

Making British Histories

Diversity and the
National Curriculum

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Making British Histories: Diversity and the National Curriculum

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You don't just have to sit down and read a book to find out about the past. Speaking to people brings home the past on a very personal level. History isn't just about writing in a book, it's about real people, whose lives can be changed in many different ways. (Halima, Cathays High School)

Introduction: The History Question

In September 2012, Michael Gove announced his plans for the creation of the new English Baccalaureate (EBacc) system to replace GCSEs. 'It is time for the race to the bottom to end', he proclaimed to the House of Commons, 'to raise aspirations and restore vigour to our examinations' (The Guardian, 2012a). Built around the central pillars of English, Maths and Science, the EBacc contains options in history, geography and languages, which will come on stream from 2016. Announcing himself in November 2011 – at a conference on History in Education – as an 'unashamed and unapologetic advocate for the central role of history in our curriculum' (The Guardian, 2011), the Secretary of State for Education has placed history as crucial to his vision of generating a renewed national pride and identity in schools, to 'give people the chance to be proud of our past and, in particular, proud of the heroes and heroines that fought for freedom over time' (The Guardian, 2011). Dismissing the current curriculum as 'thin gruel intellectually' and as overly focused on 'Nazis' and 'Cowboys and Indians', he has advocated a retreat to a 'better balanced', more traditional content-and narrative-driven view of British history, focused on Kings, Queens and Wars, 'so that our students have a better understanding of the linear narrative of British history, and Britain's impact on the world and the world's impact on Britain' (The Guardian, 2011). While Gove does not wish entirely to erase the darker moments of Britain's past – 'It doesn't mean airbrushing out times when horrific things have been done' (The Guardian, 2011) he told the conference, it requires 'a rebalancing, not an

erasure' – the tone is overwhelmingly celebratory, embracing a narrative which 'celebrates the distinctive role of these islands in the history of the world' and its place as 'a beacon of liberty for others to emulate' (cited in Evans, 2012). Put simply, as he demanded in a speech titled 'All pupils will learn our island story', 'this trashing of our past has to stop' (Gove, 2010).

The proposals have prompted a storm of both protest and support, in particular for the emphasis on history as a tool for welding a sense of national pride. Gove himself told the History in Education Conference of the 'explicit value I attach to history as a way of ensuring today's young people are prepared for their duties as citizens', which some historians have attacked as 'a form of social engineering' (Beckett, 2012). Shadow Education Minister Kevin Brennan responded that, 'The teaching of history should do more than mould our pupils into the compliant citizens that a government desires. We need to go beyond simply glorifying our past so that students can critically engage with the past and understand how it affects them as individuals in the present' (The Guardian, 2011).

Of particular interest here is the way in which history is placed centre-stage of the narrative around national identity and citizenship – of questions of Britishness and belonging – and how this deals with, or elides, issues of racial and ethnic diversity in the classrooms of 21st century Britain. The changes to the national curriculum can thus be placed as part of a broader emphasis in the past

decade, under both New Labour and the Coalition, which have focused on issues of citizenship and integration and a reinvigorated ideal of 'the British nation', and which have placed migrants and minorities increasingly as outside of an idealized and homogenous nation. Indeed the overhaul of the history curriculum might tellingly be placed alongside the increasingly stringent requirements for citizenship testing, which Cameron has proclaimed will, like the national curriculum, 'put British history and culture at the heart of it' (The Independent, 2011). 'British history' thus works as a tool for marking (and excluding) difference at the borders, through the citizenship test, and at home, through the education system.

Who and what, then, are included in 'British history' and who or what are excluded? How does 'Our Island Story' engage with centuries of migration to and from its shores, and how does the focus on a seemingly simple 'linear narrative', on what David Cameron has termed 'actual knowledge such as facts and dates' (in Evans, 2012), account for different histories which intertwine with, and challenge, this dominant teleological account of national destiny? As Richard Evans has commented, 'It's all very well demanding that the curriculum should be filled with facts, but what facts you choose depends on what vision you have of British national identity' (Evans, 2012).

The current paper explores some of these questions through the lens of two connected research projects which aimed at bringing alternative and oral histories into the classroom. The BanglaStories website (www.BanglaStories.org)¹ was based on a three year (2006–2009) AHRC funded project on 'the Bengal diaspora',² which explored the process and experience of Muslim migration and settlement from the Indian state of Bengal in the period after 1947. Combining sociological and historical insights and approaches, the project brought together the 'big histories' of this migration – Partition, the Bangladesh Liberation War, post-war global migrations and the transformation of nations – with the stories of (extra)ordinary people caught up in these movements, providing an evocative

and intimate lens onto the sweep of history 'from below'. The project researchers collected over 180 life histories of Bengali Muslim migrants in India, Bangladesh and Britain, and these family portraits and narratives formed the basis of the website. Our primary aim was to bring these hidden or forgotten histories to life for a generation of British young people aged 11–14,³ whatever their background or heritage, to encourage them to learn more about these stories, to discover the experiences of their parents and grandparents, and to consider how these stories and experiences have shaped the multicultural Britain we live in today.

The success of the BanglaStories site formed the starting point for an AHRC funded follow-on project, 'Telling Community Histories about Migration and Belonging'⁴ which sought to 'roll-out' the work in schools, and encourage young people from a range of communities to undertake primary social research, creating a new generation of social historians. Bringing together academic researchers, the Runnymede Trust, teachers and young people in a unique collaboration, the project sought to explore ways to bring history to life, to engage young people from diverse backgrounds in uncovering for themselves the history of their families and friends, their neighbourhood, their communities, their city and their home. The aim was three fold: first, to train young people in conducting social research, using a range of media, including archives, interviews, photography and film; second, to reflect on the role and relevance of history in understanding contemporary societies through the lens of local places; and third, to explore the diverse stories and experiences that make up these local places and the broader society in which they sit, recognizing the role of migration – of journeying and settlement – in creating ideas of home, belonging and citizenship.

Alongside the focus on the personal and the local, then, there is a bigger picture too, one which speaks beyond the classroom to the idea of Britain itself. One key issue raised in these projects is the way in which national history speaks to, or silences, the diversity of its people

and either fleshes or strips out its more complex self-narratives. The BanglaStories site and the follow-on work gesture towards different starting points for understanding Britain, historically and contemporarily. Such entry ways into British history can be approached from a multitude of starting points, from family, community and migrant tales – some of them from the classrooms of 21st century schoolchildren historians, who are making and discovering British history.

The current paper traces one such expedition and, drawing on this project, aims to generate a broader discussion about the teaching of history in a diverse society. The paper has three parts. First, it considers the way in which 'British history' is imagined and circumscribed in the current debates, challenging the division between 'British'

and 'World' history and arguing for a more complex and inclusive approach. Second, it examines the way in which history is taught in schools and discusses the opportunities for opening the curriculum up to alternative voices and narratives, particularly through 'patch' approaches, local and oral histories. Third, the paper explores these questions empirically through the lens of our recent 'Telling Community Histories' project, from the perspective of the teachers and young people who took part. In the context of the current focus on history in generating a strong and cohesive national identity, it argues for the need to reckon with the polysemous reality of British history, for integrating these diverse (hi)stories within a curriculum that encourages an informed, and critical engagement with history by young people from all backgrounds.

History Wars: Nationhood and Citizenship in an Age of Diversity?

The current proposals for reform of the education system raise larger questions – about the role of education in forming compliant or active citizens, as reproducing or challenging the dominant social order, in perpetuating or ameliorating social and economic inequality – which are beyond the scope of the present piece. The recent Framework for the National Curriculum Report (Department for Education, 2011) has argued that schools should contribute to the economic, cultural, social and personal development of their pupils, within a broader framework of ‘the practical and functional contributions that education makes to national development’ (DfE, 2011: 15). Beyond this the report advocates that the National Curriculum should ‘set out only the essential knowledge... that all children should acquire’ and leave schools to design content ‘that best meets the needs of their pupils and decide how to teach this most effectively’ (DfE, 2011: 6). However, the report also asserts that curriculum content and aims ‘are essentially ethical, moral and political statements, making transparent the values and ambitions to which a nation aspires’ (DfE, 2011: 13). The tensions between national ambition, the autonomy of schools and the diverse needs of students is potentially acute – the more so when the report notes that one aim of the school curriculum should be to enable pupils to ‘appreciate the national cultures, traditions and values of England and the other nations within the UK, whilst recognising diversity and encouraging responsible citizenship’ (DfE, 2011: 16). It is here that history (along with English) performs such a central, and potentially controversial, role. Four questions arise: 1) what constitutes ‘national cultures, traditions and values’?; 2) how is this balanced against ‘diversity’ (and how is ‘diversity’ set up as opposed to/ outside of the ‘national’ in this equation)?; 3) what constitutes ‘responsible citizenship’; and 4) how is this predicated on the ‘appreciation’ of national cultures or the recognition of diversity?

A salient question might be posed as to what constitutes ‘the national’ in ‘the national curriculum’, beyond a simple territorial or juridical domain? In the debate over history, as many commentators have noted, assertions of ‘the national’ too often confuses ‘British’ with ‘English’ history, ignoring the more complex historical (and contemporary) engagements of Scotland, Wales and Ireland with the idea of the nation. The issue of Britain’s broader ethnic diversity remains largely unaddressed – presumably because many feel that this is sufficiently addressed by the inclusion of ‘world history’ in the curriculum, or perhaps because the presence of minority ethnic populations in Britain is narrowly confined to a post-war period which seems to feature hardly as ‘history’ at all. Where it appears, it is considered so marginal that it can be carved out and served for the intellectual nourishment of the relevant communities through a series of extra-curricular events every October in Black History Month, while the rest of the country can remain in comfortable ignorance. This usually unspoken perspective was voiced most recently and publicly by Tudor historian and media pundit David Starkey in an exchange with one of the authors of this piece, Joya Chatterji, at a conference organised by History Today. According to Starkey, history in school should involve ‘a serious focus on your own culture’ and when challenged as to what this meant insisted, ‘most of Britain is a monoculture’ and is ‘absolutely and unmitigatingly white’ (Daily Mail Online, 2011) – reflecting a wilful blindness both to historical fact and the contemporary demographics of Britain’s cities, towns and schools.

While Starkey’s controversialist posturing is at the extreme end of the scale, his vision of an ‘unmitigatingly white’ Britain is one which resonates strongly with nostalgia-driven popular history, which Michael Gove has pointed to as providing an aspirational template for the next generation of media-savvy schoolchildren. The

past is everywhere on British TV: from Starkey's triumphalist Tudor history to Niall Ferguson's Monty Pythonesque revisionist Imperialism; from the bonk-busting 'The Tudors' to the acquiescent hierarchies of 'Downton Abbey'; from the histories of great houses to the history of the humble bathroom; from the sweeping CGI reconstructed and celebrity spattered 'The British' to 'Horrible Histories'. And then, of course, there's the explosion of the interest in family and personal histories which have spawned not only the celebrity intimacies of 'Who Do You Think You Are?' but also a series of websites, largely stripped of social, political or historical context, through which one can discover ancestors and personal histories.

The portrait of the nation that appears in this welter of image and sound is overwhelmingly white – a sprinkling of celebrity faces of colour in WDYT YA notwithstanding – peopling a story of struggle over adversity and triumph which the Education Secretary no doubt would (and clearly does) endorse. Ethnic or racial minorities rarely feature. Along with women and the poor, they constitute the invisible others of the dominant narrative of the nation. Even Danny Boyle's Olympic alternative history of social democratic struggle chimes with the vision of national progress and unity in which the Windrush becomes the defining (belated) moment of ethnic diversification – a truncated narrative dismissed, tellingly, by Conservative MP Aidan Burley as 'leftie multicultural crap' (The Guardian, 2012b). Stories of migration, where they appear at all, are confined to the pioneering lifestyle adventures of White Britons fleeing the multicultural UK to live in France, Spain or Australia, whilst the contribution of centuries of migration to Britain seems to rarely move beyond the Romans and the Vikings.

It is ironic that a country so obsessed with its own history should be so profoundly uncomfortable with its own external entanglements and internal racial and ethnic diversity. Paul Gilroy has described

this mixture of repetitive selective memorialisation and purposeful forgetting as 'postcolonial melancholia' (Gilroy, 2004). For Gilroy, the inability of Britain to come to terms with its imperial past and loss of status globally in the post-war period underpins a deep dis-ease with Britain's multicultural present, and one which has ongoing and damaging repercussions for Britain's minority ethnic communities caught in the crosshairs of this identity crisis. And this is not only a characteristic of the present government; one has only to remember the political and media outrage over the publication of the Runnymede Trust's *The Future of Multi Ethnic Britain* report in the early years of New Labour's 'Cool Britannia', which posed the seemingly innocuous question 'Is it possible to reimagine Britain as a nation in a multicultural way?' (Parekh et al., 2000: 36). The report noted that 'The absence from the national curriculum of a rewritten history of Britain as an imperial force... is proving from this perspective to be an unmitigated disaster' (Parekh et al., 2000: 25). In response, the national press stormed that this amounted to 'an assault on national pride' (Daily Mail Online, 10 October 2000), a 'brainwashing exercise designed to destroy our sense of nationhood' (Daily Mail Online, 11 October 2000) and 'an attempt to destroy our centuries-old culture' (The Sun, 16 October 2000) (all cited in Fortier, 2003). The furore led the then Home Secretary, Jack Straw, to distance himself from the report and its broader recommendations around race equality. The New Labour government subsequently developed its own obsession with 'Britishness', most notably in the wake of the riots and the War on Terror the following year. As Anne-Marie Fortier (2003) writes, 'From Boadicea to the Magna Carta, to the abolitionist movement, Waterloo and VE day, these events were presented as evidence of the enduring British values of fairness, resilience, tolerance, democracy and decency. History was brought to trial and many were queuing up to defend it'.

History Lessons: Diversity and the National Curriculum

The focus on history in the current discussions around national identity and citizenship, then, speaks to broader concerns than simply curriculum content. It was with the establishment of the national curriculum in 1988, under the leadership of Margaret Thatcher, that the role of history in schools came under serious political scrutiny and a site of increased state intervention. Then, as now, the call was for history to be at the centre of a renewed project of nation-building and the return to 'traditional' forms of teaching and learning. Successive education ministers, both Conservative and New Labour, sought to intervene in these debates with the balance shifting between the two poles of 'traditional' and 'progressive' history with each change in leadership. It is important then to place the present reforms within a longer history of educational see-sawing and short-term tinkering. As Cannadine and colleagues caution, 'too much of the current discussion of history in schools assumes that there was once a golden age from which we have recently fallen perilously away. But... no such golden age in history teaching or in history learning has ever in fact existed' (Cannadine et al., 2011: 231).

Perhaps unsurprisingly, despite the current furore, historians of all intellectual and political persuasions are agreed on the central importance of a broad-based curriculum which makes the learning of history compulsory to the age of 16 years, and which pushes back against the creeping erasure of the time allocated to the subject in the past three decades. David Cannadine et al. (2011), in their review of the changing teaching of history in the twentieth century, advocate the expansion and integration of history teaching across primary and secondary schools, including GCSE level 'to make it possible to convey not only the excitement and allure of the subject, but also to establish some broad chronology and to outline at least some part of the big picture' (Cannadine et al., 2011: 236).

Most would agree too that the main significance of history lies not with the past per se but with its role in providing insights into, and understanding of, the present (Historical Association, 2011). By the same token, one might suggest that the idea of the kind of history we should teach says as much about how we view the present – or perhaps wish it to be – as about how we see the past. It speaks also to how we wish to mould the future (Evans, 2004).

This poses important questions for the kind of history we teach in our schools – or to borrow the title of his lecture for the Institute of Historical Research from David Starkey (2005), 'What history should we be teaching in Britain in the 21st century?' For Starkey, 'history is a branch of storytelling' and functions as a form of (selective) collective memory for a narrowly conceived nation, which Evans has dismissed as 'self congratulatory narrow myths of history' (Daily Mail Online, 2011). Nevertheless, the question allows space for an alternative vision – one which tells a different story of who we are and who we have been, one which allows us space to revisit the role of history in understanding how contemporary diverse Britain has come into being.

Such a project seems more than timely when we reflect that the ONS estimated in 2009 that 16.7 per cent of the population of England and Wales fell outside of the 'White British' category, with the population growth amongst Chinese, African, South Asian and 'mixed-race' groups well above average (between 6 and 8 per cent compared to 0.6 per cent for all groups)(ONS, 2011). Given the comparatively younger demographic profile of these groups, the number of school-age children who do not fit Starkey's vision of the British 'we', is likely to increase significantly – in fact, non-White children and young people already constitute nearly 17 per cent of the 0–15 age range of England and Wales (ONS, 2011) and make up 23.2 per cent of state funded secondary schools and 27.6 per cent of state-

funded primary schools,⁵ and this proportion is likely to be considerably higher in urban areas. These demographics raise interesting questions for education policy in tackling issues of equality, social cohesion and belonging (Berkeley and Vij, 2008; Weekes-Bernard, 2007), and addressing the needs of all schoolchildren. It raises pertinent questions for teaching too – for how we encourage children to understand the roots of this Britain, and open history to the next generation of young and diverse historians.

This is not to argue simply for the inclusion of 'black history/histories', but for the necessity of a radical rethinking of the way in which 'core' British history is taught. It points to the need for rethinking of the way in which British history is considered apart from, and counterposed to, 'world history'. This is not just an issue of balance, but of definition and of fundamental reorientation – to reconsider what 'British' and 'world' history might mean and question, in part, whether the temporal and geographical borders between them are viable. 'Our Island Story' is necessarily a globalized one, and has always been, and Britain itself has always been ethnically, culturally and socially diverse (Parekh et al., 2000). In ancient times, do 'the Romans' or 'the Vikings' belong to British or world history – and what are the consequences of thinking of, for example, the Roman empire as source of racial and ethnic diversification? Recent work on Roman settlement in Britain by Hella Eckardt, Mary Lewis and Gundala Müldner in the Department of Archaeology at the University of Reading⁶ has explored the diverse ethnic and cultural origins of 'the Romans', not only from across Europe but also north Africa, revealing stories – such as that of the high status north African 'Ivory Bangle Lady' buried in York – that tell a more complex tale of migration and settlement,¹ and provide an alternative account of British history and British identity, partly rooted elsewhere. The most popular world history module, we are told, is 'the Egyptians' – a civilisation that long predates any notion of 'Britain', but whose material culture has found its way into national or local museums

in this country, and is embedded in our popular cultural psyche from Boris Karloff to 'The Mummy' blockbuster series. How might an understanding of British history be re-shaped through tracing the journeys of Egyptian objects from their place of origin to the vaults of the British Museum? How then can we avoid the entanglement of 'world history' with Britain's imperial legacy? Or indeed ignore the way in which this history has shaped, and continues to shape, our present national contours and conflicts?

The necessity of rethinking the borders of 'British history' is even starker when we move to 'modern history', which is itself defined in part by the emergence of globalization through commerce, conquest and migration, and its social, cultural, economic and political consequences. Most historians would agree that it is meaningless to talk in terms of an 'island story', if it ever made any sense, after the mid-16th century. The forging of a English church and state independent of Catholic Europe, and welding together of a 'United Kingdom' from the warring kingdoms of England, Wales, Scotland and Ireland, took place at the same time as the merchant adventuring and early migrations to the Americas and Indies, which were themselves precursors to the East and West India Companies. Such encounters and conduits were to reshape the landscape of Britain with the presence of not only 'white' minorities – Jewish, Huguenot and Irish Catholic communities – but also long-established Black, Asian and Muslim communities (Ansari, 2004; Fryer, 1984; Visram, 2002). With Danny Boyle's stunning Olympic rings emerging from the forges of the industrial revolution in mind, it is worth reflecting on the way in which commerce in goods (spices from the Indies, tea and silks from China and India, sugar from the Caribbean, silver from the Americas) – and people (slaves from West Africa, indentured labour from China and India, lascars from across the Empire) – fuelled this industrialization, building the wealth of ports in London, Liverpool and Bristol, the cotton mills of Manchester and Oldham, the steel industries of Sheffield and Birmingham, shaping the very

culture that we think of as quintessentially 'British' today.

The current dispute over history in the curriculum is not, however simply about the content, but also the method. The discussion about the 'how' has proved as controversial as the 'what', with traditionalists favouring a focus on 'facts' and 'dates' which Evans, for example, has dismissed as promoting 'memory rote learning' (Daily Mail Online, 2011) without understanding, engagement or critique. The picture that emerges is a complex one, made ever more so by the differences in the education systems within the constituent parts of the UK, the independent and maintained schools sectors, and current government's championing of academies and free schools. Broadly, however, in England and Wales the shift can be characterized, particularly from the 1960s onwards, as opening the history curriculum to alternative voices and experiences, including the history of women, black history, social and community history as well as world histories, reflecting broader shifts in Britain's post-Imperial position. This shift in focus has been accompanied by more participatory teaching methods, which focus on thematic approaches to history, accompanied by detailed 'patch' courses and the critical analysis of historical sources, which explore the ways in which history is constructed and contested. The focus is on 'doing' rather than 'learning' history – and on 'doing history' in the way that historians themselves actually work.

Again, much of the debate is (and has long been) about how to achieve the right balance between 'traditional' over 'progressive' methods of teaching, content over skills, narrative breadth over depth, 'facts' over interpretation, authoritative (not to say authorized) knowledge over critical engagement with original sources, information and detail over empathy and imagination. Perhaps fortunately for successive generations of school children, the decades of controversy have had only limited impact on how history is actually taught in schools. Cannadine and colleagues comment, 'Much of this polarization

is at the level of polemic, theory and pedagogy, and there is rather less of it in the classroom and in practice, where most teachers would probably agree that history should be both national and global, concerned with the recent and the distant past, about dates and facts as well as ideas and concepts, teaching content and skills, and imparting knowledge and cultivating empathy' (Cannadine et al., 2011: 230). The present curriculum, they conclude, covers a long span of history, balances 'British', European and 'world' history, and is 'on the whole a well-meant and well-balanced outline' (Cannadine et al., 2011: 233; cf. Ofsted, 2011).

There are, however, weaknesses. As noted above, most historians are agreed on the need to extend history teaching to the age of 16, to enable students to develop a 'big map' of the past (Historical Association, 2011), while Ofsted noted that issues of diversity – whether of the diverse histories of England, Ireland, Scotland and Wales, or of ethnic minority communities – were generally poorly taught (Historical Association, 2011; Ofsted, 2011). Neither of these elements look set to be addressed in the suggested reforms. Gove has, however, picked up on the Ofsted recommendations around the teaching of personal, family and local history and heritage – and has reportedly given English Heritage £2.7 million to create a list of historical sites to 'bring the past to life' through a Heritage Schools Initiative (The Guardian, 2012c). Ofsted have pointed too to the role of ICT in the teaching of history in schools – and this raises interesting challenges for the insistence on simple 'facts' and linear narratives, or indeed on linking these more intimate stories with the 'big map' of history, as we discovered when designing the BanglaStories website. 'Patch' courses, which teach young people to weigh evidence, to make sense of sources, to evaluate bias and opinions, and to provide pathways through the maze of information that bombards them in a media-saturated world, have arguably never been more important.

The primary question here remains how history can be taught in an inclusive and engaging

manner, in ways that recognize and address the increasing complexity not only of Britain's ethnically diverse schoolchildren, but of the globalized and interconnected places, nations and world of which they are a part. In the remainder of this paper, we explore some of these questions through the lens of a recent empirical project which used original academic historical and sociological research in a school project to open up questions of migration, multiculturalism

and national identity. Using precisely the approach that the Education Minister has advocated – personal and family history, the focus on the local, the creative use of information technology and web-based resources – we argue that history can engage students in ways that are inclusive, which integrates 'British' and 'World' history, and challenges dominant exclusionary narratives of what and who makes up 'Our Island Story'.

ReVision-ing History: ‘BanglaStories’ and ‘Telling Community Histories about Migration and Belonging’

The aim of the original BanglaStories website was to bring the (hi)stories of real-life people into British classrooms as a way of opening up questions of migration, settlement and citizenship. Our purpose was to link these ‘big histories’ of nations with the ‘little histories’ of individuals, families and communities whose voices and experiences often go unheard. The ‘Bengal diaspora’ research itself combined traditional historical scholarship with sociological approaches to social history, using life-history interviews and personal documents, such as family photographs, passports and so on.⁸ Such techniques have long been recognized as providing access to hidden and marginalized histories and experiences (Bottero, 2012; Smith, 2008) that can get lost in, or erased by, the grand narratives of traditional history (Evans, 2004)⁹ The original research was particularly interested in the role of place in migration, exploring how the histories of local places shaped, and were shaped by, the new arrivals. Such an approach also opens up new avenues for thinking about ‘heritage’ – for example, through the history of migrant places such as Brick Lane in East London¹⁰ or the northern mill towns of Oldham or Burnley (www.banglastories.org).

Building on this foundation, the AHRC funded follow-on ‘Community Histories’ project sought to ‘roll out’ the methods used in the ‘Bengal diaspora’ research to other ‘communities’ and histories in Britain. We selected three field sites in England and Wales, each with different demographics and histories of migration: Cardiff, a port city with a long history of diverse migration and black settlement around Tiger Bay, associated with its role in the former slave trade, and the administrative centre of the Welsh Assembly; Leicester, slated to be Britain’s first predominantly BME city and usually celebrated as a beacon of multicultural success, with a history of East African Asian migration (2012 marked the 40th anniversary of the arrival of Uganda Asian refugees to the city)

and more recent Somali settlement; and the post-industrial city of Sheffield, usually considered to be less ethnically diverse, but with a long history of Yemeni settlement which provided the routes for more recent migration from the Yemen and a contemporary hyper-diverse migrant make-up.¹¹ We worked with four schools and a community project: Parkwood Academy in Sheffield, Cathays High School and Cardiff High School in Cardiff, and Judgemeanow Community College and the Somali Community Parents’ Association (SOCOPA) in Leicester. In each site, we set up advisory groups comprised of members of local race equality organizations, museums, historians and universities to provide support for the project in schools and a fund of local knowledge and resources on which the teachers and pupils could draw.¹²

Overall the research team conducted social and historical research training with up to 120 ethnically mixed young people across Cardiff, Leicester and Sheffield and 75 of those children engaged in independently developed oral history projects through the use of digitally recorded interview, film, research of the local area and photography.¹³ In addition to the work produced by the participants, we collected feedback from pupils and teachers through feedback sheets, presentations and interviews. In what follows we explore some of the findings of the research from the perspective of the young people. Addressing the themes outlined above, we have divided these into three areas: 1) history and the curriculum; 2) methods (the role of oral history); and 3) content.

History and the curriculum

A key factor to note was that in all sites the ‘Making Community Histories’ project was dependent on the goodwill of schools and of teachers, who had to commit additional time to the project, and, in most cases, outside of the already severe constraints of the curriculum. This had implications for the success of the project, around

the allocation of time and material resources, as well as raising important issues in relation to the arguments around teaching history discussed above. The project was positioned differently in relation to the mainstream history curriculum in different schools; in Wales, for example, the project formed part of the coursework within the remit of the curriculum structure and this enabled more time and resources to be devoted to it. In other cases, the project relied on only one individual in the institution, who had to balance the additional workload with their main teaching and administrative duties, while others benefited from a small group of teachers who were able to share the load. Institutions also varied widely in terms of the resources available in the schools to support the work, particularly in the production and editing stages – in the community centre, for example, there was no equipment, so the young people had to share the limited equipment we were able to provide and it was left to Runnymede and Feedback Films to edit the material, while in some of the schools there were editing suites and the pupils were already impressively adept at using video technologies. This raises important questions about the resourcing necessary and available for innovative and participatory teaching methods.

Nevertheless, the teachers who took part in the project were overwhelmingly positive about the format and the work produced. Amanda White, a teacher at Cathays High School, told us that:

The project has been so beneficial to my students. Their confidence levels have soared. They have developed countless new transferable skills. It has also enabled them to engage more deeply with school and with learning. They have been able to link this learning experience to their Welsh Baccalaureate qualification and meet a number of the demands and requirements of that course in the process. I was so proud of the enthusiasm they showed when they delivered their presentation back in July.

In Cardiff High, the project was so successful that

the teacher, James Wise, was not only inspired to research his own family history, but used the group we had initially worked with to teach pupils in the year below how to conduct family history research. This year group in turn conducted research and produced a map of Cardiff which traced their diverse migrant histories. This project is now to be embedded in the curriculum in subsequent years.

The pupils also, on the whole, found the project engaging and enlightening, although in most cases we were working with young people who were already particularly enthusiastic about the subject. Tasnia (Judgemeanow) told us ‘before this project I loved history, and I still do’, while Abdiqadir (Cathays High) commented, ‘I still think history is very interesting, especially if it’s a good topic like this one’. Others did, however, feel the project made a difference to how they felt about the subject – Ahmed (SOCOPA) commented, ‘I used to not have a lot of interest in history but now I do’, while Reena (Judgemeanow) reported that ‘it has made me even more interested in history. Also, it has inspired me to continue history for GCSE’. Abukar (Cathays High) told us that ‘before I thought history was boring but now my view has changed’. Interestingly, one young man in Sheffield, Jason, told us that although he was interested in the project, he did not think his father would allow him to take part because it would distract him from his normal studies and more recognized markers of success, ‘I want to do it because they don’t teach history like this here. It’s definitely more interesting but it’s not like this on the national curriculum’.

Methods: Doing oral history

Oral history enables hidden, undocumented stories to be shared and has proved useful for shedding light on less well known histories. Historically, as it developed, oral history work included working class stories, those from minority ethnic groups, from migrants, feminist histories and labour history. It provides ‘a voice for those who would otherwise be ‘hidden from history’ (Smith, 2008) and whilst there are existent repositories of local oral historical work in each of the cities visited

(for example, Butetown History and Arts Centre in Cardiff; The East Midlands Oral History Archive, developed by the University of Leicester; and the Sheffield Archives, run by Sheffield City Council), this project provided young people with the opportunity to document their family histories, entirely independently and contribute to this stock of collective knowledge.

The benefits to conducting historical research in this way were clear to the young people themselves and many of the participants enjoyed this more personal approach to history, which made the subject more engaging and relevant. In initial discussions with students about history as a subject, one young woman, Lisette (Parkwood Academy), offered this provocation: 'History is boring. I don't want to know about old dead people'. Whilst this view was not widely shared by all of those who participated in the project, there was a perception that history as a curriculum subject was not felt to be personally engaging:

To be honest, I always thought of history as being about famous people in books etc but this project was more personal to me. (Jemma, Cardiff High)

In school you learn a lot about the world but with oral history I got the chance to learn about my family as well and their history.... It would be good on the curriculum, but if you got to do it outside of school, you'd help the school curriculum. (Neha, Judgemeanow)

As Halima (Cathays High) reflected, 'You don't just have to sit down and read a book to find out about the past. Speaking to people brings home the past on a very personal level. History isn't just about writing in a book, it's about real people, whose lives can be changed in many different ways'.

Some of the young people from Cathays High in Cardiff interviewed their teachers as part of a larger multi-media project. Mo and Ahmed interviewed their maths teacher, who had migrated from Libya. They proved remarkably reflexive in their interview practice:

We decided to get involved in the interview side of things because we wanted to play with all the electronic equipment! We decided to interview Mr G, as we call him, because he is our maths teacher. We know him really well and have a good relationship with him, and knew we would be comfortable talking to him. Mr G was not comfortable appearing on film so we simply recorded his voice for the interview. We allowed him to select the questions that he was happy to be asked about from a list that we had prepared. We knew some things were going to be difficult and painful for him to talk about.... We were mindful of that.

Conducting oral history research clearly enabled the young people to connect with the subject matter in ways they were not accustomed to doing, and some acknowledged the challenges this posed, by virtue of engaging with unfamiliar research techniques and moving away from text based work: 'oral history is a lot harder than normal school work. It was not just about the video but the research, the interviews and editing' (Neha). These initial challenges were also noticed by the teachers who supported the pupils in their endeavours:

It was interesting to see how the young students developed throughout this process. It was apparent that in terms of history they were used to dealing with text and source material but initially struggled in formulating questions that would open up the subject material. Through this process they have learnt to use modern media and technology in a new way to support their work, but more so how to model questions, listen and respond to information they receive. (Darren Amani, Humanities Teacher, Judgemeanow)

Many of the young people relished the challenge of undertaking original research, both in the interviewing/research process and in preparing their presentations. Reena from Judgemeanow told

us that she liked the oral history approach, '[Oral history] is really good because it's independent. We didn't have any help from the teachers so it gives you that freedom; what it's actually like to be an oral historian and learn these things for ourselves'.

During her presentation at the launch at Leicester University, one participant explained what she felt they had gained from this approach:

We developed our research skills. This makes us feel more comfortable when we are facing future projects.... And when interviewing other people, we developed our media skills. By having these new skills we are now able to improve other subject areas such as ICT and technology.

Reena similarly told us that 'I've learnt new skills such as communication, deadlines and group skills. I have thoroughly enjoyed taking part'. Naheun (Judgemeadow) also commented in his feedback that 'I have learned to be independent and I now know how to interview people'.

Content: Living histories

The work produced by the young people ranged from short (and sometimes rather blurred) films which featured interviews with local people, including grandparents and parents, community workers, teachers and shopkeepers, to audio and photo narratives which traced the story of migration through family photographs; from animation to art work, and from journalistic writing to poetry. Some pupils had worked with family history records; one young man, Alex (Cardiff High) traced his family tree back to the 1780s, discovering an ancestor who was a bootmaker in Twickenham, while his classmate uncovered a great-grandparent who had taken part in the struggle for Indian independence. Stories emerged too of surprising connections – from the long contact between Somalia and Cardiff due to the trade in 'Welsh Gold' (coal) to the families who traced their journeys from Somalia through Denmark and Sweden or the Netherlands to Leicester, echoing the earlier 'twice migration' of the city's East African Asian community. This older

story itself was told through interviews with local community activists, and through the stories of parents and grandparents who had travelled from East Africa and India.

The young people in the project related strongly to these personal stories – Neha (Judgemeadow) interviewed her father and uncle 'because I had not heard their stories before', while Zarina's team interviewed a range of people 'because we wanted to show a variety of different stories'. Jemma (Cardiff High), whose mother migrated from Bangladesh, was interested 'to find out about the travels my mum did... and seeing how Cardiff has changed' while Halima spoke to her teachers and discovered that 'people have interesting stories about their life and different ways of life'. Mo and Ahmed found that their interview with Mr G opened up a new way of looking at history:

All of the things that we had been hearing about on the news were really his personal story. For us he became a piece of living history.... Hearing what he had to say made things more real and made us grow up a bit by understanding that what we hear about the news goes far deeper when you break it down to the personal and individual stories of those involved. We learnt a lot, and not just about history!

This oral historical approach to learning about the impact that family members may have had on the shape and make-up of the cities they lived in also enabled some of the pupils to engage in important gendered and inter- and intra-generational research. Alison Twells, an advisory group member from Sheffield and lecturer at Sheffield Hallam University, noted that asking pupils to interview mothers, aunts and grandmothers would greatly benefit the work, noting that the 'chronology for women [migrants] may be different to men, as legislation may have affected women's migration'. Women migrants have different stories to share, but these stories of migrant female journeys were rarely told (Alexander, forthcoming). Approximately a third of the history projects undertaken by our young participants involved female migrants – the

stories of Mrs Diab who arrived in Cardiff from Egypt; Miss Boyle, a teacher at Judgemeanow who had migrated from France; Jasmine, who had arrived in Leicester from the Caribbean island of Montserrat, or the grandmother who was born on a boat in transit from Ireland to Cardiff.

Cross-generational exchange was also a significant feature of the research. Runnymede has been conducting work on intergenerational understandings of race and racism,¹⁴ and the intergenerational link between child and parent, or child and grandmother, that emerges from young people interviewing older relatives offers unique insights into processes of social change. In addition, some of our participants simply chose to interview each other, particularly as their own stories of migration as children were equally as relevant as uncovering the memories of older individuals. Many of the Somali pupils from SOCOPA had been born in the Netherlands, Switzerland and Sweden and three of the Welsh researchers interviewed each other, talking about being born in Qatar and Bangladesh.

What emerged from the material produced by the young people was the enormous diversity that makes up Britain's schools and cities today, and the complex ways in which the cities themselves have been shaped by this presence, including long established and new patterns of migration. The emphasis on the local area proved a strong focal point which enabled this complex tapestry to emerge as part of a coherent picture and provided a space of contact, which all the young people shared and which gave the project the feel of collaborative endeavour.

Much of the work produced reflected this complex local and national picture. The multi-media presentation by the class at Cathays High School focused strongly on the emergence of multicultural Wales – perhaps suggesting a positive way in which the idea of the nation can also encompass divergent histories and experiences. Rehana, Halima and Fatima's presentation of hand drawn artwork drew attention to this experience and the young women commented 'We realized that after

carrying out several interviews that many people, regardless of where they were born, were happy to call Cardiff their home'. Abdiqadir, Vithushan, Vittawat and Zaid's electronic artwork incorporated 'ethnic type patterns' into the Welsh flag 'to reflect the idea that Cardiff and Wales have provided a safe haven and home for many' and noted further that 'there are many people in our school, even, who are part of this story'. Isabell, from Cardiff High, interviewed her grandfather who migrated from Italy to the city, 'When they came to Cardiff of course they had to start again.... My grandfather worked on the docks – that was where all the work was in those days. He was a boxer and eventually opened a boxing club in Cardiff'. Her classmate Hamza interviewed his father who came to Cardiff from India to study and stayed to work as a doctor; his father told him 'One of the reasons to come to this country was higher education.... Cardiff was the nearest city to my place of work, being cosmopolitan and a big city'. Fuaad from Cathays High told us, 'I had discussions with my family and older community and they liked to talk about the importance of coal in the Somali-Welsh background because most of them used to be sailors. They used to come to Cardiff, mine for coal, get the coal and ship it out'. He used this material to write a poem called 'Coming to Cardiff' and he reflected, 'I tried to think about the lives that people had left behind and sacrifices they made to come and live in Cardiff, and how the city changed because of the influx of new people'. Mohamed also noted 'that people have good reasons to come to Wales and have really interesting histories, which is way [more] informative than the boring textbooks'.

In Leicester similarly, the participants learned more about their city and its history as a place of migration – that, to quote one young woman 'It has given Leicester the recognition that we are the most multicultural city in England'. One pupil at the Leicester launch event told us 'We've learnt why people have migrated due to their experiences in life, such as natural disasters, poverty, war and family. Also we've learnt to respect people's reasons for moving to Leicester and understand

why they did it'. Hamza noted 'I have learnt about how all people around us have completely different histories and different reasons for being in this country' and that 'all people have an amazing variety of family history'.

The pupils were able to connect these personal and local stories to a broader historical and contemporary national picture, and to a narrative of social change – as Zaid (Cathays High) captured it, 'I've learnt that the world is not the way it used to be'. Isabell (Cardiff High) commented, 'It's really interesting when you think of all the different reasons why people are where they are and how different things around the world affect where people live and come from'. One young woman in Leicester explained 'After the partition, a massive amount of people who were affected badly decided to start a new life overseas in other parts of the British Empire.... Most moved to the UK to start another life'. Zainab (Cardiff High) reflected, 'We've learnt loads of stories, like from our parents and our grandparents, that we've never heard before. We've

found out where our family comes from – it comes from different areas and different countries around the world'. This opened up a place for personal and community belonging in the national narrative of Wales, England or Britain. In his presentation at 'The Cardiff Story' Fuaad told us:

I wanted to put references into my poem that reflect my identity as a Welsh-Somali. I am both of these things and they are both part of me. I might speak Somali and eat Somali food sometimes, but I'm also aware that I speak English with a Welsh accent and that I dress and think like most other Welsh teenager... I am, if you like, 'fish and chips Somali' – and you know what? I'm proud and happy to be that.

His classmates – Abdiqadir, Vithushan, Vittawat and Zaid – similarly asserted of their art work, 'We wanted to show that the faces that make up Cardiff, Wales or Britain today are no longer white only. We wanted to reflect the multiracial face of Britain'.

Conclusion: History in and for the 21st Century

Let us conclude by revisiting the question posed by the Runnymede report *The Future of Multi-Ethnic Britain* – ‘Is it possible to reimagine Britain as a nation in a multicultural way?’ (Parekh et al., 2000: 36) – and consider what the role of history might be in this reimagination. Richard Evans has argued that ‘History as it is written and researched... at the beginning of the 21st century is about identity, about who we are and where we came from’ (Evans, 2004). If we accept Evan’s proposition, the question of what is included in this story becomes of crucial importance. This is to recognize that the ‘facts and dates’ of ‘actual history’ cannot stand outside of the process of selection and interpretation, and that the choice we make reflects on our present and how we shape our future. Put simply, who are the British ‘we’ and how do we take up the challenge of ‘reflect[ing] the multiracial face of Britain’ both today and in the past? Surely any ‘national history’ worth its salt must reflect the whole of the nation, and not simply rehearse the family histories of its elites? Surely the nation itself must be understood not as some idealized essence but the historical product of complex processes that often had global dimensions? At the same time, however, the challenge cannot simply be met by appealing to multiple histories, which stand separate and apart from the dominant narrative, but demand a rethinking of the central narrative itself in a more open and inclusive way. While the focus here has been on issues of racial and ethnic difference, the same argument can be made for other intertwined ‘alternative’ histories which have been largely erased from the national story.

As we and others have already noted, much of this work is already being done in the classrooms of British schools. However, drawing on the

experience gained from the *BanglaStories* and *Telling Community Histories* project, we would offer the following three areas that might be taken up as the reforms to the National Curriculum go forward:

- 1) That the boundaries between ‘British and ‘World’ history be redrawn to consider the complex ways in which ‘our island story’ is embedded in broader global processes and changes, and to develop a more polysemous narrative around British history and identity.
- 2) That alongside this rewritten and shared narrative, schools should be provided with resources to develop in-depth ‘patch’ courses which enable young people to study documents, testimonies and ‘living histories’, to develop critical skills, weigh evidence and engage with the process of historiography from diverse starting points. The engagement between schools, academic historians and local and national institutions could be expanded here to provide a broad resource base.
- 3) That family, community and local research be developed within the curriculum, drawing particularly on oral history research practices and involving primary research into ‘living histories’. This takes on and expands the idea of ‘heritage’, and the focus on the local, to enable young people to develop an ‘historical imagination’ which makes links between diverse personal stories and broader social and historical contexts, and local, national and global trajectories as part of an understanding of their shared history.

Notes

1. The website was funded by the LSE's HEIF 4 Knowledge Transfer Fund.
2. 'The Bengal Diaspora: Bengali Muslim Settlers in South Asia and Britain' (Award No: AH/E501540/1). The project team comprised co-directors, Claire Alexander and Joya Chatterji, and two researchers, Shahzad Firoz and Annu Jalais.
3. The site includes a resource pack for teachers designed for Key Stage 3 English Curriculum. Since its launch, the site has registered 33,350 unique visitors, while the teacher's page has received 1750 visits (statistics for period to 26 September 2012).
4. 'BanglaStories: Telling Community Histories about Migration and Belonging', AHRC Award No: AH/J002879/1.
5. See <http://media.education.gov.uk/assets/files/pdf/s/sfr10-2012.pdf>
6. A Long Way from Home: Diaspora Communities in Roman Britain (<http://www.reading.ac.uk/archaeology/research/projects/arch-HE-diaspora.aspx#>)
7. Romans Revealed (www.romansrevealed.com).
8. See also the Swadhinata Trust oral history project Tales of Three Generations of Bengalis in Britain (Eade et al., 2006).
9. Ofsted have placed particular emphasis on pupils acting as 'historical detectives' (Ofsted, 2011: 19) and on embedding history in the world around them through visiting places of interest or employing a 'living history approach' (Ofsted 2011: 31, 36, cf. Historical Association, 2011).
10. See Tower Hamlets Bengali Heritage trail, developed by the Swadhinata Trust (www.swadhinata.org.uk).
11. Cardiff has a BME population of 11.1 per cent, compared to an estimated 4.1 per cent for Wales as a whole (<http://wales.gov.uk/docs/statistics/2011/110518sb422011en.pdf>); Leicester has a BME population of around 40 per cent (www.leicester.gov.uk), predominantly of Gujerati/East African Asian descent, but with a growing Somali community; Sheffield has an estimated BME population of 16.9 per cent, largely of South Asian descent, but also Chinese, Somali, Yemeni and Eastern Europeans (www.sheffield.gov.uk/population).
12. Further description about the methodological approach taken in this project can be found in the Appendix.
13. All of the completed projects can be found on the project website (<http://www.makinghistories.org.uk>).
14. See Generation 3.0 at <http://www.generation3-0.org/>

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Appendix One: Methodology

The main project took place from January to July 2012. Schools were asked to identify students at Key Stage 3 (aged from 11–14 from Year 7 to Year 9) from a range of ethnic minority and majority backgrounds, and who were interested in studying history. In each case, the schools identified around 12 to 15 pupils who were interested in the project and took on the work in addition to their school studies – at lunchtimes, after school, at weekends and during holidays. In the case of SOCOPA, the project was undertaken as part of their half-term holiday provision in February, and included about 50 young people aged between 11 and 16 years, supported by community centre staff and volunteers, including local teachers. In total we worked with over 120 young people, from a range of backgrounds including: Indian, Bangladeshi, Pakistani, East African Asian, Somali, Ghanaian, Zambian, Iraqi, Yemeni, Afghani, Iranian, Qatari, Egyptian, Jamaican, Spanish, Irish, English and Welsh.

In each case, the project was initiated by a visit from the Runnymede team, comprising Claire Alexander, co-director of the Bengal diaspora project, Debbie Weekes-Bernard and Ojeaku Nwabuzo from the Runnymede Trust, and Johnathan Tetsill, from Feedback Films. These visits set the background to the project, introduced the BanglaStories website, and undertook some preliminary training in interviewing (including identifying interviewees, drafting questions, interview techniques), using equipment (video equipment, digital recorders, photography), and some tips on creating films (video interviewing techniques, editing, adding soundtracks). Pupils were asked to work in teams to generate either

a short film, an audio interview or podcast, an audio slide show (audio recordings accompanied by photographs), a newspaper article or a family tree. For those interested in developing films each member of the team was asked to select a role as director, producer, editor and researcher. The young people were asked to identify an individual – family member, someone from their local community, local area or school who had experience of migration – and to focus either on the reasons for migration, their experiences on arriving in Britain and/or the city they now lived in, or what they felt about the local area and how it had changed over time.

After this first visit, the projects were largely left to the teachers who had volunteered their time, individually or as part of a team, although we were able to offer additional support if necessary, particularly with editing the material collected. The final material was edited by Runnymede and Feedback Films, and uploaded to a website (<http://www.makinghistories.org.uk>). We held local launches for the pupils who took part, who displayed their work and gave presentations about what they had learned from the project. The launches were held in collaboration with local institutions, including the University of Leicester (tied to their Widening Participation initiative) and the Cardiff Story Museum. In November 2012, we will be bringing all the participants together for an event at the House of Commons, to showcase the project and the pupils' work to an audience of MPs, civil servants, community activists, celebrities, media and academics, to enable the young people to share experiences and participate actively in the debate around the reshaping of the curriculum.

Selected Runnymede Publications

The Riot Roundtables: Race and the Riots of August 2011

Runnymede Report by Ojeaku Nwabuzo (2012)

Secularism, Racism and the Politics of Belonging

Runnymede Perspective edited by Nira Yuval-Davis and Philip Marfleet (2012)

Criminal Justice v. Racial Justice: Minority Ethnic Overrepresentation in the Criminal Justice System

Runnymede Perspective edited by Kjartan Páll Sveinsson (2012)

To Stay or Not to Stay? Retirement Migration Decisions among Older People

Runnymede Report by Phil Mawhinney and Omar Khan (2011)

Urban Disorder and Gangs: A Critique and a Warning

Runnymede Perspective by Simon Hallsworth and David Brotherton (2011)

Gangs Revisited: What's a Gang and What's Race Got to Do With It?: Politics and Policy into Practice

Runnymede Perspective. Paper by Ian Joseph and Anthony Gunter, with a rejoinder by Simon Hallsworth and Tara Young. Additional material by Femi Adekunle (2011)

Fair's Fair: Equality and Justice in the Big Society

Runnymede Report by Kamaljeet Gill and Kjartan Sveinsson (2011)

Diversity and Solidarity: Crisis What Crisis?

Runnymede Perspective by James Gregory (2011)

New Directions, New Voices: Emerging Research on Race and Ethnicities

Runnymede Perspective edited by Claire Alexander and Malcolm James (2011)

Passing the Baton: Inter-generational Conceptions of Race and Racism in Birmingham

Runnymede Report by Kam Gill and Kjartan Sveinsson (2011)

Widening Participation and Race Equality

Runnymede Perspective edited by Debbie Weekes-Bernard (2011)

Achieving Race Equality in Scotland

Runnymede Platform by Sir Jamie McGrigor, Robert Brown, Humza Yousaf and Johann Lamont with responses from Professor Kay Hampton and Ephraim Borowski (2010)

Financial Inclusion amongst New Migrants in Northern Ireland

Report by ICAR in collaboration with Citizens Advice Belfast by Julie Gibbs (2010)

'Snowy Peaks': Ethnic Diversity at the Top

Runnymede Report by Veena Vasista (2010)

Did They Get It Right? A Re-examination of School Exclusions and Race Equality

Runnymede Perspective edited by Debbie Weekes-Bernard (2010)

Ready for Retirement? Pensions and Bangladeshi Self-employment

Runnymede Financial Report by Phil Mawhinney (2010)

Saving Beyond the High Street: A Profile of Savings Patterns among Black and Minority Ethnic People

Runnymede Financial Inclusion Report by Omar Khan (2010)

Preventing Racist Violence in Europe: Seminar Report and Compendium of Good Practice

Runnymede Roundtable Report by Kjartan Páll Sveinsson, Sarah Isal, Robin Oakley and Aine Woods (2010)

The Future Ageing of the Ethnic Minority Population of England and Wales

Runnymede/Centre for Policy on Ageing Report by Nat Lievesley (2010)

The Costs of 'Returning Home': Retirement Migration and Financial Inclusion

Runnymede Report by Omar Khan and Phil Mawhinney with research assistance from Camille Aznar (2010)

Ethnic Profiling: The Use of 'Race' in UK Law Enforcement

Runnymede Perspective edited by Kjartan Páll Sveinsson (2010)

Lone Mothers of Mixed Racial and Ethnic Children: Then and Now

Runnymede Perspective by Chamion Caballero and Professor Rosalind Edwards (2010)

Seeking Sound Advice: Financial Inclusion and Ethnicity

Runnymede Report by Phil Mawhinney (2010)

Labour and Cohesive Communities

Runnymede Platform by the Rt Hon John Denham MP with responses from Professors Derek McGhee, Mary J. Hickman and Chris Gaine (2010)

Race Equality and the Liberal Democrats

Runnymede Platform by Lynne Featherstone MP with responses from Professor Harry Goulbourne and Dr Claire Alexander (2010)

Conservatism and Community Cohesion

Runnymede Platform by Dominic Grieve QC MP with responses from Professors Lord Bhikhu Parekh, Ludi Simpson and Shamit Saggat (2010)

Why Do Assets Matter? Assets, Equality, Ethnicity – Building Towards Financial Inclusion

Runnymede Report by Omar Khan (2010)

Making a Contribution: New Migrants and Belonging in Multi-ethnic Britain

Runnymede Community Study by Kjartan Páll Sveinsson (2010)

What Works with Integrating New Migrants?: Lessons from International Best Practice

Runnymede Perspective by Zubaida Haque (2010)

'Them and Us': Race Equality Interventions in Predominantly White Schools

Runnymede Perspective by Yaa Asare (2009)

Stephen Lawrence Inquiry 10 Years On by N Rollock (2009)

Runnymede Perspectives

Runnymede Perspectives aim, as a series, to engage with government – and other – initiatives through exploring these and development of concepts in policy making, and analysing their potential contribution to a successful multi-ethnic Britain.

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