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Title: An Indigenous led critique of English history education research

This paper uses Tuhiwai Smith's (2021) Indigenous informed outline of Western history to critique the philosophy of history that underpins history education in England. This paper stems from my doctoral research which troubles historical significance within the context of history education research. Historical significance is one of a set of second-order procedural concepts (Shemilt, 2010, p.2-9) used by history educators as tools to teach the unnatural act of historical thinking more effectively (Wineburg, 2010). Assigning historical significance to the past is an act of judgement made in the present by an individual human using a specific historical method. Owing to the problem of the concept of the (hu)man in Western history (Braidotti, 2013; Maclure, 2013; Varga, 2022; Weinstein & Colebrook, 2017) there is a need to consider how a more-than-human philosophy for history might provide potential for new ways of thinking historically in history education. This paper/seminar will particularly focus on the nuanced unpicking of the Western philosophy that sits behind history education that informs the literature review of my doctoral work. Without this detailed untangling it is impossible to suggest any alternative philosophy for history education. My research project does go on to suggest an alternative. Using ideas and concepts that connect with Indigenous knowledge, particularly agent ontologies (Barad, 2007; Bennet, 2010; Rosiek et al, 2020) and affect (Hickey-Moody, 2013; Massumi, 1995; Massumi, 1996), my project posit the need for a Deleuzian informed philosophy for a more-than-human history education that rests heavily on Nietzschean concept of eternal return to theorise

historical significance as an affecting force rather than an act of judgement (Deleuze, 1968; Deleuze, 1969; Lundy, 2008; Williams, 2008). The empirical work of my PhD is informed by this theory.

The focus of the paper/seminar will be as follows: Tuhiwai Smith offers a view of Western history that can be condensed into five defining features: history is universal, is linear and progressive, is about a self-actualizing human agent, is a narrative and is constructed around binaries (p.33-35). These five defining features offer a framework to unpick what Shemilt describes as the ‘philosophically sound’ rules that govern history education. For each of the defining features Tuhiwai Smith’s wider critique of Western history, as well as the work of other Indigenous scholars including Battiste (2008), Marker (2008, 2011) and Vine Deloria (2003), is used to unpick some of the philosophical assumptions that underpin history education drawing on seminal scholars in field of history education (Chapman, 2020; Lee, 1983; Shemilt, 2010; Wineburg, 2010). Hegel, who Tuhiwai Smith names as “founding father” of history (p.35) is a key theorist who informs the discussion from philosophy of history as well R.G. Collingwood and Hans-George Gadamer who are both essential for history education (Retz, 2018). This critique acts as a vehicle through which to explore the epistemic violence (Reepke, 2023) at the heart of history education.

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