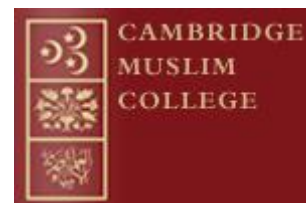




CURRICULUM FOR COHESION

BRINGING HUMANITIES TO LIFE

**RESPONSE
TO THE
JULY 2013 DRAFT SPECIFICATION
OF THE
NATIONAL CURRICULUM FOR HISTORY**



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Executive Summary

The Department for Education's Amended Draft Specification of the National Curriculum for History (10th July 2013) is under-pinned by some sensible aims and is much more coherent in terms of structure and content than the February draft. Nevertheless, there is still room for improvement. In particular, more thought still needs to be given to the interconnections between national British history and world history and how to create a 'broader, truer history for all.' The creation of this more coherent relationship can be accomplished with some minor but significant tweaks.

In this response, we commend some aspects of the Draft Specification and outline some small but significant changes that are needed.

Curriculum for Cohesion commends the *Purpose of the Study of History* of the Draft Specification of the National Curriculum for History which states that both detailed historical knowledge and critical habits of mind are the end product of a good History education.

Curriculum for Cohesion commends the stated desire of the Draft Specification of the National Curriculum for History to give pupils a rigorous civic knowledge of Britain, Europe and the wider world.

Curriculum for Cohesion also commends the stated aim of the draft specification for pupils to have their historical knowledge properly arranged upon a chronological framework.

Moreover, the July Draft Specification of the National Curriculum for History is more teachable than the February draft in terms of the quantity and detail of the topics that it will require teachers to deliver. It is also much less prescriptive which now tallies with the Government's own stated educational agenda to increase teacher-autonomy. It is also more learnable in that it gives more careful attention to the fact that pupils learn History in different ways at different ages. The list-like structure of topics and the conceptual language are more developmentally appropriate.

It is also more culturally inclusive and pays some respect to the British tradition of teaching world history in school.

However, the accent of the world history is too much on the differences between Britain and the rest of the world, and not enough on the interconnections between British national and European and world history. In this it presents the history of the rest of the world as the history of a series of parallel universes and not of connected civilisations. This will be counterproductive to achieving a high quality of joined-up historical knowledge, to making the curriculum interesting to pupils and to pupils' ability to understand and prepare for the world around them.

Our response shows how to address this fundamentally important outstanding issue at each Key Stage:

1. At Key Stage 1. The list of grey, non-mandatory individuals is still too parochial and not representative of humanity's different types of achievement. We suggest the inclusion of the pairing of the pioneers of medical science, Avicenna and Louis Pasteur. Doing so will illustrate the contribution of different cultures to shared knowledge in different periods whose benefit is enjoyed by all today and can 'be used to compare aspects of life in different periods.'
2. At Key Stage 2. We suggest that Cordoba, c. AD800-1200 is added to Baghdad as an exemplar of early Islamic civilisation. This will link the study of early Islamic civilisation at Key Stage 2 coherently with the proposed study of the Renaissance in Key Stage 3 and provide an important counterpoint with 'Dark Age' Britain and northern Europe.
3. At Key Stage 3. In order to bring out the force of 'interconnections' in the unit title, we suggest that the Ottoman Empire, 1490-1922 be added as a world history option. Study of the Ottoman Empire is highly relevant to the study of Britain and Europe in both the early modern and modern periods. It will also consolidate and extend knowledge of the British Empire and it is essential for understanding developments in the contemporary Middle East.

These selections of non-British history will provide much more coherent links with the other elements of British and world history that children will cover through the Key Stages and provide a more useful history of the present that will prepare all children for life in a multi-cultural Britain in a globalised world.

Introduction

In the spirit of collaboration and desiring the best History education for all pupils in English schools, we outline following the structure of the draft curriculum:

1. what is to be commended about the Draft Specification of the National Curriculum for History.
2. What needs to be changed about this Draft Specification of the National Curriculum for History.

1. Purposes and Aims

1.1 The Purpose of Study

We are of the opinion that *The Purpose of Study* on p.204 provides a basically sound articulation of the purpose of studying History.

We would recommend that the wording in line 4 'sift arguments' be changed to 'construct and assess arguments'. Strictly-speaking pupils will be sifting evidence but building and assessing arguments.

1.2 Aims

These are sensible, well-phrased aims.

2. Key Stage 1

This is broadly-speaking age-appropriate in aim and content, in that it is mainly 'heroic' and inspirational in style.

2.1 The grey list of non-mandatory individuals is still too parochial, and not representative of humanity's different types of achievement. We strongly suggest that medical science from which we all benefit today represented in this list by inclusion of the pairing of Avicenna (980-1037) with Louis Pasteur (1822-1895).

The inclusion of these historical personalities from the history of medicine will provide teachers with very concrete examples of human achievement that will allow them to enrich and contextualise other elements of Key Stage 1, e.g. in natural science. It will show them how pioneering scientific insights transcend cultural boundaries and can be achieved at different times and in different places. The inclusion of an intellectual from a Middle Eastern non-Christian culture will be very important for raising the aspirations of all children in English schools and teach them that today's library of knowledge has originated from a diverse range of cultures.

It might be argued that the list is in grey and therefore not mandatory. However, the fact that this list is part of the curriculum documents will, nonetheless, send out strong messages to teachers and pupils about the types of people who represent human achievement. It is, therefore, vital that the fields of achievement on the list are diverse and the types of achievers are also diverse.

3. Key Stage 2

3.1 Enriched learning about the 'Dark Ages'
Curriculum for Cohesion commends the enriched learning about the 'Dark Ages' proposed at Key Stage 2 which fills a gap in the previous National Curriculum for History.

3.2 Cordoba, c.800– 1200 is missing
The coverage of early Islamic civilisation needs to include Cordoba, c.800-1200. The cultural and commercial back drop to the 'Dark Ages' was the trading and intellectual powerhouse of Spain c.800-1200, focusing on Cordoba, through which the knowledge of the ancients, such as Aristotle, reached Europe again. Cordoba was also the bridge between the new learning of north Africa and the European Renaissance. Therefore, the study of both early Islamic civilisation and 'Dark Age' Europe can be made more complete and be enriched by the addition of Cordoba, c.800-1200.

Muslim Spain, exemplified in many respects intellectual and cultural cooperation and mutual enrichment between Jews, Muslims and Christians through 'La Convivencia' (Living Together), in Cordoba. In this period, the pioneering work, for example, of the Jewish scholars, Maimonides (1135-1204) and Abraham Ibn Ezra (1089-1164), the Muslim scholar, Averroes (1126-1198), and the work of the Christian Briton, Michael Scot (1175 – c.1232) who took the Latin translations of the Arabic translations of Aristotle from Toledo to Italy, became key ingredients in the European Renaissance. It was part of a non-European civilisation that provided a platform for many successful facets of later European life such as agriculture and navigation. Thus, Cordoba, c.

AD800-1200 also provides a remarkable early blueprint of successful multi-cultural and multi-faith living to which pupils can aspire (Cannadine, 2013).

The inclusion of Cordoba, c. AD800-1200 would also provide meaningful links forward into the teaching of the European Renaissance at Key Stage 3. This is a very important consideration for teachers when they come to consider world history (Wilkinson, 2013).

On a historiographical point, this European civilisation throws the idea of the 'Dark Ages' into question which can expand pupils' conceptual understanding of history as they begin to consider the notion of conceptual criticality.

The study of Cordoba, c. AD800-1200 can be legitimately added in the world history section as it was intrinsic to the contribution of Arab-Islamic civilisation to the world during the early medieval period and its primary cultural origins and links with North African and Middle Eastern civilisation, rather than its geographical location, are its defining feature.

4. Key Stage 3

4.1 The aims

The aims of Key Stage 3 outline a critical historical approach which is appropriate for this Key Stage.

4.2 The mandatory section headings

The substance of the grey sections of the Key Stage 3 bullets seems to us to be appropriate in terms of content and detail.

For the sake of consistency and internal accuracy, each of the mandatory sections headings might be revised to reflect that fact that the suggested topics of study in grey look at Britain in the context of, and in connection to, historical developments in Europe and the wider world rather than in isolation

4.3 Reference to World War 1

The grey bullet that presently reads 'The First World War and the Peace Settlement' should be revised to read: "The First World War in Europe, the Middle East and Africa and the global impact of the Peace Settlement. "This change will stop the First World War being reduced by teachers to the European western front. This reduction, which happens all too often in practice, decreases the significance of this vital piece of historical learning (Wilkinson, 2011).

4.4 Reference to Indian independence

The bullet "Indian independence and the end of Empire" should be revised to read: "Indian independence, Partition and the end of Empire."

It is vital that all British pupils understand the historical roots of partition and the creation of Pakistan and that Indian independence is not just reduced to the life of Gandhi.

4.5 The Ottoman Empire

We strongly recommend the addition of the Ottoman Empire, 1430-1922 in the mandatory world history section for the following reasons:

1. The Ottoman Empire straddles the entire early modern period and much of the modern period covered Key Stage 3. Moreover, it was the bridge connecting up East and West during the early modern period that links up the other civilisations listed in this section. The history of Europe, the Mediterranean and the East is inexplicable without understanding the geo-political circumstances and cultural legacy of the Ottoman Empire and the role of significant Ottomans such as Mehmet the Conqueror (1432 -1481) and Sinan (1490-1588).
2. It provides multiple links with British and European history, e.g. of the Balkans, the Crimean War and First World War. Thus, it delivers the idea of 'interconnections' so sensibly alluded to in the mandatory bullet.
3. It is a key to understanding the state of the Middle East today as the break-up of the Ottoman Empire laid the conditions for the shaping of the modern Middle East into European-style nation-

states. Therefore study of the Ottoman Empire will provide a useful, relevant body of knowledge for pupils to understand the contemporary politics and struggles of that region.

4. The Ottoman Empire provides an important example of the development of Muslim thinking and behaviour in the treatment of non-Muslim religious minorities. As well as being an important historical topic, this issue is important in the world today in many countries such as Egypt, Pakistan, Iraq, and Nigeria. The countries listed are all significant in international affairs, and have diasporas of varying sizes in the UK. On one hand we see extremist Muslims seeking to re-impose medieval practices such as those set out in the Covenant of Omar (Gilbert, 2010). On the other hand people promoting anti-Muslim hatred regularly claim that Muslims have historically persecuted non-Muslim minorities.

Against this background, it is very desirable for all British pupils to learn about the Tanzimat reforms to the legal system that took place in Ottoman Turkey from 1839-1876 (Hussain, 2011). These reforms gave all Ottoman citizens equal standing before the law, regardless of religion or ethnicity.

5. In Summary

If these modest but significant changes are implemented, we believe that this National Curriculum for History will provide a useful working document for teachers to provide their pupils with a sound historical education that fulfils the principles that we set out in our response to the previous draft on 20th March, 2013. It will be:

- a. representative of a common public culture and narrative in which the culturally diverse school population of England can share;
- b. developmentally appropriate to children's ages;
- c. capable of being taught in a way that inspires pupils to learn about Britain's history;
- d. in keeping with the findings of modern historical scholarship about the inter-connectedness of civilisations and nations.

6. Authorship

This response to the July 2013 draft specification for the National Curriculum for History is from Curriculum for Cohesion.

Curriculum for Cohesion is a collaboration of teachers, academics and employers that is developing Humanities education to improve the lives of young people in the 21st century.

The text was drafted by the Director of Curriculum for Cohesion, **Dr. Matthew L. N. Wilkinson** in close consultation with, in their personal capacities, and with the final approval of:

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Director and Professor of Education
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Dr. Edward Kessler MBE

Executive Director
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Fellow of St. Edmund's College
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Academic Team of Curriculum for Cohesion



Professor Roy Bhaskar is World Scholar at the Institute of Education, University of London and the founder of the philosophy of Critical Realism. Critical Realism has had an enormous influence on the natural and social sciences over the past 25 years. Professor Bhaskar is regarded by many as one of the world's most innovative, rigorous and creative philosophers



Christine Counsell has been a leading thinker in the development of history education, history curricula and teacher education in the UK and internationally for the last 20 years. Christine taught history in state secondary comprehensive schools for ten years and for three years was deputy headteacher in a comprehensive school in Bristol, UK. In 1997 Christine was appointed by the University of Cambridge to lead its secondary school PGCE history teaching-training course. She acted as a consultant at UK national policy level for the review of the National Curriculum for History in England in 1994 and 2007.



Professor Chris Husbands is Director of the Institute of Education, University of London. He was a teacher in urban comprehensive schools where he was rapidly promoted to senior management before moving into Higher Education. He was a Board Member at the Training & Development Agency for Schools between 2006-2012 and is a member of the RSA Academies Commission. He has served as a Board Member at two examining groups, Edexcel and the Assessment & Qualifications Alliance. He has worked as a consultant or adviser to Local Authorities, OFSTED, the Department for Education, the Qualifications & Curriculum Authority and the National College for School Leadership.



Professor Richard Pring was Professor of Educational Studies and the Director of the Department of Educational Studies at the University of Oxford from 1989 to 2003. From 2003 to 2009, he was also Lead Director of the Nuffield Review of 14-19 Education & Training. His latest book, 'The Life and Death of Secondary Education for All' was published by Routledge in 2012.

Professor Pring worked with the Aga Khan University in Karachi, helping to develop and teach the doctoral programme within the Institute for Educational Development. For his work with the AKU over 15 years he received the Aga Khan's 'Award of Distinction' in 2007.



Dr. Julia Ipgrave is Senior Research Fellow at Warwick Religions & Education Research Unit, University of Warwick.

Dr. Ipgrave's research interests include young people's religious understanding, religion in education and inter-religious encounter. She has participated in a number of UK and European projects and published widely in these fields. She undertakes evaluation and consultation work for religious education and inter-religious/inter-cultural dialogue programmes. Dr. Ipgrave is an education specialist member on the Christian Muslim Forum.



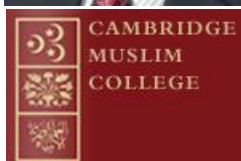
Ms. Basma El-Shayyal has taught in mainstream, supplementary and faith schools in a senior capacity for the past eighteen years. She currently works at Islamia Girls' High School where she has been Head of RE for the past 11 years. She is a longstanding member of Brent Standing Advisory Committee on Religious Education (SACRE) which advises schools on the Religious Education curriculum and is on the Editorial Board of the International Journal of Religious Education.



Dr. Edward Kessler MBE is the Executive Director of the Woolf Institute in Cambridge and is also a Fellow of St. Edmund's College, University of Cambridge. He has a First-Class Joint Honours Degree in Hebrew & Religious Studies from the University of Leeds and a Master of Theological Studies Degree from Harvard Divinity School. He completed a PhD at the University of Cambridge. In 2006, he received the Sternberg Interfaith Award from philanthropist Sir Sigmund Sternberg "in recognition of outstanding services in furthering relations between faiths". He was awarded the MBE for services to inter-faith relations in 2011.



Mr. Tim Winter (Shaykh Abdal Hakim Murad) is the Shaykh Zayed Lecturer in Islamic Studies at the Faculty of Divinity of the University of Cambridge and Dean of the Cambridge Muslim College. In 2009, Tim Winter was named one of the 500 Most Influential Muslims in the World by the Royal Islamic Strategic Studies Centre.



Dr. Matthew L. N. Wilkinson was educated at Eton College where he was awarded a prestigious King's Scholarship and at Trinity College, Cambridge where his first year performance in Theology & Religious Studies was recognised by a scholarship.

Matthew taught History and Religious Studies in mainstream, supplementary and faith schools in a senior capacity for fifteen years in the UK and abroad.

In 2007, he was awarded an ESRC Studentship to undertake his PhD entitled, *History Curriculum, Citizenship and Muslim Boys: Learning to Succeed?* at King's College London.

He is the founder of Curriculum for Cohesion, Research Fellow at Cambridge Muslim College and originator of the Islamic Critical Realism philosophical synthesis.

Patrons



Rt. Hon. Sadiq Khan MP is the Member of Parliament for Tooting and Shadow Lord Chancellor and Shadow Secretary of State for Justice. He was both the first Asian and the first Muslim to attend Cabinet. From October 2008 to June 2009, Mr. Khan was Parliamentary Under-Secretary of State in the Department for Communities & Local Government with special responsibility for community cohesion, religion and belief, race and preventing violent extremism. Apart from his Parliamentary duties, Mr. Khan has a keen interest in education as the Governor of two primary schools and Patron of the Polka Theatre Company.



Rabbi Baroness Julia Neuberger DBE was educated at Cambridge and Leo Baeck College and has had a life of distinguished public service. Amongst her numerous contributions, she served the South London Liberal Synagogue 1977-89. She became Chancellor of the University of Ulster 1994-2000 and Bloomberg Professor of Divinity at Harvard University in 2006. She became a life peer in 2004. She was President of Liberal Judaism until Spring 2011. She chaired the Advisory Panel on Judicial Diversity for Lord Chancellor Jack Straw, working across the political parties, 2009-2010. She was appointed Senior Rabbi of West London Synagogue in March 2011.



The Rt Hon Simon Hughes MP has had the privilege of being the Member of Parliament for Bermondsey & Old Southwark for the past 29 years. He is also the Deputy Leader of the Liberal Democrats in the House of Commons. In December 2010, he was asked by the Prime Minister and Deputy Prime Minister to act as the Government's Advocate for Access to Education. Over the years Simon has had a number of Parliamentary responsibilities. He is currently a member of the Joint Committee on Human Rights, the Ecclesiastical Committee as well as a member of several All-Party Parliamentary Groups including the All-Party Parliamentary Group on Islamophobia.



Ms Sarah Teather MP is the Liberal Democrat Member of Parliament for Brent Central. Following the 2010 General Election, Sarah was appointed as Minister of State for Children and Families in the Coalition Government, a position she held until September 2012. While a Minister, Sarah was responsible for introducing the Pupil Premium and for publishing reforms to overhaul the Special Educational Needs system. Sarah became an MP in 2003 when she won a landmark by-election in Brent East, becoming the youngest Member of the House of Commons at the time.



Mr Aaqil Ahmed combines being the TV Genre Lead for Religion and Ethics with commissioning the TV output as well as managing the in-house Multimedia Religion and Ethics Department in Salford and Belfast and being the BBC's overall Head of Religion.

Over the past four years, Aaqil has commissioned projects as diverse as The Life of Muhammad, The Preston Passion and Hitler's Children. He also led the BBC in-house team's coverage of the Papal visit in 2010 and the award winning 50th anniversary of Songs of Praise in 2011. Previously at Channel 4, Aaqil commissioned genre-defining projects such as Inside the Mind of the Suicide Bomber, Saving Africa's Witch Children and The Qur'an. Aaqil combines this work with a Professorship at the School of Media & Performing Arts, Middlesex University.



Rt. Rev. Richard Douglas Harries, Baron Harries of Pentregarth is a former bishop of Oxford (1987-2006). He is currently the Gresham Professor of Divinity (since 2008) and Hon. Assistant Bishop, Diocese of Southwark (since 2006). Lord Harries was ordained as a priest in 1964 and served as an Army Chaplain until 1969. He was then Warden of the new Salisbury and Wells Theological College (1971-72). He returned to parish ministry as Vicar of All Saints', Fulham (1972-81) and was Dean of King's College London (1981-87). As Bishop of Oxford he became a founder member of the influential Oxford Abrahamic Group, bringing together

leading Christian, Muslim, and Jewish scholars..



Mr. Mohammed Amin is Deputy Chairman of the Conservative Muslim Forum and was the first Muslim partner at Price Waterhouse, UK. Most recently, Mr. Amin was PricewaterhouseCoopers' Head of Islamic Finance in the UK. He has made presentations on Islamic Finance around the world as well as advising the UK Government and is active in a number of inter-faith and Muslim community organisations.



Sir Anthony Figgis KCVO CMG is a retired senior British diplomat who has been engaged for a life-time in creating inter-cultural understanding. He joined Her Majesty's Foreign (later Diplomatic) Service in 1962 and served in Yugoslavia (twice), Bahrain, Spain (twice), Germany, and as Ambassador to Austria (1996-2000). He was appointed Her Majesty's Marshal of the Diplomatic Corps in 2001 and served in this capacity until 2008. He has been Governor of Goodenough College for Overseas Graduates since 2004 and has been Chairman of the Royal Over-Seas League since 2009.



The Research & Documentation Committee of the Muslim Council of Britain. The MCB is a national representative Muslim umbrella body with over 500 affiliated national, regional and local organisations including mosques, charities and schools. Its Research & Documentation Committee is an academic and researcher network that supports the activities of the MCB through policy briefings, survey work and supporting research of relevance to the Muslim community.



Dr. Muhammad Abdul Bari, MBE is Chairman of the Board of Trustees at the East London Mosque & London Muslim Centre (London's first mosque). He has served East London's diverse communities in various capacities for three decades. He was Secretary-General of the Muslim Council of Britain from 2006 until 2010. He was on the Board of the London Organising Committee for the 2012 Summer Olympics.

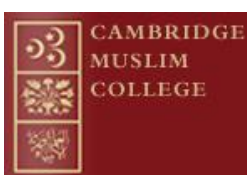


Sir Trevor Chinn CVO is Senior Adviser to CVC Capital Partners. He retired in 2003 as Chairman of RAC PLC (formerly Lex Service PLC) after 47 years service. He served for 5 years from 1999 as Vice chair of the Commission of Integrated Transport and for 11 years as Chair of the Motorists Forum. In 2008 (-2011) Boris Johnson, Mayor of London, appointed him as Chairman of the Mayor's Fund, an independent charity addressing the large scale issues of poverty of children and young people in London. He was Vice Chair of the Wishing Well Appeal for Great Ormond Street Hospital and responsible for the fund-raising campaign, 1985-1989. He was Deputy Chair of the Royal Academy Trust and a member of the Royal Academy Management Committee 1994 to 2004. He is on the Executive Committee Board of the Jewish Leadership Council.

Institutions Involved



Institute of Education, University of London is the only Higher Education Institution in the United Kingdom dedicated entirely to education and related areas of social science. It is the UK's leading centre for studies in education and related disciplines.



Cambridge Muslim College supports the development of training and Islamic scholarship to help meet the many challenges facing Britain today. It is dedicated to maintaining academic excellence and pushing the boundaries of Islamic learning in the West. Drawing on resources and expertise in Cambridge and beyond, Cambridge Muslim College's mission is to help translate the many existing strengths of British Muslims into stronger, more dynamic institutions and communities.



The Woolf Institute is dedicated to studying relations between Jews, Christians and Muslims throughout the ages. It consists of the Centre for the Study of Jewish-Christian Relations (CJCR), the Centre for the Study of Muslim-Jewish Relations (CMJR) and the Centre for Public Education (CPE). The Institute provides a stimulating learning environment for a diverse student body and offers a range of educational programmes in Cambridge and via e-learning.

The Woolf Institute is also Associate Member of the Cambridge Theological Federation. The Cambridge Theological Federation brings together eleven institutions through which people of different churches, including Anglican, Methodist, Orthodox, Reformed and Roman Catholic, train for various forms of Christian ministry and service.

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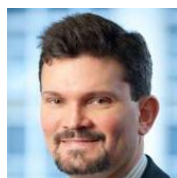
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Appendix 1

About Curriculum for Cohesion



In today's world, it has never been more important to understand a range of different religious and cultural backgrounds. Yet the tensions and fissures that exist both on and beneath the surface of society have seldom been greater. The most urgent example of this is the relationship between Muslims and people of other faiths and none.

Research shows that in Muslim-minority settings one core source of this problem is that young Muslims' strong religious identities are not used to promote academic achievement at school. Moreover, non-Muslim children are taught little or nothing of the intellectual and practical contribution of Muslims to the modern life that we all enjoy today.



Meanwhile, Muslim children do not learn to appreciate how the intellectual achievements of Britain and Europe have led to a society in which all religions can be practised freely. These multiple but resolvable educational failures have contributed to extremism of all types. Moreover, the humanities subjects, History and Religious Education, which potentially have a lot to offer children for the creation of mutual understanding are under-valued and under-used.



Curriculum for Cohesion is developing curricular material for History and Religious Education for delivery of the new National Curriculum in England that is specifically designed to help *all* British young people understand and reflect on these complex issues. This will be done by a world-class team of academics including Professor Chris Husbands and Professor Roy Bhaskar, both of the Institute of Education, University of London and Christine Counsell of the University of Cambridge. The Patrons of the project include Rt. Hon. Sadiq Khan MP, Sir Anthony Figgis KCVO CMG and Rabbi Dame Julia Neuberger DBE. Over the seven years of the project, Curriculum for Cohesion will deliver:

- a submission to the National Curriculum Review for History 'A Broader, Truer History for All' with suggested modifications that include the positive historical contribution of Muslims to the success of modern Britain (submitted May 2012);
- a vision of Islam for the multi-faith World articulated, published and tested in academic papers, seminars and a book for teachers;
- four National Curriculum modules for History and Religious Education designed to help *all* young people to think deeply about the Muslim presence in Britain in relation to other faiths that will be piloted and tested in schools;
- an international World History Curriculum for use in Muslim and non-Muslim majority countries.

