

AN INVESTIGATION INTO THE EMPHASIS ON 'BRITISH NATIONAL IDENTITY',
'PATRIOTISM' AND 'FUNDAMENTAL BRITISH VALUES' THROUGH SECONDARY
SCHOOL HISTORY WITH A PARTICULAR FOCUS ON KEY STAGE THREE; THE
VIEWS OF HISTORY PGDIPED SECONDARY TRAINEES

by

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A thesis submitted to
The University of Birmingham
in part fulfilment for the degree of
EdD Learning and Learning Contexts

School of Education
The University of Birmingham
September 2014

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Abstract

This thesis explores the views of History Post Graduate Students on the relationship between the study of history, with an emphasis at key stage three (KS3; Appendix A), and its possible role in developing perceptions of 'British National Identity' (BNI), 'Patriotism' and 'Fundamental British Values' (FBV). Their views are influenced by the political, media and academic discourse planes. The relationship between the students and other discourse planes are analysed using the framework of Critical Discourse Analysis (CDA) and the approaches it offers; namely Discourse Historical Analysis (DHA) and Social Actor Approach (SAA).

Debates over the 'Britishness question' (Bradley, 2006, p.12) can be traced back to the 1970s. In more recent times politicians such as Gordon Brown in his 'Future of Britishness' speech (2006b; Appendix B) have advocated a progressive and inclusive approach towards BNI, patriotism and FBV. Brown's speech is used in order to identify and explore Discourse Strands (DS) central to analysing the various discourse planes; in particular that of the students.

In general trainees were in agreement with Brown that a shared British history should be developed. However, unlike Brown, who tended to focus on the more positive aspect of British history, trainees favoured a more balanced approach which enabled pupils to explore both the positive and more shaded aspects of British history. Unlike Brown who, as a politician, wanted to use history as a tool in order to develop social cohesion in a post 7th July 2005 Britain; one prominent theme derived from trainee' responses was their advocacy of history as a discipline equipping pupils with the skills necessary for them to independently make up their own minds with regards to BNI, patriotism and FBV. Their view was that any development of these concepts should only occur as a bi-product of the study of history and should never be the overt aim of the teacher. Despite this finding, trainees were not as adverse to FBV being included in the Teachers' Standards 2012 (TS2012; DfE, 2012; Appendix C) as I had predicted using Social Actor Approach. However, one key difference between the FBV as stated in the TS2012 and those espoused by the majority of trainees is their identification of the central role of multiculturalism as a key driving force promoting progressive modern Britishness.

Factors such as self-identified ethnicity, gender and religion of trainees is reflected upon to explain common themes unearthed in the trainee discourse plane.

Dedication

To Keith John Manning 1934-2001.

Acknowledgments

I would like to thank my supervisor Dr Kevin Myers for his advice, my friends Karen O'Connor, Róisín Stark and Eleanor Worsley for their comments, and above all my wife for her understanding over so many years.

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Chapter 1. Introduction

1.1 Initial stimulus

In the first lesson of the first day of my history teaching career I made the mistake of saying to the class ‘so you’re all Brummies are you?’ There was a hush which was broken by a pupil announcing, ‘No, we am Black Country’. The City of Birmingham was only a few miles away from the school but, as someone who had only recently arrived in the West Midlands, I had no idea of how strongly most children in this school felt about their local identity. This incident initially caused me to reflect upon how the study of history could develop and constrain both local and national identities.

1.2 Growing professional and academic interest

In September 2004 I was appointed Lecturer in History Education at The School of Education, University of Birmingham. With this role came the responsibility of educating secondary trainees, which involved visiting secondary schools in the City of Birmingham and the wider West Midlands. These schools catered for pupils from a wide range of ethnic, religious, cultural and economic backgrounds; some schools contained a variety of pupils from a wide range of backgrounds, others were narrower in their range. As a white male southerner, with limited experience of working in a multicultural environment, the chance to work with teachers and observe history teaching in one of England’s most diverse cities enabled me to reflect further upon the role of history as a discipline in the formation of national identity. This study is the result of those reflections.

1.3 Fundamental British Values: Department for Education expectations of trainees and teachers

Eight out of the of the 2013-14 trainee cohort of twenty were born outside the West Midlands, some specifically moving to the region in order to attend the course. During the course, lasting from September to June, they were often placed in inner-city schools with a pupil population very different from their own background. Not only did they have to grapple with the practicalities of how to teach in state secondary comprehensive schools, they were also expected to understand this new role in relation to national requirements such as the Teachers’ Standards (TS2012), which were introduced in order to regulate the expectations of teachers working in state funded schools. Under the requirements set out by the TS2012, teachers had a key role to play in defending, or at least not undermining, what were described

as fundamental British values. Unlike previous statutory requirements it was the first time Fundamental British Values (FBV) became part of the Teachers' Standards; a response to the perceived dangers arising from radicalisation', the document explained:

'Fundamental British values' is taken from the definition of extremism as articulated in the new Prevent Strategy, which was launched in June 2011. It includes 'democracy, the rule of law, individual liberty and mutual respect and tolerance of different faiths and beliefs' (2012).

Similarly, the 2014 National Curriculum for history places a renewed emphasis on pupils learning British history in the apparent belief that historical education is an effective mechanism for teaching what it means to be British. This emphasis on British history reflects the consistent views of centre-right politicians such as Michael Gove, the Secretary of State for Education 2010-14, for whom national and nationalist history teaching is a mechanism for developing shared social values, solidarities and identities (Cannadine, 2011). Even though British history has been a major and consistent element in all of the versions of the national curriculum produced since 1988 (Phillips, 1998; Cannadine, 2011), their claim is that both the history curriculum, and the manner in which it is taught by teachers, has resulted in a dilution of British values, an uncertainty about their origins and meaning and a decline in the benign patriotism (Bragg, 2006) that is arguably a healthy element of all modern national identities. This claim warrants interrogation.

1.4 Teachers and National Identity; historiography and present day pressures

This historic demand on teachers is not purely an English phenomenon as other European nation states have routinely made just this kind of demand of schools for more than a century. Indeed, since the invention of mass compulsory schooling at the end of the 19th century schools, and therefore teachers, have been allocated responsibility for promoting common identities. Curriculum history has long been thought of as particularly important in this respect. State sponsored history produced master narratives, or a single national past, that identified the time, space, actors and enemies of national history (Fahrmeir, 2009). Yet, although curriculum history has long been tasked with promoting national identity, the last thirty years or so have seen this project become increasingly contested and problematic.

1.5 The 'Britishness question' or 'crisis' and the teaching of history in English schools

The 'Britishness question' has been a concern for successive UK Governments. The speech by Brown (2006b), the then Chancellor of the Exchequer, attempted to define British values as 'liberty for all, responsibility by all and fairness to all' (2006b, p. 33) and was a contribution to this long running concern. In part, these debates reflect the UK's identity crisis; arguably, one of the most influential publications fuelling the present day debate over what is British National Identity (BNI) is Nairn's book *The Break Up of Britain* (1977) (cited in Ward, 2004, p.2 and p.33) which discussed the demise of the United Kingdom as it was constituted at the time of his writing. This was also discussed in Howe's documentary series 'White Tribe' (1999).

Ward (2004, p.1) highlights:

'Since the 1970s there has been a crisis about what it has meant to be British. But not only British, far from being constants, as had been presumed to be, national identities have been recognised as constructed and reconstructed. This is not to say that national identities are 'false' or 'artificial', but this idea of the 'making of national identities' has opened them up to academic study, not least by historians, who are keen to locate continuities and changes in their historical context.'

This 'crisis' can be seen in the UK's often ambivalent relationship with the European Union, evidenced in the recent rise in support for the United Kingdom Independence Party 'Ukip (United Kingdom Independence Party) wins European elections with ease to set off political earthquake' (Wintour and Nicholas, 2014). Add to that, concern about the consequences of devolution, based on the Midlothian Question i.e. Scottish MPs voting on English issues and subsequently the possibility of Scottish independence (Colley, 2009, p.23) and the terrorist attacks of 7th July 2005, perpetrated by British-born citizens (Husbands & Kitson, 2010, p.152-3; Colley, 2009, p.23; Pilkington, 2008, p.7.1) have had a varying effect on views of multiculturalism in the UK (Modood, 2005).

Bradley alludes to this 'crisis' by stating: 'A whole new school of history has arisen in the last thirty years to examine the 'British question' and the formation of the United Kingdom out of its long-existent component parts' (2006, p.12). During the 1970s, the beginning of the aforementioned 'thirty years', the UK was experiencing a number of economic and political crises which added to the British perception of themselves as a nation in decline. People's reflection on Britain's place in the world after Empire included grappling with strikes, the oil crisis, troubles in Northern Ireland, reactions to immigration (e.g. the politicisation, and the

racialization, of post-war immigration and the emergence of political movements dedicated to promoting and persevering versions of national identity based on race or ethnic characteristics (Grosvenor, 1997)); a reaction typified by Enoch Powell's 1968 'Rivers of Blood' speech delivered here in The City of Birmingham.

1.6 The 'Britishness question' or 'crisis'; exploring the impact on the emerging pedagogy of trainees

The evolution of national curriculum history in England can only be understood in relation to the 'Britishness question' or 'crisis' and the commentary upon which is found in the political, media and academic discourse planes as all, to varying degrees, have impacted on its development (Phillips, 1998). Discourse planes are areas or fields of commentary on a particular topic, e.g. media (newspapers, magazines, TV and radio programmes), political (speeches and debates) and academic (journals and PhDs). This research highlights the interaction between the trainee discourse plane, consisting of twenty trainees over a nine month period, and the wider political, media and academic discourse planes. It is likely that the political, media and academic discourse planes would have had greater impact on their emerging pedagogy, in relation to the research focus, than history pedagogic specific literature due to the trainees being at the beginning of their teaching careers. However, lack of history pedagogic specific literature cannot be fully assumed due to the external factors of personal interest prior to starting the course. This is due to their exposure to these wider discourse planes before embarking on their Initial Teacher Education (ITE) course and the multiple demands made upon their time during it; therefore their ability to significantly engage with such pedagogic specific literature was limited.

1.7 The views of trainees: initial; data collection and analysis

In order to initially assess trainee's views of their chosen subject's possible contribution to developing perceptions of BNI, patriotism and FBV a questionnaire (Appendix D) was completed by all trainees at the beginning of their ITE course in September 2013.

From the early analysis of data collected from questionnaire responses and the initial literature review when searching for work about FBV, BNI and patriotism I found a substantial amount from politicians, journalists and academics. The spread of origins and specialisms led to a cross-discipline approach. Critical Discourse Analysis is especially suitable as it allows the researcher to access and analyse material from across the various discourse planes using the same criteria. In order to explore in greater depth to the original

data gathered from questionnaire responses and literature review findings, semi-structured interviews (Appendix E) took place the end of the ITE course in June 2014.

It was decided KS3 History should be focused on in semi-structured interviews as the majority of pupils in state secondary schools follow national curriculum history, normally from Year 7 to the end of Year 8 or 9, but many choose to drop this subject at GCSE level; therefore all the trainees experience teaching at this level. The exploration and analysis of these questions is divided into six separate chapters. Chapter one elucidates the research aims and methodology. It includes a rationale for the Critical Discourse Analysis framework adopted for the study and a discussion of ethics. Chapter two presents a review of the available literature and locates this study in the attempt to think more critically on the relationship between schools, history and identities. Chapter three presents the questionnaire and semi-structured interview data collected through the research process. Chapter four analyses the data. Chapter five offers conclusions.

Chapter 2: Research Aims and Methodology

2.1 Research Aims

There are three main aims to the research conducted for this thesis:

1. To explore the feelings and opinions of trainees on the use of national curriculum history for the defence (and promotion) of particular identities and values.
2. To identify or ascertain the views of trainees in regards to what they consider to be FBV, in order to add to the educational discourse plane in this field.
3. To assess, in light of trainees attitudes towards FBV and the role of history teachers in their defence and promotion, the prospects for teaching values in schools. The findings from the research will be used to inform the PGDipEd programme and enhance future trainee' understanding of what is means to teach in a multicultural, multi-ethnic, multi-faith city. It will be disseminated to mentors (teachers in partnership schools who oversee the school based sections of the PGDipEd programme) and academics via the History Teacher Education Network.

2.2 Methodology

It is important at this juncture to point out the nature of this research. This study is form of case study, which is based on Critical Discourse Analysis (CDA). The research cannot claim to indicate universality across the History Initial Teacher Education sector but does indicate some professional implications and recommendations. Since the original data I have collected in is almost certainly entirely subjective, being that it is the views of individual trainees, the ontological approach of the analysis is purely practical interpretation (Habermas, 1996). The intention of the study was to reveal trainees understanding of, and views about, FBV, BNI and patriotism. This meant that the language used by trainees was central to the research and therefore required a language based methodology and research tools, thus Critical Discourse Analysis and Social Actor Approach was used throughout. The purposes of this research means that epistemologically the use of my results and conclusions will ultimately also be interpretative and should not be seen as 'the new truth', but a new collection of knowledge (Pring, 2000, p.71). As Wallace & Poulson (2003, p.24) have described it, the type of

research I have conducted has the predominant purpose of ‘knowledge-for-understanding’ and is not initially specifically meant to drive policy and practice, although it may progress into the ‘knowledge-for-action’ type of investigation should I have the opportunity to expand the scope of the research.

2.3 Critical Discourse Analysis and social constructivism

There are a number of different approaches to Critical Discourse Analysis outside of those I have intentionally used in my analyses. Indeed, and according to Phillips & Jorgensen ‘Discourse analysis is just one of several social constructivist approaches but is one of the most widely used approaches within social constructionism’ (2002, p.4); this view is also supported by Wodak & Meyer (2001). Some of the practical applications of Critical Discourse Analysis include exploring the concepts of comparison, substitution and exaggeration of detail (Phillips & Jorgensen, 2002, p.149-151; van Leeuwen cited in Wodak & Meyer, 2001, p.146-8). It has been suggested that when compiling the analysis of a single text or corpus of texts, the researcher often has to test a wide range of hypotheses before arriving at a final interpretation of the material (Mautner cited in Wodak & Meyer, 2001, p.123). This analysis can begin with one of Critical Discourse Analysis approach, but the analyst can switch back and forth from one to another and it is not necessary to use all the various approaches (Phillips & Jorgensen, 2002, p.51; Wodak & Meyer, 2001, p.23): as Usher notes, ‘in both the natural and social sciences there is no set of logical rules which are universally applied’ (1996, p.17).

Phillips & Jorgensen contend there are certain premises shared by all social constructionist approaches including: ‘A critical approach to taken-for-granted knowledge. That our knowledge of the world should not be treated as objective truth’ (2002, p.4). However, by gathering ‘original data’ from questionnaires and listening to trainee’ opinions during the semi-structured interviews a variety of views are taken into account and although conclusions drawn will not be unassailable, they are arrived at through using the investigative paradigms of the social and educative sciences.

The literature review explores how the views expressed in the political, media and academic discourse planes are made more explicable when put into historical context: ‘Historical and cultural specificity. We are fundamentally historical and cultural beings and our views of, and knowledge about, the world are the ‘products of historically situated interchanges among people’ (Gergen, 1985, p.267 cited in Phillips and Jorgensen, 2002, p.4). This is one of the

main underpinning concepts of the Discourse-Historical Approach to Critical Discourse Analysis (Reisigl & Wodak, 2001). For example, the inclusion of FBV in the TS2012 cannot be understood without knowledge of recent events such as those which occurred on 11th September 2001 and 7th July 2005 2005 as well as the change of government in 2010.

The analysis of questionnaire and semi-structured responses enabled comment on any 'common truths' discovered in the trainee discourse plane: 'Links between knowledge and social action. Within a particular worldview, some forms of action become natural, others unthinkable. Different social understandings of the world lead to different social actions, and therefore the social construction of knowledge and truth has social consequences' (Burr, 1995, p.5 and Gergen, 1985, p.268-269, both cited in Phillips and Jorgensen, 2002, p.4). This relates to the concepts of intertextuality and the idea that social processes are reliant on semiotic features as expressed by Fairclough (Wodak & Meyer, 2001, p.27; Fairclough, 2003, p.16-17).

Phillips & Jorgensen consider how all discourse inevitably draws upon, invokes or challenges earlier discourses, leading to what they coin 'multivocality' (2002, p.12). This relates to both Fairclough's intertextuality and Reisigl & Wodak's emphasis on the history of each particular discourse strand. Theo van Leeuwen defines discourses as: 'socially constructed ways of knowing some aspect of reality which can be drawn upon when that aspect of reality has to be represented' (2001, p.144). Reisigl & Wodak regard 'macro-topic-relatedness', 'pluri-perspectivity' and 'argumentivity' as constitutive aspects of discourse (2001, p.89). Since these are the main Critical Discourse Analysis I have used, an adapted definition for the purposes of this thesis should be understood as: the total pluri-perspective discussions of a topic, both written and spoken, which represent some aspect of reality involving multiple social actors. For the majority of the analyses made in this thesis, both in the literature review and with the original data, I have drawn on the framework of Critical Discourse Analysis. There is no single approach to Critical Discourse Analysis, and authorities in the field are regularly appraising their independent and shared methodologies. The main approach I have utilised in analysing my research is the Discourse Historical Analysis, supplemented by aspects of the Social Actor Approach.

The Discourse Historical Analysis discussed thoroughly by Reisigl & Wodak (2001) takes a more historically based approach, effectively producing a historiography of any particular discourse. One of the main strengths of the Discourse Historical Analysis is its ability to

create a sound diachronic or longitudinal analysis of the discourse being explored. In the context of this thesis Discourse Historical Analysis is used to demonstrate the progression of BNI and FBV through the political, media and educational discourse planes. Discourse Historical Analysis is especially useful to the researcher in creating a reflective critical distance from the research because it ‘adheres to the socio-philosophical orientation of critical theory’ (Reseigl & Wodak, 2001, p.88). This socio-philosophical orientation depends upon three main concepts: discourse-immanent critique, which focuses on the discovery of internal inconsistencies and dilemmas within a discourse fragment; socio-diagnostic critique, which aims to clarify and explain the character of discursive practices (especially in conversation); and perspective-critique, which is integral to the research aims as this concept seeks to contribute to the development and improvement of communication (Reseigl & Wodak, 2001; Habermas, 1996; Horkheimer & Adorno, 1991).

One of the key aims of Discourse Historical Analysis according to Reseigl & Wodak (2001, p.88) is to ‘demystify’ the hegemony of specific discourses by deciphering the ideologies that establish, perpetrate or fight dominance’. Thompson’s definition of ideologies, referred to as ‘social forms and processes’, is integral to the research analysis of this thesis. The Discourse Strand ‘Fundamental British Values’ is centred about the ideologies of values and so using Discourse Historical Analysis helps to ‘demystify’ the ‘mental representations, convictions, opinions, attitudes and evaluations... shared by members of a specific social group’ (Reseigl & Wodak, 2001, p.88), such as the trainees from whom data is collected.

The Social Actor Approach as defined by van Leeuwen (2001) is the main approach used when analysing the central discourse fragment of the literature review and some of the original data. The main reason for using the Social Actor Approach in these contexts is because the focal points of this methodology are associated with self-portrayal and so apply well to the structure of personal questionnaire responses and the semi-structured interviews. Further to this an adaptation was made of Social Actor Approach as preponed by Leech & Short (2007) (cited in van Leeuwen, 2010, p.2 and p.12) to analyse the spoken aspects of the research, including speeches from political commentators and the verbal exchanges of the semi-structured interviews. Following the examples of Wodak & Maier (2001), Leech & Short (2007) (cited in van Leeuwen, 2010, p.12), and van Leeuwen Jäger (cited in Wodak & Meyer, 2001), an adapted linguistic check list to analyse the language, syntax and grammar of the main discourse fragment in the literature review.

The main reason to supplement Discourse Historical Analysis with the Social Actor Approach was due to the research focus; in the Discourse Historical Analysis the convictions and intentions of social actors are important to linguistic analysis and the relationships between social actors is paramount in developing the context of discourse. Context is highly important to this research because of the highly visible (political and media discourse planes) nature of debates concerning FBV and the role education should play in the development of this; therefore, we can only understand the trainees' opinions in the context of these wider factors alongside their experiences in schools. This makes Discourse Historical Analysis is more suitable than other Critical Discourse Analysis approaches. Investigating the self-portrayal of the main social actors is a key reason to apply aspects of the Social Actor Approach; specifically the check-list constructed by Leech & Short (2007) (cited in van Leeuwen, 2010, p.12).

The basic structural format of the Discourse Historical Analysis is:

1. 'Activation and consultation of preceding theoretical knowledge': for example, a literature review.
2. 'Systematic collection of data and context information': selection of the three main discourses (FBV, BNI and patriotism); discursive events, such as Brown's Britishness speech (2006b), the TS2012, the 2014 National Curriculum and the 2014 'Trojan Horse' inspections, selection of which discourse planes should be focused upon (political, educational and media); identification of the main social actors (politicians, journalists/ social commentators, academics, and trainee teachers); observation of main genres in discourse (orations, academic papers and media commentary, as well as the original data collected from trainees).
3. 'Selection and preparation of data for specific analysis': summation of common themes in relation to Discourse Strands and sub-topics.
4. 'Specification of the research question and formulation of assumptions': formulation of question for initial questionnaire, based on literature review and predictions of responses.
5. 'Qualitative pilot analysis': cursory analysis of questionnaire responses to inform the formation of the interview questions to follow.
6. 'Detailed case studies': semi-structured interviews based on initial questionnaire aims and responses.

7. 'Formation of critique': analysis of original data using the three core concepts of the socio-philosophical orientation of critical theory.
8. 'Application of the detailed analytical results': publication of original findings in academic journals; expansion of research into wider data sample; inform Initial Teacher Education at The University of Birmingham (adapted from Wodak and Meyer, 2001, p.96).

In application of the Social Actor Approach it is important to identify the main social actors in advance; the key individuals looked at are Brown (2006b) and each trainee of the 2013-14 cohort. The key social groups explored are: politicians, journalists, academics and trainees.

The following table (Table 1) shows predictions on BNI and patriotism. These were made before analysis of the initial trainee data collected by means of questionnaire responses. Predictions concerning FBV were made due to two reasons a) debates concerning FBV and education became topical due to the so called 'Trojan Horse' Ofsted inspections b) my growing realization that as part of the TS2012 an understanding of trainees perceptions of FBV may further develop understanding of their views concerning BNI and patriotism. As an initial history teacher educator it is my responsibility to design a nine month course appropriate to their needs; one which will inevitably reflect my opinions and attitudes. Due to this influential position it is important assumptions I make concerning trainees' attitudes are challenged in order to develop my own professional practice and avoid complacency. The PGDipEd course stresses the importance of reflection and research in order challenging assumptions and preconceptions; therefore as the course tutor it is important for me to demonstrate the same professional and academic practices.

Table 1: (Adapted from concept in Resigel & Wodak, 2001, p.115-116)

BNI	
Centre-right politicians	There should be a strong definable BNI based on British history, particularly narrative history observing dates and key individuals.
Centre-right journalists	Same views as right-wing politicians, but phrased more vehemently and more critically of diversity, multiculturalism and equal opportunities.
Centre-right academics	Should focus on the ‘great’ achievements of Britain, specifically powerful individuals, particularly with the promotion of enterprise and business across a global context.
Centre-left politicians	There may be broad agreement as to aspects which can be included in any definition of BNI, however, these are open to interpretation and debate.
Centre-left journalists	As per centre-left politicians, with a greater willingness to examine aspects of the British past, such as the British Empire, in a more critical way.
Centre-left academics	To a certain degree there would be some form of consensus as to what BNI is, but a strong aversion to a top-down imposition of the concept. BNI is not rigid and is open to debate.
Trainees	In regards to BNI, this is something they would feel uncomfortable with openly promoting, and they would see BNI as of a personal nature, which may develop as a by-product of offering pupils an unbiased, as far as possible, critical analysis of the KS3 curriculum. Focusing on BNI would be seen as exclusive rather than inclusive, considering especially the multicultural nature of British society.
Patriotism	
Centre-right politicians	To instil a sense of patriotism. Patriotism should be based on an understanding of a solidly defined BNI; patriotism should take the form of loyalty to British institutions, e.g. monarchy, parliament and adherence to concepts such as the rule of the law.

Centre-right journalists	See centre-right politicians, with the caveat that it be done in a more overt way, particularly in regards to relations with the European Union.
Centre-right academics	Patriotism should be an expectation, in particular linked with 'traditional' British values.
Centre-left politicians	Patriotism should not be a top-down process that a collectivist view is demonstrated, it is personal, it should be internationalist and inclusive and not xenophobic, i.e. it should be a 'mild' form of patriotism.
Centre-left journalists	As per centre-left politicians but with a greater recognition of the likelihood of patriotism to cause internal and external divisions.
Centre-left academics	Patriotism is not necessarily viewed in negative terms but should not necessarily be an expectation of a British citizen.
Trainees	An adverse reaction to any suggestion that patriotism should be promoted through any aspect of history, due the fact they would see this as indoctrination rather education.
FBV	
Centre-right politicians	Definable and adhered to; to a certain degree these are inflexible.
Centre-right journalists	See centre-right politicians, but the language used in order to endorse FBV tends to veer towards the pejorative in comparison to centre-right politicians, especially in relation to multiculturalism.
Centre-right academics	Centre-right academics would view FBV as being based on based on long term historical trends.
Centre-left politicians	Social cohesion should be promoted through the recognition of FBV but these are open to interpretation and debate.
Centre-left politicians	Social cohesion should be promoted through the recognition of FBV but these are open to interpretation and debate.
Centre-left journalists	To a certain extent the same premise as centre-left, however, with a willingness to be more critical as to whether or not FBV are broadly accepted across British society.

Centre-left academics	That FBV are far more open to interpretation and discussion across society and showing a negative view of FBV being imposed from above. Promotion of a more organic discussion than rigid definition.
Trainees	A high level of cynicism regarding the existence of FBV, whether or not they can be differentiated from general western values and a strong opposition to a top-down official governmental definition of what FBV are.

Table 2: Adapted from checklist of linguistic and stylistic categories (Leech & Short, 2007, cited in van Leeuwen, 2010, p.12)

Categories
A: Lexical categories
GENERAL
Descriptive or evaluative
General or specific?
How far does the writer/speaker make use of the emotive and other associations of words, as opposed to their referential meaning?
Is there any use of rare or specialized vocabulary?
To what semantic fields do words belong?
NOUNS.
How do they explain abstract nouns?
What kinds of abstract nouns occur (e.g. nouns referring to events, perceptions, processes, moral qualities, social qualities)?
What use is made of proper names?
Collective nouns
ADJECTIVES.
Are the adjectives frequent?
To what kinds of attribute do adjectives refer? Physical? Psychological? Visual? Auditory? Colour? Referential? Emotive? Evaluative? etc.
VERBS
Do the verbs carry an important part of the meaning?
Do they 'refer' to movements, physical acts, speech acts, psychological states or activities, perceptions, etc.?
Are they factive or non-factive?
ADVERBS.
Are adverbs frequent?
Is there any significant use of sentence adverbs (conjuncts such as so, therefore, however; disjuncts such as certainly, obviously, frankly)?
B: Grammatical categories
SENTENCE TYPES.
Does the author use only statements (declarative sentences), or do questions, commands,

exclamations or minor sentence types (such as sentences with no verb) also occur in the text?
If these other types appear, what is their function?
VERB PHRASES.
Are there any significant departures from the use of the simple past tense? For example, notice occurrences and functions of modal auxiliaries (e.g. can, must, would, etc.) Look out for phrasal verbs and how they are used.
WORD CLASSES.
Pronoun use. Speaker perspective?
Are particular words of these types used for particular effect (e.g. first person pronouns I, we, etc.)?
GENERAL.
Note here whether any general types of grammatical construction are used to special effect; e.g. comparative or superlative constructions.
Do lists and coordinations (e.g. lists of nouns) tend to occur with two, three or more than three members?
GRAMMATICAL AND LEXICAL.
Are there any cases of formal and structural repetition (anaphora, parallelism, etc.) or of mirror-image patterns (chiasmus)?
Is the rhetorical effect of these one of antithesis, reinforcement, climax, anti-climax, etc.?

2.4 Justification and limitations of the questionnaire and semi-structured interviews

Questionnaire

Q1: What is history?

J1: Essentially I asked this question to explore the trainees grounding and understanding of their own subject area. This is important because having an understanding of how they view their subject area shows whether their initial responses implicitly or explicitly refer to FBV without prompting or direct questioning.

Q1b: Did your study of history at secondary school help your understanding of the above?

J1b: I wanted to see if the trainees' experiences of history at secondary school impacted on their understanding of the subject and their teaching of it. I also asked this supplementary question because I was not yet certain whether I would base the further research on the trainees' in-school experiences as teachers or upon their personal views.

Q2: What is the purpose of history in schools?

J2: I wanted the trainees to think about how history can be seen as an academic discipline, but also does history have particular purposes in a school-based setting. What are the commonalities between history as it is in secondary schools and as an academic discipline at degree level?

Q3: Should the history you study at school focus on British history?

J3: This is very much reflecting the current debates around the NC, Gove's push for the focus to be on a "narrative of British progress" (Sellgren, 2013), and how in some quarters there has been a misconception history in schools does not focus on British History (Cannadine, 2011), when in fact there has been a focus on British history since 1991. As emerging professionals, has the curriculums they studied focused on British history, has it affected their stance on whether or not it should be a main focus?

Q4: Should your study of history at school help you develop a sense of BNI?

J4: This is one of the main tenets of my research; it is a direct question which simply focuses the response on BNI. It is openly phrased and so does not lead the reader towards any particular response, including whether they have their own sense of BNI.

Q5: Should your study of history at school help you to develop a sense of patriotism?

J5: It is again clearly phrased, this question is trying to gauge whether there is a difference between those who advocate British history should be a focus at KS3 and whether they should progress into pupils developing a sense of patriotism.

Q6: Any other comments about the focus of my research?

J6: The reason for this question was to give them an opportunity for free expression and to see if any extra comments would influence the subsequent questions at interview.

The questionnaire was designed to get the trainees to reflect upon their own experiences as pupils; these findings would then be compared to the data collected during the semi-structured interviews in order to ascertain how the changed role from pupil to teacher impacted upon perceptions. In the questionnaire, the deliberate use of 'your' was designed to ensure responses were of a personal and reflective nature. One lesson learnt from reading the responses to the questionnaire was the need to have tighter and more focused questions for the semi-structured interview. The fact these question would be asked as part of a semi-structured interview would enable me to ask sub-questions and eke out further information, which is not possible when conducting a written questionnaire.

Questionnaires were used early in the collection of data at the beginning of the academic year in order to quickly gather a broad overview of the trainees' views concerning the focus of my research. This overview subsequently informed the formulation of the questions for the semi-structured interviews, which were conducted at the end of the academic year.

My decision to use a questionnaire to gather the initial data from the trainees was based on several commending features; it was straightforward to construct questions in line with my research aims (Robson, 2004, p.241). I was readily available whilst the questionnaires were being completed to help clarify any questions which caused confusion (Robson, 2004, p. 242). Moreover questionnaires are more likely to elicit accurate information than time-pressured data collection techniques (Robson, 2004, p.242); although by the same turn it is worth noting that participants might not necessarily be honest (Robson, 2004, p.233). One serious potential issue with the use of questionnaires is that the type of information elicited does not always lend itself to analysis (Edwards & Talbot, 1994, p.73). However, the careful consideration put into the construction of the questions, on both the questionnaires and in the interviews, framed in such a way that they elicit information specifically focused around the research aims.

Semi-structured interviews

Q1: What are FBV?

J1: This question was short, simply phrased and precise. It is asked precisely because of the importance of the current debate in history and wider education regarding FBV, particularly in light of the 'Trojan Horse' inspections and, at the time of writing, recent parliamentary debate (BBC News, 2014). The focus is from Gove & other parliamentarians as well as the media (Radnedge, 2014); this question allows the voices of these emerging professionals to be heard and to actively contribute to this discourse. This is also important as there is a new KS3 History curriculum which they are going to have to teach from September 2014, therefore knowledge of the formulation of this curriculum is vital to them understanding what they are teaching and why.

Q2: Should FBV be part of the 2012 teachers' standards?

J2: The TS2012 notes FBV under the section 'Personal & Professional' conduct; where teachers are expected to uphold certain standards and types of behaviour. As history teachers they are expected to teach a curriculum at KS3 which focuses on British history, moreover as teachers they are expected to not undermine FBV; some of which are specifically mentioned in the teachers' standards (democracy, rule of law, individual liberty, tolerance). The question was designed to find out if there is synergy or conflict between the TS 2012 and the trainees' personal views on FBV.

Q3: Should British history be the focus of KS3 History? If yes, which areas and why? If no, why not?

J3: British history has been an important part of all history curriculums since the conception of the NC. Furthermore, since the introduction of GCSEs, history syllabi have had to have at least a 20% British history content, and A-Level syllabi have had to have a substantial British history element (Phillips, 2008). The history studied by the trainees interviewed would have had a substantial British element, so both as consumers of history from the point of view of students in schools and now as those who are responsible for the teaching of pupils, if someone thought a focus on British history would lead to jingoism and xenophobia they might find it more difficult to teach British history than someone who celebrates the history of British achievements. So the purpose of this question was to gauge the diversity of opinions within one cohort of trainees in order to observe how much they agree with the focus of the KS3 History national curriculum; would they be broadly in line with the policies surrounding FBV in schools and their relation to the teaching of history, or are strongly opposed? And what influence might that have on their teaching?

Q4: Does and should the study of history at KS3 inculcate a sense of British National Identity?

J4: Asking whether it DOES, encouraged trainees to think history may well do this implicitly, organically without being explicit in intent. Whereas the SHOULD part encouraged them to think about whether there should be a deliberate and explicit attempt to actively instil BNI through the study of British history at KS3.

Q5: Should the study of history at KS3 instil a sense of patriotism?

J5: This question was asked due the call from politicians to be proud of modern Britain and Britain's achievements. As someone responsible for these emerging professionals I wanted to work out what their views are as to whether history at KS3 should be used to INSTIL patriotism, in the light of the growing expectation that it is what history should do. The last two questions were deliberately more controversial and provocative, emphasising the conscious decision to use KS3 History to these ends.

Q6: Are there any comments you would like to make?

J6: Interviewees would have the chance to express any views not covered by the questions.

In the phrasing of questions, both on the questionnaire and in the interviews, I tried to minimize my 'experimenter-expectancy effects' by making certain the questions were open and did not lead towards or against any potential response (Thomas, 2013, p.142; Denscombe, 2003, p.169). With the semi-structured interviews, where supplementary questions were posed dependent on the participants' responses, is the most likely part of my overall research to show the results of experimenter-expectancy effects, however I generally focused all supplementary questions on clarification avoiding leading the participants with any potential bias. The questions which were formulated for the semi-structured interviews, though based on the questions from the questionnaire, were informed by contemporary issues, especially with reference to Gove and the 'Trojan Horse' inspections i.e. reflecting his call for schools to promote FBV (BBC News, 2014).

I decided to follow up the data collection from the questionnaire with semi-structured interviews with the trainees at the end of their PGDipED course. One key reason for this is the expanded scope of interviews allowed me to probe and explore the responses to the initial questions and they yield rich information which cannot be gleaned from questionnaires (Edwards & Talbot, 1994, p.86). Semi-structured interviews are flexible tools for data collection through 'multi-sensory' channels (Cohen, Manion & Morrison, 2007, p.349). A skilled interviewer can also clear any queries about the meanings or connotations of questions

posed. Some of the problems with interviews are: the amount of time required which could have limited the sample size and further to that is the amount of time which can be spent analyzing the data collection from interviews can extend indefinitely (Edwards & Talbot, 1994, p.87). However, a semi-structured interview format is well suited to small-scale research and thus in line with my sample size (Thomas, 2013, p.198). The audio recordings for the interviews were sent to a specialist company for transcription, and double checked upon their return to adjust minor mistakes.

During the interviews I had an assistant (one trainee from the 2013-14 cohort) taking notes on the participants' responses, this allowed for triangulation immediately after each interview (Hitchcock & Hughes, 1995), where we began to analyze and discuss the responses after each interview, building up a proto-analysis. Prior to each interview I made certain to ask the participant if they minded the assistant being in the room whilst the interview was conducted; all of the participants were comfortable with this and gave their express permission, in fact most indicated that this would make them feel more at ease and make the research process more enjoyable. One aspect of the interviews which had a positive effect on the flow of conversation and the comfort of the interviewees was the fact we had known each other in a professional capacity for nine months. This meant the interviews had a more conversational quality and were less strictly formal, and so it was more natural dialogue rather than questioning which strictly tried to elicit particular responses (Gubrium & Holestein, 2001). However, I was aware, this open and close personal and professional relationship could create an atmosphere where the interviewee could treat the interview as an equal two way conversation; therefore, I was also especially careful not to offer my own opinions during each interview unless asked a direct question, again minimizing my 'experimenter-expectancy effect' (Thomas, 2013, p.142; Denscombe, 2003, p.169; Woods, 1996, p.54).

The sample group used was twenty trainees for the questionnaires and the semi-structured interviews. Based on my experience as an external examiner for other ITE institutions around England, the cohort of trainees who participated in my research appear to be broadly representative of history trainees in English universities, so it would be justifiable for me to extrapolate my findings to certain degree (Thomas, 2013, p.135; Denscombe, 2003, p.30). Since the group could be described as somewhat homogenous (in that they have the same professional history teacher training and all attend at the same institution), this sampling makes the results arguably a case study; case studies are useful in researching-for-

understanding (Wallace & Poulson, 2003, p.24) especially when the research questions are structured for explanation (Yin, 2013).

2.5 Ethical considerations

As the sole PGDipEd History course tutor trainees may have felt obliged to complete questionnaires and participate in the semi-structured interviews; therefore I made it clear they had the right to decline to participate. In order to avoid stress and anxiety, as noted could be possible by Robson (2004, p.65), a week before I set the questionnaires, I thoroughly explained the purpose of the research, the phrasing of the questions and trainee' rights under confidentiality and data protection (Thomas, 2013, p45-49). I reminded them of these points before distributing the questionnaire, which they completed independently in a group setting during one of their history-specific university sessions; as such all ethical considerations were in line with the University of Birmingham's ethical guidelines. Similarly, trainees were informed of my request to conduct semi-structured interviews with them and were reminded of their right to decline. An ethics form (Appendix F) affirming my right to use anonymised data gathered from both questionnaires and semi-structured interviews was signed by each trainee after the semi-structured interview had ended (see Appendix C).

Chapter 3: Literature Review

3.1 The 'Britishness question'; reflections on the political and media discourse planes

At the time of writing this thesis, debates over what are fundamental British values have become central to discussions on education in English schools; particularly in light of the 'Trojan Horse' inspections (investigations into the suspected infiltration of Birmingham schools by Islamic extremists). These supposed extremists were accused of the Islamification of their schools' and failing to deliver broad and balanced curriculums (Marks, 2014).

This led Gove to publicly call for all schools in England to 'respect British values' and push for rules to ensure schools promote them, as demonstrated in the Metro article 'Trojan Horse row triggers 'values' vow' (Radnedge, 2014).

Strong use of emotive, and sometimes pejorative, language can be seen in a wide range of the British media: the Daily Mail's 'Jesus dolls removed, raffles banned and non-Muslim pupils blocked from school trips to Saudi Arabia' (McTague, 2014). In reaction to the perceived unfairness of the 'Trojan Horse' inspections and the misrepresentation of Muslim communities, the targeted minority's response featured in the *Birmingham Post* newspaper who published an article criticising the 'demonising' of communities based on Gove's use of the recent Ofsted inspections (Marks, 2014). Arguably, a more measured analysis of the 'Trojan Horse' inspections was offered by newspapers such as the Guardian;

'Last week, politicians and the chief inspector of schools fell over themselves to denounce Islamic "extremism" in a handful of Birmingham state schools. If you check the definition of extremism, it means to hold an opinion far outside "the norm". Hence, inspectors found schools doing extremist-y things, such as not having a tombola at a fete and using a bank account that doesn't accumulate interest – Islam forbids both' (McInerney, 2014).

Possibly the most measured reporting of the 'Trojan Horse' inspections come from the BBC stating impartially: 'The investigations have been framed by fears of extremism - but the strongest warnings from the inspections have been about how the schools were being managed' (Coughlan, 2014). This may an example of where the BBC impartially reported on the case. However, also within the BBC, a more elitist, though not necessarily better informed discourse strand was witnessed in programmes on Radio Four, such as Ernie Rae's 'Beyond Belief: Islam and Education' in which discussions were held on how children were

being taught radicalised Islamic views in schools (Rae, 2014); likewise Michael Buerk's 'Moral Maze' programme also discussed the existence of FBV and whether they can or should be taught in schools (Buerk, 2014). Although these programmes were presented by apparently well-educated and articulate people, and many of the guest speakers would have been recognised as amongst the intellectual social elite, most did not have personal experience of the schools they are discussing.

In order to understand Gove's assertions concerning FBV (Coughlan, 2014; BBC News, 2014) and how they have been interwoven in the present discourse concerning perceived Islamic radicalisation in certain schools, the origins of BNI need to be explored.

3.2 Historiography of BNI: academic discourse plane

It is possible to argue there are two major schools of thought concerning the origins of BNI. The first epitomized by Laura Colley (1992) as BNI being one outcome of the changing relationships between the constitutive nations (or countries) of the United Kingdom and Europe in the late eighteenth century; though this is specifically disputed by Hastings (cited in Tombs, 1999, p.583).

Since Colley became a leading authority on the historical origins of BNI, it has become widely accepted the first manifestation of BNI began its formation in the eighteenth century:

'...a British identity was 'forged' in the eighteenth century out of popular anti-Catholicism, the real threats of French aggression, but also the comfort of watching success in wars abroad with little direct experience of the reality at home, and out of a re-worked monarchy' (Colley, 1992, p.15).

The second championed by modernists such as Hobsbawm & Ranger (1984) who propose national identities, and the conventions which surround them as deliberately constructed. This is an identity which has been, and continues to be, re-created and re-invented, both deliberately and consequentially (Husbands & Kitson, 2010, p.17; Ward, 2004, p.1; Hobsbawm & Ranger, 1984). Modernists on the whole, regard 'invented tradition as just as effective [as historical authenticity]' (Gellner, Hobsbawm & Kedourie, 1992; Greenfield, 1992. Both cited Tombs, 1999, p584).

Whether or not one views BNI as a natural construction which evolved over time or a decided chosen and invented concept or a combination of the both; many in the political, academic

and media discourse planes would agree the concept of Britishness is something which is constantly evolving and often contested.

3.3 BNI; origins and exploration of the present day political and academic discourse planes

Arguably, one of the most influential publications fuelling the present day debate over what is BNI is Nairn's book *The Break Up of Britain* (1977) which discussed the demise of the United Kingdom as it was constituted at the time of his writing (Ward, 2004, p.1; Howe, 1999). The social, economic and political challenges faced by Britain in the 1970s have evolved over time into a potentially independent Scotland, into the killing of British citizens by British-born Islamic extremists in the bombings of 7th July 2005. In an attempt to bring cohesion to a potentially fracturing society, Gordon Brown, at the time Chancellor Exchequer and seen by many as inevitably the next Prime Minister, gave his 'Future of Britishness' speech to the Fabian Society.

3.4 A Critical Discourse Analysis of Brown's 'The Future of Britishness' Speech (2006b)

Critical Discourse Analysis is used to analyse this speech in depth, using Brown's speech as a gateway into exploring other discourse fragments and primary research, connecting these with the on-going discussion of teaching FBV in schools. The theoretical framework suggested by Jäger & Maier (cited in Wodak & Meyer, 2001, p.55) has been adapted for the detailed analysis of Brown's oration.

3.5 Contribution to subsequent discourse planes

Brown's (2006b) speech has been widely cited in academic texts from disciplines across the social sciences that examine constructions of Britishness (Hassan, 2009; Wooding, 2009; Pilkington, 2008, p.8; Bright, 2007; Finlayson, 2003). Brown's (2006b) speech needs to be seen in the light of responses to multiculturalism following the Parekh Report of 2000, *The Future of Multi-Ethnic Britain*, and the MacPherson Report of 1999, 'exposing' institutional racism in the UK (Pilkington, 2008, p.1) which received support from both the press and politicians (Gillborn, 2008). It is also worth noting the concerns over racial tensions and 'pitched battles' which took place in Oldham and Bradford in 2001 (Pilkington, 2008, p.3; Kundnani, 2001) as these factors contributed to debates concerning modern Britishness (Cantel, 2001).

Throughout the speech Brown makes reference to statements and facts largely indisputable across each of the individual discourse planes. In so far as possible, Brown sets out his vision

as a Britain of common values and common goals, through making a number of statements many British citizens would find difficult to argue with regardless of political persuasion. For example, in the first paragraph he refers to a broad spectrum of challenges facing Britain; in the third he mentions Britain's 'relative economic decline' together with the end of Empire. However, he also attempts to forge a consensus through treading the middle line towards overcoming the aforementioned challenges; he presents Britain's position within Europe as one that cannot be either 'total absorption or splendid isolation'. The centre path taken by Brown rejects both the exclusivity of the old right's advocacy of the 'cricket test', as seen in paragraph six, together with the old left's antipathy towards symbols of British nationalism as can be seen in paragraph eighty nine: 'and let us remember that when people on the centre-left recoiled from national symbols the BNP tried to steal the Union Jack'.

In one way Brown's (2006b) speech is atypical in that it is only one politician's view of Britishness and will later be contrasted with the common themes uncovered in the trainee discourse plane. However, if one conducts a synchronic analysis of the political discourse plane in England in the mid-2000s, it is clear it is typical of the way politicians have tried to grapple with social cohesion in a multicultural, multi-ethnic, multi-faith society (Bright, 2007; Seaton 2009, p77; Wooding, 2009; Hazell, 1999; Barnett, 1997). Brown had a history of contributing to the intellectual foundations of New Labour's political thought dating back to the 1980s (Hassan, 2009, p.87) and this speech is a summation of his previous thoughts on the topic of Britishness (Brown, 2004a).

3.6 Challenges facing modern Britain

One of the recurring Discourse Strands is centred on the various challenges facing modern Britain. In the very first paragraph Brown sets out the following as challenges: Relationships with Europe, America and the rest of the world; globalisation; constitutional change; the modern view of citizenship; the future of local government; localism; community relations; multiculturalism since 7th July 2005; the balance between diversity and immigration; and the shape of public services. As a topic for analysis it is more easily broken down into its component parts, as outlined above.

3.7 International relations

One of the challenges apparently facing modern Britain is how and where to develop positive international relationships, despite previous assertions that Brown's Britishness is 'strangely insular... [ignoring] that national identity is never just about internal characteristics and

relationships, but external relationships as well' (Gamble, 2003). Paragraph two speaks of Britain's relationship with the developing world, in particular with Africa. Paragraph three alludes to Europe and Britain's inclusion or exclusion from the continent through the European Union. Paragraph sixty-four discusses how Britain should be presented as a global model. Underlying Brown's (2006b) speech is his identification of the need to construct an inclusive Britishness; as has been pointed out by commentators, one of the problems facing the British is that 'we' do not know where 'we' fit on an ever-changing atlas (Seaton, 2009, p.76).

3.8 Constitutional questions

Brown considers constitutional questions to be of significant importance to the future of BNI, including; 'the second chamber, the relationship of the legislative to the executive' and 'local government'. The concept of constitutional change being integral to the development of BNI has been taken on by some commentators, though rarely with great verve (Seaton, 2009, p.73; Hickman, 2007, p.322; Hazell, 1999; Brown, 1999). Brown notes in paragraph fifteen, 'unlike America and many other countries', Britain does not have a 'constitutional statement or declaration'. He goes on to state Britain needs to be clear about what 'our... ideals' are, as well as our positive attributes and qualities; he defines 'our' mission statement as 'liberty for all, responsibility by all and fairness to all', a tripartite which he repeats throughout the speech.

3.9 Espousal of a progressive and inclusive BNI

One of the most common themes of the speech is Brown's espousal of a progressive form of BNI which is inclusive and formed of plural identities under the overarching nationality of being British (Ward, 2004, p.2; Haseleer, 1996, viii; Brown, McCrone, & Paterson, 1996, p.39-40). He emphasises the necessity for Britishness and its symbols to be inclusive and the need to have the space for every Briton to achieve their full potential. Brown advocates the need for New Labour to embrace a progressive 'explicit patriotism', stepping away from the old portrayal of patriotism by much of the political left and reclaiming the Union Flag as a symbol of inclusion and national pride (Hassan, 2009, p.90). Instances of this plural identity can be seen in the political discourse plane at least as far back as 2000, with Jack Straw's need for Britishness to 'become an inclusive plural' identity (Straw, 2000).

3.10 Identity; multiple and layered

The idea people have multiple identities has become more common in the last few decades with historians, social scientists and politicians all offering their concept of pluralism (Colley, 2009, p.22; Biagini, 1996, p.2). 'Layers of identity' can be influenced by everything from nationality to gender, ethnicity to sporting affiliation (Husbands & Kitson, 2010, p.71; Lam & Smith, 2009, p.1249-50). Brown comments that a Welshman or Scot is also British, illustrating the idea of concurrent identities where identity is not an 'either-or matter' (Lam & Smith, 2009, p.1249). Though there are those who believe people always have a more rigid identity; Norman Tebbit's assertion that support of 'foreign' sports teams by people 'from' the West Indies epitomizes how immigrants 'could never really identify with Britain' (Hopkins, 2001, p.185). Nunning commented on New Labour's 'systematic attempts' to remodel British identity into something suitable for every citizen instead of 'a 'parochial' sense of traditional Englishness', a sentiment which is well portrayed in Brown's (2006b) speech (Nunning, 2004). Madood supports the concept BNI should 'incorporate minority ethnic and religious identities' (Hickman, 2007, p.319; Miller, 2006). But in Brown's view the concept of multiple-identities extends also to the nationalities within the United Kingdom, a view shared by Robbins who states it was the blending of "the English", "the Scots" and "the Welsh" which produced the British (Robbins, 1989) and it has been claimed people often possess a multiplicity of national identities (Aughey, 2001, p.56).

3.11 Response to terrorism

In light of the 7th July 2005 bombings, one strand Brown touches upon is the response to terrorism and extremism in the UK. He recognised the challenges presented by British-born Islamic terrorists killing British citizens, but reflected on the 'magnificent' response of the British public. He also used the events of 7th July 2005 as a springboard to emphasise the need for Britain to balance diversity with integration. He continually referred to this sense of a unified diverse society of Britain. Modood notes 'reaffirming of a plural, changing, inclusive British identity... is critical to isolating and defeating extremism' (Modood, 2005), a notion reiterated by Brown in a subsequent speech to the Royal United Services Institute where he stated the importance of winning 'the hearts and minds' of British Muslims by demonstrating and emphasising common British values (Brown, 2006a).

3.12 Rediscovering British history as means to define modern Britishness

Linking to Brown's statement of 'liberty', 'responsibility' and 'fairness', he reiterated the need to clearly define Britishness (Miller, 1995) and espoused a rediscovery of British history

as one method of doing this in ways which to achieve this aim; a sentiment preponed by several politicians and historians in the last couple of decades (Husbands & Kitson, 2010, p.23; Smith, 1999, p, 594; Robbins, 1998; Black, 1996; Stringer, 1995; Kearney, 1995; Pocock, 1974), though some historians disapprove as a synchronised British history could serve to be a 'crude state propaganda' (Colley, 2009, p.24). Brown linked two thousand years of history with modern British values, in particular the notion of liberty as recurring throughout British history. Seaton notes a 'nation has to have a sense of ... unique inheritance' and Brown's appraisal of what Seaton calls an 'unembarrassed national history' presents just such an inheritance (Seaton, 2009, p.75). Brown mentions British institutions as part of Britain's heritage, specifically the NHS, and noted Britain's hosting of the 2012 Olympics. His theory of a rediscovered British history is in-line with contemporary notions that a holistic national history needs to be created (Denham, 2006) which does not include 'polite omissions' (Seaton, 2009, p.84). Castles suggests a nation only becomes an entity of identification if its citizens have a shared history and politics in their 'collective memory', so rediscovering or creating a cohesive British history is integral to developing a sense of BNI (Castles, 1997, p. 51). However, British history as a shared concept, and therefore shared identity, is an often contested area: for example; Blair has called Britain's colonial, imperial past a 'crime against humanity' (Smith, 2006), but Brown tried to 'reclaim the British Empire as a force for good' (Hassan, 2009, p.91; Porter, 2004).

Brown emphasised the need for the people of Britain to be actively involved in the process of establishing FBV, a proposal shared by commentators in the field (Seaton, 2009, p.77). He stated there must be a consensus of the people so Britishness can belong to all the people. Brown's theory should, according to Goodhart, create a more supportive and altruistic society (Goodhart, 2004). Brown advocated the government having a responsibility to empower people to be part of the discussion on citizenship and FBV, since he claimed it is Britain's population which makes Britain great. However, deciding what Britishness is has 'always' been difficult (Seaton, 2009, p.72), and trying to include every citizen in its definition would be a great feat.

Brown continued to discuss how the people, communities, businesses and the government all have a role to play in the strengthening of Britain both at home and internationally; discussing British diversity, community cohesion and social enterprise as factors in Britain's success and positive reputation, a sentiment he had previously expressed: 'We have a chance to forge a unique pluralist democracy where diversity becomes a source of strength' (Richard,

1999). He related British history to the concept of British destiny, a shared future in which Britain, and subsequently Britons, are once more seen as a positive force for change; again a leading world power with a reputation of 'liberty', 'responsibility' and 'fairness' for all British citizens and towards the whole world.

3.13 Constitutional challenges and opportunities

One of the themes Brown alluded to is devolution. Since the 1970s there has been a repetitive threat of devolution within the United Kingdom. There are several theories surrounding the cause of devolution and even its existence as a threat to Britain. In terms of why devolution may be happening, it has been suggested the British Empire was essentially an 'English expansionist project' and so since the fall of imperialism the domestic expansion of the United Kingdom must disintegrate (Hickman, 2000, p.101; Nairn, 1977).

One of the concepts behind devolution theory is not even specific to Britain, but relates instead to the nature of union-states; states which contain more than one nation are naturally unstable and so Britain has been in the inevitable process of devolution since the Act of Union in 1800, if not since 1707; subsequently BNI is transient and unstable (Ward, 2004, p.2). In fact Harvie argued there has only been one brief period of Britishness in the history of the British Isles: 1939-1970 (Harvie, 2000). Nairn has argued we are now actually in a period after Britain (Nairn, 1999) and many others concur that either 'the death of Britain is occurring or has already occurred' (Marr, 2000; Scruton, 2000; Sutherland, 2000; Redwood, 1999; Hitchens, 1999). One of many reasons given as to why Ireland wished to separate and why Scotland may yet become independent is that 'Britishness [is] an imposition of the English on the non-English, who maintained their diversity in this colonial situation' (Haseleer, 1996, p.109) and subsequently the non-English would obviously want to separate. Related to the concept of devolution, in recent years has been suggested there is now a British state, but not a British identity (Colls, 2002, p.377).

3.14 The 'Britishness question' and New Labour

In parts of this speech Brown alluded to some Discourse Strands which are less commonly linked with the public discourse on FBV and BNI. Some are related specifically with Brown's self-portrayal as separate and distinct from the old left; his denouncement of the sometimes misuse of the power of corporations, focusing instead on their responsibility towards the nation; his discussion of the New Labour agenda to limit the powers of the executive; his espousal of a youth and community centred Britain and his debates on

inequality in the British establishment. Brown was also trying to step away from New Labour's historic 'problem with the British state' to a less confrontational and parochial approach to Britishness (Hassan, 2007; Hassan, 2009, p.92). His 'new' Britishness reflected New Labour itself (Finlayson, 2003), it was his attempt to synthesise the 'Labour story of Britain which reached its apex in the 1945-70 period with an embrace and advocacy of the post-Thatcherite view of the world' (Hassan, 2009, p.91).

3.15 Ethnic diversity and the social integration of minorities into a modern Britishness

One sub-topic Brown consistently referred to, both implicitly and explicitly, was the concept of ethnic diversity and the social integration of minorities in Britain. This is a common sub-topic in the discourse, especially in the academic and media plane, even more so since the recent 'Trojan Horse' Ofsted inspections. Brown's interpretation of the British nation correlates well with the notion stated by Seaton (2009) as nations incorporating 'such broad sociological realities that together give us the flavour of the life within it', the multicultural 'flavour' of Britain (Seaton, 2009, p.72). McGhee emphasises the need for community cohesion (Brown's phrase) through developing 'common British values' and 'inter-community relationships' (McGhee, 2003). There has been significant debate surrounding Britain's policies and ethos towards multiculturalism; post-war Britain was acclaimed as more sympathetic than France or Germany (Castles, 1995), but according to some, Britain's immigration policy has become 'more exclusionary and racially based' (Kymlika, 2003) and this is clearly something Brown was trying to address with this speech. The Cantel Report highlighted the need to develop community cohesion between "the various cultures that now make Great Britain such a rich and diverse nation" (Cantel, 2001, p10). One way in which several commentators have suggested to improve integration and ethnicity equality in Britain is Brown's concept of developing shared values (Smith, 2006; Modood, 2005; Phillips, 2004; Parekh, 2000). Brown was emphasising a need to move away from Elton's English toleration (1992, p, 233) towards Modood's cultural acceptance (2005; Alibhai-Brown, 2001) since Britain has always been a 'melting pot of diverse cultural influences' (Phillips, 1997, xi).

3.16 Linguistic, symbolic, lexical and grammatical analysis

Using an adapted version of Jäger & Maier's methodology (cited in Wodak & Meyer, 2001, p.55) the linguistic and symbolic features of Brown's 'Future of Britishness' speech are analysed; this approach is supplemented with Leech & Short's checklist (2007) (cited in van Leeuwen, 2010, p.12). This is done since Jäger & Maier focus on linguistics and symbolism,

whereas Leach & Short prioritise lexical and grammatical features so they complement each other.

One clear stylistic feature Brown uses in his speech is the tripartite mission statement: 'liberty for all, responsibility by all and fairness to all'. According to Leech & Short (2007) (cited in van Leeuwen, 2010, p.12), this can be referred to as a coordination of abstract nouns, and its repetition shows the focus of the speech as a whole. Liberty and responsibility feature thirty-three times and fairness, twenty-seven times in the whole speech. This sort of repetition is a standard feature of political oration.

One grammatical feature quite noticeable within Brown's (2006b) speech is his recurrent use of anaphora and parallelisms. Anaphora appear in paragraph eight, 'far more ambitious'; paragraph nine, 'just for'; paragraph thirty, 'the Britain of' and paragraph forty-three, 'patriotism as'. These anaphora serve to reiterate his points and emphasise his focus. As already noted one of the parallelisms recurrent in the speech is liberty, responsibility and fairness; another is where he repeats the phrase 'meet and master' throughout the speech.

When talking about how many citizens of the United Kingdom identify themselves as British, Brown supports his statements and assertions through the use of national statistics; this gives the impression of reliability. He also uses percentages to explain how many people think 'fairness' is a fundamental British value in paragraph thirty-four, and again uses percentages when discussing support for the BBC in paragraph thirty-seven. Two paragraphs later he uses another percentage from national statistics to indicate just how many Britons pride themselves on the values in his mission statement.

At several points throughout the speech Brown makes references or allusions to well-respected authors, including: Orwell, Voltaire, Milton and Wordsworth. He is deliberately linking predominantly English authors with European ideals, arguably connecting British history with the European Enlightenment and subsequently justifying Britain's involvement with the European Union. Specifically looking at Brown's use of George Orwell, as an author he is associated with the political left and famous for his writings about the English. In several of Brown's (2006b) speeches he transposes Orwell's use of 'English' with the term 'British' (Hassan, 2009, p.94; Lee, 2006; Claydon, 1999, p.585; Brown, 1999), which could be said to be Brown updating Orwell, since at the time of Orwell's writing 'English' ostensibly meant 'British'.

In the introduction to his speech, Brown sets out examples of the topics he will cover further in the speech. He presents some challenges to the concept of BNI and as he goes through the rest of the speech he addresses each point in turn, describing the issue and, where possible, offering a solution. Throughout the introduction Brown uses very specific language over generalised language which aids in the clarity of the speech.

The overarching logic behind the structure of Brown's (2006b) speech is the presentation of individual aspects of the wider issue with specific resolutions, each based on an overarching solution of incorporating the mission values into a progressive constitutional reform.

Many of the allusions of Brown's (2006b) speech are discussed above in the content analysis; however it is implied in paragraphs eighty-nine to ninety-one that Brown's New Labour is the antithesis of the British National Party. This further implies that the BNP are excluded from Brown's inclusive vision of modern and future Britain.

Brown makes regular use of what Foucault calls knowledge, which is shared understanding, known to Jäger & Maier as shared symbolism (cited in Wodak & Meyer, 2001, p.55); for example references to events in the past which the many of Britons know about or can identify with. Also his use of national statistics evokes shared knowledge.

This speech is formed in what might be termed the typical Brown-esque style, e.g. learned-sounding but using accessible vocabulary and sentence structure. This is possibly because Brown knew this speech would be publicised and so wanted it to be comprehensible to a wide audience. At no point in the speech does Brown use jargon or specialized terms, again meaning his speech is generally more accessible.

All of the social actors referred to in Brown's (2006b) speech are national, social or ethnic identifiers (countries, ethnicities, nationalities, religions). When Brown speaks about authors he uses reverential language, he seems to be using the authors as role models. When he is talking about countries Brown is using them as counterpoints to demonstrate a trait or role of Britain in the world-stage. The integral social actors Brown uses are predominantly related to nationality and ethnicity, this is important as it emphasises Brown's preoccupation with driving forward a multicultural and pluralist view of BNI.

Throughout his speech Brown uses first person plural pronouns, us, our, we; these three words make up one in every fifteen. The fact he predominantly uses first person plural indicates he identifies with Britishness and puts himself within the same group as the target audience. Often when using 'we' he uses imperative modal auxiliaries, such as should, indicating he is including himself in the directives he is giving to the people of Britain.

Conversely, when he uses the first person singular and refers only to himself 'I' he usually uses conditional modal auxiliaries, such as would and suggest, implying he does not expect everyone to agree with his opinion. The concept he is proffering is his personal opinion when using the first person singular is supported by his use of non-factive verbs, e.g. 'believe' and 'suggest' as opposed to 'know'.

Brown only uses the second person in the last section of paragraph one, though he mixes it with first plural; this usage implies that he is giving a directive and emphasises his belief that each person should make their own decisions. The only time Brown uses an impersonal pronoun is when he is talking about the Britain of the past, using the past tense. This use of 'itself' distances him from the past Britain.

What sort of society is Brown trying to portray in this speech? A society which wants to become a cohesive unit with a shared identity; strengthen collectively Britain's role as a leading world power, which needs a strong progressive government to help them take an actively participatory role in the future of the nation. The speech presupposes there is no longer a definitive concept of Britishness, and subsequently conveys Brown's ideal fundamental values of liberty, responsibility and fairness. He conveys a model of Britain which is inclusive, multi-ethnic, integrated and which has a strong community backbone with a shared destiny. When looking towards the future the speech gives a portrayal of a strong, positive future Britain, run and powered by its people, with a glowing international reputation, based not only on Britain's internal policies but by its charitable work abroad (through its youth and corporations as well as the state). Brown is consistent in his endeavours to define the abstract nouns he brings up within his speech, especially the coordinate list, 'liberty', 'responsibility' and 'fairness', but also 'citizenship' and Britishness.

This speech contains a lot of emotive language, especially Brown's selection of verbs; phrases like 'fear of losing', 'ties that bind us' and 'enduring ideals' are good examples of evocative language. His use of verbs like 'forge' and 'woven' emphasise his underlying

concept of making a new Britishness. He also uses two main semantic fields: battle terminology and natural growth. There are nineteen instances where Brown makes use of battle terminology to emphasise his points and there are five instances of using natural growth terminology. Brown's use of adverbs is indicative of his strong opinions, usually his choice of adverbs sits at the endpoint of a semantic scale, especially regarding truth or need. He often uses words such as 'essentially' or 'no doubt' which emphasises his arguments.

In conclusion Brown's (2006b) speech indicates Britain does not currently have a clear cohesive cogent national identity, but if we follow Brown's values and enact constitutional and parliamentary reforms based on his mission values then Britain will have one of the strongest and most coherent national identities of the modern world.

Using Critical Discourse Analysis the following Discourse Strands have been detected in Brown's (2006b) speech; the relationship between these strands and the trainee discourse plane are explored in subsequent chapters

Table 3: Discourse Strands noted from Brown's (2006b) speech

DS1	Challenges facing modern Britain
DS2	Developing positive international relationships
DS3	Constitutional questions
DS4	Espousal of progressive form of National Identity
DS5	Terrorism & extremism
DS6	Need for clarity of a definition of Britishness
DS7	Rediscovering a shared British history
DS8	People make the nation successful
DS9	Citizenship is about responsibilities as well as rights
DS10	Highlighting British institutions and national events
DS11	Distancing from old left and the right typified by Tebbit's cricket test.
DS12	Strengthening Britain
DS13	Limitation of executive's power
DS14	Ethnic diversity and integration of minorities
DS15	Engaging the youth
DS16	Corporate responsibility to develop a coherent National Identity
DS17	State association with charitable and social enterprise
DS18	Community cohesion
DS19	Shared future/destiny
DS20	Inequality
DS21	Fundamental British Values

These Discourse Strands are apparent in the political, media and academic discourse planes both pre-and post-speech; therefore, this 2006 contribution to the Britishness debate, a debate reaching back to the 1970s and still relevant in the present day; it is a pivotal conduit linking all discourse planes.

3.17 Values education: as interpreted within academic and political discourse planes

Although this thesis does not focus on Citizenship education, it is worth noting the influence of the Crick Report (1998). This report was commissioned under a Conservative Government and its findings were accepted by the New Labour Government. At the time there was concern across the political spectrum over the lack of engagement in the democratic process, especially by the young. These concerns continued and led to the commissioning and publication of the *Citizenship and Belonging; What is Britishness?* document of 2005. The report found most participants shared a common representation of Britishness; these ranged from geography, national symbols, people, values and attitudes, cultural habits and behaviour, citizenship, language, and achievements (Commission for Racial Equality, 2005, p.3).

Of greater influence to debates about Citizenship was the 2007 *Curriculum Review Diversity and Citizenship*, commonly known as the Ajegbo Report; which found there were excellent examples of Citizenship education but the standards across English schools with regards to Citizenship were very patchy (Ajegbo, 2007, p.6). The report points out 'British' means different things to different people and identities are typically plural and multiple; the report also uncovered concerns about the divisiveness of defining Britishness (Ajegbo, 2007, p.8). The Ajegbo Report surmises that in order for students to explore and debate modern British values they must consider the development of the United Kingdom through an historical lens (Ajegbo, 2007, p.8). This thesis focuses on the historical lens; the KS3 History curriculum, rather than Citizenship education.

Likewise, this thesis is not focused on a history of values education, but does explore who are the most influential figures in values education today and the potential synergy between values education and FBV. Central to present-day values education is the Jubilee Centre for Character and Virtues, hosted by the University of Birmingham. This centre focuses on 'character, virtues and values in the interest of human flourishing' (2013). Although mention is made of the 'promotion of good character and virtues in British society' this thesis argues that emerging history teachers think it is important FBV are explored through history in schools, especially at KS3, and that the Jubilee Centre, and subsequently the KS3 curriculum, would benefit from a more explicit exploration of FBV. The potential contribution of values education to the development of FBV through KS3 History is explored in greater detail in the final chapter.

3.18 FBV in schools as interpreted within political and media discourse planes

It is unlikely there will ever be a complete consensus as to what FBV are, however from both the published and original data certain themes tend to recur. Many who speak or write about FBV, such as the Department for Education (2012), Brown (2006), Blair (2005), the Ajegbo Report (2007) and a stream of academic commentators, mention areas such as democracy, rule of law, multiculturalism, integration and diversity as common British values; indeed the TS2012 mention the following:

‘Teachers uphold public trust in the profession and maintain high standards of ethics and behaviour, within and outside school, by: ... not undermining fundamental British values, including democracy, the rule of law, individual liberty and mutual respect, and tolerance of those with different faiths and beliefs’ (Department for Education, 2012, p.14).

Gove, as Secretary of State for Education had to, at the very least, approve the inclusion of FBV in the TS2012. As a result of the recent ‘Trojan Horse’ inspections, Gove became prominent in the British media, advocating the teaching of FBV in English state schools. This call found multiple supporters in the media discourse plane: ‘British values plan bans gender discrimination in schools’ (Burns, 2014). Support was also gained across the political divide, for example ‘Lord Wills, a former justice minister, welcomed the Government's decision to promote British values but said it had been done in a "inadequate" way’ (BBC, 2014); there are however some who opposed the notion of teaching FBV in schools: ‘What are the ‘British values’ the Tories want to promote? Nothing but lies meant to hide the crimes of Empire and bind workers to bosses’ interests’, argues Raymie Kiernan (Socialist Worker, 2014). Some question the practicality of teaching fundamental British values in schools: ‘How do you teach British values?’ (Street-Porter, 2014).

3.19 Teaching British History

The idea of teaching British history to instil BNI or promote FBV is not new; Marsden (1998) highlighted how teaching history in schools has been subject to politicisation in the nineteenth and twentieth centuries and that the state ‘explicitly or implicitly employed techniques of inculcation, indoctrination, and loaded selection of material, dictate the content, values, attitudes and beliefs to be transmitted’ as a means of control (Marsden, 1989, p509). Berghahn and Schissler (1987), in a collection of essays, analysed the nature of textbooks in Europe and demonstrated that state history has been used at various times in the nineteenth and twentieth century as a means of state socialisation, aiming to promote identification with

the nation and the state. British governments have shown interest in what history is taught in schools with Baldwin (1996) suggesting, 'the opportunity to discuss and understand the formation of identity... is what makes history an essential and controversial part of any curriculum' (1996, p132).

Various ministers have called for an emphasis on British history going back through the decades; this trend has been well considered and researched by authors like Cannadine, Keating and Sheldon (2011). Keith Joseph, Secretary of State for Education in 1984, delivered a speech emphasizing the 'unique role' history had to play in the school curriculum; the teaching of predominantly British history was vital to 'understand the development of the shared values which are a distinctive feature of British society and culture and which continue to shape private attitudes and public policy' and without secure knowledge of British history pupils would not be able to take 'proper pride' in the institutions 'bequeathed to us' (Joseph, 1984, cited in Phillips, 1998, p39). From the 1990s the New Right have argued for a greater emphasis on British history 'on the grounds of national identity, pride and common cultural values...a history that emphasises national heroes and the country's achievements' (Tate, 1995, cited in Husbands, Kitson and Pendry, 2003, p.121). They go on to explain British history at KS3 has had a strong presence in the curriculum since 1991, a position which has strengthened since 1995 (Husbands, Kitson and Pendry, 2003, p.121). Their work with history teachers showed teachers did not feel British history should be the focus of history lessons, but when asked to list events and periods that should be covered they identified only British events (Husbands, Kitson and Pendry, 2003, p.121); Husbands et al note this duality may indeed be a British trait and discussions of Britishness are in themselves complicated (Husbands, Kitson and Pendry, 2003, p.122).

3.20 Conclusions

The subsequent chapters utilize the Discourse Strands detected in Brown's (2006b) speech in order to explain the trainee discourse plane and its relationship to the political, media and academic.

Chapter 4: Data Presentation

This chapter presents the results of data collected via the questionnaire and semi-structured interview.

4.1 Demographics

For reader information and to inform some aspects of the analysis it is important to show the demographics of the sample group. They are as follows:

Table 4: Trainee Demographic Information of trainees, Part 1.*

<u>TRAINEES</u>	<u>DOB</u>	<u>Gender</u>	<u>Ethnicity</u>	<u>Religion</u>
Trainee A	07.02.1991	Male	Pakistani	Islam
Trainee B	24.04.1991	Female	Pakistani	Islam
Trainee C	02.09.1988	Male	White British	None
Trainee D	23.06.1992	Male	White British	Church of England
Trainee E	18.02.1985	Female	White Irish	lapsed Catholic
Trainee F	27.03.1992	Female	Asian British	Sikh
Trainee G	29.07.1991	Female	British	None
Trainee H	01.07.1992	Female	British	Catholic
Trainee I	20.09.1991	Female	White British	None
Trainee J	24.04.1992	Female	White British	None
Trainee K	07.07.1990	Female	White British	None
Trainee L	24.11.1991	Female	British-Pakistani	Islam
Trainee M	24.06.1992	Female	White British	None
Trainee N	21.08.1990	Female	British	None
Trainee O	12.08.1989	Male	White British	Agnostic
Trainee P	27.01.1992	Female	White British	None
Trainee Q	01.03.1991	Male	Afro-Caribbean/South American	Christian
Trainee R	20.04.1988	Female	White British	Christian (Protestant)
Trainee S	19.10.1982	Male	White Caucasian	Agnostic/Atheist
Trainee T	13.07.1990	Female	White British	Church of England

*As self declared by participants

Table 5: Trainee Demographic Information, Part 2.*

<u>TRAINEES</u>	<u>School Location</u>	<u>School Type</u>	<u>Nationality</u>	<u>Place of Birth</u>
Trainee A	Birmingham	Mixed Comprehensive	British	Birmingham
Trainee B	Birmingham	Girls Faith (Islam)	British	Birmingham
Trainee C	Walsall	Mixed Comprehensive	British	Walsall
Trainee D	Birmingham	Mixed Comprehensive	British	Birmingham
Trainee E	Dublin	Girls Faith (Catholic)	Irish	Dublin
Trainee F	Birmingham	Girls Comprehensive	British	Birmingham
Trainee G	Leighton Buzzard	Mixed Comprehensive	British	Milton Keynes
Trainee H	Birmingham	Mixed Faith (Roman Catholic)	English	Solihull
Trainee I	Coventry	Mixed Comprehensive	British	Coventry
Trainee J	West Bromwich	Mixed Comprehensive	English British	West Bromwich
Trainee K	Bromsgrove	Mixed Comprehensive	British	Redditch
Trainee L	Birmingham	Mixed Comprehensive	British	Pakistan
Trainee M	Solihull	Mixed Comprehensive	English	Solihull
Trainee N	Coventry	Mixed Comprehensive	British	Luton
Trainee O	London	Boys Comprehensive	British	Enfield
Trainee P	Birmingham	Mixed Comprehensive	British	Birmingham
Trainee Q	Birmingham	Mixed Comprehensive	British	Birmingham
Trainee R	Warwick	Mixed Comprehensive	English	Leamington Spa
Trainee S	Buckinghamshire	Mixed Faith (CofE)	South African	Johannesburg
Trainee T	Plymouth	Mixed Comprehensive	British	Plymouth

*As self declared by participants

4.2 Questionnaire Results

Table 6: Questionnaire response to the question: What is history?

Agrees it is the study of the past (specifically uses the word 'past')	19	95%
Mentions skills such as analysis	9	45%
Mentions history is needed in order to develop an understanding of present day society and or global issues	9	45%
Mentions the study of history can develop emotional literacy such as empathy and or character/values education	3	15%
Mentions how studying the past can help predict future events	2	10%
Mentions how studying history is linked to understanding identity (personal and or national)	3	15%
Mentions learning from the past	5	25%

Table 7: Questionnaire response to the question: Did your study of history at secondary school help your understanding of the above?

Yes	No	To a certain extent
11	3	6
55%	15%	30%

Table 8: Questionnaire response to the question: What is the purpose of history in schools?

Identity	Skills	Values (such as tolerance) Citizenship	Understanding the present
14	16	17	15
70%	80%	85%	75%

Table 9: Questionnaire response to question: Did your study of history at secondary school help your understanding of the above?

Yes	No	To a certain extent
10	5	5
50%	25%	25%

Table 10: Questionnaire response to the question: Should the history you study at school focus on British history?

Yes	No	To a certain extent
4	6	10
20%	30%	50%

Table 11: Questionnaire response to the question: Should your study of history at school help you to develop a sense of BNI?

Yes	No	To a certain extent	Questions what BNI is
8	5	7	1
40%	25%	35%	5%

Table 12: Questionnaire response to the question: Did your study of history at secondary school help your understanding of the above?

Yes	No	To a certain extent	Questions what BNI is
7	11	2	1
35%	55%	10%	5%

Table 13: Questionnaire response to the question: Should your study of history at school help you to develop a sense of patriotism?

Yes	No	To a certain extent
3	11	6
15%	55%	30%

Table 14: Questionnaire response to the question: Should your study of history at school help you to develop a sense of patriotism?

Yes	No	To a certain extent	Not answered
3	11	5	1
15%	55%	25%	5%

Figure 1: How often each Discourse Strand from Brown's (2006b) speech is referred to in trainee questionnaire responses.

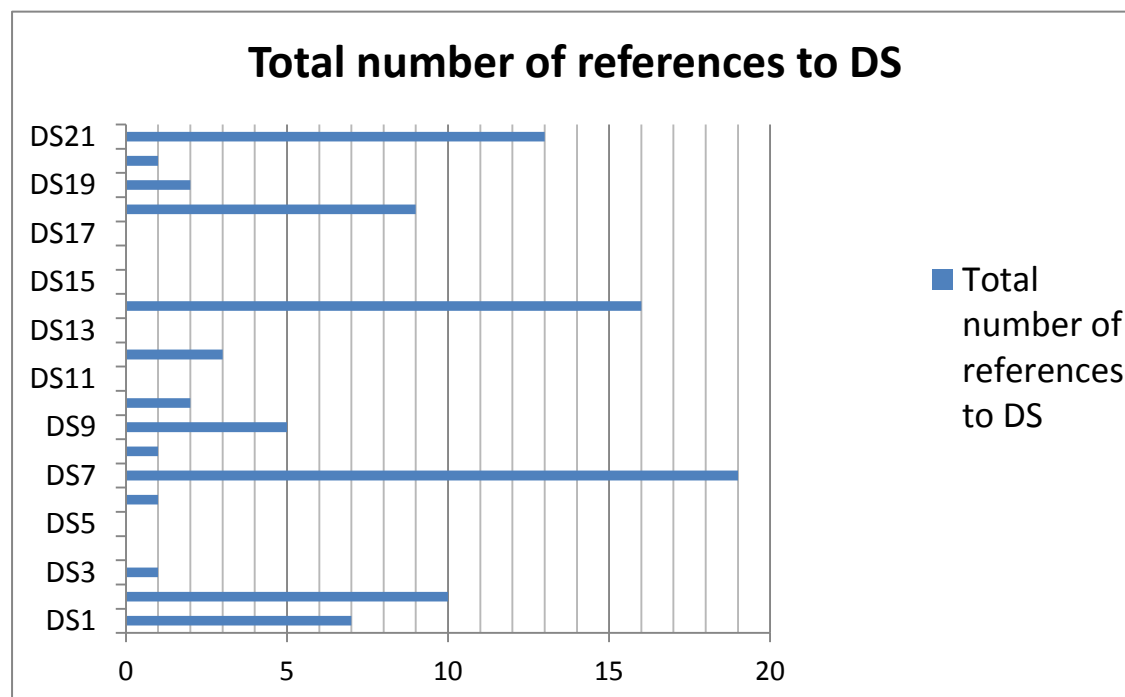


Table 15: How often Discourse Strands from Brown's (2006b) speech are referred to in trainee questionnaire responses.

TRAINEES	DS1	DS2	DS3	DS6	DS7	DS8	DS9	DS10	DS12	DS14	DS18	DS19	DS20	DS21
A	2	2			1				1	1			1	2
B	1	1		1	1					3	2			
C														
D					2	1				2	3			2
E					1		1							1
F					1									
G		1			2			1		2				2
H		1					1			1				1
I					2		1		1	3				
J	1	1			1									
K											1			1
L														
M														
N	1	1			1		1			1	1			
O			1		1		1							1
P					2			1						
Q					1				1					
R	1	2			1					1				1
S	1				1					1	1	2		
T		1			1					1	1			2
Total	7	10	1	1	19	1	5	2	3	16	9	2	1	13

4.3 Semi-structured interview results

Table 16: Interview responses to the question: What are fundamental British values?

Value expressed	Frequency
Democracy	13
Diversity & Multiculturalism	8
Acceptance & Respect	7
Tolerance	6
Rule of law	6
Don't know/Difficult	5
Equality	4
Freedom of Speech/Expression	4
Monarchy	2
Celebrating Britain	2
Western values	2
Christian values	2
Changeable	2
Honesty	2
Human Rights	2
Good citizenship	1
Trust	1
Values of other cultures	1
Magna Carta	1
Diplomacy	1
Tact	1
Open-mindedness	1
Patriotism	1

Table 17: Interview responses to the question: Should FBV be part of the 2012 Teacher Standards?

<u>TRAINEES</u>	<u>Standards</u>	<u>British History</u>	<u>British National Identity</u>	<u>Patriotism</u>
Trainee A	Yes	Yes	Yes	Unsure
Trainee B	Yes	Yes	No	No
Trainee C	No	No	No	No
Trainee D	Yes	Yes	No	No
Trainee E	No	Yes	No	No
Trainee F	Yes	Yes	No	No
Trainee G	Yes	No	No	No
Trainee H	No	No	No	Yes
Trainee I	No	Yes	Yes	Yes
Trainee J	No	No	No	No
Trainee K	Yes	No	No	No
Trainee L	Yes	Yes	Yes	Yes
Trainee M	Yes	No	No	No
Trainee N	Yes	No	No	Unsure
Trainee O	Yes	No	Yes	No
Trainee P	Yes	Yes	Yes	Yes
Trainee Q	Yes	Yes	Yes	Yes
Trainee R	Yes	Yes	No	Yes
Trainee S	No	No	No	No
Trainee T	Yes	Yes	Yes	Yes

Figure 2: Interview responses the question: Should FBV be part of the 2012 Teacher Standards?

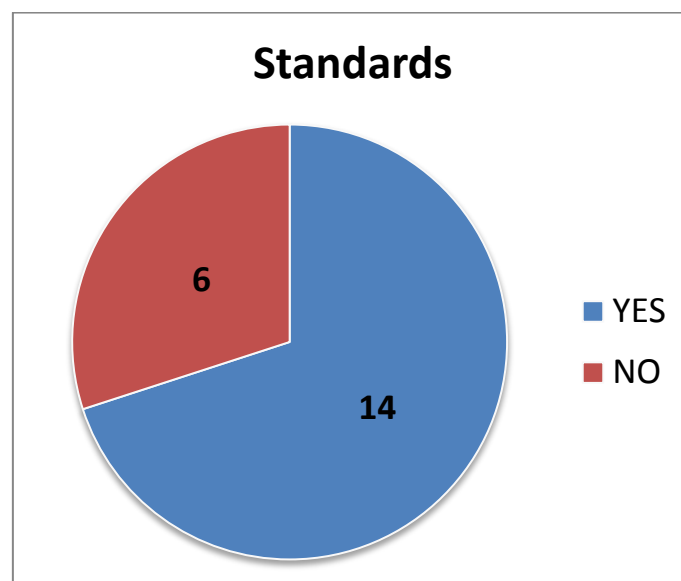


Figure 3: Interview responses to the question: Should British history be the focus of KS3 History? If yes, which areas should be covered and why? If no, why not?

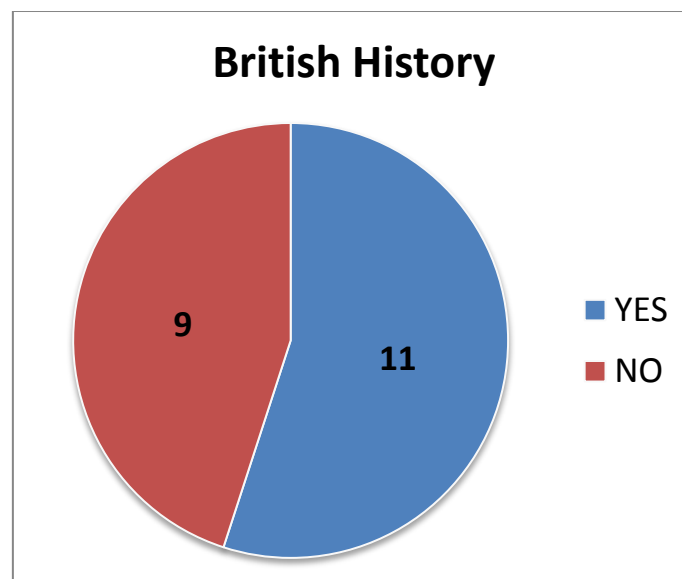


Figure 4: Interview responses to the question: Does and should the study of history at KS3 inculcate a sense of BNI?

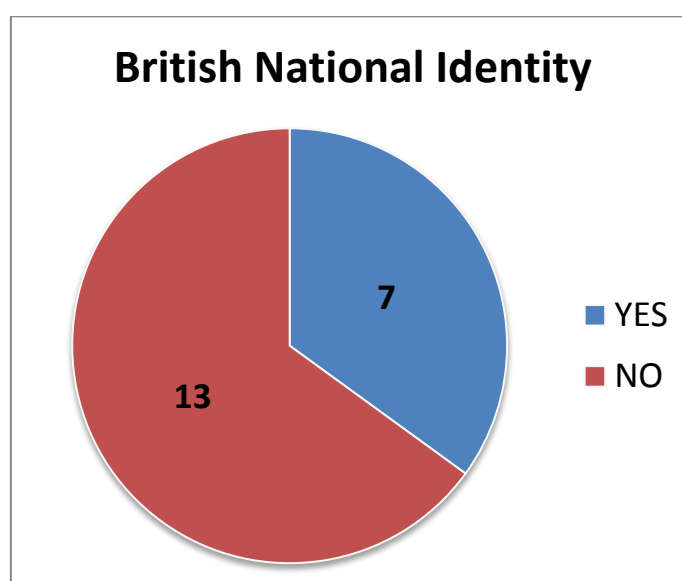


Figure 5: Interview responses to the question: Should the study of history at KS3 instil a sense of patriotism?

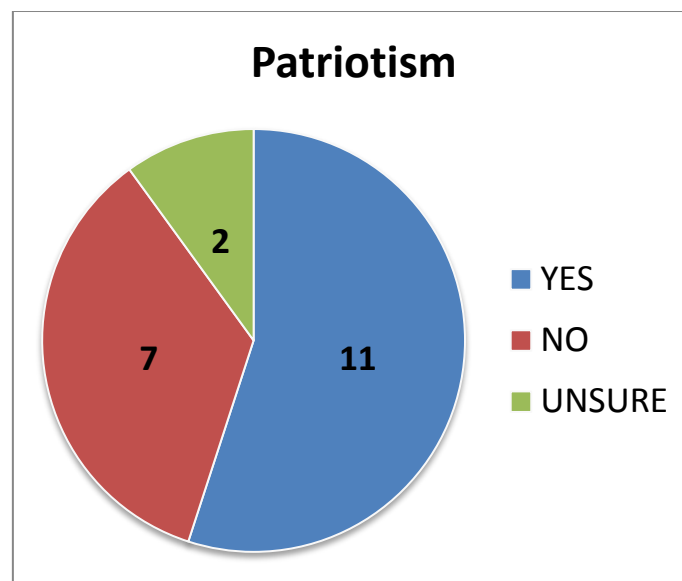


Table 18: TS2012 Values sub-topics

ST1	Democracy
ST2	Rule of law
ST3	Individual liberty
ST4	Mutual respect
ST5	Tolerance of those with different faiths and beliefs

Table 19: Interview responses to Question 1: How they relate to the Teacher Standards 2012

TRAINEE	Sub-topics
Trainee A	ST5
Trainee B	ST1
Trainee C	ST1, ST3, ST4
Trainee D	ST1, ST4, ST5
Trainee E	ST1, ST2
Trainee F	
Trainee G	ST4, ST5
Trainee H	ST1
Trainee I	ST1, ST2, ST5
Trainee J	ST1, ST2
Trainee K	ST1, ST5
Trainee L	
Trainee M	ST5
Trainee N	ST1, ST2
Trainee O	ST2, ST5
Trainee P	ST1
Trainee Q	ST1, ST5
Trainee R	
Trainee S	
Trainee T	ST1, ST5

Figure 6: Number of times each sub-topic is referred to:

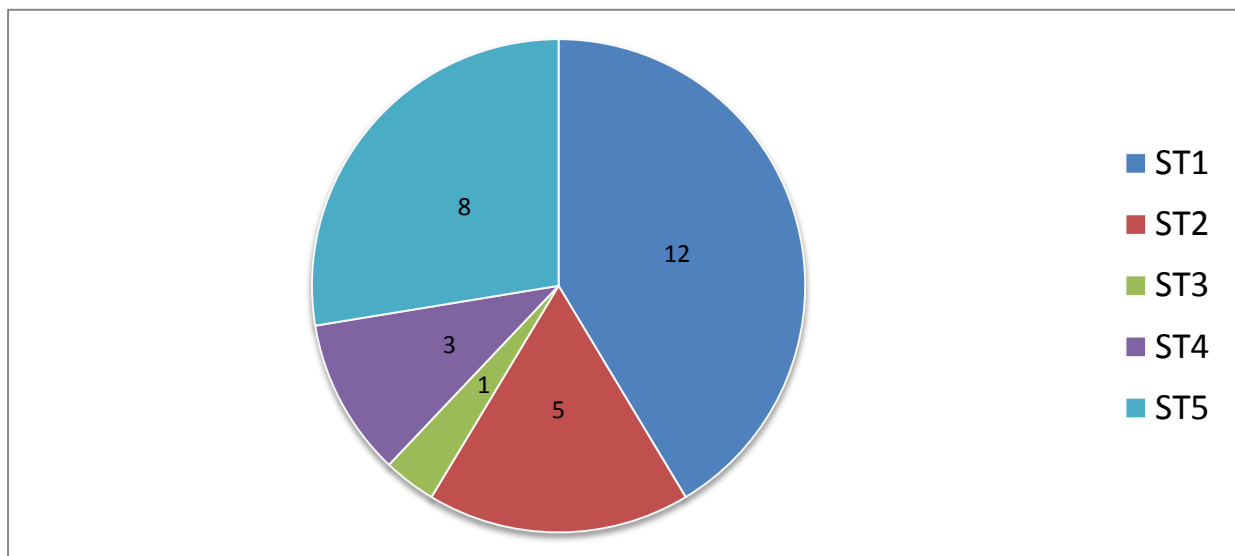


Figure 7: Number of trainees who referred to a sub-topic:

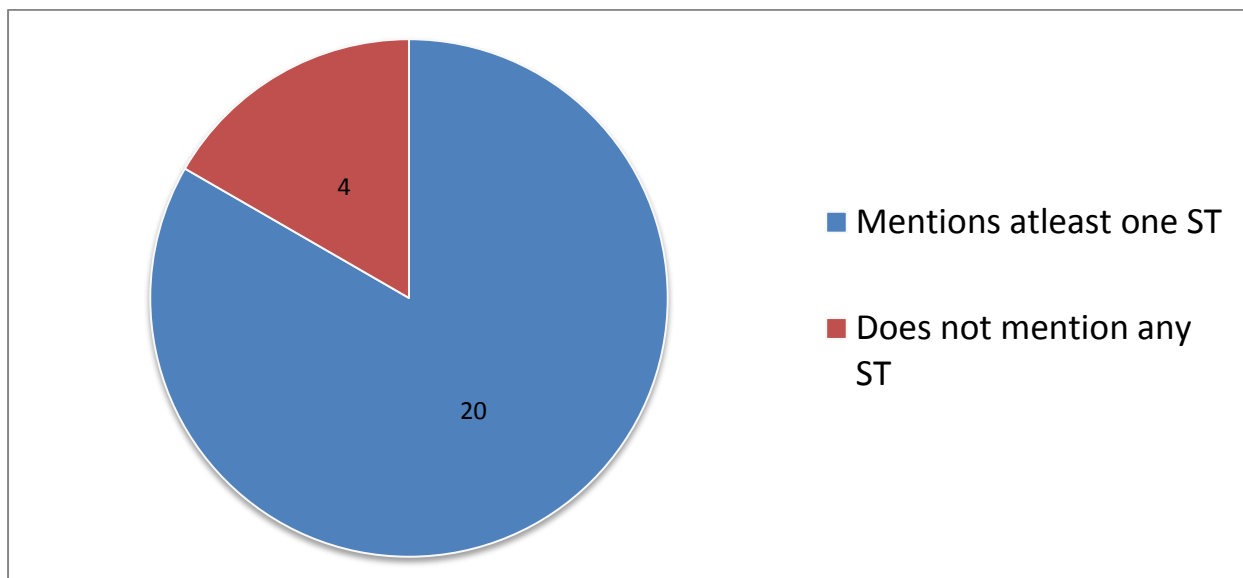


Table 20: Discourse Strands from Brown's (2006b) speech referred to in trainee's interview responses.

TRAINEES	DS2	DS4	DS5	DS9	DS12	DS14	DS18	DS19	DS20
A				/		/	/	/	/
B			/	/					
C						/			
D						/	/		/
E						/			
F				/					
G									
H						/			
I						/			
J									
K									
L	/			/	/	/	/		/
M			/			/			
N									
O		/		/	/		/	/	
P									/
Q						/			
R									
S	/								
T						/			
Total	2	1	2	5	2	10	4	2	4

Results from interview questions grouped by demographic information:

Gender:

Table 21: Should FBV be part of the TS2012? By gender of participants:

Gender	Standards
Male	Yes
Female	Yes
Male	No
Male	Yes
Female	No
Female	Yes
Female	Yes
Female	No
Female	No
Female	No
Female	Yes
Female	Yes
Female	Yes
Female	Yes
Female	Yes
Male	Yes
Female	Yes
Male	Yes
Female	Yes
Male	No
Female	Yes

Figure 8: Male trainee support/non-support for the inclusion of FBV in TS2012

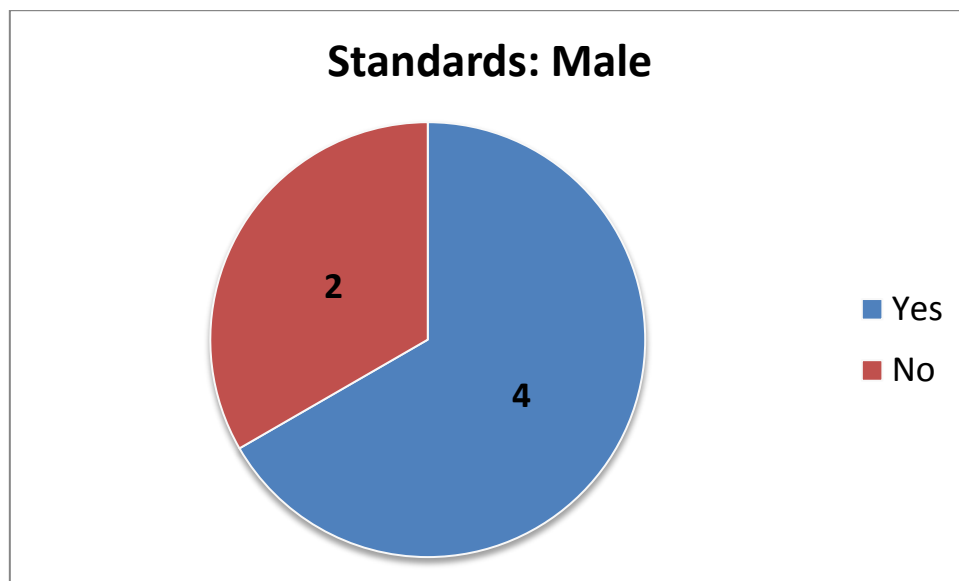
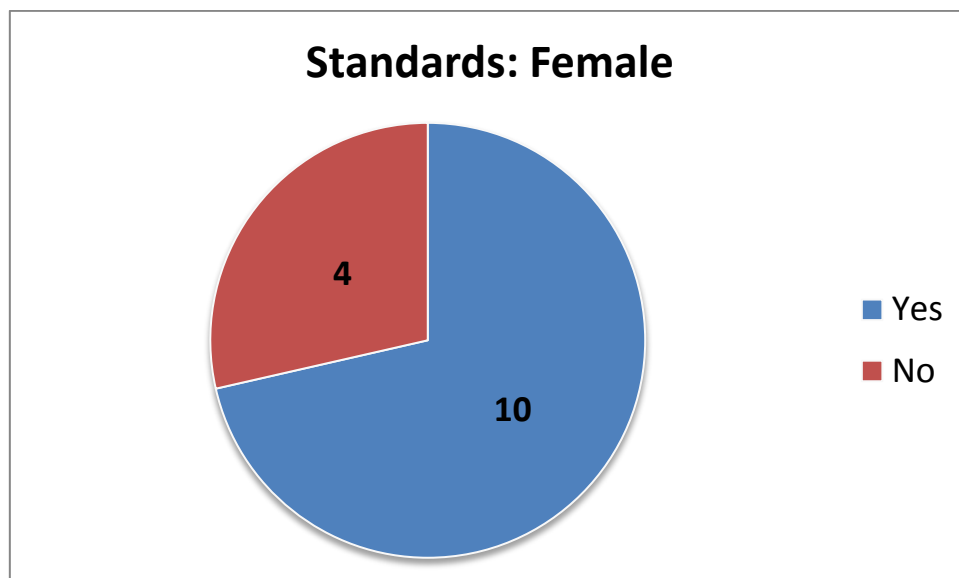


Figure 9: Female trainee support/non-support for the inclusion of FBV in TS2012



The majority, regardless of gender, believe that FBV should feature in the TS2012.

Table 22: Should British history be the focus of KS3 History? By gender of participants:

Gender	British History
Male	Yes
Female	Yes
Male	No
Male	Yes
Female	Yes
Female	Yes
Female	No
Female	No
Female	Yes
Female	No
Female	No
Female	Yes
Female	No
Female	No
Male	No
Female	Yes
Male	Yes
Female	Yes
Male	No
Female	Yes

Figure 10: Male trainee support for the inclusion of British history as the main emphasis of KS3 History

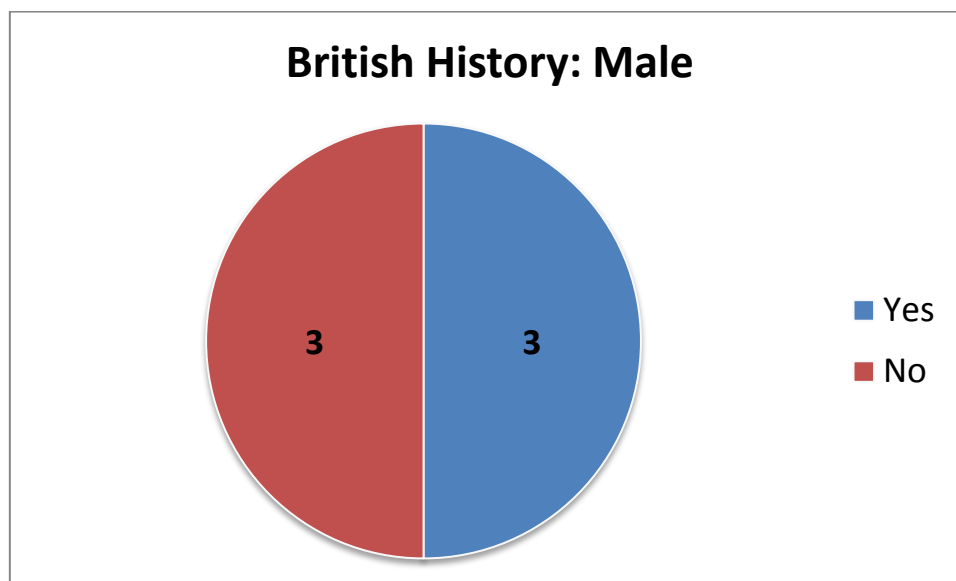
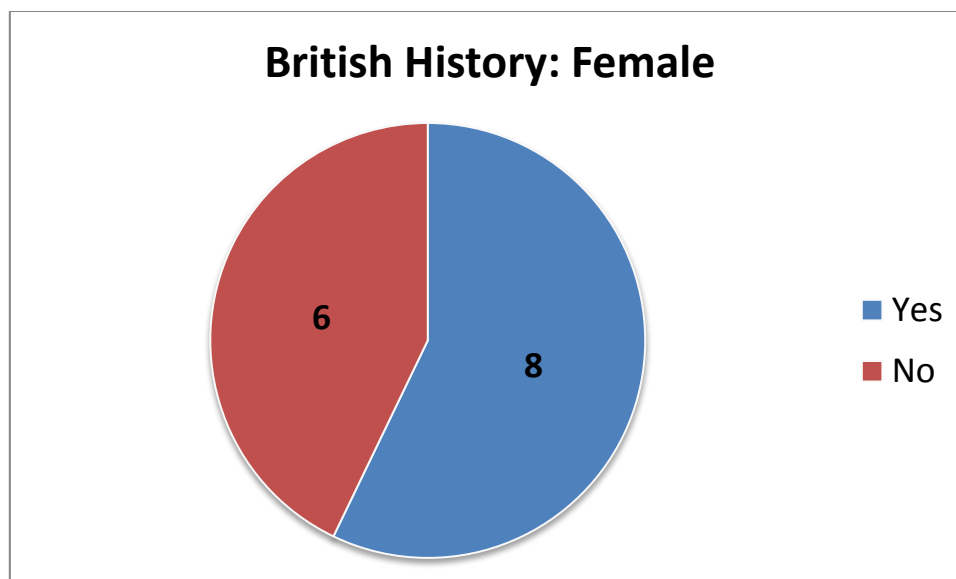


Figure 11: Female trainee support for the inclusion of British history as the main emphasis of KS3 History



Gender appears to have very little influence on whether trainees think British history should be the main focus of KS3 History.

Table 23: Should the study of history at KS3 inculcate a sense of BNI? By gender of participants:

Gender	BNI
Male	Yes
Female	No
Male	No
Male	No
Female	No
Female	No
Female	No
Female	No
Female	No
Female	Yes
Female	No
Female	No
Female	Yes
Female	No
Female	No
Male	Yes
Female	Yes
Male	Yes
Female	No
Male	No
Female	Yes

Figure 12: Males trainee responses to the question: should the study of history at KS3 inculcate a sense of BNI? By gender of participants:

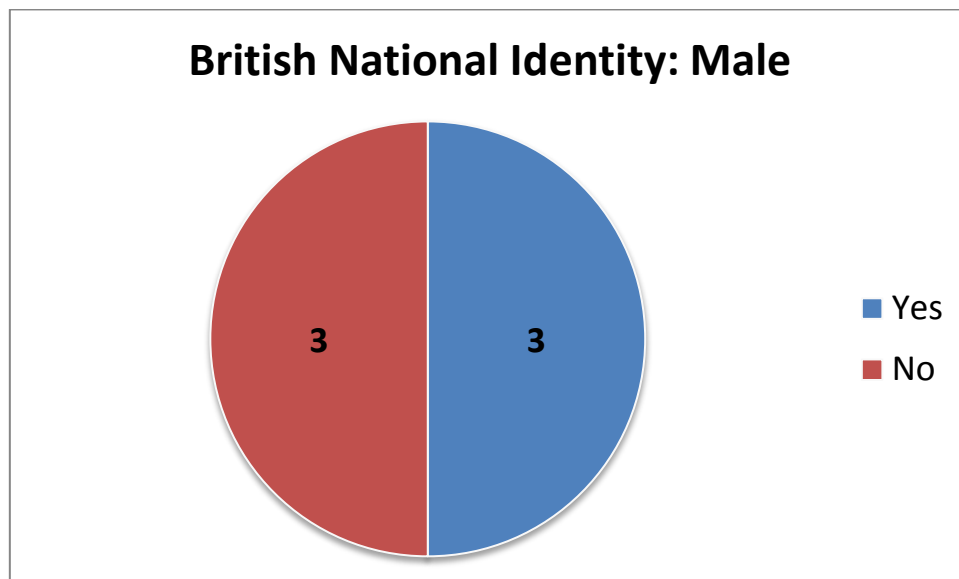
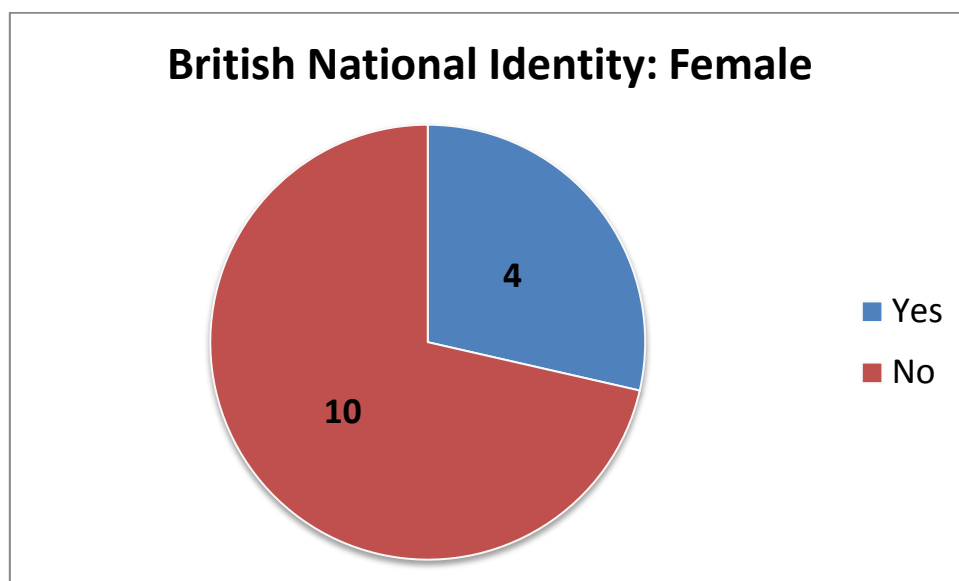


Figure 13: Female trainee responses to the question: should the study of history at KS3 inculcate a sense of BNI? By gender of participants:



A far greater proportion of female trainees felt inculcating BNI through KS3 History is undesirable than male.

Table 24: Should the study of history at KS3 instil a sense of patriotism? By gender of participants:

Gender	Patriotism
Male	Unsure
Female	No
Male	No
Male	No
Female	No
Female	No
Female	No
Female	Yes
Female	Yes
Female	No
Female	No
Female	Yes
Female	No
Female	Unsure
Male	No
Female	Yes
Male	Yes
Female	Yes
Male	No
Female	Yes

Figure 14: Male trainee responses to the question: Should the study of history at KS3 instil a sense of patriotism? By gender of participants:

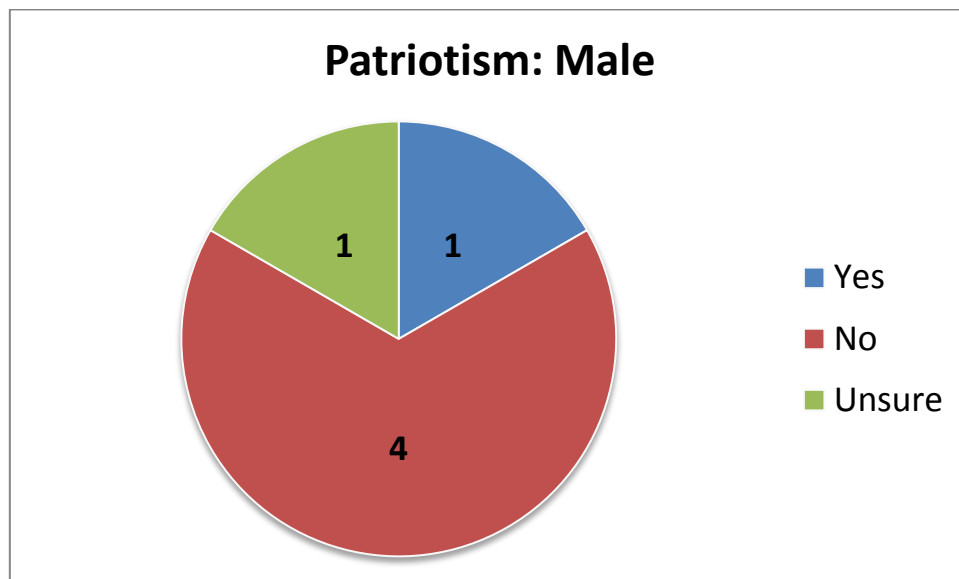
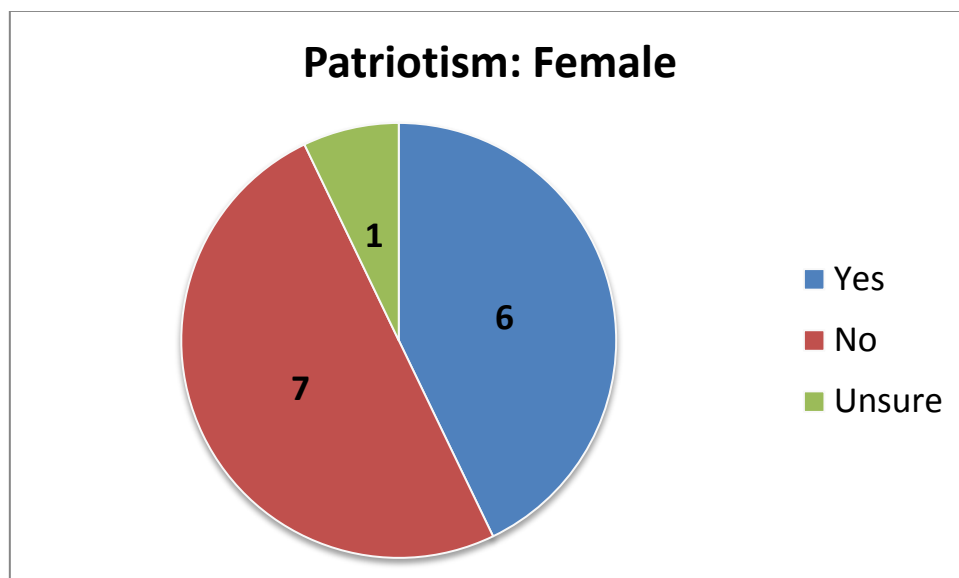


Figure 15: Female trainee responses to the question: Should the study of history at KS3 instil a sense of patriotism? By gender of participants:



Male trainees were more likely than female trainees to believe history in schools should not be a vehicle to encourage patriotism, but only by a small minority.

Gender seems to have very little impact on the opinions of trainees regarding FBV, British history and patriotism.

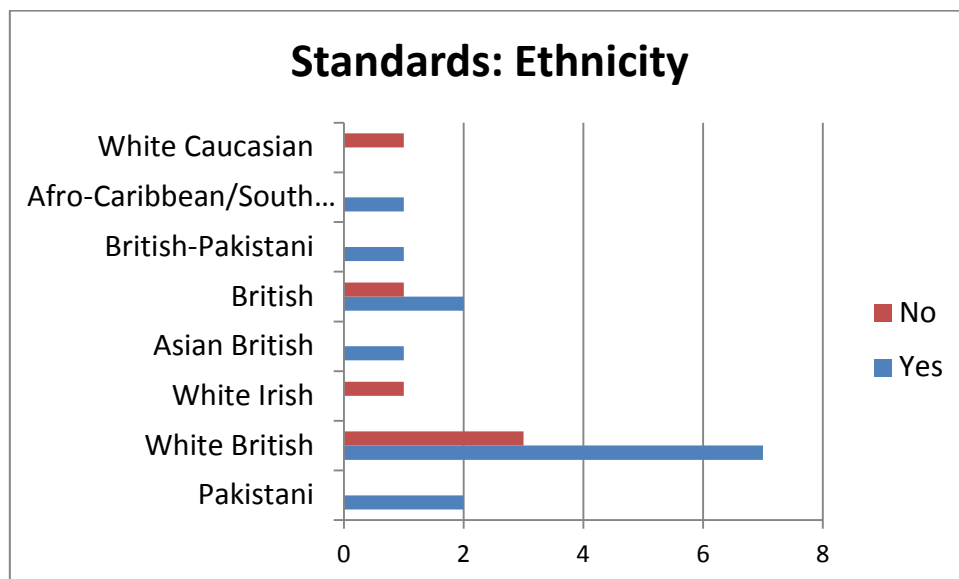
Ethnicity:

Table 25: Should FBV be part of the TS2012? Ethnicity:

	Yes	No
Pakistani	2	0
White British	7	3
White Irish	0	1
Asian British	1	0
British	2	1
British-Pakistani	1	0
Afro-Caribbean/South American	1	0
White Caucasian	0	1

Figure 16: Trainee' responses to the question: Should FBV be part of the TS2012?

Ethnicity:

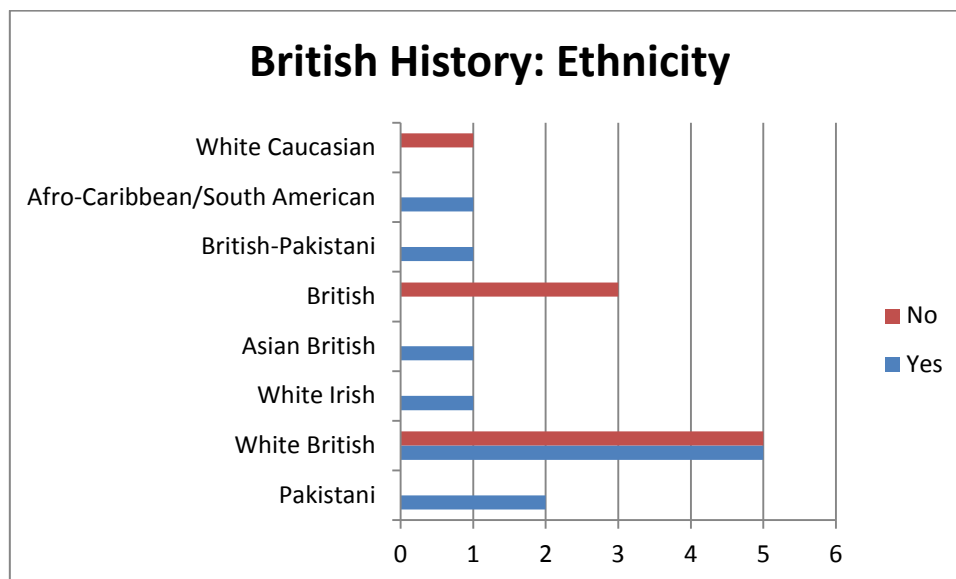


All of the minority ethnic trainees thought FBV should feature in the TS2012. All non-British White trainees disagreed. The majority of British and White British trainees also felt FBV should be part of the TS2012.

Table 26: Should British history be the focus of KS3 History? Ethnicity:

	Yes	No
Pakistani	2	0
White British	5	5
White Irish	1	0
Asian British	1	0
British	0	3
British-Pakistani	1	0
Afro- Caribbean/South American	1	0
White Caucasian	0	1

Figure 17: Trainee' responses to the question: Should British history be the focus of KS3 History? Ethnicity:

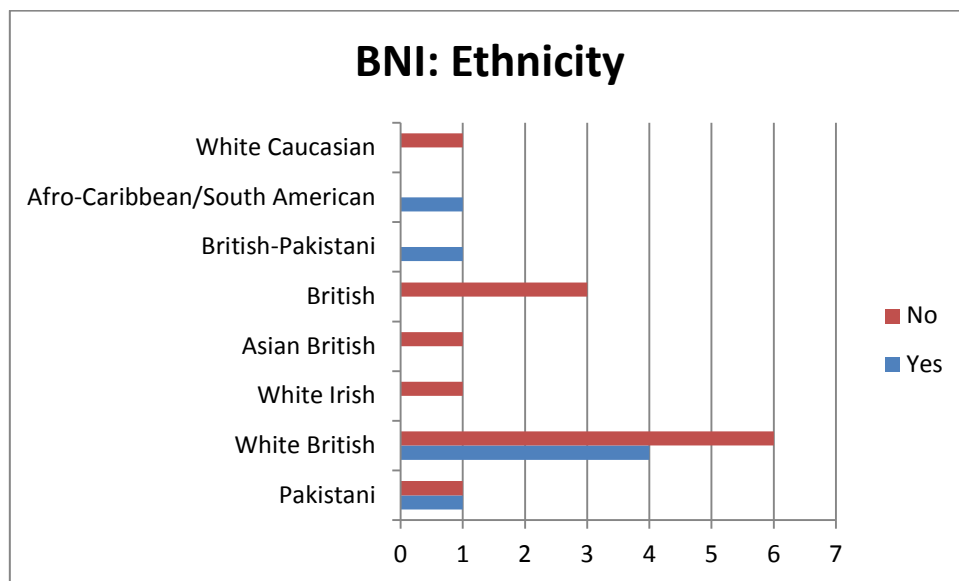


All minority ethnic trainees thought British history should be the main focus of history at KS3. By a small majority, the white and/or British trainees disagreed.

Table 27: Should the study of history at KS3 inculcate a sense of BNI? Ethnicity:

	Yes	No
Pakistani	1	1
White British	4	6
White Irish	0	1
Asian British	0	1
British	0	3
British-Pakistani	1	0
Afro-Caribbean/South American	1	0
White Caucasian	0	1

Figure 18: Trainee' responses to the question: Should the study of history at KS3 inculcate a sense of BNI? Ethnicity:

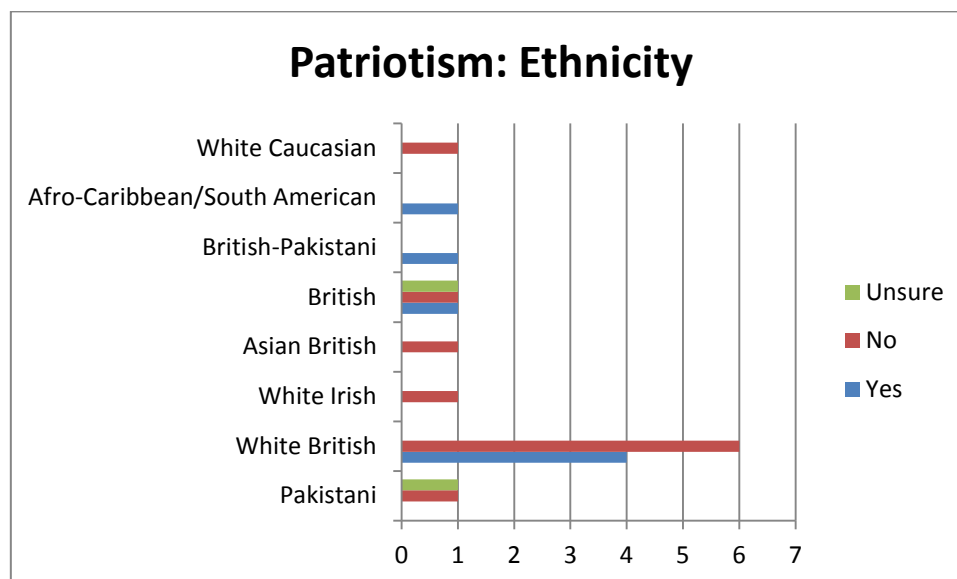


A small majority of the minority ethnic trainees thought BNI should be inculcated through KS3 History. The greater majority of white and/or British trainees were against developing BNI through KS3 History.

Table 28: Should the study of history at KS3 instil a sense of patriotism? Ethnicity:

	Yes	No	Unsure
Pakistani	0	1	1
White British	4	6	0
White Irish	0	1	0
Asian British	0	1	0
British	1	1	1
British-Pakistani	1	0	0
Afro-Caribbean/South American	1	0	0
White Caucasian	0	1	0

Figure 19: Trainee responses to the question: Should the study of history at KS3 instil a sense of patriotism? Ethnicity:



The greater majority of white and/or British trainees felt KS3 History in schools should not deliberately instil patriotism. The minority ethnic trainees were of a more fifty-fifty split.

It appears the minority ethnic trainees were more supportive of British-centric ideas and histories at KS3. White and/or British trainees were more concerned about excluding or offending minority ethnic students.

Religion:

Table 29: Should FBV be part of the TS2012? Religion:

	Yes	No
Faith	8	1

Figure 20: Trainee responses to the question: Should FBV be part of the TS2012?

Religion:

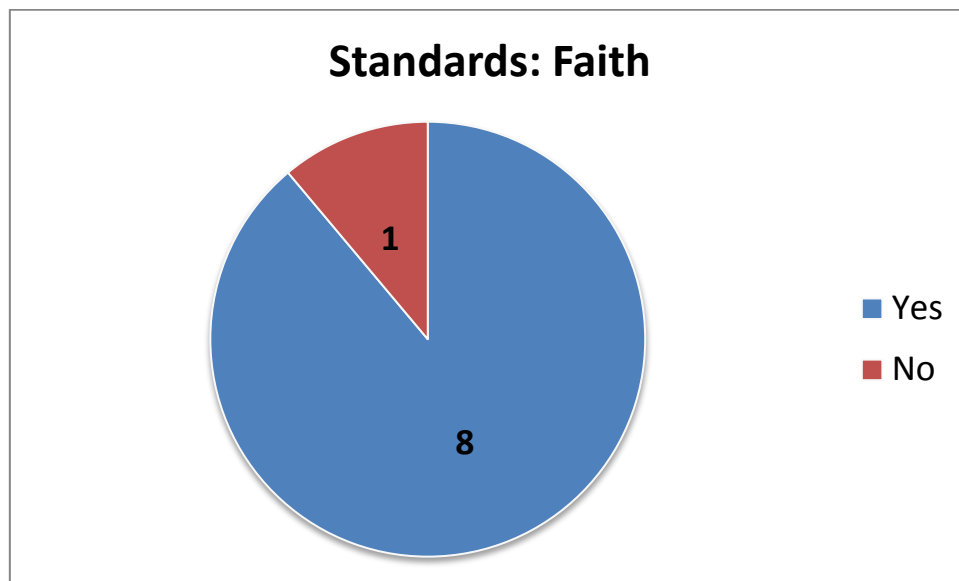


Table 30: Should FBV be part of the TS 2012: Non-faith

	Yes	No
Non-faith	6	5

Figure 21: Should FBV be part of the TS2012: answers of trainees who did not express any faith.

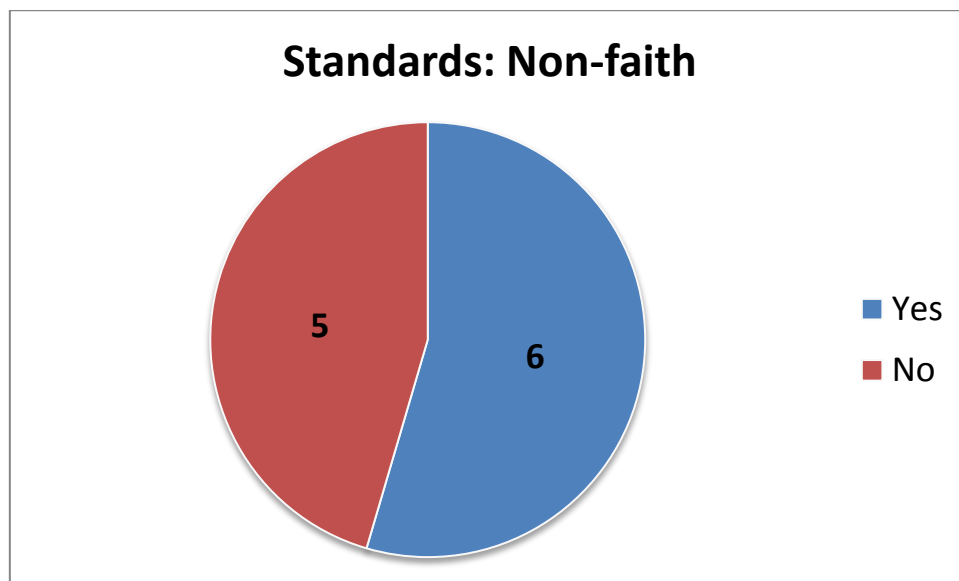
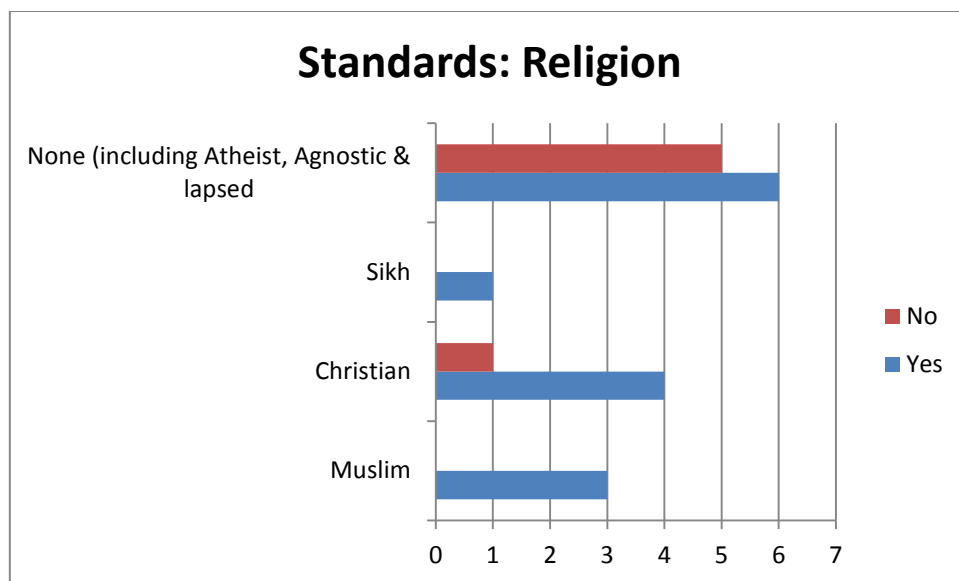


Table 31: Breakdown of support for the inclusion of FBV in TS2012 based on religions declarations of trainees.

	Yes	No
Muslim	3	0
Christian	4	1
Sikh	1	0
None (including Atheist, Agnostic & lapsed	6	5

Figure 22: Breakdown of support for the inclusion of FBV in TS2012 based on religions declarations.



Trainees who expressed a faith (regardless of which religion) were more likely to support FBV featuring in the TS2012 than those who did not.

Table 32: Should British history be the focus of KS3 History? Religion:

	Yes	No
Faith	8	1

Figure 23: Should British history be the focus of KS3 History? Religion:

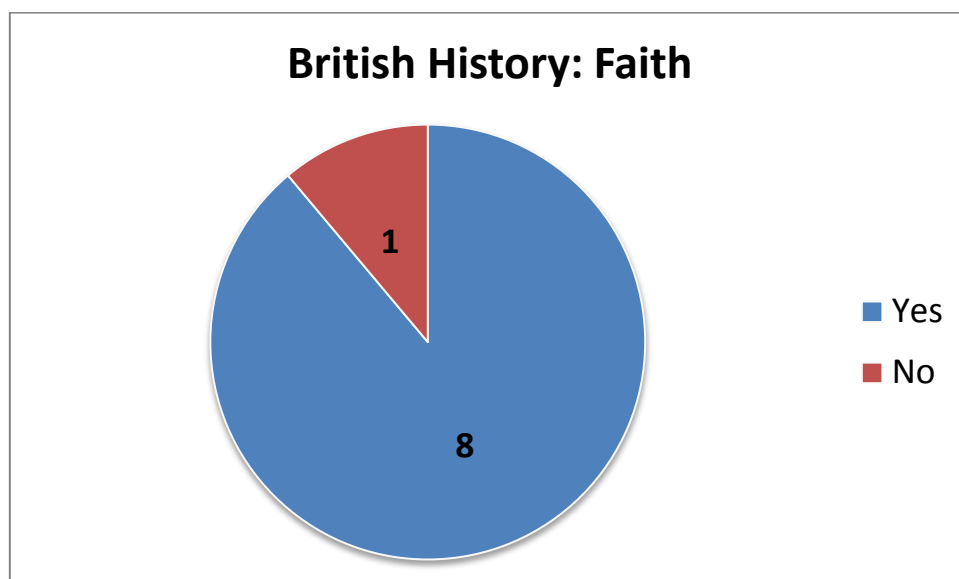


Table 33: Should British History be the focus of KS3 History? Non-faith:

	Yes	No
Non-faith	3	8

Figure 24: Should British history be the focus of KS3 History? Non-faith:

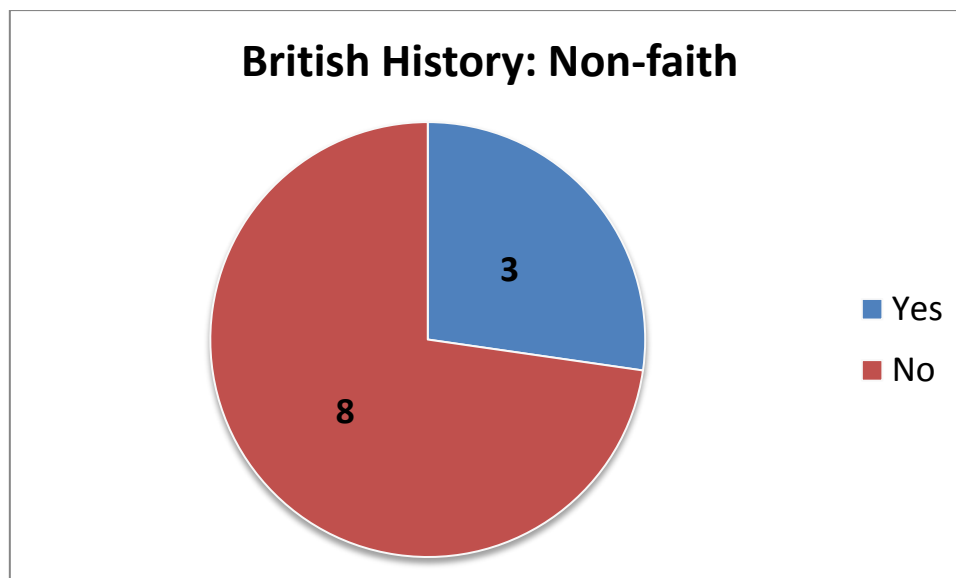
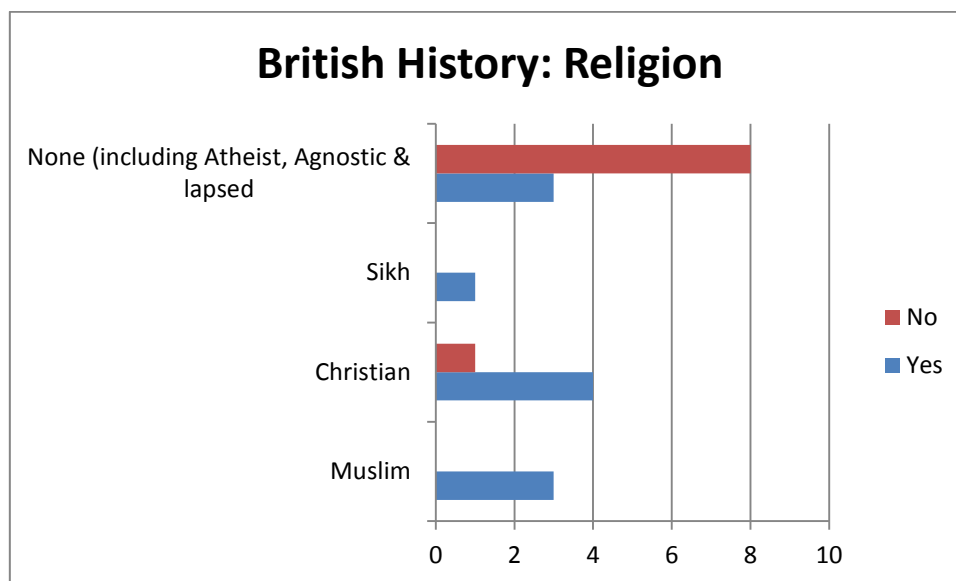


Table 34: Should British history be the focus of KS3 History? Faith:

	Yes	No
Muslim	3	0
Christian	4	1
Sikh	1	0
None (including Atheist, Agnostic & lapsed)	3	8

Figure 25: Should British history be the focus of KS3 History? Faith:



Trainees with faith were far more likely to agree British history should be the main focus of KS3 History; whereas non-faith trainees were more likely to oppose the idea.

Table 35: Should the study of history at KS3 inculcate a sense of BNI? Religion:

	Yes	No
Faith	4	5

Figure 26: Should the study of history at KS3 inculcate a sense of BNI? Religion:

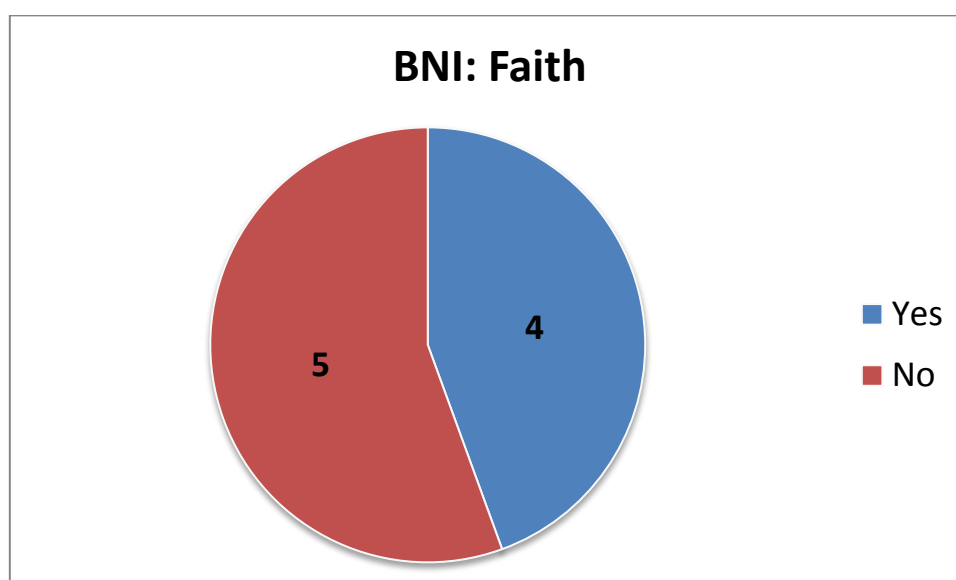


Table 36: Should the study of history at KS3 inculcate a sense of BNI? Non-faith:

	Yes	No
Non-faith	2	9

Figure 27: Should the study of history at KS3 inculcate a sense of BNI? Non-faith:

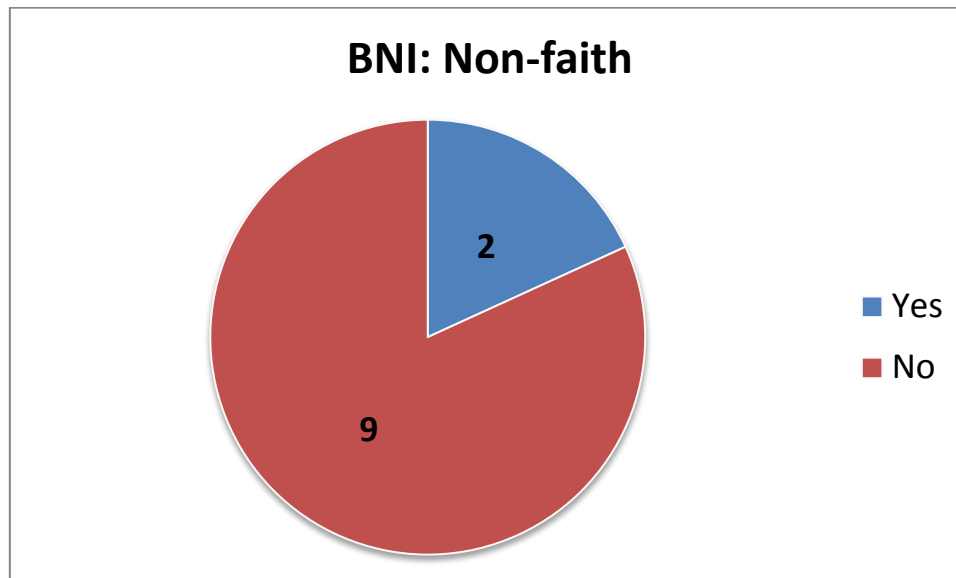
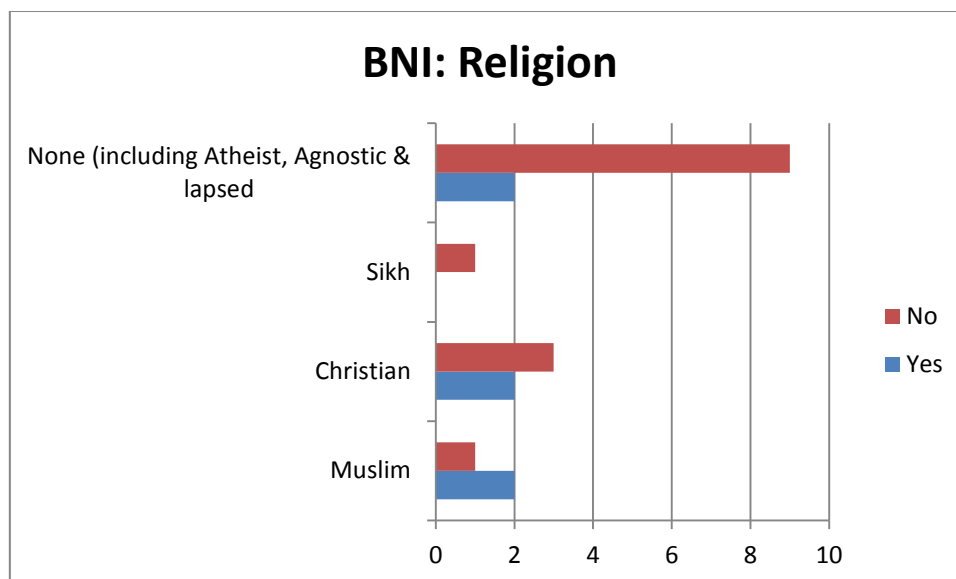


Table 37: Should the study of history at KS3 inculcate a sense of BNI? Faith and non-faith:

	Yes	No
Muslim	2	1
Christian	2	3
Sikh	0	1
None (including Atheist, Agnostic & lapsed)	2	9

Figure 28: Should the study of history at KS3 inculcate a sense of BNI? Faith and non-faith:



82% of non-faith trainees do not felt BNI should be inculcated through KS3 History, compared to 56% of faith trainees. Non-faith trainees were less likely to promote BNI through KS3 History.

Table 38: Should the study of history at KS3 instil a sense of patriotism? Religion:

	Yes	No	Unsure
Faith	5	3	1

Figure 29: Should the study of history at KS3 instil a sense of patriotism? Religion:

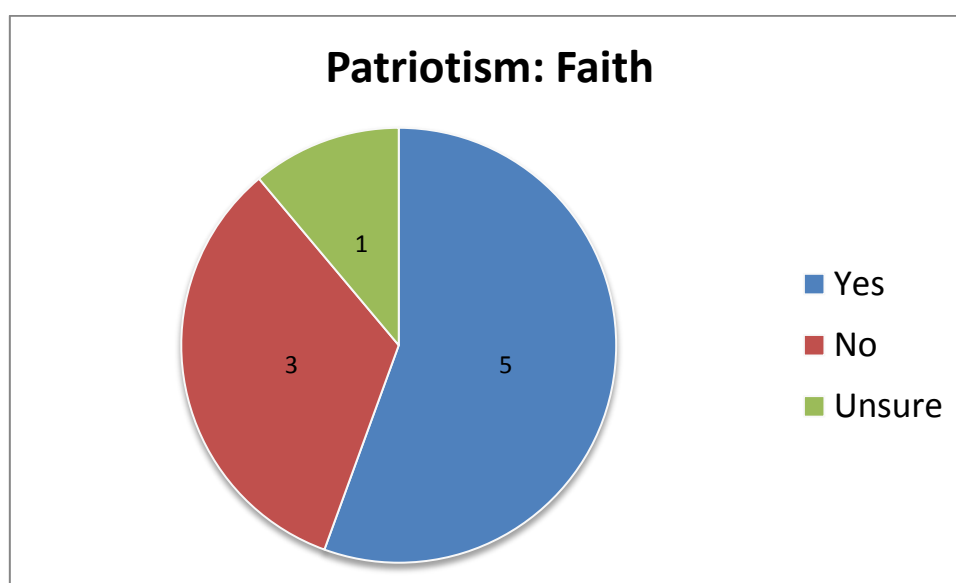


Table 39: Should the study of history at KS3 instil a sense of patriotism? Non-faith:

	Yes	No	Unsure
Non-faith	2	8	1

Figure 30: Should the study of history at KS3 instil a sense of patriotism? Non-faith:

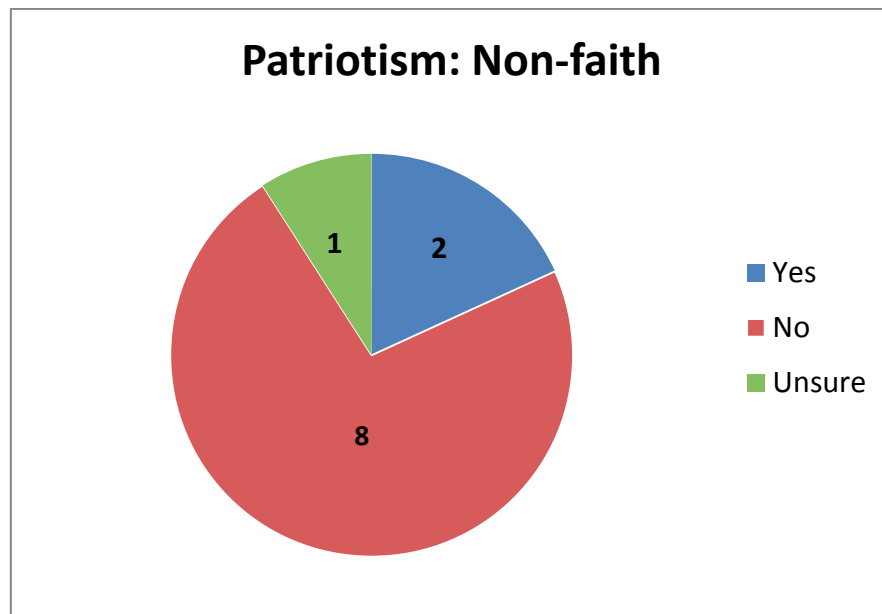
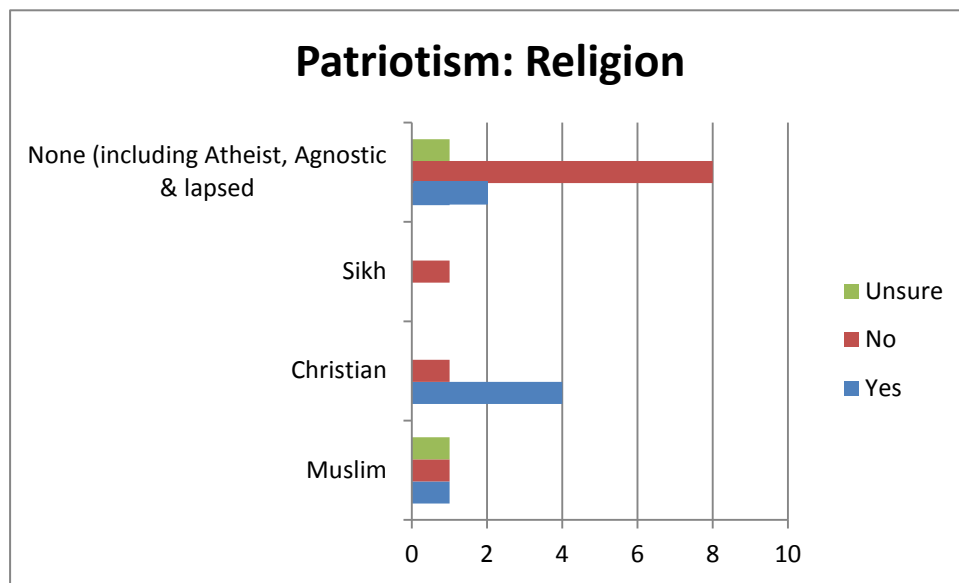


Table 40: Should the study of history at KS3 instil a sense of patriotism? Faith and Non-faith:

	Yes	No	Unsure
Muslim	1	1	1
Christian	4	1	0
Sikh	0	1	0
None (including Atheist, Agnostic & lapsed)	2	8	1

Figure 31: Should the study of history at KS3 instil a sense of patriotism? Faith and Non-faith:



Non-faith trainees were less likely to support the promotion of patriotism through KS3 History than those who declared faith.

Overall it appeared trainees with faith were more likely to support the promotion of FBV through KS3 History than non-faith.

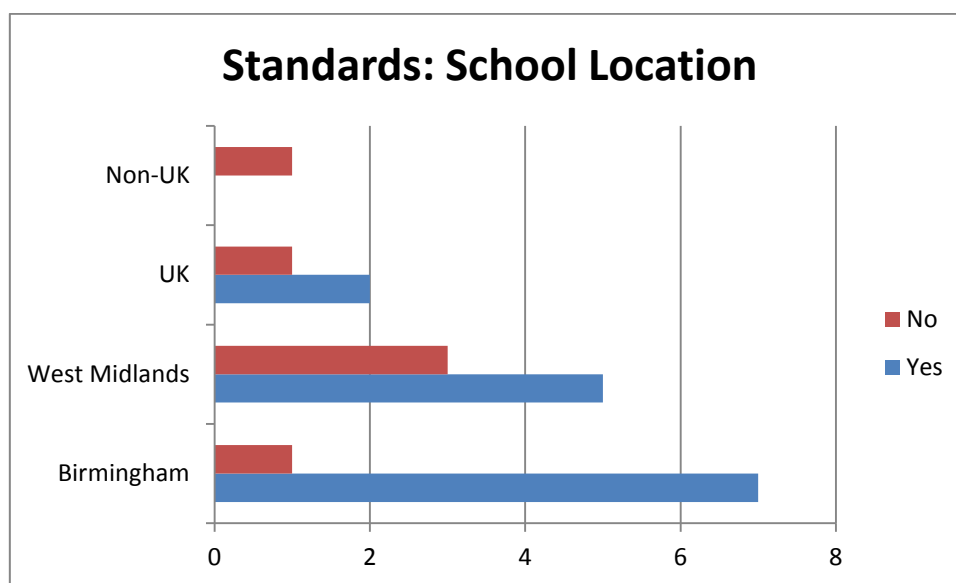
School Location:

School location refers where trainees were educated as pupils.

Table 41: Should FBV be part of the TS2012? School Location:

	Yes	No
Birmingham	7	1
West Midlands	5	3
UK	2	1
Non-UK	0	1

Figure 32: Should FBV be part of the TS2012? School Location:



Trainees schooled within Birmingham and the West Midlands were far more likely to support FBV being part of the TS2012 than those schooled elsewhere.

Table 42: Should British history be the focus of KS3 History? School Location:

	Yes	No
Birmingham	7	1
West Midlands	2	6
UK	1	2
Non-UK	1	0

Figure 33: Should British history be the focus of KS3 History? School Location:



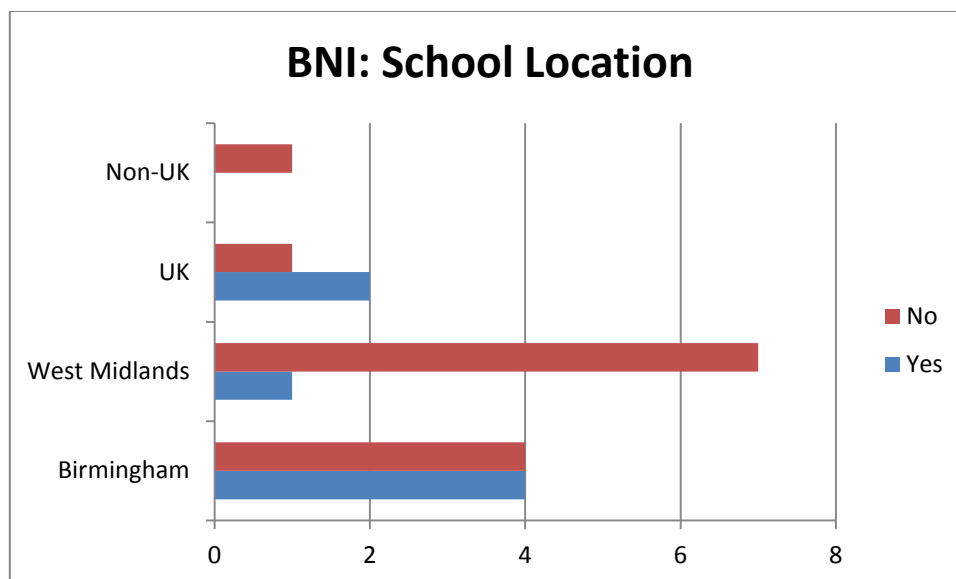
Trainees schooled within Birmingham were more likely to support the notion of focusing on British history at KS3 than trainees schooled elsewhere in the West Midlands and the rest of the UK.

Table 43: Should the study of history at KS3 inculcate a sense of BNI? School Location:

	Yes	No
Birmingham	4	4
West Midlands	1	7
UK	2	1
Non-UK	0	1

Figure 34: Should the study of history at KS3 inculcate a sense of BNI? School

Location:



Regardless of school location, trainees seem less likely to support the idea of BNI being inculcated through KS3 History.

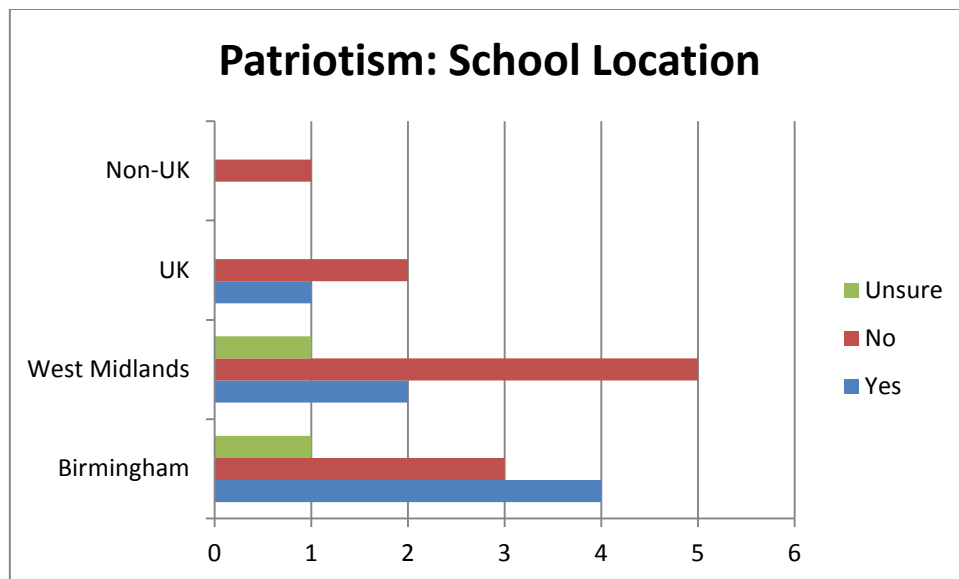
Table 44: Should the study of history at KS3 instil a sense of patriotism? School

Location:

	Yes	No	Unsure
Birmingham	4	3	1
West Midlands	2	5	1
UK	1	2	0
Non-UK	0	1	0

Figure 35: Should the study of history at KS3 instil a sense of patriotism? School

Location:



Trainees schooled within Birmingham were more likely to support patriotism being instilled through KS3 History than trainees schooled elsewhere, however there is not a large difference between this.

Overall, trainees schooled in Birmingham seemed more likely to be supportive of FBV featuring in the TS2012 and the focus on British history than other trainees schooled elsewhere in the UK.

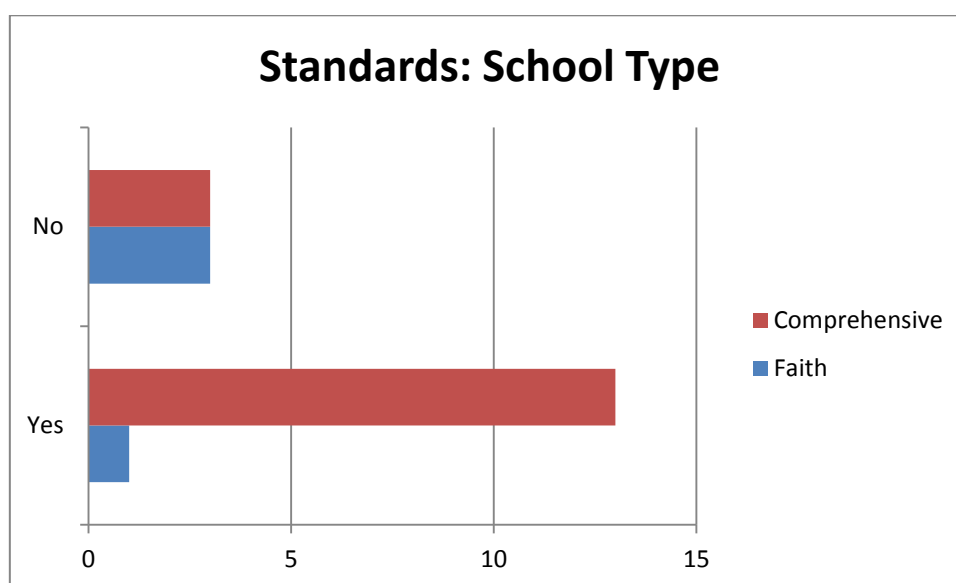
School Type:

School type refers where trainees were educated as pupils.

Table 45: Should FBV be part of the TS2012? School Type:

	Yes	No
Faith	1	3
Comprehensive	13	3

Figure 36: Should FBV be part of the TS2012? School Type:

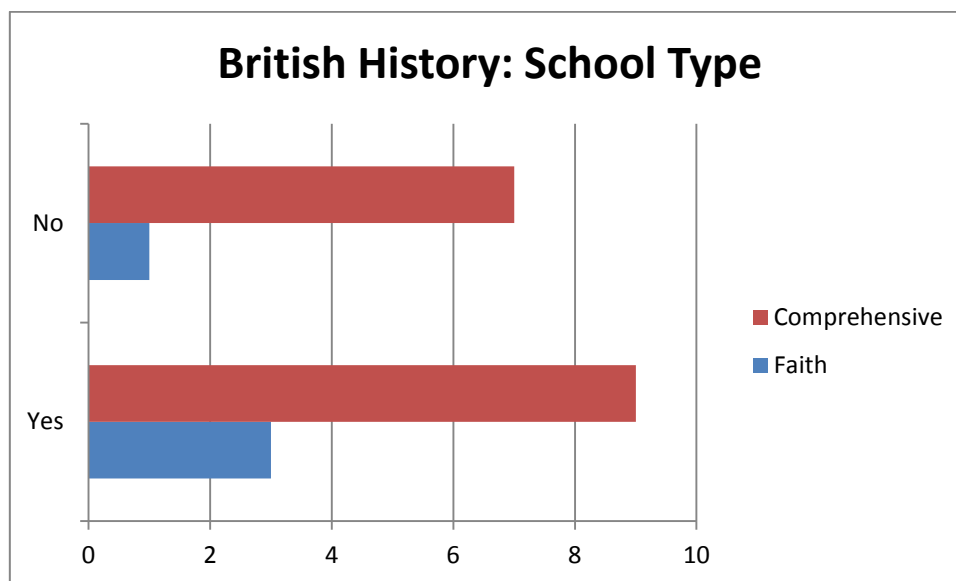


Trainees who attended Comprehensive schools were more likely to support FBV being part of the TS2012.

Table 46: Should British history be the focus of KS3? School type:

	Yes	No
Faith	3	1
Comprehensive	9	7

Figure 37: Should British history be the focus of KS3? School type:

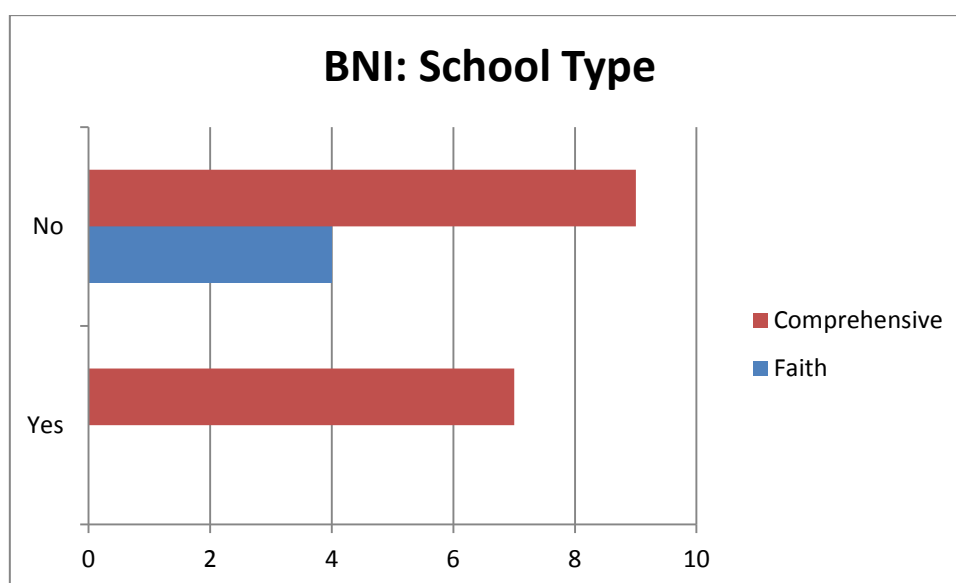


School type seemed to have no particular influence on whether trainees felt British history should be the main focus at KS3.

Table 47: Should the study of history at KS3 inculcate a sense of BNI? School Type:

	Yes	No
Faith	0	4
Comprehensive	7	9

Figure 38: Should the study of history at KS3 inculcate a sense of BNI? School Type:

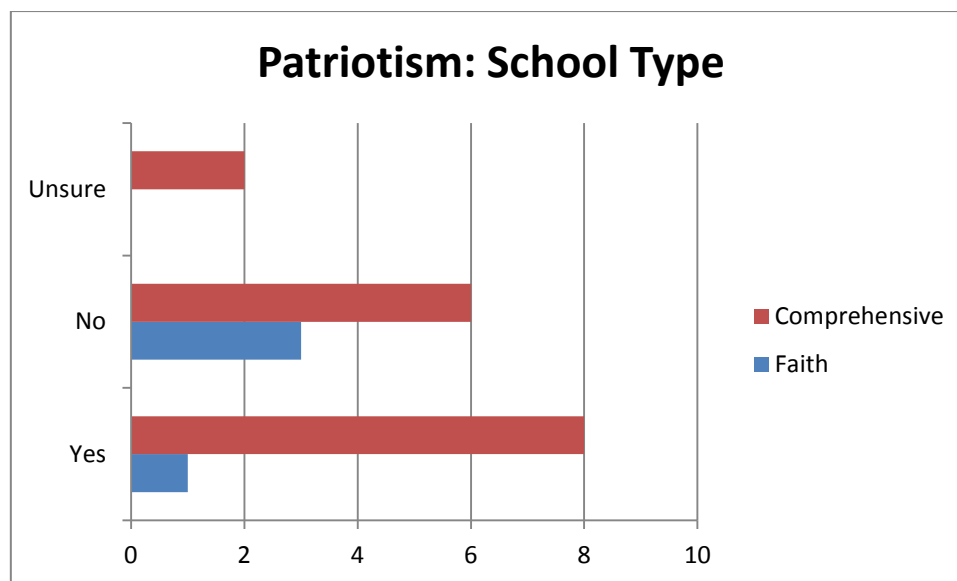


Trainees who attended faith schools seemed less likely to support the concept of using KS3 History to inculcate a sense of BNI.

Table 48: Should the study of history at KS3 instil a sense of patriotism? School Type:

	Yes	No	Unsure
Faith	1	3	0
Comprehensive	8	6	2

Figure 39: Should the study of history at KS3 instil a sense of patriotism? School Type:



School type seemed to have little influence on whether or not trainees believe KS3 History should instil patriotism.

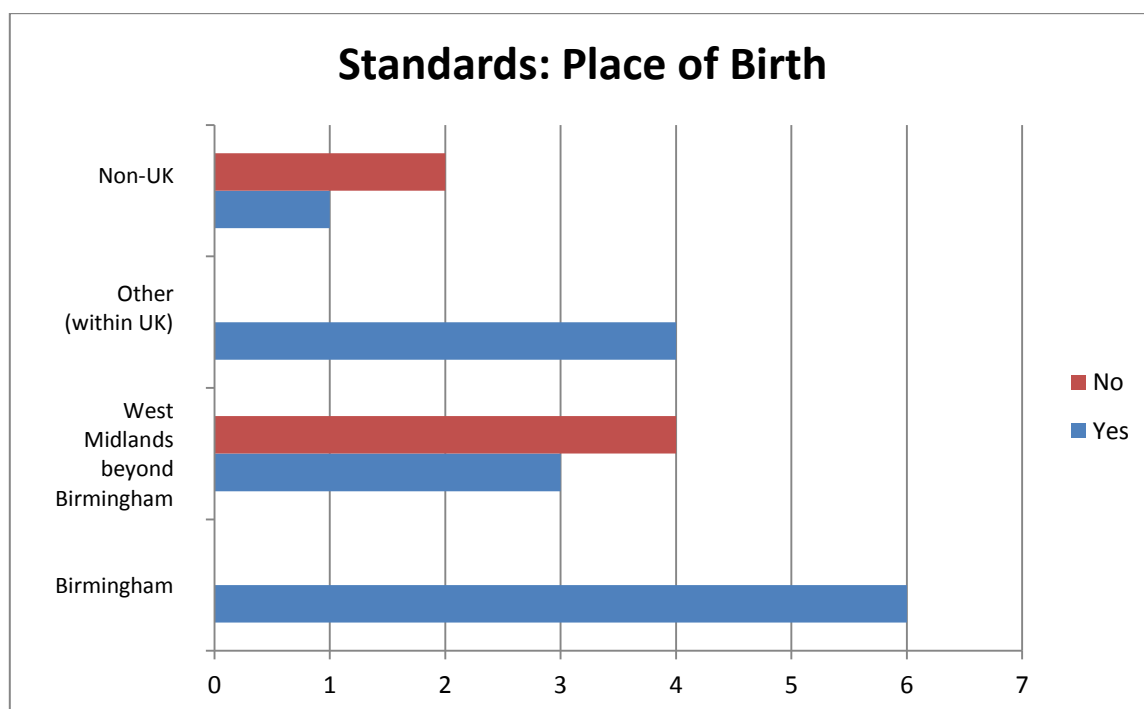
Overall school type appeared to have little effect on the opinions of trainees.

Place of Birth:

Table 49: Should FBV be part of the TS2012? Place of Birth:

	Yes	No
Birmingham	6	0
West Midlands beyond Birmingham	3	4
Other (within UK)	4	0
Non-UK	1	2

Figure 40: Should FBV be part of the TS2012? Place of Birth:

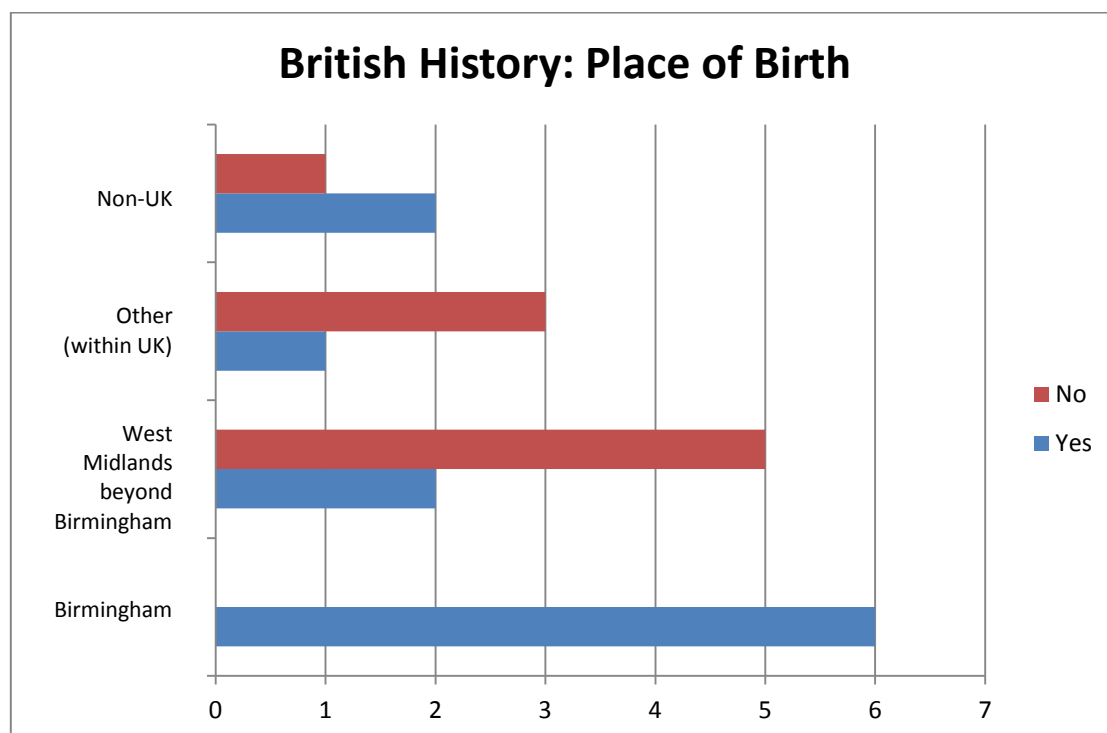


The majority of trainees born in the UK felt FBV should be part of the TS2012.

Table 50: Should British history be the focus of KS3 History? Place of Birth:

	Yes	No
Birmingham	6	0
West Midlands beyond Birmingham	2	5
Other (within UK)	1	3
Non-UK	2	1

Figure 41: Should British history be the focus of KS3 History? Place of Birth:

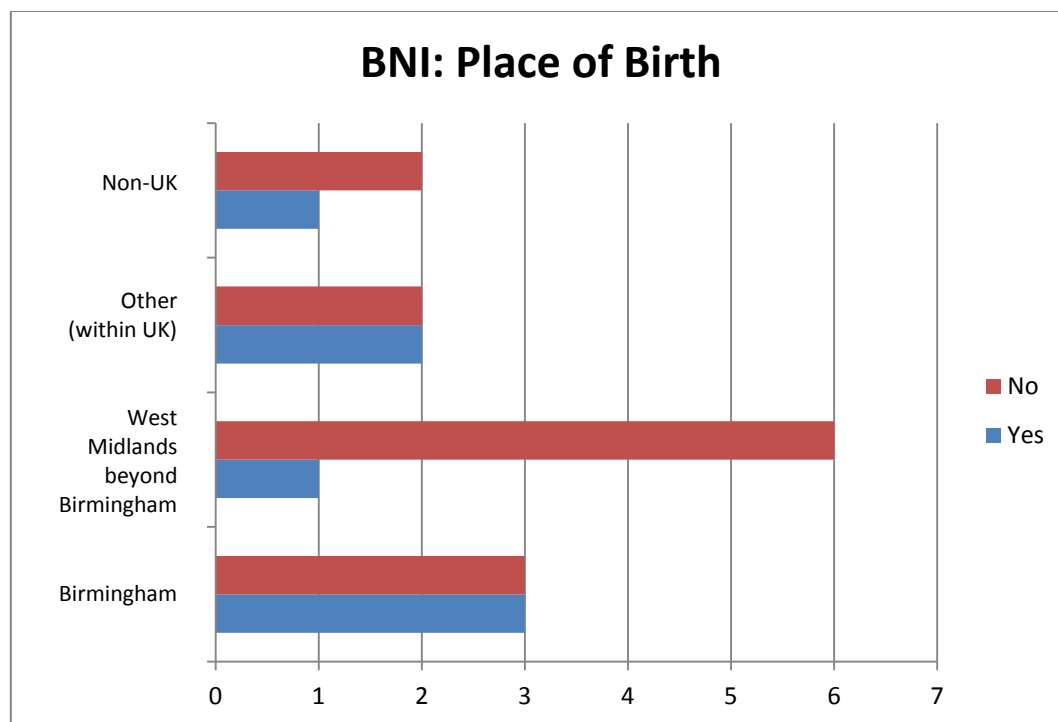


All of the trainees from Birmingham felt British history should be the main focus of KS3 History; from elsewhere in the UK the majority felt it should not.

Table 51: Should the study of history at KS3 inculcate a sense of BNI? Place of Birth:

	Yes	No
Birmingham	3	3
West Midlands beyond Birmingham	1	6
Other (within UK)	2	2
Non-UK	1	2

Figure 42: Should the study of history at KS3 inculcate a sense of BNI? Place of Birth:

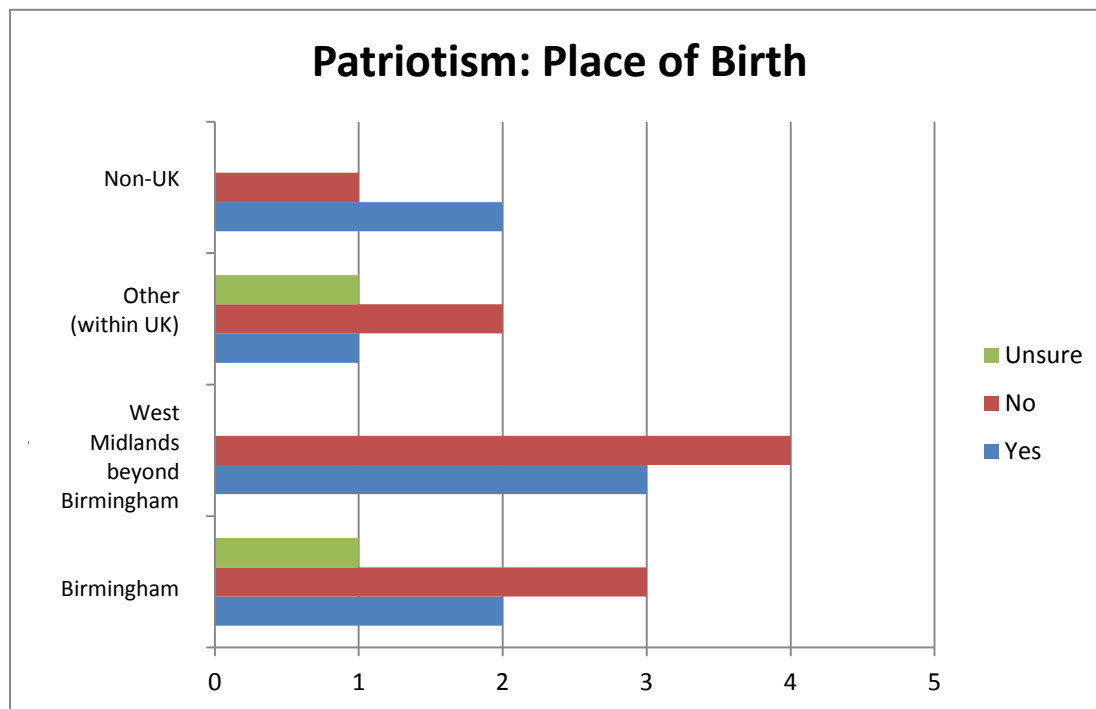


The majority of trainees from the West Midlands felt BNI should not be inculcated through KS3 History, but elsewhere in the UK, place of birth seemed to have little influence.

Table 52: Should the study of history at KS3 instil patriotism? Place of Birth:

	Yes	No	Unsure
Birmingham	2	3	1
West Midlands beyond Birmingham	3	4	0
Other (within UK)	1	2	1
Non-UK	2	1	0

Figure 42: Should the study of history at KS3 instil patriotism? Place of Birth:



Place of birth seemed to have little influence over whether trainees felt patriotism should be instilled through KS3 History.

Overall trainees from Birmingham seemed more likely to be supportive of FBV and British history

Chapter 5: Data Analysis

5.1 Introduction

This chapter provides an analysis of the original data collected over the course (Appendix A&B) of the academic year (2013-14). Firstly, justifications for the formation of the questions used in the questionnaire and semi-structured interviews are offered. Secondly, linguistic analysis is deployed in order to extrapolate from the responses to the questionnaire. A comparative analysis between individual responses to both the questionnaire and interview, in order to explore the development of the various concepts is conducted, followed by an examination of the commonalities in discourse entanglements across the responses, including selecting the most dichotomous examples and the epitomes. Finally, I have used the Social Actor Approach of Critical Discourse Analysis to interpret the information gathered from the semi-structured interview responses in light context provided by the literature review.

When conducting the analysis of the interview responses, among other methodologies, Social Actor Approach was employed. The main aspects evaluated using this framework were to do with self-perception, e.g. the trainee identification of their own ethnicities and nationalities; their perceptions of their own society, e.g. their use of collective pronouns, ‘we’, ‘they’, ‘you’; and their use of descriptive terminology. It is also useful to look at which aspects of British history they think are integral to the KS3 History curriculum and why, this can be analysed in light of van Leeuwen (2010) and his application of linguistic checklists.

For the questionnaire, a table format is used to summarise what has been written and identifying the key Discourse Strands and sub-topics. Discourse Historical Analysis and Social Actor Approach are used in order to analyse the findings from the semi-structured interviews. Findings from the questionnaire are used to reinforce the Discourse Strands identified in the interview responses.

5.2 Questionnaire summaries and initial analysis

Table 53: Trainee A, Questionnaire summaries and initial analysis

Gender	Ethnicity	Religion	School Location	School Type	Nationality	Place of Birth
Male	Pakistani	Islam	Birmingham	Mixed Comprehensive	British	Birmingham

Question:	Summary:	Discourse Strand:
1a) What is history?	History helps us understand the present and future.	(DS1) (DS2)
1b) Did your study of history at secondary school help your understanding of the above?	Mentioned how people fought for equality & justice	(DS20) (DS21)
2a) What is the purpose of history in schools?	History helps pupils to understand the present day and develops skills.	(DS1)
2b) Did your study of history at secondary school help your understanding of the above?	Stressed cross-curricular links.	
3a) Should the history you study at school focus on British history?	Yes & No. Living in Britain means learning how Britain was formed is important. British history allows pupils to reflect on Britain's impact and role in the world today. However the world is becoming increasingly local and so global history helps pupils place Britain in context, which will further strengthen the skills used and values emphasised by history. He also mentioned history as a discipline should be inclusive; inferring study of British history alone is exclusive.	(DS1) (DS2) (DS7) (DS12) (DS14) (DS21)
3b) Did your study of history at secondary school help your understanding of the above?	Emphasises desire to have done more world history, only able to at university.	

4a) Should your study of history at school help you develop a sense of BNI?	History has the ability to teach BNI, but does not state it should. Mentioned how past British victories might develop a sense of pride, but could have the opposite effect with certain groups, e.g. Muslims. National identity can be taught in other subjects such as Citizenship.	
4b) Did your study of history at secondary school help your understanding of the above?	Not in History, was done in Citizenship.	
5a) Should your study of history at school help you to develop a sense of patriotism?	It is likely focusing on British achievements and positive British history will induce pride.	
5b) Did your study of history at secondary school help your understanding of the above?	Lessons focused on content, not promoting patriotism.	
6) Any other comments about the focus of my research?	None	

Trainee A agreed with 95% of the trainees by mentioning the past when answering the first question and along with 10% of the trainees he mentioned the future as well. In answer to question two, like 75% of the trainees, he stated the study of history is about explaining the present. Like 50% of the trainees he responded to question three with a 'Yes & No' answer, similar to a number of responses he noted British history encompasses world history and stressed British history should be inclusive. In accordance with 35% of trainees, he believed history can develop BNI but it should not be the intent; he stressed intentional promotion of BNI could exclude certain groups, e.g. Muslims. It is important to note he has first-hand experience being himself Asian Muslim. He is one of the 25% who noted there is a possibility that focusing on certain events will induce pride, but he does not say whether or not history should instil patriotism.

Table 54: Trainee B, Questionnaire summaries and initial analysis

Gender	Ethnicity	Religion	School Location	School Type	Nationality	Place of Birth
Female	Pakistani	Islam	Birmingham	Girls Faith (Islam)	British	Birmingham

Question:	Summary:	Discourse Strand:
1a) What is history?	Focused on the skills of history: 'analysis, interpretation, investigation' and explanation.	
1b) Did your study of history at secondary school help your understanding of the above?	Related her answer to diversity through her discussion of the study of different civilisations.	(DS14)
2a) What is the purpose of history in schools?	Discussed history as an aid to understanding the present and emphasises its impact on skills.	
2b) Did your study of history at secondary school help your understanding of the above?	Yes. Stressed cross-curricular links & social awareness.	(DS14) (DS18)
3a) Should the history you study at school focus on British history?	Yes & No. Primarily should focus on British history, 'charity and learning always begins at home'. She went on to state many would argue studying British history will elicit a sense of nationality and pride. However, what constitutes British history is regularly in dispute and the history taught in British classrooms should be more cohesive and sympathetic. She stated there should be British history modules and 'other' or optional modules of other countries and civilisations, with emphatic quotation marks around her use of 'other'.	(DS1) (DS2) (DS6) (DS7) (DS14) (DS18)

3b) Did your study of history at secondary school help your understanding of the above?	Felt there was not sufficient variety in content.	
4a) Should your study of history at school help you develop a sense of BNI?	Not as a purpose & implied in her answer that if it was then the history being studied would not be balanced. If a sense of national identity is developed in history then it should be 'unintentional'. However, undermining 'British values' should not be done either. Students should always be encouraged to take pride in their country, since it provides them with much more than other countries. But she questioned whether this is the role of history teachers.	
4b) Did your study of history at secondary school help your understanding of the above?	History did not help her develop an obvious sense of BNI, but provided more social context.	
5a) Should your study of history at school help you to develop a sense of patriotism?	Not actively or consciously. History should be taught objectively so that students may form their own informed opinions. Even slavery should be taught in its entirety.	
5b) Did your study of history at secondary school help your understanding of the above?	No it did not.	
6) Any other comments about the focus of my research?		

Trainee B like 45% of the trainees saw the study of history as developing skills. In answer to question two she aligned with 75% by noting history is about understanding the world today and 80% by mentioning skills. Like 50% of the answers to question three she believed history should be balanced. She responded BNI can derive from the study of the past along with 35%

of the trainees. Like 55% of the answers given, the respondent explained history should be taught objectively and not to actively promote patriotism.

Table 55: Trainee C, Questionnaire summaries and initial analysis

Gender	Ethnicity	Religion	School Location	School Type	Nationality	Place of Birth
Male	White British	None	Walsall	Mixed Comprehensive	British	Walsall

Question:	Summary:	Discourse Strand:
1a) What is history?	Response focused on a succinct definition of history based on using evidence to study the past, without specifically noting any other Discourse Strands.	
1b) Did your study of history at secondary school help your understanding of the above?	Yes.	
2a) What is the purpose of history in schools?	Simply states history is about understanding the world today.	
2b) Did your study of history at secondary school help your understanding of the above?	Not explicitly, but understanding of history began at school.	
3a) Should the history you study at school focus on British history?	Should be important, but should not dominate the curriculum.	
3b) Did your study of history at secondary school help your understanding of the above?	No, didn't focus on Britain.	
4a) Should your study of history at school help you develop a sense of BNI?	No. It should allow pupils to develop a sense of personal identity.	
4b) Did your study of history at secondary school help your understanding of the above?	May have done implicitly.	

5a) Should your study of history at school help you to develop a sense of patriotism?	No, history should aim to be balanced. 'Patriotism is not a balanced point of view'.	
5b) Did your study of history at secondary school help your understanding of the above?	Never.	
6) Any other comments about the focus of my research?		

Trainee C along with 95% of the answers to question one noted history is about the past. Like 75% of the answers to question two he explained the purpose of history is about understanding the present world. Along with 50% of the cohort he believed there should be a certain focus on British history. Like 25% of the cohort he did not believe history should help develop BNI, explaining people should be able to develop their own identity. In answer to the question concerning patriotism, like 55% of the course he did not feel patriotism comes from a balanced approach to history.

Table 56: Trainee D, Questionnaire summaries and initial analysis

Gender	Ethnicity	Religion	School Location	School Type	Nationality	Place of Birth
Male	White British	Church of England	Birmingham	Mixed Comprehensive	British	Birmingham

Question:	Summary:	Discourse Strand:
1a) What is history?	Discussed how history's successes should influence us today, which links in with Brown's (2006b) espousal of a shared British history and the notion people make a nation.	(DS7) (DS8).
1b) Did your study of history at secondary school help your understanding of the above?	Related their study of history at school to a development of local pride and subsequently community cohesion.	(DS18)
2a) What is the purpose of history in schools?	Noted history's role in forming identity and developing a sense of belonging, which fits within the discourse on BNI. He also mentioned tolerance and cultural understanding.	(DS14) (DS21)
2b) Did your study of history at secondary school help your understanding of the above?	Yes, in regards to skills and values, but not in developing a sense of belonging.	(DS21) (DS18)
3a) Should the history you study at school focus on British history?	Yes, but it should not be the only focus. He did note a European and US event for other cultures' histories, but did not mention Asian, Oriental or S. American events.	
3b) Did your study of history at secondary school help your understanding of the	British history was only accidentally covered by a teacher from a different subject area.	

above?		
4a) Should your study of history at school help you develop a sense of BNI?	Yes, but not in its 'traditional form', all forms of history should be taught. Exploring traditionally British greats should not be done at the expense of ethnic history; it 'promotes integration culturally'.	(DS7) (DS14) (DS18)
4b) Did your study of history at secondary school help your understanding of the above?	Not for him; which allowed him to see his community with a sense of objectivity.	
5a) Should your study of history at school help you to develop a sense of patriotism?	Should not be designed to. It should promote a greater awareness of one's country and world. Allowing one to understand society's development; patriotism may be a by-product.	
5b) Did your study of history at secondary school help your understanding of the above?	No, but pleased it wasn't because it aided objectivity.	
6) Any other comments about the focus of my research?		

Trainee D like 45% of the responses to question one explained the study of history is about understanding the present. In answer to question two about the purpose of history, like 70% of the cohort, he linked history with the concept of forming identity. Responding to the question about focusing on British history, like 50%, he thought British history should be included but not be exclusive. For question four about BNI, his answer complied with the 40% who stated that as long as it is not the traditional form of BNI then it should be part of the role of History as subject. He did not think history should be designed to develop patriotism, like 55% of the cohort, but that patriotism could be a by-product.

Table 57: Trainee E, Questionnaire summaries and initial analysis

Gender	Ethnicity	Religion	School Location	School Type	Nationality	Place of Birth
Female	White Irish	Lapsed Catholic	Dublin	Girls Faith (Catholic)	Irish	Dublin

Question:	Summary:	Discourse Strand:
1a) What is history?	Touched on the notion of historiography and the place of the historian's personal context in using history, which is integral to arguments for building a shared British history.	(DS7)
1b) Did your study of history at secondary school help your understanding of the above?	No, developed at university	
2a) What is the purpose of history in schools?	Focused on how history develops the critical functions of pupils in order to understand the present and become an active citizen.	(DS21) (DS9)
2b) Did your study of history at secondary school help your understanding of the above?	Too much rote learning, lack of scope.	
3a) Should the history you study at school focus on British history?	No, should have a more European & world view in order to critically assess British history.	
3b) Did your study of history at secondary school help your understanding of the above?	Somewhat.	
4a) Should your study of history at school help you develop a sense of BNI?	Yes but imbued with 'objective criticism', history should be realistic.	

4b) Did your study of history at secondary school help your understanding of the above?	No, but there was a focus on Irish nationalism. Growing up in Ireland many people developed a 'nuanced' and even 'incorrect' view of Irish history.	
5a) Should your study of history at school help you to develop a sense of patriotism?	No, this would come at the expense of critical analysis.	
5b) Did your study of history at secondary school help your understanding of the above?	No, and pleased about that because of experiences of patriotism leading to ignorance and sectarianism in the Republic of Ireland. The criticality of history came in more at university.	
6) Any other comments about the focus of my research?	Context is most important.	

Trainee E's response to question one agrees with the 15% who discuss personal and national identity. In answer to question two, like 80% of the trainees she mentioned skills, the present like 75%. She also mentioned Citizenship, along with 85%. Like 30% of the cohort she did not think KS3 History should focus on British history because it would not result in the correct level of criticality. Along with 40% of the cohort, she thought the study of history should develop a sense of BNI but the study of the past should lead to 'objective criticism'. The same as 55% of the cohort she thought focusing on patriotism would mitigate critical analysis. Her education in Ireland, which she noted was pushing a patriotic agenda, had a significant influence on her answers.

Table 58: Trainee F, Questionnaire summaries and initial analysis

Gender	Ethnicity	Religion	School Location	School Type	Nationality	Place of Birth
Female	Asian British	Sikh	Birmingham	Girls Comprehensive	British	Birmingham

Question:	Summary:	Discourse Strand:
1a) What is history?	The response was brief and focused on the definition of history without offering reference to any other distinct Discourse Strand. She saw history as a discipline in order to help people understand why and how events occurred.	
1b) Did your study of history at secondary school help your understanding of the above?	Yes.	
2a) What is the purpose of history in schools?	Discussed understanding the modern world, skills and the establishment of cross-curricular links.	
2b) Did your study of history at secondary school help your understanding of the above?	Yes.	
3a) Should the history you study at school focus on British history?	Yes, but supplemented by world history.	
3b) Did your study of history at secondary school help your understanding of the above?	Yes there was a focus on British history.	
4a) Should your study of history at school help you develop a sense of BNI?	To a certain extent. Important to understand the history of the country you live in.	(DS7)
4b) Did your study of	Yes, but more at university.	

history at secondary school help your understanding of the above?		
5a) Should your study of history at school help you to develop a sense of patriotism?	No, history should give a rounded view looking at positive and negative.	
5b) Did your study of history at secondary school help your understanding of the above?	Yes.	
6) Any other comments about the focus of my research?		

Trainee F recognised history as a discipline for studying the past like 95% of the trainees. For her answer to question two along 75% of the cohort the study of history is about learning for the present and like 80% of the cohort she mentioned history is about developing skills. She believed British history should be the focus of history, like 20% of the cohort, though she qualified her answer. For the fourth question she thought that to a certain extent BNI should be promoted by history, like 35% of the cohort. Along with 55% she absolutely did not think history should promote patriotism because history should be balanced, implying a drive for patriotism would lead to biased history.

Table 59: Trainee G, Questionnaire summaries and initial analysis

Gender	Ethnicity	Religion	School Location	School Type	Nationality	Place of Birth
Female	British	None	Leighton Buzzard	Mixed Comprehensive	British	Milton Keynes

Question:	Summary:	Discourse Strand:
1a) What is history?	Focused on definition and skills without touching on other related Discourse Strands. She noted how history is useful to learn about human behaviour. Her emphasis on historical empathy arguably places the response within the discourse on FBV.	(DS21)
1b) Did your study of history at secondary school help your understanding of the above?	Not at KS3, covered to a certain extent at GCSE and to a greater extent at A-Level.	
2a) What is the purpose of history in schools?	Mentioned understanding the world today and reiterated the importance of historical empathy and directly mentions diversity. She also noted the importance of developing skills and the role of narrative history.	(DS21) (DS14)
2b) Did your study of history at secondary school help your understanding of the above?	Emphasised facts & academic skills.	
3a) Should the history you study at school focus on British history?	Yes British/national history is important, but not at the expense of world history.	(DS7)
3b) Did your study of history at secondary school help your understanding of the above?	Not really at KS3, more at... [exam level?]	
4a) Should your study of	Not overwhelmingly because we live in a	(DS14)

history at school help you develop a sense of BNI?	multicultural society. She stated non-British-born or the children of non-British-born parents would find a focus on BNI excluding. It is important to understand British history and its culture learning a national history develops a sense of belonging regardless of place of birth.	
4b) Did your study of history at secondary school help your understanding of the above?	Yes to a degree; Normans & Tudors pushed to develop pride. A degree of shaming of being British when looking at slavery, more emphasis should be on non-white anti-slavers.	
5a) Should your study of history at school help you to develop a sense of patriotism?	Yes & no. People should be able to use history to feel proud of the country they live in. Refers to country as 'there' as opposed to 'here'. 'However, it should be a critical, reflective patriotism.' 'Pride in our NHS' & other institutions. Noted how an objective history could be developed by looking at the shamed aspects of British history. 'The fact that universal democracy is only a twentieth century thing'.	(DS2) (DS10) (DS7)
5b) Did your study of history at secondary school help your understanding of the above?	Yes & no.	
6) Any other comments about the focus of my research?		

Trainee G like 45% of the cohort specifically mentioned skills in her first answer; she is one of the few who mentioned the development of affective skills. For question two she mentioned the modern world like 75% of the cohort and diversity, which can be put under values and citizenship along with 85% of the responses. Also, like 80% of the trainees, she explained history is about developing skills. Unusually, she mentioned narrative history. Along with 20% of the answers to question three she thought there should be a focus on British history, but qualifies this by explaining it should not be exclusive of world history.

Like 35% of the cohort she noted BNI should not be the main aim of history, but it may be something which arises from the study of history. Regarding patriotism she believed to a certain extent history can promote patriotism however 'it should be critical reflective patriotism'.

Table 60: Trainee H, Questionnaire summaries and initial analysis

Gender	Ethnicity	Religion	School Location	School Type	Nationality	Place of Birth
Female	British	Catholic	Birmingham	Mixed Faith (Roman Catholic)	English	Solihull

Question:	Summary:	Discourse Strand:
1a) What is history?	Defined history as the explanation of why and how the present has come to be the way it is and who 'we' are today; noted how shared history is important to modern identity.	(DS7)
1b) Did your study of history at secondary school help your understanding of the above?	Mentioned how history developed an understanding of ethics.	(DS21)
2a) What is the purpose of history in schools?	Specifically mentioned history's role in the development of national identity, further linking it to ethical considerations such as tolerance and acceptance of different nations and religions. She also mentioned skills.	(DS2) (DS14)
2b) Did your study of history at secondary school help your understanding of the above?	Yes.	
3a) Should the history you study at school focus on British history?	There should be a balance between British & world history in order to understand world politics.	(DS9)
3b) Did your study of history at secondary school help your understanding of the above?	Yes, focus on British politics.	

4a) Should your study of history at school help you develop a sense of BNI?	Yes.	
4b) Did your study of history at secondary school help your understanding of the above?	Yes, focus on welfare, government & British politics.	
5a) Should your study of history at school help you to develop a sense of patriotism?	Yes, but important not to create a 'history of victors'.	
5b) Did your study of history at secondary school help your understanding of the above?	Yes, which meant missing a balanced representation of history.	
6) Any other comments about the focus of my research?		

Trainee H like 45% mentioned history is about the present and like 15% linked the study of history to the development of identity. Along with 70% of the responses to question two she linked history with identity and the 85% who note values and citizenship and 80% who mentioned skills. Like 50% of the cohort she emphasised the need to have a balanced curriculum between British and world history. For the development of BNI she simply answered yes, like 40% of the trainees. In regards to developing a sense of patriotism she was part of the 15% who said yes, but qualified it should not simply be the history of victors.

Table 61: Trainee I, Questionnaire summaries and initial analysis

Gender	Ethnicity	Religion	School Location	School Type	Nationality	Place of Birth
Female	White British	None	Coventry	Mixed Comprehensive	British	Coventry

Question:	Summary:	Discourse Strand:
1a) What is history?	Identified how history can be used to create a better present, again relating to the notion of a shared British history.	(DS7)
1b) Did your study of history at secondary school help your understanding of the above?	Yes, but only looking at modern history which would have been looked at the end of KS3.	
2a) What is the purpose of history in schools?	Mentioned a range of aspects of history's purpose including; understanding the world today, not being ignorant of other cultures and countries, skills in and after school, especially understanding Britain's role in the wider world.	(DS14) (DS9) (DS12)
2b) Did your study of history at secondary school help your understanding of the above?	Yes, but focusing on academic skills, deeper understanding gained post-16.	
3a) Should the history you study at school focus on British history?	Yes, the focus should be steered towards Britain's wider history in relation to the rest of the world, important to focus on positive and negative aspects 'British history encompasses the world'.	
3b) Did your study of history at secondary school help your understanding of the above?	There was a depth study on British history, which she implied focused on the lives of the powerful.	(DS7)
4a) Should your study of	Yes, but not without objectivity; children should	(DS14)

history at school help you develop a sense of BNI?	appreciate their own national identity and other identities 'Britain is a multicultural identity'.	
4b) Did your study of history at secondary school help your understanding of the above?	Not really, Britain is so multicultural that she does not know what BNI entails 'non-British traits/cultures are part of Britain'.	(DS14)
5a) Should your study of history at school help you to develop a sense of patriotism?	No, it is in danger of spilling over into racism. Needs to be greater awareness of negativity.	
5b) Did your study of history at secondary school help your understanding of the above?	No, however a lot of modules which focused on the Brits resulted in a sense of patriotism.	
6) Any other comments about the focus of my research?	Definition of British identity	

Trainee I for question one mentioned understanding the present like 45% of the cohort. She also mentioned the idea of a shared British history linking her answer with the development of identity like 15% of the cohort. Regarding the purpose of history in schools, like 75% of the trainees, she stated history is about understanding the present and like 80% of the cohort she linked history with the development of skills. For the question about British history she was part of the 50% who said yes but qualified that the study should be balanced. Like 40% of the cohort she believed history should help develop a sense of BNI, qualifying that it should be 'multicultural'. Along with 55% of the cohort she did not believe history should promote patriotism, citing the dangers of racism. It can be inferred from her answer to question six that she was questioning whether BNI can be defined.

Table 62: Trainee J, Questionnaire summaries and initial analysis

Gender	Ethnicity	Religion	School Location	School Type	Nationality	Place of Birth
Female	White British	None	West Bromwich	Mixed Comprehensive	English British	West Bromwich

Question:	Summary:	Discourse Strand:
1a) What is history?	Focused on how the past has shaped the present and how we can learn lessons from the past.	
1b) Did your study of history at secondary school help your understanding of the above?	To a certain extent, due to content, but was critical of the way history was taught, i.e. geared towards assessment.	
2a) What is the purpose of history in schools?	Specifically noted the impact of history on the formation of identity in personal, national and global terms. She also noted how history can be used to understand the present.	
2b) Did your study of history at secondary school help your understanding of the above?	Mostly aimed at assessment.	
3a) Should the history you study at school focus on British history?	No, British history is important for forming the national identity, but it is important to acknowledge British history in the world context.	(DS1)
3b) Did your study of history at secondary school help your understanding of the above?	Yes, curriculum content was varied.	
4a) Should your study of history at school help you develop a sense of BNI?	To an extent, but should not enforce an identity or ideology. Should develop a sense of local and global identity. History ‘naturally induce[s] a certain level of national pride’, but emphasised the need to compare against other nations. We live in	(DS2)

	a multicultural country, so BNI can mean different things to different people so it needs to be balanced.	
4b) Did your study of history at secondary school help your understanding of the above?	Yes.	
5a) Should your study of history at school help you to develop a sense of patriotism?	For many it will naturally make you feel patriotic, sees patriotism as an ideology. History should be objective.	
5b) Did your study of history at secondary school help your understanding of the above?	Yes, because we have a rich British history; however, not a fully balanced view was taught.	
6) Any other comments about the focus of my research?		

Trainee J for the first question, like 45% of the cohort, focused on how the past has shaped to present; she is among the 25% who noted history is about learning from the past. In answer to the second question, along with 70% of the cohort she linked history with the development of identity and along with 75% explained it is about understanding the present. For question three she emphatically stated history should be balanced and not focus on British history, like 20% of the cohort. Like 25% she thought history should not be about enforcing a certain identity, but history can help develop local or global identity. She thought any development of patriotism should be natural, so like 30% she thought history can promote patriotism to a certain extent.

Table 63: Trainee K, Questionnaire summaries and initial analysis

Gender	Ethnicity	Religion	School Location	School Type	Nationality	Place of Birth
Female	White British	None	Bromsgrove	Mixed Comprehensive	British	Redditch

Question:	Summary:	Discourse Strand:
1a) What is history?	Focused on how the past has influenced the present and how the study of history promotes affective values.	(DS21)
1b) Did your study of history at secondary school help your understanding of the above?	To a certain extent, but teaching was too exam orientated which made what was studied 'less relevant and interesting'.	
2a) What is the purpose of history in schools?	Also noted personal and community identity and mentions skills and cross-curricular links.	(DS18)
2b) Did your study of history at secondary school help your understanding of the above?	Dependent on topic, developed academic skills.	
3a) Should the history you study at school focus on British history?	Some, but should not be the focus. British history can have 'quite a wide remit'.	
3b) Did your study of history at secondary school help your understanding of the above?	Not really.	
4a) Should your study of history at school help you develop a sense of BNI?	It's subjective, implies the development of BNI is organic.	
4b) Did your study of history at secondary school	No.	

help your understanding of the above?		
5a) Should your study of history at school help you to develop a sense of patriotism?	It wouldn't be something I would focus on.	
5b) Did your study of history at secondary school help your understanding of the above?	No, often promoted national cynicism.	
6) Any other comments about the focus of my research?		

Trainee K like 45% of the cohort, focused on how the past influences the present and she relates history to values education like 15% of the trainees. In answer to question two, like 15% of the cohort she related history to the development of identity and skills (45%). For the third question, about British history, she is part of the 30% who did not think British history should be the focus in school. Regarding BNI she implies BNI is organic so fits in with the 25% who felt BNI should not be the focus of history. For patriotism she was part of the 55% who did not think it should be incumbent in the purpose of history.

Table 64: Trainee L, Questionnaire summaries and initial analysis

Gender	Ethnicity	Religion	School Location	School Type	Nationality	Place of Birth
Female	British-Pakistani	Islam	Birmingham	Mixed Comprehensive	British	Pakistan

Question:	Summary:	Discourse Strand:
1a) What is history?	Gave a very succinct definition, simply about knowledge recall.	
1b) Did your study of history at secondary school help your understanding of the above?	Discussed history as a model for the present.	
2a) What is the purpose of history in schools?	Noted history's use in comprehending the present and emphasised the importance of critical evaluation skills.	
2b) Did your study of history at secondary school help your understanding of the above?	To a certain extent, but most development post-16 and university.	
3a) Should the history you study at school focus on British history?	Thought there should definitely be a degree of focus on British history in schools as it is important for young people to understand how the country has come to be what it is in order for them to truly identify with what it means to be "British."	
3b) Did your study of history at secondary school help your understanding of the above?	British history should not be looked at just thematically, there should be a more chronological approach.	
4a) Should your study of	Thinks it is important, emphasises the role of	

history at school help you develop a sense of BNI?	British history in providing the context for BNI.	
4b) Did your study of history at secondary school help your understanding of the above?	No.	
5a) Should your study of history at school help you to develop a sense of patriotism?	Your study of history should give enough evidence for you to come up with your own decision.	
5b) Did your study of history at secondary school help your understanding of the above?	Indicates that she feels there should be a greater focus on patriotism because she would have liked more of an understanding of what it is to be patriotic.	
6) Any other comments about the focus of my research?	History should provide pupils with sufficient information about British history in order for them to reach their own conclusions for a definition of Britishness.	

Trainee L's definition of history did not comply with any others because she defined history as memory recall. For question two she described history as being important for understanding the present, the same as 75% of the answers and mentioned skills like 80%. For question three she was one of the 20% who thought British history should be emphasised in order for pupils to understand what it is to be British. Regarding BNI she was part of the 40% who believed it should be one of the aims of school history. For question five she was part of the 55% who thought the focus should be about pupils looking at the evidence and making their own decisions, not geared towards patriotism.

Table 66: Trainee M, Questionnaire summaries and initial analysis

Gender	Ethnicity	Religion	School Location	School Type	Nationality	Place of Birth
Female	White British	None	Solihull	Mixed Comprehensive	English	Solihull

Question:	Summary:	Discourse Strand:
1a) What is history?	Noted the impact of the past upon the future and how discussion of history helps people to interpret the present and the future.	
1b) Did your study of history at secondary school help your understanding of the above?	Notes dependence on the teacher and emphasis on attainment.	
2a) What is the purpose of history in schools?	Used the past to explain the present and emphasised both skills and cross-curricular links. Also noted the intrinsic interest many children have towards history.	
2b) Did your study of history at secondary school help your understanding of the above?	Emphasised on the 'bigger picture' and development of skills	
3a) Should the history you study at school focus on British history?	No, Britain is not the world, emphasised that even the Royal Family aren't British? Attempts to categorise history into British & global without noting the overlaps.	
3b) Did your study of history at secondary school help your understanding of the above?	Reasonable balance in the curriculum between British and non-British.	
4a) Should your study of history at school help you	Certain topics (in History) naturally promotes BNI and national pride, e.g. WWII. Problems could	

develop a sense of BNI?	arise for children who are not British.	
4b) Did your study of history at secondary school help your understanding of the above?	Not really 'we wouldn't have known what it was'.	
5a) Should your study of history at school help you to develop a sense of patriotism?	History would make many children proud. Patriotism and pride is positive, but what about non-British children.	
5b) Did your study of history at secondary school help your understanding of the above?	Not answered.	
6) Any other comments about the focus of my research?	Not answered.	

Trainee M noted history was about understanding the present like 45% of the cohort and was amongst the 10% who thought history can be used in order to predict future events. For question two, like 75% she thought history is about the present and she was amongst the 80% who mentioned skills. She also mentioned the intrinsic interest children have in history. For the third question she stated history should not focus on British history, like 35% of the cohort. She uniquely mentioned that in her opinion the royal family is not British. For question four she was part of the 35% who thought that to a certain extent history should develop BNI but she emphasised the potential problems with children she identified as not being British. Regarding patriotism she was part of the 25% who thought it is good to a certain extent, but again commented on the impact on children who do not identify as British.

Table 67: Trainee N, Questionnaire summaries and initial analysis

Gender	Ethnicity	Religion	School Location	School Type	Nationality	Place of Birth
Female	British	None	Coventry	Mixed Comprehensive	British	Luton

Question:	Summary:	Discourse Strand:
1a) What is history?	Emphasised history's interpretive role with regards to understanding the present and future events.	
1b) Did your study of history at secondary school help your understanding of the above?	To a certain extent but a lot of teaching was exam result driven.	
2a) What is the purpose of history in schools?	Specifically referred to the role of history in equipping citizens.	(DS9)
2b) Did your study of history at secondary school help your understanding of the above?	Yes, better than any other subject.	
3a) Should the history you study at school focus on British history?	Some but not solely, should not be too Eurocentric, global history demonstrates the links. Points out the apparent Anglo-Centric nature of British history.	(DS1) (DS2) (DS7)
3b) Did your study of history at secondary school help your understanding of the above?	Yes, vast coverage of British history pre-16, would have been better for content to be more varied.	
4a) Should your study of history at school help you develop a sense of BNI?	To an extent. Britain is multicultural so a variety of histories should be explored. We need to know the harm that some of our actions have caused.	(DS14) (DS18)

4b) Did your study of history at secondary school help your understanding of the above?	Not overly.	
5a) Should your study of history at school help you to develop a sense of patriotism?	Not overly.	
5b) Did your study of history at secondary school help your understanding of the above?	Not overly.	
6) Any other comments about the focus of my research?		

Trainee N explained history has an interpretive role, as in developing skills like 45% of the trainees. She mentioned, like 45% of the cohort, the study of history helps to develop an understanding the present day and future events like 10%. For question two like 85% of the answers she specifically mentioned values and citizenship. Regarding British history she thought to a certain extent it should be in the curriculum but emphasised history should be balanced like 50%. For question four she was amongst the 35% who said that to a certain extent history should develop BNI because modern multicultural society should be inclusive. She, like 30%, did not think patriotism should be an over-riding focus of history.

Table 68: Trainee O, Questionnaire summaries and initial analysis

Gender	Ethnicity	Religion	School Location	School Type	Nationality	Place of Birth
Male	White British	Agnostic	London	Boys Comprehensive	British	Enfield

Question:	Summary:	Discourse Strand:
1a) What is history?	Gave a more controversial answer by quoting Napoleon and deeming history as lies; he argued history should be ‘constantly challenged and reinvented’.	(DS7)
1b) Did your study of history at secondary school help your understanding of the above?	Only at university and not consciously even then.	
2a) What is the purpose of history in schools?	Stressed cross-curricular links.	
2b) Did your study of history at secondary school help your understanding of the above?	Definitely.	
3a) Should the history you study at school focus on British history?	Not entirely, ‘in an ideal world separate lessons for British, world and local history would be taught’. Focus should be world history. Specifically mentioned British history in relation to democracy.	(DS3) (DS9) (DS21)
3b) Did your study of history at secondary school help your understanding of the above?	No but studying a variety of histories aided his understanding of Britain.	
4a) Should your study of history at school help you	Placed emphasis on history’s role in developing personal identity, and if that identity includes	

develop a sense of BNI?	Britishness then it is a by-product.	
4b) Did your study of history at secondary school help your understanding of the above?	Yes, I think so.	
5a) Should your study of history at school help you to develop a sense of patriotism?	Should not set out to instil patriotism, as this is a very personal and subjective aspect of social engagement. Well-taught, objective history can create a sense of patriotism.	
5b) Did your study of history at secondary school help your understanding of the above?	Probably not, consciousness of links between history & patriotism developed at university.	
6) Any other comments about the focus of my research?		

Trainee O noted, along with 45% of the cohort, history includes skills. Responding to the second question he focused on cross-curricular links like the 80% who mentioned skills. He did not think history should entirely focus on British history along with 50% of the cohort. He suggests history lessons should be broken down into local, national and global histories. Regarding BNI, he is part of the 40% who thought BNI should be developed through history at school. Like 55% of the cohort he thought history should not set out to promote patriotism.

Table 69: Trainee P, Questionnaire summaries and initial analysis

Gender	Ethnicity	Religion	School Location	School Type	Nationality	Place of Birth
Female	White British	None	Birmingham	Mixed Comprehensive	British	Birmingham

Question:	Summary:	Discourse Strand:
1a) What is history?	Espoused a narrative form of history ‘journey through time’ and history as a skill-based subject.	(DS7)
1b) Did your study of history at secondary school help your understanding of the above?	Focused on skills and purpose, also noting the contested nature of history.	
2a) What is the purpose of history in schools?	Noted how history helps ‘widen minds and appreciate what we have’ and mentioned history’s skill base. She went on to mention history’s role in helping to understand the present.	(DS7) (DS10)
2b) Did your study of history at secondary school help your understanding of the above?	Yes, emphasised cross-curricular links, skills and relevance.	
3a) Should the history you study at school focus on British history?	No, British history lead to ignorance and can be one-sided, must not ignore cultural history.	
3b) Did your study of history at secondary school help your understanding of the above?	To an extent.	
4a) Should your study of history at school help you develop a sense of BNI?	Yes, BNI is the basis of personal identity, but this should be approached with care. It should be done in a way that people do not become exclusive	
4b) Did your study of history at secondary school	Yes, particularly focused on modern cultural and societal identity.	

help your understanding of the above?		
5a) Should your study of history at school help you to develop a sense of patriotism?	Depends on the definition of patriotism, should be inclusive not jingoistic.	
5b) Did your study of history at secondary school help your understanding of the above?	In KS3 because of content, focus lost from GCSE.	
6) Any other comments about the focus of my research?	Commented on whether Britishness should be considered different from ethnically diverse and homogenous schools?	

Trainee P in answer to the first question mentioned narrative history. For question two she mentioned understanding of the present along with 75% of the cohort and like 80% mentioned skills. For the third question she emphatically felt British history should not be the focus of history in school like 30% of the trainees. However, for BNI she thought history should develop BNI which puts her with the 40% who felt that way but she emphasised it should be approached with care and must be inclusive. She felt that whether patriotism should be promoted is dependent on its definition; she was among the 30% who felt it can be promoted to a certain extent. Under any other comments, she went on to question whether Britishness should be considered differently in ethnically diverse and homogenous schools. Implying only white schools can be homogenous and those dominated by minority ethnic groups are in fact not homogenous.

Table 70: Trainee Q, Questionnaire summaries and initial analysis

Gender	Ethnicity	Religion	School Location	School Type	Nationality	Place of Birth
Male	Afro-Caribbean/South American	Christian	Birmingham	Mixed Comprehensive	British	Birmingham

Question:	Summary:	Discourse Strand:
1a) What is history?	Response fits very well within the overall discourse of BNI because of the note that history is integral to the formation of identity on a personal, national and global scale.	
1b) Did your study of history at secondary school help your understanding of the above?	To a certain extent with a focus on the impact on the present day.	
2a) What is the purpose of history in schools?	Noted the purpose of history in developing personal identity, skills and learning from the past.	
2b) Did your study of history at secondary school help your understanding of the above?	Focused on grades, post-16 developed discussion and interpretation.	
3a) Should the history you study at school focus on British history?	No, inferred immigration and the progression of British history is a result of both internal and external processes, implying that Britain's links with other countries is a force for good.	(DS7) (DS12)
3b) Did your study of history at secondary school help your understanding of the above?	Yes, with emphasis on international links.	
4a) Should your study of history at school help you	Yes, in that it should enable understanding of Britain as a nation. It needs to balance good and	

develop a sense of BNI?	bad aspects of British history in order to allow pupils to make individual choices concerning identity.	
4b) Did your study of history at secondary school help your understanding of the above?	Not really.	
5a) Should your study of history at school help you to develop a sense of patriotism?	Should be informative and children should be able to make up their own minds.	
5b) Did your study of history at secondary school help your understanding of the above?	Not really, lack of focus on British history.	
6) Any other comments about the focus of my research?	Interested in knowing the opinions of patriotism in schools.	

Trainee Q, in answer to the first question linked history to identity. In question two he linked history to identity like 70%, skills like 80% and learning from the past. He did not think British history should be the focus of school history, like 30%, due to the fact it might well be exclusive. He was amongst the 40% who felt that to a certain extent history can develop BNI, but emphasised the need for history to be balanced. He stated history should allow children to make up their own minds, implying patriotism should not be deliberately promoted like 55% of the cohort.

Table 71: Trainee R, Questionnaire summaries and initial analysis

Gender	Ethnicity	Religion	School Location	School Type	Nationality	Place of Birth
Female	White British	Christian (Protestant)	Warwick	Mixed Comprehensive	English	Leamington Spa

Question:	Summary:	Discourse Strand:
1a) What is history?	Responded that history is skill-based, values driven and consistently contested.	
1b) Did your study of history at secondary school help your understanding of the above?	Yes, and discussed the variety of methods used and skills encouraged by history.	
2a) What is the purpose of history in schools?	Emphasised the importance of learning the history of one's own country to formulate a sense of identity and place in the world. She noted the importance of developing critical analysis skills and history's ability to develop an appreciation of the views of others.	(DS7) (DS2) (DS14)
2b) Did your study of history at secondary school help your understanding of the above?	Pointed out there is a focus on British history, feels lack of skill-based learning. Curriculum was too narrowly focused on assessment.	
3a) Should the history you study at school focus on British history?	Yes, British history is important for understanding the UK, European & world history are important for comparing and exploring Britain's relationship with the rest of the world.	(DS18) (DS1) (DS2)
3b) Did your study of history at secondary school help your understanding of the above?	Yes, during KS3, but not at GCSE and A-Level Did more British history after school.	
4a) Should your study of history at school help you	Yes, history should help children to explore their identity both on a personal and national level. It is	

develop a sense of BNI?	dependent on what BNI is. Can BNI be defined? There are broad values which underpin British life.	
4b) Did your study of history at secondary school help your understanding of the above?	Yes, understanding the values of British society.	(DS21)
5a) Should your study of history at school help you to develop a sense of patriotism?	It should not actively help, but inform a balanced view of history.	
5b) Did your study of history at secondary school help your understanding of the above?	Yes, to an extent. Found a lot to be proud of but also aspects not to be. School history was not the only defining feature of my patriotism.	
6) Any other comments about the focus of my research?		

Trainee R in answer to question one mentioned skills like 45%, values like 15% and noted how history is consistently contested. She linked the purpose of history to identity like 70%, skills like 80% and an appreciation of the views of others which falls under the heading of values like 85%. Regarding British history, she absolutely believed it should be the focus, like 20% of the trainees, but also thinks it should be linked with the history of other countries. She thought history should develop BNI 40%, but then questions what BNI is. She did not think patriotism should be promoted like 55% and advocated history should be balanced.

Table 72: Trainee S, Questionnaire summaries and initial analysis

Gender	Ethnicity	Religion	School Location	School Type	Nationality	Place of Birth
Male	White Caucasian	Agnostic/ Atheist	Buckinghamshire	Mixed Faith (CofE)	South African	Johannesburg

Question:	Summary:	Discourse Strand:
1a) What is history?	Pointed out that history is essentially contested.	
1b) Did your study of history at secondary school help your understanding of the above?	No, and reflection was discouraged.	
2a) What is the purpose of history in schools?	Specifically refers to the importance of ‘their past’ in forming an understanding of ‘themselves’ relating this to decision making processes and the future. He also noted the importance of history in helping pupils to recognise different opinions.	(DS7) (DS19).
2b) Did your study of history at secondary school help your understanding of the above?	No, focus was on the content.	
3a) Should the history you study at school focus on British history?	No, knowing the history of the world is vital to maintaining economic stability. British history was shaped by non-Britons. Global history is important in bringing together people from different cultures.	(DS1) (DS14) (DS18) (DS19)
3b) Did your study of history at secondary school help your understanding of the above?	He was taught a national history of S. Africa, which is where he was educated at KS3.	
4a) Should your study of	No, don’t believe there is a common-place BNI,	

history at school help you develop a sense of BNI?	history should demonstrate its plurality.	
4b) Did your study of history at secondary school help your understanding of the above?	No, individual identity was celebrated not national identity.	
5a) Should your study of history at school help you to develop a sense of patriotism?	No, "Patriotism is dogmatic" history should be critical and not promote unquestioning loyalty.	
5b) Did your study of history at secondary school help your understanding of the above?	No, history should encourage critical thinking not patriotism.	
6) Any other comments about the focus of my research?		

Trainees S noted skills as part of history like 45%. He commented on history's purpose in developing identity like 70%, skills 80% and values 85%. He emphatically felt British history should not be the focus of history in schools like 20%, emphasising the importance of pupils knowing world history in order to maintain 'economic stability', he also noted that much British history has been global for many years. Regarding BNI he was amongst the 25% who did not think it should be part of the objectives of history, because there is no agreed understanding of BNI. He advocated the plurality of history. He did not think patriotism should be promoted by school history like 55%, because he saw patriotism as dogmatic and thought such an approach would not develop criticality.

Table 73: Trainee T, Questionnaire summaries and initial analysis

Gender	Ethnicity	Religion	School Location	School Type	Nationality	Place of Birth
Female	White British	Church of England	Plymouth	Mixed Comprehensive	British	Plymouth

Question:	Summary:	Discourse Strand:
1a) What is history?	Specifically mentioned empathy and so fits into the general discourse on FBV.	(DS21)
1b) Did your study of history at secondary school help your understanding of the above?	Commented on the inspiration of experiential learning.	
2a) What is the purpose of history in schools?	Emphasised the importance of history in developing ‘cultural empathy’ she also noted the importance of history in developing skills.	(DS14) (DS18) (DS21)
2b) Did your study of history at secondary school help your understanding of the above?	Agreed that her own definition was met, adds importance of discussion.	
3a) Should the history you study at school focus on British history?	Can be a fantastic tool, but there is a risk of developing jingoism if too heavily British-focused.	(DS7)
3b) Did your study of history at secondary school help your understanding of the above?	Mostly Eurocentric history at KS3.	
4a) Should your study of history at school help you develop a sense of BNI?	No, emphasises the importance of international and cultural empathy.	(DS2)
4b) Did your study of history at secondary school	Not really, focus of content was unrealistically sanguine (the achievements of Britain).	

help your understanding of the above?		
5a) Should your study of history at school help you to develop a sense of patriotism?	Patriotism = national pride, and should only be influenced by contemporary events. The collective past is not something we should neither be proud of or ashamed of.	
5b) Did your study of history at secondary school help your understanding of the above?	Mostly not, disillusioned by focus.	
6) Any other comments about the focus of my research?	Main focus of British history should be local history; this instils a more realistic sense of belonging and cultural identity.	

Trainee T specifically mentioned empathy, which links to affective skills like 45%. For the second question she emphasised the importance of developing skills like 80% and values 85%. She expressed concerns about focusing on British history like 50%. She did not think BNI should be developed by school history like 35%, stressing the importance of international aspects of history and cultural empathy. She did not think patriotism has a place in the history classroom like 55% as it should only be influenced by contemporary events.

Summary of common themes derived from questionnaire responses

5.3 BNI: common themes

Regular references were made to inclusivity and diversity especially in relation to teaching British history and the development of BNI. Research demonstrated trainees generally believed British history is essentially world history and should be:

- Inclusive e.g. looking at both events from Britain's past to be celebrated; for example; World War One and Two and more shamed aspects e.g. slavery.
- It should not be exclusive e.g. not excluding minority ethnic pupils.
- A balanced history curriculum may enable perceptions of BNI to develop but BNI but if this occurs it should occur naturally not deliberately.

5.4 Patriotism: common themes

Patriotism is acceptable as a by-product of teaching history.

5.5 FBV: common themes

The three most commonly referred to Discourse Strands were DS7 (Rediscovering a shared British history), DS14 (Ethnic diversity and integration of minorities) and DS21 (Fundamental British Values).

5.6 Semi-structured interview analysis

The individual analyses of each trainee response was modelled on the Critical Discourse Analysis Content and Linguistic analyses of Brown's 'Future of Britishness' (2006b) speech, using the same frameworks (Leech & Short, 2007; Jäger & Maier (cited in Wodak & Meyer, 2001, p.55). The findings from the interviews are summarized below this is followed by an exploration of the main themes detected and responses to the questioners are discussed in order to deepen analysis. Some emotive language is used when analysing trainees' answers this is done in order to convey the inflection and emotion sometimes displayed which is better understood by the reader by the use of such language.

Trainee A:

In response to the first question Trainee A noted ST5, but he also noted unity (DS14, DS18, DS19) and gender equality (DS20). He in particular stressed gender equality, which is not stressed in any of the Discourse Strands or sub-topics. In answer to the question about the Teacher Standards he felt FBV should be mentioned, but there should be a definition, that what it means to be British should be 'set in stone'. He emphasised we 'as a society' need to expand and develop a definition of FBV. When asked whether British history should be the focus at KS3 he expressed it is important at KS3 to learn about 'our' history, noting this builds the framework for learning world history at KS4. He identified himself ethnically as Pakistani yet used 'our' as a collective term for shared British history (Leech & Short, 2007, cited in van Leeuwen, 2010, p.12; Leibkind, 1992). He asserts history at KS3 can inculcate BNI, but it should be as a by-product, not the main purpose of history. He went on to mention specific periods and events which may promote but not definitely lead to the development of national pride. He did however emphasise the purpose of history at KS3 includes developing a sense of belonging, community and 'unity with their own country in order for pupils to develop 'FBV', which is the same phrasing as the TS2012, however this could be because it is the same as the opening question. He contended studying British history 'should' develop a sense of pride, he emphasised the difference between military service and citizenship; 'I'm British, this is my country, these are my values'. His use of the possessive first person singular emphasises his identification with Britishness. He noted history should be taught from an early age to develop patriotism.

Trainee B:

When asked what she understood as FBV she noted upholding respect for the Queen and government, 'not to say anything against the government' which I interpret as a reference to

ST1. She went on to say she generally did not know. She said it is important to celebrate the positive aspects of British history and linked this with developing good citizenship (DS9, ST4). She pointed out part of FBV is not supporting extremism (DS5). She emphasised the importance of faith-based tolerance (ST5). She made strong links between past and present, similar to Brown (2006b) of a shared history and fitting in with Gove's idea of celebrating British history as can be seen in the 2014 history national curriculum for England (See Appendix A). She felt Britain is a more progressive society compared to other nations, for example, women getting the right to vote. Because of her gender, religion and her ethnicity she recognised how she has greater rights in Britain than in other countries which she strongly linked as part of an historical trend. FBV should be in the TS2012 because it is important to use schools to instil FBV. British history should be the main focus of KS3, but she goes on to question what should be considered British history. She said studying the British Empire is global history and warns against narrowing the curriculum. Furthermore, the trainee said that history should not inculcate BNI but teachers should not undermine FBV. She felt a development of BNI can occur naturally through certain topics, e.g. suffrage (but this is only mentioned in the context of women gaining the right to vote). As historians it is important to present the information so pupils can make their own decisions. The purpose of history should not be to promote patriotism; she thought pupils should be left to make their own judgements.

Trainee C:

He mentioned freedom of speech and self-expression (ST3), democracy (ST1) and respect for your fellow man (ST4) as FBV. He understood why FBV are in the Teacher Standards 2012, but thought it showed a lack of trust in teachers. Almost with a sense of incredulity he asked how teachers could possibly undermine FBV when they are judged by Ofsted? He emphatically believed world history is important, noting British history cannot be studied in isolation, something which is also mentioned in Brown's (2006b) speech. History should 'absolutely not' inculcate BNI; history is about 'an interest in the past, and by pushing an agenda, you're going against what history is as a discipline'; he noted how history is about different perspectives. It is about giving pupils the right tools to make their own judgements. Pupils may come out of history with a positive view of multi-cultural, multi-ethnic Britain (DS14), but this should not be the aim of the discipline. History should 'absolutely not' deliberately promote patriotism, if it happens naturally 'it's not a problem'. It is important a balanced and inclusive understanding of history is developed. He seems to be drawing a distinction between patriotism as affective and history as an academic discipline.

Trainee D:

FBV for him would be tolerance (ST5), diversity (DS14) and democracy (ST1), and to a certain point in history community and mixing together (ST4, DS18), changing in the 1980s; he seemed to regard the 1980s as the point of break-down in community. He harked back to an Orwellian England, just like Brown (2006b). He noted a sense of community he contended is now more palpable in Asian-dominated districts than the white working class district he grew up in. To a certain extent he blamed affluence for peoples' greater individual autonomy. Much of his response was based on localism, a sentiment also expressed by Brown; he saw the de-industrialisation of Birmingham as leading to a break-down in community cohesion. FBV should be in the TS2012 in order maintain a base level, but he specifically mentioned diversity (DS14), which is not part of the FBV in the TS2012. He contended it is important to know about 'the world around us and cities we live in' but seemed to skip the national level. He went on to explain history should present a balanced view of the positive and negative aspects of British history, and global and national events. He believed there is nothing much wrong with the 2008 NC, but would prefer more modern history such as the Industrial Revolution stating 'I am a very proud Brummie' and 'if you cut me I'd bleed soot'. He noted it is easier to draw connections between modern history and the present; this is in a way oppositional to Brown's 'golden thread from Runnymede'. KS3 History should pretty much focus on British history. He specifically mentioned aspects of British history which emphasise equality (DS20), in comparison to Brown's (2006b) slightly more elitist approach to British history. History should not aim to inculcate a sense of BNI, but if it comes about as a by-product then this is fine, BNI should 'grow organically'. He also pointed out with pride the multi-ethnic nature of Britain; 'Britain is and always has been a nation of migrants and immigrants'. He described Britain as a 'melting pot', which is comparable with Brown's (2006b) 'forging' of Britishness. History should not be designed to promote patriotism, but notes patriotism is not a bad thing, so if it grows naturally then that is fine. Nationalism on the other hand he thought is expressly 'bad'. When pushed he explained some forms of nationalism can be progressive, for example Scottish nationalism. He emphasised how The Union is a good thing and talks about the 1700s, in the same way as Colley (1992). When asked if he had anything else to add, he specifically noted though he identifies himself as British, he does not think about himself as European and makes the assertion many Britons also would not. He noted this may be because of geography or because of the British Empire, stating 'we were once in our eyes a great nation, whatever that is and now we're not', this statement correlates with some of the opinions espoused by Brown, concerning the crisis in

confidence amongst the British, about the decline of Britain since the fall of the British Empire.

Trainee E:

This trainee believed FBV are predominantly the same as western values and things to be aspired to in all of the developed world. She mentioned rule of law (ST2), democracy (ST1) and multiculturalism (DS14). She differentiated between 'developed' and 'developing countries'. FBV should not be included in the TS2012 because the standards should be more tangible than open to interpretation. She asked "what are FBV?" and saw their inclusion as potentially dangerous because FBV are 'constantly in a state of flux', explaining in her view FBV in the 1960s are totally different from today's FBV. From her Irish perspective she noted the 'No blacks, no dogs, no Irish' slogan prevalent in the 1970s, she mentioned having visited Birmingham before she is far more welcome now than in the past. She thought the prejudice once held in Birmingham against the Irish has now been transferred to Muslims. She did not see any reason why at least 50% of KS3 History should not be British history. But she noted her education in Ireland did not give her a balanced view of the past which helped to foster misconceptions. She said history should 'give [students] the evidence, let them decide'. In particular she thought children should study Henry II because of his influence on law even today. There should be a focus on the development of the parliamentary system in order to develop an understanding of present day democracy. She noted she often uses English instead of British, the Irish see the term Britain as synonymous with England; this links back to Brown's (2006b) transliterating of England for Britain when quoting Orwell. She welcomed the inclusivity of modern British society. She believes that History should only inculcate a sense of BNI by default. History should present the evidence and then children can make up their minds. She noted BNI is constantly in flux. History should not instil patriotism because this leads to misconceptions, again relating this to what she sees as the biased education she received in Ireland. When asked if there was anything she would like to ask, she states that multiculturalism has been very good for Britain over the last few years.

Trainee F:

She was unsure of what FBV are, she relates them to 'normal Christian values, character education and ... raising good citizens'. FBV should be in the TS2012 as long as there is a definition of what they are, she emphasises the confusion over this. She did not think it should be up to the Secretary of State for Education, Michael Gove, to decide what FBV are

because he is not an experienced teacher. She believed there should be a focus on British history, but partly because British history 'is very much world history', she thought it is important for people to study the history of the country they live in. KS3 History should not inculcate a sense of BNI, history should be unbiased and in any analysis of British history the positive and negative aspects should be presented. 'I don't think there should be a prescribed identity' children develop; it should be open to interpretation. She questioned what patriotism is. She said pupils should not leave with a hatred of Britain, but they should not leave thinking only the best of Britain. She focused on a citizenship development angle of history's purpose (DS9).

Trainee G:

This trainee's opinion of FBV was that they symbolised respect for each other (ST4), trust and honesty. FBV are too subjective and should be almost statutory i.e. the term 'British' does not have to be in front of these values as they should be naturally adhered to by teachers (an inference could be made that she is suggesting the word 'values' should be replaced with a less ambiguous one such as 'required'), so not need including in TS2012. Their discussion highlighted that British history is so greatly influenced by international relations and therefore it is difficult to actually teach only British history: 'To focus on simply British history would lead to an inaccurate understanding of the past.' History at KS3 might develop BNI, but it should not deliberately set out to because there may be students who do not identify personally with being British. KS3 History should not instil patriotism in students, but neither should it instil hatred or shame for the country 'you're' in. When prompted she explained history should be balanced and open to interpretation.

Trainee H:

For FBV she mentioned democracy (ST1) and living in a multicultural society (DS14). She thought teachers should instinctively not undermine FBV, so maybe it should be in there. British history should not be the main focus at KS3, but there should be some included. History is linked and should not be separated. History should: naturally produce BNI, but it should not be forced, it should be organic; naturally develop a sense of patriotism; she thinks one should have an emotional attachment to history.

Trainee I:

When asked what she thinks FBV are, she started by saying she does not agree with them, 'they're a bit shady'. But she went on to mention democracy (ST1), abiding by the law (ST2),

tolerance of mainstream views (ST5) and mutual respect (ST4). She noted she does not feel it is Britain's job to impose democracy on others. She emphatically stated FBV should not be in the TS2012, because her placement school there was an 'ethnic diversity mix-up'. There were very few white students at the school but calls the school multicultural (DS14). She also points out a lot of students in her classes would not identify themselves as British, because of the nationality or ethnicity of their parents, especially she notes Somalian children as identifying as non-British. She thought tolerance and promoting democracy should be in the standards, but not other FBV. British history should be part of KS3 History, but should not exclude looking at other countries. She explained there should be a balanced view of British history looking at both positives and negatives, she pointed out studying slavery could break down 'some of the race barriers' she perceived exist. She said 'we need to learn from our mistakes' emphasising British history is the responsibility of the British and includes herself in that group implying that, based on her previous answers, ethnicity is a contributing factor. She stated in history 'we look at things with a neutral lens... look at both sides of an argument'; since teachers cannot help but be biased they must give pupils the instruments to make decisions about 'what British identity is'. She believed whether or not history should inculcate a sense of BNI can be dependent on the demographics of the class. She emphasised using British history to connect to other histories, e.g. India and D-day, she argued BNI is interlinked with so many other national identities it is difficult to define BNI independently. History should instil a sense of patriotism but only on the understanding Britain is now multicultural.

Trainee J:

She expressed confusion over what FBV are, she does not even think 'we have' any. She mentioned the rule of law (ST2), democracy (ST1) and freedom of speech. Britain is multicultural which she interprets as leading to 'a lot of different values' being incorporated, which are not necessarily fundamentally British but which make-up part of Britain. FBV should not be in the TS2012 but expresses uncertainty. She emphasised they should not necessarily be FBV but moral values; 'a value doesn't become any more important just because you put the word British in front of it'. She stressed a focus on values should not be exclusive of looking at value-systems other than British. She said 'I think... it should just be values'. British history should not be the focus of KS3 History, she explained 'we do not live in a British society anymore' emphasising we now live in a global society. She commented many pupils will not have had the opportunity to visit other countries; she seemed to think focusing on British history would lead to a parochial view. KS3 History should not inculcate

a sense of BNI, but pointed out it is a difficult question. She thought it can be a by-product which comes about organically. In particular she wanted to avoid any form of 'brainwashing'. She said it is difficult to decide whether KS3History should promote patriotism, but it can do e.g. the study of World War Two. She noted history lessons should cover positive and negative aspects of British history.

Trainee K:

She noted there are some basic FBV: democracy (ST1), tolerance (ST5), but she goes on to explain it is difficult to say values are strictly British and not relevant in other democratic nations. If FBV are to be in the TS2012, then they should be 'more explicit'. She pointed out it is unnecessary to put British in front, and these concepts/values are amongst the natural roles of teachers. She did not have a problem with British history being the main focus during KS3, as long as it is connected with world history, which she thought is easily done. She expressed a narrow focus should be avoided. BNI should not be inculcated through KS3 History, she certainly would not herself. She explained a study of history can naturally lead children to develop a sense of BNI but it should not be the overall concern of the teacher. She thought if history promotes patriotism then this is fine, but it does not have to.

Trainee L:

She thought British values are personal and not a shared national concept. Values everyone should have are equality (DS20), freedom of expression and acceptance of diversity (ST5, DS14). She did not think there can be a discussion about whether FBV should be in the TS2012 until there is a solid definition of what they are. She explained teachers' role is partly the fundamental pursuit of morality and if FBV are based on right and wrong, then subsequently teachers are already promoting FBV. British history 'should definitely' be a focus of KS3 History. Her use of an endpoint on a semantic scale emphasises her strength of opinion on this matter. There is no room for doubt; she absolutely believed British history should be the main focus of KS3; though she noted world history should also be looked at in order to deal with modern day globalisation (DS2, DS12). She mentioned she believes it is important to look at the world wars and suffrage. She stated the whole point about history is 'about forming identity' which is shared with 'the people'. History should inculcate a sense of BNI; 'We're in Britain, I think it's our responsibility to have a certain level of shared national identity'. She also emphasised the need to develop a sense of 'collectiveness' or belonging (DS18). Although she was born in Pakistan, is Muslim and attended one of the schools which was embroiled in the Trojan Horse Inspections she recognised how being a

British citizen provided her with greater opportunities and status than she would enjoy in other countries being female. She went on to say Britain is internationally recognised (DS2, DS12) as promoting equality and rights for both men and women and she 'think[s] that we should teach that value to people'. She then favourably compared Britain with France, particularly with regards to freedom of religious expression: 'I think we're really lucky in Britain that you're allowed to express your religious beliefs freely'. History should encourage students to 'love their country' and she thought by doing so 'you would be able to tackle a lot of social issues in society'. There are certain groups in Britain which might be isolated from BNI, but everyone should share a love of their country because that's: 'how you're going to produce a generation of people who want to do good for their country and want to contribute', she went on to express feeling a strong sense of responsibility is a good thing (DS9). Her entire set of answers relates very strongly with the mission statement from Brown's Britishness speech (2006b): liberty, responsibility and fairness. When asked if there was anything else she would like to add, she mentioned 'cultural isolation' and she is offended by David Cameron's statement 'Muslims should be more British': 'is there anything more isolating than that'. She called this incident 'infuriating' and pointed out this leads to side-lining and develops the feeling Muslims are the problem. She went on to point out she thinks:

'Some of these fundamental British values that our country gives us, the countries that we've come from don't... Other countries don't necessarily protect our rights to work, our rights to an education, our rights to be safe and feel protected. And I think when we've come to England, even me I was born in another country, I truly appreciate what Britain has and maybe people who live here take it for granted.'

This statement is especially interesting as she uses 'our' to refer to both Britain and Pakistan indicating she feels an affiliation with both countries and identifies herself with both. She then goes on to clarify her ethnicity as British-Pakistani. It is also interesting to note her use of 'England' making Britain and England seem synonymous.

Trainee M:

She did not think she knows what FBV are; she said honesty, reliability, tolerance (ST5) and points out tolerance covers everything from religion to fashion. FBV should be in the TS2012, because if you are teaching in Britain then you need to know what FBV are. She pointed out it is important to teach universal values, not specifically British, because they are accepted by many countries around the world. She thought teachers should be expected to

behave morally, but they should not impose their own beliefs on pupils. She emphasised everyone is entitled to their own opinion 'within reason' and if extremist views are mentioned then these are unlawful (DS5). There should be an acceptance of religious based. British history should not be the focus of KS3; the focus should be world history which promotes greater 'inclusivity' because of multiculturalism (DS14). A study of the British Empire should be explored from multiple perspectives. Everyone has a different national identity and she explained this is because of the make-up of the UK, 'England, Ireland, Scotland and Wales'. She identified how British history can become London-centric. There should be parts of history which 'inspire' patriotism, e.g. the Blitz, World War One, but it ought to be a natural response not something which is encouraged. A sense of patriotism is more likely to come from a study of modern history than other periods.

Trainee N:

She mentioned FBV are democracy (ST1) and human rights. FBV are ambiguous, and so requires a greater clarity of definition. Teachers mostly ignore this standard (this can be compared with the statutory requirement that all schools conduct a daily collective act of worship). British history should be the main focus of KS3 so that those students who 'drop' history at GCSE have a more rounded view of world history. In particular studying world history helps combat 'a lot of ignorance about immigration' and history should be a broad spectrum. A sense of BNI should not be inculcated through history because it can be exclusive depending on which school you are in, especially for second generation students because it may seem it is being emphasised their family is not part of Britain. She expressed uncertainty about whether history should promote patriotism; she sees patriotism as related to the British flag which she relates to the BNP. It is important to be proud of and not hate the country you are in. She also noted patriotism may grow organically as a by-product of studying certain aspects of history.

Trainee O:

For FBV he mentioned rule of law (ST2), which he specifically relates to the power of citizens (DS4, DS9). He went on to mention tolerance (ST5) but asks whether intolerance should be tolerated and puts that question in light of the Trojan Horse Inspections. He emphasised his belief society is changeable, including their 'values and culture' and states values should be 'forged for the future' not based upon the past (DS12, DS19), his phraseology is similar to Brown's he even uses the same notion of forging new British values. He strongly identified with the ethos of Brown's (2006b) speech about moving

forward, being positive and progressive. He also espoused the role of active citizenship in the role of changing law (DS9, DS19). FBV should be in the TS2012, but pointed out these values 'are not incontestable' and in fact they should be debated and contested in the classroom. He noted though these values may be apparent in other western societies, Britain played an integral role in their development. He clarified what he sees as an integral difference between Britain and other European countries through the retention of monarchy despite the development of democracy; over time he thought Britain had a more orderly release of values. This is similar to Brown's (2006b) Whiggish idea of a gradual consensual change rather than violent revolution. He was emphatic that at KS3 History should work its way down from global to national to local, it is important to '[recognise] a wider humanity'. Unlike Brown, he uses English literature in order to interpret global over national identity. He went on to emphasise the importance of local history in developing a sense of community (DS18). History does inculcate a sense of BNI because when he studied history at school he thought Britain was still 'a great power'. He specifically pointed out he does not divorce BNI from a European or global identity. He reiterated he does not agree with promoting patriotism through school history; qualifying his answer because his interpretation of patriotism is it can be too blinding to the negatives of British history and history needs to be balanced. He said any overt attempt to instil patriotism would unbalance the study of history. He also pointed out any attempt at defining FBV should be a collectivist, as is Brown's, view based on the wide-ranging opinions of Britons.

Trainee P:

She pointed out FBV are what you are brought up with at home and at school. She went on to mention democracy (ST1), equal rights (DS20), the royal family and 'anything that makes us British'. FBV should feature in the TS2012 but only to ensure they are not undermined. She was happy for FBV to be defined in the standards by Gove, as long as it is not considered final, and these should actually lead to debate. British history should be the main focus at KS3 because children have a short period of time to study history at KS3. She thought it is really important students learn 'where they've come from' before learning about other places. It is interesting she said 'come from' which indicates heritage as opposed to current identification, so pupils whose family are not white British may be required to learn a different history. KS3 History should inculcate a sense of BNI, but noted history does not teach us 'what our modern national identity actually is'. She went on to mention modern BNI is multicultural and so there is no single identity 'any more', which implies there once was

and notes it existed during the World Wars. There is no harm in instilling patriotism, she thought as it is good to be proud of the country.

Trainee Q:

FBV change from generation to generation, explaining the ‘core underlying one’ is acceptance. He went on to explain how he did not like the word tolerance because it implies ‘putting up’ with, he felt British people are very accepting, based on his own experiences (being of mixed race) and compares his treatment in Europe with Britain. He pointed out this acceptance is not merely an English phenomenon as he felt the same level of acceptance when visiting Scotland. He went on to define standard/universal values as democracy (ST1) and justice. When asked whether FBV should feature in the standards he responds that the FBVs in the standards should be used as a reminder but teachers would not undermine these values anyway. They should only be ‘a reminder of standards and expectations you need to uphold within your classroom’. British history should be a focus at KS3 because it can be used to explain other aspects of history and the present. The focus should be on how British history relates to world history. He specifically mentioned talking about Windrush and World War Two in order to explore the contributions of the Commonwealth. KS3 History should instil a sense of BNI but emphasises a consensus of FBV needs to be agreed, there are and will be ‘grey areas’ in FBV and BNI. He stressed the importance of history being balanced. He mentions how the politics of the Right is trying to recreate a positive Anglo-centric history without providing a balanced view. KS3 History should promote patriotism, but qualified it as he believed there are two types of patriotism. He dismissed blind loyalty which only focuses on the good aspect of Britain and British history, but went on to explain he supports ‘reflective... critical’ patriotism. He explained as a reflective teacher he constantly wants to improve and thinks this approach is healthy. He advocated ‘critical patriotism’ which celebrates the positives and seeks to make further progress.

Trainee R:

FBV change, she explains it is not just about English values. She relates modern day freedoms with Magna Carta, which fits in with Brown’s (2006b) speech; she mentions freedoms within the law (ST2) and goes on to stress Christian values in an independent Britain, even with the growth of other faiths within the UK, she points out these faiths tend to celebrate similar values. FBV should be mentioned in the Teacher Standards 2012, but emphasises these values should be enacted anyway. She goes on to mention equality and fairness, which links her ideas with Brown’s tripartite mission statement. British history

should be the key focus of KS3 History, but not the only one, due to the fact it's the country 'they' live in and they may not study history after KS3. History at KS3 should not directly inculcate a sense of BNI, but she went on to explain BNI is a personal thing and everyone is entitled to their own views. She did not think developing a sense of patriotism should be the aim of KS3 History, but mentioned it may be something which grows organically.

Trainee S:

He mentioned diplomacy (DS2), tact, open-mindedness, patriotism 'I guess' and being polite as FBV. FBV should not be in the TS2012 because they are contested. British history should not be the main focus at KS3 because so much British history is actually international history because of the British Empire. He had not come across history inculcating BNI, and he did not believe it should be because he is a 'libertarian'. But he felt unsure and would want more time to think about it. He did not think history should be used to instil a sense of patriotism. He questioned whether a traditional sense of patriotism fits in with modern day globalisation.

Trainee T:

She thought FBV are really personal but ones most would agree on are 'acceptance of diversity in terms of culture, faith and ethnicity' (ST5, DS14) and democracy (ST1); these are the only two which most people in Britain would agree on as 'absolute'. FBV should be in the TS2012 but questioned who has picked them explaining they cannot be considered final. British history should be the main focus at KS3 because it is the only history that can be guaranteed; she said it is relevant to all children who live in Britain regardless of whether they were born here. It is important in developing an understanding for the institutions of the country. The skills used in history are the same regardless of the content. She emphasised studying the British Empire is a good way of introducing multiculturalism, 'the impact that Britain has had on the world and the world has had on Britain'. KS3 History should inculcate a sense of BNI, because schools should help 'us' to understand who 'we' are and how 'we' fit in with the world. In particular she talked about developing a sense of shared 'social identity' which is helpful when 'formulating your own identity of your existence'. She qualified her definition of patriotism, stating history should be unbiased giving pupils the information and tools to come up with their own ideas. She thought patriotism should be about celebrating the country and acknowledging what can be improved. So as long as it is a modern patriotism as opposed to 'nationhood' she felt using history to instil patriotism makes sense.

Summary of themes derived from the interview responses

5.7 BNI: common themes

Many agreed some aspects of history teaching can naturally aid in the development of BNI and as long as this was not the express intention of the teacher this would be an acceptable by-product.

5.8 Patriotism: common themes

Only 15% of the trainees agreed at the questionnaire stage that patriotism should be developed through history. On conducting the semi-structured interviews, this figure had risen significantly to 55%. Disagreement went from 55% at questionnaire to 35% at interview, and a number of those who disagreed again noted they had no complaints with the idea that patriotism may develop as a by-product of studying history. Most of the trainees who expressed patriotism should be developed through history, qualified their definition of patriotism as reflective, progressive and inclusive. A few trainees referenced a more traditional form of patriotism connecting the concept with the far right, and deliberately distanced themselves from this portrayal; which fits in with Brown's (2006b) speech and his sought exclusion of the BNP. Regardless of their opinion about the promotion of patriotism, most of the cohort expressed the belief KS3 History must be balanced and unbiased, looking at both positive and negative aspects of history so as to produce students who are critically reflective.

5.9 FBV: common themes

The most commonly mentioned FBV from the first question of the interviews was democracy 65%, this is also the first FBV mentioned in the TS2012. 70% of the trainees went on to agree FBV should feature in the TS2012. After democracy 40% mention diversity & multiculturalism and 35% mention acceptance and respect as FBV in response to the first question; which relates strongly to ST4 (Mutual respect) and ST5 (Tolerance) though the majority of the trainees put significant emphasis on multiculturalism and particularly stressing 'acceptance' over tolerance. Tolerance is mentioned by 30% of the cohort as a FBV in answers to the first question, which means when acceptance, respect and tolerance are combined as common themes they are more prevalent than democracy.

25% of the trainees expressed confusion or difficulty in defining FBV; this contrasts with the TS2012 which gives five main FBV with no ambiguity evident and no recognition of the

fluidity of FBV-10% of trainees stated FBV are changeable. Equality is mentioned by 20% of the trainees but this is missing from the TS2012. Freedom of speech or expression is mentioned by 20% of the cohort, and although this is not specifically mentioned in the TS2012, it could come under the umbrella of ST3 (Individual liberty) which, of its nature, is an inherently wide category.

Analysis of questionnaire and semi-structured interview data combined

5.10 BNI and the purpose of history

In answer to the question; ‘what is history?’ (Table 6, p. 58) 15% of trainees made a link between the nature of history and the development of identity, both personal and national. For example Trainee D explained how history’s successes should influence us today, which links to Brown’s (2006b) espousal of a shared British history and the notion that people make a nation. Trainee H defines history as the explanation of why and how the present has come to be the way it is and who ‘we’ are today; she noted how shared history is important to modern identity. Trainee Q noted that history is integral to the formation of identity on a personal, national and global scale.

In answer to the question; ‘what is the purpose of history in schools?’ (Table 8, p. 58) 70% of answers either directly stated or alluded to the purpose of history being the development of identity. An example of a direct mention of national identity in responses included Trainee D who noted history’s role in forming identity and developing a sense of belonging. An example of an inference to national identity was provided by Trainee I who mentioned a range of aspects of history’s purpose including: understanding the world today, not being ignorant of other cultures and countries, skills in and after school, especially understanding Britain’s role in the wider world.

5.11 BNI and British history

In answer to the questionnaire question; should the history you study at school focus on British history? (Table 10, p. 59) only 20% of trainees answered ‘yes’; however, 50% answered ‘to a certain extent’; therefore combined 70% agreed school history should focus on British history to varying extents. Whatever their answer many viewed British history as world history; for example, Trainee I noted ‘British history encompasses the world’. Trainees (C, F, G, H, J, K, N, Q, S & T) all emphasised British history cannot be studied or taught in isolation. By the time of interview there was an almost even split between those trainees who

felt British history should and should not be the main focus of KS3 History (Figure 3, p. 64). Gender did not appear to have any impact on whether trainees thought British history should be the main focus of KS3 History (Figures 10&11, p.p. 71, 72). Every non-white trainee responded that British history should be the main focus of KS3 whereas a small majority of white trainees disagreed (Table 26, Figure 17, p. 77). The majority of trainees who expressed faith believed British history should be the main focus of KS3 (Table 29&30, p. 80; Figure 23, p. 82; Figure 24, p. 83) whereas the greater majority of non-faith trainees did not believe British history should be the main focus of KS3 History. Every trainee who was born in Birmingham and almost every trainee who was schooled in Birmingham believed British history should be the main focus of KS3 History (Table 39, p. 87 & Figure 33, p. 90). Almost every trainee emphasised the importance of exploring both positive and negative aspects of British history through the KS3 History. This is in line with the opinions of a number of historians and politicians (Seaton, 2009; Denham, 2006; Smith, 2006; Porter, 2004).

British history was seen by a number of trainees as very important because it is the history of the country we live in. Trainee A, who self-identified himself as Pakistani, specifically referred to the importance of learning ‘our’ history, also emphasised British history produces an accurate framework from which to approach world history. Trainee B, who also self-identified as Pakistani, emphasised the importance of studying British history in a progressive manner; she warned against narrowing the curriculum and placed significance on the opinion that it is necessarily to incorporate diverse ethnic histories when studying the British Empire. This incorporates Brown’s (2006b) espousal of a shared British history, a goal promoted by a number of historians (Husbands & Kitson, 2010; Smith, 1999; Robbins, 1998; Castles, 1997; Black, 1996; Stringer, 1995; Kearney, 1995; Pocock, 1974), though it has been noted that Brown’s version of history contains ‘polite omissions’ (Seaton, 2009) as he is trying to reclaim ‘the British Empire as a force for good’ (Hassan, 2009; Porter, 2004).

In answer to the questionnaire question: ‘should your study of history at school help you to develop a sense of BNI?’ (Table 11, p. 59) 40% answered ‘yes’ and a further 35% ‘to a certain extent’; therefore, a combined 75% were comfortable with a sense of BNI being developed through school history. The following trainee’s justification for their ‘yes’ response was Trainee D who explained yes, but not in its ‘traditional form’, and all forms of history should be taught. Exploring traditionally British greats should not be done at the expense of ethnic history; which ‘promotes integration culturally’. Trainee E also responded yes but imbued with ‘objective criticism’, history should be realistic. Those answering ‘to a

certain extent' offered the following justifications; Trainee N agreed it should to an extent explaining Britain is multicultural so a variety of histories should be explored and as a nation we need to know the harm that some of our actions have caused. Trainee J also agreed it should to an extent, but should not enforce an identity or ideology but develop a sense of local and global identity. History 'naturally induce[s] a certain level of national pride', but emphasised the need to compare against other nations explaining that we live in a multicultural country, so BNI can mean different things to different people so it needs to be balanced. Those answering 'no' included Trainee S who noted there is no common-place BNI; history should demonstrate its plurality and Trainee T who emphasised the importance of international and cultural empathy. Whatever the trainee answer all advocated a balanced, pluralist and organic approach towards the development of BNI through history; all disapproved of any effort to impose a version of BNI.

At the interview stage, when asked whether school history should be used to inculcate a sense of BNI, the majority of trainees again reiterated school history should not be used to deliberately instil a particular sense of BNI, though many mentioned that the development of national identity can be a natural by-product of learning history. Trainees (A, B, D, E, G, H, J, K & R) all emphasise the importance of BNI developing only as an organic by-product of learning history. Only Trainees (P&T) appeared entirely comfortable with school history deliberately trying to develop a sense of BNI in KS3 pupils.

5.12 Conclusions

The majority of trainees expressed a belief that any form of BNI which is addressed through school history must be both progressive and inclusive; this is in line with a number of academic and political commentators (Brown, 2006b; Denham, 2006; Modood, 2005; Ward, 2004; Parekh, 2000; Richard, 1999; Haseleer, 1996; Brown, McCrone, & Paterson, 1996). This belief links in well with the views of both the Trainee S and a significant number of academics and politicians that plural identities are integral to modern British society (Husbands & Kitson, 2010; Lam & Smith, 2009; Colley, 2009; Aughey, 2001; Biagini, 1996; Robbins, 1989). Male trainees had a fifty: fifty split regarding whether they agreed with the notion of inculcating BNI through KS3 History (Figure 12, p. 73). However, the majority of female trainees were disinclined towards the notion of using school history to develop a sense of BNI (Figure 13, p. 73) as it is undesirable for any specific ideology or identity to be imposed upon students (Trainee F). This is in line with Colley (2009) who contends history should not be used to push any particular agenda.

Trainees (G&I), both white females, expressed concerns that inculcating a sense of BNI through KS3 History would be exclusive and build a barrier for those students who might not ethnically or nationally identify as British, as noted by Hopkins (2001). In comparison, Trainee L, who self-identified as British-Pakistani, emphasised the importance of being part of Britain and belonging to British society ‘it’s our responsibility to have a certain level of shared national identity’. Looking at the demographic marker of ethnicity, trainees who are white (regardless of nationality) seem more likely to be uncomfortable with the idea of using KS3 History to inculcate a sense of BNI, with only four of the fifteen expressing agreement (Table 27&Figure 18, p. 78).

With regards to trainees who express faith, there appears to be little influence on whether they viewed the inculcation of BNI through school history as positive or negative (Table 31, p. 81 & Figure 26, p. 84). However, non-faith trainees were far more likely to disagree with the inculcation of BNI through KS3 History, with nine out of eleven expressing disagreement (Table 32, p. 82 & Figure 27, p. 85).

5.13 Patriotism and British history

In answer to the question: should your study of history at school develop a sense of patriotism? (Table 13, p. 59) 55% responded ‘no’ and only 15% ‘yes’. Those responding negatively, such as Trainee B, emphasised the importance of the need for history as a discipline to be objective, inclusive and balanced. Trainee C interpreted patriotism as not promoting a balanced approach towards the subject. Trainee E emphasised history as a discipline should develop ‘critical analysis’ which would be stilted if patriotism became a focus. Trainee D, although not advocating the use of history to promote patriotism, did not oppose patriotism emerging as a by-product. Trainees who were unsure, such as Trainee G, also advocated a balanced approach towards history and the importance of critical reflection and even those affirming the role of school history in developing patriotism cautioned that it should be a balanced approach. Trainee H explained that it could, but qualified this by stating it is important not to create a ‘history of victors’. Therefore, whatever their response all advocated a balanced, inclusive approach, one which focused on skills rather than the emotional.

5.14 Changed Trainee S perceptions

At the questionnaire stage 15% (Table 13, p. 59) agreed patriotism should be developed through history, however, by the interview stage this had risen significantly to 55% (Figure 5,

p. 65) trainees answering 'yes' included; Trainee A who noted history should be taught from an early age to develop patriotism; Trainee H as the study of history should induce an emotional response; and Trainee I who linked patriotism with the development of a deeper understanding of multiculturalism. Those answering no included Trainee B who answered 'absolutely not' but then qualified this with 'it's not a problem' if it happens naturally. Indeed this natural, organic development is advocated across the range of answers, for example Trainee K thought if history promotes patriotism this is fine but it doesn't have to.

55% the trainees (Table 34, p. 83 & Figure 29, p. 86) who expressed a religious faith supported the development of patriotism through KS3 History in contrast to the 80% (Table 35, p. 84 & Figure 30, p. 88) of non-faith trainees who opposed.

5.15 Common themes

Some of the most common themes from the questionnaire responses were related to multiculturalism and inclusion. This emphasis was reiterated in responses to the first question of the semi-structured interview: 'What are FBV?' 40% included diversity and/or multiculturalism in their list of FBV, a further 35% listed acceptance and/or respect. Combining these figures with the fact that 30% mention tolerance, either connected to, or disparate from, diversity and human rights, diversity and/or multiculturalism becomes the most prevalent FBV mentioned throughout the original data, one promoted by trainees as a central strength of modern Britishness.

5.16 Incorporation into the TS2012

In answer to the question: should FBV be part of the 2012 Teachers' Standards? Contrary to my prediction, fourteen of the trainees felt FBV they should be. Democracy (ST1) was the most common stand-alone ST referred to by trainees during the interview process (Tables 18 & 19, p.p. 65, 66). Tolerance of those with different faith and beliefs (ST5) was the second most commonly referred to ST from the interview responses (Figure 6, p. 67) though a number of the trainees were unhappy with the notion of tolerance over acceptance.

5.17 Trainees and sub-topics

Overall sixteen of the trainees made reference to at least one of the sub-topics in the TS2012. There was a similar ratio of trainees for and against FBV being included in the TS2012 across both genders with the majority favouring its inclusion. None of the minority ethnic trainees felt FBV should not be included in the TS2012 compared to six of the white trainees feeling

they should not be included against nine who felt they should. Almost every trainee who expressed a faith felt FBV should be included in the TS2012, whereas there was a fairly even split amongst the non-faith trainees. Almost every trainee schooled in a comprehensive secondary felt FBV should be included. Every trainee born in Birmingham expressed the opinion FBV should be part of the TS2012, along with all of the UK-born trainee from outside of the West Midlands.

5.18 Trainee confusion over FBV

Trainee support was sometimes qualified with an expression of confusion as to what exactly FBV are (Trainees B, E, F, I, J, L, M & N). Some expressed the view FBV can change over time or are fluid (Trainees D, E & Q). Others questioned the Britishness of the values as defined in the TS2012 as these can pertain to other democratic countries and embedded in Western values (Trainees E, K, M & R). Trainee G expressed the view that inserting the word 'British' in front of these 'values' muddled the waters as this would inevitably lead to discussion, and possible disagreement, and should be replaced with a 'requirement to'. In other words, trainees seemed to believe that taking out terms such as 'British' and 'values' would make the TS2012 less controversial and potentially more enforceable. Trainee C explained his incredulity that FBV are included in the TS2012 as teachers would naturally not undermine them, a view echoed by Trainees (G, H, L & M).

5.19 Unique sub-topics within the trainee discourse plane

Unique subtopic strands, ones not evident in the other discourse planes, within trainees' understanding of FBV were uncovered. Trainees (F&R) related FBV to Christianity. All three Muslim Trainees (A, B&L) stressed the importance of gender equality as being a FBV. Trainee B explained how much she recognises the rights she enjoys as a British citizen when comparing what her life would be like in other countries. She went on to note Britain as having a progressive historical trend a 'golden thread', as advocated by Brown (2006b). Trainee L supported this assertion by emphasising the importance of studying the suffrage (also noted by B) movement and explaining how Britain is internationally recognised for promoting equal rights. These trainees may well support Brown's advocacy of a 'balance between diversity and integration'; despite, there being no specific reference to gender equality in his speech. Trainee B went on to compare the respect for her religious freedom she enjoys in the UK in comparison to France. A respect supported by Trainee Q who noted how he felt accepted in all component nations of the UK in a way he is not when visiting countries such as France and Spain

Chapter 6: Conclusions

6.1 Introduction

This chapter explores the main findings of this research and their limitations. The benefits and confines of Critical Discourse Analysis as a framework are discussed, together with the approaches utilised through the adaption of Discourse Historical Analysis and Social Actor Approach. The utility of questionnaires and semi-structured interviews as research tools are evaluated. Explanation is given as to the potential impact this research will have on my own professional practice as well as the possibilities of further academic research and dissemination.

6.2 BNI: accuracy of initial predictions

I made the following predictions regarding trainees' views on BNI before conducting the questionnaire and semi-structured interviews:

‘In regards to BNI, this is something they would feel uncomfortable with openly promoting, and they would see BNI as of a personal nature, which may develop as a by-product of offering pupils an unbiased, as far as possible, critical analysis of the KS3 curriculum. Focusing on BNI would be seen as exclusive rather than inclusive, considering especially the multicultural nature of British society’ (p, 28).

The data gathered from both the questionnaires and semi-structured interviews broadly supported my prediction. Trainees saw the discipline of history as one which promotes skills and critical thinking through a balanced and inclusive curriculum; therefore, if perceptions of BNI develop organically, or as a by-product and not as the deliberate intention of the teacher, this is acceptable. Trainees advocated a progressive and inclusive BNI broadly in line with that advocated by Brown (2006b); one which sits more comfortably within the centre-left discourse plane than centre-right.

One aspect of the trainee discourse plane I had not anticipated was based on ethnicity. All minority ethnic trainees, although not omitting the more shamed aspects of British history such as slavery, emphasized what they considered to be progressive strands in Britain's past particularly in relation to equality. Indeed, white trainees were more uncomfortable with the idea of using KS3 History to inculcate BNI than minority ethnic due to the possibility of it excluding minority ethnic pupils. Another was the contrast in attitudes towards BNI based on faith; with non-faith trainees far less likely to support the inculcation of BNI through history than those with an expressed religion.

6.3 Patriotism: accuracy of initial predictions

I made the following predictions regarding trainees' views on patriotism:

‘An adverse reaction to any suggestion that patriotism should be promoted through any aspect of history, due to the fact they would see this as indoctrination rather education’ (p. 29).

From the initial data gathered from the questionnaire it seemed my prediction was correct as only 15% of trainees agreed that it should, however, by the interview stage this had changed to 55%. At the beginning of the course in September 2013 trainees, in general, viewed attempts to ‘develop’ patriotism through history negatively due to the potential for indoctrination and such an attempt being non-conducive with the discipline of history e.g. it would stilt objectivity, and pupils’ ability to develop critical thinking in order to develop independent conclusions.

Where trainees made comments on the nature of what sort of patriotism could be developed as a by-product of studying history in school all advocated a progressive and inclusive form; one sitting more comfortably within the Discourse Strands of Brown’s (2006b) speech and the centre-left discourse plane than centre-right.

Answers from minority ethnic and religious participants differed to other participants. This may be important in future research to see if this is replicated. Minority ethnic trainees were more evenly split in regards to instilling patriotism through history than the majority of white trainees, who were opposed. Once again, the contrast in attitudes towards patriotism based on faith is an aspect of the trainee discourse plane I had not anticipated. A small majority of trainees with a religious faith were supportive but a significant majority, 80%, of non-faith trainees opposed.

6.4 FBV: accuracy of initial predictions

I made the following predictions regarding trainees' views on FBV:

‘A high level of cynicism regarding the existence of FBV, whether or not they can be differentiated from general western values and a strong opposition to a top-down official governmental definition of what FBV are’ (p. 30).

Trainees were not asked a direct question in relation to FBV in the questionnaire as I wanted to ascertain what their perceptions were of the purpose of their chosen subject based on pre-

course experiences and its potential role in developing perceptions of BNI and patriotism; therefore, comments made regarding FBV from this data were more inferential. During the course of my research the ‘Trojan Horse’ inspections and Gove’s call for a greater emphasis to be made in schools on FBV resulted in trainees being asked a direct question at the interview stage. This made sense as perceptions of what FBV are, or are not, is directly related to BNI. Some trainees’ responses were as predicted e.g. questioning what FBV are and indeed if they exist, speculation as to how these are differentiated from Western values, questioning of their incorporation into the TS2012 and the role of history in developing FBV. However, the research unearthed aspects of the trainee discourse plane I had not anticipated.

Namely; the perception that incorporating FBV into the TS2012 demonstrated a lack of trust in teachers as they naturally would not undermine them; that inserting the words ‘British’ and ‘values’ could potentially cause confusion and it would be better to have a more precise statutory explanation of expectations in regards to professional standards of behaviour than terms which could be described as nebulous. Trainees were less hostile to the inclusion of FBV into the TS2012 than I had predicted; indeed most were quite supportive of their inclusion. I was not expecting trainees to advocate multiculturalism as a FBV; indeed it was promoted as the central strength of modern progressive BNI within the trainee discourse plane. In this way the trainees perceptions of FBV sits comfortably within the discourse stands detected within Brown’s (2006b) speech; however, unlike BNI and patriotism the trainee discourse plane in regards to FBV sits more comfortably within both the centre-left and centre-right discourse planes; as trainees were more acquiescent towards the definability of FBV than I had predicted.

All minority ethnic trainees supported the inclusion of FBV into the TS2012 which contrasts with white trainees, a number of whom were far more apprehensive believing it could exclude minority ethnic pupils. Once again, an area of significant difference within the trainee cohort was detected amongst those with faith who were far more likely to advocate the inclusion of FBV as part of the TS2012.

6.5 Explanations for main findings

I can only speculate as to why trainee’ responses were different to my predictions. It could be speculated that trainees were influenced by recent governmental changes to the TS2012 and history national curriculum, particularly those influenced by Gove, the then Secretary of State for Education. I also cannot rule out my own bias as a researcher. As someone who’s political

awareness began to develop in the early to mid-1980s and my identification with the more radical left agenda, what might be termed my conditioning from this period, lead me to see concepts such as 'Britishness', 'national identity', patriotism and FBV as regressive and parochial. I naturally emphasized the more 'shamed' aspect of British history in order to focus on the inequalities of modern Britain. Indeed, this negativity may have been reinforced by my years of teaching history at secondary level and the tendency of much of the curriculum to focus on negative aspects of British history such as slavery. Many trainees demonstrated a more sanguine view towards the positive aspects of British history and the need to celebrate these in order to develop a progressive BNI than I was expecting. Similarly they displayed a more confident attitude towards the development of patriotism through school history. This may be in part due to the nature of this academic year (2013-14), which had witnessed debates on how the centenary of the outbreak of WWI should be remembered and celebrated from politicians, journalists and academics. From a purely subjective point of view I found much of the commentary focused on the how we as a national should feel gratitude and pride in the sacrifices British, Commonwealth and Empire soldiers made during this conflict. It is possible this national mood, and in particular the possible expectation on history departments in secondary schools to reflect and develop this national commemoration, resulted in trainees becoming more receptive to history being used to develop a sense of national pride and by corollary patriotism.

The concept of FBV is, to a certain extent, dependent on life experiences. My understanding of FBV began to be formed during a period of political strife, namely the Thatcher years of 1979 – 1990. I felt this was a time of intense political polarisation and this impacted on my notions of BNI, patriotism and FBV. It appeared to me the Conservative Party was positioning itself as the party of patriotism whilst simultaneously undermining multiculturalism and social cohesion a stance encapsulated in the 'Tebbit Test'. Tebbit proposed that cricket could be used as a barometer – but not the sole indicator – of patriotism. He argued that immigrants and their children could not show loyalty to Britain until they supported the England team at cricket rather than their 'home' nation (Carvel, 2004). The vast majority of trainees were in their early twenties and naturally would not have lived through the same experiences as myself. Although they may be able to sympathise with the events of the Thatcher governments, the time lag from these years and shift in society may have influenced their own opinion of FBV. The educational policies in schools experienced by the trainees differed from my own, in particular with regard to anti-discrimination and

equal opportunities. This may impact on their appreciation of FBV, explaining why their responses were more positive than I predicted.

The above may help to explain why minority ethnic trainees' responses were significantly more positive towards BNI, patriotism and FBV than I predicted. It is possible their experience of being modern British citizens is largely a positive one. In contrast, some white trainees seemed to be anxious that history teacher emphasis on BNI, patriotism and FBV could potentially exclude minority ethnic pupils.

I can only speculate as to why the responses from trainees with an expressed faith differ so greatly from those with none. Possibly those with a religious faith find it easier to 'believe' in what might be termed 'ethereal' concepts such as a collective national identity. Perhaps Muslim trainees' felt the need to be more vocal in their support of the positive benefits of being a British citizen due to Islamophobia in present British society. However, neither of these suppositions can be evidenced by the data gathered for this research. Furthermore, I have been unable to find any literature in relation to teachers with a religious faith and how this impacts on their teaching of concepts such as national identity, patriotism and British values.

6.6 Advantages and limitations of Critical Discourse Analysis, Discourse Historical Analysis and Social Actor Approach

I found Critical Discourse Analysis as a framework useful as it initially enabled me to detect discourse stands in Brown's (2006b) speech and use these to draw comparisons with other discourse planes. Rather than simply asking trainees questions such as 'what are FBV?' and presenting their answers I could analyse their responses in relation to the contributions made to BNI, patriotism and FBV by politicians, journalists and academics. Discourse Historical Analysis allowed me to analyse specific discourse (topics) over time; focusing on the development of discourse through various interlinking discourse planes. BNI, FBV and patriotism have been commented on for a significant time in the past up to the present day, making Discourse Historical Analysis highly useful in analysing its development. Social Actor Approach offered appropriate frameworks for making predictions about research and literature. Also as a tool for analysis Social Actor Approach focuses on the individual at a specific point in time and so lends itself well to an analysis of individual commentary, e.g. questionnaires and semi-structured interviews. The adaption of Leech & Short's linguistic

analysis framework (2007, cited in van Leeuwen, 2010, p.12) enabled connections to be made between Brown's (2006b) and the responses of trainees.

Limitations of Critical Discourse Analysis were predominantly linguistic; there is a danger of giving too much significance to a single word or turn of phrase i.e. the dangers of over-interpretation. For example; the use of 'we' or 'our' in answers from trainees could be overanalysed, resulting in the researcher inferring too greater significance to the choice of words used in answers. The researcher may spend significantly longer attempting to bring meaning to one word in one answer given in a protracted semi-structured interview than the interviewee had to carefully select the language they have used.

6.7 Advantages and limitations of questionnaires and semi-structured interviews

Questionnaires enabled me to gather data quickly and make initial links with other discourse planes using Critical Discourse Analysis and continuing the literature review. The semi-structured interviews allowed the collection of richer data than the questionnaires partly due to the immediate interaction taking place between the interviewer and interviewee. However, even if the questions asked in a questionnaire are finely honed in order to extract data rich answers and semi-structured interviews are conducted in a manner conducive to interviewees feeling sufficiently comfortable to express honest opinions; any data gathered from such exercises will be unique to that group. Admittedly, Critical Discourse Analysis enabled me to compare this data with evidence gathered from such sources as academic literature, newspaper and political speeches; however, there are dangers in assuming similar findings would emerge amongst future trainee cohorts. Indeed, in a data sample of only twenty it would simply need one or two trainees, particularly if they belonged to a smaller sub-group such as being from a minority ethnic group, to have given different responses in order to significantly alter findings. When statements have been made along the lines of 'all minority ethnic...' such statements reflect the views of five trainees.

Questionnaires and semi-structured interviews were a justifiable ways of gathering useful data; however, the phrasing of questions was limiting, when conducting future research questions will be more open-ended and clearer. The use of 'your' was problematic in the questionnaires as it was too vague. The use of 'does' and 'should' in one question in the semi-structured interviews was too complicating, it would have been better to have had separate questions. The use of the word 'inculcate' during the semi-structured interviews cause too much confusion as the meaning had to be explained to many interviewees. Opening

the semi-structured interviews with the question ‘what are FBV?’ proved rather daunting to a number of trainees; therefore, a gentler way of initiating discussion of this topic will be attempted in future. On reflection, I would have asked the same questions in the questionnaire and semi-structured interviews, and then probed for reasons why attitudes changed over the year; with the questionnaire responses in front of me during the interviews-trainees could have produced reflective journals over the year focusing on the topics and brought these to interview in order to develop the discussion.

6.8 Future research possibilities

In future I will conduct a similar exercise by extending the research over time for comparative reasons. This will be made more effective with the 2014-15 trainee cohort. Clearer questionnaire and semi-structured interview questions will be asked, trainees will be asked to keep a reflective diary focusing on the topics. This tightening up of the research process should make it easier to ascertain how and why experiences over the course of the year have reinforced or changed their views. As part of their reflective journals, trainees could conduct a semi-structured interview with at least one member of history staff at their schools; thereby widening the research base to incorporate experienced teachers. Indeed partnership schools (schools placing trainees) could be asked to conduct a 3-year survey amongst KS3 pupils looking at their views concerning FBV, BNI and patriotism. Research conducted amongst trainees in a different, higher education institution, and region of England would enable comparisons to be made. A simplified questionnaire could be completed by all subject trainees focusing on ‘what are FBV?’ and ‘should they be included in TS2012?’ this would enable comparisons to be made across subjects and would be relevant as all teachers have to adhere to the TS2012. Such research conducted over a number of years would lend greater credence to emerging patterns as they could not be simply dismissed as being peculiar to just one cohort of trainees.

6.9 Main aims for the research conducted for this thesis

- 1. To explore the feelings and opinions of trainees on the use of national curriculum history for the defence (and promotion) of particular identities and values.*

The overall conclusion is trainees had a very firm view of the nature and purpose of the role of history in schools. They viewed history as a discipline, with specific elements at the core of the curriculum – namely; broad, inclusive and committed to developing independent critical thinking. However, this is not without caveats;

trainees were not opposed to concepts such as BNI, Patriotism and FBV being developed as by-products of the study history, but they should never be the main aim of the teacher.

2. *To identify or ascertain the views of trainees in regards to what they consider to be FBV, in order to add to the educational discourse plane in this field*

Although there was some uncertainty as to what FBV are, the majority of trainees supported the inclusion of FBV in the TS2012. Again, this was not without qualification, FBV should be open to a balanced debate and discussion – these emerged from the interviews conducted with trainees as central themes of the study of history in schools.

3. *To assess, in light of trainees' attitudes towards FBV and the role of history teachers in their defence and promotion, the prospects for teaching values in schools. The findings from the research will be used to inform the PGDipEd programme and enhance future trainees' understanding of what it means to teach in a multicultural, multi-ethnic, multi-faith city. It will be disseminated to mentors (teachers in partnership schools who oversee the school based sections of the PGDipEd programme) and academics via the History Teacher Education Network*

Emergent from the views of trainees was a strong sense that the teaching of history should be presented in a balanced and open manner; therefore, certain aspects of the study of British history may, inevitably, lead to pupils cultivating progressive and inclusive attitudes towards BNI, patriotism and FBV. Going forward in my role training trainees this will inform my practice and encourage me to ensure trainees consider the purpose and potential of their subject in developing forms of BNI, patriotism and FBV which enhances social cohesion in a diverse society. The result of this thesis will be disseminated at the 2015 History Teacher Education Network Annual Conference, an event attended by a large proportion of initial history teacher educators working at English higher education institutions. This will provide me with an opportunity to explain how this research builds on the work of previous speakers; such as Elizabeth McCrum who spoke about her doctoral journal 'Teaching History in Postmodern Times: Teachers of History' Thinking about the Nature and Purposes of Their Subject' (2013) and Paul Bracey who presented the results of journal 'Perceptions of an Irish dimension and its significance for the English History Curriculum' (2010). McCrum's journal explores the views of initial history teachers

about their chosen subject and Bracey explores the role of Irish history in the English national curriculum, therefore both share similarities with this thesis; however, no other doctoral thesis, I am aware of, shares the same research focus as the one presented here.

6.10 Recommendations for initial teacher education based on the findings of this research

The following recommendations are based on my personal reflections:

All ITE secondary trainees should:

Be given the opportunity to discuss, during cross-curricular ‘whole school issues’ or ‘professional studies’ sessions the following questions:

- a) What do you understand by the term FBV?
- b) To what extent do you agree with the definition as provided in the TS2012?
- c) Do you think FBV should be incorporated into the TS2012?
- d) How could a whole school, cross-curricular approach, be developed in order to encourage pupils to develop a greater understanding of FBV?
- e) Are there possibly ways in which your subject could help pupils develop a greater understanding FBV?

Cross-curricular discussions of the above questions would potentially encourage trainees to:

- a) Question their own understanding of what they consider to be FBV; therefore helping them to develop professional knowledge and skills needed to debate pupils’ understanding of FBV.
- b) Develop a growing awareness that as teachers they will be expected to discuss with pupils topics beyond their subject specialism and will have to develop knowledge of issues, such as national identity, debated beyond the educational sphere.
- c) Understand these expectations have a political base, such as the TS2012, therefore as emerging professionals it is their professional duty to understand and potentially influence such policies.
- d) Develop cross-curricular approaches towards FBV; therefore, helping them as emerging professionals to learn from, and contribute to, other subject areas.
- e) Think beyond what the national curriculum or exam boards state pupils need to know and demonstrate in order to develop a more creative and holistic approach towards teaching their chosen subject.

All ITE History secondary trainees should discuss the above questions and additionally:

- What is the relationship between KS3 History and pupils' developing understanding of FBV e.g. which statutory and non-statutory aspects of this curriculum are particularly suited to engender such exploration?

Such discussions of the above question would potentially encourage trainees to:

- Explore the links between their chosen subject and wider discussions evident in the political, academic and media discourse planes.

6.11 Reflections on personal and professional learning

At the beginning of the research process for this thesis in September 2013 my views concerning BNI, patriotism and FBV could be termed as 'traditionally left wing' e.g. such concepts tend to be regressive rather than progressive, exclusive rather than inclusive and usually the preserve of more conservative, traditional elements within society. However, these personal views have shifted significantly, especially as a result of conducting the semi-structured interviews. The opportunity to listen to the views of a younger generation of emerging professionals has opened my mind to the possibilities of such concepts as BNI, patriotism and FBV being progressive and inclusive forces contributing to greater social cohesion. As an educator of initial history teachers it is my professional responsibility, and personal privilege, to help shape and be shaped by the views of those entering the most important of professions.

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Appendix A

History programmes of study: key stage 3; National
Curriculum in England

History programmes of study: key stage 3

National curriculum in England

Purpose of study

A high-quality history education will help pupils gain a coherent knowledge and understanding of Britain's past and that of the wider world. It should inspire pupils' curiosity to know more about the past. Teaching should equip pupils to ask perceptive questions, think critically, weigh evidence, sift arguments, and develop perspective and judgement. History helps pupils to understand the complexity of people's lives, the process of change, the diversity of societies and relationships between different groups, as well as their own identity and the challenges of their time.

Aims

The national curriculum for history aims to ensure that all pupils:

- know and understand the history of these islands as a coherent, chronological narrative, from the earliest times to the present day: how people's lives have shaped this nation and how Britain has influenced and been influenced by the wider world
- know and understand significant aspects of the history of the wider world: the nature of ancient civilisations; the expansion and dissolution of empires; characteristic features of past non-European societies; achievements and follies of mankind
- gain and deploy a historically grounded understanding of abstract terms such as 'empire', 'civilisation', 'parliament' and 'peasantry'
- understand historical concepts such as continuity and change, cause and consequence, similarity, difference and significance, and use them to make connections, draw contrasts, analyse trends, frame historically-valid questions and create their own structured accounts, including written narratives and analyses
- understand the methods of historical enquiry, including how evidence is used rigorously to make historical claims, and discern how and why contrasting arguments and interpretations of the past have been constructed
- gain historical perspective by placing their growing knowledge into different contexts, understanding the connections between local, regional, national and international history; between cultural, economic, military, political, religious and social history; and between short- and long-term timescales.

Attainment targets

By the end of key stage 3, pupils are expected to know, apply and understand the matters, skills and processes specified in the programme of study.

Schools are not required by law to teach the example content in [square brackets] or the content indicated as being ‘non-statutory’.

Subject content

Key stage 3

Pupils should extend and deepen their chronologically secure knowledge and understanding of British, local and world history, so that it provides a well-informed context for wider learning. Pupils should identify significant events, make connections, draw contrasts, and analyse trends within periods and over long arcs of time. They should use historical terms and concepts in increasingly sophisticated ways. They should pursue historically valid enquiries including some they have framed themselves, and create relevant, structured and evidentially supported accounts in response. They should understand how different types of historical sources are used rigorously to make historical claims and discern how and why contrasting arguments and interpretations of the past have been constructed.

In planning to ensure the progression described above through teaching the British, local and world history outlined below, teachers should combine overview and depth studies to help pupils understand both the long arc of development and the complexity of specific aspects of the content.

Pupils should be taught about:

- the development of Church, state and society in Medieval Britain 1066-1509

Examples (non-statutory)

This could include:

- the Norman Conquest
- Christendom, the importance of religion and the Crusades
- the struggle between Church and crown
- Magna Carta and the emergence of Parliament
- the English campaigns to conquer Wales and Scotland up to 1314

Examples (non-statutory)

- society, economy and culture: for example, feudalism, religion in daily life (parishes, monasteries, abbeys), farming, trade and towns (especially the wool trade), art, architecture and literature
- the Black Death and its social and economic impact
- the Peasants’ Revolt
- the Hundred Years War
- the Wars of the Roses; Henry VII and attempts to restore stability

- the development of Church, state and society in Britain 1509-1745

Examples (non-statutory)

This could include:

- Renaissance and Reformation in Europe
 - the English Reformation and Counter Reformation (Henry VIII to Mary I)
 - the Elizabethan religious settlement and conflict with Catholics (including Scotland, Spain and Ireland)
 - the first colony in America and first contact with India
 - the causes and events of the civil wars throughout Britain
 - the Interregnum (including Cromwell in Ireland)
 - the Restoration, 'Glorious Revolution' and power of Parliament
 - the Act of Union of 1707, the Hanoverian succession and the Jacobite rebellions of 1715 and 1745
 - society, economy and culture across the period: for example, work and leisure in town and country, religion and superstition in daily life, theatre, art, music and literature
- ideas, political power, industry and empire: Britain, 1745-1901

Examples (non-statutory)

This could include:

- the Enlightenment in Europe and Britain, with links back to 17th-Century thinkers and scientists and the founding of the Royal Society
 - Britain's transatlantic slave trade: its effects and its eventual abolition
 - the Seven Years War and The American War of Independence
 - the French Revolutionary wars
 - Britain as the first industrial nation – the impact on society
 - party politics, extension of the franchise and social reform
 - the development of the British Empire with a depth study (for example, of India)
 - Ireland and Home Rule
 - Darwin's 'On The Origin of Species'
- challenges for Britain, Europe and the wider world 1901 to the present day

In addition to studying the Holocaust, this could include:

Examples (non-statutory)

- women's suffrage
- the First World War and the Peace Settlement
- the inter-war years: the Great Depression and the rise of dictators
- the Second World War and the wartime leadership of Winston Churchill
- the creation of the Welfare State
- Indian independence and end of Empire
- social, cultural and technological change in post-war British society
- Britain's place in the world since 1945

- a local history study

Examples (non-statutory)

- a depth study linked to one of the British areas of study listed above
 - a study over time, testing how far sites in their locality reflect aspects of national history (some sites may predate 1066)
 - a study of an aspect or site in local history dating from a period before 1066
-
- the study of an aspect or theme in British history that consolidates and extends pupils' chronological knowledge from before 1066

Examples (non-statutory)

- the changing nature of political power in Britain, traced through selective case studies from the Iron Age to the present
- Britain's changing landscape from the Iron Age to the present
- a study of an aspect of social history, such as the impact through time of the migration of people to, from and within the British Isles
- a study in depth into a significant turning point: for example, the Neolithic Revolution
- at least one study of a significant society or issue in world history and its interconnections with other world developments [for example, Mughal India 1526-1857; China's Qing dynasty 1644-1911; Changing Russian empires c.1800-1989; USA in the 20th Century].

Appendix B

Gordon Brown's 2006 'Future of Britishness' speech

*Full text of **Gordon Brown**'s keynote speech to the Fabian Future of Britishness conference, arguing that British values demand a new constitutional settlement and a renewed civic patriotism. (14th January 2006).*

1. When we take time to stand back and reflect, it becomes clear that to address almost every one of the major challenges facing our country – our relationships with Europe, America and the rest of the world; how we equip ourselves for globalisation; the future direction of constitutional change; a modern view of citizenship; the future of local government, ideas of localism; and, of course, our community relations and multiculturalism and, since July 7th, the balance between diversity and integration; even the shape of our public services – you must have a clear view of what being British means, what you value about being British and what gives us purpose as a nation.
2. Being clear what Britishness means in a post-imperial world is essential if we are to forge the best relationships with the developing world and in particular with Africa.
3. But take Europe also: there is no doubt that in the years after 1945, faced with relative economic decline as well as the end of empire, Britain lost confidence in itself and its role in the world and became so unsure about what a confident post-imperial Britain could be that too many people defined the choice in Europe as either total absorption or splendid isolation. And forgot that just as you could stand for Britain while being part of NATO, you can stand for Britain and advance British national interests as part of the European Union.
4. Let me also suggest that it is because that loss of confidence led too many to retreat into the idea of Britain, Britain as little more than institutions that never changed – so for decades, for fear of losing our British identity, Britain did not face up to some of the great constitutional questions, whether it be the second chamber, the relationship of the legislative to the executive or the future of local government.

5. Take also the unity of the United Kingdom and its component parts. While we have always been a country of different nations and thus of plural identities – a Welshman can be Welsh and British, just as a Cornishman or woman is Cornish, English and British - and may be Muslim, Pakistani or Afro-Caribbean, Cornish, English and British – there is always a risk that, when people are insecure, they retreat into more exclusive identities rooted in 19th century conceptions of blood, race and territory – when instead, we the British people should be able to gain great strength from celebrating a British identity which is bigger than the sum of its parts and a union that is strong because of the values we share and because of the way these values are expressed through our history and our institutions.
6. And take the most recent illustration of what challenges us to be more explicit about Britishness: the debate about asylum and immigration and about multiculturalism and inclusion, issues that are particularly potent because in a fast changing world people who are insecure need to be rooted. Here the question is essentially whether our national identity is defined by values we share in common or just by race and ethnicity – a definition that would leave our country at risk of relapsing into a wrongheaded 'cricket test' of loyalty.
7. Equally, while the British response to the events of July 7th was magnificent, we have to face uncomfortable facts that there were British citizens, British born, apparently integrated into our communities, who were prepared to maim and kill fellow British citizens, irrespective of their religion – and this must lead us to ask how successful we have been in balancing the need for diversity with the obvious requirements of integration in our society.
8. But I would argue that if we are clear about what underlies our Britishness and if we are clear that shared values – not colour, nor unchanging and unchangeable institutions – define what it means to be British in the modern world, we can be far more ambitious in defining for our time the responsibilities of citizenship; far more ambitious in forging a new and contemporary settlement of the relationship between state, community and individual; and it is also easier too to address difficult issues that sometimes come under the

heading 'multiculturalism' – essentially how diverse cultures, which inevitably contain differences, can find the essential common purpose without which no society can flourish.

9. So Britishness is not just an academic debate – something just for the historians, just for the commentators, just for the so-called chattering classes. Indeed in a recent poll, as many as half of British people said they were worried that if we do not promote Britishness we run a real risk of having a divided society.
10. And if we look to the future I want to argue that our success as Great Britain, our ability to meet and master not just the challenges of a global economy, but also the international, demographic, constitutional and social challenges ahead, and even the security challenges, requires us to rediscover and build from our history and apply in our time the shared values that bind us together and give us common purpose.
11. I believe most strongly that globalisation is made for a Britain, that is stable, outward looking, committed to scientific progress and the value of education. And that by taking the right long term decisions Britain can stand alongside China, India and America as one of the great success stories of the next global era.
12. But it is also obvious to me that the nations that will meet and master global change best are not just those whose governments make the right long term decisions on stability, science, trade and education, but whose people come together and, sharing a common view of challenges and what needs to be done, forge a unified and shared sense of purpose about the long term sacrifices they are prepared to make and the priorities they think important for national success.
13. And just as in war time a sense of common patriotic purpose inspired people to do what is necessary, so in peace time a strong modern sense of patriotism and patriotic purpose which binds people together can motivate and inspire.
14. And this British patriotism is, in my view, founded not on ethnicity nor race, not just on institutions we share and respect, but on enduring ideals which shape our view of ourselves and our

communities – values which in turn influence the way our institutions evolve.

15. Yet as Jonathan Freedland has written in his 'Bring Home the Revolution', Britain is almost unique in that, unlike America and many other countries, we have no constitutional statement or declaration enshrining our objectives as a country; no mission statement defining purpose; and no explicitly stated vision of our future.
16. So I will suggest to you today that it is to our benefit to be more explicit about what we stand for and what are our objectives and that we will meet and master all challenges best by finding shared purpose as a country in our enduring British ideals that I would summarise as – in addition to our qualities of creativity, inventiveness, enterprise and our internationalism, our central beliefs are a commitment to – liberty for all, responsibility by all and fairness to all.
17. And I believe that out of a debate, hopefully leading to a broad consensus about what Britishness means, flows a rich agenda for change: a new constitutional settlement, an explicit definition of citizenship, a renewal of civic society, a rebuilding of our local government and a better balance between diversity and integration.
18. And around national symbols, that also unite the whole country, an inclusive Britishness where, as a result of our commitment to liberty for all, responsibility by all and fairness to all, we make it possible for not just some, but all, people to realise their potential to the full.
19. So what do we mean when we talk about Britishness?
20. Remember when we were young, we wrote out our addresses: our town, our county, our country, our continent, the world.
21. Like James Joyce jokingly at the start of 'Portrait of the Artist as a Young Man': Stephen Dedalus, Class of elements, Clongowes Wood College, Sallins, County Kildare, Ireland, Europe, The World, The Universe.
22. I will say something more about the importance to identity of neighbourhoods, towns, villages and communities and about our

global responsibilities. But, while a few years ago only less than half – 46 per cent – identified closely with being British, today national identity has become far more important: it is not 46 per cent but 65 per cent – two thirds – who now identify Britishness as important. And recent surveys show that British people feel more patriotic about their country than almost any other European country.

23. So what is it to be British?
24. What has emerged from the long tidal flows of British history – from the 2,000 years of successive waves of invasion, immigration, assimilation and trading partnerships; from the uniquely rich, open and outward looking culture – is a distinctive set of values which influence British institutions.
25. Even before America made it its own, I think Britain can lay claim to the idea of liberty. Out of the necessity of finding a way to live together in a multinational state came the practice of toleration and then the pursuit of liberty.
26. Voltaire said that Britain gave to the world the idea of liberty. In the seventeenth century, Milton in ‘Paradise Lost’ put it as “if not equal all, yet all equally free.” Think of Wordsworth’s poetry about the “flood of British freedom”; then Hazlitt’s belief that we have and can have “no privilege or advantage over other nations but liberty”; right through to Orwell’s focus on justice, liberty and decency defining Britain. We can get a Parliament from anywhere, said Henry Grattan, we can only get liberty from England.
27. So there is, as I have argued, a golden thread which runs through British history – that runs from that long ago day in Runnymede in 1215; on to the Bill of Rights in 1689 where Britain became the first country to successfully assert the power of Parliament over the King; to not just one, but four great Reform Acts in less than a hundred years – of the individual standing firm against tyranny and then – an even more generous, expansive view of liberty – the idea of government accountable to the people, evolving into the exciting idea of empowering citizens to control their own lives.
28. Just as it was in the name of liberty that in the 1800s Britain led the world in abolishing the slave trade – something we celebrate

in 2007 – so too in the 1940s in the name of liberty Britain stood firm against fascism, which is why I would oppose those who say we should do less to teach that period of our history in our schools.

29. But woven also into that golden thread of liberty are countless strands of common, continuing endeavour in our villages, towns and cities – the efforts and popular achievements of ordinary men and women, with one sentiment in common – a strong sense of duty and responsibility: men and women who did not allow liberty to descend into a selfish individualism or into a crude libertarianism; men and women who, as is the essence of the labour movement, chose solidarity in preference to selfishness; thus creating out of the idea of duty and responsibility the Britain of civic responsibility, civic society and the public realm.
30. And so the Britain we admire of thousands of voluntary associations; the Britain of mutual societies, craft unions, insurance and friendly societies and cooperatives; the Britain of churches and faith groups; the Britain of municipal provision from libraries to parks; and the Britain of public service. Mutuality, cooperation, civic associations and social responsibility and a strong civic society – all concepts that after a moment's thought we see clearly have always owed most to progressive opinion in British life and thought. The British way always – as Jonathan Sachs has suggested – more than self interested individualism – at the core of British history, the very ideas of 'active citizenship', 'good neighbour', civic pride and the public realm.
31. Which is why two thirds of people are adamant that being British carries with it responsibilities for them as citizens as well as rights.
32. But the 20th century has given special place also to the idea that in a democracy where people have both political social and economic rights and responsibilities, liberty and responsibility can only fully come alive if there is a Britain not just of liberty for all, and responsibility from all, but fairness to all.
33. Of course the appeal to fairness runs through British history, from early opposition to the first poll tax in 1381 to the second;

fairness the theme from the civil war debates – where Raineborough asserted that "the poorest he that is in England hath a life to live as the greatest he"; to the 1940s when Orwell talked of a Britain known to the world for its 'decency'.

34. Indeed a 2005 YouGov survey showed that as many as 90 per cent of British people thought that fairness and fair play were very important or fairly important in defining Britishness.

35. And of course this was the whole battle of 20th century politics – whether fairness would be formal equality before the law or something much more, a richer equality of opportunity.

36. You only need look at the slogan which dominated Live Aid 2005 to see how, even in the years from 1985 to 2005, fairness had moved to become the central idea – the slogan in 2005 was 'from charity to justice': not just donations for hand-outs, but, by making things happen, forcing governments to deliver fairness.

37. Take the NHS – like the monarchy, the army, the BBC – one of the great British institutions – what 90 per cent of British people think portrays a positive symbol of the real Britain – founded on the core value of fairness that all should have access to health care founded on need, not ability to pay.

38. A moment's consideration of the importance of the NHS would tell us that you don't need to counterpose civic society to government and assume that one can only flourish at the expense of the other or vice versa. Britain does best when we have both a strong civic society and a government committed to empowering people, acting on the principle of fairness.

39. And according to one survey, more than 70 per cent of British people pride ourselves in all three qualities - our tolerance, responsibility and fairness together.

40. So in a modern progressive view of Britishness, as I set out in a speech a few weeks ago, liberty does not retreat into self-interested individualism, but leads to ideas of empowerment; responsibility does not retreat into a form of paternalism, but is indeed a commitment to the strongest possible civic society; and

fairness is not simply a formal equality before the law, but is in fact a modern belief in an empowering equality of opportunity for all.

41. So in my view, the surest foundation upon which we can advance economically, socially and culturally in this century will be to apply to the challenges that we face, the values of liberty, responsibility and fairness – shared civic values which are not only the ties that bind us, but also give us patriotic purpose as a nation and sense of direction and destiny.
42. And so in this vision of a Britain of liberty for all, responsibility from all and fairness to all we move a long way from the old left's embarrassed avoidance of an explicit patriotism.
43. Orwell correctly ridiculed the old left view for thinking that patriotism could be defined only from the right: as reactionary; patriotism as a defence of unchanging institutions that would never modernise; patriotism as a defence of deference and hierarchy; and patriotism as, in reality, the dislike of foreigners and self interested individualism.
44. We now see that when the old left recoiled from patriotism they failed to understand that the values on which Britishness is based – liberty to all, responsibility by all, fairness for all – owe more to progressive ideas than to right wing ones.
45. But more than that, these core values of what it is to be British are the key to the next stage of our progress as a people: values that are capable of uniting us and inspiring us as we meet and master the challenges of the future.
46. So we in our party should feel pride in a British patriotism and patriotic purpose founded on liberty for all, responsibility by all, and fairness to all. And, as we address global challenges, the modern application of these great enduring ideas that British people hold dear offers us a rich agenda for change, reform and modernisation true to these values.
47. First, start with the constitution and test the current condition of Britain against our principles of liberty for all, responsibility by all and fairness to all.

48. And just as each generation needs to renew the settlement between individual, community and state, so too we should recognise that we do not today meet our ideal of liberty for all if we were to allow power to become over-centralised; we do not achieve responsibility by all if we do not encourage and build a strong civic society; and we do not achieve fairness to all if too many people feel excluded from the decision making process.
49. So the British way forward must be to break up in the name of liberty, centralised institutions that are too remote and insensitive and so devolve power; to encourage in the name of responsibility the creation of strong local institutions; and, in new ways in the name of liberty, responsibility and fairness , to seek to engage the British people in decisions that affect their lives.
50. So I believe it is imperative that we re-invigorate the constitutional reform agenda we began in 1997.
51. And I cannot see how the long-term success, legitimacy and credibility of our institutions or our policies can be secured unless our constitutional, social and economic reforms are explicitly founded on these ideas.
52. Just as on the first day I was Chancellor I limited the power of the executive by giving up government power over interest rates to the Bank of England, I suggested during the General Election there was a case for a further restriction of executive power and a detailed consideration of the role of parliament in the declaration of peace and war. And, of course, founding our constitution on liberty within the law means restricting patronage, for example, in matters such as ecclesiastical and other appointments so that we prevent any allegation arbitrary use of power.
53. I would apply this same approach to constitutional questions such as the issue of House of Lords reform, where, in my view, the two principles that should guide our approach are the primacy of the House of Commons and the need for accountability of the second chamber. At the same time the next stage of our discussions of human rights should, as people such as Francesca Klug have

- argued, also take more fully into account the very British idea that individual rights are rooted in ideas of responsibility and community.
54. Apply also our principles of liberty for all, responsibility by all and fairness to all to the future of our civic society and the responsibilities of citizenship, and we will therefore want to do more to encourage and enhance voluntary initiative, mutual responsibility and local community action.
55. For two centuries Britain was defined to the world by its proliferation of local clubs, associations, societies and endeavours – from churches and trades unions to municipal initiatives and friendly societies.
56. And I believe that we should, for this and the coming generation, do more to encourage and empower new British organisations that speak for these British values.
57. A modern expression of Britishness and our commitment to the future is the creation of British national community service: engaging and rewarding a new generation of young people from all backgrounds to serve their communities; demonstrating our practical commitment to a cohesive and strong society. So just as from America the Peace Corps – and before it, in Britain, British Voluntary Service Overseas – harnessed for the 1960s and beyond a new spirit of idealism and common purpose, in 2006 a new British youth national community service can galvanise and challenge the energies and enthusiasm of a fresh generation of teenagers and young people.
58. For example, gap years should not be available just for those who can afford to pay, but to young people who cannot afford to pay themselves but want to make the effort to serve their communities at home and abroad. And we should think of gap months, gap weeks as well as gap years.
59. Time to serve the community, not just for people going on to higher education but for people whatever their skills.
60. And we should consider how we can link up with Asia, Africa and America and I will meet the airlines to ask what more they can do to help sponsor this idea.

61. In return for service for their country in the USA in the 1940s the GI Bill helped thousands through college and university and we should consider and debate another idea: helping those who undertake community service with the costs of education, including help with education maintenance allowance and tuition fees for those undertaking community work.
62. The Russell Commission has recommended a prominent role for British business in this new community endeavour. I am meeting all faith groups to discuss community service. And shortly I will meet business organisations.
63. And I thank businesses who have already signed up as pioneer sponsors for this idea and today I invite and urge businesses to match fund £100 million – £50 million each from government and business – for long-term funding for this new idea.
64. Britain can lead the world with a modern national community service.
65. Responsibility by all in Britain today means also corporate social responsibility – business engagement in voluntary activity, translating the widespread social concern that exists among employers and employees alike into effective action for the common good.
66. And with corporate social responsibility not as an add on but at the core of a company's work, Britain can lead the way in a modern approach to corporate responsibility.
67. We set up Futurebuilders to help existing charities adapt to the modern world. I believe we need to examine how we might do more to encourage new charities and social enterprises, locally and nationally, to start up, develop and flourish, perhaps with a fund for seedcorn finance.
68. Take mentoring, which is about befriending people especially, in a more isolated society, the most vulnerable. While underdeveloped in Britain in contrast to other countries, mentoring is a modern expression of civic society at work. And we should explore innovative ways – through the internet, TV, local organisations and

personal contact – of recruiting and training mentors and linking those who need help and advice to those who can help and advise.

69. Next, test our principles of liberty, responsibility and fairness and apply them to how we think about local government.

70. And if, as I argue, the British way is to restore and enhance local initiative and mutual responsibility in civic affairs we should be doing more to strengthen local institutions.

71. While all governments have proved to be cautious in devolving power, I hope we can say that – as the Scottish Parliament, Welsh Assembly and Mayor in London bear witness – this Government has done more to devolve power than any other.

72. But we must now look to further devolution of power away from Westminster, particularly to a reinvigoration of local government and to schools, hospitals and the self management of local services, the emphasis on empowerment, communities and individuals realising their promise and potential by taking more control over their lives.

73. And in doing so we must recognise that people's local sense of belonging is now focuses on the immediate neighbourhood. So I welcome the debate on what some call double devolution – on how we reinvigorate democracy at the most local of levels. For example, neighbourhood councils in areas could help harness that sense of belonging and involve people directly in decisions about the services that they use every day. Just as neighbourhood policing – being pioneered here in London as well as elsewhere – is showing, greater local engagement and improved public services can go hand in hand: the police able to respond more quickly to local concerns and local people taking greater responsibility for working with the police to tackle these concerns.

74. And I believe a genuinely British approach to representative and participatory democracy should explore new ways of involving people in decisions. In various places in Britain and around the world local, regional and even national governments have been experimenting with new ways of involving the public in decision-making – not the usual suspects, the vested interest – but groups of citizens who come together, sometimes in small groups such as

citizens' juries, sometimes in large deliberative exercises, to examine important issues of public policy. And I look forward to the considerations of the Power Commission.

75. A commitment to the British values of liberty, responsibility and fairness also means taking citizenship seriously.

76. From the quality of citizenship lessons in our schools; to building on the introduction of citizenship ceremonies; to defining not just the rights of citizenship, but the responsibilities too; to finding the best ways of reconciling the rights to liberty for every individual with the needs for security for all; and, of course, an issue we will discuss in detail today – getting the balance right between diversity and integration.

77. July 7th has rightly led to calls for all of us, including moderates in the Islamic community, to stand up to extremism.

78. At one level when suicide bombers have connections with other countries and can, in theory, use the internet or be instructed through mobile phones, we know that defeating violent extremists will not be achieved through action in one country alone or one continent, but only globally, through all means: military and security means but also debate, discussion and dialogue in newspapers, journals, culture, the arts, and literature. And not just through governments but through foundations, trusts, civil society and civic culture, as globally we seek to distance extremists from moderates.

79. But, at another level, terrorism in our midst means that debates, which sometimes may be seen as dry, about Britishness and our model of integration clearly now have a new urgency.

80. I believe in your discussions today you will conclude that it does entail giving more emphasis to the common glue – a Britishness which welcomes differences but which is not so loose, so nebulous that it is simply defined as the toleration of difference and leaves a hole where national identity should be.

81. Instead I have no doubt that a modern commitment to liberty, responsibility and fairness will lead us to measures that bring all parts of the community together to share a common purpose and linked destinies.

82. Clearly we will have both to tackle prejudice, bigotry and the incitement to hatred and to do far more to tackle discrimination and promote inclusion.
83. I believe we must address issues about the incitement to hatred just as I believe that there should now be greater focus on tackling inequalities in job and educational opportunities, driving up the educational attainment of pupils from ethnic minorities and a more comprehensive new deal effort to tackle unacceptably high unemployment in areas of high ethnic minority populations.
84. Indeed we should do more to help integration. Take the example of those who cannot find work because of language difficulties. Here we should look at expanding mandatory English training. And for those who are trapped in a narrow range of jobs where their lack of fluency in English makes it hard for them to make progress in their careers, we should examine the case for further support. And to back up this effort there should be a national effort for volunteers as well as professionals to mentor new entrants.
85. And we should also think of what more we can do to develop the ties that bind us more closely together.
86. The Olympics is but one example of a national project which is uniting the country.
87. But think for a moment: what is the British equivalent of the US 4th of July, or even the French 14th of July for that matter? What I mean is: what is our equivalent for a national celebration of who we are and what we stand for? And what is our equivalent of the national symbolism of a flag in every garden? In recent years we have had magnificent celebrations of VE Day, the Jubilee and, last year, Trafalgar Day.
88. Perhaps Armistice Day and Remembrance Sunday are the nearest we have come to a British day that is – in very corner of our country – commemorative, unifying, and an expression of British ideas of standing firm in the world in the name of liberty responsibility and fairness?

89. And let us remember that when people on the centre-left recoiled from national symbols, the BNP tried to steal the Union Jack.
90. Instead of the BNP using it as symbol of racial division, the flag should be a symbol of unity, part of a modern expression of patriotism.
91. So we should respond to the BNP by saying the union flag is a flag for Britain, not for the BNP; all the United Kingdom should honour it, not ignore it; we should assert that the union flag is, by definition, a flag for tolerance and inclusion.
92. And we should not recoil from our national history – rather we should make it more central to our education. I propose that British history should be given much more prominence in the curriculum – not just dates places and names, nor just a set of unconnected facts, but a narrative that encompasses our history. And because citizenship is still taught too much in isolation I suggest in the current review of the curriculum that we look at how we root the teaching of citizenship more closely in history. And we should encourage volunteers to be more involved. To help schools bring alive the idea of citizenship with real engagement in the community.
93. Rediscovering the roots of our identity in our shared beliefs also gives us more confidence in facing difficult questions about our relationship with the rest of the world.
94. And – instead of a Britain still characterised by doubts about our role in the world, hesitations in particular, grappling uncertainly with issues of integration in a European trade bloc; instead of a Britain seeing the battle as Britain versus Europe, not Britain part of Europe; Instead of thinking the European choice is between non engagement and total absorption; a Britain failing to see we can lead the next stage of Europe's development – I believe that, more sure of our values, we can become a Britain that is an increasingly successful leader of the global economy; a global Britain for whom membership of Europe is central; and then go on to help a reformed more flexible, more outward-looking Europe play a bigger part in

global society, not least improving relationships between Europe and the USA.

95. And, of course, true to our ideals of liberty, responsibility and fairness Britain leading the way in new measures to make the world safer, more secure and fairer – not just debt relief, the doubling of aid and, reflecting our openness as a nation, by securing a world deal on trade, but, from that foundation, proposing, true to our internationalism, a new way forward: a global new deal – universal free schooling for every child, universal free health care for every family – where the richest countries finally meet our commitments to the poorest of the world.

96. So a modern view of Britishness founded on responsibility, liberty and fairness requires us to:

97. Demand a new constitutional settlement

Take citizenship seriously

Rebuild civic society

Renew local government

Work for integration of minorities into a modern Britain

Be internationalist at all times

Appendix C

Teachers' Standards; Guidance for school leaders, school staff and governing bodies

Teachers' Standards

**Guidance for school leaders, school
staff and governing bodies**

July 2011(introduction updated June 2013)

Summary

About the standards

These are the Teachers' Standards for use in schools in England from September 2012. The standards define the minimum level of practice expected of trainees and teachers from the point of being awarded qualified teacher status (QTS).

The Teachers' Standards are used to assess all trainees working towards QTS, and all those completing their statutory induction period. They are also used to assess the performance of all teachers with QTS who are subject to The Education (School Teachers' Appraisal) (England) Regulations 2012, and may additionally be used to assess the performance of teachers who are subject to these regulations and who hold qualified teacher learning and skills (QTLS) status.

The standards were introduced following the recommendations in the reports of the independent Review of Teachers' Standards, chaired by Sally Coates. These reports are available from GOV.UK.

Expiry or review date

These standards will apply until further notice.

What legislation do the standards refer to?

Schedule 2 of The Education (School Teachers' Qualifications) (England) Regulations 2003

The Education (School Teachers' Appraisal) (England) Regulations 2012

Who are the standards for?

The Teachers' Standards apply to:

- trainees working towards QTS;
- all teachers completing their statutory induction period (newly qualified teachers [NQTs]); and
- teachers in maintained schools, including maintained special schools, who are covered by the 2012 appraisal regulations.

The National College for Teaching and Leadership (NCTL) will use Part Two of the Teachers' Standards, which relates to personal and professional conduct, when assessing cases of serious misconduct, regardless of the education sector in which the teacher works. 4

What documents do the standards replace?

These standards replaced the standards for qualified teacher status (QTS) and the core professional standards, published by the former Training and Development Agency for Schools (TDA); and the General Teaching Council for England's Code of Conduct and Practice for Registered Teachers. 5

Introduction, legal standing and interpretation

1. The Teachers' Standards published by the Secretary of State for Education introduced some significant changes in terms of structure, content and application. This document is designed to assist those who will be using the standards to understand those changes and to implement the standards effectively.

2. The Teachers' Standards contained in this document came into effect on 1 September 2012, though the Teaching Agency (now the National College for Teaching and Leadership) has used the conduct elements since 1 April 2012 as a reference point when considering whether a teacher's conduct has fallen significantly short of the standard of behaviour expected of a teacher. They replaced the standards for qualified teacher status (QTS) and the core professional standards previously published by the Training and Development Agency for Schools (TDA),¹ as well as the General Teaching Council for England's Code of Conduct and Practice for Registered Teachers.

3. The standards apply to the vast majority of teachers regardless of their career stage. The Teachers' Standards apply to: trainees working towards QTS; all teachers completing their statutory induction period; and those covered by the new performance appraisal arrangements (subject to the exception described in para. 4 below). Part Two of the Teachers' Standards, which relates to professional and personal conduct, is used to assess cases of serious misconduct, regardless of the sector in which the teacher works.

4. Since 1 April 2012, teachers with qualified teacher learning and skills (QTLS) status have been able to teach in schools as fully qualified teachers. This change was made to give schools greater access to experienced teachers of vocational subjects, as recommended in Professor Alison Wolf's Review of Vocational Education. Headteachers have the freedom to decide the standards against which they assess the performance of QTLS holders. They can assess QTLS holders' performance against the Teachers' Standards, against any other set of standards relating to teacher performance issued by the Secretary of State, against any other professional standards that are relevant to their performance, or against any combination of those three. Before, or as soon as practicable after the start of each appraisal period, QTLS teachers (like other teachers) must be informed of the standards against which their performance in that appraisal period will be assessed.

5. The standards define the minimum level of practice expected of trainees and teachers from the point of being awarded QTS. The standards set out in this document constitute the 'specified standards' within the meaning given to that phrase in Schedule 2 of The Education (School Teachers' Qualifications) (England) Regulations 2003².

6. The standards need to be applied as appropriate to the role and context within which a trainee or teacher is practising. Providers of initial teacher training (ITT) should assess trainees against the standards in a way that is consistent with what could reasonably be expected of a trainee teacher prior to the award of QTS. Providers need to ensure that their programmes are designed and delivered in such a way as to allow all trainees to meet these standards, as set out in the Secretary of State's Initial Teacher Training (ITT) Criteria³.

7. Similarly, headteachers (or appraisers) should assess teachers' performance against the standards to a level that is consistent with what should reasonably be expected of a teacher in the relevant role and at the relevant stage of their career (whether they are a newly qualified teacher (NQT), a mid-career teacher, or a more experienced

practitioner). The professional judgement of headteachers and appraisers is therefore central to appraisal against these standards.

8. The standards replaced the previous core professional standards, and are used to assess an NQT's performance at the end of their induction period in employment. The standards themselves do not specify any new or different elements to the expectations placed on NQTs beyond those required for the award of QTS. The decision about whether an NQT has met the standards to a satisfactory level at the end of their first year of full employment therefore needs to be made on the basis of what should reasonably be expected of an NQT working in the relevant setting and circumstances, within the framework set out by the standards. That judgement should reflect the expectation that NQTs have effectively consolidated their training, and are demonstrating their ability to meet the standards consistently over a sustained period in their practice.

9. Following the period of induction, the standards continue to define the level of practice at which all qualified teachers are expected to perform. Teachers' performance is assessed against the standards as part of the new appraisal arrangements in maintained schools.

Presentation of the standards

10. This document is presented in three parts, which together constitute the Teachers' Standards: the Preamble, Part One and Part Two.

11. The Preamble summarises the values and behaviour that all teachers must demonstrate throughout their careers. Part One comprises the Standards for Teaching; Part Two comprises the Standards for Personal and Professional Conduct.

12. In order to meet the standards, a trainee or teacher will need to demonstrate that their practice is consistent with the definition set out in the Preamble, and that they have met the standards in both Part One and Part Two of this document.

13. The standards are presented as separate headings, numbered from 1 to 8 in Part One, each of which is accompanied by a number of bulleted subheadings. The bullets, which are an integral part of the standards, are designed to amplify the scope of each heading. The bulleted subheadings should not be interpreted as separate standards in their own right, but should be used by those assessing trainees and teachers to track progress against the standard, to determine areas where additional development might need to be observed, or to identify areas where a trainee or teacher is already demonstrating excellent practice relevant to that standard.

Progression and professional development

14. The standards have been designed to set out a basic framework within which all teachers should operate from the point of initial qualification. Appropriate self-evaluation, reflection and professional development activity is critical to improving teachers' practice at all career stages. The standards set out clearly the key areas in which a teacher should be able to assess his or her own practice, and receive feedback from colleagues. As their careers progress, teachers will be expected to extend the depth and breadth of knowledge, skill and understanding that they demonstrate in meeting the standards, as is judged to be appropriate to the role they are fulfilling and the context in which they are working.

Date of introduction of the standards

15. The revised standards came into effect on 1 September 2012, on which date they became the 'specified standards' as defined in Schedule 2 of The Education (School Teachers' Qualifications) (England) Regulations 2003. The Regulations require that in order to be recommended for the award of QTS, in most cases⁴ a person must meet the specified standards that are in place at the time of assessment. Providers of initial teacher training need to ensure that all trainees who complete their training after 1 September 2012 are assessed against the standards that are in place as at the time of assessment, in accordance with the Regulations.

16. NQTs who qualified under the previous standards but started induction on or after 1 September 2012, or had started but not completed induction by 1 September 2012, need to be assessed against the Teachers' Standards at the end of their induction.

17. Existing teachers who have already passed induction will be expected to use the Teachers' Standards instead of the previous core standards for appraisal, identifying professional development, and other related purposes.

18. When considering new cases of serious misconduct received from 1 April 2012, the National College for Teaching and Leadership (formerly the Teaching Agency), acting on behalf of the Secretary of State, must have regard to the personal and professional conduct aspects of the Teachers' Standards document instead of the General Teaching Council for England's (GTCE) Code of Conduct and Practice for Registered Teachers. The National College for Teaching and Leadership is still able to refer to the GTCE's Code of Conduct for any partially completed cases it received from the GTCE at the point of its abolition.

Note on terminology used/glossary

Specific terminology used in the standards should be interpreted as having the following meaning:

- 'Fundamental British values' is taken from the definition of extremism as articulated in the new Prevent Strategy, which was launched in June 2011. It includes 'democracy, the rule of law, individual liberty and mutual respect and tolerance of different faiths and beliefs'.
- 'Parents' is intended to include carers, guardians and other adults acting in loco parentis.
- 'Pupils' is used throughout the standards, but should be taken to include references to children of all ages who are taught by qualified teachers, including those in the Early Years Foundation Stage, and those in post-16 education.
- 'School' means whatever educational setting the standards are applied in. The standards are required to be used by teachers in maintained schools and non-maintained special schools. Use of the standards in academies and free schools depends on the specific establishment arrangements of those schools. Independent schools are not required to use the standards, but may do so if they wish.
- 'Special educational needs', as defined by the Department for Education's Special Educational Needs Code of Practice (2001), refers to children who have a learning difficulty. This means that they either: have a significantly greater difficulty in learning than the majority of children of the same age; or have a disability which prevents or hinders them from making use of

educational facilities of a kind generally provided for children of the same age in schools within the area of the local education authority.

- 'Statutory frameworks' includes all legal requirements, including but not limited to the requirement to promote equal opportunities and to provide reasonable adjustments for those with disabilities, as provided for in the Equality Act 2010. The term also covers the professional duties of teachers as set out in the statutory School Teachers' Pay and Conditions Document.

Teachers' Standards

Preamble

Teachers make the education of their pupils their first concern, and are accountable for achieving the highest possible standards in work and conduct. Teachers act with honesty and integrity; have strong subject knowledge, keep their knowledge and skills as teachers up-to-date and are self-critical; forge positive professional relationships; and work with parents in the best interests of their pupils.

Part One: Teaching

A teacher must:

1. Set high expectations which inspire, motivate and challenge pupils

- establish a safe and stimulating environment for pupils, rooted in mutual respect
- set goals that stretch and challenge pupils of all backgrounds, abilities and dispositions
- demonstrate consistently the positive attitudes, values and behaviour which are expected of pupils.

2. Promote good progress and outcomes by pupils

- be accountable for pupils' attainment, progress and outcomes
- be aware of pupils' capabilities and their prior knowledge, and plan teaching to build on these
- guide pupils to reflect on the progress they have made and their emerging needs
- demonstrate knowledge and understanding of how pupils learn and how this impacts on teaching
- encourage pupils to take a responsible and conscientious attitude to their own work and study.

3. Demonstrate good subject and curriculum knowledge

- have a secure knowledge of the relevant subject(s) and curriculum areas, foster and maintain pupils' interest in the subject, and address misunderstandings
- demonstrate a critical understanding of developments in the subject and curriculum areas, and promote the value of scholarship
- demonstrate an understanding of and take responsibility for promoting high standards of literacy, articulacy and the correct use of standard English, whatever the teacher's specialist subject
- if teaching early reading, demonstrate a clear understanding of systematic synthetic phonics
- if teaching early mathematics, demonstrate a clear understanding of appropriate teaching strategies.

4. Plan and teach well structured lessons

- impart knowledge and develop understanding through effective use of lesson time
- promote a love of learning and children's intellectual curiosity
- set homework and plan other out-of-class activities to consolidate and extend the knowledge and understanding pupils have acquired
- reflect systematically on the effectiveness of lessons and approaches to teaching

- contribute to the design and provision of an engaging curriculum within the relevant subject area(s).

5. Adapt teaching to respond to the strengths and needs of all pupils

- know when and how to differentiate appropriately, using approaches which enable pupils to be taught effectively
- have a secure understanding of how a range of factors can inhibit pupils' ability to learn, and how best to overcome these
- demonstrate an awareness of the physical, social and intellectual development of children, and know how to adapt teaching to support pupils' education at different stages of development
- have a clear understanding of the needs of all pupils, including those with special educational needs; those of high ability; those with English as an additional language; those with disabilities; and be able to use and evaluate distinctive teaching approaches to engage and support them.

6. Make accurate and productive use of assessment

- know and understand how to assess the relevant subject and curriculum areas, including statutory assessment requirements
- make use of formative and summative assessment to secure pupils' progress
- use relevant data to monitor progress, set targets, and plan subsequent lessons
- give pupils regular feedback, both orally and through accurate marking, and encourage pupils to respond to the feedback.

7. Manage behaviour effectively to ensure a good and safe learning environment

- have clear rules and routines for behaviour in classrooms, and take responsibility for promoting good and courteous behaviour both in classrooms and around the school, in accordance with the school's behaviour policy
- have high expectations of behaviour, and establish a framework for discipline with a range of strategies, using praise, sanctions and rewards consistently and fairly
- manage classes effectively, using approaches which are appropriate to pupils' needs in order to involve and motivate them
- maintain good relationships with pupils, exercise appropriate authority, and act decisively when necessary.

8. Fulfil wider professional responsibilities

- make a positive contribution to the wider life and ethos of the school
- develop effective professional relationships with colleagues, knowing how and when to draw on advice and specialist support
- deploy support staff effectively
- take responsibility for improving teaching through appropriate professional development, responding to advice and feedback from colleagues
- communicate effectively with parents with regard to pupils' achievements and well-being.

Part Two: Personal and professional conduct

A teacher is expected to demonstrate consistently high standards of personal and professional conduct. The following statements define the behaviour and attitudes which set the required standard for conduct throughout a teacher's career.

- Teachers uphold public trust in the profession and maintain high standards of ethics and behaviour, within and outside school, by:
- treating pupils with dignity, building relationships rooted in mutual respect, and at all times observing proper boundaries appropriate to a teacher's professional position
- having regard for the need to safeguard pupils' well-being, in accordance with statutory provisions
- showing tolerance of and respect for the rights of others
- not undermining fundamental British values, including democracy, the rule of law, individual liberty and mutual respect, and tolerance of those with different faiths and beliefs
- ensuring that personal beliefs are not expressed in ways which exploit pupils' vulnerability or might lead them to break the law.
- Teachers must have proper and professional regard for the ethos, policies and practices of the school in which they teach, and maintain high standards in their own attendance and punctuality.
- Teachers must have an understanding of, and always act within, the statutory frameworks which set out their professional duties and responsibilities.

Appendix D

Transcript of questionnaire responses

Questions to History and History&Citizenship PGDipEd(QTS) Trainees on day one of their course; 16th September 2013

Trainees are identified by a letter in (); the section 'b' below related to the follow up question asked after the first five questions.

1. What is history?	<p>(H)</p> <ul style="list-style-type: none"> • Studying the past. • To understand how we came to be who we are today. <p>b)</p> <ul style="list-style-type: none"> • Yes, particularly studying World War Two and the Holocaust as it helped me understand the ethics and morality of our past. <p>(F)</p> <ul style="list-style-type: none"> • Studying the past in order to understand tomorrow. • Researching and finding out different ages of time in the past; why it happened and also how. <p>b)</p> <ul style="list-style-type: none"> • Yes. <p>(M)</p> <ul style="list-style-type: none"> • Studying and development of the past. • Analysis of past events. • Discussion of the people, places and events of the past, how they affected the people, places of the future. <p>b)</p> <ul style="list-style-type: none"> • Only due to an inspirational teacher. • Some focused on getting the result (GCSE). <p>(K)</p> <ul style="list-style-type: none"> • Studying the past to gain understanding of the present. • How events in history have affected our lives • Empathy. <p>b)</p> <ul style="list-style-type: none"> • Yes, at times. Some teachers taught the topics to be centred around exams, which could make the topics seem less relevant and interesting.
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	<p>(D)</p> <ul style="list-style-type: none"> • The experiences of those before, learning from their mistakes and being influenced by their success. <p>b)</p> <ul style="list-style-type: none"> • It did, it also showed me we are just one part in a long line of people that makes up history. This was really the case in the local history topic, which taught me about my city and developed my love for it. <p>(G)</p> <ul style="list-style-type: none"> • Learning how to empathise with peoples of the past. It's not dates and facts- especially as these are often subject to debate. • Learning how to interpret and analyse the evidence. • Learning from past experience, in much the same way as people learn from their own life experience. <p>b)</p> <ul style="list-style-type: none"> • This understanding of "what is history?" only really came into it when studying A Level. It was intermittently hinted at and discussed/attempted through trips, Holocaust Memorial Day activities, and GCSEs when we started asking what sources of evidence can actually teach us. • It was only into GCSE and A Level that it was discussed with students the fact that most history (facts) are debated and how history is an interpretation. <p>(P)</p> <ul style="list-style-type: none"> • History is the study of the past, of people and places. • It is a journey through time to get to the present. • I think it is also has more of a modern relevant definition too; its about writing a good argument and awareness of debates and important historians. <p>b)</p> <ul style="list-style-type: none"> • Yes, there was a big focus on arguments/debates and historians' opinions. It was consistently linked to the modern day and why its important. There was definitely an understanding of our past. <p>(S)</p> <ul style="list-style-type: none"> • History is an 'essentially contested concept', just like art, liberty, justice and equality. However, it does involve 'engaging' with the past that is captured in records, diaries, letters, essays, etc. History involves time; time like
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	<p>entropy, which cannot be clawed back; this is probably an essential property of history.</p> <p>b)</p> <ul style="list-style-type: none"> No, we were given a definition of history e.g. 'history is the collective memory of mankind' and are expected to learn it off by heart. Reflection on the nature of history was discouraged. <p>(R)</p> <ul style="list-style-type: none"> History is the study of the past, based upon sources and evidence. The study of the past is never agreed upon, this also is history; forming an argument, acknowledging others' opinions with respect, supporting your point and presenting your work. For me the study of history is a vital skill set for life. History is the exploration of the past, which is always changing as opinions/perspectives/curriculum are tied to the present. <p>b)</p> <ul style="list-style-type: none"> Yes it did, we engaged and explored history in a very real way. We went on trips to historical sites, used a range of sources and were taught skills to support an argument (essay writing skills). <p>(Q)</p> <ul style="list-style-type: none"> History is the discussion of humankind's development, whether it be sociological, our interaction with our surrounding environment or an insight into the progression of the world as we know it today. It forms part of our identity as an individual, as a nation and as a global society. <p>b)</p> <ul style="list-style-type: none"> In a way, yes, as it enabled me to understand the varying events that contributed to present day status quo. Without being taught it, I perhaps would not understand the relation between one another today. <p>(N)</p> <ul style="list-style-type: none"> Studying the past to have a better understanding of the present. To develop a greater social and cultural understanding. <p>b)</p> <ul style="list-style-type: none"> To an extent but a lot of teaching was exam result driven, especially later on. <p>(J)</p>
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	<ul style="list-style-type: none"> • Study of the past and developments that led to present. • Analysis of the past and thinking to today. • Learning about the experiences of people before us and understanding their lives-also looking at events and seeing their impact.
b)	<ul style="list-style-type: none"> • In a way it did because we did case studies and activities that linked events of the past to consequent events and to see how these linked to today. However, it was mostly rushed lessons where we were dictated to or completed activities from textbooks that didn't give us much room to explore causation, consequences, linked to today and instead ticked a box towards assessment.
(T)	<ul style="list-style-type: none"> • I've been working on a one-line statement to answer this question for years 'history is a sympathetic exploration of the past!'
b)	<ul style="list-style-type: none"> • I was fortunate enough to have a very active and imaginative history teacher who had us do dramatic productions and rearrange the classroom, making us feel we were part of the history we were learning.
(O)	<ul style="list-style-type: none"> • 'History is a set of lies agreed upon' – Napoleon • Although I don't totally agree with this statement, there are truths that stem from it which cannot be ignored. History is both public and personal, neither is set in stone, and both as they stand deserve and require to be constantly challenged and reinvented. • What may be lies to someone may be truth to another. Interpretation and perception are as important as facts.
b)	<ul style="list-style-type: none"> • I was only asked this question one time when I came to apply to university and in all honesty I would have to say no. In an indirect sense my own thoughts regarding the curriculum and the dichotomy between two units one on Bismarck and one on thematic Irish history did get me thinking more about what was the correct way to study history and this led me into making connections; once I had grappled with the above question at university.
(E)	

	<ul style="list-style-type: none"> • The study of the past, in particular the context and development of society, can adjust the past. However, we can learn from the past and its mistakes by applying such characteristics to the present day. The importance of context is paramount as is cause and effect.
b)	<ul style="list-style-type: none"> • No, too much rote learning at the expense of peoples' understanding of a topic. My understanding of history properly developed at university.
(I)	<ul style="list-style-type: none"> • History is the failings of men, with women following behind with a bucket (from the 'History Boys', - not quite right). From yesterday to the beginnings of recorded humanity, is history. It must be examined in order to learn lessons and to appreciate the good and criticise the present.
b)	<ul style="list-style-type: none"> • Yes, however, helped only with modern history. I can remember examining Haig in World War One and the New Deal; however, the distant past (Ancient and Medieval) are not explored in detail at an older age apart from the Tudors. More examining needed, less narrative.
(B)	<ul style="list-style-type: none"> • History is the analysis and interpretation of the past. It is a discipline that uses both investigation and imagination to explain how people and circumstances have changed over time.
b)	<ul style="list-style-type: none"> • Yes it did. History in school was made out to be a subject which explored different civilisations way of lives and how much times have changed. A comparison between contemporary and historical times.
(L)	<ul style="list-style-type: none"> • History is the recalling of events from the past.
b)	<ul style="list-style-type: none"> • Yes, it taught me history is not simply what actually happened in the past but rather it is the imprint which the past has left for us to study today.
(A)	<ul style="list-style-type: none"> • History is the analysis and interpretation of the human past that enables us to study continuity and change over time. It helps us understand how and why historical events have occurred and what we can do to learn from them. It

	<p>also helps us understand the immense complexity of our world and provides insights to help cope with the problems and possibilities of the present and future.</p> <p>b)</p> <ul style="list-style-type: none"> • Yes, whilst studying history as a pupil, I began to realise how important our predecessors were in shaping our world today. For example, studying the Civil Rights Movement helped me develop an understanding of how and why people fought for equality and justice. <p>(C)</p> <ul style="list-style-type: none"> • History is the study of the past, gathered using a range of evidence. <p>b)</p> <ul style="list-style-type: none"> • Yes.
2. What is the purpose of history in schools?	<p>(H)</p> <ul style="list-style-type: none"> • The purpose is to teach pupils about their national identity. To understand tolerance and acceptance for different nations and religions. History enables pupils to understand present events by looking at past events. <p>b)</p> <ul style="list-style-type: none"> • Yes. <p>(F)</p> <ul style="list-style-type: none"> • Giving students skills such as essay writing but also the skills needed to understand events taking place today. • Making links. • Impact of law, policies and what role [they] play today. • History is a subject which can be used to make necessary links to other key subjects; English, Politics, Law, Sociology. <p>b)</p> <ul style="list-style-type: none"> • Yes. <p>(M)</p> <ul style="list-style-type: none"> • An understanding of the past is vital to understand our current situation. • Helps link in with other subjects; English, Geography, Science. • Develops skills for life: writing, analysis, teamwork, articulating. • Because a lot of children have an interest in history, whether it be Henry VIII or the history of Aston Villa FC.

	<p>b)</p> <ul style="list-style-type: none"> • Made me realise the bigger picture and deepened my knowledge. • Built up skills that had be honed in English but perfected in history. <p>(K)</p> <ul style="list-style-type: none"> • To develop pupils understanding of themselves and those around them through studying others and the consequences of their actions / events. It should help them develop other skills that will be relevant to their other studies and lives. <p>b)</p> <ul style="list-style-type: none"> • To some extent, different topics would have a different impact. It certainly helped developed skills relevant to later study. <p>(D)</p> <ul style="list-style-type: none"> • To develop a sense of belonging, a sense of the individual and a sense of perspective. It should also teach you about skills you'll need in the outside world. It should teach about tolerance and the understanding of other cultures. <p>b)</p> <ul style="list-style-type: none"> • Skill-wise, it taught me a lot. However, I don't think it taught me a feeling of belonging because we didn't spend a lot of time focusing on British history. It did teach empathy and tolerance though, particularly through innovative lessons on Civil Rights and the Holocaust. <p>(G)</p> <ul style="list-style-type: none"> • To help students develop their understanding of the world and the society they live in. Importantly, it teaches people about empathising with people in the past. These people who have different languages, religions, social rules and norms, traditions and rituals. This learning how to empathise with people who are some ways different to ourselves is an important quality for young people living in our multicultural and multi-faith society. There is also the learning of what are believed to be the facts so that continuity, change, patterns, turning points and mistakes from the past can be learnt from. • This is more the emphasise not so much teaching young people to learn from mistakes for the past (if this can ever truly be done?) but to gain a vague chronological understanding of past events, patterns, continuity and change.
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	<p>b)</p> <ul style="list-style-type: none"> Only really explicitly on the Holocaust Memorial Day otherwise the emphasise was on learning the facts and paper skills rather than the history's social skills. <p>(P)</p> <ul style="list-style-type: none"> To widen minds. To appreciate what we have. To develop the vital skills debate comparison time. To get a better understanding of the present. To develop some analysis skills. <p>b)</p> <ul style="list-style-type: none"> Yes, it meant current skills could be adapted to other subjects. It was made relevant and that's why we enjoyed it. <p>(S)</p> <ul style="list-style-type: none"> The purpose of history is to inform students about their past so that they can better understand themselves, and make more informed decisions about the future. History also helps people recognise different interpretations of the past exist. <p>b)</p> <ul style="list-style-type: none"> No, the purpose of history was not discussed; rather, we focused on the content. In other words, content was primary. <p>(R)</p> <ul style="list-style-type: none"> To inform students about the past (especially of their own country) and to provide them with a sense of identity and their place in it (global context linked into present society). To teach students to make an informed judgement on issues, using sources to support them. The craft of building a balanced substantiated argument. Encourages students to develop their own views while acknowledging and thinking about the views of others. To enable students to separate fact and fiction. Applying their skills and a critique of current affairs/newspapers. <p>b)</p> <ul style="list-style-type: none"> I did get a good sense of British history but I would have liked more of the
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	<p>(craft) of the historian and the language of argument. History is the great debate. I did not feel enough was done to emphasise the importance of reading other historians.</p> <p>(Q)</p> <ul style="list-style-type: none"> • The purpose of history is to enable our students to understand where they came from. In terms of past generations as well as and perhaps most importantly be able to look at source i.e. newspapers and evaluate them to ensure they are able to deduce fact from fiction. It also should be able to inform students about the past and how so often the same mistakes and patterns emerge. <p>b)</p> <ul style="list-style-type: none"> • In all honesty, not so much at GCSE with a focus on grades and achievement. The significance of the event was lost. A Level changed that as discussion became part of the learning process so as a result ideas and different opinions came to light. <p>(N)</p> <ul style="list-style-type: none"> • To create socially aware individuals equipped with relevant skills for the next stage of their life. <p>b)</p> <ul style="list-style-type: none"> • I think history did this very well. Probably more so than any other subject. <p>(J)</p> <ul style="list-style-type: none"> • To develop a sense of personal, British and global identity i.e. using past events to understand how these have impacted on life today. • To provide the pupils with an understanding of the past and its importance and influence. <p>b)</p> <ul style="list-style-type: none"> • Not particularly, most lessons were aimed towards assessment not wider understanding. <p>(T)</p> <ul style="list-style-type: none"> • History in schools I think has two main purposes. To develop a well formed sense of cultural empathy. To enhance the students skills set for argumentation, analysis, evaluation, research, discussion, formation, time, understanding context. <p>b)</p>
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	<ul style="list-style-type: none"> • With some of the above, definitely. The variety of curriculum and style of teaching definitely developed my sense of cultural empathy. Strangely the skills most poorly focused on was; chronology, understanding and context. However, my school was excellent at promoting discussion and debate. <p>(O)</p> <ul style="list-style-type: none"> • History is a fantastical springboard subject from which pupils can make connections between all of the students. Research and development in all other subjects happened in history and thus can form a fantastic bridge for students to put their own learning into context. Moreover, skills that are developed in history also supplement many other subjects, the thinking, analysis and writing for instance are all transferrable to many other disciplines. <p>b)</p> <ul style="list-style-type: none"> • Definitely, I think reflecting on my secondary school experience has been insightful since becoming more interested in education. <p>(E)</p> <ul style="list-style-type: none"> • The purpose of history in school is to develop the critical function of a child and also to aim their understanding of the present. History is also a useful tool for developing the tools required of active citizens. <p>b)</p> <ul style="list-style-type: none"> • Too much rote learning and use of only one textbook. Therefore, there was a lack of scope at the expense of learning and understanding. <p>(I)</p> <ul style="list-style-type: none"> • Children need to understand why the world is the way it is. We cannot be ignorant to other cultures and countries and also our (British) role in the events we see occurring. The skills that accompany history are able to enhance other subjects and ultimately prepare students for further education and life beyond education. No other subject relies upon essay questions (apart from English) as a means of an answer and the ability to analyse, research and read effectively should not be underestimated. <p>b)</p> <ul style="list-style-type: none"> • Yes, homework such as essay questions were set regularly so exam conditions were not a shock. Source analysis was explored to enhance basic skills. I was prepared for university; however, it was mostly from A Level
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	<p>standard of work that I enhanced basic skills and understood how events were connected.</p> <p>(B)</p> <ul style="list-style-type: none"> • The purpose of history in schools is to provide a spectacle for students to be able to access and understand events of the past. It is a subject which provides colour and understanding of the present and provisional prediction and solutions to the future. The purpose of history in schools is to equip students with lifelong skills, in order for them to be able to process large amounts of information and evidence regarding the past. The skills learnt in a history classroom can be communicated in all subjects. History concepts and processes exhibit essential academic and life skills. • History is important for students, particularly at KS3&4, because it provides students with a sense of identity. To live in a society where students are not being taught its historical past is by no means less than an ignorant and unappreciative society. Analytical and evaluative studying of the events and nations in the past, not only helps avoidance of repeating similar mistakes, but also enhances students social, political and cultural awareness. <p>b)</p> <ul style="list-style-type: none"> • Yes it did, being able to evaluate different sources of information and consider the reliability of them, being able to construct, and put forth coherent arguments is a skill which I employed in most subjects at school. Learning about the past and the way it has fashioned the present made me more socially aware and appreciative and I think the above was exhibited in my school. <p>(L)</p> <ul style="list-style-type: none"> • There is a dual purpose of history in schools; one is to give young people a wider understanding of events which have helped shape the world we live in today and the second purpose is to equip them with the relevant skills to access different perceptions of the events in the past using critical analysis of sources. <p>b)</p> <ul style="list-style-type: none"> • To some extent school helped me with this although further study of history at college and university gave me a more thorough understanding of the purpose of history in schools.
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	<p>(A)</p> <ul style="list-style-type: none"> • The purpose of history in schools is to allow pupils to understand how we have developed as people and a society and how we are here today. History not only educates pupils about the past, but it has many cross-curricular links. For example, in history lessons pupils are aided in developing higher order thinking skills which they can apply to other subjects such as English. • History, unlike other subjects (my opinion) can be taught in a very creative way. History lessons can fit in well with creative work and role play, which pupils tend to enjoy. <p>b)</p> <ul style="list-style-type: none"> • Yes, often the teacher would point out the cross-curricular links between history and subjects such as RE, Drama and English. Often, the departments within the school would merge and plan trips which benefit both subjects. <p>(C)</p> <ul style="list-style-type: none"> • To give pupils an understanding of why the world is the way it is. <p>b)</p> <ul style="list-style-type: none"> • Not explicitly, but my understanding of History began at school.
3. Should the history you study at school focus on British history?	<p>(H)</p> <ul style="list-style-type: none"> • I think it is important to be exposed to as many aspects of history as possible. British history should be included but not completely focused upon as otherwise pupils will be sheltered from world politics. <p>b)</p> <ul style="list-style-type: none"> • Yes, I have a module of British politics. <p>(F)</p> <ul style="list-style-type: none"> • Not necessarily, it's important to study world history as well, in order to, again, understand events taking place. • At the same time it is crucial for students to learn the history of the country they live in. <p>b)</p> <ul style="list-style-type: none"> • Yes, at times there was a bigger focus on studying British history. <p>(M)</p> <ul style="list-style-type: none"> • No! How can you only study British history when Britain isn't the world. Our own Royal Family isn't British? • Should be as broad a range as possible. British history in different time

	<p>periods is only one component.</p> <ul style="list-style-type: none"> • For example, teach World War Two one term from a British perspective, then the Cold War (a global topic not really British) the next as they are linked. <p>b)</p> <ul style="list-style-type: none"> • I studied a well-rounded programme, one term we did Native Americans the next Industrial Revolution, we did not focus 100% on British history but it was a key component. <p>(K)</p> <ul style="list-style-type: none"> • There should be some emphasis on British history in my opinion but this should not be the focus of their studies. I also think British history can have quite a wide remit but it depends on what and how we teach. <p>b)</p> <ul style="list-style-type: none"> • Not really, I found British history was one of the dryer subjects. There wasn't much of a focus on it after Key Stage 2. <p>(D)</p> <ul style="list-style-type: none"> • Yes, I feel it should teach us about the development of our nation into its current state. Particularly, I feel more focus should be paid to Tolpuddle Martyrs and Chartists. However, key aspects of other cultures should be studied i.e. French Revolution and Civil Rights as key messages can be taken from there eras and are relevant to the children. <p>b)</p> <ul style="list-style-type: none"> • Yes but it was by its absence. I learnt about the Tolpuddle Martyrs from an elderly art teacher and I think pupils should be more aware of their roots. <p>(G)</p> <ul style="list-style-type: none"> • This should certainly not be at the expense at a strong focus on world history. A focus on just British or predominantly British history would give an insular and, broken and essentially inaccurate view of events. British history is of course important to people living in this country, as the national history is important for any person living in any country. Understanding of the culture lies in understanding of its history. <p>b)</p> <ul style="list-style-type: none"> • Not really until studying the Medicine through Time when we looked at the comparing of different medicines and cleanliness styles of cultures over
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	<p>time. It also sort of came into the study of causes of World War One but in a very simplistic way.</p> <p>(P)</p> <ul style="list-style-type: none"> • No, I think it makes people ignorant and one sided but it should be taught. Also, I don't think this means ignoring cultural history. <p>b)</p> <ul style="list-style-type: none"> • To an extent, we often looked at subjects from different angles and this was important. <p>(S)</p> <ul style="list-style-type: none"> • No, we live in an interconnected world, understanding the history of other nation states is vital if we are to remain economically competitive as a nation. Moreover, we must not forget that British history was shaped by people who did not live in Britain. Global history is important in bringing people from different cultures and societies together. <p>b)</p> <ul style="list-style-type: none"> • I studied history within South Africa which focused on the Xhosa, San and Zulu peoples, the Voertrekkers and the Boer Wars. <p>(R)</p> <ul style="list-style-type: none"> • Yes, I think there should be a focus on understanding British history, so students can comprehend/understand the society, country and community they live in. However, there should be some inclusion of European and world history for comparison and the opportunity to explore Britain's relationship with the world and how this has changed. <p>b)</p> <ul style="list-style-type: none"> • Not really, I did study British history at secondary school but at GCSE and A Level the focus was on European and Russian history. • I read more British history after leaving school and this has added to my understanding of how Britain has evolved. <p>(Q)</p> <ul style="list-style-type: none"> • No, I don't think it should. Britain as we know it today is a result of hundreds of years of development. This development and progress is a result of not only a process from within but from the world around us. In an increasingly global society it would be naïve to ignore outside factors such as IR [Industrial Revolution] and other factors that have brought the country
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	<p>to where it is today. It should link British history with other actions as well.</p> <p>b)</p> <ul style="list-style-type: none"> • Yes, most definitely. The study of international events such as the Slave Trade, Civil Rights Movement and Holocaust helped shaped my understanding of the links between events. <p>(N)</p> <ul style="list-style-type: none"> • There should be some coverage but it shouldn't be solely on this. Should not be too Eurocentric. Global history is important to see how everything interlinks. • Lots of focus on English history but not Scottish, Irish, Welsh, etc. <p>b)</p> <ul style="list-style-type: none"> • Yes, did study a vast quantity of British history but did Russia 1780-present at A Level. Would be better if more varied. <p>(J)</p> <ul style="list-style-type: none"> • No, it is important to understand the history of Britain in order to gain some form of national identity but it is also equally important to understand how our national history fits into wider global history. <p>b)</p> <ul style="list-style-type: none"> • Yes because it was varied. <p>(T)</p> <ul style="list-style-type: none"> • I believe that a certain amount of British history is a fantastic tool to getting children interested and involved in history but there is the risk of focusing heavily on British history can produce bias or jingoist views in students. <p>b)</p> <ul style="list-style-type: none"> • Most of British history that I remember was really European history, excluding Jack the Ripper. We didn't do much local history at secondary, but we did loads of it at primary. Plymouthian history, Francis Drake, Mayflower steps, Morwellham Quay. <p>(O)</p> <ul style="list-style-type: none"> • No, not entirely. I think it would suit the 21st century British history pupil to be taught world history and, of course, Britain's role in it. I think in an ideal world separate lessons for British, world and local history would be taught, but as it stands I feel the focus should be on world history with an understanding of domestic history in Britain fits in with that, both
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	<p>thematically such as through the concept of democracy and directly as in Britain's role in the outbreak of war in 1914.</p> <p>b)</p> <ul style="list-style-type: none"> • Yes, I think learning non-British history topics broadened my understanding and appreciation of Britain, the domestic situation and how we fit into the world. <p>(E)</p> <ul style="list-style-type: none"> • No, without a broad perspective on European and world wide history it is difficult for pupils to critically assess British history within context. <p>b)</p> <ul style="list-style-type: none"> • Somewhat, thanks to a teacher who was willing to facilitate debate in as much as time allowed, however, with a long course certain topics will not be fleshed out. <p>(I)</p> <ul style="list-style-type: none"> • Yes, to a certain extent. Focus should be steered away from events being within the UK; however, the British role in foreign affairs should be explored regardless of positive/negative events. That said, British history encompasses the world. It would be ignorant countries own histories; however, history is used to explain the present, to a certain extent, and acknowledging faults. <p>b)</p> <ul style="list-style-type: none"> • The British depth study helped study history from below. A lot of history taught contains history from above in order to gauge an appreciation of wider affairs to an extent, focus on British history. <p>(B)</p> <ul style="list-style-type: none"> • The answer is a yes and no. • Yes, it should, primarily because we live in Britain and charity and learning always begins at home! Therefore, learning and understanding how Britain has become what it is today is very important. Many would argue providing students with British history give them a sense of nationality and pride in the country they live. • However, what consists of British history is a whole different debate within itself. The current national curriculum focuses on 'British history' that seems to neglect the contribution of other nations and countries in the development
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	<p>of Britain. Considering the current ethnical and national climate of Britain, the history taught in classrooms should be friendlier to other nationalities and ethnicities to promote cohesion and integration. The employment and education market is now more international; therefore, we should teach our student's history of other countries, such as Chinese history, as it is predicted to be the next economical giant.</p> <ul style="list-style-type: none"> • I think core modules should focus on British history, but there should be a wider variety of 'other' or 'optional' modules on history of other countries and civilisations, which will broaden students' knowledge of the world. <p>b)</p> <ul style="list-style-type: none"> • The history that I was taught in schools was mainly Roman and British history and as a pupil I always thought there should be more of a choice in different types of history like there was in primary school. <p>(L)</p> <ul style="list-style-type: none"> • I think there should definitely be a degree of focus on British history in schools as it is important for young people to understand how the country has come to be what it is in order for them to truly identify with what it means to be "British." <p>b)</p> <ul style="list-style-type: none"> • Yes, because I don't believe I studied British history thoroughly in school as it was just looking at random events such as the IR. I think a chronological study of British history would be more coherent. <p>(A)</p> <ul style="list-style-type: none"> • Yes and no. • Yes, because, I believe that living in Britain, it is imperative to teach pupils about Britain's past, so that they develop a conceptual understanding of how Britain was formed. Not only this, but British history will allow pupils to reflect on the important role the Britain played in the past, which in turn will help them understand Britain's position in the world today. • No, because as the world is becoming an increasingly local place, pupils should be exposed to elements of non-British history. This will develop their historical knowledge even further and help them put the present-day world into context. I believe that through teaching pupils about world history, it will be easier for teachers to help pupils develop concepts such as, causation,
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	<p>empathy and change. If we are to teach history as a discipline then it should be an inclusive one.</p> <p>b)</p> <ul style="list-style-type: none"> • I believe that I could have learnt a lot more about the world if I was exposed to elements of non-British history, whilst studying the subject at school. For example, I did not get the opportunity to study about the history of the Middle East until I started university; this study helped me understand the present-day tensions which exist in that part of the world. • If pupils are taught more about world history in schools today, it will help them understand why present-day issues exist. • It should be an important part of the history syllabuses, but should not dominate. <p>b)</p> <ul style="list-style-type: none"> • I have no recollection of the history I studied at school being particularly focused on Britain
4. Should your study of history at school help you to develop a sense of British National Identity?	<p>(H)</p> <ul style="list-style-type: none"> • Yes, as history is all about understanding where we are today. <p>b)</p> <ul style="list-style-type: none"> • Yes, learning about welfare reforms and British politics created a sense of British identity. • It is important to understand the history of the country you live in. • To an extent it should. <p>b)</p> <ul style="list-style-type: none"> • Yes, but it was developed more at university. <p>(M)</p> <ul style="list-style-type: none"> • Certain topics e.g. World War Two helped give a sense of British identity and pride but it is difficult to know what/how to correctly for any age group or ability. • Problems could arise for children who are not British. <p>b)</p> <ul style="list-style-type: none"> • Not really! • We wouldn't have known what that was. <p>(K)</p>

	<ul style="list-style-type: none"> • It's subjective some students will probably develop a greater sense of British National Identity.
b)	<ul style="list-style-type: none"> • I didn't really feel like I developed a sense of British National Identity at school.
(D)	<ul style="list-style-type: none"> • Yes, but not in its traditional form. Britain is an ever changing society and thus all forms of history should be taught. Focusing on Blake and Wordsworth may not do too much to promote multiculturalism. However, promoting only such as Sikhs in the British Army, it promotes integration culturally.
b)	<ul style="list-style-type: none"> • No, the focus we had upon British history was upon solely white British. I feel this must evolve to match British society.
(G)	<ul style="list-style-type: none"> • Not in an overwhelmingly way as we live in a multicultural society. In any one class several of the students may not be British born or their parents may speak another language and continue to strongly identify themselves with another country. It is important to understand British history and learn about the history of its culture. This is how people learn to feel at home somewhere, whether its their country of birth or not.
b)	<ul style="list-style-type: none"> • Yes to a degree. The Normans and Tudors were pushed as something we can all be proud of. However, a degree of British shaming comes into it when looking at slavery. This should be taught but with more emphasis on efforts of provinces and Black people themselves not just Wilberforce.
(P)	<ul style="list-style-type: none"> • Yes, surely this is the basis to our personal identity? But I think this needs to be done carefully. It should not be done in a way where people become arrogant and passive of other people and cultures.
b)	<ul style="list-style-type: none"> • Yes, particularly our identity as a modern culture/society.
(S)	

	<ul style="list-style-type: none"> No, I don't believe that there is a common place British National Identity. Maybe history could help pupils recognise this?
b)	<ul style="list-style-type: none"> No, individual identity was celebrated, national identity was not.
(R)	<ul style="list-style-type: none"> Yes, history should help children to explore the identity of Britain. The layers of our past have shaped the many aspects which may form peoples' idea of the national identity. It all depends on what British National Identity is? Can it be defined? I would say that there are broad values which underpin British life but people will have a unique/different elements to how they view the national identity.
b)	<ul style="list-style-type: none"> Yes, it did help me understand the values of British society.
(Q)	<ul style="list-style-type: none"> Yes, in that it should enable you as an individual understand why Britain is as it is. You need to balance aspects of history that are both good and bad. So that the pupils are able to form opinions about British identity and what its make up is.
b)	<ul style="list-style-type: none"> No, not really as my study of British history was linked to World War One and the Suffragette movement.
(N)	<ul style="list-style-type: none"> To an extent but this is a very sensitive area. Britain is multicultural so a variety of histories should be studied. Knowledge can prevent ignorance in certain areas. We need to know the harm that some of our actions have caused.
b)	<ul style="list-style-type: none"> Not overly.
(J)	<ul style="list-style-type: none"> Yes, to an extent but it should not enforce an identity or an ideology it should also help develop a sense of local and global identity. As a subject it will naturally induce a certain level of national pride but this should then be compared to events and lives of people from other nations. We live in a multicultural country so British National Identity could mean

	<p>different things to different people. Needs to be balanced so as not to exclude or enforce people's views.</p> <p>b)</p> <ul style="list-style-type: none"> • Yes. <p>(T)</p> <ul style="list-style-type: none"> • I think it is more important that history teaching develops a sense of international and cultural empathy. <p>b)</p> <ul style="list-style-type: none"> • Generally speaking, yes. We had some very sympathetic teachers who focused on lives, as much, if not more than, events. <p>(O)</p> <ul style="list-style-type: none"> • For me certainly! My study of history throughout my life has been instrumental in the formation of my own personal identity and necessarily how I view myself vis-à-vis people from other backgrounds. I think having an objective view of British history and world history allows the pupils to develop their own sense of identity and if that is British in nature then so be it. <p>b)</p> <ul style="list-style-type: none"> • Yes I think so. I think the beginnings of my own understanding of my national identity started in the history classes at secondary school. <p>(E)</p> <ul style="list-style-type: none"> • Yes, but not at the expense of objective criticism i.e. there should be no rose-tinted glasses. <p>b)</p> <ul style="list-style-type: none"> • No, given that I went to secondary school in Ireland there was a strong focus on Irish National Identity often at the expense of critical thought. Many former students of Irish history at secondary school in Ireland have a nuanced view of Irish history, often verging on the incorrect. <p>(I)</p> <ul style="list-style-type: none"> • Yes, but not at the expense of objective and unbiased eye. Children should appreciate a sense of British National Identity and appreciate other identities. Britain is a multicultural identity. <p>b)</p> <ul style="list-style-type: none"> • Not really, Britain is now so multicultural that I'm unsure what a British
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	<p>National Identity entails. Non-British traits/cultures are part of Britain.</p> <p>(B)</p> <ul style="list-style-type: none"> History consists of information of the past, which includes all the bad and good things. I don't think there should be a particular focus on developing national identity in history. History should be taught in its true form, considering the bad and good past record of Britain and whether this develops a sense of British National Identity or not should be unintentional. However, undervaluing and degrading British values should not be done either. Students should always be encouraged to take pride in the country they live in, since it offers them a lot more than what other countries provide their people with. But is this the duty of history teachers? Is a question which should be investigated further. <p>b)</p> <ul style="list-style-type: none"> I don't think my study of history has helped me develop an obvious sense of British National Identity. It most definitely provided me with a better social context, but whether history in particular helped me develop a sense of British National Identity is not something I had patently become aware of at school. <p>(L)</p> <ul style="list-style-type: none"> I do think that school should help you to develop a sense of British National Identity because you cannot truly relate to what it means to be British until there is some sort of context to British history which would help to form a basis of what the British National Identity actually is. <p>b)</p> <ul style="list-style-type: none"> No, because I don't feel my school experience helped me to form a sense of national identity. <p>(A)</p> <ul style="list-style-type: none"> Teaching history has the ability create a sense of national identity. By teaching pupils how victorious Britain has been in the past, it may develop a sense of pride. However, this may not always be the case. For example, if pupils come from a Muslim background and are taught about Britain's role in the second Gulf War, then some pupils may take a disliking to this. A sense of national identity can be developed in other subjects such as citizenship.
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	<ul style="list-style-type: none"> I do not think that the history lesson I was taught in school helped me develop a sense of national identity. This was rarely the focus of our lessons. The sense of national identity and belonging were developed in other subjects such as citizenship. <p>b)</p> <ul style="list-style-type: none"> I do not think that the history lesson I was taught in school helped me develop a sense of national identity. This was rarely the focus of our lessons. The sense of national identity and belonging were developed in other subjects such as citizenship. <p>(C)</p> <ul style="list-style-type: none"> No, but it should allow pupils to develop a sense of their own identity, whatever that may be. <p>b)</p> <ul style="list-style-type: none"> It may have done so implicitly.
5. Should your study of history at school help you to develop a sense of patriotism?	<p>(H)</p> <ul style="list-style-type: none"> Yes, but it's important to not create a history of victors. It is important to understand past victories and past mistakes. <p>b)</p> <ul style="list-style-type: none"> My experience was very much focused on patriotism and missed a balanced reflection of history. <p>(F)</p> <ul style="list-style-type: none"> No, it should give an all rounded view of events in the past; looking at the negative impact of British policies along with the negatives. Depends upon the interpretation of the individual. <p>b)</p> <ul style="list-style-type: none"> Yes. <p>(M)</p> <ul style="list-style-type: none"> Would make many children proud, especially if they have grandparent influence at home with World War Two. Patriotism and pride in your country is good, regardless of what country; does it have to be British, what about non-British children? <p>(K)</p> <ul style="list-style-type: none"> It wouldn't be something I would focus on.

	<p>b)</p> <ul style="list-style-type: none"> No, I can't remember studying any subjects which made me feel patriotic – often it would make me feel the opposite e.g. Ireland. <p>(D)</p> <ul style="list-style-type: none"> It shouldn't be designed to! It should promote a greater awareness of your country and your world. It should allow you to understand societies [society's?] development and thus, if you live in a great society, patriotism may be a by-product. <p>b)</p> <ul style="list-style-type: none"> For me, it didn't. But the fact it didn't was useful because it allowed me to view the society I lived in and its history with a certain degree of objectivity. <p>(G)</p> <ul style="list-style-type: none"> Yes and no. People should be able to use history to feel some pride in the country they live in regardless of if they and their family were born there. However, it should be a critical, reflective patriotism. Pride in our NHS, medicine, UN, modern democracy and multiculturalism. Reflect on our slave trade, empire practises etc. The fact that universal democracy is only a 21st century thing. <p>b)</p> <ul style="list-style-type: none"> Yes and no, again. <p>(P)</p> <ul style="list-style-type: none"> To an extent. I think you have to be careful what type of patriotism – one that makes you proud to be British but not one hostile to other nations. <p>b)</p> <ul style="list-style-type: none"> Maybe in lower years because of 1066, early medieval etc. but this patriotism lost in later years. <p>(S)</p> <ul style="list-style-type: none"> No, in the words of Bertrand Russell, 'Patriotism is dogmatic'. History should encourage critical thinking, not unquestioning loyalty to an oligarch, person or democratic government. <p>b)</p> <ul style="list-style-type: none"> No, it was recognised in my school that history should encourage critical thinking, not patriotism and unreflective, uniform to the loyalty to the rulers within the state.
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	<p>(R)</p> <ul style="list-style-type: none"> • It should not ‘help’ you no. But it should inform you about the past in a balanced way, positive and negative. <p>b)</p> <ul style="list-style-type: none"> • Yes, it did to an extent. I found a lot to be proud of in British history, but also a lot not to be. It did not define or totally shape my patriotism. There were other influences. <p>(Q)</p> <ul style="list-style-type: none"> • It should help to inform you of your opinion on the nation’s history and from that be able to form ideas and opinions on whether you are proud of certain aspects of it. <p>b)</p> <ul style="list-style-type: none"> • Not so much due to lack of study of British history. <p>(N)</p> <ul style="list-style-type: none"> • I think there’s sometimes a thin line between patriotism and elitism, especially with the study of empire. We shouldn’t always glorify British history. <p>b)</p> <ul style="list-style-type: none"> • Not overly. <p>(J)</p> <ul style="list-style-type: none"> • For many, it will naturally make you feel patriotic but the ideology should not be enforced. Positive and negative events should be discussed not all pro-Britain. <p>b)</p> <ul style="list-style-type: none"> • Yes, because we have a rich British history but not all positive and negative were discussed. <p>(T)</p> <ul style="list-style-type: none"> • Patriotism to me is about national pride. I think that only very contemporary history and the present should influence national pride. <p>b)</p> <ul style="list-style-type: none"> • Being taught about how Britain was on the ‘right’ side and how Britain as a nation has done all this good mostly disillusioned me because it seemed so unrealistic. <p>(O)</p>
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	<ul style="list-style-type: none"> I think that it is up to the individual to determine the level of engagement with the society in which they live and as such I don't think any subject at school, least of all history, should set out to instil a sense of patriotism. Through a non-biased, objective learning environment I do think that History is a fantastic subject, if not the best, for helping to develop a sense of patriotism.
b)	<ul style="list-style-type: none"> Probably not. I think at times I felt proud of British history. In terms of understanding how history can develop patriotism I don't think that my consciousness developed until after university.
(E)	<ul style="list-style-type: none"> No, as I believe this would come at the expense of critical analysis.
b)	<ul style="list-style-type: none"> No, it took the criticality-based method of learning at university to develop my kind of critical thought. However, I would be no fan of patriotism given my Irish background and the trouble and ignorance that I believe has developed as a result of the pursuit of patriotism i.e. the first Protestant history lecturer was only appointed in UCD in the late 1960s due to consensus over Irish nationalism.
(I)	<ul style="list-style-type: none"> No, in danger of spilling over into racist. Stop glorifying the good. More awareness of the negativity.
b)	<ul style="list-style-type: none"> No, a lot of modules/topics focused on the Brits and successes, did give a sense of patriotism. Weakness be acknowledged readily.
(B)	<ul style="list-style-type: none"> History should not actively or consciously intend to develop a sense of patriotism. As a discipline history should attempt to paint a true and accurate picture of the past and students should be given the opportunity to make their own judgements and opinions with the evidence that they are presented with. Topics such as the slavery and Britain's role in the transatlantic slave trade should be taught in its entirety regardless of the fact that it may not develop patriotism.

	<p>(b)</p> <ul style="list-style-type: none"> No, it didn't. In school I really didn't relate patriotism and history together and it was never presented to me in that form either. <p>(L)</p> <ul style="list-style-type: none"> I think your study of history should give you enough of an understanding of what it means to be patriotic for you to decide whether or not that is something you wish to be and the reasons why. <p>b)</p> <ul style="list-style-type: none"> Yes, because in hindsight I would have liked to have understood what it means to be patriotic and the reasons why people choose to be or not be patriotic. <p>(A)</p> <ul style="list-style-type: none"> As mentioned above, history can help develop a sense of pride in pupils. Teaching children about how successful Britain has been in the past will help promote a sense of patriotism. If children are taught about the positives in British history, then it is likely the pupils will develop a sense of patriotism. <p>b)</p> <ul style="list-style-type: none"> My history lessons in school did little to promote or develop a sense of patriotism. Lessons were more focused on the content rather than aiding us in developing a sense of patriotism. <p>(C)</p> <ul style="list-style-type: none"> No, history should aim to give a balanced account of the past. Patriotism is not a balanced point of view. <p>b)</p> <ul style="list-style-type: none"> I never felt that school history had any connection with a sense of patriotism.
Any other comments about the focus of my research?	<p>(P)</p> <ul style="list-style-type: none"> Perhaps Britishness in mixed raced and religious schools should it be the same across all schools? One policy or two. <p>(Q)</p> <ul style="list-style-type: none"> Interesting to see people's opinions on the importance of patriotism in schools. <p>(T)</p>

	<ul style="list-style-type: none"> • I believe that the main focus of British history really should be local history because this instils a more realistic sense of belonging and cultural identity. <p>(E)</p> <ul style="list-style-type: none"> • Don't forget the importance of context, context, context! <p>(I)</p> <ul style="list-style-type: none"> • Definition of British identity. <p>(L)</p> <ul style="list-style-type: none"> • I feel young people should explore the national identity through the study of the British past. I think that history should help them to have enough knowledge and understanding of what 'Britishness' is and should lead them to reach their own judgement about what it means for them and how they wish to express their sense of national identity.
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Appendix F

Transcript of semi-structured interview responses

Interview subject: Tainee A

Speaker key

- S1 Speaker One
S2 Speaker Two
S3 Speaker Three

Timecode	Speaker	Transcript
00:00:01	S1	Okay. Um... Just making sure this is actually recording. Yes it is. Um... I will just ask you a series of questions and thank you very much for agreeing to do this. Um... can you state your name please?
00:00:16	S2	Trainee A
00:00:18	S1	Date of birth?
00:00:19	S2	07/02/1991.
00:00:23	S1	Ethnicity?
00:00:24	S2	Pakistani.
00:00:25	S1	Okay. Ahh... religion?
00:00:28	S2	Ahh... Islam.
00:00:30	S1	Okay. Could you just say me which secondary school you went to?
00:00:32	S2	Anonymised
00:00:36	S1	Ahh...what type of school is that?
00:00:39	S2	It's a...
00:00:41	S1	So either private or state?
00:00:42	S2	State school.
00:00:43	S1	State secondary school?
00:00:45	S2	State secondary school.
00:00:47	S1	Okay. Um... what about the location of that school?
00:00:50	S2	It's based in [inaudible 00:00:51] in Birmingham.
00:00:54	S1	Okay. Nationality?
00:00:56	S2	British.
00:00:58	S1	Okay. Place of birth?
00:01:00	S2	Birmingham, UK.
00:01:01	S1	Okay. Ahh... Home language?
00:01:03	S2	Ah... Urdu.
00:01:04	S1	Urdu, right. Thank you very much. I'm going to ask you five questions. Um... and obviously this is for my research for my doctoral research. Question number 1 is, what are fundamental British values?
00:01:20	S2	I think, um... fundamental British values include the concept of unity,

		tolerance for other faiths, um, gender based on equality I think that's one of the most of the fundamental British values that I've been brought up with... what I've learnt during my school life and...
00:01:48	S1	That's fine, you don't have to be... they don't need to have long answers to this so there's a lot you said there. Is there anything you want to say about that?
00:01:57	S2	Um... I think...
00:02:03	S1	No, that's fine. Question 2 then, should they be part of the 2012 Teacher Standards because of the moment there's reference to not undermining British values. So what do you think?
00:02:18	S2	Um... I think yes they should be part of the 2012 but it needs to be set in stone, like what are British values I mean recently, with Michael Gove, he said that he was going to demand the schools push and promote British values in schools and there was a bit like not a probe but a mockery of what he was saying on Twitter. So what are British values, um... some were saying all sorts of... it needs to be defined, what does he mean by the term British values because when you say that to people, they don't really understand what they mean. What does it mean to be British and I think until we set in stone what it means to be British we won't be able to establish what the British values are and if people don't know what the British values are, how are you going to expect them to accept it when it's implemented in schools that understand it if they don't have an understanding of it.
00:03:15	S1	Okay. I'm going to ask a sub-question here. Um... should it be up to Gove to say to teachers what he thinks are fundamental British values?
00:03:22	S2	Exactly, that's what the problem is. He is the one who has made the statement that we should promote British values but there's no definitive answer because it could be personal depending on how you look at things so what I might see as British values you might see as something different and not part of British values, if that makes sense? So I don't it's up to Gove, I think it's something that as a society we need to expand upon and develop.
00:03:59	S1	But as a society how could we ever come to a decision and agreement as to what fundamental British values are?
00:04:09	S2	It's a good question. Um... I don't I know the answer to that.
00:04:16	S1	Okay then. Um... Question 3, should British history be the main area of focus at Key Stage 3?
00:04:27	S2	I think yes, because when you're getting people from Year 7 they should be exposed to the greatness of this country and what this country has done in the past at Key Stage 3 because they'd have the opportunity at GCSE and A level to look at more modern and world history whereas in Key Stage 3 I think we should familiarise them with our own history and then as they get older only getting to Key Stage 4 they should be exposed to worldwide history. I think it will make it easier for them to understand the British point of view and

		it'd help them to understand the world history better.
00:05:11	S1	Okay. It's interesting that you said our own history. So at Key Stage 3 and you're saying that it should focus on British history, so what bits of British history should it actually focus on?
00:05:22	S2	Well, I think medieval history is important. It gives pupils an understanding of power, monarchy and stuff like that but I don't know if there's enough modern history, modern British history, in the Key Stage 3 curriculum so I think there needs to be a balance of different periods of history that they are taught.
00:05:50	S1	Okay. You said there's not enough modern history so what would you put in there in modern British history that you don't feel is there at the moment?
00:05:56	S2	In some schools, in some schools for example they talk about French warfare and stuff like that, World War I British involvement but in other schools that I've worked in, they just... because they stop at Year 8 and they start the GCSE in Year 9. So the...excuse me...could you repeat the question please?
00:06:30	S1	You were saying that they should look in more modern British history and then you started talking about French warfare and you said that they stopped at Year 8.
00:06:37	S2	Yes, so maybe they could add things like, okay go on to looking more at the great involvement of Britain in World War II and stuff like that. And, um, this Britain's relationship with other countries as well. I mean, um... take for example the [inaudible 00:06:58] where... Britain was involved in the 20 th century um... that's the focus I'm thinking of, in different parts of the world like for example Britain's involvement in India and parts of Africa and stuff like that. I think pupils need to be exposed to that part of history as well in order to have them understand how much of an important role Britain played in the world. It still plays an important role today but in the 20 th century where it was in control of a number of different parts of the world. So I think in that regard they should be exposed to more of it.
00:07:38	S1	Okay, question 4, there's only two questions left. Okay, um... does and should the study of history in Key Stage 3 inculcate a sense of British National Identity? You can ask me to explain the question if you want.
00:07:56	S2	Yes, please.
00:07:58	S1	Okay, could we just be clear about what inculcate means?
00:08:00	S3	Inculcate means to deliberately instil repeatedly.
00:08:05	S1	So does and should the study of history in Key Stage 3 inculcate a sense of British National Identity? Should it push British National Identity?
00:08:14	S2	I think to a certain extent it should because in essence the history their studying is British history primarily so by learning about Britain's past it will help pupils develop a sense of pride of their country. So... take for example if pupils are studying Britain's involvement in the

		Treaty of Vasai and how successful... well successful they were in the first and second world wars. It'll give them a sense of national pride. Well, it can promote that; I'm not going to say it definitely will do that but it can lead to that. So I think that the study of history can promote that. Whether it should or not I would argue that it should because we're living in this country so the history that we're studying and teaching to our pupils should help pupils develop a sense of belonging, a sense of community, a sense of unity with their own country in order for them to develop fundamental British values.
00:09:32	S1	Okay, thank you. Final question, okay. Should the study of history in Key Stage 3 instil a sense of patriotism?
00:09:42	S2	At Key Stage 3?
00:09:43	S1	Uh-huh.
00:09:45	S2	See I'm not sure if at Key Stage 3 pupils can develop the sense of patriotism as in... I'm not saying that they can't but...
00:10:05	S1	So the question is should the study of history in Key Stage 3 instil the sense of patriotism? So it's not so much, does it? Should there be deliberate attempts to make children patriotic in the study of history in Key Stage 3 [inaudible 00:10:23].
00:10:28	S2	I would argue I think it should and it links in with the previous question that by studying British history they should develop that sense of having pride in your country and... I don't say fighting for your country but having that sense of "I'm British, this is my country, these are my values", and history in one sense should be able to develop that concept at an early age so that it can continue to develop throughout the education with the degree of history.
00:11:04	S1	Okay. Thank you. Are you happy to finish the interview there?
00:11:07	S3	Yeah.
00:11:08	S1	Okay, thank you very much for that, that's the end of the interview. You can start relaxing now. I hope you can anyway. So I'm just going to... what I'm going to do is I'm going to...

[00.11.21]

[End of Audio]

Duration 11 minutes and 21 seconds

Interview subject: Trainee B

Speaker key

- S1 Speaker One
S2 Speaker Two
S3 Speaker Three

Timecode	Speaker	Transcript
00:00:01	S1	Okay. Yes, this is now recording. Um... Thank you for agreeing to do this. First of all, can you just state your name, please?
00:00:10	S2	Trainee B
00:00:11	S1	Okay. Date of birth?
00:00:13	S2	24 th of the fourth 1991.
00:00:15	S1	Ethnicity?
00:00:17	S2	Pakistani.
00:00:18	S1	Religion?
00:00:19	S2	Muslim.
00:00:20	S1	Okay. Can you just tell me which secondary school did you go to?
00:00:23	S2	Anonymised
00:00:25	S1	Can you just tell me the location?
00:00:27	S2	Aston, Birmingham.
00:00:29	S1	Okay. Nationality?
00:00:30	S2	British.
00:00:31	S1	Okay. Place of birth?
00:00:33	S2	Birmingham.
00:00:34	S1	Okay. Home language?
00:00:36	S2	Um... Urdu.
00:00:37	S1	Okay. I've got five questions I'm going to ask you. This is for my doctoral research. Um... I might ask you a few sub questions but pretty much it's going to focus on these, okay? Question number 1 is what are fundamental British values?
00:00:55	S2	This is [inaudible 00:00:54] Um... What are fundamental British values? [Pause]. Okay. One would be obviously to uphold the respect of the queen, the government. Not to say anything against the government. I don't know to be quite honest. Um...
00:01:19	S1	Okay sub question, it's interesting you say 'not to say anything against the government'.
00:01:23	S2	Yeah.
00:01:25	S1	How's that fit in the democratic debate?
00:01:27	S2	You see we had a discussion in the school that we work in about

		British values, understand the British history was, doing the [inaudible 00:01:32] and the main thing was obviously the queen and talking about the British empire, kind of celebrating the British empire and not kind of saying okay, the commonwealth celebrating our history as a good thing and not a bad thing, but then again it came to the debate when many teachers were talking about how you can't go against the whole democracy, the monarchy and everything that it stands for that comes within the British values and we need to celebrate that. The citizenship thing, the whole debate.
00:02:03	S1	So you're saying that part of modern British values is to actually be supportive of the monarchy.
00:02:11	S2	Some might agree, yeah.
00:02:12	S1	So can you still regard yourself as being having fundamental British values and actually be a Republican?
00:02:18	S2	Yes.
00:02:19	S1	You can?
00:02:20	S2	You can. I think you can. I think you can support her, respect her, but not necessarily have to abide by everything she says but I think the way we run now is okay, where we are now.
00:02:32	S1	Okay, so having a constitutional.
00:02:33	S2	Having a constitution, yeah.
00:02:35	S1	Okay. Monarchy is... okay then, that's fine. Um... Anything else you want to say about what you actually think of the fundamental British values are. If you could sum them up.
00:02:47	S2	I think it's just celebrating Britain as overall and overall and obviously [inaudible 00:02:52] to support extremism and all that. We have to really push for British values and implement them in schools but it's the same thing if we celebrate everything that Britain has done, then people aren't going to ever go against it and not hate it and try to harm people here. So it's just... When it comes to celebrating the history of the British empire, that obviously the whole slave trade and everything, that causes debate but overall I think British value is just everything that Britain has stood for in the past and what we stand for today.
00:03:21	S1	What has been stood for in the past?
00:03:24	S2	In the past, I'm not sure, but, but now it's obviously freedom of speech, equality, the right to vote and all the certain things that many countries around the world don't have. So I think maybe kind of really pushing for what we stand for today is a main thing but then... Sorry.
00:03:44	S1	Okay. So what you're talking there about is you're saying Britain is a democracy now with a certain level of rights for all citizens and so on?
00:03:53	S2	Yeah.
00:03:55	S1	You've mentioned things like the right to vote, how do you think

		things like universal [inaudible 00:03:59] suffrage, how do you think that came about?
00:04:05	S2	I think Britain as a country, I think it's been always a lot more advanced than other countries. So when the suffrage came around the right to vote came around. It was a lot more advance than a lot of other countries and many countries still don't have the vote for women. Okay, it may be more East Mediterranean or East, the Middle East. But I think as going around with the social conventions at that time, Britain has been a lot more advance than a lot of countries so when looking like a long view, okay, Britain didn't gave right to women and women were oppressed or however it stands but if we look at it at a larger scale and an international scale then that was the same thing everywhere else, it wasn't just Britain, was it?
00:04:43	S1	Okay. So, it's interesting. You have a very positive view of British history, British rights and so on. Is that because...is that in part because of your particular background and thinking about the fact that you have certain rights and freedom as a British citizen that you wouldn't have in certain countries around the world?
00:05:01	S2	Yeah, definitely. I think partially is that I think because I have a lack of contextual knowledge about other countries and I know what some people stand for and I know what countries still today obviously with the whole recent events in Middle East and I think with Britain, yeah, every country has their pros and cons but we get a lot out of being...our nationality being British and I think a lot of people oversee that nowadays.
00:05:26	S1	Okay. Next question. Should these fundamental British values, should they actually be part of the 2012 Teacher Standards at the moment, there's a standard that says about not undermining fundamental British values, do you think they should be part of the Teacher Standards?
00:05:41	S2	Um... [Pause] I'm going to go with yes. I'm going to go with yes. I probably would argue first [inaudible 00:05:55] say no but I think I'm going to go with yes. I think obviously being teachers and having such an important role on future generations and having that day-to-day influence on them I think if we're going to go for this whole thing that everybody needs to push for British value it needs to start within schools so that should be a standard for future teachers.
00:06:12	S1	Okay. The thing is though I mean British values are open to interpretation.
00:06:18	S2	Yeah. Definitely, without a doubt.
00:06:20	S1	So therefore would it not be a lot clearer and a lot easier just to have certain statements of what teachers should and should not be doing so for example should not advocate acts of terrorism rather than something as open as British values?
00:06:38	S2	If it just act of terrorism then it's just okay that's fine, [inaudible 00:06:42] but then it comes a lot, we shouldn't have, for example, the monarchy question going back to that, we shouldn't have a

		monarchy, the queen needs to die. We can't say stuff like that as a teacher. We can't input our opinions to a certain extent so maybe they need to be a bit more clear about when we're in classroom, you can't be totally unbiased but there's certain things you can't say as a teacher and no matter how strongly you feel about things, you need to step upon and just think about you can't, that's your opinion.
00:07:10	S1	Okay, third question, should British history be the main area of focus at Key Stage 3? So should Key Stage 3 history focus on British history?
00:07:23	S2	Hmm... [Pause] Yeah. Yeah, it should.
00:07:29	S1	Okay.
00:07:30	S2	I think it should.
00:07:32	S1	And then a following question is why?
00:07:34	S2	Okay, following question is why. I think it should be focused on British history, not completely especially at GCSE, it just seems to be World War...with Germany and what not. I think there should be more scope but it depends what you consider British history. So like Year 8, slave trade, do we talk about India...I've heard a lot recently, a lot of school wants to...they do India and how that was all formed about and how the colonies and everything but they want to strip that right back to just what happened in Britain. And I don't think...if we talked of British history, the British empire, then it does go global and within that you can...the scope to really stretch out and do different topics. I think just to say British history I think is really narrowing it down. I think it needs to be British history and the connection Britain has had with other countries and kind of stretch out that way.
00:08:20	S1	Okay so if...you're saying that it should focus on British history so what aspects of British history should actually cover at Key Stage 3? You said fundamentally these are the things that pupils do have to cover. In the curriculum sometimes there's not always a huge amount of time for.
00:08:35	S2	Yeah.
00:08:36	S1	What are the fundamental areas of British history children should actually focus on?
00:08:40	S2	I think with Year 7 it's the Roman Empire like a lot of country...country? A lot of schools do but I think Medieval England for Year 7 is a really, really good topic, a very good topic. I think it kind of brings a lot of contextual knowledge to modern day and the links and stuff that you can make. Tudors would definitely be one. Going through the whole Tudor England, a big thing. I'm thinking the slave trade is really important like I've taught the slave trade with...they've done...they did Cromwell before. So that's links with Ireland. Then they did the slave trade and now we're doing [inaudible 00:09:12] and then in year nine, it goes into doing more modern history so we're working our way towards the World War I,

		the Holocaust, the World War II, maybe the Cold War if we get time for that and moving it forward. Then we get to civil rights movement and that sort of thing. So I think on a large scale it's not Britain, Britain. It's kind of gone with America, the West Indies and all the different countries that were involved. Ireland. So I think you can really stretch out and make those links but it depends like I think the new one of the new curriculum is talking about different revolutions and not just in Britain so they won't ask to really focus on the French revolution. [Inaudible 00:09:45]. So it is that stretch but then obviously it's a main focus as well. How did that affect Britain? How does that relate to Britain?
00:09:52	S1	Okay. Um... Question 4, does and should the study of history at Key Stage 3 inculcate a sense of British National Identity? You can ask me to explain that question in a bit more detail if you wanted me to?
00:10:08	S2	Yes, can you?
00:10:09	S1	Okay, well by inculcate, basically what I'm saying here...
00:10:17	S3	To instil heavily and repeatedly so you're trying to develop something specifically.
00:10:23	S1	You're deliberately trying to develop a sense of British National Identity in the study of history?
00:10:27	S2	No. I don't think it should. I don't think you should undermine British values and I don't think we should go against Britain, "Britain as an empire was horrible. They killed thousands of people. Slave trade, blah...etcetera, etcetera, etcetera." But I don't think we should explicitly go out of our way in history and really promote being British. If that comes naturally which it can like when I taught the suffrage last week it's a bit like well this was, what was taking place but if you look in global scale, it wasn't taken place anywhere else. It was Britain, that first started the whole thing and the whole debate but I don't think you should...I don't think it's history's job as a subject to really push forward this whole British identity and you should be a proud of it and etcetera. I think as historians we present the argument and we leave them to make the judgment.
00:11:14	S1	Okay. Good. Last question. Should the study of history at Key Stage 3 instil a sense of patriotism?
00:11:30	S2	Hmmm. Ah...
00:11:32	S1	You can ask me to explain the question further.
00:11:34	S2	Yeah, could you explain it further?
00:11:36	S1	Well, by that I mean is when they're studying history at Key Stage 3, should it really push 'You ought to be proud of the following because of the sacrifice the people made and so on' so that should make you patriotic.
00:11:49	S2	I don't think it should be taught like that. I don't think it should be taught like that. I think they should be allowed to make that judgment themselves. I think the same thing goes with certain topics like Israel-Palestine conflict that many schools seem to shy away with

		but it shouldn't be.... The fact should be taught and then the student should be allowed to make the judgment themselves. So you as a teacher should try really hard to kind of just be really impartial and teach how it is and they should be allowed to make that judgment and go home with it. Certain things should be challenged in the classroom [inaudible 00:12:17] same statements. They should be challenged on that so there's a lesson that everybody has but I don't think we should openly really promote that. I don't think it's a history teacher's job.
00:12:30	S1	Okay. It's interesting what you just said there. You said your job as a history teacher is sometimes challenged openly. [inaudible 00:12:34] such as?
00:12:36	S2	Such as for example the whole Israel-Palestine thing, the Holocaust thing. So many things people still talk about, Irish...Ireland, there's certain things that students do make comments. It's our job as a teacher to openly challenge that.
00:12:49	S1	Right you mentioned the Holocaust? What were you thinking about that?
00:12:52	S2	Okay. When I've taught the Holocaust, people have said "Well look at the Jews are doing to the Muslim today. What happened to them is right, it should happen to them". Okay and if I was to say "Okay, that's your opinion. That's fine" then move on, I don't think I'd be doing my job properly. So it's openly say "No, that took place in that time. They weren't killing Muslims then. It's not about the point if there were killings today. We can't kill a thousand Jews just because one Muslim died, it doesn't work like that." Morally, I think certain things... I think history should focus on moral things, was that right? Was that wrong? We do talk about that pros and consequence and etcetera, etcetera issues but I don't think as a history teacher, I should have to promote "We're British citizens, let's be really proud of it" because we're not eth...we're so diverse now. If a Pakistani child would say I'm a Pakistani first and then I'm a British, how are you supposed to challenge that in a lesson? I don't know how I would respond to someone saying "Well, I'm Romanian". What you're saying to me doesn't relate to me. Are you living in Britain? But I think it's not something that at this stage being a multi-cultural city in Birmingham particularly that is something that you really want to be doing. Yeah, it could. Really, it could. The other side to that would be yeah we kind really of pushing for a community multi-cultural. Let's focus on us being British and not being individual ethnicities then yeah, if you say it that way then yeah, I guess we could but then again I don't think that's our history subject [inaudible 00:14:16].
00:14:17	S1	Okay. It's interesting you said you were challenged to say segments about the Holocaust?
00:14:21	S2	Yes.
00:14:22	S1	Does that fit in with your own sort of personal belief about what is to

		be British as the fact that you think that's part of your identity that you would challenge those things because that's part of what you think being a modern British citizen is about?
00:14:36	S2	Um... Not necessarily. I just think as a teacher if they was to say something against religion, against anything in total, I think it's just teaching that mutual respect which goes beyond any subject, is that you need to have respect for old people, students, everybody. I think it goes beyond that.
00:14:53	S1	Okay, that's fine. That's the end of the formal questions. Is there anything you want to say?
00:14:58	S2	No.
00:14:59	S1	That's fine. Are you okay to finish the interview? Yup. Thank you very much.

[00.15.07]

[End of Audio]

Duration 15 minutes 7 seconds

Interview subject: Trainee C

Speaker key

S1 Speaker One
S2 Speaker Two
S3 Speaker Three

Timecode	Speaker	Transcript
00:00:00	S1	Okay. First of all, could you just state your name please?
00:00:05	S2	Trainee C
00:00:06	S1	Okay. Date of birth?
00:00:08	S2	Second of the 9 th '88.
00:00:10	S1	Ethnicity?
00:00:11	S2	White British.
00:00:12	S1	Okay. Religion?
00:00:14	S2	None.
00:00:15	S1	Okay. Just tell me about the location of your secondary school.
00:00:21	S2	Where I went to secondary school?
00:00:22	S1	As a pupil.
00:00:23	S2	As a pupil. It's in Walsall in the West Midlands.
00:00:28	S1	Which school?
00:00:29	S2	Anonymised
00:00:30	S1	What type of school was it?
00:00:32	S2	It's a mixed comprehensive. Is that what you call these things?
00:00:37	S1	Yeah, yeah. That's fine. What's your nationality?
00:00:41	S2	British.
00:00:42	S1	Place of birth?
00:00:44	S2	Walsall.
00:00:46	S1	Okay. Home language?
00:00:47	S2	English.
00:00:47	S1	Okay. Thank you very much. You passed all those. Well done.
00:00:50	S2	(Laughter)
00:00:51	S1	I'm going to ask you five questions. I might ask you a few sub-questions, okay?
00:00:54	S2	Okay.
00:00:55	S1	Question number one. What are fundamental British values?
00:00:59	S2	Well, I suppose fundamental British values are freedom of speech, the right to express oneself – that's sort of the same thing – democracy, respect for your fellowmen. I'd like to think that they are

		fundamental British values.
00:01:20	S1	Okay. Question two. Not going against British values is actually stated in the 2012 Teachers' Standards. So, my question is, should reference to British values be made in Teachers' Standards?
00:01:39	S2	I can understand why these things are said in the Teachers' Standards but I think that putting them in there doesn't suggest the...doesn't necessarily suggest a lot of trust in the teaching profession. Because how exactly in the classroom and around schools could you undermine fundamental British values? Especially given that our schools are judged by Ofsted and are looked at by the government and are held to account for certain things, I find it very difficult to see how schools could undermine these fundamental British values in the classroom and through the curriculum. I'm not saying there aren't any ways but, personally, I don't see why that needs to be in Teachers' Standards because it's kind of almost inherently part of the job. If you're going to be a good teacher, you're going to have to not do these things and not be outspoken against British values, whatever they might be.
00:02:35	S1	Okay, then. Question three. Should British history be the main area of focus for Key Stage 3 History?
00:02:45	S2	No.
00:02:47	S1	Why?
00:02:48	S2	Because Key Stage 3 History...history is...the history, in my opinion, of the whole world. If you just focused on British history, how could you teach it properly without reference to the entire world given that Britain was like invaded by the Vikings, the Romans? How could you really teach any sort of broad proper full understanding of history without taking into account the wider world throughout history?
00:03:19	S1	Okay. Question four. Okay. Does and should the study of history at Key Stage 3 inculcate a sense of British National Identity? You can ask me to explain that if you want me to.
00:03:35	S2	Could you explain further?
00:03:36	S1	What I mean by that is should history at Key Stage 3 really go out of its way to actually say, 'Let's really think about British National Identity here. What is British National Identity?' And almost, in some ways really, really push what it's about.' Is that...?
00:03:56	S3	Instil. So, 'inculcate' means to instil...
00:03:59	S2	Means instil.
00:04:00	S3	...repetitively in to try and push and develop and promote.
00:04:04	S1	Yeah.
00:04:04	S2	No, absolutely not. Because if you're going to teach history, you want to.... If you want to instil anything, it's an interest in the past and, by pushing an agenda, you're going against what history is as a discipline. History is about surveying the past and looking at different perspectives. And I think there's a real clash between doing

		that properly and rigorously and the idea of promoting any sort of agenda of British values. It doesn't mean that you can't relate certain ideas. I mean citizenship and history are quite closely connected subjects. It doesn't mean you can't connect them or I don't think history should ever go out of its way to push any type of agenda. It's about allowing pupils and giving them the tools to make their own judgement about the past and not for you to push your judgement onto them. I think that goes against the teaching profession itself.
00:04:49	S1	So history shouldn't push a particular agenda?
00:05:02	S2	No.
00:05:03	S1	So should history ever be used in order to actually get children to think about why racism is wrong?
00:05:13	S2	Well, if we teach about the slave trade, we teach perspective about slave trade, hopefully, personally, children will pick up the idea that it was wrong. But I don't think it should necessarily be taught for that reason. If you teach about the slave trade or about any sort of instance of racism in the past, you're not going to teach in a way which promotes racism itself. You will just put in that information in front of them and allowing them to come to their own decisions. I don't see how you could teach the slave trade and make it sound sympathetic to the slavers.
00:05:52	S1	But surely even if you are putting or designing, say, a lesson about slavery, the way you are designing it, surely giving your own attitudes and views and so on, you will teach it in a way which will inevitably, hopefully, get them to think about this is wrong, you know, the treatment of these people is wrong, racism is wrong.
00:06:13	S2	I think that's inescapable. I mean, we're all going to put our own stamp on our teaching. And so, I suppose an agenda might be taught without you knowing it. But if you're teaching history, you're teaching about different perspectives. And, ultimately, it should be about teaching the different perspectives that are at play there. So, even if all of your pupils are coming out of that classroom with the view that slavery and racism are wrong, which hopefully they do so. I don't necessarily think it's always a result of your own opinion on the subject.
00:06:52	S1	Okay. But how often does history actually really push different views? For example, I'm really thinking about looking at Holocaust education and so on, so the whole idea of Holocaust denial. How often do teachers have to spend time looking at Holocaust denial and does that then have the inevitability that then some pupils actually think, 'Oh, there must be some truth here.' So, what I'm trying to say is how balanced are we to have [inaudible 00:07:22] being balanced when it comes to teaching history?
00:07:29	S2	We wouldn't usually teach Holocaust denial. We might talk about the fact that it exists but.... Given though we have a limited amount of time, the fact that Holocaust denial is a widely criticised view, if

		you like, people think that it's...you have a whelming opinion about Holocaust denial that it's quite ridiculous. And so, you can't teach every perspective that there is. You teach the prevailing ones. And, personally, I think Holocaust denial, at least in our country, is particularly high on...you know, high up there in the opinions that we're hearing about the Holocaust. Most of us will hear about the Holocaust is about how horrible it was. So, the endless array of perspective which we won't always be able to incorporate into the curriculum. But certainly I don't think we should go out of our way to push ridiculous views such as that.
00:08:25	S1	Okay. This question then sort of goes back to this whole idea of not pushing particular agendas. Should history at Key Stage 3 then get children to actually think about, and understand, and accept multicultural, multi-ethnic society that Britain now is? Should that be part of the purpose of history?
00:08:47	S2	I don't think that's necessarily the purpose of history as a subject. It can [Inaudible 00:08:51] these ideas. We talk about diversity. And diversity naturally will include our ideas about this being a multicultural, multi-ethnic Britain as we are today. But I don't think history in itself has a particular responsibility to do that. You might address those concerns as a cross-curricular part of like how the school tries to incorporate British values and good character as part of its citizenship, its whole school's approach to that. But I don't feel like history as a subject itself has that particular responsibility that we should go out of our way to make sure it's really ingrained in there. It can be an outcome for pupils. They might come out of our lessons with a positive opinion about multicultural, multi-ethnic Britain. But it shouldn't be our responsibility to push that particular view, I don't think.
00:09:51	S1	In history or in teaching in general?
00:09:56	S2	I think in history. Because I think that there is space in the curriculum to think about what we were just talking about, diversity. I don't feel like history as a subject on its own holds any more responsibility over these terms than any subject does, except for citizenship where these things are really directly talked about or PSHE or how the school delivers that part of the curriculum.
00:10:25	S1	Okay. Last question. Should the study of history at Key Stage 3 instil a sense of patriotism?
00:10:35	S2	No. If it does, there's not a problem with that. But patriotism doesn't suggest balance and the inclusion of different perspective. Patriotism is a sort of a fervour and enthusiasm for your own country and what your country means. History is an academic discipline. Even though we...I suppose we have to alter it, how we deliver it for different age groups and different ability groups, it should ultimately be about teaching different perspectives. I think that doesn't really fit with teaching patriotism or patriotism – however you pronounce it – because that suggests a one-track mind, whereas good history isn't

		about any one perspective. It's about a collection of those things.
00:11:25	S1	I'm interested in one of the words you used earlier on when answering this. You basically said...used the word 'balance'. So, is necessarily being patriotic about not having a balanced view of the nation?
00:11:40	S2	I think when you use a word like 'patriotic', it doesn't suggest balance at all. It only suggests one perspective which everybody has or one opinion or feeling about the country that everybody has. And it's okay that people have different opinions about those, like clashes of what history is. History is about balance [inaudible 00:12:01] and perspectives and different ideas. It's not about one thing. Patriotism is sort of very much....
00:12:08	S1	So, would you say then, if you were, say, doing a field trip to France and you look at the battlefields and look at war graves, that it might be that some of the children would actually feel very patriotic or beginning to feel patriotic because of looking at the sacrifices of British Commonwealth and then by soldiers, that that's something that would kind of like just grow out of the experience. It shouldn't be about say, going there and actually making them stand up and say, 'You ought to be...this ought to make you feel patriotic.' Is that...is that the sort of angle that you were going towards?
00:12:41	S2	Certainly. If people come out of an experience – like a trip to the battlefields – feeling particularly proud and feeling patriotic, that's absolutely fine. That's...that's a natural reaction perhaps, that sort of experience. But we shouldn't say, 'We are now in the battlefields. We're now amongst all these war grave. Think about sacrifices being made. You should feel proud and you should feel patriotic.' It's up to a person what they feel, what they take from the experience, and we shouldn't push what we think is the right reaction to that. Obviously, if they were being horrible and stamping over war grave, we'd stop that happening but...yeah, that's something different. We shouldn't be saying, 'You should now be patriotic,' and waving a flag. We're saying, you know, 'How do you feel about this?' And if they do feel patriotic, then that's fine, absolutely. A lot of people would.
00:13:32	S1	Okay. I haven't got any further questions. Are there any comments you want to make?
00:13:36	S3	[Inaudible 00:13:36].
00:13:36	S1	Is there any comments that you want to make?
00:13:37	S2	No. That's all.
00:13:39	S1	Okay. Well, thank you very much. There's another one....

[00.13.44]

[End of Audio]

Duration 13 minutes and 44 seconds

Interview subject: Trainee D

Speaker key

- S1 Speaker One
S2 Speaker Two
S3 Speaker Three

Timecode	Speaker	Transcript
00:00:00	S1	It's now recording. I'm going to ask you a series of questions. The first ones are just basically establishing who you are and something about your background. Could you just state your name, please?
00:00:09	S2	Trainee D
00:00:10	S1	Okay. Date of birth.
00:00:11	S2	23 rd of June 1992.
00:00:14	S1	Ethnicity.
00:00:15	S2	White British.
00:00:16	S1	Religion.
00:00:18	S2	Church of England-ish.
00:00:20	S1	Okay. Secondary school. Where was it?
00:00:23	S2	Anonymised
00:00:24	S1	[Inaudible 00:00:24] went to as a pupil.
00:00:25	S2	
00:00:28	S1	Okay. And, that's in Birmingham?
00:00:30	S2	Yeah.
00:00:31	S1	Okay. Longbridge. Erm..type of school.
00:00:33	S2	Comprehensive. Mixed comprehensive.
00:00:37	S1	Okay. Nationality.
00:00:40	S2	British.
00:00:42	S1	Place of birth.
00:00:44	S2	Birmingham.
00:00:44	S1	Home language.
00:00:45	S2	English.
00:00:46	S1	Okay. Question number 1: What are fundamental British values?
00:00:55	S2	For me, fundamental British values would be tolerance, diversity democracy. And, up until a certain point in history, community. And, mixing together and being, for me, good to one another; but, I think that changed some way in the '80s. But, that's what I'd take them to be, yeah.
00:01:32	S1	Can you just expand on that a little bit where you're saying, you sort

		of mooted this idea of the loss of community. You mentioned the '80s. Why did you mention the '80s?
00:01:39	S2	Well, the whole...the whole...such as saying that, you know, there's no such thing as society. And, there's a great song, if you don't mind me using the expletive in the title, by a guy called Frank Turner called "Thatcher Fucked the Kids". And, it basically says that: How can people be surprised – rich people be surprised – when people say, you know, there's no such thing as society. And then, the surprise when no sign of community in Britain's gone. And now that, you know, we look around us and as soon as we see anyone slightly younger than us now we're watching for our keys and our wallets, like, you know. It's...there seems to be a lack of trust in Britain now, which is a real, real shame. Because, it was something before, you know, the England and Britain that Orwell used to write about of, you know, nurses and milkmaids cycling to work in the mist and stuff and leaving your front doors open, so your neighbours could come around and shine your front step. All that's gone now. And, it's a much darker place to live.
00:02:43	S1	Do you think it ever really existed?
00:02:45	S2	Yes. Certain parts of it.
00:02:48	S1	Can you expand?
00:02:50	S2	I think that...I think the sense of community and the polishing the front steps and, you know, opening doors and stuff so your neighbours could come in. I mean, I tell you what was really strange, really very strange was when we were preparing for the whole trip – not preparing – when we're doing it. Because I'm from Longbridge and it was a mission to get there and I just...I ended up getting there mega early in the morning and having to go around [inaudible 00:03:15] for a cup of tea. And I'd go around Lozells. And, Lozells which has got a really bad reputation and, you know, it's largely people that, I'd say you know, weren't born within Britain. Their doors are open and I feel like there is much more of a sense of community there. And, I don't know whether it's the fact that as people have become perhaps more affluent. We don't need to rely on each other so much. We don't need that sense of community anymore, where, you know, you go to these areas which I get...I'd say Lozells is quite a deprived area. And, you know, doors were open and people were talking. And, it was, you know, that early. So....
00:03:55	S1	Okay. Do you not think that you have...in danger of having an overly romanticised past?
00:04:01	S2	I do. But...don't get me wrong, I'm not saying it was perfect at all. I'm not saying that. I think we are lucky in that we live in a world where we are more affluent. You know, when I say to my dad, "Oh, there's.... You know, there's poverty in certain areas of Birmingham and people have terrible lives," he goes, "Whoa? Poverty? They don't have poverty. They don't. No, no, no." Well, of course not. We do live in a much better world. But, I just think that that sense of

		community that I think was there once isn't there now. And, I think, you know, that's not romanticised. I think that maybe the vision of it in the Orwell sense is romanticised, of course, slightly. But, I think the bare bones of it that community doesn't exist now where it used to. I don't think that's romantic at all.
00:04:50	S1	Would you link the sense of [inaudible 00:04:52] to these...to the actual supposedly de-industrialisation?
00:04:58	S2	Being from Longbridge, yes. I think the loss of Rover in 2004 it tore the heart out of my local community. [redacted]. And, the roles on his school plummeted when the Rover closed, because people had to move out of the area like and because of that, the kids went and stuff like that. And, you know, it's only just recovering now with Longbridge Park and Bournville College. But, even then, it's not quite the same, you know. And, I think you know the death of Rover really brought Longbridge to its knees and the community in Longbridge to its knees.
00:05:41	S1	Okay. The 2012 Teachers Standards mentions British values and not undermining some fundamental British values. Should reference be made to fundamental British values in the Teacher Standards?
00:05:55	S2	Yes. As we've seen recently, I mean, it's like it's some sort of new thing with.... Didn't David Cameron come out and say the other day that we should be trying to uphold British values as teachers? Well, I'm pretty sure that it's been there anyway. It's not something new. And, you know, on the back of this Trojan Horse thing, whether or not it's true, whether or not, you know...anything's been happening, it should be there. This upholding of British values as a way to maintain a base level, if you know what I mean, with regard to, you know, making sure that these things...these good qualities of tolerance, you know, and diversity are upheld.
00:06:44	S1	Okay. So, then as a teacher, in what ways could you actually encourage the children to uphold these what you call fundamental British values?
00:06:53	S2	I think...I think we are in a lucky situation in history, especially with regard to, we look at, all the time, places which don't have tolerance. We, you know, look at, I mean, the boring one would be Nazi Germany, but you look at –I don't know – civil rights in America or you'd look at Britain society. I mean we...I did a PDP session, more than one session, like module, about two times. One was at [inaudible 00:07:23] on British politics. And it was all about, you know, the importance of politics and the importance of voting. And, I really tried to, you know, not pressing my ideals on them but, trying to impress upon them the importance of going out there and having a say. You know, and....
00:07:39	S1	So, you talked about voting?
00:07:40	S2	Yeah. And....
00:07:41	S1	Isn't that you pressing an ideal on them?

00:07:44	S2	No, because it's not my political ideal. It's me, saying, you know, you should go out and vote.
00:07:50	S1	Okay.
00:07:51	S2	It's not going, you know, "Vote Labour".
00:07:53	S1	Okay. But some people would actually argue that it's protest not to vote.
00:07:59	S2	Yeah. In which case, that would be fine. But usually, what I face in the classroom is complete and utter apathy towards it. If they were going, "I'm not voting. And, this is why I'm not voting." Fine. But, if they're going, "I'm not voting because I can't be arsed to vote." Not so fine. They need to be educated on it.
00:08:20	S1	Okay. Question 3: Should British History be the main area of focus for Key Stage 3 History?
00:08:40	S2	I think it's important to know about the world around us. And, I think it's important for us to know about the cities we live in and how they've developed and grown. However, history and the history we study should not be based upon the fact that it happened in this country. It should be based upon its merits as an important event and what we can learn from it. Thus, I think that there should be aspects of it. I think absolutely so. It's important that we know about the wonderful things that Britain has achieved and the terrible things that Britain has done. But, we also need to be aware and study things on their merits globally as well, you know. So, I think it needs to be a mixture of both. I don't think there was all that much wrong with, you know, the amount of British history that was in...that we were studying before. Maybe, I'd like to see less old, old-old-old stuff. So, you're talking Normans and stuff. Maybe, I'd like to see more to do with the Industrial Revolution and stuff, which I've not yet taught.
00:09:44	S1	Okay. Would you say you're more interested in things like the Industrial Revolution because of your background, where you're from? We've mentioned this idea of industrialisation, the effects that it's had on Birmingham itself.
00:09:55	S2	Yeah, I mean. I don't need to tell you, I'm a very proud Brummie and you know I use my...use my old man phrase, "If you cut me up, I bleed soot." But, I think the Britain that we see today is more tangible through studying the Industrial Revolution. You can see the Britain we live in today and there's a direct line. But, if you go all the way back to the Normans and the Saxons and the Celts and the Jutes, and you're looking and you're thinking. You know, for me, it's almost...it's completely...I can't think of the word. Not linked at all. To me....
00:10:39	S1	Disconnected?
00:10:40	S2	Yeah, it seems a completely disconnected place.
00:10:42	S1	Okay. You...I noticed you avoided coming...you sat on a fence when it comes to...I've asked the question should British History be the

		main area. Should say more than 50% of it be British, what might be considered British History or...can it be any kind of, sort of....
00:10:57	S2	I think there should be a statutory.
00:10:59	S1	Right.
00:11:00	S2	30% British History. But, you should have options to...and I think that 30% should mainly come Key Stage 3 level. But, I think there should be options later on to study, you know, Nazi Germany, America, China, Russia, stuff like this. But also, have British modules in there, too. That way, if the school then deems that they want to take more British History, it's there if they want it.
00:11:30	S1	Okay. So, just to get it clear then, you're saying, if this 30% of British History that you mentioned, that should come in Key Stage 3. So, you're saying Key Stage 3 should pretty much focus mostly on British History.
00:11:43	S2	I think...I think it does pretty much anyway.
00:11:46	S1	No. I'm saying what do you think it should?
00:11:48	S2	But, I think I don't...as I say, I don't think there's too much wrong with it at the moment. And so, I think it should be fine to keep that there. I think it should pretty much focus on that.
00:11:57	S1	Right. Okay. I'll put it another way then. If you were in charge of the Key Stage 3 curriculum and you could write the national curriculum, would you make sure there was a more of an emphasis on British History or World History? What would you make sure it's actually emphasising?
00:12:12	S2	I think I'd focus firstly on mainly British History in Key Stage 3.
00:12:18	S1	Right. Okay.
00:12:20	S2	And, I think...if I can expand my reasoning for that. What we do at the moment for some unknown reason is, we tell the kids all the boring stuff in Year 7. And, by the time they get to Year 8, there's no blood, there's no guts, there's no stuff they can really relate to really. And, you know, our jobs as teachers is to make it relevant to them absolutely. But, I think if we were to do more [inaudible 00:12:53] to find stuff that's relevant to them, so i.e. British stuff. And, you know, the stuff that they can see going around them and focusing on it. And, you know, trying to make that interesting then, they'll have that love of history and I think that's what we should really be developing in Key Stage 3. It's a love, a passion for it. So....
00:13:08	S1	Okay. So, you're saying Key Stage 3 History should focus on British History. Okay. So, what should those bits of British History be, just to reiterate, you're saying, not so much the early stuff, more to do with Industrial Revolution, post-Industrial Revolution.
00:13:21	S2	Industrial Revolution. Yeah. I think if it could be done, I mean. I like...I've always thought that a group...I mean, it's complex and if it's done wrong, it's bloody dry. But, you pick groups like the [inaudible 00:13:36]. I did that in Year 8. And, it's...it'd have to be simplified. But, I think the right...the fight for emancipation of working class

		people. I think having something like a fight for rights like module in Year 8, it'd be great where you'd have like [inaudible 00:13:54]. You'd have, you know, your suffragettes, your [inaudible 00:13:57]. And then, maybe, you could look at a comparison between that and some other countries as well. So, you know, maybe American, the fight for the rights for blacks, or something like that. I think that, you know, that would be useful.
00:14:11	S1	Would you say then, thinking about your background and your past, and so on. Is it equally as important for a child say, growing up in the Fens, in a village to study industrial history as a child in Birmingham?
00:14:23	S2	Yes, because Fen...because the Industrial Revolution changed England. It...I mean, the Fens would have had workshops in the area. It would have also relied entirely on the industries in the cities to help them grow. They need the products that the cities produced. And also a lot other people who would've lived in the Fens and the countryside and Worcestershire and everywhere else once upon a time – during the Industrial Revolution – they saw gold and come to the cities. And so, the history of the countryside is as much shaped by the Industrial Revolution as the history of the cities.
00:15:15	S1	Okay. Why did you say the Industrial Revolution changed England? Why did you not say...?
00:15:21	S2	It changed Britain. It's just because I'm one of these annoying people that just use it interchangeably and I'm afraid that is terrible of me. But, it changed Britain and all...the Industrial Revolution.
00:15:33	S1	Can I just take you back there a little bit? Why do you think that's terrible?
00:15:37	S2	Because, as a Rangers fan as well, you know. I'm all for a Britain which includes all aspects of Britain, you know. My nan's Welsh, you know. I've got Scottish in my family. I've got Irish in my family. For me, I'm very proud to be British. But, for some reason, I've still got this thing which is – and I guess it dates back years back – that England and Britain are somewhat interchangeable. And they're not at all.
00:16:04	S1	Okay. It's interesting. Question 4: Does and should the study of history in Key Stage 3 inculcate a sense of British National Identity? You can ask me to explain that.
00:16:17	S2	Yeah. Let's do that.
00:16:18	S1	Right. I think I've got this right. Inculcate is where you basically...you make sure that you've purposefully focused on aspects of British History in order to really almost...to repeat over and over again. This is a particular form of British National Identity. Correct?
00:16:36	S3	To try and promote.
00:16:37	S1	To promote a sense of British National Identity.
00:16:40	S2	I don't think that that should be its aim. But, if it comes about as a by-product of that...no, I don't see that as an issue. But, I don't think you should ever go out and say, "We're going to teach this to help

		promote British National Identity.” I don’t think we should go out and say, “Oh, we should teach this to promote patriotism,” or something like that. I think it should be very much more, “We’re going to teach this. And, if this happens, okay then.” Because...but, I don’t think we should do that. I think we should let these things grow organically because, they’re ever-changing, you know. The British National Identity...what I love about being British is the fact that we are, have been, and always will be a nation of migrants and immigrants. People have come here and left their fingerprint on us. It really is a melting pot, you know, to kind of paraphrase Benjamin Zephaniah’s poem, “We are like a melting pot of people.” And, you know, it’s ever-adapting. And, I think, as I say, it should be left to grow organically rather than ever trying to doctor it through a subject.
00:17:52	S1	Okay then. Question 5: You already answered this one, but I’ll ask it anyway. Should the study of history in Key Stage 3 instil a sense of patriotism?
00:18:03	S2	As I said before, I don’t think it should be designed to do so. But, if it accomplishes it as a by-product then, I’m fine with that. I think patriotism isn’t necessarily...no, isn’t a bad thing at all in my eyes. Nationalism, for me, is a worse thing and is a bad thing. But, patriotism...I mean, I see on your bookshelf, you’ve got Billy Bragg’s Progressive Patriot, and I’m a...I’m a big fan of Bragg. And, he says that he views patriotism and he views England in a way that you might look at an unruly child. And, like a son. You might not agree with everything it does but you still love it. But, it’s your duty as a parent to tell that child when they’ve done something wrong, to make sure that they learn from their mistakes and never do it again. And, that’s very much my view on patriotism.
00:19:10	S1	Okay. I’m interested to understand why you think nationalism is somehow...?
00:19:16	S2	Nationalism in my view leads to.... I did a module on it in university and I ain’t going to lie, it’s been a pretty rough year. And, my memory isn’t quite what it used to be. But, nationalism...
00:19:47	S1	(Whispers). Hello? Hi. I’m just in the middle of recording an interview. Can I ring you back literally in three minutes? Okay, bye. Sorry.
00:20:03	S2	Nationalism is just....
00:20:05	S1	Is that going again now? Thank you.
00:20:06	S2	Nationalism is just something that, when I did it at university, I always saw it as quite a bad thing when I was studying it. And, maybe it’s not but all I know is that a lot of parties...take for example the British National Party. They see themselves as nationalists and they promote themselves as nationalists. And maybe, they’ve highed up the term. But personally, patriotism and nationalism are two different things. I think patriotism is much more to do with flag-waving World Cup, “I love my country, let’s go down the pub and tell

		everyone how great my country is.” But then, if Italy wins tonight, then go, “Fair do’s, good game.” Well, I think nationalism is much more virulent.
00:20:52	S1	So, is Scottish nationalism the same as British nationalism?
00:20:58	S2	No.
00:20:59	S1	Why?
00:21:00	S2	Scottish nationalism. The Scottish nationalists, I think, would call for a free Scotland. A British nationalist would call for unity.
00:21:12	S1	And, you’re saying there’s something wrong with unity?
00:21:14	S2	No, absolutely not. I’m very much pro-unity but, that’s not what you asked. What you asked is: Is there a difference between Scottish nationalism and British nationalism? And, I’ve just expand both arguments. But, for me, I would say that if we’re going down this road, that I am very much pro a continuation of the union. And, my reasoning being for that is that I’m not one of these people that go, “If Scotland leave, they’ll be shafted. Scotland will be finished in a couple of weeks.” No. For me, it’s the fact that the only barrier between England and Scotland is a barrier in the mind. It’s a Hadrian’s Wall. It’s a tiny heap of rocks that were left there by some dude. There’s no land barrier. And, I think we share so much as a people. And, we do give so much to each other as people. Probably, the English have taken more away from Scotland than we’ve given but, I think we should remain united. That’s kind of off-topic. I don’t know why we’ve just gone there, but....
00:22:25	S1	No, no, no. This is...we have set questions but we always go off on a tangent. Okay. It’s just interesting some forms of nationalism are seen as somehow progressive. So if you thought about Gandhi and nationalism. That’s always held up as being somehow liberating and progressive. Whereas, other forms of nationalism are automatically seen as being regressive and xenophobic.
00:22:50	S2	But, I think it really depends on what you’re fighting for. I think the righteousness of your cause has something to do with it. I think Gandhi was trying to kick out an oppressive regime. We’re not in Scotland. If Scotland wants to adapt the union, I’d be happy with that. If they want a bigger say, I’d be happy with that. But, I don’t think that that form of nationalism and form of nationalism – English nationalism, Scottish nationalism – I don’t think can be compared to what that nation was doing...the Indian nation was doing because, they were trying to kick off someone that was violently and oppressively holding them down. Since the 1700s, the union of Britain and Scotland has only really achieved good things for those countries.
00:24:08	S1	Okay, right. I haven’t got any more questions. So, is there anything else that you wanted to say?
00:24:21	S2	I don’t know. Let me have a quick think about that. It’s strange. Steven, [inaudible 00:24:46] Steven. Being French he spent a long

		time...oh, not a long time, a year. But, to me, that's a long time. Me being young and hip. But, he spent time in Ireland and also in Northern Ireland as a French TA. And, he said to me, "I can't wait for the day that there's going to be a United States of Europe." And, I told him, "I can't wait to see it. But, we'll be watching it from outside," because I don't feel myself European. I don't think many English or British or Scottish or Welsh or Cornish people view themselves to be European. And, I don't know whether that's because of the geography. I don't know whether it's because of that stretch of water in between us. But, I feel quite separate from it. I don't know whether that's why the British National Identity has always had something aloof about it. I don't know whether that's something to do with our history. I think it absolute has because, once upon a time, you know, we had all that red area on the map and stuff. And, we were once in our eyes a great nation, whatever that is. And now, we're not. So, I don't know whether it's a sense of nostalgia. But, I also think the geography of it has got something to do with it, that we aren't part of Europe because we're not physically. And, I'm certainly not mentally part of Europe either. I'm British and not European. And, I don't think even if there was a United States of Europe and Britain joined with it, I don't think I would ever, ever see myself as European. I'm just not.
00:26:50	S1	So, when you use the terms, you said, "We will look at it from the outside."
00:26:54	S2	We, as in a united Britain.
00:26:57	S1	That includes Northern Ireland?
00:26:58	S2	Northern Ireland.
00:26:59	S1	Scotland and Wales?
00:27:00	S2	Yeah.
00:27:01	S1	That's fine. Interesting point.
00:27:03	S2	Okay.
00:27:04	S1	Anything else you wanted to say? That's fine. Thank you very, very much. That's really interesting.

[00.27.11]

[End of Audio]

Duration 27 minutes and 11 seconds

Interview subject: Trainee E

Speaker key

S1 Speaker One

S2 Speaker Two

S1: Okay. First questions up. Could you state your name, please?

S2: Trainee E.

S1: Date of birth?

S2: Eighteenth of February '85.

S1: Ethnicity?

S2: I'm White Irish.

S1: Religion?

S2: **Lapsed** Catholic.

S1: Okay. Can you just.... What's the location of your secondary school?

S2: Anonymised

S1: Okay. What type of school was it?

S2: State, all girls, Catholic.

S1: Okay. Nationality?

S2: Irish.

S1: Okay. Place of birth?

S2: Dublin, Ireland.

S1: Home language?

S2: English and small bit of Irish.

S1: Okay. I've got five questions. I might, well, ask sub-question based on what you actually say.

S2: Okay.

S1: Question number one. What are fundamental British values?

- S2: I think fundamental British values are predominantly what we would also describe as western values. They're things that should be aspired to in the developed world and what all developed states should have. For example, the rule of law, human rights, democracy, and multiculturalism.
- S1: Okay. The 2012 Teachers' Standards mentioned British values and states that these should not be gone against. Do you think that the Teachers' Standards should specifically mention British values?
- S2: No, because, practically, they're drafted based on statutory terms. So, practically it's going to be very difficult. But the immediate practicality of them is what are they? We don't know. I'm writing them down as, firstly, a dangerous thing; secondly, a logical thing because they're constantly in a state of flux. British values in the 1960s will be totally different to what they are today. Even within since probably, the 2005 London bombings would've been a fundamental act in changing laws surrounding Britain and have constantly had probably...yeah, they would have had a lot of major consequences for what British values are as we're obviously having been played out now in the Church of [inaudible 00:02:23] scandal.
- S1: Okay. You mentioned a number of events there. You said British values may have been or would've been different in the '60s. How? In what way do you think they would've been?
- S2: "No Blacks, No Dogs, No Irish." I think that phrase sums it up very...exactly how it should be. Whereas now, being Irish, in my experience, even 20 years ago over here when I came to visit family, when a taxi driver wouldn't take us because we were Irish. Now, I'm pretty much viewed as one and the same, which is lovely. It's lovely to see how it's changed. But for the positive but, I think as regards...**Moorish** of ethnicity particularly in the Muslim schools. I think Muslims are being given a very hard time here at the moment. Or necessarily so because of a couple of isolated instance.
- S1: Right. So, why do you think being Irish in Birmingham has become easier?
- S2: Maturity and the maturing relationship between the two states, particularly since the Good Friday Agreement of '98.
- S1: Right. Okay. Do you think it has anything to do with the passage of time since the bombings in the '70s?
- S2: Yeah. It would play a big part but I think a lot of proactive elements have gone into that such as the Queen's visit to Dublin which had to happen. I think it was a psychological thing for the two states. And then the subsequent state visit recently of the Irish president, Michael D, over here. And little things, so the Queen meeting Martin McGuinness, even though I can't stand him and everything he stands for, but.... So, I think the proactive elements have been particularly important to pushing it along, along with the passage of time.

- S1: Okay. Question three. Should British history be the main area of focus of Key Stage 3 History?
- S2: I don't see why not. It should come...it should have at least 50% in there. The children live in this country. They should know its history. I think without knowing its history creates a lot of misconceptions, as I've seen being a particular specialist in Irish history. A lot of people think that civil war happened over Northern Ireland when really it was about the oath to the king upon entering the door. I've had to correct my mother telling her British cousins that in a few occasions. So, I think a bit more of a balanced approach. And I think getting that balance there for students, gives them the evidence. Let them decide.
- S1: Okay. So you're saying there should be at least 50% British history at Key Stage 3. So, what British history...? If you were in charge of the curriculum, the British side of the curriculum, and you had the power to sit there and actually pick up a pen and say, 'This is what must be done and what should be done.'
- S2: Major formative events, which I would consider the formative events in British history. So, I will consider the Romans in Britain being important. I do consider the Battle of Hastings and the Normans, been particularly important. In my last school, I unfortunately didn't get to teach Henry II which I think is really unfortunate because the greatest legacy of the Normans, I believe, is the common law. Eight hundred years, still going strong. It's a beautiful thing when it works. It's just magnificent to see, particularly in the areas of criminal law, how flexible it can be in responding to events as society is changing, just seeing the development of certain areas of law. I'd have the civil war in there. I would also have the political history of the 19th century and the strength of the parliament system. Very much politically-based. Well, that's my own bias probably coming through.
- S1: So, you mentioned civil war. Which civil war?
- S2: I'd have the two major ones, in my view. I don't know enough about them to talk in detail, but the War of the Roses and then the English Civil War **entering** Cromwell.
- S1: So, you referred to it as the English Civil War?
- S2: I did, yeah.
- S1: Okay, that's interesting.
- S2: Yeah.
- S1: It's just in recent years there's been more and more historians that are trying to describe it as the British Civil War.
- S2: Right. It's probably subconscious on my part. I did it actually in one of my final year essays on the 1916 Rising and the Response of General John

Maxwell to that. Instead of saying 'The British', I said 'The English'. And it was only for my lecturer who picked up on it. I wouldn't have even noticed the difference. We do tend to, very much, think of England as Britain. We don't blame the Scots, the British or the Northern Irish (laughter).

- S1: Okay. That's interesting. From your experience, from what you've seen in the curriculum, in the new curriculum and your experience of actually teaching in schools, from your background, do you think the relationship between Ireland and the Mainland or England or whatever we call, mean by that, will the rest of the United Kingdom is actually covered sufficiently?
- S2: Yeah, I do. I'm surprised at how much thought can go into it. My second school, unfortunately, they didn't follow the national curriculum. So it wasn't there, which I think is a bit of a loss because we are neighbours. I mean, we're our biggest trading partners. We're very much friends now at this point. It's lovely to be able to come over here and just automatically been given a vote in the general election. I'm really happy, thank you very much. Given I can't vote by proxy or by post at home. But.... Sorry, could you just repeat that question for me?
- S1: From your point of view with your background, I was just wondering whether you thought the relationship between Ireland and the rest of the United Kingdom was actually looked at in history?
- S2: Definitely. I think, particularly, I'd be really eager at some stage to teach the A Level course on Parnell and Home Rule. I'd be really interested to teach them and just see what the students' perspective is. It's a very loaded topic obviously to teach at home because people have their own misconceptions, I would often say. But it would be really nice to teach it to people who don't have that baggage to see what their views will be when the evidence is put before them. You know? Were they right to take sides in the treaty?
- S1: Okay. Question four. Does the study of History at Key Stage 3 inculcate a sense...? Oh, sorry. Does and should the study of History at Key Stage 3 inculcate a sense of British National Identity?
- S2: Given that I've already said that there should be at least 50% British on the curriculum, I think, by default, it's going to. But I think what the practitioner should do is present the evidence as clearly without bias as possible and let the children make up their own mind then and make those decisions. It probably will. I have no issue with that but British identity, I'm sure it's something that's in a constant state of flux.
- S1: Okay. Interesting. You mentioned there about the importance of presenting evidence and history teachers being unbiased. Is that possible – being unbiased when studying a past as a historian, as a history teacher?
- S2: I think a certain amount of bias will creep in, but I think a certain amount of self-awareness will hopefully stop it. For example, like when I was teaching King John, I definitely wanted the kids to make up their own minds when I

presented the evidence to them. Yeah, I think John...I don't think he's as bad as everyone makes him out to be. He did some positive things. He just handled it in the wrong way, and hence the bad press he's gotten ever since. But I try to be aware of not giving the kids my biases where possible. But I don't think it's totally unavoidable.

S1: Okay. Next question. Should the study of History at Key Stage 3 instil a sense of patriotism?

S2: No, because if you do that I do think you end up with misconceptions. I would use there the example of what my...one of my history lecturers, [REDACTED], told us when we **finally** are studying the Irish Revolution. And my university grew at the age of Catholic universities of Ireland, UCD – University College Dublin. And because Catholics were banned by the Catholic Church after the Protestant won in [inaudible 00:11:00] until 1970, a very homogenous group of universities grew out of it. And it was considered such a sensitive topic, history in Ireland until then. The first Protestant history lecturer was only appointed in UCD 90 years after the university was formed, so in the late 1960s. So, I think it's a dangerous thing to do because it develops a lot of misconceptions for people and they think history is about one thing rather than what it's really about based on the evidence. I think we should show people how to look at the evidence and give them those scales to do so – should they wish to, not everyone will – but show them both sides where possible.

S1: Okay. Thank you very much. I've asked you a series of questions. Have you got anything else that you wanted to add to this or any comments or any observations or any questions?

S2: Not so.... I think the overriding message will be that in national identity, particularly in the country of Britain with its history of colonialism, it's now a consequence of it. It's a very multicultural state. But I think, overwhelmingly, that multiculturalism has been incredibly positive for Britain. My own experience coming over here for a good 30 years now.

S1: Okay. Is there anything that you wanted to possibly say? Thank you very much.

S2: Thank you.

S1: It's very good.

[00.12.46]

[End of Audio]

Duration 12 minutes and 46 seconds

Interview subject: Trainee F

Speaker key

S1 Speaker One

S2 Speaker Two

Timecode	Speaker	Transcript
00:00:00	S1	Okay. First of all, can you just state your name please?
00:00:05	S2	Trainee F
00:00:05	S1	Okay. Date of birth?
00:00:07	S2	28/03/1992.
00:00:10	S1	Okay. Ethnicity?
00:00:12	S2	Um...
00:00:13	S1	Ethnicity, what's your ethnicity? Are you Irish? Are you...
00:00:17	S2	Asian.
00:00:19	S1	Okay. So Asian-British?
00:00:20	S2	Yeah.
00:00:20	S1	Yeah, okay. Religion?
00:00:21	S2	Sikh.
00:00:23	S1	Okay. Um... can you just tell me the name of your secondary school that you went to as a pupil?
00:00:26	S2	Anonymised
00:00:29	S1	Okay. What... and that's in Birmingham?
00:00:30	S2	Yeah.
00:00:31	S1	Yeah. And what type of school is that?
00:00:34	S2	Comprehensive.
00:00:36	S1	Comprehensive. Local... yeah, secondary school.
00:00:37	S2	Yeah.
00:00:38	S1	Okay. Nationality?
00:00:40	S2	British.
00:00:42	S1	Place of birth?
00:00:43	S2	Birmingham.
00:00:44	S1	Home language?
00:00:47	S2	Punjabi.
00:00:47	S1	Okay. I've got five questions I'm going to ask you. Um... I might go off on slight tangents but I'm going to ask everybody the same questions, okay? Question number 1, what are fundamental British values?

00:01:08	S2	I don't know. Um... I don't know, I think they are quite linked to normal Christian values so character education and being, I don't know, raising good citizens. I don't know. Can I say I don't know?
00:01:27	S1	Yeah. Of course you can.
00:01:28	S2	I don't know.
00:01:29	S1	You don't know, that's fine because that's useful. It's useful to have somebody who has no ideas. Okay, question 2, at the moment, British values are incorporated into 2012 Teacher Standard so the standard is talking about not undermining fundamental British values. Do you think reference to British value should actually be in the teachers' standards?
00:01:54	S2	Yes. If there is a definition of what teacher... of what British values are but I don't know what they are so...
00:02:01	S1	Right.
00:02:01	S2	As in, you should have a sense of that you're teaching in Britain so you should follow these sort of values but if you don't know what the values are then, no. They shouldn't be in teacher standards.
00:02:14	S1	Okay. Previously, you said you don't know what British values are. Who... so, at the moment the secretary of state would have a hand in actually coming up with the teachers' standards so actually explaining what he thinks are fundamental British values. Are you... are you quite happy being told by a politician what they think fundamental British values are?
00:02:33	S2	No. Well, it depends where they get the information from. If it's like they've interviewed a range of people and then collated that to come up with a British value then... I don't know, it depends, if it's Gove then no, if it's someone else then maybe, depends who the politician is.
00:02:57	S1	Why no to Gove?
00:02:58	S2	I don't think he is very experienced in teaching or he has a big clue of what's going on in terms of an overall picture of how people should be framed to start off with. And I don't think there's much support given to people like Teach First but then they're thrown in, expected to teach these British values without really having any sense of what they are.
00:03:25	S1	Okay. Question 3, should British history be the main area of focus in Key Stage 3?
00:03:31	S2	Yes.
00:03:31	S1	Why?
00:03:32	S2	I think when you said British history, it's very easy to just think that you're just teaching about Britain but then there's ways in which you can incorporate world history by looking at what Britain has done and in that sense, if you live in Britain you should have a good idea of what your history is in that sense, like if you're in America, you will learn about American history. If you are in Britain you should learn

		about what Britain has done and I think British history in itself is quite linked to world history if you study things like the empire and...
00:04:04	S1	Okay. So you're saying that the focus should be on British history. So if you were in charge of developing a curriculum for Key Stage 3, which bits of British history would you say that the children must study?
00:04:18	S2	Like I just said, the empire. I think that should be... that's something that I don't think is pushed enough and I think, I don't know, I'm more of a modern historian so I would say things that are quite modern but then I know people like to look at the Chartist Movement and so I think if you have a good chronology of what's happened throughout the years, yeah, that I think focus on the world war and the empire and stuff I like.
00:04:47	S1	Oh right, so you just meant some chronology and understanding of say like a narrative understanding of history. So what would be the main events that you would actually look at? You said empire, World War II, what else would you say if you had to pick particular events or periods of time that children in Key Stage 3 should study, what would they be?
00:05:09	S2	The Tudors. I like the Tudors even the [inaudible 00:05:11]. You should tell me the questions before. Um... I don't know, the Chartists. Um... Magna Carta, is that one?
00:05:25	S1	Sorry?
00:05:26	S2	The Magna Carta. The Battle of Hastings.
00:05:27	S1	Magna Carta. It's not the Magna Carta.
00:05:31	S2	The Battle of Hastings and sort of seeing how it's changed overtime like you do with medicine, so you look from prehistory up until modern history.
00:05:41	S1	Okay. Um... Question 4, does and should the study of history in Key Stage 3 inculcate a sense of British National Identity. Now, do you want me to explain what that means, okay? By inculcate what we mean is it really pushes, this is British National Identity so in a way it's really pushing a particular view of national identity.
00:06:04	S2	No. I think like when I said that I think they should teach British history, I meant like an unbiased view of this is what history is. And in that sense when you teach British history, you should tell all the things that the British have done and aren't perhaps covered in rosebuds and they're brilliant and that should help you form your own national identity. I don't think there should be a prescribed identity that all children should leave with at the end of Key Stage 3 or 4. It should be open to judgment and open to interpretations, so no.
00:06:37	S1	Okay. Um... this is the last question. Should the study of history in Key Stage 3 instil a sense of patriotism?
00:06:50	S2	No.
00:06:55	S1	Like to expand?

00:06:57	S2	I don't know. It depends what you mean by patriotism. I don't think they should leave having a hatred of the country that they live in but then it shouldn't be something they leave thinking that Britain is the best thing in the world and they've never done anything that's bad and so I don't... it depends on what you mean by... I don't think we should all have boy scouts who are all ready to go and fight against every other nation and conquer the world but at the same time I don't think there should be people that are against fundamental British values which I don't know what they are.
00:07:32	S1	Okay. So you wouldn't be advocating kind of the standing up under the fire and sort of saluting a flag type of patriotism?
00:07:42	S2	No. I just think as long as you've been able to sort of instil good values as in good characters like [REDACTED] said.
00:07:54	S1	[REDACTED], thank you.
00:07:59	S2	Like I think basically as long they are leaving as good citizens who aren't going to go out and kill people which you can never help but...
00:08:10	S1	Okay, then. Once again you're talking about values, so what are the values of a good citizen?
00:08:15	S2	I don't know, I think it's just someone that's moral and I think that's something that you can make...
00:08:20	S1	Describe moral. What do you mean moral?
00:08:22	S2	It's hard to define I think but it sort of means someone that's not... that's independent in the sense that they know what they believe in and I think that's where history comes into. If you don't know the history, then it's really hard for you to engage with politics that are happening today if you don't have a good understanding of the past and I think it's someone that's... who has like a good, not good character, but someone who is like mindful of what they believe in but it's not someone that wants to kill other people.
00:08:55	S1	Unless they join the army?
00:08:57	S2	I don't want to get on the army so, kind of different point of view there.
00:09:02	S1	Right, okay. Earlier on, you said about teachers being unbiased. Is that possible, particularly as a history teacher? Can you be unbiased?
00:09:10	S2	To an extent, I mean there is a big push now a days on having a balance and kids are marked down and I'm not someone that thinks you should teach towards the exam but kids are marked down if they can't show a balance in terms of two sides of an argument, which sometimes is annoying and frustrating because sometimes there is only one view that they should have. For example, with like the holocaust it happened, there is no way of saying that it didn't happen but I think you have to show that you might have a personal view but there are other views that are equally justifiable I suppose but I think it's in certain areas. It's not something that... because I don't think history is something that is right or wrong. I think it is all down to

		interpretations and the sources that you have but at the same time there are certain facts that you can't get around.
00:10:07	S1	Okay. That is the end of the formal questions. Is there anything else you'd like to say?
00:10:11	S2	Sorry.
00:10:13	S1	Why are you saying sorry?
00:10:17	S2	Because I said some really weird things. I don't know.
00:10:20	S1	No, you didn't. No, it's because your complete and utter lack of knowledge that you displayed at the beginning is actually really, really useful when it comes to, um... people are confused about what are fundamental British values and this whole idea of can people actually agree as to what they are. The fact that you are confused by it, is...sorry?
00:10:41	S2	Perhaps we should ask UKIP.
00:10:43	S1	Yeah. It's really, really useful. Is there anything that you want to say at this point? Okay. I'm just going to stop the recording here.

[00.10.52]

[End of Audio]

Duration 10 minutes and 52 seconds

Interview subject: Trainee G

Speaker key

S1 Speaker One

S2 Speaker Two

S1: Alright. It's working now. Okay. Just a series of questions. First of all, just...could you just state your name, please?

S2: Trainee G.

S1: Date of birth?

S2: Twenty-ninth of July 1991.

S1: Ethnicity?

S2: British.

S1: Okay. Religion?

S2: None.

S1: Okay. Could you just name the secondary school that you went to?

S2: Anonymised

S1: What sort of school was that?

S2: State comprehensive.

S1: Okay, thank you. Nationality?

S2: British.

S1: Place of birth?

S2: Milton Keynes in Buckinghamshire.

S1: Okay. I do remember [inaudible 00:00:41]. Home language?

S2: English.

S1: Okay. I've got five questions. I might ask you some supplemental questions. But these questions are being asked of everybody. Question number one. What are fundamental British values?

- S2: I'll say respect for each other, even if it's not **worth showing** in British, but trust and honesty, I think.
- S1: Respect, trust and honesty. Okay. I like that. It's good. At the moment, the British values are mentioned in the 2012 Teachers' Standards. So, there's a Teachers' Standard about not undermining fundamental British values. Do you think fundamental British values should be mentioned in the Teachers' Standards?
- S2: As an obvious.... I suppose.... Well, if you didn't.... In terms of the use of the term 'British', I'm not sure what other term is used, but I think if we should be termed, we word it to just say that tolerance and respect for others should be taught rather than British values. Because that's a very subjective, what-do-you-mean-by-that phrase because [inaudible 00:01:48] people who would say that but meant other stuff other than what I've mentioned earlier.
- S1: Okay. Should British history be the main area of focus of Key Stage 3?
- S2: Not British-specific, no.
- S1: Why?
- S2: Because there are many aspects of British history which are shaped by aspects of other parts of the world. For example, the [inaudible 00:02:09] development of the Empire with European history. We got the impacts in terms of our culture due to workings with India and other parts of the world. So, to just teach British, British history would be one-sided and, I'd have to say, inaccurate.
- S1: Okay. Now, next question. You might...feel free to ask me towards [inaudible 00:02:36]. Does and should the study of history at Key Stage 3 inculcate a sense of British National Identity?
- S2: Well, it might in terms of 'Does it?' But it might do because I do focus on British history. However it shouldn't now, especially when you got a lot of students who might consider themselves a whole different national identity. I'd be erring on the side of caution on that one.
- S1: Okay. You just mentioned students who might not quite identify themselves as with British National Identity. What sort of groups are you thinking about there?
- S2: I'm thinking about students who either are themselves independent or [inaudible 00:03:29] with things that's British. I know my stepdad does and he is an example. I don't know. And the simple fact, there are many aspects of British history which in terms of, **we** wouldn't be proud of. I don't know. I'm not sure where I stand on that one.
- S1: Okay. That's fine. Because this actually (overlapping conversation)

- S2: Because I'm not sure learning about Henry VIII, for example, would make me proud to be British because he's not a very nice man. (Chuckles)
- S1: Okay. That's good. Last question then. Should the study of history at Key Stage 3 instil a sense of patriotism?
- S2: No. But then I will tell you it's more patriotism, it's not something I'd identify with. I wouldn't be saying unpatriotic, but the concept of. It shouldn't instil the [inaudible 00:04:17] and instil a hatred for the country you're in. But patriotism instil, it suggests specific pride. Again, I'd err on caution on that one. It shouldn't make you ashamed of the country you're in but it should...it should be more [inaudible 00:04:35] being able to judge it rather than the definitely being able to consider it.
- S1: So, you're saying that, as a history teacher, what you should do is actually present the facts.
- S2: Yeah, and the balance.
- S1: And then it's up to the children how they interpret it and how it makes them feel?
- S2: I'd say so, because otherwise you're presenting your own values upon them.
- S1: Right. So, for example, if you took children to a [inaudible 00:04:59] strip and they felt patriotic because of the number of graves, that will be something that will be coming from them rather than you standing there and actually saying, 'You should feel patriotic about this.' Is that...is this what you mean?
- S2: Not sure, not quite. Because then I'd just probably say, 'You probably should feel a sense of....' Although [inaudible 00:05:15] lean towards gratitude for rather than [inaudible 00:05:23] factor. No, I'm not sure on that one.
- S1: Right. Okay.
- S2: (Laughter)
- S1: Is there anything that you wanted to just say at this point?
- S2: No.
- S1: No? In that case, we're finished then. Well, it was very good. Thank you very much. That's really....

[00.05.39]

[End of Audio]

Duration 5 minutes and 39 seconds

Interview subject: Trainee H

Speaker key

S1 Speaker One

S2 Speaker Two

S1: This is now recording. Could you state your name, please?

S2: **Trainee H.**

S1: Date of birth?

S2: First the 7th 1992.

S1: Ethnicity?

S2: British.

S1: Religion?

S2: Christian.

S1: Protestant, Catholic, (overlapping conversation)

S2: Catholic.

S1: Catholic. Okay. (Mumbling) Secondary school, what's the location?

S2: Anonymised

S1: Birmingham.

S2: Birmingham, yeah.

S1: Okay. And obviously the type is Roman Catholic school?

S2: Yes.

S1: Was it mixed?

S2: Yes, it is.

S1: Okay. Nationality?

S2: English?

S1: Okay. You can pick your own out. That's fine.

- S2: (Laughter)
- S1: Okay. There's no right or wrong answer there. I think technically you'll find on your passport it will say 'British'.
- S2: Yeah.
- S1: But that's fine. If you want to identify yourself as English, that's fine. Place of birth?
- S2: [Inaudible 00:00:50].
- S1: Home language?
- S2: English.
- S1: Okay. I'm going to ask you five questions and I might ask you some sub-questions. But obviously everybody is asked the same questions for consistency. Question one. What are fundamental British values?
- S2: I'd say fundamental British values are things like we talk about democracy and this idea of living in a multicultural society. And issues that you'd find in the street, on you're in your life, in your job. So, thinking about what would be acceptable and if you're thinking about when you talk about politics and the way that you vote, things like that.
- S1: Okay. Question two. At the moment, British values are part of the 2012 Teachers' Standards. There's a standard there about not undermining fundamental British values and says what those British values are. Should the Teachers' Standards make reference to British values?
- S2: I think in a way it should be something that you're doing it anyway. So, I suppose you could make a nod towards it. But I think it's just something that you should instinctively be doing in education anyway. So, it's really hard to put down, I think, evidence that you're doing it because it's almost something that I think you do with education anyway.
- S1: Okay. Should the British history be the main area of focus of Key Stage 3?
- S2: I don't think it should be the main focus. I think definitely you should have a nod towards it. But I think this idea that it should be the main focus, I don't really agree with.
- S1: Why?
- S2: I think it's just this idea that you should link all histories together and rather than just trying to segregate one. I think you should just try and link things. I think sometimes it becomes quite false when you're just referring to one part of history because it seems like it's just blot on to the scheme of work, whereas I think you should just have a scheme of work where it all links together and it's not a main focus.

- S1: Okay. Alright. Now, if you're saying it's not the main focus, that history should be wider when it comes to Key Stage 3, what sort of world history would you teach them in European history?
- S2: I think if you focus on different areas, like if you looked at the social sides or the political side of history, then I think you could link British history in that as well with the world. But you wouldn't really need to put British just on its own; you could link more like the social and political and economic history.
- S1: Okay. Question four. Does and should the study of history at Key Stage 3 inculcate a sense of British National Identity?
- S2: I think, yeah. I think naturally it should come but I don't think it should be something that's forced in the classroom. I think it's just part of an identity that when you're looking at, you wouldn't actually look at history and form an identity just as you would with another subject when you're looking at your own sort of nationality.
- S1: Okay. So, it's something that's more sort of grows out of studying...
- S2: Yeah.
- S1: ...rather than the actual, 'This is what British National Identity is.'
- S2: Yeah, definitely.
- S1: Okay. Should the study of history at Key Stage 3 instil a sense of patriotism?
- S2: I think it should because if you're looking at history and in the process if you're creating this identity, then I think it would be natural to have those feelings. And I think for history to come alive, I think you've got to have a certain attachment to it. Because I think if you become too detached to it, then you sort of lose the point of it.
- S1: Okay. That's the end of the questions. Anything you wanted to ask? Okay. Thank you very much.
- S2: Thank you.
- S1: Oh, just one last thing. Is there anything that you wanted to say? Any comments that you wanted to make?
- S2: No. (Chuckles)
- S1: That's fine.
- S2: Thank you.
- S1: Good [inaudible 00:04:50]. I think we've already only two that we've gone onto to make extra points.

[00.04.56]

[End of Audio]

Duration 4 minutes and 56 seconds

Interview subject: Trainee I

Speaker key

S1 Speaker One

S2 Speaker Two

Timecode	Speaker	Transcript
00:00:00	S1	Yeah. For sure it'd be brilliant. Anyway. It's recording now. Name?
00:00:06	S2	Trainee I
00:00:07	S1	Date of birth?
00:00:08	S2	Twentieth of September 1991.
00:00:10	S1	Ethnicity?
00:00:11	S2	White British.
00:00:13	S1	Religion?
00:00:14	S2	I'm not very religious. I don't have one.
00:00:16	S1	Okay. Which secondary school did you go to?
00:00:19	S2	Anonymised
00:00:21	S1	What type of school is that?
00:00:23	S2	Mixed comprehensive.
00:00:25	S1	And whereabouts is it?
00:00:26	S2	In Coundon, Coventry.
00:00:27	S1	Okay. What's your nationality?
00:00:30	S2	British.
00:00:31	S1	Place of birth?
00:00:32	S2	Coventry.
00:00:33	S1	Home language?
00:00:35	S2	English.
00:00:37	S1	Okay. You had to think about that one. (Laughter). Okay. I'm going to ask you five questions. I might ask you some sub-questions. Everybody gets asked the same questions obviously. Question number one. What are fundamental British values?
00:00:52	S2	Whether I agree with them or not? Or just say what I think they are? And that's it?
00:00:56	S1	You...whatever you want to say. What do you think are (overlapping conversation)
00:00:59	S2	I don't agree with them. Not a lot.... Some of them are a bit shady on the democracy, abiding the rule of law, being tolerant of others and their beliefs whether it's like political or religious within reason I think, and just mutual respect.

00:01:18	S1	Okay. You said that's your perception of what you think fundamental British values are.
00:01:24	S2	Yeah.
00:01:26	S1	Right. Okay. So, do you agree those are fundamental British values or are you hazy about it?
00:01:31	S2	I agree with them but how Britain goes about with them is not too good, I don't think. In terms of...if you're looking at democracy, I get that we're a democracy but it doesn't mean that we need to enforce our British values upon other countries for them to do the same, for them to be democracy, because democracy isn't going to work in every country.
00:01:50	S1	Okay. At the moment, the British values are mentioned in the 2012 Teachers' Standards when it says about not undermining fundamental British values. Do you think British values should be mentioned in the Teachers' Standards?
00:02:04	S2	No.
00:02:05	S1	Why?
00:02:08	S2	Especially on my second placement school, I taught children the...like the vast majority of the school is of an ethnic minority mix-up. So, for example, in one class, there were two white people in the room or three; me, the teacher watching and one student. So, I taught in a very multicultural school. And a lot of those wouldn't class...the kids wouldn't class themselves as British.
00:02:30	S1	They wouldn't class themselves as British?
00:02:32	S2	They're very...it's a high percentage of EAL, parents aren't British. And I just.... I know they still have their own cultures and I know they do.... Obviously, abiding by the law, for example, is something that we always do regardless but.... But I just, I don't think it should be in our standards. I don't know if that's...if all of the British values should be in the standards. Yeah, I'll change my answer. I don't think they should all be in there. So, I think like tolerance should be in there. And like promoting democracy, yes. Actually, yeah. Or no. This is a really tough question.
00:03:15	S1	This is an interesting answer you're giving.
00:03:19	S2	See, I've just got a different viewpoint to things because both my schools have been really deprived, like [inaudible 00:03:23] deprived area. And they don't feel.... Like some of them, the way that they are, don't really feel included in Britain, like how they're treated. Especially outside of school, they don't feel like they are British.
00:03:34	S1	Right. Okay. You're saying the children in your school, even when they're born in this country, you're saying they wouldn't identify themselves as being British. Is that what you're saying?
00:03:43	S2	Not some of them. But, no, some of them wouldn't.
00:03:45	S1	Some on them.
00:03:47	S2	I think some would and some probably wouldn't. They would stick to

		their kind of heritage more than the country they live in, if that makes sense. So, I don't think they see themselves....
00:03:55	S1	Okay. Have you spoken to the pupils about this?
00:03:57	S2	Some of them, yeah. And I try like...I really like keen to find out where they're from, some of them. And there's one little boy, who's like a mixture of...he's half Iraq, half Iranian and born in Scotland but lives in England. I think for him, it must be confusing – what would he class himself as? He wasn't too sure. He only Year Seven but he kind of wasn't too sure. And a lot of them are proud of the roots that they come from. So, if they're like Somalian, like, 'What are you?' They don't say British; they say, 'I'm Somalian.' Even though they were born in Britain, they class themselves as something different, if that makes sense.
00:04:32	S1	Yeah. I can talk to you about that in a bit more detail after the interview. Okay, then. Should British history be the main focus of Key Stage 3 History?
00:04:48	S2	Yes, to an extent. If you think that it should be British involving no other countries, then, no. It should be British and our relations with other countries that have led to how we are today. Because we are...we're not...Britain's got.... Everything we've done has kind of been involved with other countries, so we need to make sure that we focus on that and don't always show Britain as being the bee's knees and the best. We need to kind of admit any mistakes that we've made and hold our hands up.
00:05:17	S1	Okay. So, what bits of British history should they...must they look at then at Key Stage 3?
00:05:23	S2	I think they should look at slavery because we need that to kind of break down some of the race barriers that we've got and that are still around. As much as people say that they're not, they are. And I think we need to look at slavery and we need to look at.... Like when we had Darius in and he was saying about how you look at the abolitionists but they're not all good and proper on the surface, are they? But that's what they'd like us to teach. We don't...they don't like to look at the other side of things, to maybe look at the bad of a person it's kind of what they were for, the abolition of slavery. So, we'll just focus on that, like never mind what other things they did.
00:06:01	S1	So, are you saying that History in school should be used in order to actually have an impact on modern day society when it comes to...you're talking about anti-racism there?
00:06:10	S2	Yeah.
00:06:11	S1	So, that's the job of History, is it?
00:06:13	S2	Well, the job of History is to learn from the mistakes and we're only into.... And it's interesting to look at how people lived and what they did and to try and put yourself in th...because they're in all different contexts, aren't they? So it's hard for...to compare ourselves to another society and to teach something like that. But we need to

		learn from our mistakes to make sure it don't happen again. That's an example of what we can learn from. But can be applied to everyone, not just 'You're black and I'm white.' It can apply to anyone of any skin colour.
00:06:43	S1	Okay. Does the...or does and should the study of history at Key Stage 3 inculcate a sense of British National Identity? Do you want me to explain?
00:06:54	S2	Yeah.
00:06:55	S1	Well, the term 'inculcates', okay, is we're saying that it should...it really kind of drives and really does push 'This is British National Identity.' Okay. 'You should be studying this for the following reasons' and so on. So, there's a clear drive to really develop national identity through history. And the question is does and should.
00:07:22	S2	It does in a way. It does to an extent. But then, if you're going to apply it to History, should you apply it to every other subject? Should every other subject push this kind of notion as well? Why should History be the one to push that? We need to... That's the whole point of historians. We need...we look at things with a neutral lens, don't we? Our whole job is to look at both sides of the argument.
00:07:42	S1	Is that...is it actually possible to look at everything with a neutral lens?
00:07:47	S2	No. You're always going to be biased of...in a perspective, I think. But you need to at least give students the instruments of, say, like what British identity is for them to decide and for them to take away from it. So, don't give them the answer, give them the tools to find it out, and let them decide how they should feel about it.
00:08:09	S1	Okay. Question five. Sorry. Just go back to question four again.
00:08:14	S2	Yeah. Wait, say question four again? I can't remember.
00:08:20	S1	It's about does and should the study of history at Key Stage 3 inculcate a sense of British National Identity. So, you're actually...so you're doing kind of what a lot of historians say, present the facts, present the ideas, then whatever grows out of that, that's the personal choice of the pupils rather than kind of doing, 'Let's all salute the flag,' or...?
00:08:41	S2	That's tough because we need.... Now, when we do.... I do think you need to look at the demographic of a class at the same time and you can maybe use that, say, with British history and join it up with, to say for example if you have got like a lot of children from India. Like when we did D-Day, we looked at...we did look at it from a British perspective. But then we used the nationality of our children to say, 'Okay. Well, we needed them.' So, a lot of them just think like D-Day was just like Britain. In fact, they don't seem to get that the war, in general, encompassed so many different nationalities. So, I think, yeah, we are showing a British identity but I don't.... British identities are kind of interlinked with so many that is it possible to show just a

		British identity? Because with events in history, you can't just look at Britain. You've got to look at how other countries merged together. It's not possible to look at something solely with a British perspective.
00:09:37	S1	Okay. Last question, should the study of history at Key Stage 3 instil a sense of patriotism?
00:09:46	S2	British patriotism or just patriotism in general?
00:09:52	S1	Up to you. I would say British patriotism, being patriotic about the country that you actually live in.
00:10:02	S2	Yes, to that extent because we are getting patriotism or.... I think people need to view Britain now as more multicultural rather than being white. They seem to think that Britain is white and that's it, but they don't get that.... Like the Ghurkhas, for example, did so much for Britain and now they live here. And we had the big [inaudible 00:10:21] getting them to stay here. And they're a massive part of Britain and we should be proud that they fought for us and did that. So, in a way, yeah, because all children should be able to connect to that in one way or another. So, when we had the...when we did something with [redacted] at the History forum, he was showing about a lot of World War II and where people were buried. It's a much wider spread that even I thought of. Like Gaza, for example, people are buried there, people are buried in Iraq. I think if you look at history in that way and look at how people joined together to help a community Britain, then, yeah, we should because people should be proud that so many countries helped Britain and have contributed to Britain today, that British patriotism does actually expand to other countries.
00:11:08	S1	Okay. Are there any comments or anything you like to say at this point? That's the end of the formal questions. No?
00:11:15	S2	No.
00:11:16	S1	Are you happy to finish the interview?
00:11:17	S2	Did that all make sense?
00:11:18	S1	Yeah. It was really interesting. Let me just press....

[00.11.20]

[End of Audio]

Duration 11 minutes and 20 seconds

Interview subject: Trainee J

Speaker key

S1 Speaker One

S2 Speaker Two

S1: It's now recording. Okay. Thanks for agreeing to do this. Could you just state your name, please?

S2: Trainee J.

S1: Date of birth?

S2: Twenty-fourth of April 1992.

S1: Ethnicity?

S2: White British.

S1: Religion?

S2: None. Atheist.

S1: Okay. What's the name of your secondary school you went to as a pupil?

S2: Anonymised

S1: Where's that?

S2: West Bromwich.

S1: What type of school was it?

S2: Secondary comprehensive, mixed.

S1: Okay. Nationality?

S2: English. British. (Chuckles)

S1: Okay. Place of birth?

S2: West Brom.

S1: Home language?

S2: English.

S1: Okay. I'm going to ask five questions. I might ask sub-questions.

- S2: Okay.
- S1: Question one. What are fundamental British values?
- S2: I don't actually know. I don't think we really have fundamental British values. But, apparently, it is upholding sort of the law, the rule of the law, democracy, freedom of speech. But I think Britain is such a multicultural society that actually we have a lot of different values from different cultures that aren't necessarily fundamentally British but make up part of Britain.
- S1: Okay. The 2012 Teachers' Standards actually mentions British values and talks about not undermining British values. Should British values be part of the Teachers' Standards?
- S2: Personally, I don't think that they should be because.... Oh no, I don't know actually. I don't think it should necessarily be British values but just values that should be upheld by everyone. It doesn't make them any more important because they're British values. I think it's important to stress sort of the importance of the law, and of democracy, and freedom of speech, but also to discuss other systems, how it works in other countries and not necessarily.... I think the right wording makes it sound like British values are better than any other values. Whereas really, I think, it should just be values.
- S1: Right. So, universal values?
- S2: Yeah.
- S1: Okay. Question three. Should British history be the main area of focus of Key Stage 3?
- S2: No. I like British history and I think it's very interesting. I think there should be a good mix though because we don't live in a British society anymore. We live in a global society and I think they should learn about different places in the world. And a lot of kids won't have the experience of visiting other places in the world, so they have to learn about everyone else's culture. I think if we just do British history, people will have a very narrow-minded view of the world. I do think it's important but not just British history.
- S1: Okay. Question four. Does and should the study of history at Key Stage 3 inculcate a sense of British National Identity?
- S2: What does the word 'inculcate' mean? (Chuckles)
- S1: It means there is a deliberate policy of saying, 'This is British National Identity. This is how we [inaudible 00:03:07] British history,' and so on.
- S2: No.
- S1: Okay.

- S2: Not particularly. I think.... No, I don't know. That's a tough question. I think it should just be taught as it is. If they learn something from it, then, fair enough. But I don't think it should be pushed on them that this is a fundamental British value and this is where we can see it in action.
- S1: Okay. So, for example, if they're studying a particular period of time and it gets them to think about identity and so on, that can be something which is just kind of natural rather than something that is actually pushed.
- S2: Yeah. Yeah, definitely. Because I think we should be encouraging children to make up their own mind about things and not sort of brainwashing them into 'This is what it is,' sort of, 'This why it happened.'
- S1: Question five. Should the study of history at Key Stage 3 instil a sense of patriotism?
- S2: I don't know. That's a tough question. I think naturally it does but I don't think we should just focus on the positive things. I think there should be some question about things that happened like.... I think we have a tendency to focus on positive events whereas actually a lot of bad things happened. So, maybe.... It depends on the time period that you're looking at. I think naturally some events like Britain in World War II would naturally make people patriotic. Whereas, for example, the if you were looking at the Crusades that might give someone a different reflection on Britain. I don't think it should be done so that it makes people patriotic. I think it should just be done. And if that's how you feel, then, fair enough. Sorry that wasn't a very good answer. (Chuckles)
- S2: That's the end of the questions. Is there anything that you'd like to say?
- S1: No.
- S2: Okay. You **quite have to finish** the interview. That's great. Thanks very much. There's no right or wrong answers.
- S1: I know. It's really hard.

[00.05.06]

[End of Audio]

Duration 5 minutes and 6 seconds

Interview subject: Trainee K

Speaker key

S1 Speaker One

S2 Speaker Two

Timecode	Speaker	Transcript
00:00:00	S1	Okay. I'm going to record this now. Okay. Name?
00:00:05	S2	Trainee K
00:00:07	S1	Date of birth?
00:00:08	S2	The 01/07/1990.
00:00:09	S1	Ethnicity?
00:00:11	S2	White British.
00:00:13	S1	Religion?
00:00:14	S2	None.
00:00:15	S1	Okay. Which secondary school did you go to?
00:00:17	S2	Anonymised
00:00:20	S1	Okay. What type of school was that?
00:00:21	S2	Comprehensive.
00:00:22	S1	Mixed?
00:00:23	S2	Yeah.
00:00:24	S1	Okay. Nationality?
00:00:26	S2	British.
00:00:28	S1	Place of birth?
00:00:29	S2	Redditch.
00:00:31	S1	Okay. Home language?
00:00:31	S2	English.
00:00:32	S1	Okay. I've got five questions here. I might ask you some sub-questions. Um... if you want the questions sort of redefined or whatever just ask me.
00:00:40	S2	Okay.
00:00:41	S1	Question 1, what are fundamental British values?
00:00:44	S2	Huh... I think that's a hard question, um, I think there are some very, very basic fundamental British values like I'd like to say democracy and tolerance but I think it's quite hard to define British values but I'm not sure if there are any values which are specific to Britain and not other democratic countries in the world.
00:01:07	S1	Okay. The question 2, at the moment the 2012 Teachers' Standards mentioned are not undermining British values. Do you think that

		British values should be part of the Teachers' Standards?
00:01:20	S2	I think if you're going to put British values in the Teachers' Standards you need to make them more explicit. I think the Teachers' Standards are not undermining the rule of law, if the relevant one but I don't think you need the two of them together because surely like British laws reflects British values.
00:01:37	S1	Okay. Should the... should British history be the main area of focus in Key Stage 3 history?
00:01:41	S2	Um... I don't have an issue with British history being the main area of focus but I think it needs to be taught honestly in conjunction with kind of a more global history but I think that's quite an easy link to make. So, yeah, I don't have an issue with it being British history as a focus but I think it can't be kind of that centred or that narrow.
00:02:03	S1	Okay the question actually says should British history be the main focus so you're saying you don't mind it being the main focus?
00:02:10	S2	Yeah.
00:02:11	S1	But in your opinion should it be?
00:02:14	S2	Um... I, today... I don't have particularly strong views on it. Um... I personally would say no because I don't, I don't see why British history is any more valuable than any other type of history. I think as long as students do learn about British history, it doesn't have to be the focus. I think the focus is the word, that is the tricky word for me because I don't think that should be the focus, I think kind of yeah any history is fine.
00:02:45	S1	Okay. Let's expand on it a bit, by any history, what do you mean by that?
00:02:48	S2	Ah... Okay, I think there are certain things students should study but obviously I think it's quite important that we teach through skills and I think that is more of a focus than studying British history and I don't have a problem with students learning about things like civil rights which you never call British history but I think they're still teaching them kind of the skills and values that we did focus , I know you're going to make me go into more [inaudible03:11] values but yeah by values like tolerance and respect. I think just because it's not British history doesn't mean it's not teaching the values that we support.
00:03:24	S1	You said, okay, that you didn't mind some of British history being the main focus in schools. Okay, if there is a law of British history in Key Stage 3 what bits of history do you think they should study when it comes to British history?
00:03:38	S2	Okay. I find that quite a hard question because I've not done very much early British history so things like 1066 I badly know very little about and obviously you would expect that to be part of it. Um... so purely, just because of my strengths, I would focus on like modern British history. I really like elements of like the GCSE course, some of the GCSE course which talk about, you know, beverage and the birth of the welfare state and things like that. I think those are really

		important ones but I would like to say earlier things but I don't really know enough about them. [laughing]
00:04:18	S1	Okay. Um... question 4, does and should. So it's does and should the study of history in Key Stage 3 inculcate a sense of British National Identity?
00:04:30	S2	Sorry, what was the... can you say it again?
00:04:30	S1	Okay, does and should the study of history in Key Stage 3 inculcate a sense of British National Identity? By that, by the word inculcate what we're meaning there is...
00:04:40	S2	Like [inaudible 00:04:40]
00:04:41	S1	Well, yeah, it's really pushing a particular type of British National Identity and is really, really saying this is, this is what we're doing in history.
00:04:50	S2	No, I don't think so. I think it depends on the teacher but certainly when I teach it, I wouldn't certainly... don't think my lessons have that kind of ethos.
00:05:02	S1	Okay. Do you think the study of history sort of naturally lends itself to children developing a greater sense of national identity?
00:05:09	S2	Yeah, yeah. I do think it does, um... but I don't think it's the overriding kind of concern. One of the overriding things they get from history, I think it depends on which topic you're doing, certain topics lend itself more to that kind of idea but then I'd say some other topics almost undermine that. So, it depends on what it's subjected to, which topic you're teaching I would say.
00:05:35	S1	Okay. Question 5, should the study of history in Key Stage 3 instil a sense of patriotism?
00:05:40	S2	Should it? Um... I don't have a problem with it if it does but I wouldn't say it has to, I wouldn't say it should. If it does, yeah. That's lovely, that's wonderful but I wouldn't say yeah, it has to.
00:05:57	S1	Okay, then. Um... That's the end of the formal questions. Is there anything that you wanted to say?
00:06:00	S2	No.
00:06:01	S1	Okay. You're quite happy to end the interview there? Alright, thank you very much, that's really good.

[00:06:09]

[End of Audio]

Duration 6 minutes and 9 seconds

Interview subject: Trainee L

Speaker key

S1 Speaker One
S2 Speaker Two
S3 Speaker Three

Timecode	Speaker	Transcript
00:00:00	S1	Right. Thank you for agreeing to do this. Name?
00:00:05	S2	Trainee L
00:00:06	S1	Okay. Date of birth?
00:00:07	S2	24 – 11 – 91.
00:00:09	S1	Ethnicity?
00:00:11	S2	British.
00:00:12	S1	Okay. Religion?
00:00:14	S2	Muslim.
00:00:15	S1	Okay. The school you went to as a pupil, your secondary school?
00:00:19	S2	Anonymised
00:00:20	S1	Okay. So, (anonymised), that's in Birmingham and that's a comprehensive mixed, isn't it?
00:00:25	S2	Yeah.
00:00:26	S1	Yeah. Nationality?
00:00:27	S2	British.
00:00:27	S1	Place of birth?
00:00:28	S2	Pakistan.
00:00:30	S1	Home language?
00:00:31	S2	Urdu.
00:00:32	S1	Okay. I've got five questions. I might ask you some sub-questions. If you want me to kind of go over a question, what it actually means, then feel free to ask. Okay?
00:00:43	S2	Okay.
00:00:44	S1	Question one. What are fundamental British values?
00:00:51	S2	I think British values are something that can be quite personal and not just something that's a shared national thing. I think there's certain values that can apply to everyone and that everyone should have, such as equality and freedom of expression – is that even a value? I think acceptance of diversity is a fundamental British value.
00:01:32	S1	That's fine, that's okay.
00:01:36	S2	Yeah.

00:01:37	S1	Question two. At the moment, the Teachers' Standards of 2012 mention British values and not undermining British values. Should British values...do you think they belong in the Teachers' Standards? Should they be mentioned?
00:01:51	S2	I think there needs to be a sort of.... What I mentioned before that there's not a certain clarity in the shared values. I think there's a lot of discussion about them but not everyone really knows exactly what it means. I think once there is that definition of what it means to have British values, I think then you can kind of open up the discussion of whether they should be in teaching or not. But I think there is a certain level of right and wrong that should be made clear in teaching. And if British values are fundamentally about moral right and wrong, then I think, yeah, we, as teachers, have responsibilities to teach that in school.
00:02:31	S1	Okay. Question three. Should British history be the main area of focus of Key Stage 3?
00:02:39	S2	It should definitely be a focus. I think it should be one of the main focuses but I think there should also be a more global view of history in the sense that the world that we see today, it's very global. It's not just about one city, one country. I think more than ever, there's more of a need to teach about the rest of the world as well and not just Britain.
00:03:12	S1	Okay. You said that you don't mind British history being a focus at Key Stage 3.
00:03:17	S2	Yeah.
00:03:18	S1	So, what bits of British history should children look at in Key Stage 3? What are the fundamentals?
00:03:24	S2	I think the world wars are fundamental because the shaping of...they play a large part in the shaping of society today. I think anything that's had a really big part in what Britain is today should be taught to children and they should know how we've come to have what we have today. For example, I think the fight for the vote and the suffrages, I think they're really, really important parts of history because it's all about forming identity. That's the whole purpose of teaching British history. I think it should be about having a shared identity with the people.
00:04:02	S1	Okay. Does and should the study of history at Key Stage 3 inculcate a sense of British National Identity? By that I mean, should history really be pushing, 'This is British National Identity. Look at these events. This is how it helps us to form our understanding of national identity,' and really, really does push a particular form?
00:04:24	S2	I think it should. I think.... We're in Britain, I think it's our responsibility to have a certain level of shared national identity. Because if you don't, then what keeps us together? I think we do need to have a sense of collectiveness.
00:04:45	S1	Okay. Can you describe to me in your own words then what you

		think is 'shared British National Identity'?
00:04:51	S2	I think some of the characteristics would be, you know, basic freedoms that maybe other countries don't have. I think that's why we should stand out and say we believe in these things because we're British.
00:05:05	S1	Such as?
00:05:06	S2	The right of men and women to be equal, the right of people to not be discriminated against, the right of people to stand up for what's right. I think, traditionally, Britain is seen as one of those countries internationally that is seen to do that – stand up for what's right. And I think we should teach that value to people.
00:05:26	S1	Okay. What you mentioned there, can you name any country in Western Europe that doesn't share those values?
00:05:34	S2	The value of...?
00:05:36	S1	Of what you just talked about. Equality.
00:05:38	S2	France. (Chuckles)
00:05:40	S1	Doesn't believe in it? Do you...?
00:05:42	S2	I don't think they promote equality in the same sense that we do. I don't think they promote the right to express yourself in the same way that Britain allows you. For example, religious expression. I think we're really lucky in Britain that you're allowed to express your religious beliefs freely. I think France is just an example of a country with...that's not the case. I think that makes us special.
00:06:09	S1	It's well-answered. It's interesting because what I was going to say was, surely the values that you just mentioned there, those are Western European values rather than specifically British. What would you actually say 'no, there's something better'?
00:06:24	S2	That Britain...yeah. We're better than them, basically.
00:06:29	S1	Yeah, that's fine. That's interesting. Last question. Should the study of history at Key Stage 3 instil a sense of patriotism? Should it make children patriotic?
00:06:42	S2	So, should it make children love their country, be proud of their country? Yes. In simple terms, I think you should be. And I think by doing that, you would be able to tackle a lot of other issues, social issues in today's society as well. I think maybe there's certain groups of people in Britain who might feel isolated and might not feel like they can relate to their identity in the same way that other people might. And I think it's really important that, yes, everyone should love the country that they're a part of because through that is how you're going to produce a generation of people who want to do good for their country and want to contribute and make a positive contribution to society. They'll do that because they feel a sense of responsibility and, I guess, patriotism towards their country.
00:07:44	S1	Okay. Can't you be a – what you're describing there – as a decent citizen by simply obeying laws and conventions rather than actually

		having to be patriotic? Do you see what I mean?
00:07:58	S2	I think the difference is following laws is more indirect whereas if you give a name to...you're doing in terms of patriotic-ness, I think you're actively doing something, you're directly doing something, participating or making a contribution to society because you love your country and you want to be a part of your country's success. And a lot more people would want to get jobs and get educated if they felt that moral responsibility. And I think citizenship comes into that as well. I think they're really closely related in the sense that, if you feel that strong sense of love for your country, you'd have more of a desire to be a good citizen and what that entails.
00:08:50	S1	Okay. That's the end of the formal questions. Are there any comments or anything you'd like to say?
00:08:55	S3	You said that developing a sense of patriotism would help you tackle other issues. What other issues were you inferring?
00:09:06	S2	I think cultural isolation that some groups might feel. Can I just say an example of David Cameron? His recent headline in the news, 'Muslims should be more British.' Is there anything more isolating than that? I find that really offensive and I think....
00:09:25	S1	I didn't even know he said that.
00:09:26	S2	Yeah. It was on the.... I can't remember which newspaper it was. It was the headline. It's really infuriating, to be honest. How do you expect people to be British if you've just sidelined them in one single sentence? It's Muslims that are the problem, they are the ones that need to be more British.
00:09:42	S1	What's really interesting is, from the Muslim trainees that I've spoken to and talking to other people in previous years and so on, I would actually say there's a more highly developed sense of Britishness amongst Asian Muslims than there is amongst white English trainees and teachers. What do you think about that?
00:10:05	S2	One of the reasons.... I think, definitely you've got a point there. I don't think everyone's the same and it's wrong to stereotype. But I would agree with that. And I think one of the reasons why is because some of these fundamental British values that our country gives us, the countries that we've come from don't. And we really appreciate what we have. Our countries don't necessarily protect our rights to work, our rights to get an education, our rights to be safe and feel protected. And I think when we've come to England, even me I was born in another country, I truly appreciate what Britain has and maybe people who live here take it for granted.
00:10:48	S1	Yes. How long did you live in Pakistan for?
00:10:50	S2	Three years. I was a child. But my parents are from Pakistan and I think they're the same in that sense because we know the difference.
00:11:03	S1	What did...that's also something that's come across when I.... Did you read, ever read those articles about South Asian women getting into teaching?

00:11:11	S2	I couldn't find them online.
00:11:12	S1	Can you not find them? What was coming across then was very much this is a land of opportunity in a way because we know how... 'If we make direct comparison to where else will we live in i.e. back in Pakistan. That of course, we want to live here because we have so many more rights and freedoms and so much more respect,' which has come across. Hence the being proud of being a British citizen and so on. Which comes across an awful lot when interviewing people. Can I...can I just have a look at the notes? Thank you. You put down here when I asked you, okay, 'Ethnicity?' You said, 'British.'
00:11:52	S2	I was thinking British-Pakistani but it was just...because it was all like, 'Boom, boom, boom.'
00:11:55	S1	That's fine, that's alright.
00:11:57	S3	I can change it to British-Pakistani?
00:11:58	S1	No, no, no.
00:11:59	S2	It's okay.
00:11:59	S1	No, no. Because I was just thinking it's interesting that you specifically said, 'British', you didn't say, 'Pakistani'.
00:12:04	S2	I personally.... I know people have a difference in opinion but I personally consider myself a British-Pakistani. I wouldn't take either of them out of the title.
00:12:13	S3	I'm quite happy to change it to British-Pakistani.
00:12:15	S2	Yeah, please. I don't think that one needs to lose their sense of.... If they have a dual nationality, I don't think you need to lose your Pakistaniness to fully be British. And I think it's unfair to do that. (Chuckles)
00:12:29	S1	As you put it, 'Pakistaniness' is actually now a modern part of Britain, isn't it? It's part of a national understanding in culture, isn't it?
00:12:39	S2	Yeah.
00:12:41	S1	I would say certainly working here in Birmingham. That was really, really interesting. That was really good. Is there anything else you wanted to say?
00:12:50	S2	I think I'm okay now.
00:12:51	S1	You're okay, huh?
00:12:52	S2	I think I've let it out.
00:12:53	S1	Thank you very much.

[00.12.55]

[End of Audio]

Duration 12 minutes and 55 seconds

Interview subject: Trainee M

Speaker key

S1 Speaker One
S2 Speaker Two
S3 Speaker Three

S1: We're recording this now.

S2: Okay.

S1: Okay.

S2: Do I have to be careful and not say stupid stuff?

S1: No, it's [inaudible 00:00:05].

S3: We can go more slowly if you **get to that stage**.

S2: (Laughter)

S1: Okay. Name?

S2: Trainee M.

S1: Date of birth?

S2: 24th of June 1992.

S1: Ethnicity?

S2: White British.

S1: Okay. Religion?

S2: I don't have one.

S1: So would you say...? Were you Atheist or Agnostic or...?

S2: I don't know. Just put 'None'. (Laughter)

S1: Okay. What was the name of your secondary school that you went to?

S2: Anonymised

S1: And where is that?

S2: Shirley, Solihull.

S1: Okay.

S2: Would you like the post code?

S1: No, thank you. And what type of school was it? Is it mixed, comprehensive?

S2: Mixed, 11 to 16.

S1: Comprehensive?

S2: Yeah.

S1: Okay. Nationality?

S2: My nationality?

S1: Yes.

S2: English.

S1: Okay. Place of birth?

S2: Solihull.

S1: Okay. And home language?

S2: English.

S1: Okay. I've got five questions here. I might ask you some sub-questions and so on.

S2: Okay.

S1: But I'll see everybody gets asked the same questions so that we can actually do a comparison. Question one. What are fundamental British values?

S2: I haven't got a clue. Isn't it just about how that we work as a society? So, about honesty, reliability, acceptance, tolerance, things like that. But that can come in to loads of things whether it'd be like religion. I don't know whether someone's dyed their hair purple or not. All sorts of stuff. So, that's what I can think of. Just about not.... Yeah, tolerance, acceptance, yeah, and honesty. A lot of that. That's my summary.

S1: Okay.

S2: I feel like I'm in an interview. Oh, my God.

S1: Question two. At the moment, the 2012 Teachers' Standards actually mentioned British values and not undermining fundamental British values. Should the Teachers' Standards be making reference to British values?

S2: I think so, yes. Because if you're teaching in Britain, you need to understand what a British value is although no one does. So, in that light, it's a bit of a

backward statement. I'll start that again. Basically, it is important to talk about values such as the ones I've said. But whether it's important to call them 'British values', because surely they're just values for human society and being a nice person, they're not necessarily British values. Because I'm sure many countries around the world also like people to be honest and things like that, and be accepting. So, whether it's right to call them 'British values' is a different question. But I think you should, as a teacher, be expected to uphold certain standards of moral behaviour, let's say. So, you shouldn't just go around in school and being like, 'Well, I believe this, so you should believe this.' Because that's not going with a value of not being in a decent society. Let's call it like that.

S1: So, you're saying teachers shouldn't impose particular...?

S2: No, no, no. You shouldn't impose your viewpoints on other people because...I don't know. Even if it comes down to politics, like someone might be a labour supporter and someone might be a conservative supporter, you shouldn't try and tell that person that they should believe what you believe. Everyone is entitled to their own opinion within reason, I should say.

S1: So, within reason then, because you're saying not imposing values and so on. So, what if a child was saying something openly and say, 'Racist and sexist'?

S2: Because that...but then, again, that goes against the law, that's the law.... What's the word I'm looking for? Unlawful – is that the right word? Or inlawful? I don't know.

S1: Unlawful.

S2: Unlawful. So, that's unlawful. So, that's a different situation. But if they're saying.... For example, if that child said, 'Well, I'm a Christian and I've been brought up to believe that gay marriage is wrong,' they're just stating an opinion. They're not saying that that's.... Do you know what I mean? They're not saying that that's awful or wrong; they're just saying that, 'I've been brought up to believe that opinion,' for example. And it would be wrong of me to say, 'No, you're totally wrong. That's a disgusting opinion,' because that's their opinion. The same as why they could say that to me. It's quite a tricky one. There's that fine line to toe. And I think by.... Like I've seen all of us had been brought up in Britain, that we know where to toe the line, we know what's acceptable to say, what goes with these British values, these elusive British values and what doesn't. Does that make any sense?

S1: That makes sense, yeah.

S2: I don't think it does. (Chuckles)

S1: Question three. Should British history be the main focus of Key Stage 3 History?

S2: No, I don't think so. Surely it should be world history. Because if we're trying to encourage a greater inclusivity – big word – in society, how are we going

to do that if we just teach about British history? Because in our multicultural society – I'm bringing out these big words – there's a lot of kids in there who have also got maybe a lot of Indian history or a lot of Far Eastern – is that a word – history as well in their background. So, why shouldn't we talk about that as well? But because we could say, for example, in Year Eight they study the Victorians and the British Empire and slavery and stuff. But I don't think that's British history, that's world history because slavery was a world issue; empire was a world issue. So, while we can talk about the topic like empire from a British point of view, surely, we can talk about it from the point of view of the Indian Rajas as well. And then that makes it more of a world topic rather than 'We are Britain, so we have to learn about Britain all of the time' sort of thing.

S1: Okay. Question four. Two questions to go.

S2: Oh, God.

S1: Question four. Does and should the study of history at Key Stage 3 inculcate a sense of British National Identity?

S2: What does that word mean?

S1: Okay. By 'inculcate', it means it doesn't...they don't just develop a sense of British National Identity by just looking at the past and looking at facts and information. So, there's a definite drive to actually say, 'This is British National Identity. This is what we're looking at. This is why we're looking at it,' to really instil a sense of national identity among...within them.

S2: Well, surely everyone has a different national identity, though. Because Britain is.... I know we're quite a little country, but there's England, Ireland, Scotland and Wales in there. And all those different people have different identities, different Britishness, so to speak, different viewpoints on history. So, I don't think you should look at a topic and be like, 'We are studying this because we are British.' We are studying this because this is an important event in history. Doesn't that make a bit more sense than just saying, 'We're looking at this because we're British'? Because someone's point of view on Britishness might not be the same as someone else the other side of the country. So, if you, for example, did a topic of history and it was very London-centric, the people in, I don't know, Cumbria, might not be very impressed about that. So, it's about studying an aspect of history because it's important to history, not because it's instilled, because we are British so we have to learn about Britain.

S1: Okay. Last question. Should the study of history at Key Stage 3 instil a sense of patriotism?

S2: What do you mean by 'a sense of patriotism'? Like, love your country?

S1: Yeah.

- S2: I think there should aspects of it that inspire that in kids. Like when they look at the Blitz spirit and soldier spy in World War I and stuff. That is probably going to make a lot of people feel quite patriotic, like, they did great things for our country. But it shouldn't necessarily be geared towards that or to encourage that. Maybe that should be more of a natural response to things. So, I don't really know how much of Key Stage...because obviously Key Stage 3 History, most of it is focused on Year Seven, all that it covers is like Medieval. So I don't really know how that could be patriotism because they were all French [inaudible 00:08:14], so I don't really know how that could work. But with the more modern stuff, maybe it just comes as a sideline patriotism. I don't think it's like a major focus.
- S1: Okay. That's the end of the formal questions. Is there any observations, anything you wanted to say?
- S2: No.
- S1: No? Okay then. Is there anything that you wanted to say? Can I just have a quick look at that? I just thought of....
- S2: I feel really under pressure.
- S1: A follow-up question. When I said 'nationality', you said 'English'.
- S2: Yeah.
- S1: Out of interest, why did you say 'English' and not 'British'?
- S2: I don't know. Because I was born in England.
- S1: Okay. That's all.
- S2: Because I think, maybe if you were.... My passport says 'British', obviously. But whenever I'm filling forms and stuff, I put 'English'. The same way, if someone is in Scotland, they'd put 'Scottish', they wouldn't put 'British'.
- S1: That's fine. So, I was just asking because some people naturally just say 'British' and not 'English'. You see, it's just part of (overlapping conversation)
- S2: But did you notice for my ethnicity, I said, 'White British'; but for my nationality, I said 'English'.
- S1: Yeah.
- S3: Which is weird.
- S2: Well, this is me. (Laughter) What can we expect? Because I think I wouldn't.... I'd say I'm English because I was born in England. Does that make sense?
- S1: Yeah, that makes perfect sense.

- S2: (Laughter)
- S1: No. You see, you see (overlapping conversation)
- S2: I wasn't born in Britain because then I would've just been born hovering somewhere like...I don't know. (Laughter)
- S1: Yeah. No, it's just the fact that in recent years, if you're White English, you're more likely to often refer to yourself as being English than British. So, therefore, there's been more of a movement to actually say, 'Well, if the Scots are having their Scottish nationalist, then I have my own particular English identity.' And so, whereas, quite often, for example, people from certain, I think, minorities, could be Muslim, Asian, even if they were born in England, they would always mostly identify themselves as being British or British-Pakistani or whatever. So, there's more of an identity going on...to do overall with Britain. Okay.
- S2: Yeah.
- S1: It's not part. I don't think I've ever interviewed a Muslim-Asian **because** they would describe themselves as being English. It's always British. And that's borne out by the research as well as by the studies that don't.... I'm going to turn it off now.
- S2: Okay.
- S1: That was really good. That was very interesting. Thank you very much.
- S2: I was....

[00.10.45]

[End of Audio]

Duration 10 minutes and 45 seconds

Interview subject: Trainee N

Speaker key

S1 Speaker One

S2 Speaker Two

Timecode	Speaker	Transcript
00:00:00	S1	Okay, it's now recording. Ah... state your name please.
00:00:07	S2	Trainee N
00:00:09	S1	Date of birth?
00:00:10	S2	21 st of August 1990.
00:00:12	S1	Ethnicity?
00:00:13	S2	British.
00:00:14	S1	Religion?
00:00:16	S2	Atheist.
00:00:17	S1	Okay. Name of the school you actually went to as a pupil?
00:00:20	S2	Anonymised
00:00:22	S1	Where is that?
00:00:23	S2	Coventry.
00:00:24	S1	Okay. What type of school was it?
00:00:25	S2	Just normal state secondary 11 to 18.
00:00:28	S1	Comprehensive?
00:00:29	S2	Comprehensive, yeah.
00:00:30	S1	Okay. Nationality?
00:00:34	S2	My nationality? British, I guess.
00:00:36	S1	Okay. I guess so.
00:00:37	S2	[laughing]
00:00:38	S1	Place of birth?
00:00:39	S2	Luton.
00:00:40	S1	Okay. Home language?
00:00:42	S2	English.
00:00:44	S1	Okay. I'm going to ask you five questions. Everybody gets asked the same questions. We might ask some sub questions and so on. Question number 1, what are fundamental British values?
00:00:56	S2	That's a nice one on the standards, um... about democracy, the human rights, yeah, the law... to obey the law and things like that.
00:01:12	S1	Okay. Ahh... question 2, at the moment ahh... reference is made to British values in the 2012 Teachers' Standards when it comes to not undermining fundamental British values. Should reference be made

		to British values in the teacher standards?
00:01:32	S2	I think it's quite an ambiguous term because it's like if they're going to make reference to it, they should really define what it actually entails. It's quite... I think people just sort of go pass it and ignore it. They think they're doing it as part of their teaching, as part of citizenship, you're sort of teaching people how to be citizens of that country but I think it should be defined more clearly because people just bypassing think well, we do that anyway. It's not really a clear term and they just tick it off.
00:01:58	S1	Okay. Question 3, should British history be the main area of focus for Key Stage 3 history?
00:02:05	S2	I don't think so. I think a lot of, well maybe not a lot, but some kids do drop it before GCSE and they should have a broad knowledge not just of British history but around the world because we have affected, like the British empire has affected a lot of countries, I think we should know more about that and how they've developed since. Not just learn about the empire but know their impact was long-term and then it will stop a lot of ignorance about immigration and things like that. I think it's really important that they have a broad spectrum.
00:02:33	S1	Okay. So, just picking up on when you said about ignorance about immigration, is it the job of history teachers to actually put a positive spin on multi-culturalism and the fact that Britain is now very diverse in many, many cities when it comes to the ethnicities and multiple ethnicities and so on?
00:02:54	S2	In a way, I guess we should be unbiased with it, we should tell them how it's happened and I think we should, we shouldn't say it's a negative thing and we should put it across the positive thing but not sort of trying to direct them in their thinking, I know at Woodrush when I was teaching that we did about the British empire and a lot of the kids there thought the empire was a good thing and I found that quite hard to deal with in a way because it's just a lot of their backgrounds. They believe that it doesn't matter about those people. So I think in a way, we're always trying to direct students sort of like morally to think... well think about what we did to those people, even after we did about slavery, they still thought the empire was a good thing because overall Britain benefited. So I think we should morally maybe say what is a bad thing but then not trying to direct them too much. It's hard.
00:03:48	S1	Okay. Um... Does... This is question 4. Does and should the study of history in Key Stage 3 inculcate a sense of British National Identity? Do you want me to explain that?
00:04:00	S2	Um...
00:04:01	S1	Okay. By that it means is... this is British National Identity boom boom boom, this is what we're really pushing. We are really using history in order to really basically try and really get them to develop a sense of British National Identity.

00:04:17	S2	I don't think so because I think it could exclude especially it depends what school you're at. I think it could exclude a lot of people if we say "this is our history and this is what it is to be British" and if say, their second generation and their family's history isn't involved in that but they see themselves as British, they might be a bit torn because they're like "Oh this is what it is to be British. It's the history that goes back hundreds of hundreds of years but my family's history isn't part of that so does that not make me British?" I think it's a contentious sort of issue.
00:04:45	S1	Okay. What if they have, say for example um... say, a child was not born in this country, so an immigrant child but a British citizen, shouldn't they study British history?
00:05:00	S2	Yeah.
00:05:00	S1	Yeah?
00:05:01	S2	They should.
00:05:01	S1	And therefore develop some sort of sense of what it means to be British?
00:05:04	S2	They should know what it means to be British but I don't think we should say this is what it is to be British and to exclude their history completely. I don't think it's a bit isolating.
00:05:15	S1	Okay. The next question, ahh... should the study of history at Key Stage 3 instil a sense of patriotism?
00:05:26	S2	Hmmm... I'm very not sure about that. When I think of patriotism though, I think the problem is with the British flag now all you think about is people like the BMP and like to be patriotic. I think it's important to be proud of, you know, being English or British. I think that is important that you don't hate the country that you're in.
00:05:52	S1	Okay, can I just [inaudible 00:05:55] something relevant because this is interesting because this is quite a normal confusion...
00:06:00	S2	Yeah.
00:06:01	S1	...of talking about British and English and then interchanging it and so on. What... how do you think of yourself? Do you think yourself as being British or English?
00:06:08	S2	British, I think. Yeah British, yeah.
00:06:13	S1	Okay then, all right. It's just interesting a lot of people are now saying possibly if they're white English, they talk about England, um... rather than Britain. So there seems to be some sort of confusion between the two of what people actually mean. Um... so, in some ways you're uncomfortable and some ways you're of pushing patriotism?
00:06:34	S2	Yeah. In a way because I think sometimes it's being... it's just pushing, like the white middle class history and it excludes a lot of people.
00:06:46	S1	Okay.
00:06:47	S2	That's how I feel about... I don't know, I think we should learn about

		like women in history, all different, people that have been like marginalised if we've been all patriotic about what the white middle class did, it excludes a lot people. I'm [inaudible 00:07:00] if you're teaching the school where there's like, you know, loads and loads of different language spoken, a lot of different, it's a multicultural school and with... I don't know, it's a really difficult thing but I find uncomfortable sort of, it feels like we're enforcing something on them.
00:07:17	S1	Right. So you're saying things like patriotism is something that it might be there but it's something that might grow out of a discussion rather than actually being advocated and actually pushed.
00:07:27	S2	Um... yeah.
00:07:28	S1	Yeah. Okay. That's interesting because that's what most people say, um... have you got any follow-up questions based on what we've just written down? Um... that's it. That's the end of the interview unless you wanted to say something?
00:07:41	S2	No.
00:07:42	S1	That's fine. Alright thank you very much.

[00.07:42]

[End of Audio]

Duration 7 minutes and 42 seconds

Interview subject: Trainee 0

Speaker key

S1 Speaker One
S2 Speaker Two
S3 Speaker Three

Timecode	Speaker	Transcript
00:00:00	S1	You all right?
00:00:01	S2	Yeah.
00:00:01	S1	Good.
00:00:03	S3	Okay. Could you just state your name please?
00:00:06	S1	Trainee 0
00:00:09	S3	Date of birth?
00:00:10	S1	August the 12 th 1989.
00:00:12	S3	Ethnicity?
00:00:14	S1	White British.
00:00:15	S3	Okay. Religion?
00:00:19	S1	Agnostic.
00:00:21	S3	Okay. Can you just give me the name of the secondary school you went to as a pupil?
00:00:26	S1	Anonymised
00:00:29	S3	And that's located obviously...?
00:00:31	S1	In Enfield, North London.
00:00:34	S3	Okay. What type of school?
00:00:35	S1	State comprehensive, all boys.
00:00:38	S3	Okay. What's your nationality?
00:00:40	S1	British.
00:00:43	S3	Place of birth?
00:00:44	S1	Enfield, UK.
00:00:46	S3	Okay. Home language?
00:00:47	S1	English.
00:00:50	S3	Okay. (Whispering) [inaudible 00:00:53] recording. It is recording. Testing. Yeah, it is. Question one. What are fundamental British values?
00:01:04	S1	So, I think the rule of law is definitely something that's really important. I'd say that is a fundamental political value in this country. But I do think it's something that should be adhered to by everyone, people in power, citizens, and something that runs

		through the whole kind of vein of this country. So, respect for the rule of law. Tolerance, but then, interestingly like, and this has come up recently especially about the schools in Birmingham, should tolerance be extended to tolerating intolerance? But tolerance of other people and their views, religious, political, and otherwise is obviously very important. I'd say that recognising diversity and respecting the fact that values and culture are actually changeable things and things that should be forged for the future rather than holding on to things from the past such...rather than trying to create some kind of value system from a historical position. It's important to recognise that without breaking I think the two that I've said – tolerance and the rule of law – like actually going forward, we can try and think of what values are meaningful to people living here right now rather than what values might have been important to people in the past.
00:02:45	S3	Okay. It's interesting you've mentioned a number of times the importance of the rule of law, respecting the rule of law.
00:02:50	S1	Yeah.
00:02:52	S3	If you're teaching something and you're having a debate in, say, history or possibly even in citizenship, and there are pupils that are saying, 'Under the right circumstances, it's morally acceptable to break the law,' how would you handle that?
00:03:07	S1	Right. So, what I'm saying is then law itself is obviously something that's contested and we have a democracy and therefore the laws are not unbreakable. What needs to happen if somebody thinks that a law should be broken, then actually they need to...rather than just breaking it, they need to go through the proper democratic processes to get that law changed or reformed or abolished. And if there's a big enough body of consent amongst the people in the political kind of arena, then that law will be changed. There's lots of examples of that. For instance, rules about drugs, for instance, are a particular one like should drugs, marijuana, whatever be legalised? A lot of people say it should because actually you don't want anyone to break the law by doing these things but actually there's an element of choice involved in it which.... What am I trying to say here? You've got a situation where if there's enough people who think that actually the government shouldn't be telling you what to do regarding a law, actually in a democratic society, they should be able to then get that law changed. So, any particular government is not ruling in their own will. They're under the rule of law. Do you get what I mean?
00:04:32	S3	Yup.
00:04:32	S1	I'm going around in circles there.
00:04:34	S3	No you're not. That's great. It makes total sense. Question two. The 2012 Teachers' Standards mentioned British values, okay. Should reference be made to British values in the Teachers' Standards?

00:04:55	S1	I think it's important for British values to be mentioned in the classroom and to be debated in the classroom amongst the pupils with teachers there as well. But I think ultimately requiring teachers to uphold British values when British values are clearly.... Yeah, I do think so. I think they should be in there. But I think it needs to be recognised that when they're upholding these values, they're not values that are totally incontestable. They can be contested and should be contested in a democratic environment in the school classroom.
00:05:38	S3	Okay. So, you mentioned earlier things like British values about being things like respect for the rule of law, tolerance, and so on, and you also mentioned diversity as well. Are these particularly British values, would you say?
00:05:54	S1	No. But I think that Britain, through its historical and democratic history, progress – whatever you want to call it – has played a major part in developing of these ideas which I guess you could call Western enlightenment, Western liberal values. So, no, they're definitely not just British values. But they are something that probably come all the way, go all the way back to ancient Greece and are a strong foundation of Western society of which Britain in the modern world has been a big and an important part of. So, no, they're not British values fundamentally. I guess the thing that makes Britain different to France and Germany and America and parts of Europe is the monarchy. And would we...would we say that...? I think actually the monarchy in this country is really...symbolises something important about Britain. It's that actually, throughout history, when society has come up against these issues, like what are the values that we're standing for? Do we really want inequality? Do we really want these kind of problems that plague society? Actually there's been a sufficient release valve bar the Civil War when the monarchy was.... There's been a sufficient release valve of the rule of law. And going back to Magna Carta, that actually we haven't ended up in the blood and the chaos of France or of the European continent. I think, to some extent, whatever people's views on the monarchy are today, they do symbolise the fact that we still have them. It symbolises the fact that we haven't needed to overthrow them in a violent chaotic way of having it because actually, over time, it's been a bit much more orderly release of values. But, again, that's still something that can be contested.
00:08:10	S3	Okay. Question three. Should British history be the main area of focus of Key Stage 3 History?
00:08:18	S1	No. I think it should start with global history and work its way down towards.... Well, I think it start with global and local history. So, looking at.... I don't...I don't think that history should be used as something to kind of trumpet some kind of glorious national past in Britain. I think we need to recognise a wider humanity. Something that I think English literature is really quite good at is actually

		recognising a human condition rather than recognising a British condition as it were amongst. I think starting with global history, world history maybe, on a social level is actually a good way of making sure that we're recognising that people around the world have had similar struggles. And the concepts that come up here, such as these British values, rule of law, or authoritarianism versus democracy, and so on, are universal. And I think world history is a good place to start with that because you can draw similarities and differences from different periods of world history. Of course, we need to then compare that to British history as well. But I think, on that level, that's where British history should come in. It should be a comparison of Britain against the world and then...not against the world, but Britain in the world. So that pupils can then see how Britain fits in there but also compare...their comparison. Local history is important because it will give pupils the sense of the kind of community and how it's built up around them and how that fits into Britain and the wider world especially in multicultural communities and British cities and so on. But, yeah, I think we can't ignore the fact that we're part of a wider global society.
00:10:14	S3	Okay. Question four. Does and should the study of history at Key Stage 3 inculcate a sense of British National Identity?
00:10:22	S1	I often tell people that I feel as though I came away from school thinking that Britain was still a super power when I went to school. And to some extent, I think...yeah, I think it does. I think it does give this sense of British.... Yeah, I'd say inculcate what...sorry, what exactly was the wording of that?
00:10:46	S3	A sense of British National Identity.
00:10:48	S1	Yeah, I think it does. It does as it sounds or it did for me when I was at school. The curriculum in general but, yeah, I do think that I was given that. I don't think that we want to move too far away from that. But I think it's really important especially on a continent that has gone through a century, last century that basically saw nationalism as a key problem rather than a key solution and has, in the latter half of that century, overcome nationalism to create peace. I don't think that it's necessary a good thing to be trumpeting British nationalism. But definitely recognising it and seeing how it fits in with European kind of nationalism and how that was destructive and how that's kind of been overcome and where it fits in the modern world especially with the European Union.
00:11:50	S3	So could there be a kind of progressive British nationalism?
00:11:58	S1	I think within the framework of the situation that Britain finds itself in now with the EU and this concern that clearly is about like the attack on British sovereignty and so on, I think we've got to realise that actually Britain and Britishness still holds a place as within a wider structure of Europe or a wider structure of the world. And actually, that kind of cultural identity is not at odds with being European or being a global system. It's part of it and actually should be seen

		more of a localism kind of level rather than being the be all and end all and the thing that is aspired towards.
00:12:51	S3	Okay. Last question. Should the study of history at Key Stage 3 instil a sense of patriotism?
00:12:57	S1	No. No, I don't think so. I think that as an end goal would be like a backward step. I don't think we need to be instilling a sense of patriotism. That would be in my definition of the word 'patriotism' which is bigging up, trumpeting the kind of your nation over other nations to some extent. So, I don't think that that's really what it should aim to do. I think it should aim to celebrate the good things but also recognise the negative sides of Britain. It needs to be balanced. And I think going for a patriotic goal will leave it unbalanced ultimately.
00:13:47	S3	Okay. When you're looking at British history, you just mentioned the good things. What would be the good things that you'd...?
00:13:53	S1	So, as I said, this release valve, I think, is really important. But then, along with that, you also have repression even in periods when...like after the French Revolution, there was a serious amount of repressions, censorship of the press, political prisoners, and so on. That kind of stuff is like shied away from and that's.... Yeah, there's always the other side of it. So, yeah, that release valve has often been a good thing but, at the same time, has also led to some undesirable situations as well. I'd say, yeah, like the Bill of Rights, the Glorious Revolution, and a lot of these things on paper, look quite fantastic achievements for democracy and for stability and citizenship even though that's not really a word you'd use in British history. But then, if you dig under the surface, there are also...there are abuses of civil rights at the same time because they're actually upholding basically an ancient regime that still exists in this country. It's just whether or not.... And then, that's where the judgement needs to be made. Is short-term turmoil and bloodletting really worth it for long-term equality and free-? Which, as you look at countries that have had these violent revolutions, it rarely follows – in the case of France and Russia. So, maybe the slower kind of release valve approach could be vindicated. But, again, that's contested and debatable and something that pupils should be let in on to debate.
00:15:37	S3	Okay. Thank you. That's the end of the formal interview. Is there anything that you wanted to say at this point?
00:15:46	S1	I think I've covered most of what I want to say about teaching British values. I think it's obviously a really.... It's not a problem with teaching British values as it were; it's just obviously that British values are contested. And I think trying to like solidify or define British value based on a past historical experience is not the way to go about it. I think actually, especially given the current political climate and also the current demographic in the country, British values are something that needs to take that into account. But also it

		really needs to take into account the people living here right now and what they see as their future in this country. And if that happens, then you're not trying to instil British values on a population; you're trying to work with the population to bring those values out for the future. But how that can be done in practise, I'm not sure, and perhaps it does start in the classroom.
00:16:46	S3	Okay. Is there anything you want to say? Right. Okay. Thank you very much. That's the end of the interview.
00:16:50	S1	Sorry I was kind of rambling.
00:16:53	S3	No, no. It's really interesting stuff.

[00.16.55]

[End of Audio]

Duration 16 minutes and 55 seconds

Interview subject: Trainee P

Speaker key

S1 Speaker One

S2 Speaker Two

Timecode	Speaker	Transcript
00:00:01	S1	Okay. Uh... Could you just state your name please.
00:00:06	S2	Trainee P
00:00:07	S1	Date of birth.
00:00:08	S2	27 th of January 1992.
00:00:12	S1	Okay. Ethnicity?
00:00:14	S2	Uh... British white.
00:00:17	S1	Okay. Religion?
00:00:18	S2	Uh... Atheist.
00:00:21	S1	Okay. Um... which school did you go to?
00:00:25	S2	Anonymised
00:00:26	S1	Birmingham. And what type of school was it?
00:00:29	S2	A comprehensive.
00:00:31	S1	Okay. Nationality?
00:00:33	S2	Of the school or?
00:00:34	S1	No, your nationality.
00:00:36	S2	Oh, sorry. Um... British.
00:00:38	S1	Okay. Place of birth?
00:00:40	S2	Birmingham.
00:00:42	S1	Home language?
00:00:43	S2	English.
00:00:44	S1	Okay. Had to think of that one, didn't you.
00:00:46	S2	[Laughter]
00:00:48	S1	Um... Right, I've got five questions. I might ask you some sub questions.
00:00:51	S2	Okay.
00:00:52	S1	Question number 1, what our fundamental British values?
00:00:58	S2	Um... values that we are brought up on at home and in school so I think values such as democracy, having equal rights, the idea of having a royal family, anything that makes us British.
00:01:23	S1	Okay. The 2012 Teachers' Standards mentioned British values, um... and said that they shouldn't be undermined, should the teacher

		standards actually refer to British values?
00:01:39	S2	I think it should do if it's saying that they shouldn't be undermined. I think if you maybe state what British values actually are then it's probably easier to be followed by teachers in schools.
00:01:49	S1	Who's responsible for stating what British values are?
00:01:53	S2	The government. The education department.
00:01:57	S1	So, you're quite happy for somebody like Michael Gove to come up with a statement explaining what he thinks British values are and then putting them in to the teacher standards?
00:02:04	S2	I think if he comes up with them, but I think they shouldn't be final, maybe should be some sort of debate somewhere and it shouldn't be just one person coming up with it. I think maybe a panel of different people.
00:02:17	S1	Okay. Question 3, should British history be the main area of focus for Key Stage 3?
00:02:23	S2	Yes.
00:02:24	S1	Why?
00:02:27	S2	I think because history doesn't have that much time in school, so I think it's really important for students to understand where they've come from initially rather than learning about the history of other countries which might not be significant to their lives.
00:02:43	S1	Okay. So, if you're saying that British history should be the main focus, ah... what should be in the curriculum when it comes to British history? What bits of British history should be there?
00:02:55	S2	I think looking at Tudor affirmation is really important, doing the civil war, going up to the industry revolution and the two world wars as the main area of focus.
00:03:06	S1	Okay. Why those particular areas of focus?
00:03:09	S2	Because I think that's the biggest part of British history, the most important of how, of learning how our country has changed.
00:03:17	S1	Okay. Um... Question 4, does and should the study of history at Key Stage 3 inculcate a sense of British National Identity? Would you like me to explain that?
00:03:30	S2	Yeah.
00:03:31	S1	Okay. By that it means this is British National Identity, this is how we can look at particular aspects of history, this... and really, really pushing there is a particular view of British National Identity.
00:03:42	S2	Okay.
00:03:43	S1	And using history as a tool in order to actually really get them to deep down really understand what British National Identity is.
00:03:52	S2	I think it goes part of the way but I think history doesn't actually teach us what our modern British National Identity is. I think it's changed quite a lot. So, I think the more modern history like the two world wars you can go part of the way but I think there needs to be a

		more modern view on it, so I don't think it can give the whole picture of a British National Identity?
00:04:13	S1	How would you describe the modern British National Identity?
00:04:17	S2	Well, I think multi-cultural looking at different aspects in society, understanding how things have changed and knowing that there's not one single identity anymore for such a diverse country.
00:04:34	S1	Do you think... Okay, you're talking about there's multiple sort of identities out there now when it comes to national identity and so on. Do you think there was ever a time when it was easier to understand what British National Identity was?
00:04:47	S2	Yeah, I think maybe during the wars. I think that creates such a sense of Britishness and that's what people act to.
00:04:55	S1	Okay. Um... Question 5, should the study of history at Key Stage 3 instil a sense of patriotism.
00:05:04	S2	Yeah, I think so. I don't think there's any harm in that or anything wrong with that at being proud of your country maybe that goes towards holding British values.
00:05:15	S1	Okay. Is there... That's the end of the questions. Those are the five questions. Are there any observations, anything you wanted to say, any questions or statements?
00:05:24	S2	No. I don't think so.
00:05:25	S1	Okay. Is there anything you want to ask? That's brilliant then. Thank you for that.
00:05:29	S2	It's okay.

[00.05.31]

[End of Audio]

Duration 5 minutes 31 seconds

Interview subject: Trainee Q

Speaker key

S1 Speaker One
S2 Speaker Two
S3 Speaker Three

Timecode	Speaker	Transcript
00:00:02	S1	Okay. Could you just state your name please?
00:00:04	S2	Trainee Q
00:00:06	S1	Date of birth?
00:00:07	S2	01/03/1991.
00:00:10	S1	Ethnicity?
00:00:11	S2	Ah... mixed English.
00:00:15	S1	Okay.
00:00:17	S2	You want me to elaborate?
00:00:18	S1	Could you elaborate?
00:00:20	S2	Yeah, mixed with Afro-Caribbean and South American.
00:00:25	S1	Okay. Umm, that's a first.
00:00:28	S2	Yeah, it's quite a mix.
00:00:29	S1	Okay. [laughter]. Ah, religion?
00:00:33	S2	Christian.
00:00:35	S1	Okay. So I might need to check.
00:00:38	S2	[laughter] Christian for a few months.
00:00:42	S1	Yeah. Okay. Which secondary school did you go to?
00:00:46	S2	Anonymised
00:00:49	S1	And that's Birmingham, is it?
00:00:50	S2	Yeah.
00:00:51	S1	Yeah. And what type of school was that?
00:00:53	S2	State school.
00:00:54	S1	State comprehensive mixed?
00:00:55	S2	Yeah, mixed.
00:00:56	S1	Okay. Nationality?
00:00:58	S2	Ah, British.
00:00:59	S1	Place of birth?
00:01:00	S2	Ah, Birmingham.
00:01:02	S1	Home language?
00:01:03	S2	English.

00:01:04	S1	Okay. I've got five questions to ask you, I might ask you some sub questions.
00:01:07	S2	Yeah. Okay.
00:01:09	S1	The first question, ah, what our fundamental British values?
00:01:15	S2	um... I think they change from generation to generation if I'm honest. But the kind of core underlying ones that I have grown up with and I recognise as British first would be acceptance. I know a lot of people talk about tolerance but tolerance suggests that you put up with it whereas I think British people as a whole are very accepting from my own experiences of being you know on the continent particularly in Europe. They... I don't think they're as accepting towards, particularly from my background say mixed race marriage, etc., may get [inaudible 00:01:47] comments whereas in England and in Britain as well. Even up in Scotland, places that I've always felt comfortable with myself with who I am. I think acceptance is... for me is the fundamental one actually. We're not perfect, especially of like the recent kind of murmurings from the right. But by and large we are very accepting, you know, of people and different cultures and heritages. Other ones, trying to think, obviously you've got your standard ones that are kind of universal to the worst things like, you know, democracy, justice but for me, yeah, British the main one I've seen out of all the kind of [inaudible 00:02:27] would be accepted.
00:02:29	S1	Okay. Um... Question 2. At the moment, the British values are mentioned in the teacher standards about not undermining the fundamental British values. Should a mention be made of British values in the teacher standards? Or reference to be made to them?
00:02:47	S2	In terms of British values defined?
00:02:51	S1	Yeah, as I'm, these are British values don't undermine them which is what it states at the moment?
00:02:56	S2	Ahh... I think yeah in terms of it should be there as a reminder. But I think by and large hopefully most teachers don't undermine those anyway. It's kind of a given but I think having it there in black and white I guess reminds you perhaps to think about what kind of standards and expectations you need to uphold within your own classroom.
00:03:19	S1	Okay. Question 3. Should British history be the main area of focus at Key Stage 3 history?
00:03:30	S2	I think in the sense yes because it can be used as the foundation to explore other areas of history. So for example, you're talking about, say the empire, um... you can use the empire not only to discuss obviously about Britain and how it's developed overtime but also how it interacts with other nations and how Britain as we know it today has come...you know has come to be. So using obviously you know colonisation in places like Africa, India and then using that to frame a study on say how modern-day Britain has been formed for instance looking at the Windrush and obviously World War II and the... not the impact but by the use of commonwealth in the troupes

		and things like that. So I think yeah, definitely because it can form, as I said, the basis for a wider study or wider global study and seeing how we've interacted within our nations.
00:04:23	S1	So, if you're saying... okay, yeah, no general problem with the focus of being British... British history. What bits of British history would you have in there, you just mentioned Windrush and the British empire? What else you have in there?
00:04:35	S2	Um... Civil war... civil . Um... Definitely, not only because obviously it's an important event but actually in itself it's interesting and [inaudible 00:04:45] therefore, I think in terms of before that... obviously, you know, I think the Tudor history, so the kind of the first civil- well the first Battle of Bosworth and things like that would be I think interesting particularly for year 7's again, I know that, I've taught it myself and they enjoy it. I guess in the sense of understanding, you know, of the period but [inaudible 00:05:11] past Tudors.
00:05:13	S1	Right, so you wouldn't spend much focus on the Battle of Hastings?
00:05:18	S2	No. [laughter]
00:05:19	S1	Um... Now you might want me to explain this one a little bit further. Does and should the study of history in Key Stage 3 inculcate a sense of British National Identity?
00:05:30	S2	Sorry. Incorporate?
00:05:31	S1	Well, by that, it really means it's stronger than that. You're saying this is British National Identity, this is how we're using history, this is how it's helping you to actually understand national identity. So it's does and should?
00:05:49	S2	Um... Does it have to be explicit? Explicit to the teacher or explicit to the students as well.
00:06:04	S1	Um... Yeah, I think what the question is really getting at is that you as a teacher you're making a definite decision to say "Boom, this is British National Identity, this is how or this is a historical event, this how this event helps us to understand this sense of British National Identity."
00:06:26	S3	The deliberate choice as a teacher to try and instil.
00:06:32	S2	Um... Yeah, I do think it should be but as long as those British values are agreed upon, um... and where you can reach a consensus. Obviously, there are going to be grey areas but as I said things like acceptance, um... those types of values, if they can be agreed upon then I would say that they would be... it would be useful to have a, you know, a curriculum, Key Stage 3 curriculum of history that is geared towards embedding those British values and saying, "Well, here, you know that's here... here, this is where it comes from". So like I said using the British empire as an example and this idea of acceptance I think you could definitely tie this idea of how we as a nation have become accepting because of our colonial past. Obviously, you have to teach both sides though.

00:07:18	S1	Uh-huh.
00:07:19	S2	And I think that's where current or recent rhetoric from certain individuals, um... within politics... I don't agree of particularly because those are a very... are kind of anglocentric view of history but it's a very bias and like "look how great Winston Churchill was". Actually you have to show both sides.
00:07:40	S1	Uh-huh.
00:07:41	S2	Because then there's the risk of obviously becoming to be kind of patriotic and the wrong type of patriotism.
00:07:48	S1	Okay, well that's interesting because that leads directly into the next question which is should the study of history in Key Stage 3 instil a sense of patriotism?
00:07:57	S2	Um... Yeah, I think I might have said this idea of... I personally feel as though there are two types of patriotism. You've got the patriotism where it is blind loyalty and everything Britain does is great and will always be great and I think that's the one that has... is the kind of current one that's happening at the moment almost. And then you've got the one in which I subscribe to which is more reflective and more critical. Like with anything you do, you know, if you want... it's something that you love. Say for example, in teaching, so I like you know the teaching. I'm going to be reflecting and critical of myself so I improve and as I improved that's a good thing, like with patriotism and, you know, the love of your country, you love it. So you have to be critical of it so it can improve as well. So that's where if we have that type of critical patriotism where you look at the country and think "yeah, we're doing well" but we still have to progress. That's what I'm saying when you're talking about teaching history in that patriotism sense it means that you have a study of history or yeah... Winston Churchill, yeah he was a great war-time leader but there was also the things to do with India. So given the people's opportunity to reflect critically on what they're being told. So they still have that sense of patriotism, it's like "yeah we know, Winston Churchill was very good but he wasn't perfect". And that for me is the idea, that's what good history teaching is, giving the opportunity to actually reflect critically on where Britain has come from and having both sides. So yeah, you know, obviously empire had its benefit and there were some good aspects but it wasn't all great. And if you can embed that, not only teaching the historical skills of being able to kind of look at situations from two points of view but you're also showing how Britain developed and I think that in itself would give them a sense of pride because they can say "we've done things in the past that were good, we've done things that are wrong but look how we've moved on".
00:09:52	S1	Um, okay. That's the end of the formal questions. Any comments or anything you wanted to say at this particular point?
00:09:58	S2	Um... Obviously, with the Birmingham idea of character education. Do you see that British values is tying into character education or is

		that something that's aside?
00:10:13	S1	Um... I would say everything we do as teachers, particularly as teachers of history it's all character education. Everything we do, every time we walk into a classroom, every time we interact with our form as a form tutor or head of year, whatever, it's all to do with developing character education. What I would say is we've got to have a character education which develops critical thinking and it's not as simple as a character education as we must all obey the law...
00:10:51	S2	Uh-huh.
00:10:52	S1	...and we must be all good citizens by doing no such things. Um... The character education should really be about yeah, there are great things to celebrate, um... particularly about modern Britain and that's come through from the interviews, um... but there are also things which we must question and I don't think this happens enough particularly in schools as to what's unfair about society nowadays and particularly the economic aspects of society.
00:11:17	S2	So like class?
00:11:19	S1	Yeah, so why is it the 1 or 2% of the nation owns or controls 50% of wealth? How does that fit in this whole idea of this present British fairness? I don't think that somehow we ask enough questions about economic and fairness.
00:11:32	S2	Hmm...
00:11:33	S1	Because too often character education can be, be good. Don't break of the rules okay.
00:11:40	S2	Hmm...
00:11:41	S1	Into a certain extent conform and so on... I have a more old-fashioned kind of radical view of really pushing children's virtually questioned.
00:11:53	S2	So like... well then... rather than focusing on like what I said this idea of incorporating them into British society. It's more about well actually, not forget it but what are actually your principles and your morals and how do they align with the big questions like you said to do with class.
00:12:09	S1	Yeah, yeah that kind of old-fashioned if you want to think about it that way kind of [inaudible 00:12:15] has pretty much disappeared. Um... because everybody now pretty much agrees with [inaudible 00:12:24] sort of consensus, having [inaudible 00:12:30] revolution, private is good, public is bad um... kind of philosophy. Is there anything you want to say at this point?
00:12:37	S3	I just thought it's interesting that you called the civil war, the English civil war when you think about the [inaudible 00:12:45]
00:12:47	S2	Umm... To be honest I don't know enough about that in the sense of to have a particular view point. Um... so what do you mean when you said the push? Where is that push coming from?
00:12:58	S3	The left mostly.

00:12:59	S1	Yeah.
00:13:02	S2	Why...what's the issue there?
00:13:04	S1	Because there's the idea that we talk about British history and actual fact we talk about English history so therefore if you're looking at what was known as the English civil war for a long time and actual fact how did it affect Scotland, Ireland, Wales and particularly Ireland.
00:13:20	S2	Yeah, from what you've said on that basis, it seems a natural thing to do because as we said it's about not having the Anglo centric more of a kind of...
00:13:29	S1	Yeah.
00:13:30	S3	So do you think that it could be very easily be turned to British civil war?
00:13:33	S2	Yeah, definitely.
00:13:34	S3	Just out of habit?
00:13:35	S2	Just out of habit, yeah.
00:13:36	S1	What I found you saying... what you said about acceptance was really interesting because...
00:13:41	S3	[inaudible 00:13:42] tolerance.
00:13:43	S1	Yeah, I though I really like that. Um... because I personally agree with that, to tolerate is to well, just to put up with...
00:13:51	S2	Yeah.
00:13:52	S1	Whereas we should be a bit more positive on that but what we found from our interview and what I found from previous interviews as well um... is that for example um...if you're Asian-Muslim, um... sorry.

[00.14.10]

[End of Audio]

Duration 14 minutes and 10 seconds

Interview subject: Trainee R

Speaker key

- S1 Speaker One
- S2 Speaker Two
- S3 Speaker Three
- S4 Speaker Four

Timecode	Speaker	Transcript
00:00:02	S1	Um... Anyway state your name please
00:00:07	S2	Trainee R
00:00:08	S1	Okay, date of birth?
00:00:09	S2	20 th April 1988
00:00:12	S1	Ethnicity?
00:00:14	S2	White. British.
00:00:21	S1	Okay. Um... It's a choice. Religion?
00:00:23	S2	Christian
00:00:27	S1	Okay. Protestant or Catholic?
00:00:29	S2	I was christened a Catholic [inaudible 00:00:35] Protestant.
00:00:37	S1	Okay. Um...
00:00:39	S2	Complicated. Sorry.
00:00:43	S1	Your school? What was the name of your school you actually went to as a people?
00:00:47	S2	Anonymised
00:00:48	S1	Could you spell that?
00:00:49	S2	Anonymised
00:00:52	S1	And where was that?
00:00:54	S2	Warwick. Well, Leamington, Warwick.
00:00:56	S1	And what type of school was that?
00:00:57	S2	State school?
00:00:59	S1	What... mixed comprehensive?
00:01:00	S2	Mixed comprehensive, yeah.
00:01:01	S1	Okay. Nationality?
00:01:04	S2	English.
00:01:07	S1	Okay. Place of birth?
00:01:08	S2	Leamington Spa.
00:01:10	S1	Home language?
00:01:11	S2	English.

00:01:13	S1	Okay. I got five questions. I want to ask you some sub questions. Question 1, what's our fundamental British values?
00:01:21	S2	Ah... [Laughter] Um... That's a really difficult one. Um... Can I have thinking time?
00:01:32	S1	Certainly, you can.
00:01:33	S2	Okay. [Pause]. Um... So it's a really difficult question because this isn't asking like a particular point and obviously these changes. I think it's difficult to say that you have fundamentally British... you're talking about British values, aren't you? So you're talking about not just in England, you're talking about altogether. Um... [Pause] I will probably say that the key values are I think for me it kind of goes back to the whole sort of Magna Carta idea that you have kind of freedoms but kind of within the law that people have kind of healthy account. I think how you would express is in value, as today's value for rule of law I suppose. Um... I say for a long time there's the Christian values of independent Britain for so long and I think they do influence law and attitudes a lot but obviously that's changed in recent years but I think the values of all faiths tend to say similar things so um... I think they have also influenced in recent years, it just might have changed slightly. Um... [Pause] That's a really difficult one. I wonder how to phrase. It's just I don't... I think I could just ramble on in my own confusion... like not confusion, but it's such a difficult... it's such a difficult I think question to summarise. It's just very difficult.
00:03:48	S1	Question two.
00:03:49	S2	Yeah, it's not going to get easier. [Laughter]
00:03:54	S1	Should.... At the other moment, the 2012 Teacher Standards mentioned British value and undermining fundamental British values. Okay.
00:04:00	S2	Yeah.
00:04:02	S1	Should British values be mentioned in the Teacher Standards? Should they be part of it?
00:04:07	S2	Um... I think it should be... I think it should be an expectation that [Pause] Because values, it... I think it's not whether so much you teach them, you model... I think you're modelling those things when we're talking about sort of um... law and some of the Christian values of, you know equality and treating people fairly. Yes, you can teach it to an extent but it's also an expectation of your own behavior I think. If that... does that makes sense or not? Sorry. Say, to an extent I think... So I think it kind of should be in there but it shouldn't be [inaudible 00:05:03] British values and the listed but it should be part of the school. I think it should be part of the school life and those values should be there but whether they should be a standard to teach in lessons, it would be depend how it's phrased and how it is set off in the standard, I would say.
00:05:26	S1	Okay. Based on something you said then, is equality a Christian

		value?
00:05:30	S2	[Pause] I think equality could be argued not but I think that's now become something in law that we have accepted now but that is something that is upheld in Britain and some days promoted in Britain so I think that comes back to yes there are some Christian teachings in Britain or faith religious underpinnings here but there's also the importance of law and what's written there and what's [inaudible 00:06:08].
00:06:09	S1	Okay. Should... Question, next question, should British history be the main area of focus for Key Stage 3 history?
00:06:22	S2	Yes, I think it should be key focus but I don't think it should be only one.
00:06:28	S1	Okay. If it's a key focus then why?
00:06:34	S2	Okay. it's just one field. Um... I think as history now doesn't go on for everyone beyond Key Stage 3, it's important that in that time they do get um... a sense of the history of the country because I think that's... if they don't carry on, then we've talked about China [inaudible 00:06:59] so for example, um... throughout Key Stage 3 I think then they going to have not as much that they can actually apply and it's going to actually shape their lives here so I think in key stage 3, it should have that focus because potentially that's the history they're going to get for some of them in their school lives.
00:07:26	S1	Okay. Um... So you're saying the focus should be on British history so what other key events, people, changes, time periods and so on that we managed to look at?
00:07:39	S2	Um... I actually think we should have more on the Anglo-Saxon era when England is actually united and how it does come together. I think that's quite interesting and are often doesn't get. It just got a bang [inaudible 00:07:52] and they kind of dropped in it but I would actually like to see some knowledge of what came before and how a lot of other things that are now shaping the country were put in place and quite a few important developments that's placed into the Anglo-Saxon. I would like to see more...
00:08:08	S1	Such as?
00:08:09	S2	Of that. I think it's just like the shaping and organisation of the towns and the importance of ... I think Alfred did learning intellectual developments and control of the country and then obviously it was unified later into his grandson and I'll just think that... I think it would be just useful initiating to know that part rather than just sometimes I think they're chopped in a bit later on when it would actually might be... get to teach them a bit before.
00:08:44	S1	Okay, I asked the question about British history and...
00:08:47	S2	Yes.
00:08:48	S1	You started to put unification of England?
00:08:53	S2	Yes. Um... Yes, there's obviously a focus um... I think that's happened quite a lot. There is a focus on England. I think that's the

		way I think... we've been... I've certainly been taught as well, it has had an English focus. We're talking about British history then you do need to try and get more in about Britain that I think the unification of England is the beginning of what will later be Britain. If that... so I do think it's like a piece. Yeah, I'm saying it's not everything and that's just one example but I do think it's... if we're going to talk about the unification of Britain and Britain and the islands then I think it's an important part but the most important part talking about Britain.
00:09:51	S1	Okay. So what else would you look... you said about the Anglo-Saxon
00:09:57	S2	[inaudible 00:09:57] this British history that Key Stage...
00:10:00	S1	The question is should British history be the main area of focus of Key Stage 3 and you said yes. So I'm asking you, okay what phase of British history then?
00:10:09	S2	Um... I would definitely look at the relationship that the Irelands had in the Middle Ages. I think that's important how that, that past... because that has led to a lot of the identities in South of Wales, Ireland and Scotland so I think that's an interesting... I think they should look at that and how that relationship was then and then I do think you need to look at... I think Empires are quite big for them to really understand and delve into the British empire is important because like that there's so much written about that. There's so much in culture about that and I think we need to... that's definitely another important one that I would look in that in Key Stage 3.
00:10:56	S1	Alright. Question 4. Does and should the study of history at Key Stage 3 inculcate a sense of British National Identity. Do you want me to explain that a bit further?
00:11:08	S2	I think I get the grasp but yeah, go for it.
00:11:10	S1	So what... what we're trying to get out there is this is British National Identity.
00:11:14	S2	Are you looking at patriotism really or is it different?
00:11:17	S1	Oh, yeah. We're saying this is British National Identity, here are events in the past or people in the past, this is definitely going to help you understand British National Identity, doing in a very kind of direct way. Would you like me to read the question again?
00:11:30	S2	Yeah, go on.
00:11:31	S1	Does and should the study of history at Key Stage 3 inculcate a sense of British National Identity?
00:11:42	S2	I don't think in a... like a direct way. I think it's something you can discuss and it's a thread to the [inaudible 00:11:53] this is... this is the identity because I'm sure when we said what is British identity and British values, you might have had 20 different takes on it from the interviews so I don't think you can say, this is going to help you understand, I think it's how they then view it.
00:12:15	S1	Okay.

00:12:16	S2	If that makes any sense.
00:12:17	S1	Okay. That makes sense. Question 5, should the study of history at Key Stage 3 instil a sense of patriotism?
00:12:24	S2	So that's question 5. Okay. Um... that should... No you shouldn't go out to... That should not be the aim of Key Stage 3 history to build patriotism. People might feel that way but it's not the aim of that. It's not the aim to do that.
00:12:49	S1	Okay. Are there any final comments that you want to make. That's the end of these formal questions.
00:12:56	S2	Okay. But they're all really difficult to answer. [Laughter] I feel I'm being exposed or judged. [Laughter].
00:13:04	S1	But, but you are.
00:13:05	S2	Yeah. No they're difficult but they're important. They're important questions. Um... I don't think there's um... because what about patriotism. That's exactly what happened in the um.... the Hitler schools and in Russia. They were enforcing in a very direct way patriotism and identity and that I think that's ... that's really dangerous, but I don't think it's in with history I think that's why it should never be the focus. The focus is on the qualities of the subject and that the standards that we have should never be on patriotism. Yes, you might... there's often some parts in history I feel from ashamed to very proud or whatever but you don't push, you don't push patriotism, that's part of what we do. I don't think.
00:14:06	S1	Any comments you want to make?
00:14:07	S3	Um... There was... you just said that and why do you think that pushing patriotism as was done in the Hitler youth and in Russia? Why do you think that's necessarily a bad thing?
00:14:22	S2	I think it can be... it can be a very good thing but it can also be... I think it can lead to a rise of things that are sometimes... what happened there you can get things that... some of the things can become extreme and you can get... it's not... I think it can be a very, very... Patriotism can be a very, very positive thing when you look at it in Sports or in lots of different other areas. I think I like... I would consider myself really quite patriotic but in schools and how I think it just... it's something you just have to be very careful of and I think patriotism is not what history is. It's not what history is about. So therefore that shouldn't be part of the... it shouldn't be the focus. Does that make any sense? Sorry.
00:15:28	S1	Okay. One of the other supplemental questions I want to ask you um... when it said... when I asked the question ethnicity, thank you...
00:15:38	S2	Yeah?
00:15:39	S1	Oh! Sorry nationality? That was interesting. Ethnicity...
00:15:44	S2	British and English
00:15:45	S1	And then nationality becomes English?
00:15:46	S1	Yeah, I know because I always get confused at this because I kind of...

		I consider really I'm kind of both, so sometimes in the form I get like yes I'm part of Britain but I think of English as well but I wouldn't say, I'm English and I'm not British. I'm kind of both.
00:16:05	S1	Yeah.
00:16:06	S2	So it's like I supposed we'd say we're European. It's kind of that....
00:16:13	S3	It's kind of dual identity.
00:16:14	S2	Yeah, I think it definitely is and it's not one to cast out the other. I'm British and I'm English.
00:16:22	S1	Okay. Thank you very much.
00:16:24	S2	Is that alright?
00:16:25	S1	That's really good. Yeah.
00:16:26	S2	Sorry.
00:16:26	S1	No, no. No, no.
00:16:27	S2	[Laughter]. They

[00.16.28]

[End of Audio]

Duration 16 minutes 28 seconds

Interview subject: Trainee S

Speaker key

S1 Speaker One

S2 Speaker Two

Timecode	Speaker	Transcript
00:00:03	S1	Okay. Name?
00:00:05	S2	Trainee S
00:00:08	S1	Okay. Date of Birth?
00:00:10	S2	19/10/1982.
00:00:12	S1	Okay. Ethnicity?
00:00:14	S2	Ahh... White Caucasian.
00:00:16	S1	Okay. Religion?
00:00:18	S2	Ahh... Agnostic atheist.
00:00:21	S1	Okay. Ahh... Which secondary school did you attend?
00:00:25	S2	Anonymised
00:00:27	S1	Okay. Where was that?
00:00:29	S2	Ahh... In Buckinghamshire.
00:00:31	S1	Okay. Ahm... And... Ahh... So was that a mix? Was it?
00:00:36	S2	It was mixed, yes. And it's the only C of E school in Buckinghamshire. Ahm... Secondary C of E school.
00:00:42	S1	Okay. Ahm... Nationality?
00:00:46	S2	I am South African born but I'm British. So, I would say South African actually.
00:00:52	S1	Okay. Place of birth?
00:00:54	S2	Ahh... Johannesburg, South Africa.
00:00:57	S1	Okay. Home language?
00:00:58	S2	Home language is English.
00:01:00	S1	Okay. I've got five questions to ask you. Ahm... Obviously, we interviewed ahh... are being asked the same questions. We might go off in tangents, okay?
00:01:09	S2	Okay.
00:01:10	S1	Right, question number 1 is what our fundamental British values?
00:01:16	S2	Ahm... Diplomacy. Ahm... What is it? Would you want me to define it or just list some values? Is that what you want me to do?
00:01:23	S1	What you actually think our fundamental British values?
00:01:24	S2	Okay. Ahh... Diplomacy, tax, open mindedness ahm... I guess ahm...

		patriotism I guess. Ahm... I'm just try thinking, I'm just [inaudible 00:01:42] these off. One of the ones would be, that I've sort of picked up on polite, I guess, being polite [Laughter] I don't know, yes.
00:02:00	S1	It's fine. This is entirely up to you.
00:02:01	S2	It's... yeah, okay. Yeah.
00:02:03	S1	That's fine then. Ahh... Question number 2, at the moment the 2012 Teachers' Standards actually make reference to fundamental British values and says about not undermining fundamental British values. Do you think reference should be made to fundamental British values in teacher standards?
00:02:21	S2	No, because I think it's contested. I think many people would disagree about what these fundamental values are. So, no, I don't think that should be referred to.
00:02:24	S1	Okay. Question 3, should British history be the focus of Key Stage 3 History?
00:02:41	S2	Ahh... No, because a lot of British history ahm... well, the most part of British history ahm... sort of revolve around ahm... the empire and Europe and ahm... China and sort of the Americas, stuff like that. So, I don't know what they mean by that. I think we should be looking at ahm... other people's history as well. So maybe French world or looking at what America did, looking at China or stuff like that. I think we should be more...have a more global approach to history.
00:03:20	S1	Okay. Ahm... Question 4, now, does and should the study of history at Key Stage 3 inculcate a sense of British National Identity?
00:03:35	S2	I, to be honest, I have certainly not come across it. I think it depends on what you're trying to do. Obviously, ahm... no, no, I haven't. I don't think it does, no.
00:03:48	S1	Okay. But should?
00:03:49	S2	Should it...should it? Hmm...I... because I'm more of a libertarian, no (laughter) it shouldn't...it shouldn't. I think people ahm...that should be a matter for ahm...the students outside the classroom. I don't know. Ahm... I'm not sure about that Russell, I'm sorry I can't give you an answer. I need to think about this.
00:04:17	S1	That's fine. I like the word libertarian.
00:04:19	S2	Yes.
00:04:20	S1	Okay. So it's good. You're the first person to use that word.
00:04:23	S2	Okay. Well, let me rephrase that classical libertarian. So from the million ilk [inaudible 00:04:30]
00:04:31	S1	Can you just explain that?
00:04:32	S2	Ahh... Classical libertarian means that one should be allowed to go about one's business unobstructed by others ahm...in accordance with the Harm Principle which is usually defined using law ahm...so law of the land.
00:04:48	S1	Okay. Last question should the study of history at Key Stage 3 instill a sense of patriotism?

00:04:57	S2	Hmm... I am not...I don't think it should. Ahm... I think people should be allowed to determine on their accord where their loyalties actually lie. Interestingly, we're becoming quite globalised in the way we sort of approach things and you know what does it actually mean? Are we British? Are we... you know, some people feel that they're you know Spanish or ahm... Irish more than they are I guess British and stuff like that. So no, I don't think we should.
00:05:37	S1	Okay. That's the end of the formal interview then. Are there any comments, anything you'd like to say?
00:05:43	S2	(Laughter) No, I don't have anything to say.
00:05:47	S1	[Inaudible 00:05:48] did you want to ask anything? Okay, that's it then. That's fine. Thank you very much.
00:05:52	S2	That was absolutely worse....

[00.05.53]

[End of Audio]

Duration 5 minutes 53 seconds

Interview subject: Trainee T

Speaker key

S1 Speaker One

S2 Speaker Two

Timecode	Speaker	Transcript
00:00:03	S1	Ahh... Can I have your name please?
00:00:05	S2	Trainee T
00:00:11	S1	Okay. Date of birth?
00:00:13	S2	13/07/1990.
00:00:18	S1	Ethnicity?
00:00:20	S2	White-British.
00:00:25	S1	Religion?
00:00:26	S2	C of E.
00:00:30	S1	Okay. Secondary school?
00:00:32	S2	Anonymised
00:00:34	S1	Can you just spell that for me?
00:00:36	S2	Anonymised
00:00:41	S1	B-E
00:00:43	S2	And then...new word.
00:00:45	S1	Okay. And that's location... Plymouth
00:00:48	S2	Plymouth, yeah.
00:00:52	S1	Type of school?
00:00:53	S2	Mixed comprehensive.
00:00:57	S1	Nationality?
00:00:58	S2	British.
00:01:01	S1	Place of birth?
00:01:02	S2	Plymouth
00:01:05	S1	Language? Home language?
00:01:06	S2	English.
00:01:07	S1	English. I'm going to ask you these questions. Um... what are fundamental British values?
00:01:17	S2	Fundamental British values I think are really personal but ones that I think most British people would agree on are like acceptance of diversity and in terms of culture, of faith and ethnicity. Um... democracy and just... I think those are the only two that I think are absolute that everybody who lives in Britain feels should be or most people.

00:01:52	S1	Okay. Um.... Should.... Fundamental British values should they be mentioned in the 2012 Teacher Standards?
00:02:00	S2	I think they should be, um...but I don't understand whose picked the once that are specifically um...picked out. So um, I do think...I do think that it should be mentioned in the standards but I think there's still a lot of scope refining how it's...how it's written.
00:02:29	S1	Alright, should British history be the main focus of Key Stage 3 history?
00:02:33	S2	I think so, yes.
00:02:35	S1	Okay. Ah, why?
00:02:38	S2	I think that it's um...because it's the only level of history that you can guarantee that most children are going to get. Um... I do think it is important to focus the content on something which is relevant to all children who live in Britain. So whether you've been in Britain for the last...for your entire life or only the last couple of months it is useful to know some of the origins of maybe our institutions or for example the monarchy that kind of thing. And I don't think the content really makes any difference to the skills that are acquired during Key Stage 3 anyway.
00:03:21	S1	Okay, so if they're concentrating on British history, what British history would you say that is absolutely fundamental that they should actually study?
00:03:28	S2	I think looking at the empire is really important. Um... because that's a really good way of introducing multiculturalism and the impact that Britain has had on the world and the world has had on Britain. I think that the industrial revolution again for the same reason it's a really good way of looking at Britain's impact and the impact on Britain. Um... I also think that it's really, um... it would be really interesting to look at things that don't really get touched on with current curriculum. So going back um... even pre-Roman because there's some really interesting history based entirely on these islands that you can't find anywhere else. And I always find that fascinating when I was a child and I think that most people find something that's a bit more fantastical is a bit more interesting.
00:04:24	S1	And the reason...is the reason why you're saying this is partly because of your background when it comes to your degree and so on?
00:04:32	S2	Definitely. I am very, very keen on ancient history and pre-history but that doesn't mean that I think that um...one history doesn't have its place so for example I think that the industrial revolution is really important. I also think that looking at like World War I is incredibly important um... because it was the first time in recent history that there was massive challenge to Britain as a power.
00:05:02	S1	Would you say then that if you're...you mentioned earlier that democracy was one of the two fundamental British values that you thought people actually agree on. Would you say the children need

		actually to have an understanding of say classical civilisations in order to actually understand these sorts of concepts?
00:05:21	S2	I don't think you need to have a classical education to understand the concepts of democracy or um...multiculturalism because actually looking at somewhere like ancient Greece it's really good for understanding that but it does...it does help um...although it can be confusing and so it would depend on the age range, I think at Key Stage 3 to look at you know, the classical Athenian constitution and the establishment of democracy um... out of Tyranny and Oligarchy is too confusing. There are too many things that you have to know about the context in order for it to make sense. And it's not like democracy that we have now.
00:06:09	S1	Okay. Um...does and should the study of history at Key Stage 3 inculcate in the sense of British National Identity?
00:06:15	S2	I think that it should. I think because...I think everything that we do at school should help us to understand who we are and why where fit in the world and I think that developing a sense of this shared social identity is really helpful when it comes to formulating your own idea of your existence.
00:06:42	S1	Okay then. Question 5. Should the study of history at Key Stage 3 instil a sense of patriotism?
00:06:48	S2	With regards to that it's dependant on the definition of patriotism. You know, I do not think that um...school history should develop, try and instil a sense of World War II patriotism. We don't need that kind patriotism anymore. We don't need the kind of patriotism where everyone feels they must pull together for the good of the country. I think that what history should do when it comes to instilling patriotism is present all of the information that is required well you know, be as unbiased as you can be, as fair as you can be, so that children can look at their country with you know with a fair understanding of what is and what isn't and with an aim of improving it. I think patriotism has...it's got an incumbent responsibility. If I'm patriotic I want my country to carry on being wonderful. How can I make it more wonderful? I don't think it's just being blind to things that don't need improving. So I think as long as it's a modern sense of patriotism as opposed to a sort of more old-fashioned nationhood kind of thing then yes but it's very dependent on the definition.
00:08:06	S1	So would you then sort of be influenced [inaudible 00:08:11] aggressive patriotism that kind of...
00:08:13	S2	I have to admit I've not read it.
00:08:15	S1	But it's the idea that patriotism doesn't actually have to be aggressive and actually um... exclusive with patriotism can actually be inclusive and be liberating?
00:08:24	S2	I absolutely agree with that, yeah. I think um... you know in my experience some of the most patriotic people to Britain are people who are...would not necessarily consider themselves to be British first. Um...I have family and friends who are ex-pats, who still

		consider themselves British and I have family and friends who have moved to Britain who consider themselves to be more British now than they would say American or [inaudible 00:08:50].
00:08:52	S1	Okay. Um... What I would like to do now is I'd like to ask you um...about being involved in the research process. Um...so you sat in with all of the interviews with me.
00:09:00	S2	Yes.
00:09:01	S1	Okay. What I would like you to do is just reflect on that experience and just tell me what has it actually got you to think about? Have you found anything surprising about it?
00:09:12	S2	I...one of the things that I found most interesting is um...some of the patterns, some of the patterns, with regards to how different people react especially to the patriotism question. Um.... Although like I said I have family and friends who feel that you know, Britishness is part of their identity being British is part of their identity though they were not initially British. I'm quite surprised um...that every single one of the non-White people that we interviewed seems to have a more developed sense of their own British National Identity and British National Identity as a whole. Um...I'm also...I also thought it was really interesting because actually some of my pre-conceived assumptions were validated like the idea that White British people would think that teaching British history um...would not be inclusive enough that it would potentially exclude students especially teaching somewhere like Birmingham which is so multicultural. Um...and I think by and large White British people are a bit more wary about accidentally excluding somebody from the classroom in a way that you know people who are not White don't seem to even think could ever be an issue. You know, I thought it was really interesting that the only person that we interviewed who has any Black heritage um...feels that it's more inclusive to just focus on British history because British history is in itself very inclusive so I thought that was really interesting.
00:11:00	S1	Okay. Ah...just one another thing I'd like to ask you um... you defined yourself when it comes to ethnicity as White British.
00:11:07	S2	Yes.
00:11:08	S1	Whereas some of the trainees that we interviewed have said White English, why do you define yourself as British rather than English?
00:11:15	S2	I've...it's really interesting. I've never really considered myself to be English first and I've been thinking about this a lot going through to this research process and I think it actually comes down to the fact that I've got military background because my father is in the military, my grandfather was in the military and they're part of the British army. They are not part of the English army, you don't have that. And I think that's also where my sense of patriotism has come from. It's very much a case of you know, this is something where we have family and friends you know, guys that my dad has been on tour with, from Glasgow, from Belfast and they're just as British as my dad

		is and I'm, you know, just as British as my dad is as well, you know. I think that's where it comes from.
00:12:06	S1	Okay. That's it. Any other comments or anything else you'd like to say?
00:12:10	S2	Not specifically, no.
00:12:11	S1	Okay, then. Thank you very much for that.

[00.12.16]

[End of Audio]

Duration 12 minutes and 16 seconds

Appendix F

Trainee Permission Document

I hereby give permission for Russell Manning to use data from the questionnaire and interview undertaken for his doctoral research.

Name of participant:.....

Signature of participant:.....

Date:.....