5th and 8th century. Nonetheless her view point is interesting in not mentioning the latter groups.

68 Me: You think that is a key moment?

69 Diana: Yeah I would say so. I think that's kind of the, and then everything that
70 came with that so linking with America and the Civil Rights movement
71 was that similar sort of time as well, the 50s and the 60s. Erm, other
72 key ones. I can't really think of any more.

Comment [MLM75]: See above commentary.

73 Me: No?

74 Diana: Yeah. Post-war is just in my head right now.

75

76 Responses to Question 3

77 Me: What is the potential value of teaching about migration?

78 Diana: I think it's incredibly important. I think just for kind of like personal
79 development, self-awareness and self-esteem as well that, you don't
80 have to feel settled in a place all the time, you can move around, you
81 have that autonomy.

82 Me: What do you mean by self-awareness? Can you develop that?

83 Diana: Yeah I suppose aware of your needs, how society is affecting you
84 whether it is a positive or a negative thing. So that will then cause the
85 choice or influence the choice of wanting to move, why you want to
86 move. Um... I love kind of exploring these issues and it's kind of what I
87 am doing for my module right now in History and Geography. So kind
88 of having, using that putting them in the shoes and saying: 'Well if this
89 stuff is sort of happening, what are your choices and can you validate
90 them or validate moving, that's fine I think.

91 Me: Where do you think it fits in the curriculum?

92 Diana: Yeah! **History definitely**, Geography, geography, geography. Um...
93 **Change and Continuity** again and effects on the environment. Like for
94 example people in the Amazon Rain Forests having to move around
95 and migrate or whatever. Um... also, I suppose literacy in that fact that
96 you have to kind of, or maths in reasoning so, you know really
97 developing the reasoning of 'why' 'how' and the effects on that. And

Comment [MLM76]: NCURR: A link with History NC and NC Geography. A place for this.

Comment [MLM77]: Ref. to TeachSubKnow content and aims of the NC

98 one of the aims of the national curriculum for literacy is to express
99 emotion and moving as well. So be literate in that sense, to be able to
100 organise your thoughts and express them.

101

102 Responses to Question 4

103 Me: How do you define a minority-ethnic group?

104 Diana: So, 'minority' a smaller, a smaller group of people. 'Ethnic', there are
105 different ethnicities and that's culture, religion, where they come from,
106 original... original country, language. Erm... Yeah. So, so a smaller
107 group of with a different culture and a different language.

108 Me: Who does that include?

109 Diana: OK. Erm... Well I think small-ler, because they are not small groups.
110 You have larger ethnic groups.

111 Me: Do you mean a majority-ethnic group then?

112 Diana: Yeah so majority-ethnic group could be White-British.

113 Me: What about a distinct minority-ethnic group in Britain?

114 Diana: Indians, Polish, Indonesian, Asian, Africans, South Africans,
115 Americans.

116 Me: Are there any specific kinds of minority-ethnic groups that you know of
117 in Britain with distinct names?

118 Diana: I have worked in schools with Polish, Latvian, Eastern-Europeans and
119 also Bangladeshi I worked a lot with as well. Pakistanis. Erm...

120 Africans as well I've worked with.

121 Me: Do you consider minority-ethnic groups and migrants groups as the
122 same or different?

Comment [MLM78]: MEGrIds: Interesting that Diana does not apply the term West Indian/Afro-Caribbean Black-British or Black-British when I as the researcher with her fall between these categories.

Comment [MLM79]: MEGrIds: Scots, Welsh, Irish, French are not mentioned.

123 Diana: Erm... Well you can be a minority-ethnic group and lived in Britain your
124 whole life I think. Yeah. Because migrants is movement. You might
125 have migrants within your minority ethnic group, but you can be a
126 minority ethnic group and have lived in Britain all your life.

127 Me: Can you give an example?

128 Diana: So for example if your family has come from Pakistan, so you were a
129 Pakistani but you were born here but you still grew up in that culture
130 and still used that language but you were still born here, so you
131 yourself or the child themselves didn't actually move but their parents
132 might be migrants.

133 Me: Would that child still be Pakistani or would there be something
134 different?

135 Diana: Erm... I mean we would still class them as EAL in the classroom. But I
136 think it's really important to value their culture, and language and
137 society that there... parents are using. Erm, but yeah. I wouldn't
138 necessarily call them migrants.

Comment [MLM80]: Are these children being stereotyped?

139 Me: Would that child still be Pakistani even if they were born in Britain?

140 Diana: Yeah. Yeah they would.

Comment [MLM81]: MEGrIDs: Diana still categorises as Pakistanis (and not British or a hybrid form i.e. British-Pakistani) children born in Britain to migrant parents from Pakistan. I should have asked her whether this would be same for say children born in Britain or Irish parents or children born in Britain of Scottish parents. Skin colour and a sense of language and culture seems to shape this sort of categorisation.

141 Me: Would you consider migrant tribes/groups in the past being minority-
142 ethnic groups?

143 Diana: Yeah. So like the Celts – the Welsh – the Celts. Yeah. Yeah I think I
144 would put them in the same thing. I think that's how I would go about
145 describing minority-ethnic groups for children in history. I think would
146 take them back and say "these were the minorities of the time".

Comment [MLM82]: HISTORICAL CONSCIOUSNESS: Diana applies an anachronistic view of term 'minority-ethnic' in association with the Celts. She says she would use a form of historical consciousness Rusen (2006) as a bridging for children to understand the similarities.

147 Me: Why are you saying yes to this?

148 Diana: As I said like, Britain has always been fluid and has always had fluidity
149 with people moving in and it's exactly the same today and I think that it
150 is really important to find similarities from way back in the past... that's
151 way, way back, and today which helps us to understand what this term
152 may mean now. So they were the minority, those tribes.

Comment [MLM83]: HISTORICAL CONSCIOUSNESS: See previous comment and apply Rusen's (2006) in analysis.

153 Me: When you say this term, which term are you talking about?

154 Diana: Er... migrant tribes and groups

155 Me: Could the term minority-ethnic group be applied to these migrant
156 tribes?

157 Diana: Yes.

158 Me: What would you define as a migrant settlement in Britain in the past
159 and in the present?

160 Diana: A migrant settlement in Britain in the past could include like Stone-Age
161 roundhouses; Saxon tribes.

Comment [MLM84]: HISTORICAL CONSCIOUSNESS: Diana first relates migrant settlements with Saxons. There is no thinking or mention of what may be contemporary settlements in Britain by minority-ethnic groups i.e. Leicester by Indians, Pakistanis and other Asian groups; Brixton, London and Handsworth, Birmingham for example by minority-ethnic groups Afro-Caribbean people.

162 Me: Any particular part of Britain that you know of?

163 Diana: Well, Sussex has got a lot to do with Saxons. I don't know. Oh there is,
164 no I don't know really. Cornwall has a lot to do with the remains of
165 Celtic tribe lands. That would be in the past. In the present, a migrant
166 settlement in Britain. Well, erm... you have got places like Chinatown.

167 Me: Where is Chinatown?

168 Diana: In London. But that is just generalised example. You have got that and
169 I know erm... like Birmingham has quite a big population of Muslim
170 people or Sikhs. Yeah erm... or you have got Traveller sites as well.

Comment [MLM85]: Some further probing allows Diana to consider Birmingham. But her thoughts an awareness of contemporary settlements of minority-ethnic groups in relation to those of the past are not absolutely immediate.

171 Me: Some responses in the survey suggested 'migrant' and 'migration' to
172 be identified with war-torn countries. How has this consciousness
173 emerged today?

174 Diana: Ughr! I have a real problem with this and think that's what really makes
175 me think a lot harder about these terms, when you use these terms
176 such as 'immigrant' and 'refugees' and stuff. No they are not
177 necessarily identified with war torn countries. I think that this has arisen
178 through the media and different perspectives and political perspectives
179 coming across like UKIP influencing the media and it's just a word that
180 is splashed across the front of a newspaper and it's kind of fear
181 mongering I would say. It really is the media pushing out the message
182 in the big fonts on the front pages like "Migrants are coming". Yeah, so
183 I think it's got a negative connotation through the media. Er. Identified
184 with war torn countries. Well there has been a lot of that with Syria and
185 refugees moving around. So it has made that link but is not necessarily
186 true.

Comment [MLM86]: MEDIA

187

188 Responses to question 5

189 Me: How could you use a local history study for teaching and learning about
190 minority ethnic group mass-migration to Britain over the ages?

191 Diana: Yeah, I think that is really important that. I think firstly because it is in
192 the local area. Children can build their understanding of this in their
193 local area because we know that Britain has been influenced by so
194 much movement and stuff throughout the ages; there will be wherever
195 you go there will be some whether that is in the past or in the present

196 some movement that you can look at of people. So I think that it is
 197 incredibly important and that it can be taught as a theme throughout
 198 the country.

199 Me: How would you relate this to the locality or area that you came from?

200 Diana: We had some African people move from London down and I think at
 201 first it was, because we are not exactly a large village either, so at first
 202 it was like “Ooh!”

203 Me: How many people are there in your village?

204 Diana: I think it is about a thousand. So I think it was a shock at first just to see
 205 new people that were so.... obviously new which sounds really horrible
 206 because they were a different colour to us. Erm... but then I think...
 207 and there were some, I know in the school that there were some
 208 bullying issues going on there which is a shame. But I think now, it has
 209 settled down and I think we had the Youth Club set up at the same time
 210 and that was really integral to the community coming together, meeting
 211 with them and stuff like that. So yeah. I mean, a shock at first, but all
 212 gravy now. I know for a fact that we would not have covered such a
 213 topic like this in our primary school as it wasn’t seen as relevant. But
 214 now I see it as integral that everybody is teaching it. If we had that,
 215 then the transition would have been a lot easier in understanding why
 216 they had moved down, who they are as people and valuing that. It is a
 217 great example of how it happened in the village and hopefully I would
 218 like to think that now because we are a kind of more multicultural, we
 219 are online and we can access things from all over the world that it won’t
 220 be a shock anymore and there won’t need to be battles.

Comment [MLM87]: NCURR/PeD: Local history study is seen as a means to discuss migration of the past and relate to mass-migration of the present. Make reference to studies in ‘Primary History’.

Comment [MLM88]: PersHist: The phenomenon of encountering another ethnic group for the first time has a pattern of tension.

Comment [MLM89]: MULTICUL: It would have been interesting to know whether the minority-ethnic African group assimilated and integrated into the community via this Youth Club or whether a multicultural perspective of them was taken they were able to retain and share a sense of their difference and identity in this Youth Club.

Comment [MLM90]: NCURR/PeD: Diana’s experiences of ethnic tension and seeking mutual understandings on this makes her consider that the encounters between ethnic groups in Britain and what is learnt from this is an aspect of teaching and learning for the primary school classroom.

Comment [MLM91]: Diana is making reference to her village.

Appendix q (Coded Semi-Structured Interview Responses: Anne)

1 Me: What are your interpretations of these responses?
2 Anne: I do agree that you should learn about where you live. But maybe...
3 The history I do know of Britain is that it is mostly you know through
4 other countries and other people from different countries coming in. So
5 I think it's important to learn about that because that is the history.
6 Erm... I don't really know if I would say it's the most important thing.
7 Erm... I think it depends who you've got in your class, because if you
8 are in a school in I don't know... Brixton and you have got loads of
9 children from different countries, then maybe it's nice to celebrate that
10 diversity and learn about the country that they come from and it's sort
11 of all about that inclusion and supporting children but I mean I do think
12 it is important, but I wouldn't say it's the most important thing to me.
13 Me: What was the most important thing for you?
14 Anne: (She reads from NC statement) Understand historical concepts such as
15 continuity and change, cause and consequence, similarity, difference
16 and significance, and use them to make connections, draw contrasts,
17 analyse trends, frame historically-valid questions and create their own
18 structured accounts, including written narratives and analyses (end of
19 her reading). So for me that was the child sort of doing the learning, so
20 it's child led.
21 Me: What sorts of content do you think should be taught to meet the most
22 popular aim?

Comment [MLM92]: MM/COL/IMM/EV

Comment [MLM93]: Anne thinks that teaching here on MULTICUL is dependent on the location and context. It was interesting that she selected Brixton, London as an example of a location and context where diversity and inclusion could be taught via history in terms of immigration.

Comment [MLM94]: NCURR: The areas of importance that Anne selects here seems to contradict what she has suggested above. Continuity and change, cause and consequence, similarity and difference, written narratives and analyses can all be linked to Diversity and inclusion in more multicultural contexts such as Brixton.

23 Anne: I suppose you would be learning about significant figures in history. So
24 you know... your Henry the eighth. I mean I know it's taught so much
25 but it did have a massive impact and obviously the whole church and
26 state and everything. Erm...

Comment [MLM95]: BRIMONS

Comment [MLM96]: BRINTS

27 Me: How would that be to do with peoples' lives?

28 Anne: Because it has shaped how this country is because you've got that
29 whole Church of England and stuff like that. But to be completely
30 honest, I don't know a whole lot about English history, because at
31 school I learnt Irish history. So I didn't learn... I did A Level history and
32 I learnt then about The Tudors and Russian history. But apart from that
33 it was all Irish history. I mean we did a bit of world war... one of the
34 world wars at some as well... all the usual stuff. But it was mostly

Comment [MLM97]: BRIMONS

Comment [MLM98]: WWI & II

35 history... Irish history. I suppose everybody is different who they think
36 like shaped the country and did they shape it in a good way or a bad
37 way.

38 Me: So, if everybody is different how will the subject choices of the teacher
39 impact on teaching and learning in the classroom?

40 Anne: Yeah... I think you come to anything with your identity and your
41 opinions and it's really important to not think that your opinions are right
42 and that the children should have the same opinions as you because
43 that's just because what you think and doesn't mean that's right and
44 sometimes there's no right or wrong answer, it's just about giving them
45 all the different opinions, letting them be an individual and letting them
46 choose what they want to choose to believe in... I think.

Comment [MLM99]: TIH; Comments on the impact of teacher identity on the learning of history. See Sossick and Harnett work.

47 Me: To what extent could a study of minority-ethnic group mass-migration
48 over the ages to these islands assist with this?

49 Anne: Well I don't really know a lot about it, but I would imagine that... that
50 sort of backs up that point because of a lot of Irish... You know I know
51 about the Irish sort of movement to England so a lot of mass-migration
52 is what the history is and then today you know... although people may
53 be English now, they might have generations above from Ireland; or
54 Jamaica or Poland or I don't know, so it's what shapes it how it is today
55 and it's to do with what I said about in that other point about the
56 "continuity and change". So I don't really think you can teach that
57 without looking at the mass-migration because that's how it has shaped
58 today. I don't think you can teach that aim that "Know and understand
59 the history of these islands" because to know and understand them is
60 to know about that sort of thing. I think. But I don't really know so much
61 about it, because I wasn't taught about it at school.

Comment [MLM100]: MEGroMMaS over the ages can help the teaching and learning of EV/MM/COL

62
63
64 Responses to question 2

65 Me: What are your interpretations of these responses?

66 Anne: Er... one that points to me is the personal histories of the children we
67 teach, where their families are from. Erm... being an Early Years
68 specialist it's really important for younger children to have
69 contextualised learning. If it doesn't relate to them or they can't relate
70 to what you're teaching, they are not going to take any of it in because,
71 you know it's that whole egocentric side. But I think it's really important

72 to talk about where families are from and that whole community side of
73 things. British history? It's just such a broad topic isn't it? To
74 understand the history is to understand why it has become the way it
75 has become today. And I think a lot of that is to do with over the years
76 you know different... from right way back from you know the Vikings up
77 until I don't know... fifty years ago and even today. It's all about where
78 people come from and how they impact on how this country is being
79 run or how it is today. So yeah, I think that is really important.

Comment [MLM101]: PersHist: Anne discusses the importance of this for the orientation of young historians. Links to what Diana is suggesting by this point and also to a teaching of historical consciousness – See Rusen (2006).

80 Me: What topics or themes might you teach to tell the story of British
81 history?

82 Anne: What would I teach for British history? Well what springs to mind only
83 because I am doing it for my history at the moment is World War One. I
84 am actually focusing it on a cinema. Because I love the thought of
85 focusing on and using the locality as a way in to doing a bigger topic.
86 So like, I'm doing the local cinema that is not there anymore that
87 opened in like 1912 and doing the whole cinema experience and the
88 children can use that to think about what it would be like being a child
89 during World War One. So I think obviously the World Wars did have a

Comment [MLM102]: WWI & WWII: for teaching the story of British history.

90 big impact on how this country is. So were important. You could do the

Comment [MLM103]: Anne is concerned with presenting history from a child's perspective here.

91 Royal Family... that's quite... interesting. Erm, when it comes to
92 migration and stuff I remember learning about the potato famine and all
93 the Irish going to England and America. But I don't know if that would
94 be... like I said you would need to try and see who was in your class
95 and maybe try and make it relevant to them; or their community if they

Comment [MLM104]: BRIMONS

96 have got a community; if they have got lots of Polish then maybe you
97 could try and do something to link with that.

98 Me: How would you link the Polish with British history?

99 Anne: You could do lots. You could do Polish... you could look at Polish food.
100 You could look at Polish music and all that and maybe look at how
101 Poland is different to Britain and maybe compare the two. You could
102 lots of computing or artwork.

103 Me: Is Polish migration part of British history?

104 Anne: Well it's history in the making isn't it.

105 Me: Is it part of the British story?

106 Anne: I think so. I think it's all part of the story.

107 Me: What do you think are significant themes of minority-ethnic group
108 mass-migration to Britain over the ages that demonstrate key moments
109 in British history?

110 Anne: I think only because I know about it is the Irish. I don't know a great
111 deal. "Significant themes" but I don't know what that impact was on the
112 history and I don't know whether it was a big enough one or... I just
113 know that lots of Irish came to England and America after the Potato
114 Famine. I don't know maybe what their impact was on Britain as a
115 whole. Maybe there was none. But I doubt it. I think even if it wasn't
116 one that was recorded or... large enough to be written down
117 somewhere I am sure you can't have that many people come into a
118 country and not making any impact whether it's in the community or on
119 the whole nationally. It could have been in just one little area you know.

Comment [MLM105]: MM/EM/IMM/EV/TIH/PersonalHist: What is interesting here is that Anne is relating aspects of teaching and learning about the story of British history firstly to her own background experiences of being White/Irish. However, she seems to think that the teaching of this event in history would only be relevant to who/whom was in the classroom for telling the story of British history. My view is that any event or theme related to or associated with Britain over the ages is British history. See the dialogue of the duo-ethnographic conversation between my mother and I.

Comment [MLM106]: This dialogue hear is similar to the discussion between my mother and I concerning the uprising/riots of 1981, Brixton, London and whether this could be conceived of as part of British history. See Appendix fii. Anne unlike Diana takes requires further questioning and teasing out as to whether modern examples of MEGroMMaS could be told as a story of Britain's past for teaching British history

Comment [MLM107]: TIH: Background experiences can shape your orientations and foreground your perspectives on what may be significant themes, moments or events in British history.

120 Me: If that theme were brought to life, how would you teach this? Would this
121 be to a specific group of children say for example a classroom that had
122 predominantly more sort of Irish children and children with parents or
123 grandparents from Ireland or could this be taught for example to the
124 children of the school in Brixton that you mentioned when making a
125 point earlier?

126 Anne: Yeah I think so! I think anything as long as you have got the subject
127 knowledge behind it and the resources in mind, I mean like you can
128 teach anything. And I think like going back to the Polish thing, I know
129 that in certain areas that I have been to where there are lots of Polish
130 shops and it's about using that locality and asking why are there so
131 many Polish shops? And you can discuss why Polish people have
132 migrated here. I think it's all about making it relatable to the children.

Comment [MLM108]: TeachSubKnow:
Anne is of the opinion that British history associated with Irish migration is perhaps best taught to Irish children with Irish ancestry. But if subject knowledge and resources are available, anything is possible.

134 Responses to question 3

135 Me: What is the potential value of teaching about migration?

136 Anne: If you teach it and children understand it, then they are more likely to
137 be... positive about it and celebrate it rather than sort of if I don't know
138 anything about it and then... I think it's just about educating them and
139 it's important to teach it because it's always happening. It happened in
140 the past, it's happening now and it will still be happening I would
141 imagine in twenty years' time so... that's why I think it's important.

Comment [MLM109]: MM/IMM:
Relates to Stevens (2011) Migration as a continuing process.

142 Me: Where do you think it fits in the curriculum?

143 Anne: I suppose it will be... History with the past of it but then I don't know... I
144 am trying to think which subject.

Comment [MLM110]: NCURR: A link with teaching migration and fitting in with NC History. Congruent with Diana.

145 Responses to question 4

146 Me: How do you define a minority-ethnic group?

147 Anne: Hmm... I don't know honesty, because whenever I have heard that
148 term on the news, I have always wondered: "Why are they called the
149 minority-ethnic group?" Is it because there is less of them compared to
150 the rest of the population? But... the word 'minority' isn't very nice. But
151 maybe it's because there are less of them compared to everybody
152 else. To me when I hear that, I just think of... I just think of Polish,
153 Pakistani groups that are maybe less... in comparison to English. But I
154 don't know if that is right.

Comment [MLM111]: MEGridy: Anne relates this to Polish and Pakistani groups and this may be based upon her own experiences in terms of contact.

155 Me: Does that include anybody else?

156 Anne: I would imagine any nationality that... but I can't imagine that there isn't
157 very many. Who does that include? Because... if I am right, if a
158 minority-ethnic group is just a nationality or an ethnic group that
159 aren't... British, then...who does that include: everyone that isn't
160 British? But then... I don't know if they are... if, if I'm wrong but I think
161 that's right. But I don't know, like I said, I have never understood why
162 groups were called minority-ethnic groups.

163 Me: Do you consider minority-ethnic groups and migrants groups as the
164 same or different?

165 Anne: I would imagine the same. Because... if what I think a minority-ethnic
166 group is what I think it is then they would have had to migrate. So I
167 think it's the same. But then an ethnic group isn't the same as a
168 nationality. I'm pretty sure. So... the same or different? I don't know.

169 Me: Would you consider migrant tribes/groups in the past being minority-
170 ethnic groups?
171 Anne: Er... Yeah if there... Yeah. So if they are coming and they're
172 migrants... and they are in the minority and from a different ethnic-
173 group, then... yeah.
174 Me: OK. Like who? Can you give me an example of one that has come to
175 your mind?
176 Anne: No... Nothing came to my mind. I just trying to... because this is really
177 making me think: "What do I know?" And, I really don't understand that
178 term.
179 Me: Which one?
180 Anne: Minority-ethnic group. Because you hear it in the news and you read it,
181 but you never really actually think: "What is that?" Like: "Who is that?"
182 Me: If you changed the word to majority-ethnic group would that help?
183 Anne: Well but... but I don't know the answer? Would that be white-British?
184 Would that be the majority? Is that the majority? Is there a statistic for
185 that? Is it the majority?
186 Me: Yes.
187 Anne: So that helps then. So then minority is "other". And ethnic: is that
188 nationality or colour?
189 Me: What do you think it is?
190 Anne: Colour. I think it is. Because ethnic to me means... Like... I don't know
191 how to say it. Not just colour though... but sort of background and
192 community and culture. So sort of all of those. Sorry what question are

Comment [MLM112]: HISTORICAL CONSCIOUSNESS: Anne like Diana associates term 'minority-ethnic' with migrant tribes of the past. However She cannot offer a bridge from the past to the present so as to develop her theory.

Comment [MLM113]: MEGRids: Anne associates community and culture with minority-ethnic group association.

193 we on. "Would you consider migrant tribes/groups in the past being
 194 minority-ethnic groups?" Then... that would be a "Yes".

195 Me: Why? Could you give me an example?

196 Anne: Caribbean people... the Vikings and stuff are they? I suppose they're
 197 not from here either. And they came over. "Would you consider migrant
 198 tribes/groups in the past being minority-ethnic groups?" So... were they
 199 are tribe? Saxons... they weren't from here either.

200 Me: OK. What would you define as a migrant settlement in Britain in the
 201 past and in the present?

202 Anne: What a place?

203 Me: A location?

204 Anne: London. So... I know that again with the Irish, a lot of them went to big
 205 cities because that is where they could get jobs and stuff.

206 Me: Like where?

207 Anne: Like London and think there is one up north, but I can't remember the
 208 name of it. So... and know that... quite a lot of the towns... maybe this
 209 is a bit of a generalisation, but... I have always found that from living in
 210 the countryside and then moving to in and out from cities to the country
 211 and then back to the cities there always seems to be more in the cities.

212 Me: Some responses in the survey suggested 'migrant' and 'migration' to
 213 be identified with war-torn countries. How has this consciousness
 214 emerged today?

215 Anne: Even speaking to people myself for example when talking to my gran,
 216 she reads the newspaper and she'll say: "Oh those migrants are
 217 coming over aren't they. Oh where are going to fit them?" I'm like:

Comment [MLM114]: HISTORICAL CONSCIOUSNESS: It takes some teasing out and then Anne makes a connection between more contemporary minority-ethnic migrant groups and one from the past

Comment [MLM115]: HISTORICAL CONSCIOUSNESS: Anne unlike Diana immediately relates migrant settlements in Britain through a more contemporary phenomenon. Her view is linked to her own sense of Irish history and her Irish background.

218 "What?" I think it's a lack of education sometimes and just what people
219 read on TV or from the media.

Comment [MLM116]: MEDIA/MULTIC
UL

220 Me: Does your grandmother live in England?

221 Anne: She lives in England, but she is from Ireland, yeah. She actually was a
222 stowaway on a boat to come here. So...she is actually one of them
223 herself.

Comment [MLM117]: PersHist: Here I failed to consider to ask Anne whether the story of her grandmother and grandfather in their migration to Britain could be used as a possible route to teaching about this phenomenon in the primary classroom.

224 Me: Does she consider herself to have been a migrant?

225 Anne: I don't know. She doesn't... say "I'm a migrant or I was a migrant." But
226 I think that's... a new term. Maybe she doesn't know that term? I think
227 she went to Essex with my grandad, he is from Ireland as well.

228

229 Responses to question 5

230 Me: How could you use a local history study for teaching and learning about
231 minority ethnic group mass-migration to Britain over the ages?

232 Anne: I think so. I mean where I live, when I was looking for something to do
233 for my history project, I found that during World War One there was lots
234 of soldiers from India based in my local area. And I thought that would
235 be really interesting for something like that to then... go into the whole
236 migration story. I mean some of them stayed, but most of them went
237 home. I think if you dig a little deeper that you can always find
238 something.

Comment [MLM118]: NCURR/PeD: Again similar with Diana the view is that investment in the link between 'local history study' MM/IMM/EM could help with bringing attention to the stories of Britain's past through the theme of migration.

Appendix r (*Coded Semi-Structured Interview Responses: Catherine*)

Responses to question 1

1 Me: What are your interpretations of these responses?

2 Catherine: I agree with them. I... don't remember learning a lot about the country I
3 lived in. I learnt a lot about Ancient Greece and the Egyptians not much
4 about how that influenced Britain or how we influenced other countries.
5 So I think that is quite important. Yeah, I strongly agree with them
6 really.

7 Me: What sorts of content do you think should be taught to meet the most
8 popular aim?

9 Catherine: Things like erm... The War, World War One; World War II; Victorian
10 Era. Because there are a lot of things like trade and everything. That's
11 how we got you know... not a lot of what we had like the rations, we
12 had to ration everything because they were coming from other
13 countries and that understanding that actually we... not a lot of what
14 we have is British it's from... it's influenced from everywhere and I don't
15 think a lot of children have a grasp of that at the moment and that's
16 something really important for them to understand.

Comment [MLM119]: WWI & II

17 Me: So how would you teach that and what content would you use?

18 Catherine: Content like enquiry... child-led mostly ... kind of trying to plant
19 stimulus maybe to kind of get them to come up with their own
20 questions so that it is very child-led. They're actually discovering things
21 for themselves, rather than just being told the information, it's more

22 valuable for them find it out themselves, stuff that they want to know
23 rather than... pushed.

24 Me: To what extent could a study of minority-ethnic group mass-migration
25 over the ages to these islands assist with this?

26 Catherine: Erm... just an understanding of the fact that... people of Britain aren't
27 necessarily British. Like we are like a multi-ethnic... culture which...
28 like the diversity of this should be valued I think and... everything
29 should be respected like you know... people like from Britain might be
30 Christian; they might be, they might have different religions; have
31 different... values and they should be respected and... taught about
32 rather than I think not a lot of children understand or have the chance
33 to be taught about like valuing that culture. Erm... I know that I didn't
34 really have a lot of understanding as a child and lot of it came about
35 when I was older: secondary school and above rather than at primary
36 school and that is something that I really feel that I missed out on. So I
37 would want to put that in the classroom. I think that it is quite important
38 to value that multi-ethnic culture.

Comment [MLM120]: MEGroMMaS over the ages can help teaching EV/CUL DIV/MULTICULT Also the responses do link to the notions of Britishness and British values as discussed via SMSC and DfE (2014). See links with Diana and Anne.

39 Me: Is there any particular phrase from that first aim that would help you to
40 do that?

Comment [MLM121]: MULTICULT: concerns about the lack of multicultural teaching in the primary school see Nichol and Harnett (2011).

41 Catherine: "How Britain... has been influenced by the wider world". Yes, this is all
42 about migration and how that has helped us to grow as a nation and
43 this is not a negative thing, but something that should be celebrated.
44 Definitely. Yeah.

Comment [MLM122]: MM/EV/ MULTICUL: see links with Diana.

45
46

47 Responses to question 2

48 Me: What are your interpretations of these responses?

49 Catherine: I agree that Britain is ever developing and that it is not a stagnant thing.

50 I think that it is influenced by the times and think it is important for

51 children to recognise that. Like we have the British values but, it is

52 influenced by so many things and it is ever evolving and changing in its

53 ideals and... its... culture is just rolling with the times kind of thing.

54 Erm... I think that it's important to see that things change with the times

55 and the different eras you're living in are influenced and... I think it's

56 important that they have that whole learning of how it started; how it's

57 changed; why it changed; and that it is still changing. Britain like isn't

58 how it's going to be now in the next ten years; twenty years; hundred

59 years.

60 Me: What's changing exactly?

61 Catherine: I think like people in power are changing and that changes like

62 government; laws and the way... just like from the change of

63 government, the way in which children are taught like the national

64 curriculum changes the way in how they learn and what they learn. It's

65 so different. Children what they learn now compared to when I learnt

66 things is so different and that's only twenty years ago, it's not that big a

67 gap really.

68 Me: Is there a word you could use to describe that change?

69 Catherine: It changes with society I guess. It's kind of political as well I guess. The

70 government wants the children to learn. They change the curriculum to

71 reflect that.

Comment [MLM123]: BritVals/EV/MULTICUL: Much is coming from this section from Catherine. 'Times have changed'. Orientated with a notion of British Values in a similar way to what Diana is saying. Related to genetic typology of HC – Rusen (2006).

Comment [MLM124]: The sub-text behind this from Catherine is possibly linked to a notion of teaching about Britishness and British Values via the current Conservative government.

72 Me: What topics or themes might you teach to tell the story of British
73 history?

74 Catherine: The first thing I think of is like Anglo Saxons and Romans, like the
75 roads; the baths. Settlements, like the first people to settle came from
76 somewhere else and that's how Britain came about kind of thing.

77 Me: Are there any other themes?

78 Catherine: Probably like.... British history... I think it's important for children to
79 learn about monarchs and key eras say like the Victorian era, erm...
80 like Henry the Eighth; Queen Victoria, stuff like that. Henry the Eighth
81 sticks out because... he was quite an interesting one to learn about.
82 Yeah and how they influence, like the influence of the church and how
83 that changes. How like a lot of children probably go to church in your
84 class and how that influences their religion today and stuff like that. I
85 don't know. I just think whatever you teach it is just important to make
86 that connection with whatever you have today is influenced by that...
87 like in the past.

88 Me: What do you think are significant themes of minority-ethnic group
89 mass-migration to Britain over the ages that demonstrate key moments
90 in British history?

91 Catherine: I think that it is key that children understand why like... what was
92 happening in that country for people to want to come to England. Like
93 what is attractive about it and what wasn't attractive about their
94 country. Sort of understanding like why do people leave their home to
95 come here kind of thing: what's so great about England the time? Or,
96 like what's happening in their country? You've got to understand the

Comment [MLM125]: ANG-SAX: Despite her initial discussion of 'change' and mutability, Catherine is still situated in discussing and talking about Anglo Saxons and Romans as key topics and themes for teaching and telling the story of British history.

Comment [MLM126]: BRIMONS: Is an apparent theme for teaching and learning.

Comment [MLM127]: BRINTS: The church mentioned as key.

97 history of that as well. And I think that's like quite key and current today
98 as well with all the migration to England at the moment. Like, think
99 about that. Put that scenario of whenever you're learning about that
100 kind of thing and think about all... yeah why.

Comment [MLM128]: Catherine seems to relate a desire and attraction to come to Britain as more related to contemporary minority-ethnic groups. She does not directly refer to a desire and interest to come to England to minority-ethnic groups of the past such as the Anglo Saxons and Romans that she has mentioned above. This then does not quite link to her notion of 'Times have changed and the genetic typology of historical consciousness – Rusen (2006). Perhaps Catherine's view are more to do with the notion of British values and Britishness over the notion of MEGroMMaS. She cannot quite articulate the link between contemporary and past moments/themes of MEGroMMaS in Britain and takes some prompting to consider this.

101 Me: Are there any particular themes that you think are significant to do with
102 all that you have just explained?

103 Catherine: Erm... to do with their country?

104 Me: To do with minority-ethnic group mass migration to Britain over the
105 ages. So are there any episodes I suppose of the story of British
106 history that you think are significant that demonstrate key moments?

107 Any events? Significant events?

108 Catherine: Things like... I guess like the battle of erm... I can't think of it
109 something. Erm... Yeah I guess stuff like how... I don't know... the
110 relationship between two countries and the fact that Britain kind of... I
111 don't know.

Comment [MLM129]: See previous comment.

112
113 Responses to question 3

114 Me: What is the potential value of teaching about migration?

115 Catherine: Erm... I think some of the children in your class might have migrated. I
116 think it's important to value that... and to explore it. Erm... I think the
117 value it has is immense in understanding the history of like Britain in
118 particular I suppose and elsewhere as well because... erm... it's kind
119 of, it's key to history. Without migration, things wouldn't have changed.
120 Certain things wouldn't have happened in Britain... erm... that they
121 might learn about. I think it's quite important for them to understand.

Comment [MLM130]: Could be related to Continuity and Change in NCURR.

122 Me: You say certain things might not have changed or happened. Can you
123 give some examples?

124 Catherine: Erm... so. Migration of... I guess like going back to the Anglo-Saxons,
125 like they migrated to England. Romans when they migrated over to
126 create just the basic things that we have today of like settlements...
127 first settlements; first roads; first basics things and how it's
128 industrialised I guess. Erm...

129 Me: Any other groups that you can think of?

130 Catherine: Erm... I guess... No.

131 Me: Where does it fit in the curriculum?

132 Catherine: Erm... you could do things like... the local study of history of the area
133 that you live in. Like OK so... what shops do we have? Where did they
134 start off? And then things like trade, you could relate that to smuggling,
135 and like tea from India and I think like that and I just think well, it all
136 relates, it all goes back like your mum may come home and first thing
137 she does is have a cup of tea. I mean like, you couldn't do that a
138 hundred years ago, but because of all the trade that was coming
139 across.

140 Me: Which aspect of the curriculum would that be for you? Which subject?

141 Catherine: Oh subject wise. History, Geography, erm... You could talk about it in
142 like PSHE. It's quite like an emphatic topic. You could explore it in
143 maybe English as well. Like learn about... Yeah, yeah, I guess it's
144 quite a cross-curricular topic.

145

146 Responses to question 4

Comment [MLM131]: MM/IMM: Catherine related migration and change in Britain to migrant groups of the past such as Anglo-Saxons and Romans. More contemporary groups such as Afro-Caribbean and Polish are not considered. The former through events such as uprisings in Brixton and the Stephen Lawrence inquiry would have influenced social and education change through the national policies that emerged or were rewritten as a result.

Comment [MLM132]: NCURR/PeD: The study of migration is linked to subjects: History, Geography and English. Congruent with Diana.

147 Me: How do you define a minority-ethnic group?

148 Catherine: Erm... that will be the ethnic group that aren't the majority when they
149 settle I suppose.

150 Me: Who does that include?

151 Catherine: Erm... everyone like... Erm... I know where I live that it's quite erm...
152 like a white culture. Erm... but when you go to... different places, like I
153 went to London at the weekend and it's very... multi-ethnic and I don't,
154 I wouldn't want to say who is the ethnic-minority there because there's
155 just so many different ethnicities. Erm... so it depends where you are I
156 suppose.

157 Me: Do you consider minority-ethnic groups and migrants groups as the
158 same or different?

159 Catherine: Erm... I guess different because... we would have different
160 backgrounds, but we're all human but different values maybe, just
161 because of the different upbringing and socialisation we've had, we
162 would differ in that respect. But we're living in the same place and... I
163 wouldn't say that there is a massive difference that we're similar, but in
164 socialisation we would differ.

165 Me: Would you consider migrant tribes/groups in the past being minority-
166 ethnic groups?

167 Catherine: Yes probably yeah... Erm... Are these migrants that have come to
168 Britain?

169 Me: Yes.

170 Catherine: Yes... I guess they were at one point weren't they.

171 Me: Which groups are you thinking of.

172 Catherine: Erm... in my head when I was in primary school when we had erm...
173 the war with Iran and Iraq started so I know there was a lot of erm
174 people from Iraq maybe coming over and er... that kind of sticks out in
175 my head... erm as being... sort of they migrated to England at that time
176 when I was a child. We had a family living on our street and it was like
177 they didn't really speak English and it was... I was very aware that my
178 parents were not... like they were suspicious almost because it was
179 like "Ooh! A new family." And it was like... we had quite a... community
180 street and think that people were quite like "We don't quite know how to
181 help them to integrate because they don't speak English." I think that
182 they, they still live there on our road. But they're still kept to
183 themselves. Er... so I guess something like that maybe? That's one
184 that sticks out in my head.

Comment [MLM133]: PerHist/
MULTICUL/MEGridy: Similar to Diana,
there is discussion of Personal experience
of contact with minority-ethnic groups of
people which has caused tension and
suspicion. Notions of assimilation and
integration are also discussed.

185 Me: Anything before that? That was quite recent wasn't it? Any groups
186 before that example in the past that you would consider to be minority-
187 ethnic groups?

188 Catherine: Erm... I guess... I don't know really. People who came over during the
189 war... anywhere really Africa, India, China... Erm. I don't know. I can't
190 pick out any specific points other than what's already been mentioned
191 like Anglo Saxons and the Romans. They were all minority groups at
192 one point I suppose when they first came over.

Comment [MLM134]: MEGridy/MM/I
MM/HISTOCONSC: Catherine builds on
from her mention of Iraqi migrant-groups
to England that she had experienced. She
relates this to other contemporary
migration from Africa, India and China
during the War (World War II). She then
suggests that Anglo-Saxons and Romans
would have been minority ethnic groups.

193 Me: If they were minority groups, does that make them minority-ethnic
194 groups at the time of their arrival?

195 Catherine: Ooh! Erm... Yeah, I guess at the time of their arrival. But then it, they
196 kind of just became part of culture British culture, I suppose... Erm...

197 Yeah I suppose when they settled they must have then... and then it...
198 settlement became part of British history.

Comment [MLM135]: HIN: Catherine considers this arrival to have fostered assimilation and integration.

199 Me: What would you define as a migrant settlement in Britain in the past
200 and in the present?

201 Catherine: I suppose people who come to Britain from another country and like
202 come together in just one area.

203 Me: Such as? Could you give an example of one in the past and one in the
204 present?

205 Catherine: Erm... People I guess who maybe like Anglo-Saxons I guess where
206 they just came by the coast through their ships and settled one area
207 there. In the present... I don't know how it really came to be... but
208 there's a town near me... it's ... it's erm... quite... erm... it's quite
209 erm... an Asian... ethnicity there and it seems like that's just there,
210 that's where they have decided to settle. And there are a lot of shops
211 for them, selling foods from India and places like that where... I've
212 never even heard of like the foods and I think like "Oh! OK!" When I
213 kind of get the bus through I think like "Oh! There's quite a lot of, it's a
214 very strong community. There are a lot of mosques there and erm... it
215 is a very strong community, but I am not sure, I don't know. I've just
216 kind of grown up with it... so I am not sure when, when or how. I have
217 no negativity towards it. It's just something that I have grown up with
218 and never really thought about really... it's just always been there. But
219 thinking about it, it's quite a strong Asian community like and I wouldn't
220 shop there... I wouldn't shop there because I don't have a need for that

221 kind of thing whereas there's a lot of shops stuff like towards that
222 community: clothing wise and foods.

223 Me: Some responses in the survey suggested 'migrant' and 'migration' to
224 be identified with war-torn countries. How has this consciousness
225 emerged today?

226 Catherine: I think it's very current in the news. Like there's war like... growing up
227 in my teenage years there was the War in Iraq. Now there's everything
228 going on in Syria and people are coming over from... there and that's
229 because of war. But I think it's important that... people know it's not just
230 because of war. I don't think that it has always been that way... I don't
231 think so anyway. I wouldn't have made that connection. I see why.
232 Definitely, because it is just the current thing at the moment. You see
233 that in the news every day. But I don't think it has always been
234 because of war.

Comment [MLM136]: PersHist/HISTORICAL CONSCIOUSNESS: Catherine first considers settlements by Anglo-Saxons and then relates this to her own personal experiences of an Asian minority-ethnic group settlement close to her home. So she is fusing her personal observations and a historical consciousness in order to understand these developing communities in their similarities.

Comment [MLM137]: MEDIA

236 Responses to question 5

237 Me: How could you use a local history study for teaching and learning about
238 minority-ethnic group mass-migration to Britain over the ages?

239 Catherine: I have never taken the time to walk around that Asian town near me. I
240 would notice things I'm sure that I had never noticed before if I had
241 taken that time or been taken to that area to explore it further and I can
242 imagine it would be really interesting. There's a lot more that I would
243 want to learn about and I think that's quite important for children to
244 learn about their local history through the local area to pick out things
245 that they wouldn't have usually known and it can make quite a strong

246 sense of community in their local area as well like: this is where I am
247 from; this is where it has grown to be; how it is now. Yeah I think it's
248 quite important. I'd get the children out there. Use the iPad. Get them
249 to take photographs of the things that interested them.

Comment [MLM138]: NCURR/PeD:
Similar views with Diana and Anne. The
investment in the link between 'local
history study' MM/IMM/EM could help
with bringing attention to the stories of
Britain's past through the theme of
migration.

Appendix s (Focus Group Codes and Themes)

Code	Theme	Trainee-Teacher
PersHist:	Personal Histories/experiences	Diana/Anne
NCURR/PeD//HISTENQUIRY	National Curriculum and approaches to pedagogy /Historical Enquiry	Catherine/Diana/Anne
MM	Mass Migration	Catherine
SOCIOIMAGIN	Sociological Imagination	Anne/Diana
HISTORICAL CONSCIOUSNESS	Historical Consciousness	Catherine/Anne
CONG	Congruent aspects of historical experience	Catherine/Anne/Diana
SENSE of CON&BEL to BRIT	Marginalised 'others'; 'Erasure of Black-British history in the Key Stage 2 history curriculum; 'combating cultural ignorance' and 'resources for teachers on MEGroMMaS'	Anne/Catherine/Diana
ANGLOCENT	'Whiteness' as a racialized discourse and the 'cultural reproduction of White-British history'	Diana
MULTICULT	Cross-cultural and cross-ethnic encounters	Diana/Anne/Catherine

Appendix t (Coded Focus Group Responses)

1 Me: What did you think of the discussion between the parent and the child?

2 Catherine: It was quite interesting.

3 Diana: It's quite powerful.

4 Catherine: Yes... talking about the history and whether it was British history. I

5 thought that was quite interesting at the end.

6 Diana: I think for me it really cements that history is personal...

7 Catherine: Yes.

8 Diana: ...That we all have our own ideas of history, but we also have our
9 histories of where we are and where our lives are and how that affects
10 our interpretations of where we live or erm... events or and stuff like
11 that.

Comment [MLM139]: PersHist:
Notions of Personal History and Diversity

12 Catherine: Yes. Yeah. Because the parent is saying: "This is what happened in
13 Brixton how I remember it." And then the child is saying, "That's not
14 how I see it now". But you can also picture it, I suppose and. The way
15 they were describing how it meant to them was quite powerful and. I
16 don't know if the child knows that area now and. They were saying, "Do
17 you still ... How do you see Brixton now?" and they were saying "Well
18 it's completely different. It's changed." They were discussing the area
19 and they were saying "It started even before Brixton". So it's almost as
20 if the parent is talking about Brixton as an event as well as a place as if
21 it is associated with those riots. I think it even said it at some point
22 "Brixton means riot."

Comment [MLM140]: The link
between a place and an event in history is
hard to disassociate.

23 Diana: Yeah.

24 Catherine: And that's how they are talking about it. Like, it was an event as well as
25 a place. So it's quite heavily tied with the riots and the events with
26 them.

27 Me: Can sometimes places get that. Something that comes to my mind is
28 Bannockburn in Scotland. Do you know where that is?

29 Catherine: No.

30 Me: I remember when I was at a school going over to a friend's house who
31 was from Scotland and he had a Scottish flag in his bedroom that read
32 "Remember Banockburn 1314". I learnt then that battle took place
33 there between the Scots and the English and that particular place in
34 Scotland is remembered for that battle as an key event. Perhaps that
35 similar to what is being said about Brixton in terms of the name of a
36 place always being associated with a particular event involving Black
37 people. If people are asked to think Brixton, perhaps the first thought
38 that comes to their mind is riots.

39 Catherine: Yeah.

40 Diana: Yeah.

41 Anne: Yeah.

42 Diana: That's the danger of a single story as well.

43 Catherine: Yes.

44 Diana: Brixton shouldn't be just about riots. It's about everything else.

45 Catherine: Yes. That's how it shouldn't be remembered.

46 Diana: Yes. It's like when they teach Africa. ...

47 Catherine: Yes.

48 Diana: ... You need to be mindful of what you're showing; of what you are
49 discussing.

50 Catherine: Yeah.

51 Diana: It shouldn't just be the... poverty.

52 Catherine: Yeah. Yeah. Exactly.

53 Diana: ...It should be other things that are going on as well.

54 Me: So we make links by what we know of association? So if I were to say
55 'Ireland' for example, you make think, well...

56 Catherine: Easter risings.

57 Me: Yes. Perhaps this is the first thing that comes to your mind because of
58 media influences. We may not at first think of anything else to do with
59 Ireland because of the negative that has come from the media.

60 Catherine: I would be glad to take away that stigma.

61 Diana: Yeah.

62 Anne: Yeah.

63 Me: Do you think this could take away that stigma?

64 Catherine: Yeah. The first thing that came to my mind for me at the end of it, was
65 where they (parent and child) were talking about: "Well is it British
66 history then?" and the parent says: "I think Black people in Britain and
67 in London are tarred with the same brush" and things like that. You
68 could... like the parent isn't convinced that it's British history. So I think
69 that could be quite an interesting thing for children to like... almost
70 investigate like: Is it British history? They could investigate that
71 themselves and kind of decide themselves.

72 Anne: Yeah. That would be a good starting point for enquiry.

Comment [MLM141]: PeD/HISTENQUIRY/NCURR: Possibilities for future historical enquiry.

73 Catherine: Yeah.

74 Diana: Yeah.

75 Anne: Because I thought it was really sad when she said: "We don't count."

76 He or she whoever it is? The Mum or the Dad: "We don't count in

77 British history."

78 Diana: Yeah.

79 Catherine: Yeah. You'd think well: You've lived here...

80 Diana: Yeah.

81 Anne: Yeah.

82 Catherine: ... Your grandchildren live here, but you still don't think that is British

83 history.

84 Diana: And maybe that value doesn't... or I mean what is not valued comes

85 from... the curriculum.

86 Catherine: Yes.

87 Diana: ... Because there is nothing post 1066 about explicit migration. Pre

88 that, it discusses movement through the Stone Ages; the Iron Ages; the

89 Roman empire;

90 Catherine: Yeah.

91 Diana: ... Anglo-Saxons. But post that, unless... unless you take it on yourself

92 as teacher to conduct a local study or an issues based enquiry like we

93 are looking at now. You are not going to get that.

94 Catherine: No (in agreement with Diana).

95 Anne: I think with young children, an enquiry that is local to them; that they

96 can relate to is always going to be more meaningful to them and they

Comment [MLM142]: MM/NCURR: Connects with concerns about curriculum in my lit. review

Comment [MLM143]: HISTENQUIRY/N CURR: The sense is that a local history study or 'issues based enquiry' as part of the curriculum is the route to the study of migration for the story of Britain's past.

97 are more likely to learn. But then if you use that as a stimulus to
98 broaden out to the national side of it then, it's a good way to do it.
99 Catherine: Yeah. That's a good way to expand. Yeah but definitely start with what
100 is relevant to them.

101 Anne: Yeah. So they can see and... understand themselves.

102 Me: For some people these events are seen as 'riots'; for others, they see
103 these as 'uprisings'. How would you get the children to think about
104 these views?

105 Catherine: The description when they are writing about it I thought was useful. It
106 says like: "We were walking in what was the aftermath of what I'd seen
107 on television." That paragraph. When I read this, I wrote next to it:
108 "How would you feel if this were your home?" You could read out the
109 writing and get children to imagine like well: How would I feel walking
110 through this? Like this is where I lived and grew up

111 Diana: Yes. I think that's what is really powerful and there should be a place
112 for using reflections or narratives and getting children to interview
113 people first hand.

114 Anne: Drama as well.

115 Diana: Yes. Yeah. They can really get into it and then see when your
116 interviewing someone or you kind of have raw data like this, like
117 narrative and you're contrasting that to what is shown in the media or
118 what has been shown by the media in the past, I think that can be quite
119 powerful, because you have got the first hand and then you have got
120 something that is not chosen and selected by the media.

Comment [MLM144]: HISTENQUIRY/N CURR/PersHist/SOCIOIMAGIN: This suggests an application of the sociological imagination (relationship of personal experience/history and wider society) in children for historical enquiry via the curriculum?

Comment [MLM145]: PeD/HISTENQUIRY: Here Catherine illustrates a pedagogical approach that she would apply in considering the main question of the focus group. But not necessarily linked to multiculturalism.

Comment [MLM146]: HISTENQUIRY: Relates to aims of the 'Making Histories' Project. Runnymede (2012).

Comment [MLM147]: HISTENQUIRY/N CURR/PersHist/SOCIOIMAGIN: This again suggests an application of the sociological imagination (relationship between personal experience and wider society) in children for historical enquiry via the curriculum?

121 Catherine: That is what is important to understand about the media isn't it. It is
 122 selected by them and not one-hundred percent honest.

123 Me: Do you think these are oral histories then?

124 Catherine: Yeah.

125 Diana: Yeah.

126 Anne: Yeah.

127 Me: You know the point you made earlier about the national curriculum only
 128 going up to 1066 because of the chronological framework that we are
 129 following. Of course with the Key Stage 3 curriculum, it carries on to
 130 what is the present day.

131 Diana: Yes.

132 Me: Are there any statutory or non-statutory points in here (History
 133 Programmes of Study Key Stages 1 and 2) that you could link or you
 134 think that you might be able to link to these accounts?

135 Diana: I suppose a study of an aspect or a theme in British history that
 136 extends pupils' chronological knowledge beyond 1066 on page 5.
 137 And I think it has links to, just reading this here on page four, the Viking
 138 and Anglo Saxon struggle...

139 Catherine: Yeah.

140 Diana: ...the Viking raids and invasions. They are quite ... and then Anglo-
 141 Saxon laws and justice and invasions, death and resistance and all of
 142 those sorts of words might be associated with... with riots and change
 143 and stuff like that and so you have got this chance to contrast.

144 Catherine: It's all migration I suppose isn't it?

145 Diana: Yeah.

Comment [MLM148]: NCURR: When planted into their minds, students could find links. If not planted would students consider this source?

Comment [MLM149]: CONG/HISTORICAL CONSCIOUSNESS: Congruent aspects of history and story of Britain's past associated with migration. This confirms some of the aims of the study.

146 Catherine: Well. Like the settlement of Anglo Saxons you can... Like when they
147 (parent and child) are talking about... Brixton Erm... being the ethnic
148 minority... settlement. They settled there. And you could almost say
149 like where did Anglo-Saxons settle...

150 Diana: Settle (in synchrony with Catherine).

151 Catherine: ...and you can kind of make relations that way.

152 Me: Would some sort of enquiry based study concerning minority-ethnic
153 group settlements in Britain over the ages be useful for teaching and
154 learning in the Key Stage 2 classroom then?

155 Diana: Yes.

156 Catherine: Yes.

157 Anne: Yes. Because again you could start with that and if you had a
158 settlement near your school; say you lived in Brixton; in Southall or
159 Croydon or wherever and you had a place that had lots of Polish shops
160 or loads of Indian markets and things. You could go there for a little trip
161 and talk about and speak to people and do an enquiry based thing with
162 questions like: Why did they go there? Why did they settle there?
163 Because it's near the city; it's near the shops. And they can do this.
164 And then you could link that back. Well. Years ago it was slightly
165 different. But why would they settle where they settled? Why did they
166 go there? Was it near water?

167 Diana: Yeah

168 Catherine: Yeah. Exactly. Yeah. Definitely.

169 Me: Are there any similarities and differences between the past and the
170 present?

Comment [MLM150]: CONG/HISTORICAL CONSCIOUSNESS: These congruent aspects and further examples of 'trainee-teachers' historical consciousness allow for their considerations to be made in comparing similarities between what may have been Anglo Saxon experience and the Afro-Caribbean experiences of establishing 'settlement'. The KS2 PSST/H here are generating ideas for the planning and the teaching for learning about a more diverse, congruent and multicultural perspective of British history.

Comment [MLM151]: CONG/HISTORICAL CONSCIOUSNESS: Comment similar in some respects to the previous. These settlements are associated with more contemporary settlement of minority-ethnic groups of people over more earlier versions. How could students compare and contrast settlements over the ages?

171 Anne: Yeah. That is a big part of the curriculum: similarities and differences
172 and all the rest of it.

173 Catherine: Yeah. I think they are part of the aims of the curriculum. Yes. Fourth
174 bullet point: 'cause, consequence, similarity, difference and
175 significance'.

176 Diana: Yeah.

177 Anne: Yeah.

178 Catherine: Yeah. Looking at the cause as well, I think it is important like... the
179 parent says like "My father came first to get money." So looking at why
180 they moved. That is page 3, line 8. Like the comparison between... like
181 if... a Jamaican-Black immigrant parent moved for money, then what
182 did the Saxons move for?

183 Anne: Yeah.

184 Diana: Yeah.

185 Catherine: Compare it like... Is there a movement from... they (Saxons) moved for
186 resources which is kind of like money because you need the land to
187 sell to live.

188 Me: Are you talking about economic reasons?

189 Catherine: Yeah. Yeah. So you can make comparisons on like: Has it really
190 changed that much? What similarities there still are and what
191 differences there are as well.

192 Me: When we were talking earlier about the responses of the parent and
193 child in their discussion on whether this was British history or whether
194 this was not British history; whether this was Black history? What do
195 you think of that discussion there?

Comment [MLM152]: NCURR/CONG/
HISTORICAL CONSCIOUSNESS: Again,
further examples of trainee-teachers'
Historical consciousness allowing for
considerations to be made in comparing
similarities between what may have been
Anglo Saxon experience and the Afro-
Caribbean experience and relating these to
potential links with the National
Curriculum.

196 Anne: She sort of sounds like: “Oh it’s not British history.” Maybe she’s feeling
197 that way because they’re not British? But then, it’s British history
198 because it happened in Britain because they’re living there and they
199 are contributing to what is happening. So they are making the history.
200 But maybe he or she doesn’t feel part of Britain or British.

Comment [MLM153]: SENSE of CON&BEL to BRIT: Anne’s views are related to a complex sense of connection and belonging to making of British history but those people who may have a sense of mixed allegiance.

201 Catherine: Yeah.

202 Anne: Maybe that’s why they feel it is not British history.

203 Diana: And I think it is from my perspective as well that when... as English or
204 British as well, you seem to be quite proud and everything... and when
205 you think of history, you do think of things post 1066 or like the World
206 Wars and stuff like that and it is generally from my perspective images
207 of white people. So if people are moving over – migrants and
208 immigrants they are seeing this and it is being reflected by the
209 curriculum as well. It’s very white as well...

210 Catherine. Yeah.

211 Diana: ... and we’ve been here for X number of years even though we (white
212 people) have all moved around and stuff and things like that. There just
213 doesn’t seem to be that value of Black history or migration.

Comment [MLM154]: ANGLOCENT/NC URR: An acknowledgement that history in England and Britain and the pride that is made from this is generally presented from a White English (British) point of view and this is also reflected by the National Curriculum.

214 Me: The word that came out of that was ‘proud’ or ‘pride’. Is it because it
215 was a riot, that we as being British cannot be proud of this and that is
216 why it might not have that status such as winning World War Two? Is it
217 because it was a social upheaval on the streets of London that we
218 should not talk about it?

219 Diana: I was thinking about this earlier and the notion of TEACH – Teaching
220 Emotional and Controversial History. And I think it fits into that sort of

221 emotional, not controversial. Some may see it as it was a social issue,
222 a social uprising. But then some see it as riots and there was a lot of
223 tension.

224 Catherine: Yeah and why did it happen?

225 Diana: But I think it is important as an issues based enquiry where with upper
226 key stage two children especially you can get them to discuss having a
227 look at this material and developing their own informed opinions and...

228 Catherine: Yes.

229 Diana: ...allowing them the opportunity to discuss and to talk about this is I
230 think really important.

231 Catherine: Yeah. You could split the children in half and have one argue one side
232 and one argue the other and have a debate. So they have got both
233 points. And they can make their own informed decisions themselves.

234 Anne: If they lived in the local area it would be really interesting if they could
235 somebody in who lived during that time and they could interview them.

Comment [MLM155]: PeD/HISTENQUIRY

236 Me: In schools currently there is a drive from the government for the
237 teaching and learning of Britishness and British values. Do you think
238 these accounts (from parent and child) have anything to do with
239 Britishness and British values?

240 Anne: I do think well, you say it and people who maybe aren't British or don't
241 like the thought of being British or whatever get quite like "Oh! I don't
242 want to have British values." ...

Comment [MLM156]: SENSE of CON&BEL to BRIT: Note that Anne is from N.Ireland and her views may be related to her own experiences of mixed views concerning being British or being Irish according historical relations. Relates to comment 15 in terms of allegiance.

243 Diana: Yeah.

244 Anne: ...But I do think like somewhere there is a nice idea behind it where
245 you have freedom of speech...

246 Catherine: Yeah.

247 Anne: ...And it's a democratic country and you know... there's worse places
248 to be in the world. So that's nice. But sometimes when people say
249 things like Nicky Morgan did at Wellington College in her speech
250 recently that I read on BBC News on how Wellington beat Napoleon
251 and how that's true British grit and that happened over 100 years ago
252 and no-one even thinks about that anymore...

253 Me: Some people still do.

254 Anne: ... That's what makes you kind of uncomfortable with the view of
255 Britishness.

256 Me: Why?

257 Anne: It's that kind of real old-fashioned view sort of "We are English and we
258 are British and we rule the World". And I just think that people who
259 aren't maybe British, that sort of view makes you feel like...

260 Diana: I don't know why we have to have British in front of it.

261 Anne: ...silly.

262 Diana: Why can't it just say values?

263 Catherine: Yeah.

264 Diana: What can't it just say: 'Great Values and Rights'?

265 Catherine: It's very complex.

266 On page 4 line 35 where the child says "stood up for their rights", that's
267 a kind of freedom of speech.

268 Anne: Yeah, that's Britishness. Because it's about being able to do that; being
269 able to express what you want and protest without having any backlash
270 from the government which I don't know is always 100% true. But that

Comment [MLM157]: SENSE of CON&BEL to BRIT: Discussion here is related to how people orientate themselves with a sense of connection and belonging to the idea of 'Britishness' and where people can either feel included or feel marginalised.

271 to me is what is all about living in a country where you should be
 272 allowed to say what you want. As long as it is peaceful.

273 Catherine: So maybe... Equality. Yeah maybe the equality side of it. Like: "Why
 274 just us?" Like: "Why not that person as well?"

275 Anne: Yes. You could say that is a protest because you're being
 276 discriminated against and you're protesting against.

277 Catherine: Yeah.

278 Anne: But then I suppose the riot was violent, which isn't ideal. But,
 279 sometimes these things happen.

280 Diana: Yeah and I think like if we are going to be talking about 'tolerance' and
 281 'equality', if we are going to be teaching those British values, then we
 282 are going to need to have multicultural perspectives within the
 283 curriculum. It should be up to where you are located in the country for it
 284 to have to be a local history study.

285 Catherine: Exactly.

286 Anne: Yeah. What if you live somewhere that's right in the middle of nowhere,
 287 where there isn't any?

288 Diana: If children are only being exposed to different multicultural perspectives
 289 within the media and this 'migrant crisis' which is so fearmongering just
 290 those terms together, the language and the media needs to be
 291 dissected by and with the children.

292 Me: Do you think that with these accounts (parent and child) they could be
 293 pigeonholed by teachers into something like 'Black History Month' or
 294 what do you think: could they be seen as more than that if you link it up
 295 to other things in the curriculum?

Comment [MLM158]: SENSE of CON&BEL to BRIT: The discussion here links notions of British values to the uprisings/riots i.e. 'freedom of speech'

Comment [MLM159]: SENSE of CON&BEL to BRIT: Linking of the actions of the riots to Equality. One could argue that the Equalities Act 2010 which takes in aspects of Race Relations Acts is an offspring from the aftermath and review/inquiry into racial discrimination in Britain of which the riots were triggered.

Comment [MLM160]: SENSE of CON&BEL to BRIT/NCURR/MULTICULT: Here is a call for the curriculum to demonstrate more explicitly a multicultural perspective in order to enhance the teaching of British values.

296 Catherine: I guess by calling it 'Black History Month' we are kind of separating it
297 from British history...

298 Diana: Anyway. Yeah.

299 Catherine: ...anyway. Giving it its own name. That is completely. That is saying it
300 is a completely different part of history that is separate from British
301 history. Rather than saying it links together with the whole curriculum,
302 you are automatically saying it is a different part of history and that is
303 pretty bad for children to hear.

304 Me: Does it create segregation?

305 Catherine: Yeah massively. If you are hearing that from Reception to Year 1, by
306 the time you get to Year 6 they are not going to link it in to British
307 history, because they are going to see it as a different topic in history.
308 ...

Comment [MLM161]: SENSE of CON&BEL to BRIT/MULTICULT/NCURR: Discussion here for a more pluralistic approach when teaching and learning about British history to combat segregation, disassociation and marginalisation that can potentially be caused the notion of 'Black History Month'.

309 Diana: Yeah.

310 Anne: Yeah.

311 Catherine: ... Rather than linking the cultures together and seeing the effect has
312 links the aims of the national curriculum says: 'how people's lives have
313 shaped this nation and how Britain has influenced and been influenced
314 by the wider world', they won't be able to make that connection
315 between Black and British history. They won't be able to see that
316 correlation. It's just too separate.

317 Anne: Then you will have to do Polish History Month; Irish; and all the other
318 ones and about a hundred different months.

319 Diana: Yeah.

320 Anne: Yeah.

Comment [MLM162]: SENSE of CON&BEL to BRIT/MULTICULT/NCURR: Adding on from comment 24.

Comment [MLM163]: SENSE of CON&BEL to BRIT/MULTICULT/NCURR: This is a useful comment from Catherine. However it could also be considered that making links and connections is dependent upon many other factors such as content under scrutiny and the background influence of the teacher in their choice and interpretations of these (see Sossick 2010; Harnett 2000).

321 Me: OK. Thanks. Let's sum up. Are there any last final thoughts that you
322 want to share?

323 Anne: For me it just highlights the importance of using the locality of your
324 school. So depending on where you are and this can be difficult. But I
325 am sure there is somewhere like a shop or a site or something from
326 years ago that you could use, you know if you can dig it up you can use
327 it and build on it to make a national history. But starting from something
328 local is the best way.

Comment [MLM164]: NCURR: Anne has always been orientated with the local history study as vehicle for historical enquiry.

329 Diana: Yeah. I agree. Something really personal like engaging with oral history
330 or engaging in interviews with other people and considering their own
331 personal histories; where their families have come from, because it is
332 likely that they have moved around as well. So through doing enquiry
333 like this, it's valuing our own history and where we have come from too.

Comment [MLM165]: PersHist: Diana is orientated with the notion of history beginning with the personal.

334 Catherine: This is history (parent and child writing) and it's important to make links
335 between the different periods of history. You know comparisons,
336 similarities and contrasts between different migrations of cultures. And
337 although they migrated one-hundred years before them: What are the
338 differences? What are the similarities in the experience? I think it is
339 really important to make that contrast and comparison so as to link it all
340 together.

Comment [MLM166]: HISTOCONS/MULTICULT/NCURR: These comments from Catherine demonstrate further potential of using notions of MEGroMMaS over the ages for teaching history.

Appendix u (*Contents and Aims of the Key Stage 2 history curriculum*)

Statutory guidance

National curriculum in England: history programmes of study

Published 11 September 2013

Purpose of study

A high-quality history education will help pupils gain a coherent knowledge and understanding of Britain's past and that of the wider world. It should inspire pupils' curiosity to know more about the past. Teaching should equip pupils to ask perceptive questions, think critically, weigh evidence, sift arguments, and develop perspective and judgement. History helps pupils to understand the complexity of people's lives, the process of change, the diversity of societies and relationships between different groups, as well as their own identity and the challenges of their time.

Aims

The national curriculum for history aims to ensure that all pupils:

- know and understand the history of these islands as a coherent, chronological narrative, from the earliest times to the present day: how people's lives have shaped this nation and how Britain has influenced and been influenced by the wider world
- know and understand significant aspects of the history of the wider world: the nature of ancient civilisations; the expansion and dissolution of empires; characteristic features of past non-European societies; achievements and follies of mankind
- gain and deploy a historically grounded understanding of abstract terms such as 'empire', 'civilisation', 'parliament' and 'peasantry'
- understand historical concepts such as continuity and change, cause and consequence, similarity, difference and significance, and use them to make connections, draw contrasts, analyse trends, frame historically valid questions and create their own structured accounts, including written narratives and analyses
- understand the methods of historical enquiry, including how evidence is used rigorously to make historical claims, and discern how and why contrasting arguments and interpretations of the past have been constructed
- gain historical perspective by placing their growing knowledge into different contexts: understanding the connections between local, regional, national and international history; between cultural, economic, military, political, religious and social history; and between short- and long-term timescales

Content

Pupils should continue to develop a chronologically secure knowledge and understanding of British, local and world history, establishing clear narratives within

and across the periods they study. They should note connections, contrasts and trends over time and develop the appropriate use of historical terms. They should regularly address and sometimes devise historically valid questions about change, cause, similarity and difference, and significance. They should construct informed responses that involve thoughtful selection and organisation of relevant historical information. They should understand how our knowledge of the past is constructed from a range of sources.

In planning to ensure the progression described above through teaching the British, local and world history outlined below, teachers should combine overview and depth studies to help pupils understand both the long arc of development and the complexity of specific aspects of the content.

Pupils should be taught about:

- changes in Britain from the Stone Age to the Iron Age

Examples (non-statutory)

This could include:

- late Neolithic hunter-gatherers and early farmers, for example, Skara Brae
- Bronze Age religion, technology and travel, for example, Stonehenge
- Iron Age hill forts: tribal kingdoms, farming, art and culture
- the Roman Empire and its impact on Britain

Examples (non-statutory)

This could include:

- Julius Caesar's attempted invasion in 55-54 BC
- the Roman Empire by AD 42 and the power of its army
- successful invasion by Claudius and conquest, including Hadrian's Wall
- British resistance, for example, Boudicca
- 'Romanisation' of Britain: sites such as Caerwent and the impact of technology, culture and beliefs, including early Christianity
- Britain's settlement by Anglo-Saxons and Scots

Examples (non-statutory)

This could include:

- Roman withdrawal from Britain in c. AD 410 and the fall of the western Roman Empire
- Scots invasions from Ireland to north Britain (now Scotland)
- Anglo-Saxon invasions, settlements and kingdoms: place names and village life
- Anglo-Saxon art and culture
- Christian conversion – Canterbury, Iona and Lindisfarne
- the Viking and Anglo-Saxon struggle for the Kingdom of England to the time of Edward the Confessor

Examples (non-statutory)

This could include:

- Viking raids and invasion
- resistance by Alfred the Great and Athelstan, first king of England

- further Viking invasions and Danegeld
- Anglo-Saxon laws and justice
- Edward the Confessor and his death in 1066
- a local history study

Examples (non-statutory)

- a depth study linked to one of the British areas of study listed above
- a study over time tracing how several aspects of national history are reflected in the locality (this can go beyond 1066)
- a study of an aspect of history or a site dating from a period beyond 1066 that is significant in the locality
- a study of an aspect or theme in British history that extends pupils' chronological knowledge beyond 1066

Examples (non-statutory)

- the changing power of monarchs using case studies such as John, Anne and Victoria
- changes in an aspect of social history, such as crime and punishment from the Anglo-Saxons to the present or leisure and entertainment in the 20th Century
- the legacy of Greek or Roman culture (art, architecture or literature) on later periods in British history, including the present day
- a significant turning point in British history, for example, the first railways or the Battle of Britain
- the achievements of the earliest civilizations – an overview of where and when the first civilizations appeared and a depth study of one of the following: Ancient Sumer, The Indus Valley, Ancient Egypt, The Shang Dynasty of Ancient China
- Ancient Greece – a study of Greek life and achievements and their influence on the western world
- a non-European society that provides contrasts with British history – one study chosen from: early Islamic civilization, including a study of Baghdad c. AD 900; Mayan civilization c. AD 900; Benin (West Africa) c. AD 900-1300