History Education and Ethnic-Cultural Diversity

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Abstract As in most Western countries, cultural and ethnic diversity in Flemish education has increased greatly in recent decades. At the moment nearly one out of five pupils in secondary education is of foreign origin. In contrast, teachers are familiar with ethnic-cultural diversity only to a limited extent. How can this be improved? Can an attitude focused on ethnic-cultural diversity be taught to (future) teachers? Which learning content is the most appropriate? What about pedagogical and didactic strategies? The present review analyses how all these aspects can be integrated in history lessons.

Education programmes with a focus on diversity including exemplary teaching materials have an effect on students’ awareness of ethnic-cultural diversity, even if it is sometimes only a short-term effect. Practical experience in multicultural classrooms and team teaching that novice teachers receive from experienced colleagues can have a beneficial effect on developing a diversity-oriented attitude.

Teaching history with a diversity-oriented attitude is a different way of teaching. It adopts a multi-perspective disciplinary approach when dealing with historical themes and takes into account different ethnic-cultural backgrounds of pupils.

Key words Didactics, history, secondary education, multiperspectivity, ethnic-cultural minority groups, teacher education
Meaningful history education

History is not easy to teach.\(^1\) It is the only school subject whose object of study is a no longer existing reality. Hence, L.P. Hartley states in the first pages of his *The Go-Between* (1953): ‘The past is a foreign country: they do things differently there’. Therefore, studying the past requires a very great empathy. This is a challenge not only for experienced historical researchers, but even more so for school-going youngsters. Because of cultural diversity in time and space, the gap between historical facts and contemporary observers seems difficult to bridge (Boone, 2005, XIV). Moreover, pupils from ethnic-cultural minority groups who go to school in Western countries often experience history literally as a ‘foreign country’. How can this be explained?

History education is significant if it makes sense, is learnable and feasible (Wilschut, 2004). Learning about the past must have a purpose and meaning for those studying it. For pupils that means understanding and experiencing that history is about them, about contemporary society and the human existence in general. This forms the basis for historical thinking. History is a discipline that should also be learnable, i.e. a subject which pupils can study systematically and deepen their understanding of it. The term ‘feasible’ refers to the interest, talents and abilities of pupils. History education that is independent of the interest, appreciation and capabilities of pupils offers less chance of meaningful learning (Wilschut, 2004). Pupils from ethnic-cultural minority groups appear to have more difficulties in that regard since the image of the past that is dealt with in history lessons is strongly influenced by the dominant ethnic-cultural group (Stradling, 2003). For pupils with different perceptions and a different cultural framework, it is hard to find links in that predominantly Western-oriented story (Virta, 2009).

In recent decades, the cultural and ethnic diversity in most Western countries has increased strongly (Grever and Ribbens, 2007). Globalization, European integration and migration have also considerably 'coloured' the
image of Flemish society. The number of young people with an ethnically diverse background has been rising (Lodewijkckx and Noppe, 2012). Importantly, their number appears underestimated if the size of the group of individuals of foreign origin is estimated only on the basis of the current nationality (Lodewijkckx and Noppe, 2012). On 1 January 2011, 15% of the total population in the Flemish Region was of foreign origin. This percentage is more than twice as high as the proportion of people with a foreign nationality (7%). In the age group from 12 to 17 years, which corresponds to that of pupils in secondary education, 19% of youngsters are of foreign origin. In the youngest age group (0-5 years), their share rises to 25%. The Dutch are the largest group of foreign origin (18%), followed by Moroccans (15%), Eastern Europeans (15%) and Turks (12%). People of Dutch origin mainly live on the border with the Netherlands, those of southern European and Turkish origin in Limburg and people of Moroccan origin in the region between Antwerp and Brussels.

The growing numbers of pupils from diverse ethnic-cultural minority groups are taught by predominantly female teaching staff recruited from the Flemish middle class (Elchardus, Huyge, Kavadias, Siongers and Vangoidsenhoven, 2009). As in most European countries, teachers coming from the middle class are familiar with ethnic-cultural diversity only to a limited extent (Van der Leeuw-Roord and van der Toorn, 2002). In order to improve this, teacher education is ascribed the responsibility of a role model and trendsetter. The social expectations are high: ‘Teachers whom we are educating today should not be afraid of ‘diverse classrooms’, but must be educated to deal with diversity. They even need to be proud of that’ (Tegenbos, 2012). But how can teachers live up to these challenges in practice? With respect to these issues, we reviewed international scientific research that has been done into history as a school subject.
We start this review with the following research question: How can future history teachers in secondary education adopt a diversity-oriented attitude that makes history education useful, feasible and learnable for pupils from ethnic-cultural minority groups?

Our review is limited to trainee teachers who are educated to teach history as a separate subject in secondary education (graduates with Bachelor’s and Master’s degrees). Searching for scientific studies, we used databases such as ERIC, SpringerLink and Teacher's Reference (via Librisource + and Limo). To that end we used the following search terms: 'teaching history', 'history education', 'history didactics' and 'teacher education'. These were combined with search terms such as ‘multiculturalism', 'diversity' or 'ethnicity’. We limited ourselves to studies in English and Dutch and that were exclusively focused on the teaching of history. Therefore, we did not include research which focused only on ethnic-cultural diversity without pedagogical implications for the teaching of history. We took the year 2000 as the starting point because scientific research on ethnic-cultural diversity from about 2000 onwards has focused mainly on what kind of personal experience and what kind of teaching techniques are best suited to achieve openness to diversity (Castro, 2010). Our search via the above-mentioned scientific databases listed no relevant publications in Dutch. Through this search channel, we selected two studies in English for this review. Neither gives a complete and ready answer to our question on how future history teachers in secondary education can adopt a diversity-oriented attitude that makes history education useful, feasible and learnable for pupils from ethnic-cultural minority groups. Through other channels we found some more studies. Domain expert Prof. Dr. Maria Grever (Erasmus University Rotterdam) informed us about Klein’s (2010) study. In Kleio, the Dutch magazine for history teachers, we found Wagemakers and Patist’s research (2012). Figure 1
provides an overview of selected relevant studies indicating their main characteristics.

We would like to clarify the meaning of certain terms. Diversity means variety. Diversity encompasses all the possible differences that may exist among people who live in our society. Traditionally, the term is associated with three domains: ethnic-cultural background, gender and social class (Bracey, Gove-Humphries and Jackson, 2011). In this review we use the term with regard to the ethnic-cultural background of pupils from ethnic-cultural minority groups. Besides the loaded diversity concept, the term ‘multiperspectivity’ has often been used in the discourse on history teaching since the 1990s (Stradling, 2003). Historical events are looked at from different angles or alternative stories are viewed on the basis of a selection of sources, geographical levels, historical actors, narrative plots or types of history writing. The historian weighs the views of various and conflicting (social) groups. Even though it seems that multiperspectivity is simply the application of the historical research method, the promoters of this concept suggest broadening the field of vision to ‘forgotten' social groups such as immigrants, linguistic, ethnic-cultural and/or religious minorities. This means that the ethnocentric and Eurocentric perspective on the past and the world is broken and that the invisible history of ethnic or cultural minority groups is also discussed. In education, multiculturalism (or even interculturalism) as a concept was initially associated with diverse cultural perspectives. Later the concept broadened to include the denunciation of both formal and informal racism in the curriculum (Parker-Jenkins, Hewitt, Brownhill, and Sanders, 2004).
**Figure 1: Selected relevant studies**

<table>
<thead>
<tr>
<th>Research</th>
<th>Affiliation</th>
<th>Type of research</th>
<th>Methodology</th>
<th>Participants</th>
<th>Conclusions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Harris and Clarke (2011) <em>Cambridge Journal of Education</em> peer-reviewed</td>
<td>University of Southampton (GB)</td>
<td>Qualitative action research</td>
<td>Questionnaires interviews</td>
<td>17 trainee teachers MA of History during the internship</td>
<td>Diversity awareness is influenced by the course / internship</td>
</tr>
<tr>
<td>Virta (2009) <em>Intercultural Education</em> peer-reviewed</td>
<td>University of Turku (FIN)</td>
<td>Qualitative</td>
<td>Questionnaires interviews essay portfolio</td>
<td>22 trainee teachers MA of History during the internship</td>
<td>Diversity is considered to be a problem or a challenge - individual connections with migrants help</td>
</tr>
<tr>
<td>Wagemakers and Patist (2012) <em>Kleio</em></td>
<td>HU University of Applied Sciences Utrecht (NL)</td>
<td>Quantitative</td>
<td>Cases</td>
<td>207 trainee teachers BA of History on the basis of lesson preparations</td>
<td>The customised course focused on multiperspectivity in the short term - the need for structural implementation in teacher education</td>
</tr>
<tr>
<td>Klein (2010) <em>Curriculum Inquiry</em> peer-reviewed</td>
<td>Leiden University (NL)</td>
<td>Qualitative</td>
<td>Interviews using propositions and a case</td>
<td>Five teachers in multicultural classrooms, one of them is a novice teacher</td>
<td>The novice teacher struggles to move from theory to practice because of lack of content knowledge</td>
</tr>
</tbody>
</table>

* the figures refer to the participants who were part of the study at the start of it even though they dropped out afterwards
°only conclusions that are relevant to our research question are listed here
Scientific Results

Four studies are relevant to our research question, i.e. how future history teachers in secondary education can adopt a diversity-oriented attitude that makes history education useful, feasible and learnable for pupils from ethnic-cultural minority groups. The researchers focused mainly on the evolution of the trainee teachers’ diversity-oriented attitude and their vision of history education. This body of research consists of one British (Harris and Clarke, 2011) and one Finnish study (Virta, 2009) and two Dutch studies (Wagemakers and Patist, 2012; Klein, 2010). We will discuss these studies and show whether they have produced scientific evidence.

Harris and Clarke (2011) from the School of Education at the University of Southampton investigated whether courses on diversity and practical teaching experience had an impact on the attitudes of future history teachers regarding cultural and ethnic diversity. For three school years seventeen trainee teachers were followed by using questionnaires and interviews. They were white students who had little or no experience with ethnic and cultural diversity. The study began with a survey of their attitudes towards cultural and ethnic diversity in general and in history teaching in particular. Each student indicated his/her attitude towards diversity using a frame of reference that was based on a confident-uncertain-uncomfortable continuum (Figure 2). This framework was also used to identify the development of attitudes towards diversity. The authors developed this model themselves because existing analytical frameworks were not adequate. Cockerell, K.S., Plaicer, Cockerell, D.H., and Middleton (1999) used categories such as 'transmitters', 'mediators' and 'transformers' to categorise teachers’ attitudes towards diversity. Kitson and McCully (2005) used 'avoiders', 'containers' and 'risk takers' in order to define history teachers’ experiences regarding diversity. Both frameworks posed difficulties in the analysis of the initial situation because the students did not fully fit into these
categories. Therefore, Harris and Clarke developed their own frame of reference, which was further refined throughout the course of the research. The positioning of the students regarding their attitudes towards diversity proved very useful because it immediately pointed at the levels where more support was needed.

The second aspect of the initial situation, i.e. the attitude of novice teachers towards history teaching, was examined through an interview in which the trainee teachers voiced their concerns about five aspects: the purpose of history teaching (and the role of diversity in it), the pedagogical approach, pupils (behaviour and engagement), learning content and teachers (personal concerns and expectations).

**Figure 2: The confident continuum: confident-uncertain-uncomfortable**

<table>
<thead>
<tr>
<th>Confident</th>
<th>Uncomfortable</th>
</tr>
</thead>
<tbody>
<tr>
<td>(views are realistic, having been tested in the classroom, purpose is strongly supportive of diversity, shows clear commitment)</td>
<td>(but willing to have a go, shows appreciation of problems)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Confident</th>
<th>Uncertain</th>
<th>Uncomfortable</th>
</tr>
</thead>
<tbody>
<tr>
<td>(ideas based on assumption but show nuanced understanding, appreciates link between purpose and diversity)</td>
<td>(yet to make up their mind)</td>
<td>(but open to change)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Confident</th>
<th>Uncomfortable</th>
</tr>
</thead>
<tbody>
<tr>
<td>(ideas based on assumption but unsophisticated and untested, purpose not strongly related to diversity)</td>
<td>(unwilling to change)</td>
</tr>
</tbody>
</table>

In their education, the trainee teachers were given lessons on history education and diversity. From the start, a strong emphasis was placed on the objectives of a history lesson. At key points, diversity was focused on throughout the education programme. In addition, a wide range of teaching materials was used to exemplify aspects such as the contribution of the whole British Empire to the First World War, experiences of minority groups in the UK, the relations between the Christian West and the Muslim world). Furthermore, the education focused on different pedagogical approaches towards, for example, 'sensitive' lesson subjects and the potential impact on pupils. The trainee teachers could therefore expand their background knowledge.

During their internships in predominantly 'white' suburban or rural schools in southern England, the students had very few opportunities to develop their attitudes towards diversity. The lesson subjects that could be approached from a cultural or ethnic diversity standpoint were limited (e.g. the Crusades, the trans-Atlantic slave trade, Native Americans). There were only a few classrooms where there were pupils from ethnic-cultural minority groups.

Harris and Clarke (2011) concluded that even though education programs with a focus on diversity had an influence, it was not a clearly verifiable one. However, the students’ diversity awareness increased. In some cases, it evolved from ‘naive confidence’ to ‘uncomfortable’, which nevertheless illustrates a positive tendency for in-depth thinking. The frame of reference based on the ‘confident continuum’ made it clear that the students could appreciate diversity, but could not assess its role and place in the curriculum and find an appropriate way to bring diversity into their lessons.

**Virta (2009)** (Department of Teacher Education, University of Turku, Finland) examined trainee history teachers’ visions on ethnic and cultural diversity. Their experiences with teaching history in multicultural classrooms were also discussed. The following questions were dealt with: Did diversity have an influence on their teaching, the selection of learning content and the
degrees of emphasis that were put on it? How did the trainee teachers deal with delicate controversial topics? Virta followed 22 Finnish students for nine months. They did their internships in schools – as opposed to the students from Harris and Clarke’s study (2011) – where the majority of pupils were migrants. The future teachers did not have any personal experience with fellow students from ethnic-cultural minority groups. Virta used a phenomenological approach to distinguish and categorize the trainee teachers’ experiences, conceptions and beliefs. Eventually this resulted in four possible perspectives with regard to history teaching in multicultural classrooms: a focus on problems and challenges, a focus on benefits, a focus on the teacher and a 'colour blind' focus that ignores diversity (Figure 3). The researcher collected her data using various qualitative research methods, e.g. questionnaires, essays, interviews and portfolios.

Like Harris and Clarke (2001), Virta concluded that the students’ vision of diversity involved both continuity and change. After facing less positive practical experiences during the internships, some of the students lost the initial idealistic ‘offers benefits’ attitude towards diversity and developed a conservative attitude maintaining that history lessons should be the same for everyone. Some students, however, regained the initial attitude at the end of the education program.

The trainee teachers indicated that it was not easy to adapt the learning content to the different cultural backgrounds of their pupils. There were those who wanted to discuss multiperspectivity in their lessons, but they did not know how and what learning content would be the most suitable for that. The others were cautious and avoided attracting attention to the ‘otherness’ of migrants in order not to snub them. The specific background of migrants was involved in the lessons only if the pupils in question were willing to share it with others. This attitude may have been adopted from the mentors. Therefore, one trainee teacher tried to give her lesson about the Balkan wars in the 1990s as ‘neutrally’ as possible because some of the pupils in her classroom were
from Kosovo. She therefore did not use television documentaries because she feared that they were too controversial. Instead, she used maps and extracts from a young girl’s diary. However, the method failed to enthuse and involve the pupils.

Most students in Virta’s study (2009) identified problems (e.g. organizational ones, interaction with students) that they associated with 'diversity', without realizing that a diversity-oriented attitude involves another way of teaching history. (Future) teachers often fail to see ethnic-cultural diversity and look for excuses to continue teaching in the 'traditional' way. Diversity is seen as a problem, or at least as a serious challenge because trainees are preoccupied with their own survival in the classroom and do not feel knowledgeable enough about the learning content. Therefore, trainee teachers do not focus on diversity. Virta sees this as a task that teacher education departments should be involved with.

**Figure 3: Trainee teachers’ views about the challenges of teaching history in a classroom with pupils from diverse cultural backgrounds**

<table>
<thead>
<tr>
<th>First level idea</th>
<th>Theme</th>
<th>Central approaches</th>
</tr>
</thead>
<tbody>
<tr>
<td>Linguistic problems; requirement of linguistic clarity</td>
<td>Problems in learning, related to linguistic diversity and problems</td>
<td>Focus on Problems or Challenges</td>
</tr>
<tr>
<td>Heterogeneity of student performance</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Students’ different preconceptions and values</td>
<td>Impact of diverse backgrounds on students’ thinking and learning</td>
<td></td>
</tr>
<tr>
<td>Students’ different knowledge frameworks</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Families and ethnic groups have different values</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pursuit of objective and value-free teaching</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sensitive or controversial topics</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Awareness of one’s own cultural commitments, values and preconceptions</td>
<td>Impact of diversity on the choice of contents and approach to teaching</td>
<td></td>
</tr>
<tr>
<td>Impact of diversity on shared norms of behaviour</td>
<td></td>
<td></td>
</tr>
<tr>
<td>More problems with</td>
<td></td>
<td></td>
</tr>
<tr>
<td>classroom management</td>
<td>Focus on Benefits</td>
<td></td>
</tr>
<tr>
<td>-------------------------------------------------------------------------------------</td>
<td>-----------------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>Using diversity in teaching: multiple approaches to teaching</td>
<td>Diversity as a resource and a benefit</td>
<td></td>
</tr>
<tr>
<td>Helps to understand history, gives more information about cultures</td>
<td>Focus on Myself</td>
<td></td>
</tr>
<tr>
<td>Enough/too much attention to diversity, fear of discrimination and hurting students</td>
<td>Unfocused or Colourblind Approach</td>
<td></td>
</tr>
<tr>
<td>Challenge to patience</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sufficiency of one’s own knowledge</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Opportunity to learn about diversity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Similar eagerness to teach in any setting</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Diversity does not matter</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unwillingness to think about diversity</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

From: Virta (2009), 290.

Her research also showed that individual contact with migrant pupils can help understand the specific situation of foreign children and their world view. However, reflections on authentic practices in multicultural classrooms are of key importance as well.

**Wagemakers and Patist’s** study (2012) is the third study that is discussed in the present article. Both authors are history teacher educators at the HU University of Applied Sciences Utrecht (the Netherlands). They examined the extent to which undergraduate students took into account their pupils’ social, religious and/or ethnic-cultural background and experiences while planning their lessons and the extent to which they tried to treat historical topics in a multiperspective and multifaceted way. History students were given the task to prepare a lesson based on a case study about the Crusades. They could not rely on the methods of existing textbooks. Regarding the initial situation, they received a list of names of pupils from a fictitious classroom. The list included Dutch as well as Turkish, Moroccan, English and Jewish names that indicated that the classroom consisted of pupils
from diverse cultural and ethnic groups. The students were asked to formulate the objectives of the lesson in the lesson preparation form. Each specific purpose had to be justified. The students could also ask for additional feedback about the lesson preparation. Thus, the researchers wanted to determine whether or not the students chose multiperspectivity ‘accidentally’ in the lesson about the Crusades.

In order to screen the objectives Wagemakers and Patist designed an analysis model (Figure 4). The model applied a division between 'objectives from the point of view of the pupil' and 'objectives from the point of view of the historical theme'. The second category was subdivided into ‘historical context’ (divided into ‘narrow’ and ‘broad’), 'in time', 'politics', 'different groups/ opinions', 'socioeconomic' and 'religious'. It was essential that multiperspectivity in the history lesson had to be supported by two important pillars, i.e. the historical topic and pupils. Therefore, for an approach based on multiperspectivity, the researchers employed the following minimum criterion: the students had to score at least once in the category 'objectives from the point of view of the pupil’ and at least twice in that of 'objectives from the point of view of the historical theme’.

The study was spread over the academic years 2009-2010 and 2010-2011. In the first academic year, all the first year students were given a baseline assessment of the case about the Crusades; at the end of the year, a case study about the roll-back and domino theory during the Cold War was introduced. The Crusade case study was tested on the third year students as a control group. In the second academic year a baseline assessment case of the Crusade was given to the first year students. Then the group was divided into two parts: a randomly assembled experimental group that was given a new course on the Middle East in which multiperspectivity was emphasized, and a control group that followed a traditional course which focused on knowledge transfer. The third year students were tested again using the Crusade case.

**Figure 4:** *Analysis model for screening the lesson objectives*
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<table>
<thead>
<tr>
<th>Objective from the point of view of the pupil</th>
<th>Objective from the point of view of the historical theme</th>
</tr>
</thead>
<tbody>
<tr>
<td>The pupil’s experiences</td>
<td>The pupil’s background</td>
</tr>
<tr>
<td>Historical context narrow</td>
<td>Historical context broad</td>
</tr>
<tr>
<td>In time</td>
<td>Politics</td>
</tr>
<tr>
<td>Different groups/ opinions</td>
<td>Socio-economic</td>
</tr>
<tr>
<td>Religious</td>
<td></td>
</tr>
</tbody>
</table>

Student 1  
Student 2  
Student 3  
Student 4  

etc.


The starting point of the new course on the Middle East was historical perspective taking and empathy. The intention was to make students aware of their personal historical perspective taking through dealing with the Middle East. The students had to find the principles and the vision of the author of the course themselves. Active methods such as role-play and educational games offered the students an opportunity to identify with a randomly assigned actor in the Israeli-Palestinian conflict. In a staged meeting of the United Nations, they had to defend their position on a number of thorny issues. Finally, the transfer to the classroom situation was made. In this way, the students were sensitized to the beliefs and attitudes of pupils from diverse cultural-ethnic backgrounds.

A total of 207 students participated in the baseline assessment. Only 2.9% of the third-year students (2009-2011) met the minimum criteria relating to multiperspectivity. Strikingly, 7.8% of the first-year students entering teacher education showed an awareness of multiperspectivity in the academic year 2009-2010, while at the end of that academic year none of the students retained the same awareness. This could be possibly explained by the fact that the final case of the Cold War lent itself less easily to a multifaceted approach than the Crusade case. Moreover, a number of students who showed a multiperspective attitude at the baseline assessment pulled out, and did not take part in the second assessment.
In the second academic year (2010-2011) no students showed a multiperspective attitude at the start of the education. Shortly after the new course on the Middle East, midway through the academic year, 1.2% of the experimental group showed a multiperspective attitude, while in the control group, which followed the regular course on Middle East, no one saw the opportunity to approach the theme in more than one way. In the second assessment neither group showed a multiperspective attitude any more.

Wagemakers and Patist could not establish a permanent increase in multiperspectivity awareness. However, thanks to the newly designed course on the Middle East, the students in the experimental group showed, especially in the short term, more attention to the cultural and ethnic background of their pupils. Shortly after the new course, 5.8% (5 out of 86 students) of this group took the background of pupils into account and at the end of the academic year 2% (1 out of 51 students) (cf. 0% in the control group).

Unfortunately, the students who paid attention to the ethnic-cultural background of their pupils did not meet the minimum criteria of multiperspectivity. After the course on the Middle East only 1.2% of this group scored on the multiperspectivity aspect and at the end of the academic year 0%.

As Virta (2009) pointed out the students expressed their willingness to discuss multiperspectivity in their classes. However, in doing so they gave too little attention to the cultural and ethnic background of pupils. (Future) teachers are often not used to pay attention to the elements of the historical consciousness that comes from outside the school.

Wagemakers and Patist state that there is no or hardly any incentives present in the current teacher education to stimulate a multiperspective attitude. In many courses there is no focus on cultural and linguistic diversity. More positiveness towards multiculturalism and diversity is necessary. Work with pupils from culturally and ethnically diverse backgrounds should be a fundamental part of teacher education and not a separate additional course.
since such a course only results in a growth of multiperspectivity in the short term. Only a structural approach through the implementation of multiperspectivity in the entire curriculum of teacher education can lead to a sustained growth of an attitude oriented towards multiperspectivity and diversity among future teachers.

Dutch researcher Klein (2010) made a descriptive overview of possible pedagogical strategies with regard to plurality in history teaching. The starting point was the following question: how can future teachers teach in a way that reflects different historiographical and pedagogical perspectives as well as diverse backgrounds of pupils? He brought different elements together within an analytical framework (Figure 5). Both general and subject-specific aspects are included: the initial situation of pupils, the learning content and an activating form (class discussion), (general aspects) and empathy, actualization and value awareness (specific aspects).

Klein’s (2010) overview is based on the context of a study of five teachers who taught history in multicultural classrooms in Amsterdam and Rotterdam. During an interview, they got 15 cards with statements including their knowledge of history teaching in a classroom with pupils from different cultural backgrounds. Based on their positions Klein distinguished different methodologies that can be used in a multicultural context. Novice teachers focus on subject-related concepts that are not immediately reflected in the actual teaching practice. They do not see how multiple perspectives can be integrated into the learning process because the substantive background information needed in order to make the transfer does not appear to be present. Seeking advice from experienced colleagues would enable progress. Experienced teachers want to avoid cultural relativism. They want pupils to position difficult moral issues into their own cultural frameworks of reference. They find it difficult to change pupils’ ideas about those issues.

Figure 5: The pedagogical approach regarding plurality in history education
Implications for practice

The purpose of this review was to find scientific research that would answer the question of how future history teachers in secondary education can adopt a diversity-oriented attitude that makes history education useful, feasible and learnable for pupils from ethnic-cultural minority groups. The number of studies on this issue is limited. This is somewhat surprising given the social importance of the theme. The selected studies provided only limited scientific evidence. There is therefore a great need for additional research into addressing ethnic-cultural diversity in history lessons.

Our search yielded some interesting, even though not scientifically tested signposts relevant for practice. In essence, they are related to two interrelated aspects: the attitude towards various ethnic and cultural backgrounds of pupils and a multiperspective approach to historical themes from a historiographical and methodological point of view.

Harris and Clarke’s (2011) and Virta’s (2009) analytical frameworks tracing the development of diversity attitudes of future teachers towards pupils from ethnic-cultural minority groups can be used in practice and not only with regard to history teaching.
The mapping of the initial situation is of great importance. Novice teachers have a number of conceptions of effective teaching that they often stubbornly cling to. How teachers behave in the classroom also depends to a large extent on how they feel about the pupils they have in front of them. Moreover, the subjective concept of trainee teachers with their own opinions and stereotyped preconceptions about ethnic-cultural diversity has an undeniable influence on teaching in a multicultural classroom (Van Hook, 2002; Garcia and Lopez, 2005). Many secondary schools and teacher education departments outside urban areas have little or no contact with multicultural groups, which does not attract them to the themes of ethnic and cultural diversity.

The said analysis frameworks (Harris and Clarke, 2011; Virta, 2009) are an important source of inspiration for the development of a research instrument that could trace the development of diversity attitudes of future teachers towards pupils from ethnic-cultural minority groups. This could be done by evaluating statements regarding diversity. The results can then be used as the basis for determining attitudes towards diversity.

Paying attention to the initial situation of future teachers is therefore of great importance. Confidence to teach in multicultural classrooms appears to increase in proportion to the experience with ethnic-cultural diversity the future teacher has had before. Neighborhood relationships, friendships, tutoring projects at school where pupils from ethnic-cultural minority groups are involved play an important role. Furthermore, a positive attitude 'from home' increases the awareness of ethnic-cultural diversity (Castro, 2010).

A second aspect that we discussed in the present review is the pedagogical approach to diversity through a multiperspective approach to history. This involves didactic goals, learning content and methods and tools.

The scientific studies that we selected for this review reveal that most students demonstrate their willingness to discuss multiperspectivity in their
lessons. However, they often do not know how to do that in practice or which learning content is the most suitable for this.

However, most teacher education departments focus on diversity courses. There is no consensus on their impact. Harris and Clarke’s study (2011) showed that a specific education program with a focus on diversity in history lessons had an impact on students, but it was not clearly verifiable. However, this raised their diversity awareness. The researchers could not prove if separate general courses on diversity were more effective than an integrated program that addresses diversity (see Sleeter, 2001; Premier and Miller, 2010). In some cases, diversity courses can even backfire and displeased students leave and are not prepared to work in an urban multicultural school yet (Marbley et al, 2007; McFalls and Cobb-Roberts, 2001). Wagemakers and Patist’s research (2012) indicated that the effect of such specific diversity education was only limited in time. A structural embedding within teacher education with sustained attention to diversity is also highly recommended. Harris and Clarke’s study (2011) has not (yet) shown how this can be done concretely. In any case, as far as the diversity-oriented is concerned, teacher education departments should take the pioneering role as mentors hardly ever perform a model role during internships in this regard.

Education programs with a focus on diversity should continuously emphasize educational and pedagogical goals, which make a diversity-oriented attitude more attractive to future teachers (Nelson, 2008). This means that the educational value of history based on the basic concepts of the subject may require more explanation. Meaningful history education focuses on teaching historical thinking. It contains, among others, the following aspects: historical developments are accidental and unpredictable, every period must be taken seriously by considering historical perspective taking, and value patterns are time-related (Wilschut, 2004).
This raises the following question: what kind of history is worth presenting in multicultural classrooms? What is the most suitable learning content from a multiperspective point of view that reflects diverse ethnic and cultural backgrounds of pupils? The (national) context in which history teaching is implemented is of great importance. Since this practical review specifically aims to cover international scientific research in order to facilitate the history education in Flanders, first of all we will look at the context in which history is taught in Flanders.

In the Flemish Community, history is part of the general education and one or two hours of history instruction are timetabled for most pupils of secondary education (12-18 years). In some neighboring countries (the Netherlands and England, for example), history is an optional subject for the oldest pupils (from approximately 14 years), which means that not all pupils have history lessons. Approximately 37% of all Dutch pupils have history on the timetable in their entire secondary school program (van Boxtel and Grever, 2011). In England, seven out of 10 learners drop history when they are given the chance at the age of 13 or 14 (Haydn, 2011).

History is a ‘politically loaded’ subject which has been used in most European countries since the nineteenth century as a tool to obtain a national identity or a civil loyalty to the nation state. The tension between the disciplinary critical method of history on the one hand and the transfer of certain values (e.g. national, European, democratic) through a subject on the other largely determines the margin within which diversity is focused upon.

Flemish history education turned away from the canonized Belgian national framework and the ethnocentric stereotypes related to it after World War II (Wils, 2008; de Wever, Vandepitte and Jadoule, 2011). This trend was reinforced by the regionalization of the Belgian education policy after 1989. The goals that the Flemish government formulated as minimum targets for history did not force it, as in countries such as the Netherlands and England, into a tight straitjacket content-wise. Instead, the objectives provide criteria for
content selection. The emphasis lies on the acquisition of historical knowledge, skills and attitudes. The concept of 'historical reference framework' that has been introduced together with the objectives provides structure but does not focus on content (Goegebeur, Vielfont and Gijsenbergh, 2007). It is built up gradually on the basis of concepts such as time, space, social domains (reconstruction of the past) and resources (historical method). Historical methodological (structural) concepts are part of such a frame of reference. Although Belgian and Flemish history forms an integral part of the curriculum, (Belgian) national identity becomes largely irrelevant. The curricula based on objectives warn of a too strong Eurocentric approach to the past. Consequently, the curricula of Catholic secondary schools require that at least one non-Western society per year is treated. Attention is drawn to both the specificity of non-Western civilizations and the interaction between societies. The curricula of Catholic schools expect that pupils gain an insight into the interrelatedness of local, regional, national and global problems. According to the curriculum makers of the government-provided education (GO!), European history should be viewed from a global perspective with both attention to the development of our own culture and the contribution from and coexistence with other peoples and cultures.

Therefore, history teachers in Flanders have a relatively large freedom of choice when selecting material. They can adapt their choice to the specific group of pupils they have. This offers opportunities to use the diversity-oriented approach that also takes into account pupils from ethnic-cultural minority groups.

In comparison to neighboring countries, history teachers in Flanders have a substantial choice of content. In England and the Netherlands, the governments explicitly determine the history that is given in class (Grever, Pelzer and Haydn, 2011a). The government sees transfer of historical knowledge as an important means for citizenship education, strengthening of national loyalty and pride or social cohesion, and stimulation of integration of
migrants. In the Netherlands, the state has provided primary schools and the lower classes of secondary education with a canon or a national framework of reference using a Eurocentric approach (Klein, Grever and van Boxtel, 2011; van Boxtel and Grever, 2011). This canon contains a list of fifty historical events that every true Dutchman must know and that constitutes a cultural backbone of necessary intellectual baggage. The list deals with issues relating to politics, ideas, technology and economics. Politically-tinted and emancipation-oriented ethnicity is in the list too (e.g. slavery, colonialism and multiculturalism) (van Boxtel and Grever, 2011).

In England and Wales, the National Curriculum (2008) for history discusses world history only when dealing with historical themes such as slavery, the British Empire and the World Wars (Haydn, 2011). The themes are viewed mainly from the point of view of the English. Otherwise European and world history is not dealt with, often because of a lack of time. In the new curriculum of 2008 'diversity' is explicit and described in detail (and not implicit as before) (Bracey et al., 2011).

If history education is focused on the passing of the national past and collective myths as it is the case in England and the Netherlands, the danger of impoverishment emerges because the critical potential of the curriculum for history is in danger. In this way, history teaching is disassociated from history as a science. Moreover, history viewed only within a national framework of reference offers few opportunities for pupils from diverse ethnic-cultural groups to situate themselves through positive identification (Klein, 2010). In this way, history is likely to become irrelevant because it is disassociated from the interest, appreciation and capabilities of pupils and therefore offers less chance of meaningful learning.

Hence the question: what kind of history do pupils find worth learning? A survey of 678 pupils from three urban areas in the Netherlands (Rotterdam), England (London) and France (Nord-pas-de-Calais) has shown that pupils are primarily interested in areas such as family, religion (especially migrants) and
world history (Grever et al., 2011a). Another large-scale study involving more
than 400 young people from urban areas in the Netherlands and the UK has
revealed that the link between history and migration, as expected, appealed to
non-native girls most (Grever et al., 2008). The majority of the pupils also
thought that the dark pages of history such as black slavery should be
discussed.

However, it is problematic that the focus on minority groups and
diversity is often limited to these negative aspects (Bracey et al., 2011). In
most European countries, minorities are part of the curriculum where they are
seen as a 'problem' (Stradling, 2001). Therefore, it is important not to construct
a version of the past in which minorities are often presented as playing a
marginal and negative or subordinate supporting role (Patist and Güven,
2011). History teaching that only focuses on the black pages of the past does
not promote social cohesion or provide an informed judgment on the past. For
example, the strong emphasis in the English history curriculum on Hitler and
World War II on the one hand and ignoring of the Wirtschaftswunder in
postwar Germany on the other stimulate pupils’ anti-German stereotypes
(Bennett, 2004).

It is therefore important to expand the vision on history by integrating
the interaction of multiple perspectives. Themes such as migration of people
and cultures (possibly linked to personal (family) stories), slavery,
colonization, large-scale conflicts and wars, the media revolution, etc. offer
plenty of possibilities to do that.

In particular, there is a great need for detailed exemplary materials and
‘good practices’ regarding the practical approach to multiperspectivity. As
Virta (2009) showed in her research, the students were willing to discuss
ethnic-cultural diversity in their lessons, but they did not know how to do it.
They struggled to translate the concept of multiperspectivity into the actual
teaching practice. They lacked the insight into a diversity-oriented attitude as
having to do with a different, 'non-classical' way of teaching. What didactic learning materials and teaching methods can ideally be used?

In an American context, where history is closely linked to value education and traditional textbooks provide the dominant narrative of the rich white male population, an alternative approach was successful. Martell (2011) replaced the textbook by his own syllabus focusing on the use of primary sources, oral stories and analyses of historians and journalists. This syllabus is available on the Internet. It was deliberately chosen to view historical events from different angles and from a multicultural perspective. His approach worked: both non-white and white pupils could better identify with people from the past. The new syllabus enabled the pupils to grasp the essence of history (education), i.e. a discussion based on arguments. A small group of pupils did not like the new approach and wanted to return to the history textbook they were used to because it presented a more straightforward one-sided view with no further discussion. This research shows that text material that presents history from multiple perspectives can have a positive impact on learning and engagement with the past as well as involve pupils from ethnic-cultural minority groups.

A similar effective pedagogical approach is found in a case study about an American teacher who gave his pupils a multicultural education of democratic citizenship in his history lesson (Dicamillo and Pace, 2010). Just as Martell’s study (2011), this teacher used alternative texts that provided the view of oppressed and marginalized Americans. Moral issues that could lead to challenging discussions were at the core of the texts. The teacher warned that it was not the intention to switch the positions of heroes and victims. Using this revisionist approach could encourage critical thinking. Activating methods such as class discussion and role-play managed to inspire his pupils’ interest in history. However, role-play has to be done with caution. ‘Forcing’ pupils to inhabit the roles of perpetrators such as slave traders or guards of concentration camps can lead to defensive reactions in (multicultural)
classrooms. Moreover, this is disapproved of from an ethical point of view (Grever, 2011b, 12).

Sensitive and controversial issues always require a cautious approach. A Dutch study from 2003 showed that Muslim pupils could not disassociate the current conflict between Israel and the Palestinians from the persecution of Jews during World War II (Grever, 2011b). Pupils of Moroccan descent identified with today’s Palestinians. The concepts of 'Israeli' and 'Jew' were confused. This led to anti-Semitic statements, which were justified as freedom of expression. Some teachers who were shocked by so much verbal abuse stopped the discussion. Content and methodology-wise, they felt unable to deal with such a sensitive and controversial topic. Looking back on the past can evoke painful emotions in pupils with traumatic experiences of recent violent conflicts (cf. the aforementioned students from Kosovo in the research of Virta (2009)). Constructing a detached and purely cognitive historical argument cannot be expected in such cases. Individual written assignments are more appropriate for the personal processing of such topics (Grever, 2011b).

Therefore, multiperspectivity requires an active attitude and willingness on the part of pupils to empathize with the other in order to revisit their own positions from a distance. Pupils are not expected to agree with the views of the people from the past, but they should realize that (historical) facts can be viewed from multiple perspectives. Therefore it should be made clear at the beginning that it is possible to understand the views of the other (or another culture) without agreeing with them (Grever, 2011b). Mutual respect is an essential requirement for every dialogue. The teacher has to be able to have pupils listen to each other, ask pithy questions and summarize viewpoints (see also Dicamillo and Pace, 2010). This requires a lot of practice and the teacher’s experience plays an important role (Hawkey and Prior, 2011). Having teachers with expertise in teaching multicultural classrooms team teach novice teachers could yield positive results (Premier and Miller, 2010).
Future teachers need examples of good practices. They complain about the workload and difficulties in finding sources that deal with diversity. They want up-to-date and useful information, which comes, for example, in the form of information packets (Parker-Jenkins et al., 2004). Some practical examples below (incomplete and provided for the sake of inspiration) show how multiperspectivity can be presented by integrating an ethnic-cultural diversity attitude.

Dutch teacher educators Patist and Güven (2011) looked at a history lesson from the perspective of Moroccan and Turkish pupils. They found that (even experienced) teachers do not always understand the way in which connections can be found in the experience and prior knowledge of pupils from ethnic-cultural minority groups. The meaning of the Dutch city of Nijmegen was covered in detail in a lesson about the expansion of the Roman Empire. Even though both Turkey and Morocco were part of the Roman Empire, these contextualization clues were not used. Three useful reference works on the history of Turkey (Bakker, Vervloet and Gailly, 2002; Lewis, 2001) and Morocco (Obdeijn, De Mas and Hermans, 2002) provide interesting starting points for ethnic-cultural diversity with regard to the history of Morocco and Turkey. Importantly, the point here is not teaching the history of Turkey and Morocco as an additional subject, but linking them to Western history. Diversity should not form additional lesson content that is incorporated as an extra module into the learning material.

In the Netherlands, Platform Taalgericht Vakonderwijs (Platform for Language-Oriented Subject Education) developed a curriculum related to multiperspectivity in history (Erogluer, Hajer, van Boxtel and Fiori, 2009). It was developed on the basis of different perspectives on the siege of Constantinople by the Turks in 1453, i.e a Christian-European perspective, an Ottoman-Turkish perspective and a perspective of historians. The pedagogical insights were linked to the principles of teaching history with a focus on
language. Namely, multiperspectivity becomes visible in the language and conceptual framework that are used and that type of language is time-related.

Students of Specific Teacher Education in History at KULeuven designed lessons about managing diversity in the Ottoman Empire and modern Turkey. They are a source of inspiration for (future) teachers and are available on the website of Vlaamse Vereniging voor Leraren Geschiedenis en Cultuurwetenschappen (Flemish Association for Teachers of History and Culture).

On the Internet there is also educational material (in English) in the form of detailed lessons available for topics such as the slave trade and slavery. The website www.tijm.nl offers an intercultural theme of the slave trade and slavery by the Dutch and can serve as a starting point to explore the subject.

Does this mean that the diversity-oriented approach focuses on an adequate selection of learning content? Or should pedagogy also be considered? Harris and Haydn (2006) found that in order to develop interest in history, the most important aspect was pupils’ positive learning experience. The way pupils are taught is more important than the titles of chapters and sections. An interactive teaching style with a strong focus on activating methods is greatly appreciated by younger pupils. Discussions, group work, dramatic methods and visual aids are highly valued as well. Too much teacher talk time, incorporating many writing tasks or using almost exclusively textbooks and workbooks can hardly engage pupils’ interest. Variation is crucial in order to make diversity visible and use it in a positive way. Therefore, teachers can – and this is not only limited to the context of diversity – make a difference using their personality and pedagogical approach.
Conclusion

How can future history teachers in secondary education adopt a diversity-oriented attitude that makes history education useful, feasible and learnable for pupils from ethnic-cultural minority groups? This is the research question of this review. Based on four relevant studies, our research yielded only limited scientific evidence.

According to Harris and Clarke (2011), a specific education program aiming to prepare trainee teachers for ethnic-cultural diversity in history lessons increased the awareness of the subject, although this was not clearly verifiable. Sometimes it appeared that the effect of such specific diversity education was limited in time (Wagemakers and Patist, 2011). Embedding structural and clearly visible sustained attention to diversity in teacher education would undoubtedly be beneficial.

Practice makes perfect. Systematic reflection on authentic teaching practice in classrooms with pupils from ethnic-cultural minority groups helps promote a positive attitude towards teaching in multicultural classrooms (Virta, 2009). Harris and Clarke’s (2011) and Virta’s (2009) analysis frameworks that are used to trace the development of future teachers’ diversity attitudes to pupils from ethnic-cultural minority groups are very useful for this.

Students who have previously experienced ethnic-cultural diversity through the family circle, friends or neighbourhood relationships are often more open to it. Teacher education programmes can introduce students with little or no diversity experience to pupils from ethnic-cultural minority groups through, for example, tutoring projects. This increases the chance that ethnic-cultural diversity is easier acknowledged and recognizable.

Teaching in multicultural classrooms requires experience which novice teachers do not have. They are primarily concerned about classroom management and their own knowledge of content material. As a result, they struggle to adopt a diversity-oriented attitude. In this context, team teaching
where a novice teacher is helped by an experienced colleague is a possibility (Klein, 2010).

Adopting a diversity-oriented attitude implies that using a multiperspective subject-specific approach to a historical theme is linked to pupils’ ethnic-cultural background. A continued focus on pedagogical objectives and basic concepts of history (and the role of ethnic-cultural diversity within it) is necessary. What is the function of history? What makes it meaningful for pupils from ethnic-cultural minority groups? A disciplinary approach to history does not seem an easily transferable form of thinking, but it is something that needs constant education and is only enabled by varied teaching. As far as the curriculum is concerned, multiperspectivity can be meaningfully incorporated by dealing with world history from different viewpoints and general human themes (e.g. the migration of people and cultures, slavery, large-scale conflicts and wars, the Internet and the media revolution). This fits in with what, according to research, pupils find interesting and relevant. Teaching history with a diversity-oriented attitude has to do with an effective way of teaching using a diverse range of pedagogies and strategies. It is important to not just use classic textbooks, but also design (or detect in source texts) additional challenging material where multiple perspectives and critical alternative visions provide a starting point. Interactive and collaborative methods such as role-play and class discussion also help. Interdisciplinary collaboration can provide additional opportunities and learning effects and emphasize concepts such as empathy, actualization and value awareness even more.

Using much needed exemplary materials and ‘good practices’ can support the teaching process. The above-mentioned examples may be a starting point. Networking with other actors (e.g. teachers, teacher educators, advisers, continuing education centers, and educational institutions such as the Council of Europe) increases the chances of sustainable support and inspiring practical applications and tips.
History lessons can be a meeting place of diverse historical cultures. Instead of dividing history into 'my' and 'your' past, there is a need for meaningful history education for all pupils regardless of their ethnic-cultural background. A number of dilemmas is difficult to solve also because the specific composition of groups varies significantly. Should we address pupils from the point of view of their supposed ethnic-cultural identity to avoid their viewing history as irrelevant? Or should not we do that because it encourages stereotyping? Should we provide pupils with the history of ‘their’ country of origin? What subject knowledge should (future) teachers have in order to work with pupils interactively and expect their reactions? What do they need to know about their pupils and the ways in which they experience history through their family, social media or networking? How important is it to not overestimate ethnic-cultural diversity and see pupils as ordinary young people?

There are many questions that remain unanswered due to a lack of research into teaching methodology. Future research should therefore continue to focus on how history teachers can address diverse needs and interests of heterogeneous classrooms using engaging learning content and methodology in a changing school context. In this regard, teacher education undoubtedly plays a pioneering role.

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APPENDIX 1: SCREENING THE INITIAL SITUATION OF HISTORY STUDENTS ON THEIR ATTITUDE TO MULTIPERSPECTIVITY AND ETHNIC-CULTURAL DIVERSITY

Figure: The confident continuum: confident-uncertain-uncomfortable

<table>
<thead>
<tr>
<th>Confident</th>
<th>Uncomfortable</th>
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<tbody>
<tr>
<td>(views are realistic, having been tested in</td>
<td>(but willing to have a go, shows</td>
</tr>
<tr>
<td>the classroom, purpose is strongly supportive</td>
<td>appreciation of problems)</td>
</tr>
<tr>
<td>of diversity, shows clear commitment)</td>
<td></td>
</tr>
<tr>
<td>Confident</td>
<td>Uncertain</td>
</tr>
<tr>
<td>(ideas based on assumption but show</td>
<td>(yet to make up their mind)</td>
</tr>
<tr>
<td>nuanced understanding, appreciates link</td>
<td></td>
</tr>
<tr>
<td>between purpose and diversity)</td>
<td></td>
</tr>
<tr>
<td>Confident</td>
<td>Uncomfortable</td>
</tr>
<tr>
<td>(ideas based on assumption but unsophistic</td>
<td>(but open to change)</td>
</tr>
<tr>
<td>and untested, purpose not strongly related to</td>
<td></td>
</tr>
<tr>
<td>diversity)</td>
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Familiarity with ethnic-cultural diversity:

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<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
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<tbody>
<tr>
<td>No/none</td>
<td>Low</td>
<td>Moderate</td>
<td>High</td>
<td>Very high</td>
</tr>
</tbody>
</table>

1. I have friends from ethnic-cultural minority groups.

2. I have experience teaching subjects other than history to pupils from ethnic-cultural minority groups.

3. I have experience teaching history to pupils from ethnic-cultural minority groups.
Views on ethnic-cultural diversity:

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<th>3</th>
<th>4</th>
<th>5</th>
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<tbody>
<tr>
<td></td>
<td>Totally agree</td>
<td>Largely agree</td>
<td>I do not know</td>
<td>Largely disagree</td>
<td>Disagree</td>
</tr>
</tbody>
</table>

1. I find teaching pupils from ethnic-cultural minority groups more difficult due to language problems.
   1 2 3 4 5
2. I find that by teaching in multicultural classrooms I am becoming more aware of my own prejudices, values and beliefs.
   1 2 3 4 5
3. I find teaching pupils from ethnic-cultural minority groups more difficult because their value system is different.
   1 2 3 4 5
4. I feel insecure and I am afraid to hurt or discriminate pupils.
   1 2 3 4 5
5. I feel I have too little knowledge to be able to teach pupils from ethnic-cultural minority groups.
   1 2 3 4 5
6. I think there is too much emphasis on ethnic-cultural diversity in education.
   1 2 3 4 5
7. I find ethnic-cultural diversity is not important in history lessons because history has to be the same for everyone.
   1 2 3 4 5
8. I find that by teaching in multicultural classrooms I get more historical insight as I get more information about other cultures.
   1 2 3 4 5
9. I find classroom management more difficult in multicultural classrooms than in mono-cultural classrooms.
   1 2 3 4 5
10. My teaching is equally enthusiastic in multicultural and in mono-cultural classrooms.
    1 2 3 4 5
11. I find that pupils from ethnic-cultural minority groups have more learning problems.
    1 2 3 4 5
Addressing multiple perspectives/ethnic-cultural diversity:

Willingness in principle:

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<tr>
<td>Totally agree</td>
<td>Largely agree</td>
<td>I do not know</td>
<td>Largely disagree</td>
<td>Disagree</td>
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</table>

1. In my lessons I find it important to take into account the knowledge, background and cultural values of pupils when dealing with a historical subject.

2. In my lessons I find it important to take into account the knowledge, background and cultural values of pupils from ethnic-cultural minority groups when dealing with a historical subject.

3. In my lessons I find it important that pupils learn to approach a historical subject from different angles or multiple perspectives.

4. In my lessons I find it important that pupils learn that ethnic-cultural minority groups experience the past from a different perspective.

5. In my lessons I find it important that pupils learn to empathize with other people from the past or present.

6. In my lessons I find it important to introduce my pupils to sensitive and controversial historical subjects.

7. I find it important to answer questions related to the background of pupils from ethnic-cultural minority groups.
**Addressing multiple perspectives/ethnic-cultural diversity:**

**Theoretical background knowledge:**

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<tbody>
<tr>
<td>I do not know this</td>
<td>I hardly know this</td>
<td>Average</td>
<td>I have enough knowledge of this</td>
<td>I know this well</td>
</tr>
</tbody>
</table>

1. In my lessons I know how I can take into account the knowledge, background and cultural values of pupils when dealing with a historical subject.

2. In my lessons I know how I can take into account the knowledge, background and cultural values of pupils from ethnic-cultural minority groups when dealing with a historical subject.

3. In my lessons I know how I can teach pupils to approach a historical subject from different angles or multiple perspectives.

4. In my lessons I know how I can teach pupils that ethnic-cultural minority groups experience the past from a different perspective.

5. In my lessons I know how I can teach pupils to empathize with other people from the past or present.

6. In my lessons I know how I can introduce pupils to sensitive and controversial historical subjects.

7. I know what I can answer to questions related to the background of pupils from ethnic-cultural minority groups.
Addressing multiple perspectives/ethnic and cultural diversity:

Practical application:

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<tr>
<td></td>
<td>Totally agree</td>
<td>Largely agree</td>
<td>I do not know</td>
<td>Largely disagree</td>
<td>Disagree</td>
</tr>
</tbody>
</table>

1. In my lessons I manage to take into account the knowledge, background and cultural values of pupils when dealing with a historical subject.

2. In my lessons I manage to take into account the knowledge, background and cultural values of pupils from ethnic-cultural minority groups when dealing with a historical subject.

3. In my lessons I manage to teach pupils to approach a historical subject from different angles or multiple perspectives.

4. In my lessons I manage to teach pupils that ethnic-cultural minority groups experience the past from a different perspective.

5. In my lessons I manage to teach pupils to empathize with other people from the present or the past.

6. In my lessons I manage to introduce pupils to sensitive and controversial historical subjects.

7. In my lessons I manage to answer questions related to the background of pupils from ethnic-cultural minority groups.

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1 This review was written in the framework of the P-Reviews project. Practical didactic reviews of research (2011-2013) within the ‘School of Education Association KULeuven’ network of expertise, led by Job De Meyere, Bieke De Fraine, Renaat Frans and Kristof Van de Keere. (see also www.p-reviews.be/1) Practical didactic reviews provide systematic and sound summaries of scientific sources relevant for classroom practice or practical issues or cases.
In this respect, see for example: http://www.screeningdiversiteitlerarenopleiding.be. This is a website developed by the Expertise Network AUGent in the framework of the project 'Building bridges for equal educational opportunities. Vision on the integration of diversity and skills to deal with diversity in teacher education’.

3 Prof. Dr. Maria Grever is Professor of Theory and Methodology of History at Erasmus University Rotterdam. She is also director of the Center for Historical Culture. She has published articles on history and national identity.

4 The analysis of the pedagogical journal Hermes. Tijdschrift van de Vlaamse Vereniging Leraren Geschiedenis (Hermes. Journal of the Flemish History Teachers Association) (2000-2012) provided no relevant research results. We excluded the Dutch journal Kleio. Tijdschrift van de vereniging van docenten in geschiedenis en staatsinrichting in Nederland (Kleio. Journal of history and civics teachers in the Netherlands) for the same period.

5 Plurality is a related term. In this review, we use the specific terminology that was used by the researcher(s) in the original articles.

6 ‘Historical context’ was applied when the subject was dealt with in the framework of broader developments. A distinction was made between ‘narrow’ if the context was associated with immediate events surrounding it (cause and reason) and ‘broad' in connection with simultaneous (counter)developments that demonstrated the generic or exemplary characteristics of the event. The heading ‘in time’ was applicable when a comparison was made to a different period in history (including the present). Information received by mail from J. Patist on 24 April 2012.

7 Rollback theory refers to the politics of reducing the communist influence in the world. Domino theory refers to the fear of the expansion of communism. The principle of the game is reflected: if one country becomes communist, another country follows automatically.
We have not included the items from the model that analyse the degree of 'interaction' (from avoiding, minimizing, comforting to confronting, challenging and protecting) and 'the role of the teacher’ (neutral or taking sides).

In the framework of a follow-up study in collaboration with the teacher education department for Bachelor’s students of history at HU University of Applied Sciences Utrecht, we developed such an analytical framework (see Appendix 1).

A second part of the study whose results have not been published yet focuses on how white teacher educators with little or no experience regarding ethnic diversity can effectively support students in this regard.

The further explanation is limited to the two largest educational networks in Flanders, i.e. free Catholic education (Vlaams Secretariaat van het Katholiek Onderwijs, (VSKO)) (Flemish Secretariat of Catholic Education) and government-provided education (GO!). History is a subject of the basic secondary school curriculum in the first cycle (pupils of 12-14 years) of secondary education and (pupils of 14-18 years) general secondary education (Dutch: Algemeen Secundair Onderwijs, ASO), technical secondary education (Dutch: Technisch Secundair Onderwijs, TSO) and secondary arts education (Dutch: Kunstsecundair Onderwijs, KSO) in both schools of government-provided education (GO!) and free Catholic schools (VSKO). History is not a separate subject in the B-stream in the first cycle (pupils of 12-14 years) of VSKO and (pupils of 14-18 years) vocational secondary education (Dutch: Beroepssecundair onderwijs, BSO) of GO! and VSKO. However, historical education is integrated into a subject cluster (Social Education (MAVO) / General Subjects Project (PAV)). Pupils following this type of education do not have history as a separate subject. (For more information, visit www.go.be (GO!) and www.vsko.be. (VSKO)). de Wever, Vandepitte and Jadoulle (2011) provide a general overview of history education.
For the objectives in history see: www.ond.vlaanderen.be/curriculum/secundair education. For the history curricula see: www.go.be (GO!) www.vsko.be (VSKO); www.pov.be (provincial education) and www.ovsg.be (municipal education).

Erdmann and Hasberg (2011) present an overview of history education in 24 European countries of the Council of Europe.

www.framingham.k12.ma.us/fhs_ss_martell.cfm


www.northants-black-history.org.uk/resourceDownloadIndex.asp

We are hoping to contribute to future research in the context of a follow-up study in collaboration with the teacher education department for Bachelor’s students of history at HU University of Applied Sciences Utrecht.