

How Should Britain's History of Empire be Taught?

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Facing an historical behemoth like the British Empire and reasoning how best to teach it in schools requires an understanding of its existing status academically, in public discourse and in education. Historians now recognise that using history to create national mythology lacks integrity and while the undisputed 'greatness' of Empire has been under challenge since the 1960s, questions remain on how our imperial past should be taught.

Recent campaigns such as Black Lives Matter have energised conversations around historical inequalities. With young people having evermore access to information outside school, the history curriculum cannot claim to monopolise discourse on such controversies (Haydn 2014). We must consider the extent to which the curriculum reflects the history being debated in the wider world.

There are political forces that would seek to obscure British imperialism through a clumsy interpretation of history and a misplaced desire to instil patriotism in schools (ibid). To historical scholars, there is an urge to resist and to promote new insights of colonial legacies in relation to race, identity, and power. By examining the relationship between politics and history education, Britain's multicultural classrooms can be viewed as the frontline in the fight for sound historical literacy.

A shift in attention to Britain's imperial legacies can be seen in its public spaces. The Imperial War Museum, a site of national heritage, provided no record of colonial contribution to Britain's war efforts as recently as 1993 (Stride 2003). However, Grindel (2013) has argued that Britain's civic history is evolving to recognise Empire, slavery, and a plurality of perspectives. It is therefore necessary to explore whether the school curriculum is failing to keep pace.

To examine how the British Empire should be taught requires an understanding of its position in the curriculum now, in the past and its differing place within the nations of the United Kingdom. To fully understand the position of Empire in twenty first century British schools, the dimensions of race and identity in the curriculum must be explored. Furthermore, the perspective of teachers and their anxieties towards controversial topics should be examined to fully comprehend the implications for classroom practice.

CONTROVERSY AND POLITICS IN THE HISTORY CURRICULUM

In the curriculum, the term 'controversial' can often be mistaken for something that may disturb or upset. However, Pace (2021) characterises controversial topics as those that challenge the status quo and specifically not those that cause pupil distress. The teaching of such topics should be a conscious

decision to present conflicting arguments and does not pertain to a topic's position in the public imagination (Goldberg & Geerte 2018). The presence of controversial topics is essential to presenting a fair representation of a discipline and their omission, a betrayal of the true nature of that subject.

Rudduck (1986) explains that a teacher's role within controversial topics should be to assist pupils as they examine doubt and aid their critical thinking. However, writing in the 1980s, Rudduck (ibid) surmised that this skill was absent, in favour of teachers acting as an expert who directed pupils to the safety of correct answers. More recently, scholars have debated how a teacher should intervene on controversial topics. Sibbett (2018) argues that a controversial topic may be defined as either expert-expert or expert-public. An example of the latter is climate change, where agreement among experts is closed and controversy only exists in fringe ideology. In this instance the teacher should act as expert and guide pupils to that consensus. However, in expert-expert controversies, where rational, scholarly disagreement exists, this should be open with no obligation for pupils to reach a prescribed view.

This notion of expert-expert controversy is where the discipline of history sits. The history we teach can become the consensus in wider society, therefore transmitting partial truths and ignoring controversy would be an unsound way to deliver it (Husbands 1996). Rational opposing scholarship is what represents controversy in the discipline of history. It can be argued that a historian's role is to explore and re-examine the accounts that embed themselves in our consciousness (Goldberg & Geerte 2018). As Carr and Lipscomb (2021) argue, history and the past are two different entities; as an academic field history is about rewriting 'comforting myths' and introducing a plurality of viewpoints. When this brings broader histories and controversies to the classroom, historians and teachers often meet opposition. History that amplifies voices and perspectives beyond existing narratives can find resistance in the public and political realms (ibid).

The content and purpose of history in the school curriculum is regularly fought over by educators and politicians (Pace 2021; Carr & Lipscomb 2021). Viewed cynically, as Loewen (2007) does, history can be used to exert control where a one-dimensional version of events sustains the prevailing power structures of a society. Moreover, the substance of the history curriculum can inform the assumptions of a whole generation (Phillips 2000). Turning to Britain's history of Empire, YouGov polling in 2014 found most Britons felt it was something to be proud of (Dahlgreen 2014). Without theorising whether this viewpoint is right or wrong, it is worth examining the role of the history curriculum and the associated politics informing it.

WHY IS THE BRITISH EMPIRE CONTROVERSIAL?

The British Empire can be viewed as controversial due to the level of scholarly debate which surrounds it. Contrary positions of academics have informed the argument over how it should be taught in British schools. Bracey et al (2017) argue the curriculum has long followed scholarship that viewed Empire as a successful and positive replication of Britain's social and economic structures. However this is antithetical to much modern academia that seeks to understand Empire from a diversity of perspectives. Behm et al (2020) are critical of teaching the unchallenged notion of modernisation relating to Empire, which can promote

the idea of advanced versus backward societies. Whilst this thinking is challenged at university level, it does not trickle down into school curriculum, meaning an overwhelming majority of the population are never asked to consider it (ibid). Satia (2020) contends that simply categorising some peoples as 'postcolonial' is to reinforce the idea of difference and development. These issues are symptomatic of the skewed nature of neutrality in the traditional curriculum which presents a Eurocentric view not simply as one perspective but as the objective truth (Grosvenor 2000).

It can be argued that attempting to consider the pros and cons of Empire is to assume it as is resolved piece of history. The idea that one can look back upon imperialism and consider its merits equitably is to obscure colonial legacies that exist in Britain today (Carr & Lipscomb 2021). Satia (2020) argues that weighing up the advantages of Empire is to give it unequivocal legitimacy which ignores the experience of those who fought against British imperialism.

In his book 'Empireland', Sanghera (2021) wrestles with the idea that his British education indoctrinated him to look down upon the histories of non-white people, through their absence from the curriculum. To this end, he viewed the history he was taught to be an extension of colonisation in the way it prejudiced his thinking. This is consistent with what studies have found regarding other non-white pupil's experiences. Epstein (2009) found that black pupils were alienated by a history curriculum that did not represent them, while white pupils were engaged by a narrative of their advancement. Epstein's findings came from U.S. research but the conclusions can be understood in a British context when considering the relationship between race and Empire.

THE HISTORIOGRAPHY OF THE BRITISH EMPIRE

The difficulties of squaring race and Empire stem from a reliance on a historiography which has been outmoded for some time. It is now widely accepted that the British Empire was constructed with specific demarcation between races, with white people presented as the civilisers of savages from elsewhere (Hall 2008). However, rather than interrogate this, the racism which was foundational to Empire has been reproduced in its historiography and subsequently mythologised in the school curriculum (Fryer 1988). This "imperial amnesia" (Satia 2020, p.272) arises in part from an unthinking propagation of racist values coupled with disregard for the sinister aspects of colonialism (Carr & Lipscomb 2021). Satia (2020) argues that British historians have erred towards a nostalgic vision of Britain's past, looked upon wistfully during years of decline like the 1980s. An illusion of Britain's benevolence in abolishing slavery shows a perfect example of this idealised past of liberal and moral virtue. It ignores the racial implications of Britain being the world's largest slave holding nation in the first place (Carr & Lipscomb 2021). Therefore one of the greatest challenges in teaching Empire is the historical reluctance to acknowledge the colonial origins of Britain's modern-day diversity (Sanghera 2021).

HOW HAS THE BRITISH EMPIRE BEEN TAUGHT?

The way Empire has been taught in Britain has evolved over time. National pride in Empire and love for its heroes was filtered into the curriculum through teaching and civic traditions like the celebration of Empire Day (Haydn 2014). In

the 1960s a combination of greater multiculturalism through immigration and alarm that history was becoming irrelevant to young people triggered a revolution through the enquiry-led Schools History Project (Phillips 2000). The conservative mantra of the 1980s then created a mixed conception of Empire. On the one hand textbooks began to mention colonial exploitation but Empire was still presented as a nineteenth-century experience with the recent decolonisation that shaped Britain's heterogeneous populous, absent (Haydn 2014). The curriculum tended to separate Empire from the rest of British history, rather than view it as a central element, whilst shifting focus of colonial cruelty onto imperial competitors like Belgium (Grindel 2013). In seeking evidence of more candid curricular material, Haydn (2014) cites the first concessions towards racial prejudice in Empire as only appearing in 2006.

HOW DOES SCOTLAND TEACH EMPIRE?

Scottish Government (2021) consultation has produced proposals for 'meaningful inclusion' of minority ethnic perspectives in the history curriculum. However, these overtures for updated Experiences and Outcomes reflecting Scotland's participation in imperialism have not yet been acted upon. In the same year, an Historical Association survey found that history was only a compulsory subject till the end of first or second year in 86% of Scottish schools (Smith et al 2021). This highlights a paucity of opportunity to reflect on Scotland's role in Empire with even history in the senior phase found to include no specific representation of British minority ethnic experiences (ibid). Previous modification of the Scottish curriculum, predicated by the Scottish History Review Group of 1999, had focussed on achieving greater 'Scottishness', distinct from British history (Phillips 2000). These deficiencies in presenting Scotland's role within Empire perhaps point to a wider cultural detachment from Britishness and a desire to overlook imperialism as an English pursuit.

As Green (2014) describes, under devolved SNP leadership, the country has succeeded in advancing a nationalism that is civic in nature, distinct from the ethnic form of similar parties in Europe. However, Mycock (2010) argues that this can transmit a notion that Scotland itself is a victim of English colonisation which betrays its complicity in the British Empire. Sanghera (2021) points out, despite modern Scotland's social justice virtue, Scots of the past were more likely to be slave owners per head of population than their English counterparts. As Colley (2002) contends, it is difficult to argue Scotland's connection to Empire was any less than their southern neighbours, therefore the dearth of attention given to colonialism in education represents a neglect of Scottish history.

Scotland has a predominantly white school population and just 2% of teachers identify as minority ethnic (Smith et al 2021). Therefore the racial makeup of Scottish education may provide explanation for the lack of diverse voices and perspectives taught. In contrast, the Historical Association found that only 3% of pupils in England were likely to conclude compulsory history education without studying Empire (Burn & Harris 2021). The schools reporting this absence all had a majority white student intake, with the study finding that more diverse school populations tended to fuel a greater curricular focus on Empire and decolonisation (ibid). It can be argued that this relatively small English deficiency is representative in microcosm of the problems Scottish history faces in relation to race and Empire.

RACE AND MULTICULTURAL CLASSROOMS

The issue of race and representation is highlighted in the 2019 TIDE Runnymede report which found nearly 27% of state educated pupils in England are minority ethnic (McIntosh et al 2019). Failure to correctly teach a diversity of perspectives in history and an ignorance towards the legacies of Empire could therefore be seen as unrepresentative of over a quarter of pupils. In Scotland, the numbers are smaller which would only serve to increase a sense of being isolated from the curriculum. Grosvenor (2000) points to a prevailing assumption that black and Asian pupils were being represented via topics such as slavery or race riots but this was only presenting negative narratives which perpetuated difference. Traille (2007) found African Caribbean families hold a strong correlation between history and personal pride but if their only appearance in the curriculum is through the prism of slavery, that connection is lost.

The vocabulary of history can serve to 'other' individuals within a classroom context. Grosvenor (2000) argues that teachers must understand that not everyone in a multi-ethnic classroom will take the same value from terminology on progress or discovery when presented from a white perspective. Compartmentalising non-white stories during innovations like Black History Month can also separate histories into 'otherness', which undermines cultures or lessens their contribution in the wider curriculum (Bracey et al 2017).

Traille (2007) found that black pupils were implicitly stereotyped based on an identity projected onto them through the way their history was taught. The projection of identity is also widely seen in the misapprehension that black British pupils can be represented by teaching American Civil Rights. Traille's (ibid) study found bafflement among pupils in London for whom the history of black Americans was supposed to represent inclusion. This perhaps illustrates that Britain prefers to associate the history of racism and slavery with America. Harris and Reynolds (2014) found that black pupils had the same desire to understand history as their white classmates but a disconnect existed between what they learned through family and media versus the school curriculum. These findings highlight a need for more accurate multi-ethnic representation in the curriculum and a specific reflection of what it means to be minority ethnic and Scottish.

DIVERSITY AND CITIZENSHIP IN HISTORY

Attempts have been made to better understand diverse British identities in the curriculum. The Diversity and Citizenship Curriculum Review (Ajegbo et al 2007) recommended the teaching of Commonwealth and imperial legacies under the banner of citizenship education with close curricular links to history. Whilst there is broad agreement this would widen historical perspectives, it provoked argument over the purpose and value of both citizenship and diversity in history. Bracey et al (2017) argue that diversity in history should be complimentary but separate to the notion of citizenship education. If the aim of citizenship education is to promote social cohesion through exploration of identity, history can help but this should be within the curricular purpose of enquiry (ibid). History can be the most formative subject for pupil identity; however a history teacher's role is not to create citizens in one mould, but to ensure they are widely informed by multiple perspectives (Harris and Reynolds 2014).

This conversation highlights conflicting understandings of the term 'diversity' in the context of history. Bracey et al (2017) argue that the word needed to be reclaimed from polemic debate to its true meaning in historical terms. As Goldberg and Geerte (2014) add, diversity in history is about a plurality of perspectives whether of gender, race, class, or any myriad of viewpoints. If history education does this properly, by filling historical silences, it naturally follows that pupil identity will be more meaningfully represented and their citizenship enhanced (ibid). As Jaime and Stagner (2019) explain, a foundational principle of good history teaching should be the presence of counter-narratives meaning no identity within a story is marginalised. In the context of the British Empire, centring these narratives would create a far more diverse perspective and eradicate the one-sided vision that has been labelled 'colonisation of experience' within the curriculum (ibid, p.72).

DECOLONISING THE CURRICULUM

The idea of the colonised curriculum has developed through recent campaigns such as 'Rhodes Must Fall' of 2015 but finds its inspiration in the 1978 work 'Orientalism' by Edward Said (Arshad 2021). This hypothesises that knowledge was commodified by imperialism in the same way as physical assets and is therefore neither neutral nor objective to non-white perspectives (ibid). The primary goal of decolonising the curriculum is therefore to reaffirm knowledge and histories from a non-western viewpoint. The debate over decolonisation as a mantra for a more representative curriculum was the subject of a round table discussion of academics recorded by Behm et al (2020). A key finding was the lost understanding of the historical term 'decolonising' within educational discourse. Teaching the causes and effects of the end of Empire was seen as vital in amplifying non-western perspectives (ibid). It is argued that the impetus lies with higher education and teacher training where more ethnically diverse faculties and scholarship would serve to promote wider perspectives in the history curriculum (Jaime and Stagner 2019).

In recommending ways to decolonise history at university level, Arshad (2021) advises the diversification of reading lists and source material as the primary starting point. However, as Behm et al (2020) argue, this does not alter the purposes of learning to any significant degree if used as an addition to existing teaching. To truly change perspectives on colonisation, the questions of enquiry that underpin learning need to be rewritten with more focus on relationships between Empire and race, rather than simply attaching non-white experiences as a postscript (ibid). As Jaime and Stagner (2019) present, this starts with reframing the assumptions of trainee history teachers in Initial Teacher Education courses and giving them the tools to tackle issues of race with confidence.

TEACHER ANXIETY OVER CONTROVERSIAL TOPICS

The apprehension teachers have in facing topics like the British Empire is well documented. Nichol and Hartnett (2011 cited in Moncrieffe 2020, p.82) found primary school teachers worried over how to address a diversity of perspectives when teaching history in a multicultural classroom. From a secondary perspective, Walsh (2003) outlined fear of complicity in a curriculum that amplified an Anglo-centric worldview and even concerns over affiliation with right wing, nationalist

agendas. Moncrieffe (2020) found that student teachers were predisposed to share the same Eurocentric attitudes as the curriculum, being as they were, products of it. Oulton et al (2004) found only one third of teachers were confident enough to engage pupils with their own opinions regarding race. As 86% of British teachers are white, these collective findings point to hurdles in reframing race and Empire within education (Moncrieffe 2020).

Kitson and McCully (2005 cited in Pace 2021, p.115) declared that teachers in England were guilty of avoidance when it came to the social justice purposes of history, choosing to omit controversial topics from lessons. As previously noted, lessons that focussed on the United States were used as a crutch to fulfil engagement with race and inequality (ibid). Rather than provide multiple viewpoints in British history, English teachers were using U.S. examples to teach the themes of Empire by proxy. Teacher evasion of controversial topics has been attributed to a range of factors including lack of subject knowledge, fear of losing class control and adherence to school or national policy (Byford et al 2009; Goldberg & Geerte 2018). Burn and Harris (2021) concluded that the most vital apparatus for promoting controversial issues like Empire is developing teachers' professional confidence to counteract their anxieties.

HOW SHOULD CONTROVERSIAL TOPICS BE TAUGHT?

For a controversial topic to be utilised well in the curriculum, emphasis must be placed on teacher content knowledge and a clearly defined rationale for its inclusion (Pace 2021). The way a topic like Empire is framed will have implications for how pupils engage with it. By using enquiry questions that promote multiple perspectives, teachers can create the conditions for pupils to engage with controversy (ibid). However, there must be understanding that teachers are challenging adolescent minds and recognition that overly nuanced arguments may confuse (Wellington 1986). For Pace (2021), context is the crucial consideration with the lengths to which a teacher employs controversy, governed by academic level and pupil understanding. Professional judgement is needed for teachers to recognise the context before them. Teachers can falter when using controversy due to emotive pupil response or fear of constraints in the wider school community (Kello 2016). This can be prevented if a teacher models anticipated reactions, giving prior thought to questions pupils may have and providing more certainty in how to respond (Pace 2021).

Anticipating responses outside the classroom can also bolster confidence in teaching through controversy. If schools ensure that parents are regularly informed of curricular content, this can be a proactive tool in heading off dissenting voices or calm potentially fractious teacher-parent interaction (Brkich & Newkirk 2015). Crucially this also allows teachers to prepare robust justifications for both content and pedagogy in preparation for such disputes, which places both them and the school in a stronger position (ibid).

To introduce controversy, Hess (2002) recommends classroom discussion as a technique to engage pupils critically. The key point is that discussion must promote a range of perspectives, which is how controversial topics thrive (Hand & Levinson 2012). Byford et al (2009) urge teachers to present the topic openly to avoid prejudicing pupils towards an agreed opinion. This is beneficial for eliciting a range of views and allows the teacher to remain largely neutral, save for the

autonomy to intervene if discussion threatens to breach acceptable boundaries (Oulton et al 2004). Journell (2013) found that pupils recognised teachers as rational adults with their own opinions and were accepting and expectant of them to contribute, so long as not appearing to coerce.

Following a common theme in the deployment of controversial topics, Hess (2009) found teacher proficiency in moderating discussion to be vital, with their initial training and continued support in this skill to be imperative. As Oulton et al (2004) argue, teachers should not shelter young people from controversies but instil them with the critical thinking skills to understand them as adults. By confronting a controversial topic like Empire through enquiry and discussion, pupils will be exposed to valuable alternative perspectives. This can inform them to make rational judgements on questions of inequality both historically and in contemporary contexts.

IMPLICATIONS FOR CLASSROOM PRACTICE

There is a generalised view that the English history curriculum dwells on The Tudors, while Scotland fixates on Bruce and Wallace before both leap a few centuries and explain how Britain won two World Wars (Elledge 2020). This is an oversimplification but it could be argued as accurate if the broad historical perceptions of the general public were taken as reflection of the history learned in school. Growing nationalism and opposition to immigration in post-Brexit Britain embodies how important education is in challenging our relationship with race, Britishness, and Empire. As Sanghera (2021) concludes, the most direct way to understanding Britain's multicultural past and present is to make Empire central to curriculum.

This challenge is vast, however. Completely reconstructing our Eurocentric knowledge is impractical but sporadically attaching non-white perspectives to curriculum is tokenism (Moncrieffe 2020). Instead, meaningful change must be made to history as a subject from teacher education down to the school classroom.

Behm et al (2021) recognise that unlike in the U.S., it is common for professional historians in Britain to reach elevated levels of research and teaching without engaging in relationships of race. At universities, themes of colonialism and minority ethnic experiences are largely taught by minority ethnic faculty members (ibid). Historians in these positions should be required to engage in implications of race and difference, so a broader picture of imperial history could emerge for those studying it. The genesis of changing how Empire is taught in schools is therefore altering the assumptions of future teachers and curriculum makers developed in I.T.E. programs.

The Historical Association offers Continuing Professional Development to give teachers tools to tackle issues of colonisation through wider scholarship and perspectives (McIntosh et al 2019). While greater inclusion of colonial themes in I.T.E. courses will introduce future cohorts with more nuanced understanding, existing teachers should engage with C.P.D. to make curricular changes possible now. Impetus for improved pedagogy in the field of Empire therefore lies initially with I.T.E. programs but also through schools allowing teachers time to prioritise these improvements.

To bolster teacher confidence, lessons can be drawn from the success of an organisation like the Centre for Holocaust Research. This shows how a targeted

program can develop rich and effective school history with serious resources behind it. Creation of a similar project on Empire would provide foundational historical understanding for teachers and pupils alike.

Moncrieffe (2020) contends that teacher mentality is the biggest challenge to changing the place of Empire within curriculum. Alongside C.P.D. providing increased confidence and subject knowledge, curricular changes should be implemented. Primarily, teaching of Empire needs to be addressed as more than a Victorian pursuit as KS3 coverage currently ends in 1903 (Haydn 2014). Empire should be considered thematically when looking at broader historical perspectives as it encompasses so much of British history including race, politics, and economics (Walsh 2003). Rather than using Vikings or Anglo-Saxons to teach the theme of migration, mid-twentieth century decolonisation should be used as it directly impacts today's multicultural British classrooms (Moncrieffe 2020).

The theme of decolonisation should be taught in a way that engages with more diverse perspectives. If reframed as 'anticolonialism' it shows the agency of former colonial subjects, rather than portraying Britain's simple withdrawal from imperialism (Behm et al 2021). Pupils should also be given context when studying Empire. The broader theme of imperialism should be taught to understand that Britain was not alone in having an Empire, allowing for comparison with others (Haydn 2014). Study of the British Empire should also be used to promote better understanding of contemporary imperial themes. Although the twenty-first century is post-colonial it is far from post-imperial (Carr and Lipscomb 2021). Concepts of U.S. and Chinese hegemony or conflicts like Russia's invasion of Ukraine can be comprehended better with a understanding of historical imperialism.

Scottish education's unique use of Modern Studies provides a position in which linking these contemporary issues with history should be better realised. Pupils in Scotland study History, Modern Studies and Geography under the banner of Social Subjects in at least S1 and S2. Classes rotate between these subjects and learn a disparate group of topics. It would be more logical if themes in these subjects linked to each other. Learning a topic like Empire through the lens of its historical and contemporary ramifications alongside its geography would be rational and coherent. However, the three components of Social Subjects are distinct and there is little connection in their use during the Broad General Education phase of curriculum.

This is a result of the curricular freedom afforded to schools under Scotland's Curriculum for Excellence. Whilst it gives autonomy by not prescribing specific topics it can also mean that Social Subjects departments fall into comfort zones and repetition. It is not uncommon to see a course on a topic like World War One have one conspicuous lesson on Empire which has clearly been added to an existing body of work. In a 2021 survey, 30% of Scottish Social Subjects departments reported making no recent curricular changes, despite a growing movement towards themes of social justice and inclusivity (Smith et al 2021). This is inadequate. Themes of Empire should be embedded into history in both Scottish and English schools and courses of work should be created holistically with imperialism a central theme, not an afterthought.

To create space for Empire in the curriculum, consideration must be given to how much American history is taught. In Scotland, pupils can end compulsory History and Modern Studies with disproportionate knowledge of American themes

compared to British. In the context of broader cultural neglect of Empire in Scotland, teachers could be accused of obfuscating issues of race in a British context. Scholarship has shown that teachers must overcome this anxiety so as not to fail minority ethnic pupils (Traill 2007). As Sanghera (2021) contends, there is no shortage of inspirational minority ethnic British stories but they are absent from the curriculum. As compelling as the Civil Rights movement is, the purpose of teaching the experience of black Americans in the 1960s, rather than black British people of the same era must be questioned.

CONCLUSION

The history curriculum in both England and Scotland must include more comprehensive teaching of the British Empire and its legacies. To achieve this, assumptions of teachers must be challenged to understand that Empire is elemental to British history, not distinct from it. Focus must be reoriented from Empire as a relic of the nineteenth century towards how it informs the lives of Britons today. The key is increased study of decolonisation in the mid-twentieth century, providing perspectives from those who fought to end colonial rule. This should also include recognition of the subsequent migration that shaped much of modern Britain because the shared history of the nation's multicultural classrooms lies in the way Empire ended. A curriculum that places this at its heart can produce a more historically literate populace for whom issues of race, identity and civic pride are more equitably distributed and understood. It is important that political forces which would seek to interfere with the historical purposes of enquiry be defied. If this is achieved, the school curriculum can then reflect the true nature of history as an everchanging discipline that displays a multitude of perspectives and represents all the young people learning within it.

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