

СВЕТОЗАР НАУМОВСКИ

ИСТОРИЈА

ЗА I КЛАС
ЗА СИТЕ СТРУКИ



ПРОСВЕТНО ДЕЛО

APPENDIX

Workshops

*Teaching sensitive
and controversial issues in
the history of Southeast Europe*

QUESTIONNAIRES

WORKSHOP I

Hungarian Legacy in Southeastern Europe

(Budapest, 18-19 December 1999)

Organizing Committee: NEVEN BUDAK,
CHRISTINA KOULOURI, MIRELA-LUMINITA MURGESCU
Rapporteur: MIRELA-LUMINITA MURGESCU

The aim of the Workshop is to investigate:

1. The interpretations of Hungarian influences in SE Europe, according to history textbooks (two sessions)
2. The education of minorities in the Northern "tier" of SE Europe (Hungarian minorities in Northern Balkan countries; minorities of these countries in Hungary), (one session)

QUESTIONNAIRE

SESSIONS I and II

1. How many pages are devoted to Hungarians and Hungarian history in your history textbooks?
2. What are the qualifications of the Hungarians in your history textbooks?
3. What kind of history in different periods (a. Medieval, b. 16th-17th centuries, c. 18th-19th cent. till 1918, d. 20th cent.) is taught as far as Hungarian history is concerned (wars, economy, culture etc.)?
4. How is presented the 1848 Revolution?
5. How is presented the Versailles system?
6. Which Hungarian personalities and places in different periods are named and presented?
7. What illustrations, maps and sources concerning Hungarian history are included?

SESSION III

1. Are there special history textbooks and special curricula for minorities?
2. If there are, how do they present minority history and what are the differences with the majority textbooks and curricula?

WORKSHOP II

Teaching Cyprus: in search of tolerance and understanding

(Pyla, Cyprus, 28-29 February 2000)

Organizing Committee: NIYAZI KIZILYUREK, CHRISTINA KOULOURI,
HERCULES MILLAS
Rapporteur: THALIA DRAGONAS

The aim of the Workshop is to investigate:

1. How the two Cypriot communities are mutually presented in their respective history textbooks with regard to a shared and/or conflictual past (Session I).

2. How Cyprus is presented in Greek and Turkish textbooks and what its place is within the framework of Greek-Turkish historical relations (Session II).
3. The possibilities of a revised view of a common past both for the two Cypriot communities and for Greece and Turkey (Session III).

QUESTIONNAIRE

GENERAL INFORMATION

- 1.1. In which grades is history taught?
- 1.2. How many hours per week? Which historical periods per grade?
- 1.3. Are other history subjects taught besides national history?
- 1.4. What are the proportions between national, European and world history?
- 1.5. What is the system of authorization, publication and distribution of textbooks?

HISTORY TEXTBOOKS ANALYSIS

- 2.1. How many pages are devoted to the history of Cyprus, of Greece and of Turkey in your history textbooks?
- 2.2. What maps and illustrations are included concerning the history of Cyprus? In the case of Cypriot textbooks, what maps and illustrations are included concerning the history of Greece and/or Turkey?
- 2.3. In which historical periods is Cyprus mentioned? To what extent is the history of Cyprus associated with the history of "motherland"? Is the history of Cyprus presented separately or does it compose a part of the Greek and/or Turkish national history?
- 2.4. Is "Cyprus identity" mentioned or assumed?
- 2.5. In the case of the history of Cyprus, how are the different historical periods presented (e.g. prehistoric, ancient, Roman, Byzantine, Ottoman, British etc.)? How are these periods characterized from an "ethnic" point of view?
- 2.6. How are the following events presented:
the Ottoman conquest of Cyprus (1571)
the British rule (1878 ff.)
the 1974 division of the island
How is the present situation presented?
- 2.7. How are Christianity and Islam associated with the history of Cyprus? How are religious identities related to national and ethnic identities?
- 2.8. How is the Greek-Turkish conflict in Cyprus presented? Is it incorporated in a broader nexus of Greek-Turkish relations?
- 2.9. How is the "other side" characterized? What is the "historical role" that the "other" played? To what extent are the problems and the grievances of the "other side" mentioned in the textbooks? Are there cases where the mistakes, the shortcomings or "unjust action" of "our" side are mentioned?
- 2.10. What is the role attributed to the "World", to "Europe" etc. with respect to the Cyprus question?

WORKSHOP III**The Macedonian identity: complementarities, conflicts, denials**

(Skopje, 16-18 April 2000)

Organizing Committee: ALEXEI KALIONSKI, CHRISTINA KOULOURI,
EMILIJA SIMOSKA
Rapporteur: SOPHIA VOURI

The aim of the Workshop is to investigate:

1. What is the content of the Macedonian identity (cultural, regional, ethnic or national) in the SEE countries including a Macedonian component.
2. How is Macedonia incorporated in each country's national history.
3. The possibilities of a revised view of the regional past where history will unite and not divide neighbours.

QUESTIONNAIRE**GENERAL INFORMATION**

- 1.1. In which grades is history taught? How many hours per week? Which historical periods per grade?
- 1.2. Are other history subjects taught besides national history? What are the proportions between national, Balkan, European and world history?
- 1.3. What is the system of authorization, publication and distribution of textbooks?

HISTORY TEXTBOOKS ANALYSIS

- 2.1. According to history textbooks, is Macedonia a geographical or a cultural entity?
- 2.2. How is Macedonia presented in the different historical periods (e.g. pre-historic, ancient, Roman, Byzantine, Ottoman, 20th century)?
- 2.3. What kind of history is taught in respect to Macedonia: political, military, cultural, economic or social? Are there different approaches according to different historical periods?
- 2.4. Is the history of Macedonia (as geographical entity) integrated in the national history and how?
- 2.5. Are there national heroes coming from the region of Macedonia? In which historical periods?
- 2.6. How is the Macedonian question in contemporary history presented?
- 2.7. Who is the "other" in respect to the Macedonian question in each historical period? How is this "other" characterized? What is the "historical role" that the "other" played? To what extent are the problems and the grievances of the "other side" mentioned in the textbooks? Are there cases where the mistakes, the shortcomings or "unjust action" of "our" side are mentioned?
- 2.8. What maps and illustrations are included concerning the history of neighboring countries (i.e. of the countries participating in the workshop)?

WORKSHOP IV**Albanians and their neighbors: the future's past**

(Athens, 16-17 June 2000)

Organizing Committee: VALENTINA DUKA, CHRISTINA KOULOURI,
DUBRAVKA STOJANOVIC, SOPHIA VOURI
Rapporteur: DUBRAVKA STOJANOVIC

The aim of the Workshop is to investigate:

1. How Albanians and their neighbors are mutually presented in their respective history textbooks with regard to a shared and/or conflictual past.
2. The possibilities of a revised view of the regional past where history will unite and not divide neighbors.

QUESTIONNAIRE**GENERAL INFORMATION**

- 1.1. In which grades is history taught? How many hours per week? Which historical periods per grade?
- 1.2. Are other history subjects taught besides national history? What are the proportions between national, Balkan, European and world history?
- 1.3. What is the system of authorization, publication and distribution of textbooks?

HISTORY TEXTBOOKS ANALYSIS

- 2.1. In what historical periods and in which historical context are Albania and the Albanians mentioned in textbooks? How many pages are devoted to Albanians? (same question for other peoples in the Albanian textbooks).
- 2.2. What kind of history is taught in respect to Albania and Albanians? Political, military, cultural, economic or social? Are there different approaches according to different historical periods?
- 2.3. How are the relations between the Albanians and neighboring countries presented?
- 2.4. Are there Albanian heroes integrated in national history, or vice versa? (same question for other peoples in the Albanian textbooks).
- 2.5. Are there any separate lessons dedicated to the Albanians? In which historical periods? Are Albanians mentioned as a national minority? Are the other nations mentioned in Albanian textbooks as national minorities? Are there separate lessons dedicated to them?
- 2.6. What maps and illustrations are included concerning the history of the countries participating in the workshop?
- 2.7. How is the role of Albania and the Albanians in contemporary history presented?
- 2.8. What is the treatment of Kosovo question in Albanian and Serbian textbooks? Is it at all mentioned in the other countries' textbooks?

WORKSHOP V**The Balkan empires: common heritage, different heirs**

(Istanbul, 21-23 September 2000)

Organizing Committee: HALIL BERKTAY,
CHRISTINA KOULOURLI, PETER VODOPIVEC

Rapporteur: NIYAZI KIZILYUREK

The aim of the Workshop is to investigate:

1. How the Byzantine and the Ottoman empires are incorporated in each Balkan country's national history.
2. The possibilities of a revised view of the regional past where the Balkan empires (Byzantine and Ottoman) could serve as a basis for a common history of SE Europe.

QUESTIONNAIRE**GENERAL INFORMATION**

- L1. In which grades is history taught? How many hours per week? Which historical periods per grade?
- L2. Are other history subjects taught besides national history? What are the proportions between national, Balkan, European and world history?
- L3. What is the system of authorization, publication and distribution of textbooks?

HISTORY TEXTBOOKS ANALYSIS

- 2.1. How many pages are devoted to the Byzantine and to the Ottoman empire respectively? What maps and illustrations are included concerning the history of Byzantine and Ottoman empires?
- 2.2. What kind of history is taught in respect to the two Balkan empires? Political, military, cultural, economic or social?
- 2.3. Is Byzantine empire presented as a Greek empire? Is the Ottoman empire presented as a Turkish empire? Is it clearly stated that the two empires were multiethnic, multireligious and multicultural? How are described the relations of different ethnic groups within these empires?
- 2.4. Is the Byzantine empire integrated in your country's national history and how? How is it historically evaluated in respect to the common past of the region?
- 2.5. Is the Ottoman empire integrated in your country's national history and how? How is it historically evaluated in respect to the common past of the region?
- 2.6. Are there heroes from Byzantine and Ottoman periods integrated in national history? Who are they? How are they qualified? Are there any anti-heroes?
- 2.7. Are there negative stereotypes for other Balkan peoples especially in Byzantine and Ottoman history?
- 2.8. What are the main events of the history of the two empires mentioned in the textbooks? What are the most controversial ones? How are they interpreted?
- 2.9. How are Orthodox Christianity and Islam associated with the history of the two empires? How is the relation between state, religion and society presented?

WORKSHOP V.a**Greeks and Turks: the Janus of a common history**

(Istanbul, 20-21 September 2000)

Organizing Committee: HALIL BERKTAY, CHRISTINA KOULOURLI

The aim of the Workshop is to investigate:

1. How Greeks and Turks are mutually presented in their respective history textbooks with regard to a shared and/or conflictual past.
2. The possibilities of a revised view of a common past for Greece and Turkey.

QUESTIONNAIRE**HISTORY TEXTBOOKS ANALYSIS**

1. How many pages are devoted to the "other's" history? What maps and illustrations are included concerning the history of Turks and Turkey (Greece and Greece)?
2. How is the "other side" characterized? What is the "historical role" that the "other" played? To what extent are the problems and the grievances of the "other side" mentioned in the textbooks? Are there cases where the mistakes, the shortcomings or "unjust action" of "our" side are mentioned? Are there any direct or indirect statements about the superiority of the national self and the inferiority of the national other?
3. Are there any heroes or anti-heroes of the "other side"? How are they characterized? What are the most important national historical figures of the last 1000 years of history related to the "other's" history? How are they depicted? What is their position in national identity?
4. How are the following events presented:
 - The Malazgirt battle (1071)
 - The fall of Constantinople (1453)
 - The Greek war of independence (1821)
 - The Balkan wars (1912-1913)
 - The treaty of Sevres (1920)
 - The burning of Smyrna (1922)
 How is the present situation presented?
How are the relations between Greeks and Turks presented?
5. Are there any descriptions of monuments witnessing the historical presence of the "other" in one's national territory (churches, mosques etc.)?
6. How are Christianity and Islam associated with the history of Greece and Turkey? How are religious identities related to national and ethnic identities?
7. Are minorities mentioned? Are there separate lessons dedicated to them?

WORKSHOP VI

Yugoslavia: a Look in the Broken Mirror. Who is the "other"?

(Ljubljana, 2-4 November 2000)

Organizing Committee: NEVEN BUDAK,
DUBRAVKA STOJANOVIĆ, BOZO REPE, PETER VODOPIVEC
Rapporteur: SNJEŽANA KOREN

The aim of the Workshop is to investigate:

1. How ex-Yugoslav peoples are mutually presented in their respective history textbooks with regard to a shared and/or conflictual past.
2. The possibilities of a revised view of a common past for all ethnic groups of ex-Yugoslavia.

QUESTIONNAIRE

1. How many lessons are dedicated to ex-Yugoslav peoples and to history of Yugoslavia? How many pages?
2. What are the maps and illustrations concerning the past of Yugoslavia?
3. Who are the heroes and antiheroes?
4. What territories are mentioned as those which ethnically belonged to your people or state in Middle Ages? (What is the treatment of Bosnia?)
5. How is the arrival of Serbs in Croatia in 16th century described? What were the relations between Serbs and Croats in Krajina?
6. Are Yugoslav idea and other integrative ideas in 19th mentioned? If yes, how are they evaluated?
7. How is the creation of Yugoslavia 1918. described and evaluated?
8. How is the position of your people in Kingdom of Yugoslavia described? What are the positive and what are the negative evaluations?
9. How is the decay of Yugoslavia in 1941 and its renewal in 1945 described (positive/negative evaluations?)
10. How are the collaboration and resistance in the II WW evaluated? How is presented the role of partisans? How is presented the role of Independent State of Croatia, Nedić's regime, Cetniks, and other collaborative groups?
11. Is the interethnic violence in the IIWW described? How?
12. How is the position of your people in Socialist Republic of Yugoslavia described? Positive/negative evaluations? How are religious differences treated?
13. How is the decay of Yugoslavia in 1991 and the wars 1991-1995 described? What are the main reasons for the decay: economic, authoritarian political system, other Yugoslav peoples, international community, other. How many pages are devoted to the wars?

WORKSHOP VII

Religious education and the view of the "others"

(Thessaloniki, 11-13 March 2001)

Organizing Committee: CH. KOULOURI, M.-L. MURGESCU

The aim of the Workshop is to investigate:

1. The situation of religious education at school and outside school in SE Europe.
2. How religion is presented and how is the role of the religious factor (and of the Churches) evaluated in history textbooks.
3. The relationship between religious differences and interethnic conflicts, and how to teach tolerance between different religious communities.

QUESTIONNAIRE

RELIGIOUS EDUCATION- GENERAL INFORMATION

- 1.1. Is religion an optional or a compulsory subject? In which grades is religion taught? How many hours per week? What is the education of religion teachers?
- 1.2. What is the content of religious education? Is there any mention of other religions?
- 1.3. Are religious educational establishments permitted by law? Do such establishments exist parallel to the state educational system? Do they belong to different confessions or religions?
- 1.4. Is religion taught to ethnic and religious minorities at state schools or in other establishments? Is it optional or compulsory? Who are the teachers? What are the textbooks used for this purpose?
- 1.5. What is the system of authorization, publication and distribution of religion textbooks?
- 1.6. What is the relationship between text and illustrations in religion schoolbooks? Are the illustrations mainly decorative or intended to explain the text? What proportion of the illustrations can be considered to refer to another religious community than the majority one in your country?
- 1.7. Do you have any information on how in each religious community in your country attitudes to other religions are formed?

HISTORY TEXTBOOKS ANALYSIS

- 2.1. What is the place of religion in history textbooks? How many chapters and pages are devoted to religion and Church or Community of the Faithful (Umma) in the medieval and modern/contemporary history? What are their percentages? How is the Jewish faith presented in the textbooks of ancient history?
- 2.2. What illustrations are included with a religious connotation? Are there monuments, portraits etc. referring to various religions? How are they treated?
- 2.3. Is religion presented as an element of national identity? If yes, how is it integrated into national history? How are religious identities related to national and ethnic identities?
- 2.4. Are there national heroes or anti-heroes who belong to religious communities (e.g. Church, Umma etc.)? How is presented the religious dimension of these historical heroes?
- 2.5. How are described the relations between different religions in history? Are there negative stereotypes for other religions?
- 2.6. How is the relation between state, religion and society presented in different historical periods? How do textbooks treat the moments of conflict between state and religion? How are presented the political forces which adopt a religious dimension/identity?