

**HISTORICAL CONSCIOUSNESS AS TRANSACTION:
A TRANSACTIONAL MODEL FOR HISTORICAL CONSCIOUSNESS**

by

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Abstract

In writing this paper, I seek to draw upon what are the most prominent gaps in recent literature published on historical consciousness and its implications for teacher praxis and present a proposed framework of a transactional approach to understanding historical consciousness. This framework is called “A Transactional Framework of Historical Consciousness,” and it is informed by a theoretical framework situated in reader-response theory which presents historical consciousness as the lens by which a person interprets history, a fluid construct that is shaped by historical knowledge, historical narratives, situational and temporal context, aesthetic and efferent meaning, and use. This application of this framework is illustrated through a narrative reflection of my own experience in using this framework in having students in my B.C. First Peoples 12 class write reflective territorial acknowledgements. In conclusion, I suggest future areas of history education research where this framework might be examined in other learning contexts to understand and develop students’ historical consciousness.

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Chapter 1: Introduction

1.1 Statement of Problem

Historical consciousness has emerged as a significant area of study in social studies and history education research. This is largely in response to the multicultural nature of 21st century classrooms with increasing demands for multiperspectivity on the part of students and teachers while examining, critiquing, and deconstructing the grand narratives which have, up until this point, served as the bedrock of the pedagogical, civic, and democratic purposes of the discipline. Called upon to accommodate diverse “communities with specific stories, images, rituals, and silences about the past [who] seek for, create, or adjust existing narratives they want to be a part of while avoiding others” an awareness of these metacognitive processes and how they impact students’ historical consciousness and make meaning of history has become a pedagogical necessity for educators as they engage their students in the study of history (Graver & Adriaansen, 2019, p. 814).

Despite a wealth of research and recent interest in the field of historical consciousness in social studies education research (Seixas, 2004; Barton, 2010; Ruin, 2019; Grever & Adriaansen, 2019; Zanzanian, 2019; Létourneau, 2019, Lévesque & Croteau, 2020; Edling et al, 2022; Popa, 2022; Zrudlo, 2022), specifically in seeking to understand how students make meaning within their history education experiences, there still exists a lack of clarity about what is exactly meant by the term that is sometimes “hard to pin down” (Laville, 2004, p. 67) and “vague and rather enigmatic” (Grever & Adriaansen, 2019, p. 815). Furthermore, there is “no single perspective on the meaning of evidence, narrative, significance, explanation, or most other elements of historical learning” or similar terms that might refer to how people make meaning of history (Barton, 2010, p. 250). This lack of clarity has resulted in what Nathalie Popa (2023) refers to as

“efforts to operationalize historical consciousness for pedagogy [which] have tended to link historical consciousness to competence in historical thinking or narrative competence... a precise, narrow set of knowledge, skills, and attitudes required to carry out cognitive procedures to conduct and examine [historical] interpretations" (p. 140). This “competency-based” approach to addressing historical consciousness does not necessarily contribute to a better understanding of the varied ways and domains of knowledge and experiences by which students engage with and make meaning of history; therefore, while this approach to addressing historical consciousness may enrich a student’s disciplinary skills in historical thinking, it may not be sufficient in supporting them in navigating the relationship between the academic, disciplinary study of history and the embedded social, cultural, familial, and otherwise “informal” domains of knowledge that students might draw upon more frequently in their engagement with history and historical knowledge outside of school.

In a recent study Stéphanie Levesque and Jean-Phillipe Croteau (2020) concluded that “formal learning may not be the most relevant source” of understanding how students make meaning of history without a critical understanding that “schooling as an institution embedded in historical culture” which may have as much (if not a greater) impact on students’ historical consciousness and “what learners *believe* about historical knowledge” (p. 162). This has resulted in a problematic epistemological stance that asserts that “scholarly knowledge...directly informs the needs of daily life and public memory,” negating the reality that “daily life and public memory” are also a form of procedural historical knowledge that also informs different “needs” (social, cultural, democratic, etc.) of history education. Currently, it is “unclear how history education is supposed to bridge the two zones, given that they are conceptually distinct” (p. 15-16). Studies undertaken to help educators and researchers better understand students’

historical consciousness “have shown that students’ experiences outside of school influence their understanding of history” (possibly more so than their formal disciplinary study of the subject), but “very little is known about how children and adolescents engage with the past in contexts that are less formal or scholastic” (Barton, 2010, p. 249). This is a significant aspect of understanding historical consciousness and how students make meaning of history that remains relatively unexamined in the current scholarship.

When it comes to the practical applications of how historical consciousness can be understood and developed in an educational context, much of the current research focuses on historical consciousness as a cognitive process that is a product of the development of specific disciplinary skills and second order concepts (Duquette, 2015; Seixas, 2016). However, there is comparatively little scholarship that addresses how students’ other domains of historical knowledge (social, cultural, familial, etc.) might be incorporated and critically examined in the social studies and history classrooms, so that students might have a better understanding of how these factors might influence their positionality and the way they interpret history and construct historical narratives. The result is what Dr. Jocelyn Letourneau (2021) claims are students who possess the means to “historicize” popular historical grand narratives and understand “the structuring and the construction of these narratives” but lack the will and skills to “counteract the power of memory” that also informs their historical consciousness; these memories will either overpower the second order historical thinking processes they will have learned through their formal education experiences, or students will simply see these frameworks as simple schemas that they can easily replace with one “provided to them by political or ideological powers...[that] allow them to simply be happy...[and] make sense of themselves in relation with the group they belong” in a way that is comfortably situated in these “informal” domains of historical

knowledge that, while being more compelling, are not subject to the same degrees of discernment and critical thinking as the academic and disciplinary frameworks and schemas that formulate the basis of most students' formal social studies education experiences.

Even though research has established that non-academic, informal domains of historical knowledge have an influence on the development of historical consciousness (Barton, 2010; Levy, 2014; Seixas, 2016; Lévesque, 2017; Clark & Sears, 2020; Lévesque and Croteau, 2020; Marie Mithlo & Sherman, 2020; Levesque, 2022), the literature offers limited insights on the nature of this influence and how it might be nurtured as they are critically examined and challenged as a part of students' history education. Research on this and related subjects “do not always cross disciplinary boundaries...and researchers sometimes fail to recognize that they are investigating questions that have been addressed by colleagues...outside their own disciplinary specialties” (Barton, 2010, pp. 249-250). In this regard, research on historical consciousness would benefit from an interdisciplinary approach that draws upon the scholarship from related fields of study (such as reader-response theory) that also seek to inform a better understanding of how student positionality and subjectivity shape their historical consciousness and impact the way they interpret and make meaning from their learning experiences.

1.2 Organization of Paper

In writing this paper, I seek to draw upon what are the most prominent gaps in recent literature published on historical consciousness and its implications for teacher praxis and present a proposed framework of a transactional approach to understanding historical consciousness. To that end, I will provide overviews of the key principles and theories in the areas of historical consciousness and reader response theory that inform the theoretical framework of this paper. I will then discuss how the gaps in research regarding the practical applications of historical

consciousness could be addressed through an interdisciplinary approach that incorporates the pedagogical and theoretical frameworks that have emerged in the area of reader response theory. I will elaborate on how this transactional framework is informed by the research undertaken in both the areas of historical consciousness and reader response theory and provide a demonstration of the pedagogical applications of this framework through a reflective overview of a series of lessons I undertook with my B.C. First Peoples 12 class on the topic of “Reflective Territorial Acknowledgements.” I will conclude this paper by identifying potential areas of research to further investigate the applications of this framework in developing and assessing students’ historical consciousness.

Chapter 2: Literature Review

2.1 Introduction

This literature review focuses on research on historical consciousness that was published in Canada and the United States since 2004. The reason for focusing specifically on literature published in Canada and the United States is because the context in which historical consciousness is addressed in Canada and the United States is different from that which has been published in Europe, where historical consciousness is embedded in school curricula in a way that is not representative of how historical consciousness is understood in Canada and the United States (Seixas, 2004). Furthermore, the year 2004 is significant because that is when Peter Seixas published *Theorizing Historical Consciousness* and provides a useful benchmark and starting place for evaluating the scholarly history of historical consciousness in Canadian and American research and what has emerged since then—to what extent the “theorizing” of historical consciousness has progressed into educator praxis.

2.2 Theoretical Research on Historical Consciousness

A primary theme that emerged from this body of work is an appreciation of the importance of considering student identity and orientation, shaped by values, experiences, and encounters with history outside of the classroom, in how students interpret history and engage with history in classroom contexts (Barton, 2010; Clark and Sears, 2020) and the particular importance of the consideration of these factors when addressing difficult or controversial history (Gibson, 2021; Stoddard, 2022). Another predominant theme in the literature is the use of aesthetic texts and learning experiences to engage students foster a deeper, more purposeful relationship with their

formal history education and in their construction (and deconstruction) of historical narratives (Dallmer, 2007; Damico, Baildon & Greenstone, 2010; Swafford & McNulty, 2010; Zanzanian and Popa, (2018); Clark and Sears, 2020). Additionally, while not exclusive to the topic of historical consciousness, a wealth of insights exists in the work of Indigenous scholars and researchers on topic the relational nature of learning and the importance of holistic learning experiences that engage the entirety of the student and are inclusive of their prior knowledge, values, and experiences (Archibald, 2008; Anderson, 2011; Chrona, 2022). The wealth of recent scholarship on this topic suggests that much of this research is primarily situated in the domain of “theory” and how ideas and theories of historical consciousness and its implications for educational praxis are conceptualized. There are many “calls to action” in this literature for additional empirical research in this area because while the significance of students informal experiences with history and their impact on their interpretations of history are well-established, what has been established in the theoretical research has not resulted in a comparative level of empirical evidence and practical information that can inform how educators can best engage with these concepts in the classroom.

2.3 Empirical Research on Historical Consciousness

Consistent with the findings that emerged from my review of the theoretical literature on this subject (Barton, 2010; Lévesque and Croteau, 2020), Canadian and American empirical literature that examines assessment and instructional practices informed by students’ historical consciousness is currently lacking. While there is a wealth of research on the topic of student orientation and perspective in the area of historical empathy (Brooks, 2011; Endacott, 2014), these concepts have not been examined at the same depth in the context of historical consciousness. Empirical literature in general on the instructional and assessment practices of

students' historical consciousness is more well-established in Sweden (for example) than it is in Canada and the United States (Eliasson et al, 2015). Furthermore, the Canadian empirical work that has been undertaken in this area tends to focus on the learning experiences of French-Canadian students, primarily in Ontario and Québec (Lévesque, 2017; Létourneau, 2019; Lévesque & Croteau, 2020; Lévesque & Croteau, 2022). This suggests that this is an area of study that would benefit from more rigorous research that is inclusive of a broader scope of personal, social, and cultural contexts.

2.4 Instructional and Assessment Frameworks for Historical Consciousness

Possibly the most significant finding that has emerged from this literature review is the lack of research directly involving work with teachers and students to develop a better understanding of how educators address historical consciousness in a classroom context. This was identified as a clear necessity in the theoretical research that was analyzed in this review (Barton, 2010; Lévesque and Croteau, 2020), yet it has resulted in comparatively limited experimental research. Many of the empirical studies that have emerged on this topic (specifically those involving studies undertaken in Canada) were often situated within the context of studying the collective memory that has informed French-Canadian history and the corresponding historical consciousness of French Canadian students, and the study of this topic has not seemed to have extended beyond this very limited scope. While some studies have attempted to address the pedagogical implications historical consciousness (Duquette, 2015; Bassett Dahl, 2017; Popa, 2022), these are primarily proposals of schematic frameworks and approaches that might be used to this purpose; furthermore, they require additional research to determine their effectiveness in broader and more diverse educational contexts and provide more nuanced insights into which practices and approaches work best (and why). On the topic of the impact of student identity and

positionality on historical consciousness and how this might be considered in instruction and assessment practices, the studies examined in this literature review either addressed it as an aspect of historical consciousness in from which students struggle to examine objectively in their interpretations of history (Duquette, 2015); discussed it as something that could be engaged in students through the use of aesthetic texts and the aesthetic stance (Bassett Dahl, 2017); or as a component of a broader instructional and assessment framework for historical consciousness that has not been subjected to empirical study (Popa, 2022). The call for additional experimental research from multiple theoretical sources to address these topics compared to the few studies that have emerged since then suggests that this is still an emergent (although much-needed) area of research that needs to be examined in more detail in order to bridge the gap that exists between the theoretical understandings of historical consciousness their practical implications for teacher praxis.

Chapter 3: A Transactional Model of Historical Consciousness

3.1 Introduction

The model on which I am building my own framework was initially published in an article titled “Crash-Testing a Transactional Model of Literary Reading,” by Russel A. Hunt and Douglas Vipond (1985), and it was developed within the context of a study that sought to establish a better understanding of the reading process by considering three different factors: reader, text, and situation (see: Figure 1). In the summary of their findings, they concluded that “when you push on the three different outside arrows—reader, text, situation—different things happen ‘inside’—different kinds of reading processes occur.” As a framework like this that illustrates the different factors that might influence the nature of the “transaction” that takes place as a person is reading, it also served as an effective model to illustrate what a framework to understand historical consciousness might look like if it was considered a transaction (see: Figure 2).

3.2 Theoretical Foundations

The theoretical foundation of this framework is situated in an interdisciplinary focus on intersectionalities between reader-response theory and historical consciousness. While these theories originate from two different fields of study (literary criticism and history, respectfully), but what they both have in common is their focus on how people construct meaning from learning experiences as well as the fact that they both have well-established (and varied) foundations in the scholarship and research in their respective fields.

Figure 1

A transactional model of literary reading

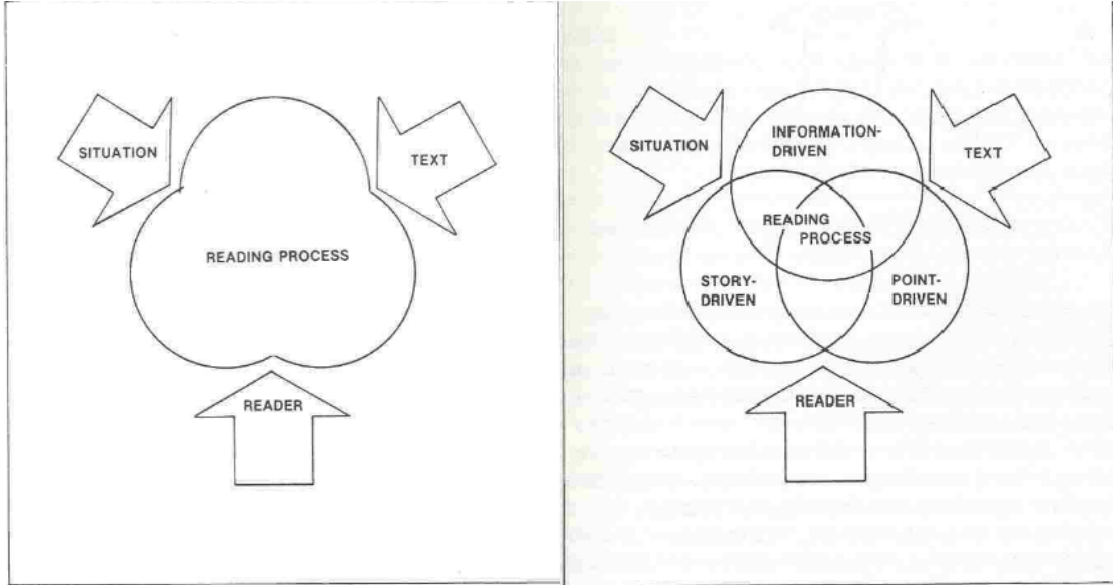
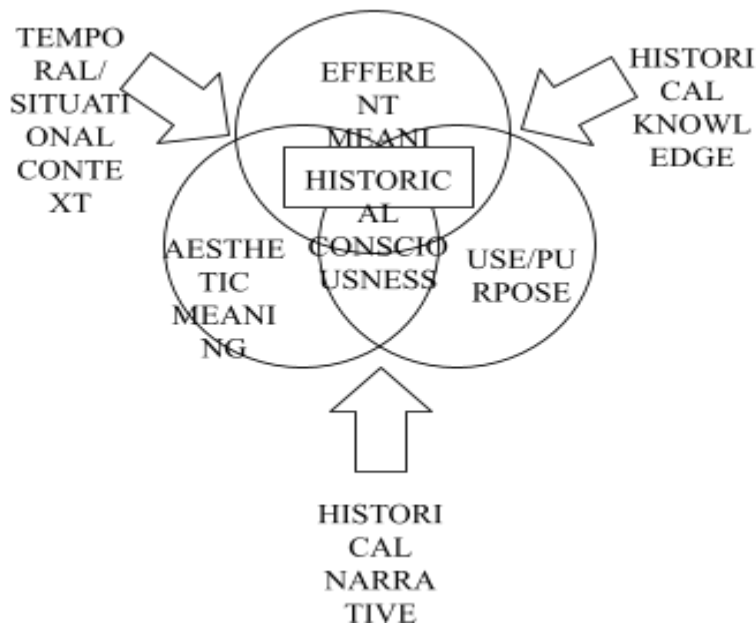


Figure 2

A transactional model of historical consciousness



For the purposes of this paper, I am specifically focusing on the work of scholars and researchers in both fields on the topic of positionality, stance, context, and use and the impact these factors have on the processes people use to construct meaning.

3.2.1 Reader-Response Theory

There are many schools of thought within reader-response theory, which has a scholarly history in research and literary criticism of almost one hundred years. The key principle of reader-response theory is one that advocates for a “reader-oriented” approach to understanding the interpretive process of reading and asserts that a text has no objective meaning beyond that which emerges when it is interpreted by a reader, that “the meaning of the text is incomplete without the reader’s evaluation” (Baktir, 2019, p. 320).

As one of the earliest reader-response theorists, it would be a remiss to neglect her work in this paper. Rosenblatt (1986) describes the reading transaction as “a two-way process, involving a reader and a text at a particular time under particular circumstances” in which the “words in their particular pattern stir up elements of memory, activate areas of consciousness...[where] the reader, bringing past experiences of language and the world to the task, sets up tentative notions of a subject, of some framework into which to fit the ideas as the words unfurl...thus opening up new and further possibilities for the text that follows” (p. 268). Additionally, the way in which Rosenblatt (1986) differentiates between “efferent reading” (informational reading where meaning “results from abstracting-out or analytically structuring the information or ideas of the text” and “aesthetic reading” (which involves constructing an “interpretation of the text aroused through one’s feelings, associations, attitudes, and ideas”) are also central to the theoretical foundations of this paper because of how well these concepts mirror the relationship (and differences) between the “academic and disciplinary” and “cultural

and memory-oriented” aspects of historical consciousness, particularly in the way that Rosenblatt asserts that these efferent and aesthetic stances exist on a continuum where a reader may situate themselves in multiple places along that continuum, even within the same reading experience (that there is no such thing as a “purely” aesthetic or efferent stance in reading). In this regard, Rosenblatt’s approaches to “stances” as well as her theory of reading as a transactional relationship between “reader and text” is significant in establishing the foundational framework for this framework that presents historical consciousness as a state of mind that is shaped by the transactional relationships between multiple factors such as stance, positionality, context, and use.

David Bleich’s work is applicable to my research for a variety of reasons. Among these is his explicit criticism of New Criticism and its “formulated ‘objective’ explications of literature, and...formulated distinct logical rules to explain linguistic functioning” which mirrors my earlier critiques of similar “formulated distinct logical rules” of disciplinary, cognitive-oriented approaches that are often privilege in current understandings of historical consciousness (2019). As a critic in the area of “subjective reader-response” Bleich suggested “using response statements as a way of discovering and analyzing the subjective factors—perceptions, affects, and associations—that influence readers’ reactions to texts” claiming that “once readers adjust to writing about their perceptions of texts, they will seek within themselves the causes of these perceptions: The act of articulating a perception creates a motive to articulate the motivating feeling” (2019). Since one of my areas of focus in this paper is to present a practical application of reader-response theory, Bleich’s use of response statements to “record the perception of a reading experience and its natural, spontaneous consequences [and become] conscious of the affective evaluations that mark the reading either in experience or in

memory...[and] to objectify, to ourselves and then to our community, the affective-perceptual experience” served as one of the theoretical foundations that informed my framework (Bleich, 2019).

I chose to include the work of Kylee Beers and Robert Probst in the theoretical framework of this paper because of the work they have undertaken to “make visible” the otherwise abstract metacognitive process of reader-response. As opposed to the other studies I will be citing in this paper that may not necessarily go beyond the threshold of academia, Beers and Probst have curated a reputation for themselves as authors who “manage to entertain and inform teachers at all levels” with writing that is “infused with humor and honesty” and “straightforward explanations of evidence-based teaching techniques” all situated in reader-response theory (Davis-Duerr, 2016, p. 95). Their specific focus on “the importance of stance” and when it comes to students’ “mindsets” when engaging with nonfiction texts (where much of the source material in social studies is situated) also makes their work a valuable supplement to my own (Beers and Probst, 2016). I used work as a frame of reference for what is understood to be “practical and useful” in reader-response theory to model my own work in exploring its applications for teaching and understanding students’ historical consciousness.

3.2.2 Historical Consciousness

In his book, *Theorizing Historical Consciousness*, Peter Seixas (2004) defines historical consciousness as “the area in which collective memory, the writing of history, and other modes of shaping images of the past in the public mind emerge...[the] individual and collective understandings of the past, the cognitive and cultural factors that shape those understandings, as well as the relations of historical understandings to those of the present and future” (p. 10).

Within this understanding of historical consciousness as the processes by which a person

reconciles their understanding of the past are many schools of thought on the exact nature of that process. For example, Jörn Rüsen approaches historical consciousness as a form of narrative competence in which one is able to “orient oneself in time related to daily practical life...as a synthesis of moral and temporal consciousness” that is developed over four stages: traditional, exemplary, critical, and genetic” (Grever & Adriaansen, 2019). Similarly, Catherine Duquette (2015), Peter Seixas (2016), and Stéphanie Lévesque and Jean-Phillipe Croteau (2020) understand the pedagogical implications of this narrative competence as one that emerges from a symbiotic relationship between disciplinary history, public memory, and historical culture. Alternatively, Roger Simon argues that the primary engagement with collective memory and historical consciousness is not one that elicits a narrative response but rather one that “confront[s] the traces of lives lived in times and places other than one’s own and to try to come to grips with the sufficiency of one’s self in relationship to the adequacy of responding to those traces” (Simon et al, 2004, p. 204). For Simon, the reorganization of historical knowledge in narrative form as important for understanding historical consciousness, the focus on the narrative response falls short of reconciling those initial responses, the “basic responses to the historical material that people are asked to wrestle with” (p. 205).

The theoretical positioning of this paper is primarily focused around the work of German philosopher, Hans-Georg Gadamer and Swedish scholar Robert Thorp. Gadamer’s work in hermeneutics provides a theoretical “common ancestor” between historical consciousness and reader-response theory. In that regard, Gadamer’s “hermeneutical stance” calls upon people to confront the “questionableness of something and what this requires of us” by seeking mutual understanding in a “fusion of horizons” between what is knowledge that is comfortable and familiar and that which is “not immediately intelligible” (Gadamer 2001, p. 42). In his

interpretation of Gadamer's work, J. Nixon (2017) asserts that "in adopting a hermeneutical stance we not only define our ethical trajectories in terms of the kind of people we aspire to be, but also define ourselves morally in terms of how we relate to others and how we would hope they might relate to us" (p. 27). His particular stance when it comes to how "all understanding is interpretation" echoes much of what informs Rosenblatt's transactional reader-response theory as well as the relativism of Bleich's "subjective reader-response theory (Gadamer, 2001, p. 51). Furthermore, Gadamer is also in alignment with Beers and Probst in their assertion that students should "adopt a stance that suggests they expect the text to offer *something* that's surprising...something ought to happen. Something [they] know should be challenged, changed, or confirmed" (2016, pp. 78-79). The fact that Gadamer's work is still cited as "a useful starting point for definitions of historical consciousness" (Seixas, 2016) and a which links the concepts of "historical consciousness as a collective phenomenon" and "historical consciousness as an individual competence" (Grever and Adriaansen, 2019) makes his work an essential in establishing the theoretical foundations of this framework.

As a domain of thought that is especially well-situated in the school curricula of continental Europe, Thorp's evaluation of historical consciousness in the Swedish history education curriculum while incorporating the work of historians and scholars such as Klas-Göran Karlsson, Kenneth Nordgren, Bernard Erid Jensen, and Karl-Ernst Jeismann has resulted in a comprehensive body of work that addresses an aspect of historical consciousness that refers to "an understanding of how history can be used in different ways" according to different stances and purposes (Thorp, 2020, p. 51). Thorp specifically extends this to what he calls "narratological uses of history" with an understanding of "history as a narrative proposition...a kind of epistemic stance towards history" and an awareness that "history is always the result of

interpretation and reconstruction that we make, that history is inherently contextually contingent” and “characterized by interpretation, perspective, and meaning-making” (p. 57). He calls upon educators to “encourage and enable students to meet history both cognitively and emotionally” in a way that resonates with the other scholars’ whose work I am using to inform the theoretical foundations of this framework.

3.2.3 A Theoretical Transaction

The theoretical positioning of this paper in the context of historical consciousness is that students’ identities and positionality in relation to how they make meaning of history are significantly impacted by informal encounters with history that often take place outside of the classroom context; furthermore, the interpretations of history that emerge from these informal learning encounters with history are often more compelling sources of historical knowledge that people then use when constructing historical narratives in order to establish a coherent understanding of history in relation to their own lived experiences. In this regard, it is widely accepted that students arrive at their formal social studies and history education with well-developed and strongly-situated historical narratives that shape their historical consciousness and impact the way they make meaning of history (Barton, 2010; Levy, 2014; Seixas, 2016; Lévesque, 2017; Clark & Sears, 2020; Lévesque and Croteau, 2020; Marie Mithlo & Sherman, 2020; Marie Mithlo & Sherman, 2020; Levesque, 2022). If the primary goal of history education is to shape students’ historical consciousness so that their everyday uses and interpretations of history are informed by a critical understanding of the subject, it is important that their formal history education includes the opportunity to learn how historical narratives (including their own) are constructed and informed by values, experiences, and worldviews all shape the particular lens by which they interpret and understand history. If history education is

to be relevant to the lived experiences of students and extend the use of history beyond the context of the classroom, it needs to be informed by students' historical consciousness. Therefore, I propose that the theory and praxis that informs history education and history education research would benefit from a theoretical approach that considers historical consciousness as the lens by which a person interprets history that is a fluid construct, shaped by their own historical narratives (based on their formal and informal encounters with history), the nature of the historical information being studied, the context in which the study is taking place, and the stance or use that is informing the topic and purpose of study. This paper challenges the idea of the understanding of history as an objective concept with a fixed meaning and instead suggests that history and historical narratives are constructs that have no objective meaning beyond that which emerges when they are encountered in a "fusion of horizons" with a person's historical consciousness.

Chapter 4: Reflective Territorial Acknowledgements: An Educator's Reflection

4.1 Educational Context

As I am writing this paper, I have taught B.C. First Peoples 12 (a senior-level social studies course that is offered through the B.C. Curriculum) for three years at an independent religious school with no Indigenous students. During that time, it stood out to me that at some point in the course, many students would develop a concern about the nature of historical narratives (even if that is not the exact term they used); they would become profoundly aware that their previously constructed understandings of Canadian history, the history of Indigenous people in Canada, and how Canada's perceived reputation on the "world stage" all seemed to be constructed based on the purposeful omission of historical and contemporary "wrongs" that, as Dion (2004) has articulated, Canadian's would rather not know about because "the refusal to know is comforting...it creates a barrier allowing Canadians to resist confronting the country's racist past and the extent to which that past lives inside its present deep in the national psyche" (p. 58). For example, it was almost guaranteed that at least one student would ask about why they needed to wait until they were in Grade 11 or 12 (the course can be taken at either grade) to learn about B.C. First Peoples when they lived in B.C. while they spent a comparatively more time in their previous social studies classes seemingly learning about everything else other than their local history.

These questions would expand into musings on how Indigenous histories, cultures, and knowledges were represented both in our class and our broader school community (why we never invited any elders or knowledge keepers to school events, why the a non-Indigenous educator like myself was teaching a course like B.C. First Peoples 12, if the school administration's use of "land acknowledgements" meant that we had a formal relationship with

the First Nations on whose territories our school resides, etc.). However, at the end of the course, students would often mention that they experienced a greater sense of the utility and purpose from this course than they had observed in other social studies classes. For example, I had students tell me that they felt a sense of pride and importance in being able to use their knowledge and skills from the course to explain to their parents, grandparents, and other relatives (many of whom are immigrants or otherwise experienced much of their formal education outside of Canada) the purpose behind “The National Day of Truth and Reconciliation.”

Because of these spontaneous conversations that emerged in this course on the topic of the students’ perceived understanding of the constructed nature of their history education as well as the possible utility of what they learned beyond the scope of the course, I chose this educational context to address in this section of the paper. Specifically, I will write about a series of lessons I engaged my students with on the topic of “territorial acknowledgements.”

In designing the framework for these lessons, it should be acknowledged that it was not done so in direct consultation with local First Nations elders or knowledge-keepers (our school administration had yet to engage in building those relationships). It is important to address criticisms of land acknowledgements and territorial acknowledgements like this that tend to neglect the fact that “one of the most important forms of acknowledgement is that which is addressed to the Indigenous peoples upon whose lands we gather” (Robinson, et al., 2019, p. 19), and “asking Indigenous peoples to open [without asking them to do the acknowledgement itself] is appropriate where you have a relationship with the individual or local community” is the most appropriate protocol when undertaking work like this (Pierre, n.d., p. 2). For this reason, I approached the topic of constructing “territorial acknowledgments” as a reflective gesture, an act of mindfulness in which my students might situate their historical consciousness in a more

localized and decolonized context that reconciles their place in the colonial history of where they live and how that relates to their present and future responsibilities towards Truth and Reconciliation.

With those limitations in mind, the focus of these lessons was to introduce students to those elements that should be considered (including the ones I previously mentioned) when constructing a “proper” territorial acknowledgement according to protocols and criteria communicated by Indigenous scholars and knowledge-keepers; students would then be invited to consider the complexities of territorial acknowledgements constructed with these protocols in mind and how they result in acknowledgements that are different from the ones students may have heard or read in other contexts. This would require them to include knowledge about the First Nations on whose territories our school is located, consider their positionality in relation to these territories, situate the acknowledgement within the context in which it might be used, and consider the intentions they have (or should have) “to disrupt and dismantle colonialism beyond this territory acknowledgement” (Kennedy & Leon, n.d.). Because the authenticity of this process requires an engagement of all these domains of historical consciousness (historical knowledge, historical narratives, temporal and situational context, efferent meaning, aesthetic meaning, and use) I chose this as my example of how this framework for historical consciousness might be applied in educator praxis.

4.2 Guideline 1: Historical Knowledge and Efferent Meaning

In the context of this framework, I am using the term “historical knowledge” to refer to the body of work that informs what is generally understood to be the “content” in the disciplinary study of history. This can also include knowledge of disciplinary skills and second-order concepts related to the study of history (Seixas, 2016). While much of this information is communicated within

the context of an implied “historical narrative” that is meant to be understood in conversation with the students’ own, this is not always communicated clearly, so it is not understood within that context (Barton, 2010; Lévesque & Croteau, 2020). While it is accepted that the disciplined study of history is required for a fully developed historical consciousness (Duquette, 2015), the most challenging aspects of historical consciousness for students to develop is in reconciling the past, present and future while also recognizing their how their own biases, experiences, and worldviews construct historical narratives that may present barriers in critical understanding (p. 60).

To construct an adequately informed territorial acknowledgement requires a degree of sufficient historical knowledge of territories on which the acknowledgement is taking place, and “honouring the Indigenous people who have been living and working on the land from time immemorial...and the long standing history that has brought you to reside on the land, and to seek to understand your place within that history” (“Know the Land Territories Campaign,” n.d.). This also includes acknowledging colonization and its implications as a “contemporary reality” for Indigenous peoples as well as non-Indigenous people who are “connected to, or implicated in, the genocides committed by settlers against Indigenous peoples, and any practical commitments to to righting the wrongs of dispossession and oppression, and recognizing the ongoing sovereignty of Indigenous peoples” (Wilson & Anderson, 2021, p. 49). Finally, it is important that students and educators seek to learn and understand second-order concepts and “procedural knowledge” of how to construct and share a territorial acknowledgement (what a territorial acknowledgement should include, in what context it should be shared, etc.); this includes an understanding of local protocols around learning and sharing historical knowledge

that may be “sacred and only shared with permission and/or certain situations” (First Nations Education Steering Committee, 2016).

This is information that is primarily engaged through what Rosenblatt (1986) would describe as an “efferent stance” where “meaning emerges from an abstracting-out, an analytic restructuring of ideas, information, directions, conclusions to be retained, used, or acted on after the reading event (p. 124). In this context, the person constructing the acknowledgement is extracting, synthesizing and analyzing information as well as its form, structure, and source because this information has inherent value and it is simply worth knowing. As Jo Chrona (2022) states: “the historic displacement of [Indigenous knowledges and knowledge systems] in favour of centring only Western knowledge systems has been to the detriment of all people. We know that what is included as necessary [knowledge]...reflects what, and who, is valued in a society” (p. 145). Attributing value to these knowledges and knowledge systems in turn makes them valuable; it gives these knowledges (and the caretakers of these knowledges) value beyond a name of people and places (or a list of names) without any additional information or context beyond that to remind us that when we are sharing these acknowledgements, we are talking about actual people with rich and varied histories and relationships with the land, present-day lived experiences, and future aspirations that are worth acknowledging as well.

When I undertook this work with my students, I started by engaging them with questions about what they already knew about territorial acknowledgements as well as their knowledge of the First Nations we would be acknowledging (on whose territories our school was located). We also examined the “Transformative Territory Acknowledgement Guide” designed by Lenn Pierre Consulting (founded by Len Pierre from the Katzie First Nation) that provides a “scale” by which to measure the degree of depth and complexity of a territorial acknowledgement, from a

“standard acknowledgement” (a beginner-level format that most people would recognize) to a “transformative acknowledgement” (an advanced-level acknowledgement that is personal, reflective, and specific) (see: Figure 3).

Students were then invited to use this scale to evaluate the quality of different territorial acknowledgements they were able to find on the internet (those constructed by schools and school districts, post-secondary institutions, health authorities, government organizations, etc.).

Our school did not have a formal relationship with local First Nations, and we did not readily have access to an elder or knowledge-keeper to whom we could refer for local Indigenous history; however, the First Nations we would be acknowledging all had made information about their history and culture (that which could be shared publicly) available on websites that were designed and under the ownership of those First Nations themselves.

Figure 3

Progressive transformative territory acknowledgement scale

PROGRESSIVE TRANSFORMATIVE TERRITORY ACKNOWLEDGEMENT SCALE

Standard Acknowledgement	Reflective Acknowledgement	Transformative Acknowledgement
<ul style="list-style-type: none"> • Beginner • Institutionally approved script • Read until memorized/ comfortable • Example: I would like to acknowledge the unceded and traditional homelands of the Coast Salish People and Nlaka’pamux Nations on which Fraser Health provides services. 	<ul style="list-style-type: none"> • Intermediate • Can be personally scripted • Use ‘I’ statements to demonstrate your learning and commitment to decolonization, reconciliation, and Indigenous Cultural Safety • Example: I would like to recognize I am participating today from Katzie First Nation Territory in what is known colonially as Pitt Meadows. I have learned that the word ‘Katzie’ means land of moss and has been called so since time immemorial. I am an uninvited settler on these territories. 	<ul style="list-style-type: none"> • Advanced • Encouraged to speak from the heart • Acknowledge concepts like colonialism, anti-racism, reconciliation, and settler power/ privilege and institutional oppression • Example: Before I acknowledge the territories on which I am participating today, I would first like to recognize the on-going colonialism and racism against Indigenous peoples that is not mentioned in the tv, news or media, as a third-generation settler I feel it is all our responsibility to shed light on these aspects when we do the territory acknowledgement...

This is the information that my students used to identify what they felt was important for them to include (and for their assumed audience) to know about the historical and present-day knowledge of these First Nations as well as the history (and present-day implications) of the colonization of these territories.

Even though this aspect of the lesson framework asked students to primarily use an “efferent stance,” many students expressed their surprise at how little they knew (compared to how much knowledge was publicly available) and that these First Nations felt more “real” to them after having engaged in this “research,” which suggests that there was somewhat of an “aesthetic transaction” as well that resonated with them on a more personal level beyond the intellectual activity of learning and gathering information.

4.3 Guideline 2: Historical Narratives and Aesthetic Meaning

People construct cohesive interpretations of history using narratives, and these narratives are constructed through people’s formal and informal encounters with history and historical knowledge (Seixas, 2004; Barton, 2010; Lévesque & Croteau, 2020). These historical narratives are strongly-situated and often difficult to change (especially those aspects which are associated with a person’s collective memory and identity). When presented with alternative narratives, even those supported with reliable information that contradicts their prior knowledge, a person will often assimilate the information from that narrative that conforms to their previously held interpretations of history and discard the rest (Lévesque & Croteau, 2022). For this reason, the historical narratives that people bring with them to these historical transactions present an important consideration when it comes to understanding a person’s historical consciousness and how they impact the way a person makes meaning of history.

While this concept of “meaning-making as transaction” is most clearly situated in Louise Rosenblatt’s transactional reader response theory, this framework is also consistent with Bleich and Beers and Probst as well. Bleich’s understanding of reader response is that it always starts with how a person negotiates meaning between the new information and the prior knowledge and values that already exist within themselves (2019). Similar to Rosenblatt, Bleich (2019) affirms that text is a “symbolic object” that has no independent meaning of its own outside that which emerges when a person engages with it, that the person’s response to the text and the emergent meaning is, in fact, *the text*. Even though this interpretation will eventually be negotiated within the community, the initial process starts within what Bleich calls “the substrate of individual subjective knowledge” in which the reader’s “conscious mind will test through simple acts of memory” to negotiate, reorganize, and reconcile the new meaning within the context of their prior knowledge, experiences, and expectations. This “intrusive” nature of nonfiction and the way it asks us to “accept a truth about reality” is also why Beers and Probst (2016) suggest that it is important to ask students to “adopt a questioning stance” when they engage with nonfiction, and students should be encouraged to consider how they might have been surprised about what they have learned and how it “confirms, challenges, or changes” what they currently understood or believed about the topic (p. 100). According to Beers and Probst, people should emerge from the study of nonfiction having their thinking impacted in some way, and it is important for us (and our students) to understand how and why.

As opposed to the “efferent stance,” the “aesthetic stance” is one which someone assumes in order to encounter the “lived-through experience” of fully immersing themselves in the text they are reading and engaging a full spectrum of emotional response (Rosenblatt, 1982, p. 124). Bassett Dahl (2017) examined the use of the aesthetic stance to teach historical thinking and

concluded that the student participants in the study were able to demonstrate mastery of many historical thinking competencies from her state's curriculum through the study of dystopian fiction as a lens by which students examined different principles of government, governance, and citizenship. While her study did not specifically address historical consciousness, it did produce findings that would suggest that students are more likely to "suspend judgement" and display "dispositions and mental, or even emotional traits described by social studies pedagogies as unnatural acts" as a natural disposition for students who were presented with these contexts through an aesthetic experience rather than an efferent one (p. 188). In another study, Aleta Crockett (1999) observed that the participants in her study were more likely to assume an aesthetic stance and have an aesthetic response to reading nonfiction than when reading fiction. While she suggested that more research would be needed to investigate this finding further to develop a better understanding of the implications of these findings, Beers and Probst (2016) suggest that since nonfiction seeks to "tell us something about the nature of our world," it makes nonfiction more intrusive and more likely to result in this kind of response (p. 39); alternatively, fiction presents an possibility of what the world might be like, which makes it easier to suspend our thinking and accept the hypothetical possibilities being presented to us (which could explain the findings that emerged from both studies).

While a foundation of historical and disciplinary knowledge is necessary for a critical and well-informed historical consciousness, research has shown that this information will not resonate with a lasting impact unless it is acknowledged and examined within the context of students' historical narratives and their own identities and positionalities in relation to this knowledge (Barton, 2010; Lévesque & Croteau, 2020). In the context of territorial acknowledgements, this includes the necessity of personal, self-reflection on "our

positionality—as guests, uninvited, visitors, settlers, invaders, arrivants” and how the language we use “speaks to how we understand the terms of occupation, and relationships to Indigenous peoples” (Robinson et al, 2019, p. 20).

This also an invitation to encourage participants to consider “where is it in their neighbourhood, their community...that they like to go to unplug, unwind, and disconnect from the chaos of life and get away from the streets and the noisy cars and the glass and concrete...wherever it is and whatever peace that brings to your life, and whatever feelings that brings up for you” (Fraser Health, 2020). When encouraging students to assume an aesthetic stance in order to physically, cognitively, and emotional engage with learning experiences like this, it is important that they are able to connect with positive memories and emotions they feel when they consider their connections to territories being acknowledged because those memories and emotions will serve as a reminder for why they are here, how their families came to be here, and that this acknowledgement is an act of gratitude as well as reconciliation.

This is where the principles of territorial acknowledgements may cause a degree of emotional and cognitive dissonance because these memories and experiences of peace, safety, prosperity, belonging, and “feeling at home” are simultaneously contrasted with the understanding that for non-Indigenous people in Canada, these feelings, experiences, and values came at a cost that was (and is) forced upon Indigenous peoples in Canada. Students possess varied and complex historical narratives that are a combination of their formal and informal encounters with history, and the degree to which this knowledge will contradict and create dissonance within these narratives will depend on the degree in which this information has been addressed in their former encounters with history as well as the degree in which it is in agreement or disagreement with their previously constructed narratives (Lévesque, 2017). This

is why it is necessary to provide students instruction and learning opportunities to examine how these narratives are constructed (and can be deconstructed) and engage in this self-reflection on why they might respond to a contradictory narrative in a particular way (and how this response is informed by their own identities and positionalities in relation to this historical knowledge).

To navigate these conversations, I found the application of Bleich's (2019) "response statements" and Beers and Probst's "questioning stance" to be especially effective. Specifically, to open these kinds of aesthetically-oriented learning experiences with similar language that Beers and Probst (2016) uses in that "if nonfiction is going to come knocking on the door of our lives, then once it has intruded, something ought to happen. Something we know should be challenged, changed, or confirmed" (p. 88). Providing students with this guidance in order to orient themselves according to an aesthetic stance will then help them make note of emotional responses (moments of surprise, shock, feeling upset, etc.) which will in turn ensure that they are readily accessible when it comes time for them to reflect on them and then discuss with the broader group.

Because the use of the aesthetic stance and examinations of aesthetic reactions are a common practice in my classes, these conversations oriented around self-reflection and examinations of values, biases, beliefs, lived-experiences, and how these all impact the way a person might respond to historical narratives that are different from theirs become commonplace as well. As a result, students are encouraged to think more deeply about what they are learning, how it fits (or does not) within their existing historical narratives, and consider aspects of their narratives (or the narratives they are studying) that require closer examination. It also makes their learning experiences more relevant because it positions their identities and positionalities as being important as well.

4.4 Guideline 3: Temporal/Situational Context and Use

Another enduring principle of historical consciousness is an “awareness of how the human condition is characterized by historicity, the understanding that people are historical beings who are situated in a particular time, and through our historical consciousness, we are in a constant state of trying to reconcile our present day lived experiences with the past and the future (Thorp, 2020). For this reason, temporal and situational context are important considerations for understanding historical consciousness because the time, place, and circumstances in which an encounter with historical knowledge might take place will in turn have an impact on how that knowledge is interpreted and assimilated (or rejected) in relation to the prior knowledge and historical narratives.

Rosenblatt did not speak much to temporal context in her work because for Rosenblatt, while historical context and author’s purpose were important in understanding the meaning of a text, “the eagerness to do justice to the total text or to put that part into its proper perspective in the story” is secondary to what a person actually “makes out of [at text]” as they are reading it (1982, p. 272). In her earlier work as a graduate student in 1931, Rosenblatt was influenced by the artistic leanings of Oscar Wilde, particularly regarding how “nature seeks to represent art” (Elliot, 2008, p. 287). Similar to Wilde, Rosenblatt understood that once a person had an aesthetic or artistic encounter with a concept or idea, then all other representations (even “natural” ones) will be seen within the context of the purposefully and artistically constructed one. For example, after encountering a masterwork painting of a sunset, shaped with the artist’s expert eye for a perfect balance of light, shadow, contrast, etc., an encounter with a natural sunset will often “come up short” because the natural sunset is constructed within the context of nature’s limitations and will never match the perfect sunset as it was captured by the artist (p.

288). In this regard, Rosenblatt claimed that all knowledge is understood and experienced in the context of a person's prior knowledge and experiences, and this is where situational and temporal knowledge is represented in the larger body of Rosenblatt's work. Furthermore, Rosenblatt (2019) was concerned with the situational context of reading and how readers' responses to text are not shaped in isolation but in the context of an "interpretive community" in which individual interpretations can be evaluated according to the systemic and literary conventions of that community (p. 447). This is another context in which temporal and situational contexts are relevant to Rosenblatt's transactional theory because for Rosenblatt, a literary community can include peers and present-day community of the reader but also the temporal community represented by past and present bodies of work that are representative of a particular philosophy or school of thought that informs their positionality.

The significance of the literary community is also represented in Bleich's work. According to Bleich (2019), once the reader has negotiated the meaning of the text within themselves, they need to contextualize that meaning with a literary community, that while "the resymbolization of a text is usually a fully private affair, it is always done in reference to some communal purpose." It is through this communal negotiation and purpose in which situational and temporal contexts are addressed in his work in subjective reader-response theory.

For Beers and Probst (2016), reconciling the temporal and contextual nature of a text concerns examining how specific elements of nonfiction are constructed. For example, a reader could analyze an author's use of "quoted words" from another person or another source to contextualize the writing within a particular historical context or school of thought (p. 158). Another question that Beers and Probst ask readers to consider is: "What did the author think I already knew?" (p. 91). By asking this question students consider reasons why they might have

difficulty understanding a particular text. While this may be a simple case of reading comprehension and decoding, Beers and Probst consider this to also be a problem that could result from a lack of context—for example, missing prior information that the author assumes their “target audience” already possessed, or an assumption of “common knowledge” for a particular people in the time period in which a text was written. By asking readers to consider these questions, Beers and Probst propose that educators can help students reconcile their understanding of a text within an appropriate context that also recognizes the positionality of the reader. In terms of historical consciousness, these questions can also reconcile temporal and situational distances between themselves and the historical concept or time period being studied and how their interpretations and reactions to history might be impacted by those differences.

The concepts of context and use are instrumental in situating territorial acknowledgements beyond a performative gesture to one with meaning and purpose according to the occasion in which it is being performed; it should be shared in order to inspire and educate for a specific impact and commitments to future goals and aspirations to engage in decolonization and anti-racism (Wilson & Anderson, 2021). Furthermore, contexts in which these acknowledgements are used should use “a form and language that is specific to that space, and specific to the work being done by those people around the table” (Robinson et al, 2018, p. 29). In this regard, it is also important to consider reasons why a territorial acknowledgement might be used that is not consistent with these values but seeks to use this acknowledgement to (willingly or not) as a performative gesture to absolve them of any responsibility for change beyond that acknowledgement (Wilson & Anderson, 2021). As Thorp (2020) writes: a critical understanding of the “narratological uses of history” also provides students with a theoretical tool that we can then use to “scrutinize the origins and view of history and the world that may lie

behind what they are presented with” (p. 58). When it comes to addressing historical knowledge (especially knowledge that is being contextualized for public use such as a territorial acknowledgement), the intended and unintended uses of this knowledge is an important consideration. Otherwise, when a gesture like a territorial acknowledgement is shared without appropriate attention paid to use, purpose, and the potential the destabilize current historical narratives “words like *Reconciliation* and *Land Acknowledgement* risk to be simply a current trend, fashionable sentences” (Keptwo, 2021, p. 95).

Similar to situational context, temporal context is an important element to consider when it comes to discussing historical consciousness and how people reconcile knowledge about the past with contemporary lived-experiences of the present and visions of the future. For territorial acknowledgements (or any learning context where Indigenous knowledges and histories are used), this is especially important because of the common practice to relegate Indigenous knowledges and connections to land to the past “without any reference to contemporary realities” as they pertain to the ongoing, present-day lived experiences of Indigenous people in Canada (Wilson and Anderson, 2021, p. 47). To connect a territorial acknowledgement to a situational context related to broader aspirational goals, those goals need to be situated in a temporal context that reconciles past, present, and future.

For my students, I had them address situational context and use by considering how their territorial acknowledgement might be phrased differently according to context and purpose. For example, how might an acknowledgement be expressed at Remembrance Day assembly as opposed to a graduation ceremony or an event specific to address Indigenous culture, history, or concerns (such as “The National Day for Truth and Reconciliation”)? A territorial acknowledgement might be shared on all three occasions, but the purpose behind the

acknowledgement and the nature of its importance is different in these contexts, so the acknowledgement will be worded differently. In terms of temporal context, it goes back to the historical knowledge that students choose to include about the First Nations and territories that they are acknowledging. While it may not be possible (or appropriate) to share everything one knows about a First Nation, sharing information that includes them in past, present, and future contexts as well as information that is specific to occasion will create a sense of purpose that a generic “box-ticking” territorial acknowledgement might lack.

Chapter 5: Conclusion

In this paper, I highlighted specific gaps and areas for future research in history and social studies education in the area of historical consciousness and how a more realized, critical understanding of historical consciousness could inform future research and educator praxis. To that end I proposed a transactional framework for historical consciousness that could better visualize and articulate how students construct historical meaning as they reconcile the different domains of knowledge and circumstances in which they might encounter history. This framework presents historical consciousness as a fluid state of mind that is the result of a transactional process that is impacted by historical narratives, historical knowledge, temporal and situational context, efferent and aesthetic meaning, and use. As such, this framework extends the understanding of historical consciousness beyond the scope of the perceived relationship between historical knowledge and constructed historical narratives, a scope that has been well-examined in the current literature. Rather, this framework also considers the implications of context, stance, and use as factors that shape a person’s historical consciousness and as such, should be of interest to history educators, researchers, and scholars when seeking to understand

how students construct meanings of history through their formal and informal encounters with history.

The theoretical positioning of this framework is informed by reader-response theory, a well-established, constructivist school of thought in literary criticism that is specifically concerned with meaning-making as a metacognitive process that is the result of the subjective transaction between the “text” and “reader.” For this reason, the empirical research that has emerged from the work of reader-response theorists provided an appropriate lens by which to examine those areas where the practical and pedagogical implications of historical consciousness have yet to be addressed in the relevant history and social studies education literature.

Specifically, I chose to orient this framework around the work of Louise Rosenblatt, David Bleich, and Kylee Beers and Robert Probst. In her presentation of reading as a transactional process, Louise Rosenblatt’s work was best suited to reconcile the overlapping principles of reader-response theory and related concepts in the area of historical consciousness (such as Gadamer’s theories of hermeneutics). Given his particular focus on the pedagogical implications of reader-response theory and his use of “response statements,” David Bleich’s work contributed specific insights regarding what a reader-response oriented framework might actually look like if it was to be fully realized in a classroom context. Finally, Kylee Beers and Robert Probst have dedicated many years of their professional careers as researchers and educators to developing approaches and frameworks for educators to use reader-response theory to fully immerse their students in their learning through reading (including frameworks specific to help students critically and reflectively respond to nonfiction, which is of particular relevance to social studies and history educators). For these reasons, the work of these scholars informed the theoretical positioning of this framework.

I presented an example from my own teaching experience where I had students engage these domains of their historical consciousness in a series of lessons where they constructed their own territorial acknowledgements as a reflective practice that would allow them to more purposefully situate themselves in the encounters with history (specifically Indigenous history) that they would experience in a course like B.C. First Peoples 12. While this is a very specific educational context where these domains of historical consciousness might intersect more closely than in others, the applications of this framework could be (and maybe should be) extended to other contexts where educators seek to engage their students' complete historical consciousness (beyond their mastery and acquisition of historical knowledge and second-order historical thinking concepts). In order to make the study of history relevant to students and extend the perceived value of their history education beyond the classroom, it needs to engage students in a way that is both critically informed while also being personally relevant in terms of acknowledging the positionality in which a student is approaching their history education, the temporal and situational context in which the material is being learned, and the perceived use or purpose the knowledge will have outside the classroom.

The extent to which this transactional framework is practical and effective needs to be better understood. For example, an area of interest for future research would be to explore how this framework might be applied to the study of history where the situational or temporal context is more far removed from the present-day lived experiences (such as the study of early-modern England) and may elicit a different kind of efferent or aesthetic response because the perceived use of the historical knowledge is not as immediate or relevant as the topic of Truth and Reconciliation. Furthermore, in cases where historical consciousness and the construction of historical narratives has been more thoroughly researched and understood (such as in the context

of French-Canadian students), a potential area of interest would be to see if a pedagogical approach that considered the factors presented in these frameworks would result in students constructing more thoughtful and informed historical narratives. Finally, an examination of the application of this framework among different age groups is a potential area of inquiry. The context in which I used this framework was with a class of Grade 11 and 12 students; however, since it is understood that students start constructing historical narratives from childhood and carry these with them into their formal history education, the implications for the utility of this framework for younger grades is valuable information as well. Future research in these areas would provide insights into how a transactional approach to understanding historical consciousness could support the ongoing work of history educators and researchers more purposefully and meaningfully engage all students in their history education.

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