

Exploring historical ‘frameworks’ as a curriculum goal: a case study examining students’ notions of historical significance when using millennia-wide time scales

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Abstract

History teachers, teacher-researchers, government agencies and history education academics in England often report that students are frequently incapable of producing complex, polythetic or developmental narratives over long time scales. This lack of an overview tends to result in deficiencies in their application of the key concepts of the discipline. Consequently Shemilt has recommended the use of synoptic, millennia-wide ‘frameworks’ of knowledge in order to counteract these issues. With some notable exceptions, however, practising history teachers have appeared sceptical of the benefits of such an approach. I conducted an exploratory case study investigating in what ways a pre-taught framework, in which I had responded to some practitioners’ criticisms, appeared to be manifested in my students’ subsequent thinking regarding historical significance. My goal was to contribute to professional curricular theorising about what constitutes a framework and how it might be expressed as a curricular goal. Themes were derived from pupils’ writing, lesson evaluations, group interviews and observations. Possible curricular goals that were characterised in the students’ work included the pupils producing millennia-wide narratives based on colligatory generalisations and assessments of historical significance incorporating scale-shifting over long time scales.

Keywords: frameworks; big history; historical significance; slavery

Introduction

Internationally, various stakeholders in history curricula have critiqued the manner in which the subject is often presented in schools as being temporally, spatially and even disciplinarily parochial. First, a lack of millennia-wide ‘big pictures’ may disable students’ abilities to search for ‘large meanings in the past’ (Christian, 1991, p.227). Second, in a world progressively characterised by globalisation, it is seen as increasingly anachronistic to focus on the traditional political unit of the nation state (Hawkey, 2014). Third, a lack of awareness of the growing use of interdisciplinary methods in history is not receptive to ‘the need for a

more porous boundary between natural and human factors in historical explanations' (Hawkey, 2014, p.167). Consequently, there have been calls for the introduction of synoptic approaches adopting various guises such as 'universal', 'world', 'global', or 'macro' histories (Hawkey, 2014, p.164). One idea that has garnered particular international traction is 'Big History', which recommends placing human development within 'a cosmic context' providing an interdisciplinary narrative from the Big Bang to the present day (Christian, 1991).

In England, the large-scale, cognitive research of the educational researchers Shemilt and Lee raised similar concerns, finding that many students are often incapable of providing a single-track, overarching account of the last 2000 years of British history. Furthermore, virtually no students seem able to describe history as a complex, polythetic and developmental narrative (Lee, 2004; Shemilt, 2000). What has been distinctive in England is the extent to which history teachers have reflected on this discourse and used elements of it critically in a variety of contexts (Brooker, 2009; Gadd, 2009; Fordham, 2012; Jenner, 2009; Jones, 2009). In particular, the teacher-researchers Rogers (2008, 2010, 2016) and Nuttall (2013) attempted to practically apply Shemilt's ideas in their classrooms. All of these practitioners explored how students struggle with the interplay between overview and depth and discerned pupils' difficulty in making historical connections across broad timescales (Brooker, 2009; Dawson, 2008; Gadd, 2009). This discourse has also acquired heightened piquancy due to the interest of English policy makers and regulatory bodies, who are concerned that students are unable to 'establish chronology', 'make connections between the areas they have studied' and 'answer the 'big questions'' (OFSTED), 2007, p.4).

According to these teachers and researchers this lack of overarching framework is exhibited in a number of ways. Some noted that current curricula tend to gloss over vast periods of history (for example from the Roman period to the Norman Conquest), resulting in

a substantive knowledge deficit that disadvantages students (Fordham, 2012). This may have further implications in terms of students being unable to use longer-term narratives to assist factual recall (Gadd, 2009). Those specifically building on Shemilt's ideas have largely been concerned with students' lack of conceptual apparatus that results in students making questionable historical assumptions. They typically draw attention to such problems as students not seeing history as a continuum, but instead as a series of events punctuated by swathes of 'event-space' where nothing much happens (Blow, 2011; Blow, Lee & Shemilt, 2012; Shemilt, 2000; Shemilt, 2009). As a result, a binary conceptualisation of history is developed for students who equate historical change with 'events' and 'continuity' as periods of quiescence. Furthermore, as the past is perceived to be inherently disjointed, it follows that students do not feel that the past is connected to the present. The result of this disconnectedness is that students perceive history as irrelevant to their lives (Blow, 2011; Howson, 2009; Rogers, 2008; Rogers, 2010; Shemilt, 2000). The ramifications of this lack of an overarching narrative framework are that students have issues in applying the logical and methodological apparatus of historical enquiry to broader contexts (Howson, 2007; Howson, 2009; Lee, 2004; Rogers, 2008; Shemilt, 2000).

Students' lack of a usable 'framework' may be a consequence of how history is presented in curricula. English government agencies, teachers, teacher-researchers and history education academics have shown concern that the subject tends towards being taught as a series of sequential, episodic, self-contained topics (e.g. Table 1). Students are then expected to implicitly aggregate these episodes into a coherent overview (Blow *et al.* 2012; Howson, 2009; OFSTED, 2007; Rogers, 2008). When students are taught such topics their conceptualisation of the historical past as a whole appears to be disjointed, episodic and *ad hoc* (Brooker, 2009).

[Table 1 near here]

Table 1 . The curriculum that my school used for students' mandatory history schooling for 11- to 14-year olds.

One reaction to these issues has been the recommendation by Shemilt and Lee of the need for explicitly taught, usable 'historical frameworks of knowledge' where 'the whole of human history takes centre stage, and a succession of thematic and in-depth topics play supporting roles' (Howson & Shemilt, 2011, p.78; Lee, 2004). Working in a cognitive psychology tradition, Lee in particular argues for frameworks that operationalise Rösen's philosophical ontology of 'historical consciousness' into a curricular process of conceptual change (Lee, 2004, p.38). Accordingly, Lee (2004) has argued that 'historical consciousness' is dependent on 'temporal orientation' which requires a framework to form a meaningful connection between past and future (p.8).

While teaching at an inner-city comprehensive school, these issues regarding students' difficulties with overarching narratives seemed congruent with my experience. I therefore sought to explore how a framework approach may work in practice. Furthermore, I wanted to investigate how history practitioners might begin the curricular theorisation of the properties of thinking students display having interacted with such an instrument. My primary goal, therefore, was not to weigh the effectiveness of a method so much as to contribute to professional theorising about the nature of a framework as a curricular goal. Its indirect, practical manifestations in student work thus acted as a medium for my own curricular theorising (Fordham, 2015). What follows is the story of an exploratory case study (Yin, 2008) investigating how a framework was manifested in my students' subsequent thinking about the historical significance of a particular event, the Haitian revolution (Stuurman, 2005).

Literature review

Despite being proposed over 20 years ago (Howson, 2007), descriptions of what a functional framework might look like have been surprisingly hazy with discussion, theorisation and research still at a nascent stage. Nevertheless there are some key characteristics that appear to be agreed on by academic researchers in the ‘frameworks’ tradition and by the teachers Rogers (2008) and Nuttall (2013) who have taken up their principles.

- Frameworks are overviews taught rapidly at the *beginning* of a curriculum in a preparatory lesson (Howson, 2007; Howson & Shemilt, 2011).
- Frameworks should be polythetic, permitting the addition and intertwining of different thematic strands (Shemilt, 2000).
- Frameworks should depict a vision of history ‘driven’ (Rogers, 2008, p.30) by high-level and chronologically-ordered colligatory generalisations that ‘often take precedence over detail’ about ‘what life was like and/or how things were done’ (Howson & Shemilt, 2011, p.73). My working definition of ‘colligatory generalisation’, was a generalisation ‘employed in particular periods to link and at the same time explain discrete phenomena’ (Lee, 2004, p. 15). A colligatory generalisation therefore brings a series of events together and makes them applicable in an explanation; allowing organisation of historical knowledge (Halldén, 1997). Examples of such generalisations are ‘The Industrial Revolution’; ‘The Enlightenment’; or ‘The Growth of Nationalism’.
- Shemilt (2000) suggested that students should have a sense of what was true for *most people* and *some people* without reference to geographic location. This results in a necessary amount of simplification (Nuttall, 2013).
- Frameworks should be synoptic not thematic, and revisited over an entire curriculum adding further substantive strands or themes (Howson, 2007; Shemilt, 2000). It should

involve geographical and temporal scales involving humanity and the totality of its experience, meaning global history from the dawn of biologically modern humans comprising ‘all or nearly all aspects of action and experience’ (Howson & Shemilt, 2011, p.76; Blow *et al.* 2012; Lee, 2004; Nuttall, 2013).

- Instead of focusing on events as ‘turning points’, markers of temporal change between the key revolutions in human history should be used, dividing history into epochs (Howson, 2009; Rogers, 2010).
- Frameworks should present the past as a continuum, working chronologically from left to right with the present as the ‘leading edge’ (Blow *et al.* 2012, p.33)

[Table 2 near here]

Table 2. An abridged version of Shemilt’s (2009) specimen ‘starter’ framework ‘Culture and praxis’. He suggests that versions of this and 3 other frameworks (‘Political and Social Organisations’, ‘Modes of Production’, and ‘The Growth and Movement of Peoples’) should be taught to 11 and 12-year-olds.

Based on these defining characteristics, the advocates of frameworks have highlighted a number of implications and intended uses of the approach summarised in Table 3.

[Table 3 near here]

Table 3. Implications of frameworks and their intended use.

Frameworks are essentially substantive instruments, but they have, according to these advocates, the potential to liberate disciplinary thinking. For example, one of Shemilt’s desiderata is to investigate how frameworks allow students to understand historical significance (Shemilt, 2000). The focus on historical significance in wider history education discourse has been heightened since its formal inclusion as a key concept in the 1995 English National Curriculum (Department for Education, 1994, 2013). Especially influential has been Counsell’s (2004) insistence that students should be taught that historical significance is not a fixed property inherent in the past event itself but rather that it is *ascribed* by others engaged in practice of history (e.g. Bradshaw, 2006; Brown & Woodcock, 2009; Osowiecki, 2005).

First, she recommended that students are taught not to reductively conflate historical ‘significance’ with historical ‘consequence’ and instead explore how individuals and societies also assign *symbolic* significance to the past. Second, revising the work of Phillips (2002), she recommended that students must learn to develop their own criteria with which to judge historical significance. She also suggested modelling such criteria and supplied her own example of the 5 ‘Rs’ (‘Resonant’, ‘Revealing’, ‘Resulting in change’, ‘Remarkable’, ‘Remembered’).

Two of Counsell’s (2004) criteria seem to correspond with the proponents of frameworks’ suggestions of how the instrument might facilitate thinking about significance. First, ‘Resonance’ (p.32), invites students to assess how analogies have been made with an event across time and space. Consequently, in order to assess ‘Resonance’ students must determine how people, including those in the present, deem significance by relating events across long-term timescales. In this respect, a framework that portrays history as a continuum to the present may be valuable for ascribing ‘Resonance’. As Blow (2011) suggested, ‘until students learn to think in terms of the past-present, students’ perceptions of historical significance are likely to be limited’ (p.53).

Counsell’s (2004) second criterion, ‘Resulting in change’ (p.32), recommends students assign causal significance to events by assessing their consequences. Again, this criterion seemed congruent with the advocates of frameworks’ suggestion that the instrument may facilitate students’ understanding of historical significance. In the frameworks theorists’ view, in order to meaningfully assess consequential significance in the longer-term students require an overarching, millennia-wide narrative before and after the event in question. As Blow (2011) noted, ‘students need to realise how the meaning and significance of a ‘change’ can only be determined with reference to the longer run of history’ (p.55).

The proponents of the framework approach are convinced of its potential benefits and desire its further investigation and implementation. Howson (2007, p.45) declared that there is an ‘unusual consensus’ internationally in regards to frameworks, yet failed to cite evidence of such global unanimity. Similarly, Howson and Shemilt (2011) suggested that small-scale ‘experiments’ ‘yielded persuasive evidence that framework-based approaches can both enable and accelerate formation of usable bigger pictures of the past’ (p.80); but in justifying this claim cited their own unpublished study (Blow, Rogers and Shemilt, 2008 c.f. Howson & Shemilt, 2011, pg.80) and Rogers’ small-scale report of his own practice (2008). While the teachers Rogers (2008, 2010) and Nuttall (2013) have been convinced there is scope for further studies. Studies that might be particularly useful at this stage are those characterising the curricular goals that history teachers might ultimately hope to achieve using frameworks. Such hypothesised curricular goals might then be used as heuristics in future efficacy studies of the kind that will be necessary if framework advocates’ claims are to be made with sufficient warrant.

English history teachers’ disciplinary concerns with frameworks

Indeed, despite the accord described above, many practising teachers in England – Rogers and Nuttall aside – appear unconvinced. As Howson (2009) conceded, ‘Lee tackled questions of frameworks in 1991 and Shemilt more recently in 2009. There has been quite a bit in between but not into the hands of many teachers’ (p.136). This could be attributed to the typical lag as theory percolates into practice, with many teachers simply not yet aware of this approach. Yet this reticence to wholeheartedly adopt frameworks includes some practitioners who are familiar with the literature and cite it heavily but whose experience appears to have led them to eschew key aspects of Shemilt and Howson’s suggestions (e.g. Gadd, 209, Fordham, 2012). I have discerned unresolved tensions surrounding frameworks between the

discourses of those of its proponents and published history teachers. This unresolved friction may partly explain frameworks' lack of wider-scale implementation. Consequently, in this literature review I will attempt to identify incongruities between the two discourses and provide an explanation for these divergences. In differing ways, certain teachers appear to have consciously rejected macro-to-micro approach such as frameworks, preferring to follow Banham's (2008) suggestion of finding 'the overview lurking in the depth' (Brooker, 2009; Fordham, 2012; Gadd, 2009; Jenner, 2009; Jones, 2009). Their reasons for this vary, but appear to share some areas of common disciplinary concern.

First, micro-to-macro approaches have been preferred by some history teachers because only they 'suggest a fully reflexive relationship between macro-analysis (or meta-narrative), depth study and evidential enquiry, where each informs, shapes and changes the other' (Jones, 2009, p.15). The suggestion appears to be that this approach is more congruent with history teachers' understanding of the discipline because it facilitates a process more akin to the actual historian who 'reads the text of history' (Brooker, 2009, p.50) when they construct accounts, even long-term ones, by extrapolating outwards from evidence. As Megill (2007) suggested, 'attentiveness to historical evidence helps keep the historian honest and hence less likely to impose her own prejudices and good wishes on the past' (p.4). Such 'attentiveness' to evidence is not necessarily conducive to pre-taught frameworks, as Nuttall (2013) conceded. He suggested that evidential enquiries and the framework approach were somewhat incompatible; claiming that using historical evidence within a framework-led unit would 'cloud the picture' (p.10). Some history teachers have argued that the type of 'simplification' Nuttall (2013) suggests is potentially dangerous as 'there is generally a close relationship between simple history and wrong history' due to its potential for stereotyping (Walsh, 2000, p.3). Furthermore, while teaching a framework-inspired enquiry Fordham (2009) felt that the approach did not provide students with enough access to particularities

and consequently they lacked ‘sufficient substantive knowledge to draw meaningful conclusions’ (p.42). If claims are not being based on evidence, some teachers seem doubtful whether the students are actually *doing* history as a discipline (Jones, 2009).

Second, some history teachers worry that if students begin with a pre-taught framework rather than constructing their own from constituent micro-narratives they will see the given overview as more ‘objective’; not subject it to the same status of evidential enquiry; and not be sufficiently reflexive in using new knowledge to challenge and modify the old narrative (Carr, 2012). The majority of practising history teachers in England are history graduates who will therefore have been trained to ‘take special pleasure in attacking master narratives of every kind’ (Evans, 2000, p.150). Consequently, history teachers may be concerned that a potential danger of the frameworks approach is that students simply ‘swallow grand narratives whole’ (Bradshaw, 2009 cf. Carr, 2012, p.9). This concern has led to a desire by teachers in England to place the onus on students to create their own overviews, instead of simply being receptacles of preclusive, seemingly teleological narratives. If pupils *begin* by receiving and attempting to retain a macro-story, especially one at very low-resolution, might they not imagine that such a story is fixed? This perceived immovability might thereby undermine teachers’ other efforts to help pupils to see that the new material that they learn can be woven into very different narratives which embody diverse analyses and emphases.

Third, there is the disciplinary concern that beginning a scheme of work with abstracted, impersonal syntheses based on colligatory generalisations do not provide the personalised, accessible fasteners on which students can affix their wider-arching narratives. This disorientation might be compounded by the fact that centuries-wide time scales are extremely difficult to consume *a priori* because they cannot be accessed through ‘personal time’ (Jenner, 2009 cf. Fordham, 2012 p.38; Carr, 2012). Gadd (2009) reported wariness of

beginning with outline structures because ‘in her experience’ (p.34) students tend to disengage when tackling long time-spans and require fascinating, individualised human stories to hang initial questions and develop a true sense of period. Without these initial nuggets acting as ‘hooks’, Gadd suggested anticipatory syntheses fail to grip. They may be stories, but as macro, or mid- to low-resolution stories, they are not, in Gadd’s view, the kinds of stories that are swiftly memorable. Students then lack a foundation to extrapolate outwards to general trends. Some working in the frameworks tradition have taken steps to allay concerns about how frameworks might compromise factual recall. For example, in the Dutch context Wilschut (2009, 2015) designed an examination curriculum which divided Dutch history from the pre-Neolithic period to the present day into ten ‘eras’ and eschewed traditional periodisations such as the ‘Early Modern Age’. Deemphasising ‘names, dates, significant events or heroes’ (Wilschut, 2015, p.89-90) instead Wilschut used ‘associative names’. These names were designed as ‘imaginative representations of eras, which makes it easy to remember and recognise them’ (2009, p.133). For example, instead of the ‘Early Middle Ages’ the period 500-1000AD was referred to as the ‘Era of Monks and Knights’. Despite these developments, it would appear that some history teachers remain fearful that frameworks may result in disengagement which might result in a failure to retain and transfer knowledge to other contexts, the very thing that the initial overview is designed to facilitate.

Limited goals of previous teacher research regarding frameworks

Beyond these concerns expressed by practising history teachers, even the most ardent teaching advocates of frameworks, Rogers and Nuttall, were not able to implement Shemilt’s ideas entirely. Their attempts were largely thematic as opposed to synoptic and spatially limited (generally), to a single kingdom (Howson & Shemilt, 2011). Also, they were taught over a single scheme of work as opposed to over an entire curriculum. Howson (2009)

critiqued Rogers' (2008) topic-based approach to frameworks (for example 'tracing the development of human rights and the decline of the authority of kings'), citing Shemilt's (2009) view that 'many of these temporally contextualised topics are geographically parochial and chronologically abbreviated as well as thematically narrow' (cf. Howson, 2009, p.136). In sum, Howson and Shemilt praised and categorised Rogers' attempts as 'speculative', whereas they would ideally like to see examples that go a step further to 'experimental' frameworks. This 'experimental' category would be taught over an entire curriculum; be temporally species-wide; spatially global; and encompass the totality of human experience. (Howson & Shemilt, 2011, p.72 & 75). Finally, and perhaps most crucially, beyond Shemilt's (2009) examples, there are very few practical exemplars of frameworks available to teachers. As Howson (2007) noted, 'what might a framework that teachers use for a usable big picture of the past look like?' (p.47)

Rationale for the investigation

Proponents of the framework approach have encouraged teachers to engage in small-scale exploratory studies (Howson, 2009; Howson & Shemilt, 2001; Lee, 2004; Shemilt, 2000) with Howson (2007) suggesting that 'there is still a long way to go in terms of both research and the contribution that reflective classroom practitioners could make to a curriculum based on these ideas' (p.41). This suggests that the field could now be advanced if more teacher-researchers were to follow the lead of Rogers and Nuttall and apply frameworks in the classroom. As a history teacher, I began to wonder why is there such a disconnection between the 'consensus' that Howson claimed has been achieved in the research community and the cautiousness displayed by knowledgeable practitioners. Howson (2009) attributed this inactivity to the fact that synoptic frameworks do not fit into practitioner traditions and teachers have to be confident enough to 'go way off-piste' (p.33). Was it reasonable to

dismiss this reticence as simple conservatism, given the fact that highly innovative published practitioners were explicitly avoiding the approach? Could it instead be that the proponents of frameworks have seemingly made insufficient attempts to address history practitioners' disciplinary concerns? The fact that frameworks are at such a developmental stage, but that Howson and Shemilt suggest their initial findings produced such positive results, seemed to invite an unexplored avenue of investigation. Could frameworks be adapted to respond to some practitioners' disciplinary criticisms? Having devised such a framework, how would teaching a lesson sequence built around an in-depth enquiry into the historical significance of the Haitian Revolution prefaced by such an instrument be manifested in my students' work? And finally, how might these manifestations begin to be characterised to theorise the curricular goals that history teachers should be aiming toward when adopting this type of framework?

With these issues arising from the literature review, I focused my attention on the following research question;

RQ: In what ways was a framework manifested in my students' subsequent work on historical significance?

Research Design

I deliberately sought a methodology that would ensure my findings would be 'strong in reality' by investigating the work of a class and looking for deep analysis of its complexity (Basse, 1999, p.23). Consequently, I conducted what Yin (2008, p.3) termed an 'exploratory' case study as I anticipated developing curricular goals that would help hone questions regarding frameworks for subsequent investigations. Given the fact that so few studies utilising frameworks have been conducted I was particularly concerned with

characterising, in both substantive and second-order terms, any potentially new curricular properties of the students' work that may emerge as a result of their having interacted with the framework. I envisaged that these characterisations might then serve as a heuristic for future research. Future investigations, whether conducted by teacher-researchers examining their own practice or analyses produced by academics examining multiple settings might, unlike this study, determine causal relationships; the impact of frameworks on other facets of historical knowledge or thinking; or the efficacy of an approach to teaching them.

Manifestations

With this methodology, it would be inappropriate to attempt to suggest positive causal correlations. Consequently, I consciously chose limited goals, searching instead for possible 'manifestations' of the students' initial frameworks in their subsequent work. 'Manifestations' were chosen as they allowed me to investigate *possible* instances where a framework *appeared* to be manifested in my students' work; while concurrently acknowledging that any such instances could not be definitively attributed to the preparatory task. I considered this deliberate limiting of goals justifiable because I was making no claim to generalisability, but instead investigating within *this* lesson sequence how we might define how history teachers speak about desirable curricular properties in students' work having used frameworks

Rationale for data collection methods

My research question related to my students' thinking. Systematic observation notes from an experienced practising fellow teacher augmented by recorded transcripts of lessons and the pupils' written work would be useful. I also felt however that I needed to draw out the thinking behind the students' responses by making their online processing accessible in a way

directly relatable to the research question. To this end I also decided to utilise semi-structured interviews with the pupils as these provide ‘a very flexible technique suitable for gathering information and opinions and exploring people’s thinking’ (Drever, 1995, p.7).

For the data analysis, texts came from all the students’ written work during the teaching sequence (SW); lesson recordings of students’ classroom discourse (LR); colleagues’ observation notes (CO); and the group interview transcripts (GI). The data was first analysed through selected reading, where statements or phrases that seemed especially meaningful were highlighted and annotated to gain a rich but general understanding (Bassey 1999; van Manen, 1997). I then adopted a sentence-by-sentence detailed-reading approach whereby each sentence was analysed for what meaning it might reveal, with annotations again made. These data items were categorised as nascent themes began to emerge (Boyatzis, 1998). In a circular, iterative process I retested the thematic manifestations until they were trustworthy (Bassey, 1999).

[Table 4 near here]

Table 4. An example of the relationship between the themes, sub-themes, and supporting data items.

Overview of the teaching sequence

Choosing the historical concept

I focused upon the historical concept of significance, primarily because one of Shemilt’s desiderata is how frameworks might help students assess this second-order concept when events are placed in millennia-wide narratives (Shemilt, 2000). Consequently I concentrated on the topic of slavery from the beginning of humanity to the present day, followed by a depth study of the Haitian Revolution and its historical significance in the wider narrative of slavery. Following the increasing orthodoxy in English secondary history classrooms, the 5-

lesson sequence was built around the driving ‘enquiry question’ ‘should the Haitian Revolution just be forgotten?’ that the students were expected to answer in the final lesson (Byrom & Riley, 2003; Husbands, Kitson & Pendry, 2003; Riley 2000). I crafted this question in order to allow the students to link second-order thinking regarding historical significance with the substantive content of both the Haitian Revolution and the wider history of slavery. Each lesson had a constituent ‘lesson question’ for the students to investigate. These were designed to provide analytical building blocks with which ultimately to answer the overall ‘enquiry question’.

[Table 5 near here]

Table 5. Overview of the enquiry.

Context of the investigation

The class consisted of 30 12- and 13-year-old students in a state secondary school of approximately 1600 pupils in Cambridgeshire, embracing the full range of attainment typical in UK schools with comprehensive intake. The students studied history for 2 55-minute lessons per week. This was their first experience of studying slavery and the second time that they had focused explicitly on the key concept of historical significance in their secondary schooling. To this point, their studies had been conducted in a traditional, episodic manner of chronologically-ordered depth studies. The students had no prior experience of using humanity-wide, pre-taught frameworks.

Lesson 1 – What has been the story of slavery?

As Howson and Shemilt suggested, the students rapidly created their frameworks at the beginning of the scheme of work in a preparatory lesson (Howson, 2007; Shemilt, 2011). I

provided the students with a number of story cards detailing approaches to slavery throughout key epochs in history from pre-Neolithic tribes to the present day, divided into ‘temporal markers’. To obviate the possibility of the lesson becoming too ‘meme-dependent’, I encouraged the students to take ownership in creating their narrative framework by shaping their *own* ‘story’ of slavery. Based on Howson and Shemilt’s (2011) characterisation of frameworks, in some senses mine was ‘speculative’: taught over a scheme of work and focusing on one aspect of human experience (slavery). In other respects, however, the framework aimed to be ‘experimental’: involving the transformation and evaluation of the initial framework; adopting a species-wide time period; and covering a global geographical scale.

In order for students to problematise the common-sense definition of ‘development’ equating to ‘progress’, during the initial stage of the framework I asked the students to place their story cards on a ‘progress-regress’ graph. This involved students plotting points determining whether, generally, the plight of slaves had declined or improved and to what degree during each ‘temporal marker’ throughout history based on the information they had been given. As grand narratives are often accused of presenting teleological tales of improvement, my intention was that this activity would challenge simplistic assumptions that conditions necessarily advance throughout history (Blow, 2011; Blow *et al.* 2012; Lee, 2004). In order to assess the treatment of slaves, I asked the students to justify their choices by using the cards’ information to justify their choices based on specific criteria (Figure 1). I then asked the students to complete a blurb summarising an imagined book called ‘The Story of Slavery’.

[Figure 1 near here]

Figure 1. Example of a student’s initial framework of the history of slavery.

Finally, I presented the students with cards describing two slave rebellions in history - Spartacus and the Servile War and the Haitian Revolution. With the information provided, I asked the students to hypothesise which was more historically significant and therefore deserved to be added to our story. By doing so, my intention was that the framework they had created would be shown to be adaptable and not simply a 'privileged picture of the past'. I then told the students in the forthcoming lessons they would investigate further whether the Haitian Revolution was significant enough to be remembered when telling their stories of slavery, and that they would be using their frameworks to help answer the question 'should the Haitian Revolution just be forgotten?'

Lesson 2 – Was the Haitian Revolution a landmark or a landmine?

I then introduced the students to the narrative of the Haitian Revolution, and they assessed the historian Caleb McDaniel's statement that contemporaries were not sure whether the revolution was a 'landmark or a landmine'. The students had to select evidence from the narrative to determine whether, in their opinion, the Haitian Revolution was a significant historical event and/or something that left a legacy that would cause issues in the future. While coming to their judgements, I explicitly encouraged the students to refer back to their frameworks when explaining whether the Haitian Revolution was a historical landmark.

Lesson 3 – Why do some people want to forget the Haitian Revolution?

I then asked the students to investigate further the negative events of the Haitian Revolution as well its adverse causal significance for the people of Haiti. In particular, I asked the students to consider why Haitians, Britons, Americans and Frenchmen may want to forget the revolution, culminating in an activity where I asked them to explain why a British historian may choose to deem the rebellion as historically insignificant. I included this lesson to allow

students to critique the abolitionist interpretation presented in the original framework which portrayed European and American politicians as the sole harbingers of slaves' freedom. I wanted to determine whether the students were willing to allow for another narrative strand with the slaves as agents of change into their stories or whether they relied on their original framework as an unchallengeable 'privileged picture of the past'.

Lesson 4 – Why do some people think that the Haitian Revolution matters?

I then asked the students to analyse other people's rationale for considering the Haitian Revolution to be significant. I used audio-visual clips of the popular historian John Green (2012) as well as extracts from the academics Jeremy Popkin (2008) and Laurent Dubois (2005) and then asked the students to identify why these men think that the Haitian Revolution matters. I directed the students to concentrate on Counsell's (2004) criteria of significance – 'resulting in change' and 'resonance'.

Lesson 5 – So should Haitian Revolution just be forgotten?

In the outcome lesson, the students wrote a letter to a Hollywood producer explaining whether they believed the producer's studio should fund Danny Glover's film about the Haitian Revolution. The letter was divided into paragraphs with prompts that manoeuvred the students into consulting their framework to assess the significance of the revolution from a millennia-wide perspective. These prompts were based on Rogers' (2008) assessment task (Appendix 1).

Findings

The framework may have been manifested in the students' subsequent work in the following ways which might be characterised as future curricular goals for such instruments.

T100

Constructing coherent, developmental narratives based on high-level colligatory generalisations

The framework may have manifested in students' work in the form of humanity-wide narratives detailing the history of slavery from 15, 000 BC to the present day (T100). For example;

This book follows Doctor Who¹ through the ages who finds out about slavery across the world. It all starts with the slave-less cavemen, who couldn't afford to give their slaves food, so they didn't get slaves, and travels all the way through to the present when slavery is supposed to be against the law in Britain, but it still happens, and it is estimated that a whopping 12 million slaves in the world today! (sic)

Doctor Who will visit 3000BC where slavery was on homes and farms, 400AD where at one point 25% of the Roman empires population were slaves!(sic) He will take us to 1000 AD were (sic) the number of slaves was dropping, then to the 1400's when 10% of Portugals (sic) population were slaves. Ahead 100 years to the 1500's when America was discovered so more slaves were needed, then to the 1800's and 1900's were(sic) slavery was made illegal in Britain, but Hitler made concentration camps and labour camps making more people slaves. (SW41)

Before slavery there were hunter gatherers which (sic) did not have slaves because they needed the food for themselves. Then there was slavery on (sic) homes and farms as slaves were brought from nearby towns and villages. Then there was slavery with laws where they said that there (sic) masters were allowed to kill there (sic) slaves. Then slaves were traded over

long distances from Africa to Europe. Slavery was made illegal and banned but now slavery is hidden and against the law. (SW35)

As these examples show some students appeared to construct coherent, developmental narratives from the time of hunter-gatherers to 2015, depicting the history of slavery as a chronologically-ordered continuum (ST101). Some students even manipulated their narratives into non-linear, yet chronologically intelligible accounts. For example, one student (SW41) bookended the history of slavery from the time of hunter-gathers to the present day before then addressing the chronology of the intervening events from 3000 BC to the Second World War. This student (SW41) also appeared to draw on their framework to impute narrative significance to events by means of adopting the framework's colligatory and quantitative generalisations (ST102); for example substantiating their claims with statistics of the proportion of slaves in the 'Roman Empire'. The students in these examples, however, appeared only to be incorporating the initial framework's colligatory generalisations rather than constructing their own.

Furthermore, the tendency to create coherent narratives applicable to humanity in general was not manifested in all students' work. Instead, some included specific detail which may or may not have been representative for the majority of humanity at that time (ST103). For example, some students included individualised stories about Roman Emperors being entertained by gladiators (SW19) and Hitler's personal vendetta against Jews (SW33) instead of considering the general picture. In this sense, some students' high-level generalisations of what was true for *most* people globally were invalidated by attempting to substantiate them with detail that was too specific.

T200

Assessing historical significance by scale-shifting throughout history

The use of a framework was also seemingly manifested in assessments of significance by scale-shifting both backwards and forwards (T200). This historical thinking regarding significance was apparently manifested in three ways. First, students assessed the significance of the historical change of the Haitian Revolution by drawing on their millennia-wide overview to determine the rebellion's unique quality in the 5000-year history of slavery (ST201). As one student noted, 'slavery had been happening since 3000BC from about 5000 years ago. No slave rebellions had been successful before but the Haitian Revolution was the first successful rebellion' (SW137). Similarly, another student wrote 'The Haitian Revolution was the first successful slave rebellion. Thousands of years earlier people were working hard for their masters and not thinking of rebelling' (SW142). The substantive knowledge afforded by the framework of the history of slavery in the preceding millennia therefore may have been manifested in these students' ascription of historical significance to the Haitian Revolution by emphasising the rebellion's distinctiveness within an extremely broad narrative compared with what had happened previously.

Second, some students appeared to scale-shift forwards to hypothesise the causal significance of the Haitian Revolution on the gradual abolition of slavery in other countries – particularly in Britain and the USA (ST202). As one student posited, 'William Wilberforce from Great Britain and Abraham Lincoln were known for abolishing slavery but without the Haitian Revolution they would not have (sic) a chance abolishing slavery!' (SW101). Similarly, another student hypothesised that the Haitian Revolution 'made some places make it illegal and was also a wakeup call for the countries who still have (sic) slavery...The Haitian Revolution also helped people like Abraham Lincoln stop slavery in America' (SW142). The substantive knowledge the framework provided may therefore have been manifested in some students' extremely broad initial hypotheses of the causal historical

significance of the Haitian Revolution in the following decades beyond the national boundaries of Haiti itself.

T300

Seeing the present as ‘the leading edge of the past’

Third, the framework was seemingly manifested in students’ work in scale-shifting to the present day. Some students apparently applied a third criterion of historical significance in determining how the Haitian Revolution resonates and helps us better understand our present world. As one student suggested, ‘everyone today has human rights and that’s partly because of the Haitian Revolution’ (SW131). This example might suggest that some students were ascribing historical significance to the Haitian Revolution by identifying its ‘echoes’ in our current society. In order to assess historical significance in this manner, it follows that these students to some degree had to conceptualise the present as being the ‘leading edge of the past’ (Rogers, 2016) with history therefore potentially being more relevant to their current lives (T300; ST301). Two students exemplified this view suggesting that ‘we should be thankful today because the Haitian Revolution was the beginning of the end of slavery’ (SW153) and ‘I think that everybody should have equal rights and the Haitian Revolution helped that happen’ (SW151). These students appeared to be imbuing the Haitian Revolution with significance by identifying it as an antecedent of elements of their own society that they deem positive.

In assigning significance in this fashion, however, some students still appeared to be conceptualising the period between the Haitian Revolution and the present day episodically bookending ‘event space’. For example, one student suggested that ‘if they (the Haitians) didn’t stop (sic) slavery a lot of people would still not have rights and that would be horrible’ (SW148). This example might suggest that this student perceived the modern world’s human

rights as dependent *solely* on the outcome of the Haitian Revolution; discounting the potential for the intervening events to have resulted in similar possible futures.

T400

Presenting historical development as regressive as well as progressive

Many students seemed to present historical development as being both progressive and regressive (T400). One student noted in the Group Interview (GI) that slavery has;

changed over the years like at the start of it there was (sic) barely any slaves and then if you look at now there's also barely any slaves but in the middle it was very brutal so it's sort of changed throughout time and got worse and got better (GI2:47).

This student appeared to problematise the notion of progress, recognising that the plight of slaves has not been a teleological positivistic trajectory but instead undulating and at points regressive; especially during the transatlantic slave trade compared to the experience of slaves in the Ancient world.

T500 Adopting a transnational perspective

Some students seemed to problematise the portrayal of history as geographically parochial and exclusively Eurocentric by presenting a more humanity-wide perspective of the historical significance of the Haitian Revolution, albeit in an unsophisticated manner (ST500). One student suggested that a British historian may choose to avoid studying the Revolution as 'he'd only want to remember the important British and American people. He would want the USA and British to sound good and not bad' (SW78). Consequently, the humanity-wide approach was manifested in this student's problematising the interpretation of the abolition of

slavery as *solely* the achievement of white Europeans and Americans; with this pupil seemingly drawing on their studies to begin introducing thematic strands that moved beyond an exclusively Americo- and/or Eurocentric viewpoint.

T600

Contesting the epistemological status of the framework

The explicit analysis of the framework as a challengeable historical interpretation meant that some students appeared to contest the epistemological status of the framework and apparently avoided equating it to a ‘privileged picture of the past’ (T600). For example, during the group interview;

Q. Do you think that the story of slavery you have been taught – which is the best story that historians have been able to work out for now – will always be told like that? Or do you think that that story will change?

Student A: It’s not all of the story.

Student B: We need to know the different aspects.

Student C: There’s new info we need to add on it.

Student B: Maybe have a different source so like you say this is just from the historians’ point of view but maybe have it from people in Haiti’s point of view or places like that so having different sources (GI7:30).

These students seemingly critiqued the initial framework by recognising it as a construct worthy of historical interrogation; and that it represented an imperfect skeletal launching-pad that needed to be added to and tolerant to competing interpretations.

T700

Creating polythetic narratives by interweaving thematic strands

Some students apparently incorporated different thematic strands mentioned in their depth study to their existing frameworks in order to create more complex, polythetic narratives (ST700). In particular, these students seemed to weave into their story the national history of Haiti in order to assess the significance of the Haitian Revolution from a fresh, and more nuanced, perspective.

Student A: The Haitian Revolution made a huge significant change.

Because err...

Student D: Fewer people are slaves now and a lot of people have freedom in their lives.

Student A: And fewer people die as harshly

Student B: I'm just going to turn things. On the other hand, the Haitian Revolution did destroy all the plantations and stuff and also they lost a lot of money from it because the French wanted their money' (GI10:54).

Q. Is the Haitian Revolution significant for people today?

Student E: There's a different range. For the Haitian people, it might be, it depends who you are. Mmm. If you're like maybe an adult then maybe you're annoyed because that is what caused your poverty and sort of destroyed your country, but if you're a child and you don't really understand that then maybe you'll be thinking, oh erm, we're amazing, we defeated three of the biggest armies in the world, stopped

racial discrimination and we're epic or something.

(GI17:00)

These examples might suggest that these students were operating with a framework that they saw as modifiable and sufficiently flexible to accommodate new information. The students' initial framework implied that the Haitian Revolution was especially significant, in a positive respect, due to the fact that it was the first successful slave rebellion in history. While Students E and B were still cognisant of the Haitian Revolution's unique status in the wider narrative of slavery, they also allowed the intertwining of the Haiti's national narrative from their independence onward to come to a more critical and polythetic assessment of the Revolution's significance.

T800

Interrogating inevitability

Finally, an explicit focus on counter-factual reasoning throughout the enquiry allied to the fact that students appeared to see history as a continuum meant that far from developing a teleological view of the history of slavery, students often appeared to interrogate inevitability (ST800). As one student suggested 'if they didn't (sic) stop slavery a lot of people would still not have rights and that would be horrible' (SW148). Similarly, another student suggested that 'I think that slavery uh if the Haitian Revolution didn't (sic) happen there will (sic) be racism in the whole world and there will (sic) still be slaves' (LR3 37:25). Responses such as these might suggest that some students used the framework to hypothesise different 'what-might-have-beens' if the Haitian Revolution had not occurred. This ability to conceptualise different possible alternative futures might suggest that these students did not see history as necessarily inevitable.

Discussion and recommendations

Summary of potential curricular goals

Due to my case study methodology, my tentative findings of how their initial frameworks were manifested in my students' subsequent work on historical significance are necessarily cautious. Despite this, it is possible to support the assertion that there were seemingly a number of manifestations which appeared to be echoes of the students' frameworks. These echoes might provide heuristics for the development of curricular goals in relation to frameworks. For example, some students produced chronologically coherent, millennia-wide overviews depicting the past as a continuum driven by high-level colligatory generalisations (T100; Lee & Shemilt, 2012). In this sense, some students – though not all (T300) - avoided prosaic repetitions of events in favour of depictions of 'what was going on'. Consequently, there may be the potential for students to avoid the trap of seeing history as a series of action-packed episodes punctuated by 'event-space' (Shemilt, 2000). Furthermore, some students manipulating their internalised chronologies thematically (T100) may warrant further investigation, because historical discourse is often characterised by such thematic analysis (Evans, 2000). One caveat, however, is that some students continued to grasp for fascinating, personalised stories on which to 'hang' their narrative – suggesting that more work might be required so that frameworks provide students with sufficient 'hooks' rather than allow them to grasp for inappropriate alternatives (TS103; Gadd, 2009; Wilshcut, 2009).

Furthermore, some students explicitly portrayed the present as 'the leading edge of the past' which may have the exciting potential to achieve a goal that many teachers have expressed concerning ways of making historical events seem connected to the present (T300; Blow, 2011; Howson, 2009). Additionally, students' evaluations of historical significance, like some in this study, might draw on longer-term and geographically wider substantive

knowledge in order to assess historical distinctiveness, modern-day resonance and consequences (T200). Although in this respect these students' hypotheses about historical significance were extremely generalised and would need to be honed with further study in class, the findings might indicate the beginnings of attempts to apply the methodological apparatus of historical enquiry to the past in its entirety instead of to fragmented episodes.

Recommendations for further curricular theorisation

Additional studies are required to further theorise the curricular goals that history practitioners might hope to achieve through adopting frameworks. For example, some students in this study distinguished between 'development and 'progress' (ST401). The use of progress/regress charts suggested by Blow (2011) and avoiding value-laden topic frameworks like the 'triumph of liberal democracy' (Nuttall, 2013) might mean that students can work with skeletal grand narratives yet not necessarily perceive history as teleological tales of progress. Similarly, some students in this study incorporated into their analysis substantive knowledge that moved beyond strict Americo- and Eurocentrism and geographical parochialism (T200). The use of a humanity- and world-wide overviews (Howson & Shemilt, 2011) like the one used in this teaching enquiry, as opposed to ones based on spatially-narrow themes (Rogers, 2009; Nuttall, 2013), might allow some students to avoid geographical parochialism. Finally, some students in this study appeared to challenge their initial framework as contestable historical interpretations. Constant revisiting of the framework (Howson & Shemilt, 2011) and conscious problematisation of its epistemic status might allow students to move beyond 'swallowing grand narratives whole' (Bradshaw, 2009 cf. Carr, 2012, p.9; T400). This lesson sequence, unlike previous investigations of 'speculative' frameworks (Howson & Shemilt, 2011), attempted to follow Shemilt, Howson and Lee's guidelines for obviating the potential pitfalls of grand narratives as well as

incorporating history practitioners' concerns. This study's findings may suggest avenues for further curricular theorisation; particularly as to what might constitute a successful critique of an *a priori*, skeletal grand narrative (Bradshaw, 2009; Carr, 2012). Some dangers of such narratives voiced by history teachers might be avoided through discipline-sensitive, careful planning that is cognisant of and that pre-empts their concerns (T400). Further consideration, however, is required to determine how we characterise such historical thinking.

Recommendations for efficacy studies

Additionally, the potential curricular goals characterised might act as a heuristic to frame further investigations into whether these manifestations can be directly attributed to the framework and accompanying lesson sequence; and if so the extent and efficacy of frameworks' impact. Furthermore, additional larger-scale research is necessary. This study, like others previously, was performed over a series of lessons and had a thematic focus (albeit on a humanity-wide scale). The framework approach ideally demands genuinely synoptic 'experimental' frameworks involving the 'totality of human experience' being used over the course of a whole key stage (Shemilt, 2000).

Frameworks' potential wider value

More generally, the antipathy to the use of grand narratives in secondary schooling has been borne of a healthy scepticism to their predisposition to be politically or ideologically instrumentalised. But episodic depth studies are no more impervious to such appropriation. Howson and Shemilt note the common assumption that 'disconnected tales ripped from the past entail a collateral harmlessness; in contrast, joined-up accounts for the human past have a greater potential for both good and evil' (2011, p.79). Yet, in line with their argument for a flexible 'big picture' (2011, p.81), 'disconnected tales' may not be so harmless. As

Cannadine (2013) recently noted, thematically, temporally or geographically parochial approaches that deemphasise our common humanity may result in students misleadingly conceptualising history as a continuously antagonistic, Manichean struggle between religions, nations, classes, genders, races or civilizations (2013). It is therefore incumbent on curriculum designers to continue to research approaches that successfully balance the interplay between overview and depth so that students can truly take ownership of their own historical interpretations.

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¹ *Doctor Who*TM is a popular British children's science-fiction television show. The hero is an alien who travels through time and space.

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Table 1 . The curriculum that my school used for students' mandatory history schooling for 11- to 14-year olds.

Year 7 11- to 12- year olds	The Norman Conquest of England	Medieval Islamic empires	Medieval life in Britain	The Black Death in Britain	The Peasants' Revolt in England (1381)	The reign of King John of England
Year 8 12- to 13- year olds	The Tudor dynasty in England	Overview of English kings and queens	The reign of King Charles I of England	Transatlantic slavery	Victorian England	Native Americans in the USA
Year 9 13- to 14- year olds	World War 1	Apartheid in South Africa	World War 2	The British Home Front during World War 2	The assassination of JFK	The Cold War

Table 2. An abridged version of Shemilt's (2009) specimen 'starter' framework 'Culture and praxis'. He suggests that versions of this and 3 other frameworks ('Political and Social Organisations', 'Modes of Production', and 'The Growth and Movement of Peoples') should be taught to 11 and 12-year-olds.

<i>Years ago</i>	<i>Who & what do you think you are?</i>	<i>How do you get on with other people?</i>	<i>What must you learn?</i>
150,000 Years Ago Living in the present & working as a team	You don't think about who or what you are, but you know your name. You know you live in a group – 'us' – and recognise that other groups of people are 'like us but not us'.	You share whatever you find or kill. You obey commands when working with others in a team.	You must recognise and use sounds that point to (=name) things and places, and that tell you to do certain things. You must also learn to copy how people make tools and weapons. You must learn to stick with and support your group.
30,000 Years Ago Learning from the past & planning for the future	You know you are the child of named parents. You also know that you are the descendant of a great ancestor long dead and gone to the spirit-land.	You follow the 'ways' of your group. You defer to shamans who contact the spirit-world. Joining in rituals of song and dance and ceremonies for the dead is important.	You must learn words for things that cannot be seen or touched. You need to learn about things that have already happened. You learn how to predict and count the days. You must be able to answer 'how?' and 'why?' questions. You must also learn about other tribes.
5,000 Years Ago Using religion & tradition to stick together	You think you belong to a place. You are part of a tribe. What you are also reflects what you do.	You obey the commands of the rulers. In return, you may be protected. You also obey the gods. In return, your gods are supposed to protect your city.	You must learn to understand the nature of the gods. If you work in the fields, you will need to learn the ways and needs of the animals. If you make things you must learn the mysteries of your craft. Priests also need to learn about the stars to construct calendars and record the great cycles of time. Scribes have to calculate goods and taxes, to measure distance and angles, and to record and retrieve quantities of information too complex to be held in human heads.
160 Years Ago Laws in all things: in heaven, nature & society	You think you are an individual and you are what you choose to be. You think you belong to a group that is part of a bigger group. The biggest you think you belong to is 'humankind'. All your people are the favoured creations of the one true God. You have an identity and life on paper.	Everyone must obey laws that are written down. Having 'rights' and being 'free' to decide your own destiny is very important to you. In return, you have a duty to respect and defend the rights and freedoms of fellow citizens. Your religious beliefs and/or ideas about the nature of society also prompt you to offer some support for the old, infirm and the poor.	You learn that there is one true God 'above', rather than 'in', the world. You also learn that there are 'laws of nature'. For many new sorts of jobs you need to learn complex mathematics, science and engineering. You must learn more about the world that humans made than the natural world. The world changes so fast that you can imagine futures very different from the present.
Now Making sense of the world we have made	You know that you belong to a species of animal. Who you are and with whom you belong can be confusing because your neighbours, friends and even family may have come from different parts of the world. What it means to belong to a nation is no longer clear.	You can choose who you wish to get on with. You don't need to get on with people in the wider community to stay healthy, safe and well-fed. You can also interact with friends you've never even met.	There are things you must learn as an individual. You must learn new things throughout your life. As a member of the wider community, you must learn how to work with other people to take right decisions. We depend more upon an artificial world of semi-autonomous machines, social and economic systems, trading and information networks that fewer of us understand and no one understands completely.

Table 3. Implications of frameworks and their intended use.

<i>Implications of frameworks</i>	<i>Frameworks' intended uses</i>
<p>Frameworks should be directly taught rather than have students construct their own narratives, and ‘the best we can hope for is constructions of the past that are meme-dependent not meme-dictated’ (Shemilt, 2000, p.93; Blow, 2011; Howson & Shemilt, 2011). Although Shemilt failed to define ‘meme-dependency’, my working definition was a reliance on the transmission of what the teacher considers to be ‘good’ ideas through imitation, while also allowing for the possibility that these ideas are contestable and alterable at a later point (Dawkins, 2006). An inevitable consequence of this ‘meme-dependency’ is that ‘grand narratives, however skeletal, are implicit in framework instruments’ (Howson & Shemilt, 2011, p.79).</p>	<p>Frameworks should be instruments that facilitate and/or assist learning without representing the ultimate shape or substance of the learning intended (Howson & Shemilt, 2011).</p>
<p>As frameworks are pre-taught a danger is that students may see them as a ‘privileged picture of the past’ (Lee, 2004, p.9). Consequently, use of frameworks should involve some attempt to problematise its epistemological status so that the students can see it is a historical construct (Lee, 2004; Rogers, 2010). Resultantly, frameworks should be open and usable structures, providing a ‘factual scaffold’ (Howson & Shemilt, 2011, p.73) which can be modified in response to different enquiries throughout a curriculum; ultimately providing a single picture sufficiently flexible to accommodate new information (Howson, 2009; Howson & Shemilt, 2011; Rogers, 2008).</p>	<p>As individual depth studies are analysed they should be determined to be instantiations or exceptions of the general situation, with the generalisations acting as heuristics which are elaborated upon, modified or discarded. (Howson & Shemilt, 2011)</p>
<p>Through the use of high-level, colligatory generalisations there should be a distinction between ‘what happened’- as you might find in a timeline - and ‘what was going on’, which involves ‘imputing narrative significance to events by means of quantitative and colligatory generalisation.’ (Shemilt, 2000, p.95).</p>	<p>Frameworks should allow students to interrogate historical inevitability, by showing long-term consequence, significance of events and highlighting ‘what might-have-beens’ (Shemilt, 2000, p.88)</p>

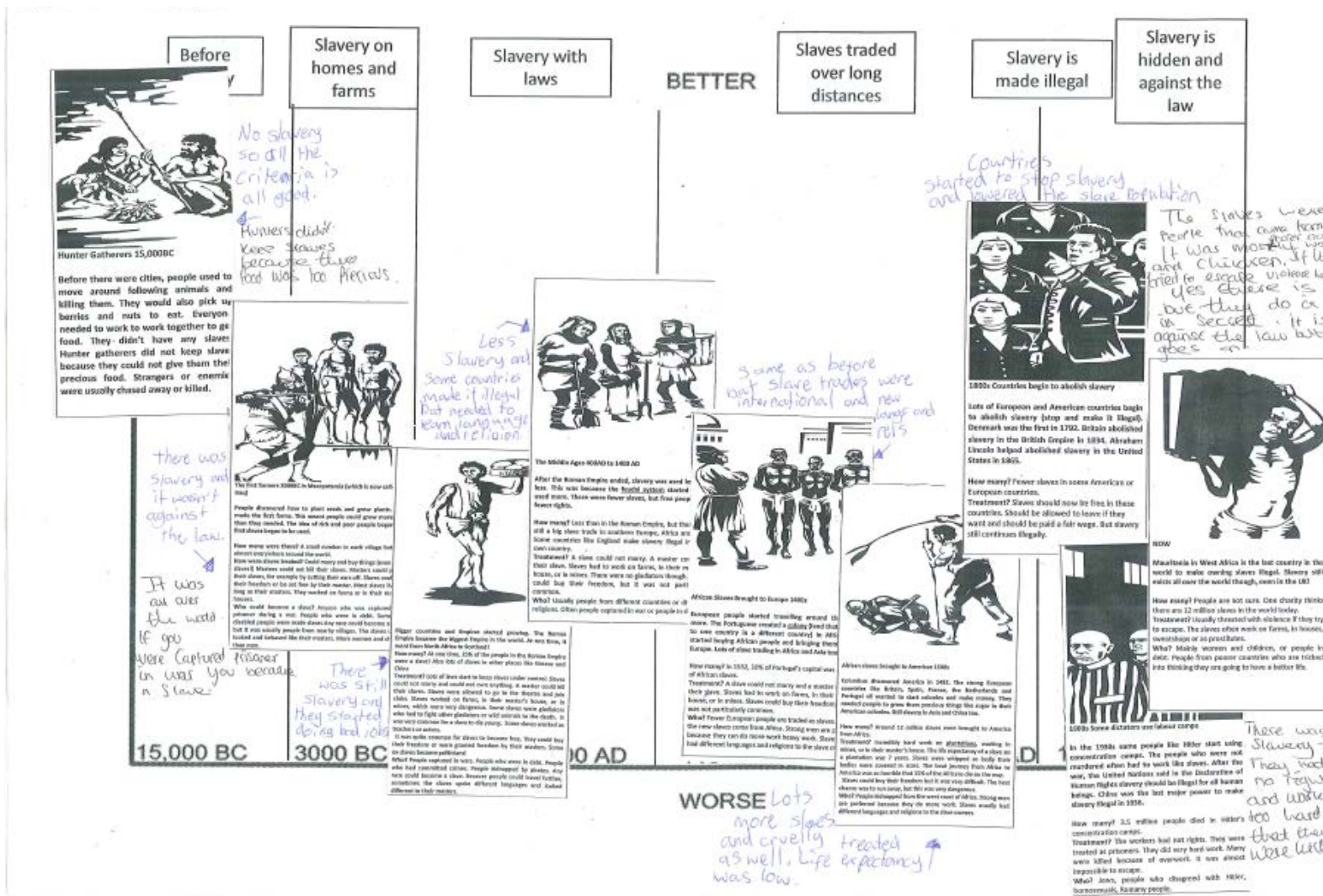
Table 4. An example of the relationship between the themes, sub-themes, and supporting data items.

<i>Theme</i>	<i>Sub-Theme</i>	<i>Supporting Data Items</i>	<i>Example Data Item</i>
T200 Some students assessed historical significance by scale-shifting throughout history	ST201 Some students drew on a millennia-wide overview of slavery when assessing the unique historical significance of the Haitian Revolution	SW129-131;133;136-139;141-142;144;146;149;151;153-154 LR5(10:20;28:54) LE5 GI(6:30;12:40)	SW 137 'Slavery had been happening since from 3000BC from about 5000 years ago. No slave rebellions had been successful before but the Haitian Revolution was the first successful rebellion'.
	ST202 Some students scale-shifted forward decades and centuries to assess the causal significance of the Haitian Revolution on the USA and Britain abolishing slavery	SW76;86;101;104;110;122-124;131-134;138;142;144;146;149-154 LR3 (30:20;33:15;34:15;37:58) LR4 (33:00;37:30;44:00) LR5(28:54;36:26) CO3 LE4;5 GI(3:40;10:03;15:50;17:40)	SW101 'William Wilberforce from Great Britain and Abraham Lincoln were known for abolishing slavery but without the Haitian Revolution they would not have (sic) a chance abolishing slavery!'
	ST203 Some students scale-shifted forwards to the present day to assess the Haitian Revolution's present resonance	SW43-48;50;52;54;57-59;61-64;66-67;69-70;110;129; 131;133;137;139;144;146-148;150-151;153-154 CO2 LR3 (29:45) LR4(25:00;47:00) LR5(36:26;42:47) LE4 GI(2:0;10:30;16:15;17:00;20:20)	SW131 Everyone today has human rights and that's partly because of the Haitian Revolution, and that's why you should make a film about it'.

Table 5. Overview of the enquiry.

<i>Lesson Question</i>	<i>Activities</i>
<p>Lesson 1</p> <p>What has been the story of slavery?</p>	<ul style="list-style-type: none"> • Starter activity focusing on a slave auction. • Complete a Progress/Regress chart analysing the condition of slaves throughout history. • Write a blurb of an imagined book called ‘The Story of Slavery’. • Explain whether the Haitian Revolution or Spartacus’ Rebellion is more deserving of a place in ‘The Story of Slavery’.
<p>Lesson 2</p> <p>Was the Haitian Revolution a landmark or a landmine?</p>	<ul style="list-style-type: none"> • Starter engraving showing the violent nature of the Haitian Revolution. • Hypothesise what the historian McDaniel might have meant by ‘historical landmark’ and ‘landmine’. • Use two colours to categorise the key events of the Haitian Revolution as either a ‘Landmark’ or a ‘Landmine’. • Select 5 words to describe the Haitian Revolution from the selection and substantiate their choices with evidence. • Explain whether they think the Haitian Revolution was a ‘Landmark’ or a ‘Landmine’.
<p>Lesson 3</p> <p>Why do some people want to forget the Haitian Revolution?</p>	<ul style="list-style-type: none"> • Starter photograph showing the poverty of modern day Haiti. • Identify groups who may want to forget the Haitian Revolution from a story about the rebellion and the events afterwards. • Select evidence from the story to support their claims regarding why certain groups would want to forget. • Explain why a British historian may want to forget the Haitian Revolution.
<p>Lesson 4</p> <p>Why do some people think that the Haitian Revolution matters?</p>	<ul style="list-style-type: none"> • Make recommendations about what should be included in the new history curriculum and explain their choices. • Identify and explain why Green, Popkin and Dubois think the Haitian Revolution matters based on the criteria of ‘resonance’ and ‘resulting in change’.
<p>Lesson 5</p> <p>So <i>should</i> the Haitian Revolution just be forgotten?</p>	<ul style="list-style-type: none"> • Outcome activity - write a letter to a Hollywood producer explaining whether they think the studio should make a film about the Haitian Revolution.

Figure 1. Example of a student's initial framework of the history of slavery.



Appendix 1. Students' outcome activity.

Complete this letter to a Hollywood producer explaining whether he/she should give Danny Glover money to make a film about the Haitian Revolution.

Use the ideas we discuss together to help you explain your ideas.

Dear Hollywood Producer,

I think you should/shouldn't give Danny Glover money to make a film about the Haitian Revolution. I really think/don't think the Haitian Revolution should be remembered. Here are some reasons I think this.

Paragraph 1

I think the Haitian Revolution should/should not be remembered because of what had happened for thousands of years before the Haitian Revolution. I think this because...

Paragraph 2

I think the Haitian Revolution should/should not be remembered because of what had happened for the hundreds of years before the Haitian Revolution. I think this because...

Paragraph 3

I think the Haitian Revolution should/should not be remembered because of what happened during the Haitian Revolution. I think this because...

Paragraph 4

I think the Haitian Revolution should/should not be remembered be remembered because of what happened after the Haitian Revolution. I think this because...

Paragraph 5

I think the Haitian Revolution should/should not be remembered because it is/is not still important in our lives today. I think this because...

Yours faithfully,

