

Teaching Hard History Amid Contemporary Challenges: Inquiry Pedagogies for Impactful Holocaust Education

2023 Holocaust Education Initiative NEH Summer Institute

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Abstract

This article examines four secondary teachers' experiences with inquiry-based approaches to teaching the "hard history" of the Holocaust after they participated in inquiry-based professional learning focused on Holocaust education. The teachers' narratives highlight the affordances of inquiry-based pedagogy for overcoming curricular and time constraints, fostering critical thinking, and supporting student agency through studying hard history. The teachers' narratives further suggest that inquiry-based pedagogies can deepen student perspective-taking, promote classroom discussions, and enhance teachers' professional resilience. The article underscores the value of reflective, contextually driven, student-centered instruction, concluding with questions for inquiry that might support efforts to teach hard history in local contexts.

Introduction

Teachers whose professional assignments require that they teach "hard history" (Gross & Terra, 2018)—such as colonization, slavery, internment of Japanese Americans during World War II, or the Holocaust—have long faced distinctive pedagogical and professional challenges (Rutten & Butville, 2025). Furthermore, both internationally and in the United States (Carter Andrews et al., 2018; McAvoy & Hess, 2013; Tribukait, 2021), a politically divisive and polarized social climate has, in recent years, deepened the challenges many teachers were already experiencing (e.g., Ranschaert, 2023). Nevertheless, a diverse array of educational benefits associated with teaching hard histories has been posited (Haas, 2020), and traditional pedagogical approaches rooted in transmission of content knowledge have been problematized in the pedagogical literature related to hard history (Lemberg & Pope, 2021). Pedagogy for the Holocaust offers a powerful example because it is emblematic of many of the challenges of teaching hard history amid contemporary times: (re)traumatizing content; cognitive complexity; deep relationships with questions of identity, power, and oppression; and openness to students' potentially (in)appropriate comparisons to current events.

As a promising approach for addressing the complexities of teaching the Holocaust and other hard histories, inquiry pedagogies have been widely cited (Lemberg & Pope, 2021). Inquiry pedagogy, broadly defined for the purposes of this article as an approach to designing curriculum and instruction that are rooted in compelling questions (shown through vignettes in Butville et al., 2021; Grant et al., 2017), has been taken up in a range of contexts for Holocaust education. Prior scholarship has

suggested that inquiry pedagogies can create conditions for students' agency and voice to flourish (Connor et al.; 2022 Schaefer et al., 2024) while supporting teachers to address, rather than avoid, the teaching of hard history (e.g., Rutten et al., 2023).

To offer illustrative examples of how teachers are using inquiry pedagogies to address the many challenges within the contemporary landscape of Holocaust education, the purpose of this article is to present and analyze narratives from four practicing Holocaust educators. Their inquiry-based pedagogy to teaching the Holocaust demonstrates how teaching a hard history can move well beyond transmission of basic facts to foster dynamic learning environments that maintain the integrity of the underlying content knowledge while responding to complexities of local contexts and meeting students' unique learning needs. As each narrative will illustrate, teachers of the Holocaust are simultaneously enabled and constrained by their schools' policies, available curricular resources, and local community expectations. Despite these challenges, each narrative illustrates the potential for inquiry pedagogy when teaching hard history in a relevant way for today's learners.

The teachers whose narratives are presented in this article recently participated in an intensive professional development program in the United States, sponsored by the National Endowment for the Humanities (NEH), that included a weeklong, residential summer institute in June 2023 paired with a semester-long series of webinars during the Fall 2023 academic term. This program (described in greater detail in Rutten et al., 2025) convened 30 teachers from around the United States in grades 5–12 and focused on supporting teachers' classroom instruction of the Holocaust and other genocides, with sessions modeling inquiry pedagogy and curriculum through use of compelling questions that framed what was being studied (Grant et al., 2017).

Subsequent to their participation in the NEH summer institute, the four teachers taught the hard history of the Holocaust, each in the context of a different state within the United States. Despite these varying contexts, each approached the teaching of the Holocaust using inquiry-based pedagogical methods. The first narrative is provided by Melissa Kreider, an English Language Arts teacher whose students are in eighth grade in central Pennsylvania. The second narrative is from Alyssa Hockensmith, a high school social studies teacher in Jensen Beach, Florida. Following these two narratives is a third from Melissa Bryan, a middle school English educator in northern New Jersey. The fourth narrative is provided by Farrell Kelly, who teaches a middle school course combining English and world history in Falls Church, Virginia. Analysis and a concluding discussion of the four teachers' narratives suggest the enduring, contemporary value of inquiry-based pedagogies for hard histories.

Melissa K.'s Narrative: Efficacy in Professional Decision Making

For decades, Holocaust education has been included in school curricula as both a historical mandate and a moral imperative. Yet in recent years, educators have encountered mounting pressures of community scrutiny, increasing censorship, and curriculum constraints such as time or standardized assessment demands. Within these shifting conditions, today's Holocaust educators are not merely transmitters of content but active decision-makers who navigate complex professional dilemmas (Damşa et al., 2021; Roos & Bagger, 2024). They ask: How do I frame the purpose of this education? How do I make this relevant to students today? How do I meet standards while staying true to the depth of this history?

Melissa K. described the context in which she teaches as a background to understanding the tensions she navigates on a daily basis, not just when teaching a complex historical topic such as the Holocaust:

I teach in a politically divided suburban district in Lancaster County, Pennsylvania, serving approximately 7,000 students. My school enrolls around 500 students—70% White and 18% Hispanic—with over 40% identified as economically disadvantaged. In this climate, curricular choices are highly scrutinized. I navigate these tensions by grounding my decisions in evidence-based pedagogy and prioritizing the ethical responsibility of Holocaust education. Many parents, regardless of political affiliation, are concerned with the material being presented in our classrooms. By using an inquiry pedagogy in my teaching practice, my students can build questioning and research skills that allow them to explore the hard history that is required to read texts about discriminatory actions like the Holocaust. Inquiry pedagogy allowed my students to research the necessary background information on the questions they have about topics, versus me simply lecturing on these issues. Student engagement increases, allowing me to center parent conversations on student choice if there are any concerns. Approaching my teaching through an inquiry stance enables me to engage in systematic reflection on my inquiry pedagogical choices, drawing connections between theory, context, and my students' lived experiences (Cochran-Smith & Lytle, 2009; Dana et al., 2025).

In 2025, high-quality Holocaust education must be both historically accurate and encompass multiple interpretive frames. Melissa K. shared, "My middle school students often understand *what* happened, but they struggle to see *how* diverse experiences intersected during the Holocaust." Research suggests that the complexity of engaging multiple voices and perspectives is essential for students' moral and civic development (Gross & Stevick, 2015; Schweber, 2019). Thus, Melissa K. prioritized real survivor and victim accounts over fictionalized portrayals, such as *The Boy in the Striped Pyjamas*, which scholars have shown to perpetuate misconceptions (Gray, 2014). Instead, she supported her students to engage with primary and secondary sources such as *Night*, *Maus*, *The Diary of a Young Girl*, and a range of memoirs, poems, plays, and documentaries as a way for students to encounter the Holocaust as a mosaic of human experiences. Below she described this in more detail:

As an English Language Arts teacher, I design multimedia units that allow students to explore both the literary and historical dimensions of the Holocaust. The stories we teach communicate what we value; by intentionally selecting authentic, diverse voices, I aim to help students confront modern manifestations of antisemitism, anti-Roma sentiments, racism, and ableism. The NEH summer institute transformed how I teach these materials. Before, I felt responsible for providing all the information; now, I engage students through inquiry, so they research and answer their own questions. This shift—from transmission to investigation—has deepened students' engagement,

empathy, and retention (Zion & Mendelovici, 2012). One of my eighth graders reflected, “Since we dug deep for information, I had more knowledge about what she [Anne Frank] went through.”

The students’ ownership of learning strengthens both accuracy and empathy, mirroring research that links inquiry-driven Holocaust education to enhanced historical understanding and ethical reflection (Auerbach, 2022; Totten, 2020). Melissa K. shared how utilizing inquiry pedagogy has also strengthened her professionally and personally:

Inquiry has also strengthened my confidence and professional identity. I now see my instructional choices—centering multiple perspectives, using authentic sources, and prioritizing inquiry—as professional acts of agency that elevate Holocaust pedagogy in my classroom and school (Toom et al., 2015). Still, the greatest challenge lies in curriculum design. My Anne Frank unit is technically a “compare and contrast” ELA standard, which can reduce Holocaust study to literary background knowledge. Since this is often the final mandated encounter students have with Holocaust education, I intentionally expand beyond the prescribed text to provide historical accuracy and moral depth. Although my principal supports this work, official curriculum constraints remain a barrier—a common tension for educators using inquiry to challenge narrow frameworks (Cochran-Smith et al., 2021; Dana et al., 2013).

This teacher’s narrative illustrates how educators locate their professional agency even within district structures that define what and how content should be taught. For this teacher, Holocaust education is not an add-on, but part of a larger vision of curriculum that integrates historical understanding with civic engagement and social-emotional learning. Yet achieving this balance is fraught with challenges for this educator as district goals often emphasize skill development and test preparedness.

Because standardized tests and achievement scores are over-emphasized in school systems, many teachers are focused less on the historical and emotional connections to the texts that make literature great (Güloğlu-Demir & Kaplan-Keleş, 2021). Through inquiry pedagogy, Melissa K. is able to teach students how to go deeper with their content understanding while also allowing students to create more robust analyses.

What emerges from Melissa K.’s narrative is a portrait of efficacy, a teacher’s belief in their ability to make meaningful instructional decisions despite institutional constraints. Rather than feeling dictated by standards or resources, this educator exercises professional judgment to design instruction that fosters critical thinking, empathy, and justice. Inquiry pedagogy allowed her to encourage students to become questioners and analyzers of the world around them. Students were given the chance to explore and question their material the same way they will do as they become citizens of the world. It is a complex art that embodies the heart of teaching as inquiry: teachers as knowledge generators who use reflection and research to transform practice (Cochran-Smith & Lytle, 2009; Dana et al., 2025).

While Melissa K.’s experience highlights the role of inquiry pedagogy in strengthening educators’ professional efficacy in curriculum design, Alyssa demonstrates how inquiry pedagogy can equally empower students to exercise agency within mandated frameworks. Where Melissa K. uses inquiry to navigate constraints from above, Alyssa uses inquiry to open space for students’ curiosity and moral voice from within the curriculum itself.

Alyssa's Narrative: Supporting Student Agency With Mandated Curriculum

Another challenge teachers face is the tension between what is required and what can be negotiated within the curriculum. State mandates around Holocaust education vary significantly, and in many places, these policies define only a minimum threshold of content or instructional time. Some school districts treat these requirements as one more thing to add to an already over-full curriculum, yet teachers often see the mandated curriculum as a point of departure rather than a limitation. Alyssa, working in Florida, a state where Holocaust education has been mandated since 1994, embodies this stance of professional and pedagogical possibility.

Florida's statute calls for an "investigation of human behavior" to encourage tolerance and protect democratic values (Required Instruction, 1994). While the mandate provides structure, this educator interprets it as an invitation to cultivate inquiry and civic engagement through her compliance. As she reflected, "Students need to be given the freedom to explore the mandated curriculum in a way that is authentic to *them*, and it's my job to ensure they have the tools to do that." Grounded in an inquiry pedagogy, she offered students the opportunity to collaborate on a shared inquiry through various lenses and perspectives to present a solution to a problem identified in their research. This level of collaboration enabled students to make connections to other courses and current events, which gave them the agency to go beyond the mandates set for them and to embrace the knowledge *they* sought.

In her AP Seminar course, inquiry takes the form of student-designed research projects that have connected Holocaust memory to contemporary ethical concerns. One student, for instance, investigated "how Jewish traditions incorporate Holocaust memory as a form of resilience." Drawing on primary sources and interviews, the student analyzed symbolic practices such as Passover, concluding that remembrance rituals "help communities turn grief into strength" and serve as acts of resistance against modern antisemitism. The teacher described how the student, coming from a Christian background, "pushed herself to empathize with experiences and values that were not her own." This, she noted, was "the goal of this type of inquiry—that students will look outside the cold facts of the war to discover empathy and the nuance that lies within a larger context."

Such examples align with research demonstrating that an inquiry approach to Holocaust education deepens empathy, perspective-taking, and civic reasoning (Gross & Stevick, 2015; Schweber, 2019). When students formulate questions and pursue their own answers, they move from being passive recipients of mandated knowledge to active participants in learning, a shift that has shown to strengthen engagement and retention (Zion & Mendelovici, 2012). This teacher intentionally structures classroom routines to support that transformation. "Even when the state defines *what* I must teach," she explained, "I can still give students the agency to define *how* we learn." Through this design, inquiry becomes both a pedagogical method and an ethical stance.

By supporting student-driven research within the state’s parameters, Alyssa helps learners fulfill not only the law but also its deeper purpose of understanding prejudice, valuing diversity, and protecting democratic ideals. In this way, the mandated curriculum serves as a foundation for student agency rather than a ceiling that limits it. In reflecting on her own work, this teacher discovered that when students are given the space and agency to engage in sustained research, they often uncover a more nuanced understanding of the subject. This, in turn, allows the teacher to structure the curriculum around the process of inquiry, rather than the results of it, leading to more opportunities for students to learn skills, such as empathy, that will foster growth beyond the four walls of a classroom.

This narrative illustrates how teacher and student agency can coexist within externally imposed structures. Rather than treating Holocaust education as a checklist, the teacher reimagines it as a space for civic dialogue and ethical reflection. Inquiry pedagogy transforms mandated instruction to be less about memorizing facts and more about building empathy through learning. Even within limited instructional time, this educator believes that Holocaust education can be transformative when it centers student curiosity, empathy, and critical engagement.

While Alyssa illuminated how inquiry pedagogy can foster student agency within mandated frameworks, Melissa B.’s story reveals how using it as a pedagogy for hard history can help teachers navigate their own ethical and professional dilemmas amid a turbulent sociopolitical climate. In contexts where public discourse has grown polarized, inquiry becomes both a pedagogical tool and a form of professional resilience—helping teachers reflect, adapt, and persist when their work is under intense scrutiny.

Melissa B.’s Narrative: Dilemmas of Professional Decisions Amid a Turbulent Climate

Classrooms are not automatically neutral spaces as they can mirror the tensions of the wider world through curriculum, banned books, or difficult conversations, priming teachers to be able to proactively take a nonpartisan stance. In recent years, educators have faced heightened scrutiny and even hostility for engaging with topics some deem “controversial.” Teaching about the Holocaust, particularly when connecting it to current issues such as antisemitism or hate crimes, can be fraught. Teachers must continually make decisions that balance honesty with developmental appropriateness and trauma-informed practices. Inquiry offers a structured way to navigate these tensions: through cycles of reflection, evidence gathering, and action, teachers can turn uncertainty into learning rather than avoidance (Cochran-Smith & Lytle, 2009; Dana et al., 2025; Rutten et al., 2024).

As Melissa B. explained, “Two years ago, I designed a multi-week social justice inquiry project for my eighth graders to deepen critical thinking and literacy.” She described the heart of the “Genius Hour” project as student choice: “They selected their topics, partners, mentors, research, assessment formats, and even grading criteria.” For this educator, inquiry provided a framework for reimagining literacy as a relevant and timely topic. “Students realized literacy isn’t siloed,” she reflected. “It’s interdisciplinary, tied to authentic expertise, and connected to their own lived realities.”

The project's design was itself an act of inquiry. The teacher continuously gathered feedback, documented student progress, and adjusted plans in response to institutional and social changes. When the school shifted from trimesters to quarters, she adapted project timelines. When political debates over potentially controversial content intensified, she re-evaluated how to preserve student autonomy while meeting literacy standards. These adjustments, she emphasized, were "not compromises, but professional decisions to honor both institutional constraints and student agency." Such reflection-in-action exemplifies what Zeichner (2003) terms "deliberative professionalism": teachers as ethical decision-makers who reconcile competing demands through inquiry and evidence, not compliance or retreat. Indeed, teachers who enact inquiry pedagogy often approach their own practice as inquiry—posing questions about their teaching, collecting evidence from their classrooms, and refining their approaches in response to what they learn. This recursive stance mirrors the very habits of curiosity, reflection, and responsiveness they seek to cultivate in students (see Dana, 2015).

Melissa B. acknowledged that the social climate heightened her sense of vulnerability. "It's hard," she said, "to create space for honest questioning when the community wants certainty." Yet, inquiry offered a way to stay grounded. By documenting her decision-making process, collecting student reflections, and debriefing with colleagues, she found that inquiry "helped turn anxiety into agency." Scholars note that such reflective inquiry builds teachers' moral confidence and helps them navigate the emotional labor of teaching difficult issues (Rutten et al., 2024; Toom et al., 2015).

Ultimately, the Genius Hour project affirmed for this teacher that meaningful literacy—and Holocaust education by extension—must be integrative, culturally responsive, and sustained across disciplines. She often reminded her students of Freire and Macedo's (1987) insight that "reading the word and reading the world are one and the same process." Through inquiry, her classroom became a space where students could analyze ideology, propaganda, and moral courage not as distant abstractions, but as lenses for understanding both history and the present.

Melissa B.'s story underscores that Holocaust education involves continual negotiation. The dilemmas are not only about *what* to teach, but *how* to safeguard the learning environment: how to make it safe for questioning without eliminating discomfort, how to honor truth without alienating, and how to teach about the past while remaining alert to its relevance in the present. Inquiry provided this teacher with a means to navigate those tensions with intentionality. Her narrative reminds us that Holocaust education is never just about the Holocaust: it is about how societies remember, distort, and respond, and how educators support next generations in the insights from this process.

Melissa B.'s narrative revealed how inquiry pedagogy can help educators navigate ethical and political dilemmas in teaching about the Holocaust. Building on this, the final narrative (Farrell) demonstrates how inquiry not only informs reflection but also drives innovation. Here, inquiry pedagogy becomes a foundation for teacher leadership—fueling the design of curriculum that is responsive to standards yet deeply connected to authentic learning of his students.

Farrell's Narrative: Teacher Leadership and Efficacy in Curriculum Design

Across these narratives, a shared view emerges where teachers approach Holocaust education not simply as a mandate but as a moral and intellectual responsibility. They understand that a subject's relevance does not occur automatically to students—it must be cultivated through thoughtful collaboration, inquiry and design. The following teacher's story illustrates how inquiry can extend beyond classroom reflection to inform leadership in curriculum development, ensuring that Holocaust education evolves with both pedagogical integrity and emotional resonance. Farrell shared more on his understanding of extending curriculum to explore larger goals:

I teach eighth-grade International Baccalaureate Middle Years Programme Humanities, a course that blends English and history through World History I. While the curriculum emphasizes reading, writing, and analysis, the larger goal is to explore what it means to be human and what we owe each other.

During the first four years the course was offered, his students examined the Holocaust through Simon Wiesenthal's *The Sunflower*, using the text to grapple with questions of forgiveness, justice, and ethical frameworks proposed by historical religions and philosophies. While discussions were rich, inquiry helped him recognize that the unit lacked a coherent inquiry arc—students reflected deeply but without an explicit investigative framework that promoted ownership of their understanding.

After participating in the intensive professional development program, Farrell reimagined the course through an inquiry pedagogies lens. "I redesigned the curriculum to include a thematic investigation of human cruelty, the abuse of power, and responses to injustice," he explained. He drew upon inquiry cycles—questioning, experimenting, collecting evidence, and reflecting—to test how ethical inquiry could be scaffolded across historical contexts. "I built inquiry-based activities around three ethical crises leading up to the Holocaust unit: Thucydides' *Melian Dialogue*, Caesar's conquest of Gaul, and Ashoka's war against Kalinga," he said. "Early on, I scaffolded questions for students; gradually, they developed their own, moving from teacher-led inquiry to independent exploration."

This iterative, inquiry-driven redesign marked a shift in both student learning and the teacher's professional identity. By documenting student reflections, comparing engagement levels across cohorts, and soliciting feedback from colleagues, he refined his approach over multiple years, solidifying his use of inquiry pedagogy. "By the time we reached *The Sunflower*," he noted, "students had practice framing meaningful questions and applying multiple historical lenses to grapple with genocide, violence, and moral choice."

The results were transformative. Students collaborated to interrogate Wiesenthal's account, analyze scholarly responses, and contextualize their inquiry through a research visit to the U.S. Holocaust Memorial Museum. The culminating projects for the redesigned curriculum—sculptures, photo essays, multimedia reflections, and personal narratives—showcased both academic rigor and ethical insight as students synthesized historical questions with personal reflection to create deeply individual outcomes. "Through this work," he reflected, "I've led curriculum design that not only meets content goals for

reading comprehension and historical knowledge but also equips students with tools for ongoing critical inquiry, ethical reasoning and engagement, and human connection.”

His leadership extended beyond the classroom. Sharing findings with colleagues, he helped shape a school-wide conversation about designing humanities curricula that link historical study to civic engagement. Inquiry became, for him, a means of professional efficacy, “a way to lead through learning,” as he described it. Rather than viewing curriculum design as static or prescriptive, he framed it as an ongoing investigation into how students best learn to appreciate complexity and build empathy through encounters with history.

This teacher’s story exemplifies how inquiry pedagogies can empower educators to lead from within and sustain purpose amid turbulence that surrounds them. By redesigning his Holocaust unit as a living, inquiry-based curriculum, directly connected to other strands in the year’s progression, Farrell positioned himself not just as a teacher of history but as a cultivator of humanity. His work reminds us that the future of Holocaust education depends not only on preserving memory, but on empowering teachers to design spaces where that memory becomes relevant to students through critical thought, ethical action, and collective care.

Analysis and Discussion

Looking across these narratives, we see convergence with the broader scholarship on inquiry pedagogy. Teachers are not simply teaching off-the-shelf, prepackaged Holocaust curricula; they are approaching their teaching as a growing embodiment of inquiry stance (Dana, 2015).

All four of the teachers’ narratives highlight inquiry as both pedagogy and professional stance. Teachers in each narrative engaged students through questioning, reflection, and critical thinking, a mirror of the same stance they themselves adopted toward their teaching. This dual enactment of inquiry supports what Loughran (2020) identifies as “pedagogical reasoning”—teachers’ thinking that informs their instructional choices in response to student need and context. These educators also enacted what Mockler and Groundwater-Smith (2015) call authentic professional learning, situating their practice in lived experience rather than external mandates. In doing so, they transformed Holocaust education from a static history lesson focused on transmission of factual information into a dynamic space of inquiry (Short & Reed, 2022).

At the same time, the teachers’ narratives reveal tensions that complicate inquiry pedagogy. While inquiry empowers both teachers and students to navigate uncertainty, it can also amplify emotional, political, and ethical complexity (Rutten et al., 2024; Spector, 2018). In Holocaust education especially, hard history evokes discomfort that cannot be easily resolved by reflection alone. Teachers’ approaches to teaching the Holocaust illuminate the paradox of inquiry-based learning: the same openness that fosters deep engagement also exposes educators to ambiguity and vulnerability. Yet rather than retreat from this tension, the teachers’ narratives suggest that grappling with uncertainty is essential to ethical pedagogy (Schweber, 2019).

Further, the work of these educators underscores how inquiry fosters leadership and curricular efficacy. Through implementation of a professional learning experience, teachers in these narratives embodied inquiry not just as classroom practice, but as teacher leadership (Cochran-Smith et al., 2021; Zeichner, 2003). This work aligns with the U.S. Holocaust Memorial Museum's (n.d.) guidelines that emphasize the teacher's role as facilitator and ethical guide. In this sense, inquiry becomes a form of curriculum leadership—teachers using inquiry to mediate between policy, content, and student identity. They demonstrate that inquiry can transform even a mandated curriculum into a space for deep learning (Dana et al., 2013). Teachers featured in this article positioned themselves as co-learners with students in the pursuit of historical understanding and insight into multiple perspectives. By revising lessons, integrating cross-disciplinary sources, and aligning inquiry with historical content, educators positioned themselves and their students not merely as consumers of knowledge but as knowledge creators (Loughran, 2020). However, as these stories also make clear, broader support for such inquiry remains uneven, pointing to the need for research on the conditions that sustain teacher-led curricular innovation.

Finally, these narratives collectively affirm that inquiry serves as a pathway for ongoing professional learning. It sustains teachers in the work of teaching hard histories and bridges the gap between curriculum policy and classroom practice. As such, inquiry not only offers a powerful way to transform pedagogy for hard histories but also nurtures the growth of teachers' leadership and impact over time. This article, and the questions that follow, invite readers to consider how inquiry pedagogies might support their efforts to teach hard history in their local contexts.

Questions for Reflection and Discussion

- 1) What are some examples of hard histories that you, or another educator you know, are required (or choose) to teach as part of the formal curriculum? What are some examples of hard histories that may be present in connection with your students' identities or cultural backgrounds?
- 2) How might an inquiry pedagogy support you in navigating the social and political challenges that can be present when addressing hard histories?
- 3) From the four teachers' narratives presented in this article, which one resonates with you most? Least? What are some specific aspects of the teachers' inquiry pedagogies that you could use or adapt in your context?
- 4) When a hard history is invoked in your professional context, how might you address it in a way that promotes students' agency, voice, and development of deeper understanding?

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