

**Bulletin Nr 12 - Summer 1999**  
**Heritage and National Identity**

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## 1. Editorial

This edition of the Bulletin looks at the teaching of national identity and national heritage in the context of the EUROCLIO conference held in Edinburgh in March 1999. The conference took place in Scotland at a significant point in the nation's history - the return this year of direct Parliamentary rule to Scotland after nearly 300 years of government from London. Scottish culture and identity were of course in evidence at the conference - whiskey, kilts, bagpipes, and Scottish country dancing made an indelible mark on the participants' memories. Identity thus became a shared experience, a celebration of multiculturalism, reinforced at the conference dinner where participants shared their own national food and drink!

The terms national identity and national heritage are, however, contested both in terms of their meaning and their underlying value. As Yosanne Vella's research shows, Maltese teachers understand a nationalistic approach as a straightforward matter about teaching national history, while English teachers interpret the statement in a negative way and see the teaching of national history as manipulative and reinforcing prejudice. Thus for some national identity is a positive for others it is a negative. Similarly, some see national heritage as a way of preserving and introducing pupils to their culture and the physical remains of the past. Others see it as creating either a partial view of the past, or worse as engendering a theme park mentality where the past exists as a source of entertainment for the present. Inge van Trigt's analysis of the EUROCLIO's research on national identity reinforces the view that there are different perceptions about this issue across Europe. Her research suggests that the teaching of identity is less problematic and contested in Eastern European countries, many of whom are in the process of re-affirming their identities, than in Western European countries.

The idea that pupils acquire a sense of identity through studying a national canon of literature and learning about the key events and personalities in national history or to put it more strongly through studying national myths of common origins and descent - narratives with strong emotional effects on people - is found throughout Europe. But some people think that Europe's tragic histories prove that national myths lead to the persecution and exclusion of the outsider, whether within or without a country's borders. Identity thus in creating shared communal memories becomes dangerous when it is exclusive and introverted.

The lectures by Professor Devine and Dr Louise Yeoman showed how national identities and national myths change over time and are reinterpreted in the light of the present. As a result of changing interpretations, some national heroes (and the few heroines in national histories) are seen to be flawed and their values, or the values attributed to them and conditioned by the mentalities of past societies, are no longer acceptable in a changed world.

National myths are often debatable and contested, products of particular times and places. Sometimes they are the product of insecurity and fear. As the American historian Arthur Schlesinger once put it, 'The more people feel themselves adrift in a vast impersonal sea, the more desperately they swim towards any familiar intelligible, protective life raft, the more they crave the politics of identity'. But these identities are not static. They have been constantly re-invented in ways based on both their authentic and mythical roots and as Professor Devine said, we should always know which is mythical which authentic.

Throughout Europe, both national governments and history teachers associations have advocated the promotion of critical thinking, democratic values and multi-perspective. If countries wish to endorse these skills and values, then the relationship between past, present and future identities may need to be rethought. There may be tensions between the development of critical thinking skills and a model of history teaching based on the uncritical transference of a national story.

One way forward may be to develop a more pluralistic view of identity. One which helps pupils develop:

- an understanding of their own national identity or identities (including language, culture and religion) and those of others;
- a critical understanding of the way identity has been portrayed and misused;
- an inclusive view of community, society and nations;
- understanding of civic and social responsibilities and rights;
- understanding of political structures, law and the administration of justice;
- a sense of tolerance, justice and the development of moral values.

A more pluralistic view of identities is already emerging in some places. Scotland is no exception. Recently a British newspaper reported that a British Sikh living near Glasgow, Mr Sirdar Iqbal Singh, has designed his own tartan. Mr Singh, a lover of the poetry of Robert Burns, has registered the Singh tartan with the Scottish Tartan Society. It is this inclusive approach to identity that may provide the basis for a more peaceful and tolerant future. The Edinburgh conference showed that EUROCLIO can help develop such an approach.

This is my last edition of EUROCLIO. The winter 2000 edition will be edited by Alexandre Pajon. I am grateful to the many contributors to this edition of the Bulletin but I owe particular thanks to SATH (Scottish Association of Teachers of History). Members of SATH wrote most of the Bulletin's conference reports. The SATH executive organised the varied and stimulating conference on which the Bulletin is based. Without all their efforts, and those of Joke and the EUROCLIO Secretariat the conference would not have been such a success.

## **2. Heritage and national identity - EUROCLIO conference report, 10-13 March 1999**

### **2.1 Speaker - Professor Tom Devine**

Professor Devine's speech went right to the heart of the question of why people want to study the past. History, he said, is a constant search for 'an anchor', a sense of knowing 'who we are'. At the heart of our search is the question of national identity, and for the Scots, 'who we are'. Key aspects of Scottish identity include the relationship with England, the impact of the Union and the events of 1707. Professor Devine took the contentious position that the Union (with England), far from destroying Scottish identity, had helped to create it.

The Union was one stage in the development of a partnership with England. But the Union was always incomplete. Enough aspects of Scottish civil society remained separate to provide the basis of a distinct Scottish identity. These aspects - the law, education and church - were the

main transmitters of Scottish identity during the three years of partnership that followed. Over these years, social change and industrialisation obliterated much of the old distinctive Scottish culture and the Scottish landed class became heavily Anglicised. But during the same period, Scotland developed a more modern sense of identity.

The influence of the Westminster government in the two hundred years following the Union, has been over-estimated since at the local level - where it mattered - Scotland was run by Scots. The Industrial Revolution which transformed shipbuilding, railways and other industries also helped to create great national pride in Scotland. The cultural values of the Scots were shaped by these developments which didn't destroy Scotland's identity but were adapted and absorbed into the Scottish national psyche.

The growth of the British Empire also helped forge a Scottish identity. A disproportionate number of Scots were involved in building the Empire and in the epic military exploits that accompanied it. The Empire, the union and national identity were easily reconcilable - the British Empire was seen as 'Scotland's Empire'.

These developments were re-inforced by the icons of Scottish identity, which became significant during the 18<sup>th</sup> and 19<sup>th</sup> centuries - Balmoral<sup>1</sup>, the tartan/kilt, baronial architecture and Rabbie Burns<sup>2</sup>. Highland dress came to be seen as a sign of distinction, within the Union. It had prestige (since it was associated with the military) and became a badge of identity for all Scots both at home and abroad. Wallace<sup>3</sup>, the hero of Scotland's struggle against the English, was also a significant icon. His role was made explicit in the middle of the nineteenth century by the building of Wallace's Monument.

In his conclusion, Professor Devine said that Scotland's national identity was highly resilient. It had been constantly re-invented in ways based on both its authentic and mythical roots. However, we should always know which is mythical which authentic.

## **Report by Andrew Hunt - SATH delegate**

### **2.2 Speaker: Dr Louise Yeoman - Heritage and national identity - opportunity or threat?**

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<sup>1</sup> A royal castle a favourite residence of Queen Victoria and now the summer holiday home of the British royal family

<sup>2</sup> Robert Burns ( 1759-1796) poet, author of Auld Lang Syne.

<sup>3</sup> William Wallace (1272/-1305) Scottish patriot who fought against the English invasion of Scotland and was executed by Edward 1.

Dr Louise Yeoman of the National Library of Scotland and presenter of the TV series, *Stirring Times*, talked about 'mythical' Scottish historical personalities. She said that her television series was designed to engage those not normally interested in history. The programmes used modern settings and costumes to give a humorous presentation of figures from Scottish history. Dr Yeoman's used an extract from her programme on Mary Queen of Scots<sup>4</sup> to illustrate her approach. She also explained that the programme describes, and to some extent reconciles, the contradictory images of Mary as whore and murderess, or as tragic martyr which dominated Scottish historiography from the Reformation to the Enlightenment and which still persist to this day.

Using vivid imagery, she asked the audience to compare Mary with Princess Diana - not so much a tragic victim of love, as an adolescent girl unable to cope. She pointed out that expecting Mary and Darnley to govern Scotland was a bit like expecting Posh Spice and David Beckham to run the country! In considering Mary as an example of the alleged Scottish love affair with failure, she concluded that, as with Bonnie Prince Charlie, the fascination lay more in the counterfactual - what might have been - a pro-European, pro-Catholic alternative to the Protestant, anti-French British identity which in fact developed.

A panel consisting of Paul Vandepitte (Belgium), Heli Aiaots (Estonia) and Susanna Margret Gestdottir (Iceland) then responded by taking up some of the wider issues relating to heritage and national identity. Paul, having raised the question of the extent to which royal 'icons' like Mary Stewart are still important to modern national identities, went on to explain recent developments in Belgium where greater power was being devolved to its constituent parts. In Belgium, there has been a very political debate in the Flemish Parliament about the objectives of history teaching in the first two years of secondary school (12-14). A professor had been criticised by other historians for arguing that Flemish identity had to be at the centre of history teaching. They argued that he was playing the game of the politicians and playing into the hands of the extreme right wing Flemish nationalist party.

Heli felt that in the case of small nations like hers, which sometimes found themselves endangered, the nurturing of national identity represented an opportunity rather than a threat. It was, she thought, important to minimise the extent to which the national identities of big and small nations came into conflict.

Susanna felt that Louise's treatment of Mary Queen of Scots had presented a realistic picture of a woman who had been made into a historical heroine, whether she was or not. She liked the provocative approach, which would be useful in the classroom. How is it decided and, by whom, that someone becomes a hero? Heroes can help a nation by making the people proud of themselves but students should be encouraged to realise that there are two sides to everything and everyone. This leads to lively debate, which doesn't always result in agreement. History is neither one big truth nor one big lie, and such demythologising, she felt, will not damage national identity.

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<sup>4</sup> Mary Queen of Scots (1542-1587) married in turn Francis II of France, Henry Stewart, Earl of Darnley (who was murdered in mysterious circumstances) and James Hepburn, Earl of Bothwell. Fled to England in 1568 as a result of rebellion in Scotland and was executed on the orders of Elizabeth I in 1587.

In responding to these points, Louise agreed that nationalism sometimes set the agenda for history teaching. Although it is important not to play into the hands of extremists, people's interest in national identity can be used for educational purposes. People need to be armed with historical knowledge to catch the politicians out. As far as public reaction to her TV series was concerned, her target audience of non-historians seemed pleased but her academic colleagues were very critical.

Questions and points from the floor included the need to recognise the importance of making national identity inclusive by giving disparate groups a sense of belonging, rather than excluding them.

### **2.3 Speaker: Professor Bruce Royan -The Superhighway - Bypassing national identity?**

The *Scottish Cultural Resources Access Network* (SCRAN) is a millennium project to create a cultural and educational resource in the form of a web-site containing a vast gallery of artefacts, documents, photographs, sound etc. relating to Scotland's past. Professor Bruce Royan explained some of the aims of SCRAN:

- to get the public involved by recording their memories including oral and photographic evidence;
- to preserve and pass on traditional skills and narratives; to celebrate the diversity within a modern nation by encompassing the different ethnic groups and backgrounds;
- to achieve the 'virtual repatriation' of cultural icons such as the Lewis Chessmen;
- to establish worldwide links particularly with the 'Scottish diaspora'.

He concluded by denying that the Superhighway was bypassing national identity

Delegates then had the opportunity for some hands-on exploration of SCRAN's web-site and a CD-ROM on Ancient Greece. The SCRAN presentation showed how the Internet can be used to promote national history and culture, but it would also have been useful to see how it would be possible to overcome the limitations of a mainly nation-centred approach by adopting comparative approaches and seeing what other countries make of their own history.

### **Report by Duncan Toms - SATH delegate - Scotland**

#### **2.4 Speaker: Mary Bryden - Head of Public Affairs, National Museums of Scotland - Site-based learning**

Ms Bryden stressed the use of "three dimensional resources" as a way of generating pupils' interest in objects and exemplified this approach by reference to polystyrene hamburger boxes and a Roman distance slab from the Antonine Wall. In the museum, the hamburger boxes were used, particularly with less motivated pupils, to initiate discussion about familiar objects as a starting point for the analysis of significant historical artefacts. The distance slab was used to show how young people could learn to ask questions and extend their knowledge from a key starting point – the object itself.

#### **2.5 Speaker: Sue Mitchell - Head of Education, National Museums of Scotland**

Sue Mitchell outlined one of the key aims of the new museum in terms of presenting “Scotland to the world and the world to Scotland.” Ms. Mitchell emphasised the Museum's commitment to communicate an understanding of the history of the Scottish people from the earliest times to the present day. We were reminded of the words of the Rt. Honourable Donald Dewar, Secretary of State for Scotland, who in 1997, drew a parallel between the Museum of Scotland and the new Scottish Parliament by describing both as “symbols for a cultural renaissance in Scottish life”. Thus, at this time of increasing interest in Scottish cultural and national identity, the Museum is perceived to have an important role in presenting Scotland to its own people. Ms Mitchell explained that this presentation reflects:

- curatorial aspirations in interpreting the collections for a nation with little knowledge of its own history;
- the use of items as icons , objects as evidence;
- a story of Scotland told through the integrity and authenticity of the object;
- the material culture of the nation , collected over two centuries;
- a nationalistic but not narrow presentation - the Scottish experience within a British, European and Global context.

Ms Mitchell went on to explain how the variety and richness of Scotland’s history and its diverse culture can be brought to life by the fascinating stories that each object has to tell – objects made for people, concrete evidence of our past. Objects could:

- be motivating;
- stimulate pupils to further enquiry;
- inform and consolidate learning;
- make the past seem less remote;
- develop a sense of imaginative understanding.

## **2.6 Speaker: Colin McConnachie - Education Officer, National Trust for Scotland**

Mr. McConnachie began by emphasising that heritage bodies do reflect the diversity of a country’s culture. He delayed references to “castles, stately homes and tartan” in order to show the wealth of other evidence in the care of the National Trust for Scotland. He illustrated this with reference to battlefield heritage such as Culloden and used this example to stress the need for pre – site preparation in order to make the most of such things now on offer i.e. visitor centres, interpretation centres, the use of actors, costumes, role play and hands – on facilities. Other types of heritage were identified with many examples of each – industrial heritage (mills, printing works, etc.) literary heritage (evidence of Burns, Barrie, etc.) artistic heritage (‘Greek’ Thomson, Charles Rennie Mackintosh, Robert Adam, etc.).

## **2.7 Speaker: Lorna Hepburn -Property Manager, the Tenement House, the National Trust for Scotland, Glasgow**

Ms Hepburn’s presentation focused on a Trust property that provides evidence of the lives of ordinary people. 145 Buccleuch Street was the home of Agnes Toward, a shorthand typist, for more than 50 years. As such, it provides, through the retention of many original features, primary evidence of typical Scottish tenement living.

## **2.8 Speaker: Marion Fry- Education Manager, Historic Scotland**

Before this presentation, delegates were treated to a dramatisation of the building of Craigmillar Castle and the visit to it by Mary Queen of Scots. This had been produced by Frances Baker (Drama Specialist, City of Edinburgh Council) and was performed by the pupils of Flora Stevenson Primary School as part of the ongoing commitment by Historic Scotland to promote heritage through links with schools.

In her address, Ms Fry identified the dual aim of Historic Scotland as being the protection of historic sites as well as the promotion of heritage. In addition to providing grants for rescue / preservation work, the organisation is directly responsible for over 330 monuments and sites. Liaison with teachers and inspectors of monuments allows feedback for education officers in order to promote heritage activities.

## **2.9 Speaker: Bruce Jamieson, Principal Teacher of History, Linlithgow Academy**

Mr. Jamieson gave a highly entertaining presentation on a school's local environment by focusing on the burgh of Linlithgow. Beginning with the three key sites – Linlithgow Palace, the Church of St. Michael and the Burgh Halls he went on to illustrate the wealth of historical evidence available to excite and inspire pupils. Delegates were taken on a journey through time beginning with Mary Queen of Scots and ending with Harry Secombe via Oliver Cromwell, Bonnie Prince Charlie, Robbie Burns, Walter Scott and the Sheikh of Bahrein! Mr. Jamieson explained that pupil activities began with the built environment and then developed on to documented evidence – both written and pictorial. Delegates were told that pupil interest, once captured, had led on to local archaeological excavation, preservation activities and visits beyond the bounds of Linlithgow such as England, the World War 1 battlefield sites and even further afield.

## **2.10 Speaker: Maria Teresa Largo - Spain**

Ms Largo presented a Spanish perspective on museum-based education and the construction of a national identity through the use of museums as an educational resource. The presentation focused on selected museums in Madrid and Valladolid which would give an overview of activities presently being carried out in museums in Spain as well as showing the problems such as lack of resources.

First, Ms Largo defined a museum as a place of social encounter, a factor of attraction in cultural and mass tourism, a space in which the intellectual prestige of the elite is displayed, and a core of academic training and research at all levels, without forgetting the original curatorial function. This, we were told, is the reason why the policies carried out in a museum have become extraordinarily complex, and it thus becomes necessary to administer museums through the collaboration of curators, teachers and specialists in communication and media. Ms Largo went on to argue that the function of a museum is to preserve the objects of the past in order to educate and illustrate the historical and aesthetical processes in the future. We were told that in order to

achieve this there is a need to stimulate new awareness. In this way, the number of visitors would increase and public funding would ultimately be increased.

The problems of managing museums in Spain were increasing and the speaker identified reasons for this:

- current syllabuses do not facilitate the systematic use of museums and cultural sites as educational resources;
- budgetary shortfalls;
- Spanish museums and heritage sites vary greatly in the quality of educational provision.

In conclusion, Ms Largo identified four proposals to enhance the effectiveness of the educational provision of Spanish museums, including:

- increased collaboration between curators and teachers;
- developing inter – museum programmes which involve students from different geographical areas;
- increasing the didactic and cultural activities between museums;
- allowing for a more informal and subjective approach to art works.

## **2.11 History through drama - Workshop with Frances Baker**

### **Why use Drama?**

Frances Baker began her session by suggesting why drama can help pupils understand the past. Drama:

- allows children to understand and explore the past;
- develops historical knowledge and children’s interest in the past;
- provides a different ‘key’ to history;
- captures the magic of a moment in time;
- gives the chance to understand people in the past.

She then led members of the workshop through a series of practical activities

- Delegates were given time to look around the gallery. They chose an artefact, which particularly appealed to them. Working in pairs, they explained their choice and decided on a word to describe the mood, e.g. looking at a photograph of women sitting alone in a dirty, cold room could make them think of hopelessness.
- In pairs, they decided on one of the words and made a statue together of that word, e.g. hopelessness - two people standing with their heads down, etc.
- They discussed life on a croft. Then they enacted rebuilding a stone wall, which had fallen during a bad storm. They dramatised lifting heavy stones, fitting them together to make the wall. As they worked pairs, they discussed what work needed to be done that day.
- The pairs were told that they were part of the same family. They decided on a family name, age and relationship, e.g. father and son, two sisters, etc. The family, they were told, is not rich and having difficulty making ends meet.

- The participants were told to imagine it was rent day. Each family, they were told is in debt. The group leader in role as rent collector demanded that the rent should be paid immediately. What excuses could they find for being unable to pay?
- They pairs enacted a meeting with the rent collector to put their point of view. They were told that if they do not pay at once they will be put out of their croft - burned out, if necessary!
- In groups, the delegates made a statue called "Burned out!" They were told the statue must clearly show what the people are doing and how they are feeling.
- The 'statues' were asked to come to life in slow motion for a few seconds to show the detail of what was happening.

### **Drama Methods Used**

- Statue/Photograph - concentrates the mind on what is happening.
- Role-Play - assuming the character of a different person.
- Teacher in role - used to concentrate the action, move things on, give information, and reflect on events.
- Discussion - the chance to exchange ideas, make plans, solve difficulties.
- Improvisation - building a scene, reacting in character to events.

## **3. Conference papers**

### **3.1 Featuring the concepts of heritage and national identity in the school curriculum in Ukraine**

The Ukrainian people want to construct their own socially fair and economically developed state. They desire real political and economic sovereignty and the protection of every citizen's rights. The recent rapid growth of national consciousness enables Ukrainians to understand their ethnic traditions, nation, national character and culture.

There are many different opinions about the role of the state in creating national identity beginning with outright denial of such a role and ending with the idea that the nation is the greatest statement of national integrity.

National identity is linked with the preservation of independence and democracy. Regional identity is vital to Ukraine, especially the different identities of the two biggest regions of Ukraine - Western and Eastern, the Dnister region and the Dnipro region. Their differences are the results of their separate historical development. Western Ukraine was a part of the Austrian Empire, whereas Eastern Ukraine was a part of the Russian Empire (according to the division of the nineteenth century).

Comparative research in 1994-7 by the Lviv Institute of Historical Research, on Lviv, the city of Western Ukraine, and Donetsk, the city of Eastern Ukraine showed these two cities to be diametrically opposite in their choice of identities. The two favourite identities of Lviv were "Ukrainian" and "Greek-Catholic", whereas in Donetsk they were "Soviet man" and "worker". The least favourite group in Lviv were communists, while in Donetsk the least favourite were the

Ukrainian nationalists. In other words, if the man in the street is asked: "How do you feel about Ukrainian independence?" or "Would you vote for Communists at the next elections?" then the answer will depend on the place people live - whether it is Lviv or Donetsk.

The changes in recent history are reflected in history education. Many historians and the teachers have recently reassessed the nation's historical truth and provided students with new textbooks and have published previously forbidden and unknown historical sources. These factors have led to a growing interest in our national history and its famous personalities. Recently a new subject, national history was introduced into the curriculum.

At this time when we in the Ukraine are realising our own identity, overcoming an inferiority complex and searching for our own place in European and world community, the teaching of national history is a positive factor. At the same time, we understand that national history should not encourage self-admiration, it must be realistic, sober and self-critical. It must not be used to create a false image of the Ukraine. We need precise self-knowledge, based on historical truth to avoid past mistakes, to destroy stereotypes, and to promote mutual understanding at national and international levels.

At present, history teaching in Ukraine is conducted as follows. The histories of Ukraine and world history are taught as independent courses. In general, educational establishments the national history course is 289 lessons (51,5% of the time assigned) and 272 lessons make up the course of the world history (48.5%).

The course on the history of Ukraine takes 6 years of study and aims to help pupils to learn about the principal stages of Ukraine's development, its national culture and achievements, the process of Ukrainian state construction, as well as about eminent Ukrainian personalities.

National history begins in the 5th form with a preliminary course, which aims to acquaint the children with the history of Ukraine and to develop the skills of bookwork. The systematic national history course begins in the 7th form and is taught alongside the world history course. The world history programme takes six years to cover history from ancient times to the present day. The course begins in the 6th form and is over by 11th form. The programme encourages study of famous personalities, politics, economics, culture, spiritual life, the problem of social progress and the role of objective and subjective factors in history. In the 9th form pupils have to pass a mandatory state exam in the history of Ukraine from the most ancient times till the beginning of the twentieth century, and in the 11th form they have to pass the state exam in the history of Ukraine and the world history of the twentieth century.

Although positive changes are under way, history education in Ukraine faces a lot of problems. Improving history teaching, defining the minimum compulsory historical knowledge, and restructuring and modernising the school curriculum, textbooks and reference books are urgent problems.

Improving the content of school national and world history courses is also of great significance. The history of democratic and highly developed countries of Europe and the USA have always been given priority. The Ukrainian school curriculum in general endeavours to give pupils an

encyclopaedic knowledge of the majority of world countries and regions. However, the number of hours allocated to history makes this ideal, not only vain, but even fantastic. Priority needs to be given to the main points of national history, the history of Europe, considered as the common social environment, events and phenomena, which influenced the majority of European countries (World Wars I and II, totalitarianism phenomenon, its co-existence with democracy, etc.) the histories of neighbouring states (the things uniting nations should be accentuated but not those separating them) the links between national culture and the problems of Central and Eastern European historical studies.

As far as most Ukrainian educators are concerned, the chronologically -consecutive (linear) order of the history course needs to be changed. The shortcoming of the linear teaching is that old epochs are studied at a simple level in the 6th form. Nowadays it is advisable to revise this order and reconstruct the course according to the principle of concentricity or on both linear and concentric principles.

As far as national history is concerned, more attention should be paid to the local and regional history studies. School history, leaves in students' minds memories about the grandiose events of the past, such as revolutions, battles, wars, etc. Students seldom ponder questions, which only seem very remotely connected with national history, such as, the history of your family, your school, your settlement and any other objects, carrying information about the past. It is this undue focus on great events, which prevents the young person from realising his or her place in the nation's history, hindering as well the formation of their personal qualities and civic duties. Confirmation of this idea was given by student of Lviv gymnasium Chrystyna Muzychuk. *The history we are taught at school often seems to be too abstract and cut off from reality. We get used to the facts, that thousands of people died during the wars, that from time to time a crisis breaks up in different countries, bringing hunger in its wake. All the above-mentioned data are only figures to be remembered for tests and exams. They prevent us from seeing human personalities, from realising that we are also an active part of our national history. On the other hand, we are deeply moved by our grandfather's story about his war experience.*

Thus, we need active and practical methods of engaging our youth in studying history. In 1997, the Association of Teachers in History and Social Studies "DOBA" initiated the regular all-Ukrainian student research-based competition entitled "In the tracks of history". The results of the first competition under the title "The history of my school" proved that teachers and by students were enthusiastic about investigating history. History promotes the formation of the student's civic identity, develops critical thinking, and the skills of scientific research work. The organisers and the participants of the competition "In the tracks of history" are immensely grateful to Koerber Fund for the substantial methodical and financial support. In 1999, a second all-Ukrainian students research works competition will be held. The topic is "The historical monument in my area", and there will also be a social-political discussion among the students of Byelorussia and Ukraine under the title "Man - Time - Monument".

The proclamation of Ukraine as an independent state creates opportunities for national minorities. First and foremost, cultural, economical, social and political development of minorities takes place in the educational sphere. Teaching of our neighbours' languages, culture, education development is supported, including those of Poles, Hungarians, Russians, Rumanians and Jews.

There are national schools, enabling representatives of different nations to learn in their native language and to study their own nation history as an optional course. Periodicals in national languages, different organisations, societies, clubs, art groups also help to satisfy the requirements of national minorities. However, coverage of minorities in the national history syllabus, as well as textbooks leaves much to be desired. The history educators together with national minorities and representatives of national bodies have been working on this problem.

The Ministry of Education of Ukraine is developing the state standards for history teaching for general and secondary education levels. Most history educators agree that the next variant of the national programme for history must integrate national and world history. This principle is practically embodied nowadays in Ukrainian schools by means of synchronous educational process, when lessons of national and world history are united within one theme.

The reconstruction of history education in Ukraine is a very difficult problem, which must be resolved by teachers. Teaching history requires teachers to prepare seriously and to take moral responsibility for their students. The future of democracy, tolerance and social development in the new Europe requires, at the same time, understanding of past events and the necessary knowledge for possible conflict regulation in future. History teaching must help form the civic conscience and the individual personality as well as helping students to co-exist in a democratic multicultural society, to accept diversity and to be tolerant of other people's cultures, religions and languages. Such teaching takes into account the interdependence of all nations and the influence of civilisations and cultures on our universal planetary home.

## **Polina Verbitska - DOBA - Ukraine**

### **3.2 Heritage and national identity in Maltese schools**

In The Case Of Malta, one has to keep in mind the distinguishing factor that Malta has been almost continually under the domination of another nation for the past 2000 years, and was until very recently still a colony. Malta became an independent country only in 1964 and a Republic in 1974. Therefore, one reason for the nationalistic element in Maltese schools is to reinforce the idea of a national identity. One of the objectives of history teaching is to re-enforce the idea that Malta is a nation, possessing a European identity, a distinct culture and a specific history and heritage.

It must be emphasised that Malta is not a multicultural society, on the contrary, it has a quite homogeneous population. Undoubtedly, this contributes to making our history teaching rather nationalistic. Without the challenge of a multicultural society, the movement towards giving the history school curriculum a more multicultural approach tend to occur, if at all, very slowly. One can even come to the false conclusion that it is not even necessary!

To illustrate this point I would like to refer to a survey conducted on Maltese and English teachers' views on nationalism in school history at the beginning of the 1990s, the contrast in the responses is interesting. Table 1 and 2 show the responses.

**Table 1<sup>1</sup>**

What do you understand by a nationalistic approach?

**ENGLISH TEACHERS' RESPONSE**

- |   |       |
|---|-------|
| • Obsession with own history/egocentric         | 43.2% |
| • Exultation of own achievements                | 25.8% |
| • Reinforces prejudices: a narrow point of view | 16.6% |
| • Manipulation of history for political reasons | 10.0% |
| • Feeling of superiority                        | 04.6% |

**Table 2<sup>1</sup>**

What do you understand by a nationalistic approach?

**MALTESE TEACHERS' RESPONSE**

- |  |       |
|--|-------|
| • Making national history predominantly important                | 57.5% |
| • Fostering love of one's country & respect of National identity | 18.2% |
| • Static approach: traditional not new methods                   | 09.1% |
| • Teaching national history in relation to foreign History       | 09.1% |
| • Interpreting history from a national point of view             | 06.1% |

From the English teachers' description of what they believed a nationalistic response means they were clearly against such an approach. Rather than merely stating the meaning of a nationalistic approach in a straightforward statement, many chose quite negative adjectives such as a 'manipulative approach', 'one which reinforces prejudice', 'egocentric' and 'encourages a narrow point of view'. The reasons for such views may possibly lie in negative associations of 'national' and 'nationalistic' with political movements such as the 'National Front', 'Neo-Nazis' etc which tend to carry with them a degenerate image of racism. But significantly this did not happen in the cases of the Maltese teachers who in their response described a 'Nationalistic Approach' merely as 'Making national history predominantly important. This is an important cultural contrast between England and Malta.

Maltese history teachers believe that national history should be given the largest share of curriculum time. In the same survey, teachers were asked questions on the content of the Maltese National curriculum. The vast majority of Maltese teachers, 80%, felt that there was a balance in the Maltese history curriculum, only 20% were of the opinion that the curriculum did not present a balanced view despite the fact that when asked about pupil awareness of historical events outside Malta 62.5% said that their pupils were poorly informed!

**Table 3<sup>1</sup>**

What proportion of time should in your opinion be allotted to each of the following?

- |                    |       |
|--------------------|-------|
| • European History | 30.6% |
| • Global History   | 13.0% |

- |                    |       |
|--------------------|-------|
| • Local History    | 19.5% |
| • National History | 34.9% |
| • Other History    | 02 0% |

Are Maltese teachers correct? Should there be more or less emphasis on national history in Maltese schools? It is difficult to say. There exists a large body of research data and statistics on the attitudes of various peoples towards foreign countries.<sup>2</sup> Since the end of the second world war many efforts have been made to direct scientific resources towards research in areas considered to be of importance to the task of creating the conditions for an enduring peace between nations. If children or adults are to develop not only a national loyalty but also a world loyalty, it is necessary to look at the underlying psychological forces at work. The basic long lasting attitudes maintained by one people towards another tend in the main to change slowly. There seems to exist a universal prejudice of the foreigner as well as psychological foundations of the national image and then by extension world-view and loyalty.

An automatic reaction to this might be to place international history top of the agenda at the cost of national history. However despite the very real dangers of too nationalistic a curriculum (stereotyping and bias do tend to occur) one cannot suddenly present a global view to pupils. It is best to set off from the known and familiar. National history and heritage is important because it can help students understand international history.

Fry, Maw & Simons, 1991<sup>3</sup> found that despite its serious disadvantages one must accept the inevitability of a degree of ethnocentrism and this need not be viewed in wholly negative terms. This study showed that pupils found it very difficult to understand history when they could find absolutely nothing similar in their own culture to compare it to.

*A further complexity is that whilst ethnocentric views can be, and often are, expressed as bias, prejudice, stereotyping, fear or hostility towards others. This is not always or inevitably the case. Teachers reported, and we observed occasions when pupils reacted to work on the USSR with confusion, puzzlement or lack of understanding rather than with any negative response. Using the tools for understanding provided by their experience within their own culture they cannot fit the new information into any recognisable pattern of behaviour.*

So what type of national history should be taught? A delicate balance can be created. Undoubtedly it should not be the 'trumpet and drum' type, putting Malta's position at the forefront but rather a type of nationalism that makes people understand who they are and how they form part of the past. There is no reason why national history should be inward looking, the national story of any place brings in the outside world and with a history like that of Malta, this is very possible.

## Yosanne Vella - Malta

### Notes and References

1. Tables 1, 2 and 3 taken from "'Nationalism' in School History: A Survey of History Teachers' views in England and Malta," Yosanne Vella in *Principles and Practice: Analytical Perspectives on Curriculum Reform and Changing Pedagogy from History Teacher Educators* Eds. Anna Pendry and Cliff O'Neill SCHTE June 1997.
2. To mention just couple of these early studies, Piaget' s work back in the 1950s where he tried to establish developmental stages for children's concepts of nationality, see Jean Piaget assisted by Anne Marie Weil "The Development in children of the idea of the homeland and of relations with other countries." UNESCO International Social Science Bulletin Vol. 111 no.1, Spring 1951 and Gustav Jahoda's work in Glasgow schools, where the difficulty of children had in mastering such concepts as 'town' and 'country' was demonstrated and how national identification emerged, see G. Jahoda "The Development of children' s ideas about country and nationality", The British Journal of Educational Psychology, Vol. 33, Methuen Co, 1963
3. Fry, Heather. Maw, Janet & Simons, Helen. Dealing with Difference; Handling Ethnocentrism in History Classrooms, Institute of Education, University of London, 1991.

### 3.3 L'Héritage National - l'Identité Nationale Chance ou Menace?

Le sujet du nationalisme, les courants nationalistes et la formation de l'Etat national allemand sont au programme des grandes classes en Rhénanie du Nord - Westphalie. A cause du système fédéral en Allemagne je peux ici - à titre d'exemple - parler seulement d' un seul Bundesland.

Contrairement aux anciens programmes le "nouveau curriculum d'histoire" traite des questions globales de toutes les époques, de l'Antiquité à nos jours. Dans ce contexte, la question allemande et les relations entre l' Allemagne et ses voisins européens sont des sujets très importants. Concernant le XIX<sup>ème</sup> siècle - ce long siècle qui va de 1789 à 1914 - on y trouve des questions constitutionnelles et l'aspect national de l'Allemagne, ainsi que la Révolution échouée de 1848, la formation et le développement de l'Empire allemand, les structures de plus en plus démocratiques de l'Etat et de la société allemande, la dictature totalitaire, la question allemande après la deuxième guerre mondiale, la réunification des deux Etats allemands et, avant, leur développement politique et idéologique différent.

Comme exemple, je voudrais mentionner le sujet des mythes de fondation : l' invention de la nation par

l' Histoire. Dans ce contexte, nous examinons non seulement l' historiographie nationale, mais aussi l' art, par exemple la création de l' identité par l' idée de la liberté ( la bataille dans la forêt de Teutoburg) ou par l'idée de la foi ( Martin de Tours ) ou par les contes autour du personnage de l'empereur Barbarossa, ou par la guerre ( la bataille de Tannenberg ).

Nous examinons aussi le rôle des films historiques, aussi bien que les monuments nationaux, comme par exemple le Hermannsdenkmal près de Detmold ).

J'aimerais présenter quatre thèses en ce qui concerne l'héritage national – identité nationale: chance ou menace en suivant les idées de notre Président de la République Roman Herzog et de l'historien Hagen Schulze. Ces aspects devraient être retenus particulièrement par un système scolaire d'une société multiculturelle.

#### **Quatre thèses:**

1. Les nations formant un Etat souverain et les tentatives entreprises dans ce but caractérisent l'histoire ancienne et moderne. Ce processus a commencé en Europe, puis s'est développé en Amérique et finalement en Asie et en Afrique. Au siècle dernier, cet Etat souverain était la base de la société industrielle naissante. De plus, c'était le cadre des institutions démocratiques et constitutionnelles.

2. Les sociologues désignent le nationalisme comme idéologie d'intégration. Selon eux, il a donné à beaucoup un sentiment d'appartenance. Au XIX<sup>ème</sup> siècle, ce sentiment s'est confondu avec les idées libérales ( nation et liberté). Ce qui compte pour le nationalisme intégral vers la fin de ce même siècle, c'est la propre nationalité qui repousse les minorités.

Entre les deux guerres, le nationalisme prend le pouvoir politique. Après la deuxième guerre mondiale, on essaie de diminuer la force et l'agressivité du nationalisme ( le chauvinisme ).

3. Hagen Schulze caractérise le développement allemand de la façon suivante: l'Etat souverain révolutionnaire ( 1815 -1871), l'Etat souverain impérial (1870 -1871 ), l' Etat souverain totalitaire (1914 -1945 ). A l'époque actuelle, Hagen Schulze voit une certaine tension entre nations, Etats et Europe.

En ce qui concerne l'Allemagne, la notion de la nation a une signification positive, mais aussi extrêmement négative. Les aspects positifs sont les traditions libérales depuis 1848/49, la constitution de Weimar, la loi fondamentale de la République fédérale d'Allemagne de 1949, y compris la réunification fédérale des deux états allemands. La construction fédérale de la République peut être comprise comme le refus d' un centralisme national exagéré. L' intégration du développement allemand dans un contexte une Union européenne stimule les échanges multiculturels et la coopération internationale.

En revanche, l'Allemagne a vécu le nationalisme exagéré impérial et agressif, et surtout le mépris total des droits de l'homme. En ce qui concerne l'Histoire, particulièrement l'histoire de L'Etat souverain allemand on peut citer Hagen Schulze:

"Non seulement l' idée de la nation en Europe doit être surmontée, mais l' idée d'une unité ample de peuple, nation, histoire, langue et état."

Les états souverains sont forcés par la migration à l'intérieur de l'Union Européenne et par l'immigration de s'ouvrir à un dialogue interculturel, sans perdre leur identité nationale.

4. La réalité de l' Europe montre aujourd'hui que l'Etat souverain est dépassé. Dans son discours, lors de la célébration du 350<sup>ème</sup> anniversaire du traité de Westphalie à Munster, le 24 octobre 1998, le Président de la République, Roman Herzog, fait allusion aux principes qui, depuis 1648, ont marqué l'Etat souverain: le principe du territoire et le principe de la souveraineté:

" Deux principes dominant le monde dans lequel nous vivons aujourd'hui: la globalisation et le processus de l'Union européenne. C'est une nouvelle époque. Ainsi le principe de territoire a largement perdu sa signification....

La paix n' est plus basée sur des frontières et un équilibre du pouvoir, mais sur un réseau de coopération internationale....

Juridiquement les états actuels sont aujourd'hui encore souverains, aussi dans la Communauté européenne, mais on ne peut plus parler d'une souveraineté réelle de nos Etats, de la capacité de se protéger soi-même et de résoudre tous les problèmes de son territoire." Effectivement, les Etats souverains sont aujourd'hui dépassés par de nombreux problèmes: de vastes espaces économiques, la défense, la lutte contre la criminalité, la circulation, les réseaux de communication, les problèmes de l'environnement. Dans tous ces domaines, les institutions de l'Etat souverain sont limitées. La situation en Yougoslavie demande à l'Europe et au monde entier des efforts particuliers. Pour terminer, je voudrais une fois encore citer Roman Herzog: "Pratiquement devant notre porte, dans l' ex-Yougoslavie se déroulent des cruautés qui rappellent la guerre de 30 ans.... Face à ces images, je pose la question: Devons-nous, ainsi que les organisations internationales, comme les Nations-Unies, prendre de nouveaux chemins? N' assistons- nous pas actuellement à la création d' un nouveau droit international?"

Gertrud Liedtke - Verband der Geschichtslehrer Deutschlands e. – Allemagne

#### **4. Reports from working groups**

These issues and the extent to which national history and heroes should feature in the school curriculum in a multicultural society were then taken up by smaller groups of delegates divided into workshops. There was some division of opinion over whether it is the job of history teachers to promote national identity or not. Some, mainly from some of the newly independent nations, felt that it was important to reinforce national identity. Others felt that identity worked on a number of interlinking and overlapping levels and it was not the function of history teachers to over-emphasise any particular level but to help pupils to develop a balanced sense of their own identity.

##### **4.1 Report of the working group A**

###### **Rapporteur – Dzintra Liepina**

History teachers from 17 countries were represented in working group A and we came to a conclusion that the problem of heritage and national identity is a real one in almost in every participating country.

A question emerged – what identity must we teach? One colleague noted – when you focus on national identity, this is a political play – it is connected with nationalism and separatism. For some countries, it is important to teach not only their history but also the history of neighbours

because the borders have changed. It was mentioned too, that the situation in new states differs from the older national states. In new states, more attention is paid to national identity. A number of speakers stressed the necessity of considering the balance between the local, national, European and world content in history teaching

If we are speaking about the teaching heritage and national identity, it is impossible to avoid a question about the national heroes. There was an opinion that we have too many military heroes and maybe it would be better to look at history with female eyes. The other problem – how to divide the national heroes, especially if the hero was born in one country but performed a feat in other? Also the issue of how to teach about heroes if for one nation the person is hero, but for other – the enemy.

At the end of discussion, conclusions were reached that the main task of history teacher when she is teaching about heritage and national identity is to give her pupils the tools to evaluate historical events and heroes. It is mistake to give a single viewpoint. Teachers must help to develop student's critical thinking using sources and the study of controversial issues and different interpretations. Role-plays can help students look at situations from another point of view. New textbooks are also necessary.

The discussion was active and lively and we will remember an example about strengthening the national identity, mentioned by our Swedish colleague - that Adam and Eve in Paradise were speaking Swedish.

## **4.2 Rapport groupe de travail B**

**Présidente : Gertrud Liedtke**

**Rapporteur : Chantal de Lasa**

Plusieurs questions ont guidé la réflexion

La place de l'Histoire dans le processus d'identité nationale :

La première impression qui se dégage est la grande diversité des situations, qui dépend de la longueur du passé historique des pays concernés, c'est à dire de leur entité nationale. Nombre d'entre eux ont en effet un sentiment national assez neuf soit du fait de leur formation assez récente, soit du fait d'une interruption de leur histoire par un intervenant extérieur (par exemple : occupation ou inclusion dans un bloc politique déterminé impliquant des conséquences importantes et des choix obligatoires). Le contraste qui se dégage entre plusieurs pays ne manque pas d'attirer l'attention. Nous retiendrons deux exemples significatifs, les Pays Bas et la Lituanie. Région commerciale dès le XVI<sup>ème</sup> siècle, les Pays-Bas ont peu d'« histoire néerlandaise ». Leur choix fut celui de l'ouverture vers l'extérieur, ce qui leur valut une réputation de tolérance. Aujourd'hui, leur société cosmopolite se pose la question de l'identité nationale par rapport à l'Union Européenne. L'histoire de la Lituanie qui remonte quant à elle au XIII<sup>ème</sup> siècle, voit la fusion de ce pays avec la Pologne puis avec la Russie, avant de

connaître au XX<sup>ème</sup> siècle l'occupation soviétique qui supprime l'identité nationale, phénomène que l'on rencontre dans les anciens pays satellites tels la Tchéquie.

Le rôle de l'Histoire : L'écriture de l'histoire aide-t-elle la construction de l'identité nationale ?

Cela semble être vrai dans plusieurs cas, autant au niveau des Etats comme en Lituanie déjà évoquée plus haut qu'à celui des Régions (autonomes ou non) dans les Etats qui ont peu de problèmes au plan national. L'identité régionale peut s'affirmer de façon très forte quand elle s'appuie sur une langue et une culture parfaitement distinctes du substrat national. C'est ainsi qu'en Espagne, la Catalogne et le Pays Basque marquent leur originalité par des programmes d'enseignement spécifiques. De même, en Pologne, des réformes sont engagées, tenant compte des particularismes régionaux.

L'histoire nationale représente environ 30 à 40 % des programmes, le reste étant consacré à l'Histoire européenne même si ces pays ne sont pas membres de l'Union Européenne, qu'ils soient ou non Etats fédéraux ( reposant sur plusieurs identités « nationales »). Pour plusieurs d'entre eux, situés sur des voies de passage ou à des carrefours géographiques, l'histoire nationale s'intègre dans l'histoire européenne.

En fait, la question du nationalisme passe par sa définition. Pourquoi et comment le met-on en valeur ? Il apparaît souvent comme une bouée de sauvetage sur fond de crise économique et disparaît avec l'enrichissement du pays. En Europe occidentale, il n'existe pas de risque majeur d'éclatement même si des tentatives de justifications d'autonomie politique sont réelles. L'autre interrogation concerne le dépassement de l'Etat-nation pour résoudre d'autres problèmes, tels que celui de l'environnement, qui ne connaissent pas de frontières.

Qu'en est-il enfin des minorités dans un Etat ? L'enseignement de l'Histoire d'un Etat-nation peut-il les intéresser ? L'enseignement respecte-t-il leur propre histoire ?

Les réponses sont diverses : Les Pays-Bas emploient la connaissance de l'histoire des minorités comme facteur d'intégration et le Portugal fait reculer l'échec scolaire dans les établissements qui appliquent des méthodes de travail d'affirmation des cultures africaines. Les pays à grande minorité tzigane développent des programmes spécifiques d'éducation et d'intégration mais sans grand succès. La Roumanie enfin semble chercher l'identification américaine au-delà de l'identification européenne.

Dans tous les cas, les valeurs de chaque nation sont le multiculturalisme et l'interaction dans un cadre juridique qui supporte une identité individuelle. Ces Etats partagent souvent le point commun d'une construction unitaire de type fédéral sur fond de régions. Les problèmes des valeurs et de l'évaluation de ces dernières se posent alors à deux niveaux : celui de l'entité nationale définie plus haut et celui, très contemporain, de l'europanisation et de la mondialisation qui peuvent bousculer la notion d'Etat centralisé, facteur d'intégration. De plus, les difficultés de l'immigration s'ajoutent aux processus historiques. C'est là que le rôle de l'enseignant d'Histoire prend toute son importance dans la sélection des éléments à transmettre à un jeune public multiculturel.

#### **4.3 Report of Working Group C**

**President: Reet Kandima**

**Rapporteur : Dr Szabone Barnabas Agnes**

The group contained representatives from fifteen countries. The experiences of the countries in the group varied widely. Luba Matisa? , from Kyrgyzstan, has sixteen pupils in her class each from a different nation, Teaching national identity is a problem for her but it is an opportunity not a threat. Heritage and identity are possibilities for her but these terms are also dangerous and teachers should be careful when they teach this aspect of the curriculum.

The group was reminded that national identity is close to nationalism. One delegate from Romania said that there are a lot of myths in history and that history should be purified from mythical elements such as Dracula. Pupils should be taught about real heroes and real history. European history should be mixed with national history.

The Polish representative said that nations are important in the present-day world. National character has its roots in history. However, we must not recreate the problems of the past.

Macedonia is a small country with two million people and at least ten minorities. In the Communist period, teachers had to teach that 'my country is good, the others are bad'. This has now changed.

The group agreed that heroes can be positive or negative. Sometimes the selection of heroes changes over time. Tolerance is important. National identity is viewed differently by different people. We have a national identity but we often have regional ones as well. Identity is difficult in some new states, particularly where there are mixtures of people. In Slovakia it is difficult to know which aspects of identity are Slovak and which human, global or European.

## **5. History and national identity: a view from Romania**

To try to know, define and evaluate the soul of a nation is neither a sign of an identity crisis, nor a heresy. Even before it developed as an ethno-psychological science, there had been evaluations of specific qualities and drawbacks of people in myths, icons, religious scenarios of the genesis and proto-historical evolution of various tribes, as well as in sagas. The *Old Testament* is a great picture of the Jewish psychology of the period, and the *Iliad* and the *Odyssey* describe the moral values of the ancient Greeks much better than an academic book could have done it.

There is extremely important information as to the spiritual make-up of ethnic communities in folklore, history, travelling books, and great political speeches. But they are not systematised, because they are not the specific objectives of these works, areas of study and papers.

The ethnic and national identity of the great human communities and of peoples has become a research objective of sciences such as *ethnography*, *sociology*, and *psychology*, which emerged in the nineteenth and twentieth centuries. The importance of social sciences grows steeply in sophisticated cultures, where there is systematic research. Together with biology, the social

sciences could play a much more important role, or even dominate the civilisation of the next millennium, as well as research and philosophical speculation.

Systematic research to find the moral and cultural character of nations has had its ups and downs. It was dominant in the period when nation-states were emerging, and reached a climax in the first four decades of this century. The human tragedies triggered in the twentieth century by Nazism and Bolshevism have inhibited or infringed upon studies of ethnic communities. Now we are witnessing a second era of glory for these sciences, not only by the encouragement of linguistic identities, but also by the deeper theoretical view of the ethnic character. This can be seen as diversity and as opposed to the uniformity created by the current economic and technical-scientific globalisation. The merging of states into great continental and regional federations, as well as by the world of television and of the Hollywood culture has also undermined diversity. The price of union is the tolerance for spiritual identities, which are not content just to express themselves: they also seek to understand each other by theoretical support that is adequate to our time.

Identity is a useful concept in an analysis of the present situation in Europe, and especially in Central Europe. In many ways, “identity” reflects a collective situation and its perception. After the end of one identity, that of the “socialist camp”, the new democracies in Central and Eastern Europe evaluated other identities. Societies, majority and minorities, in former Communist countries rejuvenated themselves by reconstructing religious, ethnic, national, regional and other identities. History plays an important role here. Our memories go back to the times when no hegemonic power dictated certain types of identity. History permitted the search for continuity when the downfall of the Old Regime re-opened the question of identity.

The search for ethnic roots is perhaps less visible today in the great nations that have old, solid cultures, established in an uninterrupted progression back almost a millennium. Because of their history, wealth and the power of civilisation, these countries have acquired a serene self-awareness. But the peoples that established their nation states later, the ones in small and medium-sized countries still wonder about their moral countenance, their mentality and their spiritual attitudes as well as their destiny.

Some people consider it a heresy to deal with national identity at the great crossroads of history – Southeastern Europe – when the third millennium is drawing near, and when states frontiers are going to be “spiritualised”. The theorists of theories of ethnic identity are accused of having favoured ultra nationalist and extremist ideologies. But the work of philosophers, sociologists and psychologists is not responsible for the knavish manner in which deranged politicians use them! Throughout history, politics has distorted, even under the cloak of the sacred, religions with a central message of life and peace. The destruction of sciences – what Communism did with *psychology*, *sociology* and *ethno-psychology* – was not only a naive mistake, but also an intentional way of concealing reality. A heresy is, if we stretch the meaning a little, agnosticism, not wanting to know and especially preventing, by persuasion or administrative measures, the study of the truth that the human communities need.

History teaches some decisive lessons: a) that identity is never final, but always developing; b) that identity is never independent from social stratification; c) that identity is always a

combination of “objective” and “subjective” aspects; d) that identity is based on “objective” facts, like language, religion or territory, which differ from case to case; e) that the question of identity is a highly political one; f) that no society can escape these questions, because every society is defined by a specific identity.

The Romanians too have felt the need to know about themselves. The first modern books explore the ethnic specificity in folklore were: *Le peuple roumain d'après ses chants nationaux*, by Jean Craciunescu, *Psihologia poporului român după literatura populară (The Psychology of the Romanian People in the Folk Literature)* by Paul Popescu. Other publications include Mircea Vulcãnescu who considers the essence of the philosophical thought in the frames of language, in *Dimensiunea românească a existenței (The Romania Dimension of Existence)* and Mircea Eliade who explores understanding of the great myths of the Romanian nation – Zalmoxis, Miorița, Meșterul Manole – and their position in the universal spirit. Emil Cioran criticises the limitations and hypocrisy of the modern world, including the helplessness of the Romanian people and Anton Dumitrescu explores the nostalgia of the origins and the filiation of culture in *Terra mirabilis* or *Întâlnirea cu pământul natal (Terra mirabilis* or *The Encounter with the Original Earth)*. Then come the sociologists of the monographic school of Bucharest, led by Dimitrie Gusti, who researched and systematised an extensive ethnographic material, as well as the ethnographers of whom I shall mention only the eldest and the most distinguished, Ovidiu Papadima.

Without claiming that we have a well-established ethno-psychology, because of – among other causes – the rift in the Romanian culture generated by the repressive Communism during the Ceaușescu era, we may still say that, in Romanian philosophy, science, literature, journalism, there are valuable theoretical perspectives. Many essays are scattered in public conferences, academic discourses and press articles. These provide an interesting image, because they reveal several psychological features of the Romanian people, which justify new reflection and research on the spiritual and moral outlook of our nation.

Most foreign travellers who wrote about the nature of the Romanian people mention tolerance and hospitality as their chief qualities. Undoubtedly, there were and still are inhospitable and intolerant Romanians. Like our studies, papers and attempts at ethno-psychology travel accounts are predominantly descriptive, limited to observation only, and giving the easy historical reference without probing into the deep motivations of the phenomenon, which are otherwise correctly described. Men and nations may be tolerant and hospitable for religious or ethical reasons, but also out of interest or for fear that the guest may be one of the physically, economically, militarily powerful, or because of the need of communication, etc. These reasons have acted, simultaneously or successively, and after tolerance or hospitality became customary, it remained a generous impulse, “purified” of the residue of the initial reasons.

It is interesting that a psychological feature may be considered by some researchers or contenders as a quality, and by others a shortcoming. This is the case with scepticism, resignation, which, in some opinions, helped Romanians, helped them survive, and in other opinions, impaired their spirit, by which they might have obtained a better existence. The same goes for the commercial spirit, Mihail Ralea's sees in it, an intelligent way of adapting to the situation, the pragmatic use of opportunities, In Emil Cioran's opinion, it is a shortcoming There also are contradictory

features applied to the same people by different authors. Thus, Romanians have been said to have a conservative, traditionalist spirit, but also a spirit of adaptation. These opinions that are logically contradictory and may be complementary on the ethno-psychological level.

**Mihai Manea - Bucharest, Romania**

**6. Heritage and national identity in European history education**

**Introduction**

Prior to the 1999 EUROCLIO annual conference, every member was asked to fill out a questionnaire about the theme of the conference: *Heritage and National Identity. Key-concepts in History Education?* The representatives of the history teachers associations of Europe were asked about the importance of national identity and heritage in their curricula as well as in everyday classroom practice. Furthermore, they were asked if debates regarding this subject take place in their countries.

The questionnaire was filled out by the history teachers associations of 36 countries. Some European countries are missing. These are countries that are not members of EUROCLIO, or countries, which did not fill out a questionnaire (France, Luxembourg, Wales and Germany). The answers to the questionnaire may be subjective, as we cannot say how representative they are, since we do not know how many people were involved in completing them. The conclusions of this survey are therefore tentative and not based on academic research. Yet, the results are still valuable. The questionnaire certainly provides us with very interesting information about the different ways in which European countries deal with the key-concepts of heritage and national identity in history education. The results may contribute to the discussions about the role of national history and heritage in most European countries.

Figure 1: How important is the role of building national identity in the history curriculum?

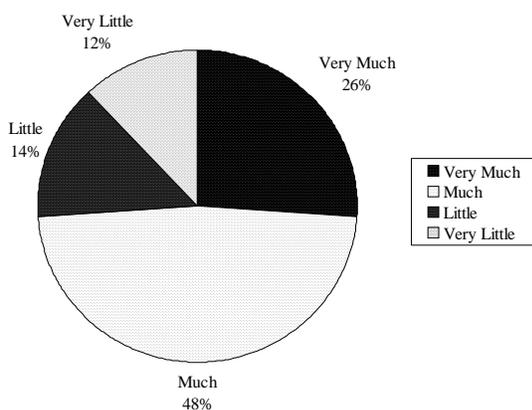
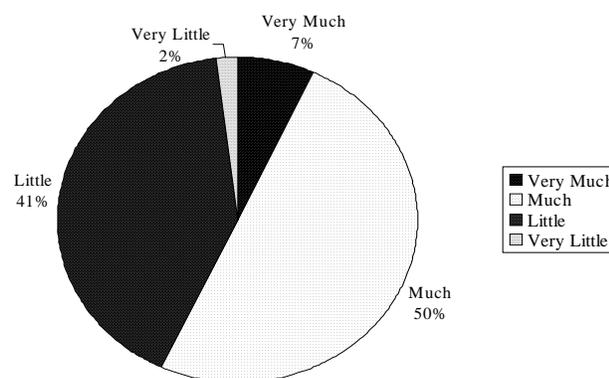


Figure 2: Is heritage a key-concept in the history curriculum?



**Curriculum Requirements**

The history teachers associations were first asked about the contents of their curricula. Figure 1 and 2 show that at question 1 *How important is the role of building national identity in the history curriculum?* 75 % answered *very much* or *much*. Only half of the respondents answered *very much* or *much* at question 2 *Is heritage a key-concept in the history curriculum?* National identity is given attention in more curricula than heritage. It is therefore not surprising that most countries emphasise national history in their curricula. Only 21 % of the countries identified that they pay *little* or *very little* attention to national history.

The countries that consider national identity important in the history curricula, are usually those that pay a lot of attention to national history. Only in two countries is there no relationship between national identity and an emphasis on national history. In Ireland, building national identity is not regarded as important, but the country does pay attention to national history. In Albania, on the contrary, building national identity is considered important but there is *very little* space for national history.

The stress on national history also influences the attention given to the history of minorities. Hardly any country discusses the history of migrants and minorities in their curricula. The same is true for local history. Only 30 % of the countries give *much* or *very much* attention to the history of their localities. The focus on national history results in little attention being given to both the history of minorities and migrants and the history of localities.

The countries that do not consider national identity and national history important are Western European countries, apart from Lithuania. The difference between Eastern and Western countries becomes clearer in the amount of attention paid to national heritage in the different curricula, as shown in figure 3. In Eastern and Central Europe, there is a heavy concentration of countries that consider heritage a key-concept in history. The Western European countries usually pay little attention to national heritage; the exceptions are Iceland, Portugal, Scotland and Northern Ireland. To conclude, most countries consider national identity and heritage important. In Eastern Europe however more attention is paid to national history than in Western Europe, with the exception of the United Kingdom and Iceland in the West.

### **Teachers opinions**

The history teachers associations were asked to give their own opinion about national history in their curricula. They were asked *if national history should be the core of the curriculum* (question 6) and *if important national events, dates and personalities should be taught in detail* (question 7). A small majority answered *yes* to both questions. Teachers from countries that pay a lot of attention to national history usually agree with this focus on national history. Austria, Belarus, Denmark and Portugal do not state that national history should be the core of the curriculum although it is emphasised in their curricula. The other way around is less frequent. Only Albania says national history should get a lot of attention although there is just *very little* space for national history in the curriculum. In general however, history teachers associations agree with the amount of national history in their curricula.

80 % of the countries gave the same answer to question 6 as to question 7. Consequently, countries that consider national history important believe this should be taught in detail. The

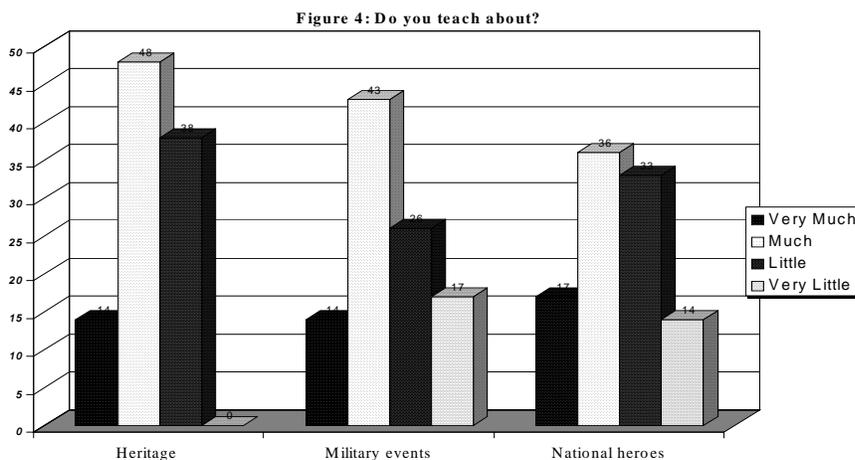
Czech Republic, England, Scotland, Latvia and Ukraine consider national history important but do not think this should be spelt out in detail. Most associations, that is 46%, answered *yes* to both question six and question seven. Again, there is a strong geographical relationship between these countries. Eastern European countries usually answered *yes* to both questions. In Western Europe and Lithuania in Eastern Europe, Britain and Iceland are the exceptions

Most history teachers associations consider national history and heritage important key-concepts in the history curricula. This is demonstrated in the national curricula as well as in the teachers' opinions. Western European countries usually give less emphasis to national history, apart from Iceland and the United Kingdom.

### Classroom practice

Figure 4 shows that national heritage is taught in most European classrooms. No country pays *very little* attention to national heritage in their curricula. Less attention is paid to important national military events and national heroes. In general, countries consider heritage more important than national heroes and military events.

A significant difference is seen again between Eastern and Western Europe. This is shown best in question 8c: do you teach about national heroes? Figure 4 shows the answers to this question. Most Eastern European countries pay very much or much attention to national heroes, apart from Slovenia and the Czech Republic. The picture is almost the same for question 8b: Do you teach about important national military events? A majority (57 %) gives the same answer in question 8b as in question 8c. This question again shows a contrast between Eastern and Western Europe.



Eastern European countries pay more attention to national heroes and events than Western European countries.

Countries were asked to mention the most important heroes in their country. The number of heroes mentioned differed a lot.: Azerbaijan, Lithuania and Switzerland mentioned only one hero while Portugal, Albania, Georgia, Poland and Scotland mentioned more than 10. All sorts of heroes are mentioned. These heroes are usually only important for the country by which they are mentioned, like Saint Nino for Georgia and Thorbecke for the Netherlands. A few of them, like

Vasco da Gama (Portugal) and Lenin (Russia) played a role in history outside their own borders. Among these heroes, there are hardly any women. Only 20 % of the countries mention women, and even in these countries, Georgia, Netherlands, Northern Ireland, Romania, Russia, Scotland, and Spain, the majority of heroes are male. Among the female heroes are Catherine II the Great (Russia), Queen Mary (Scotland), Queen Tamar (Georgia), Grace O'Malley (Northern Ireland), Lady Despina (Romania) and Elisabeth I (Spain).

The history teachers associations also listed the most important military events in their country. World War II is the war most frequently mentioned. 75 % of the countries mention this war. Bulgaria, Georgia, Hungary, Ireland, Lithuania, Portugal, Slovenia, Sweden and Spain did not include World War II in their lists. It is not surprising that so many countries mentioned this war, as World War II is a recent war, which was very intense and affected most countries. Other wars mentioned frequently are World War I, the Balkan wars and the napoleonic wars. Many countries however mentioned military struggles for independence and unification.

The difference between Eastern and Western Europe is shown again in question 8a, do you teach about heritage. Western European countries are more likely to pay little attention to heritage. However, this difference between East and West is smaller than in other questions. Western European countries therefore think heritage more important than national military events and heroes. In Eastern European countries, these key-concepts are equally important.

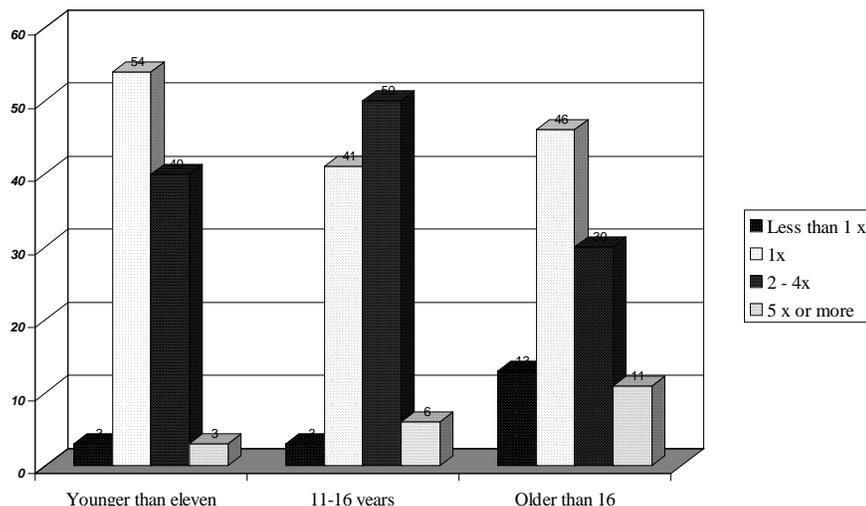
Question 11 asked the history teachers associations to respond to a number of statements. Every country agreed on the statement that the key-turning points in national history should be taught. Most countries agreed as well on the statement that history education should contribute to the creation of a national identity, except Austria, Azerbaijan, Denmark, Ireland and Switzerland. Heritage is considered a key-issue in history education in 74 % of the countries. The same numbers of countries think that national heroes ought to be taught. Belgium however remarked that heroes should only be discussed in a very moderate way. In this, country famous persons are not presented as heroes. England added that heroes should only be discussed in a wider context. It seems that these countries are willing to discuss these persons without heroising them. In this context, it is not surprising that both countries did not list out any heroes when they were asked to do so. In general, countries agree that key-turning points, heritage, as well as national heroes should be taught. There does not seem to be much discussion about it. The fact that most countries think history education should contribute to the creation of a national identity is therefore not surprising.

This analysis shows that national history with its heroes and military events is taught in most European classrooms and considered important by most teachers, these aspects are, however, given more emphasis in Eastern than in Western curricula.

### **On-site education**

Students are brought in contact with their national heritage by visits to historical sites. Most European schools arrange 1 till 5 school visits a year for their students, as is shown in figure 6. This figure also demonstrates that not many countries make less than one, or more than five visits a year. Most visits are made when students are between 11 and 16 years old. The number of visits

Figure 6: How often do you visit historical sites with students of different age groups?



usually diminishes as the student grows older. Most visits to historical sites are made in Latvia, here students younger than eleven make 2-4 visits a year, while older students pay more than 5 visits a year. In Switzerland, pupils have very few visits. The youngest students make one visit a year, the rest even less.

Pupils in all countries visit museums and in most countries they visit churches (93 %) local environments (93 %) and castles (83%) as well. War memorials (64 %) and archives (48%) are visited less frequently. The approach most used in on-site education is filling out worksheets, as is shown in figure 6. Role-play is hardly used in most countries. Educational staff as well as educational programmes are available at most European historical sites. Countries with educational staff at historical sites usually have educational programmes on offer as well. This is not surprising, as the production of educational programmes is one of the tasks of educational staff.

One of the problems related to school visits is money. Therefore, there was a question asking if such visits are financially supported by governments. Most countries (71 %) do not receive any governmental support. Reductions or free accesses to sites however do exist in most countries (96%). Albania and Hungary are the only exceptions. Both receive neither governmental support, nor have reductions or free access. This seems to affect the amount of visits to historical sites. Hungarian and Albanian students make one visit a year, except for the oldest students. In Albania, they even visit less than one site a year. It is remarkable that Albanian pupils hardly ever visit any historical site, although heritage is a key-concept in this country's curriculum and *very much* heritage is being taught in the classroom.

There is no relationship between the importance of heritage in the curricula of the different countries and the amount of visits they make. Nor is there any relationship between heritage as a key-concept in the country's curriculum and financial support from their governments. However, financial support is usually given by Western European governments. This is probably due to the financial resources of the different countries, and not due to the importance they give to national heritage as a key-concept. However, this does not affect the amount of visits they pay - there is no relation between countries with many visits and the financial support schools these countries receive from their governments for visiting sites.

## Debate

By asking if there was any debate on national history, the questionnaire aimed to see if the position of national identity and heritage in history education was questioned (*question 19*). Most countries (76 %) stated that there was at least some debate on these key-concepts. The questionnaire also asked what the key issues of these debates were. The amount of national history in the curriculum is the issue most mentioned. Azerbaijan for example asks itself whether national history should be the core of the curriculum and Estonia debates how much national history should be taught.

Other issues mentioned concern identity in an international or multicultural context. Some countries, England, Norway and the Netherlands question if national identity should be taught in a multicultural society. England for example discusses *if national identity is a legitimate concept in a situation with so many inheritances*. Other countries question how far national identity can be taught in a European perspective. Hungary for example asks itself what the importance of national identity in a European context. Some countries ask themselves what their national identity is. Macedonia for example debates where the roots of their nation are and why some of their neighbours deny their national identity. Moreover, Russia discusses the Russian national idea. Finally, Austria debates on the question if something like an Austrian nation exists.

The content of national history in the curriculum is discussed as well. Poland for example asks what aspect of national history ought to be taught. Furthermore, Albania discusses the contribution of Albanian personalities and their role in national history, Romania debates on the role of the heroes and the status of the majority and minorities in the history of Romania. Belarus asks itself in what language (Russian or Belarussian) national history should be taught. So, different aspects in the teaching of national history and heritage are discussed. The nature of this debate can be very different, while some countries look for their roots, others ask themselves if the concept of national identity is legitimate nowadays. In one way of another, most countries debate the amount of history in the curriculum.

Question 20 asked the history teachers associations *whether there is a difference between the public opinion and the history teachers*. Most countries (57 %) answered affirmative. Two points of discussion are mentioned. First, some countries mention public complaints that the amount of national history taught is too small. Public opinion in Portugal for example considers that students do not learn enough about national history. In addition, according the Scottish public opinion, little or no Scottish history is taught. The Scottish history teachers consider this is a very worrying misconception.

Second, the teachers consider their opinions more critical and more objective. As Switzerland puts it, *historians tend to analyse critically, while the public opinion tends to preserve ideal notions of heroes*. Ukraine puts it as follows: *sometimes public opinion can be subjective and emotional, not fact-based*. Some history teachers associations have tried to explain these differences; they blame the press. England for example mentions that the popular press can oversimplify issues and draw too liberally on stereotypes and myths. In addition, Spain states that the overview of ideas depends too much on ideas spread by the media.

In most countries, although the place of national history is debated, discussions on heritage however are hardly mentioned. The amount of history in the curriculum is frequently discussed, as is shown in question 19 as well as question 20. This issue is not only discussed by history teachers but by the public as well.

### **Stereotyping**

Finally, countries were asked to mention what they and others considered as national characteristics. A few countries (Finland, Azerbaijan and Spain) did not fill out this question, for, as Finland says, *stereotypes should not be strengthened*. The characteristic most frequently mentioned is *hospitality* (32 %). Remarkably, none of these countries is Western European. Hospitality therefore seems to be an Eastern European characteristic. The second most frequently mentioned characteristic is *hardworking*. This is not limited to any corner of Europe, hard working countries are found everywhere of Europe. *Friendliness* and *tolerance* are both mentioned a lot as well. Some characteristics are limited to a certain area of Europe, *tenacity* for example is only mentioned by Eastern European countries. Both Estonia and Latvia consider themselves *singers*.

The characteristics mentioned are mainly those concerning relations with others. Friendliness, tolerance and hospitality are all characteristics directed towards other people. Moreover, most characteristics mentioned are positive. Only 7 % of the countries mention negative characteristics. Only one country, Hungary, mentions only negative characteristics, but that is not very surprising as Hungarians consider themselves pessimists. Because most countries mention characteristics regarded as positive, it can be questioned if these answers tell something about national characteristics or about national values. As many characteristics are mentioned by more countries, it could be questioned if these characteristics are a national stereotype or European or even universal values.

### **Conclusion**

National identity is considered important by most countries in Europe. Therefore, most countries put much emphasis on national history. The key-concept of heritage is usually seen as less important than national identity. The importance of national history is not only shown in the attention it gets in the curricula but also in the everyday classroom practice. Usually, teachers seem to agree in this and they consider national history important as well. The difference between Western and Eastern Europe is remarkable. In Eastern Europe, more attention is given to national history. This difference is mainly shown in the attention given to national heroes and

national military events. So, not only do Eastern European countries consider national history more important, national history is also taught in a different way, with more attention being given to personalities and events.

As is shown in this survey many countries debate how much national history should be taught as well as how it should be taught. This not only arouses debate in the history teachers associations but also among the general public. One of the main conclusions from this survey therefore is that the role of national identity in the curricula is an issue of discussion in many European countries. So, therefore national history is not taken for granted. It would be interesting to see if these discussions will bring about any change in the different curricula.

### **Inge van Trigt- Student of History and EUROCLIO Trainee**

## **7. History teachers associations in Europe - results of a EUROCLIO questionnaire - September 1998**

### **Background**

In September 1998, EUROCLIO sent out a questionnaire to find out more about the position, role and opinions of its member associations<sup>0</sup>. Thirty-eight questionnaires were returned<sup>1</sup> but some associations did not respond and the French Association only answered the first two questions. Some of EUROCLIO's associated members also replied. Although we are interested in their views and opinions, they are not included in the results of this survey.

EUROCLIO asked member associations to provide very detailed information but the results are very tentative as the research was not based on scientific principles. However, the research still gives a good overview of the position and role, strengths and weaknesses, problems and challenges of most history teachers associations throughout Europe. The results also provide a basis for national and international debate and could be followed up by further research.

### **Members**

The first question was *how many members do the member associations have*. In Graph A, we see that most of the history teachers associations in Europe are rather small. Nineteen associations have more than 250 members, eight associations exceed 500 members and only five associations have more than 1500 members. The average association has 1230 members, if we include all associations. Leaving out the few very large associations, we can conclude that the average history teachers association in Europe has less than 400 members. A small proportion, if we consider the number of history teachers in Europe.

There is no significant relationship between the size of a country and the number of members of the history teachers association. Some of the large countries have big associations, such as France. However, Great Britain with a bigger population has a lower number of members. Sweden with a population of 8.8 million has a bigger organisation than Belgium with a similar size population.

How important and influential are such organisations? It is obvious that there will be a relationship between the number of members, and an association's significance for history teachers, the general public and the authorities. The answers to other questions give further insight into this question.

## Aims

The second question was *what are the most important aims of the member associations*. Associations have clearly adopted a variety of aims and responsibilities. These are to:

- lobby and defend history teaching in the educational system;
- organise history teacher in-service training;
- give advice, criticise and participate in the development of history curricula and examination programmes;
- improve the professional standard of history teachers and history teaching;
- disseminate information, magazines and publication of teaching materials and schoolbooks;
- maintain and extend the national and international network;
- be a platform for discussion and co-operation on history education;
- promote the study of history in schools and by the general public;
- promote research and relations with academic historians;
- improve working conditions for history teachers;
- promote a European, World and multicultural dimension in history teaching;
- contribute to the initial history teacher training;
- organise projects.

The variety of answers was so large that it was necessary to categorise the answers and merge different answers and remarks. This was quite easy but in some cases, the categorisation is somewhat artificial. The answer *to preserve and develop the teaching of the national history*<sup>2</sup> is seen as the same as *to promote the study of history in schools and by the general public*. *To extend the opportunities of members to participate in historical activities throughout Europe*<sup>3</sup> is considered similar *to maintain and extend the national and international network*. *The prevention of restrictions on teachers' work*<sup>4</sup> is seen as *to improve working conditions of history teachers*.

How frequently these aims are mentioned by different countries is shown in maps 3.1–3.7. The most frequently mentioned aims were *to lobby and defend history teaching in the educational system*, *to organise history teacher in-service training* and *to give advice, criticise and participate in the development of history curricula and exam programmes*. *To promote research and relations with academic historians* and *to improve working conditions of history teachers* were considered much less important, only a few associations have mentioned these aims. The answers to the questionnaire show that history teachers associations in Europe have similar aims and responsibilities.

## Tasks

The next question was *in which tasks are the associations involved*. In Graph B, shows that the tasks are closely linked. The *forum for history education* is the most important task, 4.5 on a scale of 5, closely followed by *in-service training* with 4.1 on the scale. The interest of the associations in *initial teacher training* is much less, as it only receives 2.8 on the scale. Some more specific tasks were mentioned such as *discussion forum on the learning and teaching of history in a democratic and civic society* or *support gifted teachers of our city in their creative activity*.

### **The role of the association within the education system.**

Maps 4.1-4.5 show the answers of the members to the question *what is the role of the association within the education system of your country*.

More than one answer to this question was possible:

- The association as an active and independent organisation has been involved in the reform process of the history teaching.
- The association has been invited by national education institutions to participate in the reform process.
- The association has initiated discussion about the necessity of the reform process of the history teaching.
- The association's role mainly has been a facilitator to help history teachers to implement reform.
- The association works outside the system. It is not accepted by the official institutions.

The most common responses were that *The association as an active and independent organisation has been involved in the reform process of the history teaching*, and *The association has been invited by national education institutions to participate in the reform process*. *The association works outside the system. It is not accepted by the official institutions* was fortunately only mentioned three times

One association mentioned that it was only invited by the National Ministry of Education to participate on the reform process after insisting on certain requirements, and this almost led to a confrontation. The situation in Denmark was quite different. In this country, there is a constant dialogue with the national educational institutions. In another country the influence of the association in the system was because of personal contacts and not because of the role of the association.

### **Relationships of the associations with their Ministries of Education**

Maps 5.1-5.2 give us insight into the answers the question *what is the relation of the associations with your ministry of education?* The choice was between:

- Partnership
- Occasional communication
- Neutral
- The association criticises the ministry, but co-operates sometimes
- The association is in opposition.

The answers to this question were not always clear due to the formulation of the question. Many associations used the box for others to specify more exactly the situation in their country. The educational systems in the European countries vary so widely that it was difficult for associations to choose one of the set responses. If an association selected *independent role* of the association in question 4, the choice of a *partnership relation* was difficult. In such cases, the issue emerged whether a partnership relationship could reduce the independence of the organisation.

The answers *occasional communication* and *criticises the Ministry, but co-operates sometimes* caused also problems. In some cases, both answers were ticked off. Some associations participate in temporary committees instituted by the educational authorities or government related institutions. Some members changed occasional communication into frequent communication.

In the map 5.1 the answers *occasional communication* and *the association criticises the Ministry, but co-operates sometimes* are combined. These are the most frequent relationships in Europe, followed by a *partnership* relation. In some cases, the relation was characterised as *neutral*. *Only opposition* was never ticked off.

This question opened, despite its imperfect design, the opportunity for many associations to describe their somewhat uneasy relationships with their educational authorities. The answers present a variety of worries and complaints.

The Ministries in some countries seem to be slow in accepting the changes in the educational process in Europe. There is too little expertise about the learning and teaching of history in these Ministries of Education. Ministries state that they are interested in the work and advice of history teachers associations but they do not always realise this interest. In many cases, the collaboration with the national educational institutions is only occasional. The proposals of the history teachers associations are not taken seriously enough. Governments often act on political rather than educational agendas..

Too many of the relations are dependent on personal contacts, which change easily with political changes, reorganisations in the Ministries or personal career developments.

Lack of finance and personal resources make it difficult to enhance the relation of an association with the educational authorities. The often-hasty consultations by the ministries are sometimes damaging, when the authorities, inadequately informed, make decisions for unworkable or flawed innovations.

Associations referred again to their lobby for time for history in the curriculum. Several governments threaten to reduce the amount of time spent on history in the national curriculum. Some associations had difficulties with their centralised school systems. Ministries do not seem to be aware of the actual school problems and often the administrative solutions seem to be superior to the educational.

A very serious complaint from Albania was the interference of the Ministry, forbidding an independent status for the association and participation in European activities.<sup>5</sup>

The associations also mentioned explicit benefits of their relationships with the educational authorities. Most frequently mentioned and most important was that history teachers associations are repeatedly considered the national network for the learning and teaching of history and therefore regarded as the natural partner by ministries. In such a situation, the association has direct influence on, and participation in the educational reform processes through feedback, advice, and consultation. Such favourable relationships of associations with the educational authorities have also positive effects on the implementation of innovations in classroom practice.

Associations further praised the adequate flow of information coming from their educational authorities. In-service training courses organised by the associations are accepted and included as official courses in the official programmes to upgrade professional standards. Some associations even received financial support from the authorities<sup>6</sup>.

### **International and national activities and partnerships**

The questionnaire also examined the recent national and international partnership activities of its members. The questions *What are the most important joint activities of the member associations and the educational authorities over the past two years?* and *What are the most important international projects of the member associations?* provide the information for Graphs C, D a and D b. The joint actions match exactly the aims and tasks of the associations. In-service training is clearly the first objective for joint national or international activities, including especially the use of information and communication technology in the learning and teaching of history. The second are for co-operation was the discourse on the subject. This activity was only mentioned at national level.

Despite the sometimes-uneasy relationships with the authorities, Graph D a indicates clearly that on the national level the Ministry of Education is the favourite partner of the associations closely followed by universities en pedagogical institutes. On the international level, the important role of EUROCLIO and its network becomes apparent. EUROCLIO and other history teachers associations are mentioned most frequently as partners in international projects.

The next question was *What are and have been the main benefits and problems of these projects for the associations.* Many associations did not fill out this open question but from the received feedback it becomes clear that the associations consider *inspiration and possibilities to learn form each other* the most important benefit, followed by *the possibility for international comparisons*. Some associations state that through co-operation *there is (moral) support and no further isolation*.

The main problems for the associations were *lack of money and time* to carry out these projects properly. Other problems mentioned were *time pressure of grant giving institutes, lack of co-operation of school management and late information*.

### **Sources of income**

EUROCLIO was also interested in the sources of income for the associations and their projects. The question *Please indicate the sources of financing of the activities and their importance* gave insight in this issue. Graphs E a and E b give clear information. The most frequent and important source of income is the *membership fee*. Further frequent sources of income are respectively *projects, national governments* and *donors*. *Fund-raising* is not mentioned very often. The importance of this source of income is quite different as *fund-raising* comes before *national governments* and *projects*. It seems that if associations manage to acquire money through fund-raising, this is good source of money. In both graphs, it becomes clear that *local governments* as partners are of minor importance. Some associations mention other sources of income. *Publishing of materials* and *advertisements* seem to be lucrative too.

## Conclusions

Most associations are very ambitious considering their size and priorities. One can wonder if most of the associations are able to live up to their ideals. A national evaluation of the situation of associations could help them develop strategies to strengthen their size and position, and to match their ambitions to their resources.

Most associations are involved lobbying for history teaching in the educational system. In some countries, this means defending the subject against the threat of a reduction in the time allocated to history. Most of associations are also involved in history teacher in-service training.

The relationship of associations with their authorities can be characterised as problematic. Many associations mention a variety of complaints and worries about their relationship with the government bodies. Quite a few associations described their relationship with the authorities only from a negative point of view.

Nevertheless, many associations are also considered the main national network for the learning and teaching of history and regarded as the natural partner of the educational authorities. Personal relations often seem the best guarantee for these good contacts.

History teachers associations throughout Europe share aims and responsibilities. Associations consider inspiration and possibilities to learn from each other, together with international comparisons as the most important benefits from their international co-operation. Some associations even state that through this co-operation they receive (moral) support and do not have to suffer further isolation. The main problems in carrying out this co-operation properly are lack of time and money. In addition, lack of co-operation of school management and dissemination of information problems are common to many. In several responses the question was raised how can we grow, can we inspire and assist each other to reinforce our national influence

The strengthening of the national associations will play a role in further inquiries in 1999 and could be an objective for action in the near future. The EUROCLIO Board is preparing a policy paper and would like to further question the members about possible way forwards.

**Joke van der Leeuw-Roord - Executive Director of EUROCLIO**

## **8. EUROCLIO in past and future- Members opinions on the organisation**

### **Background**

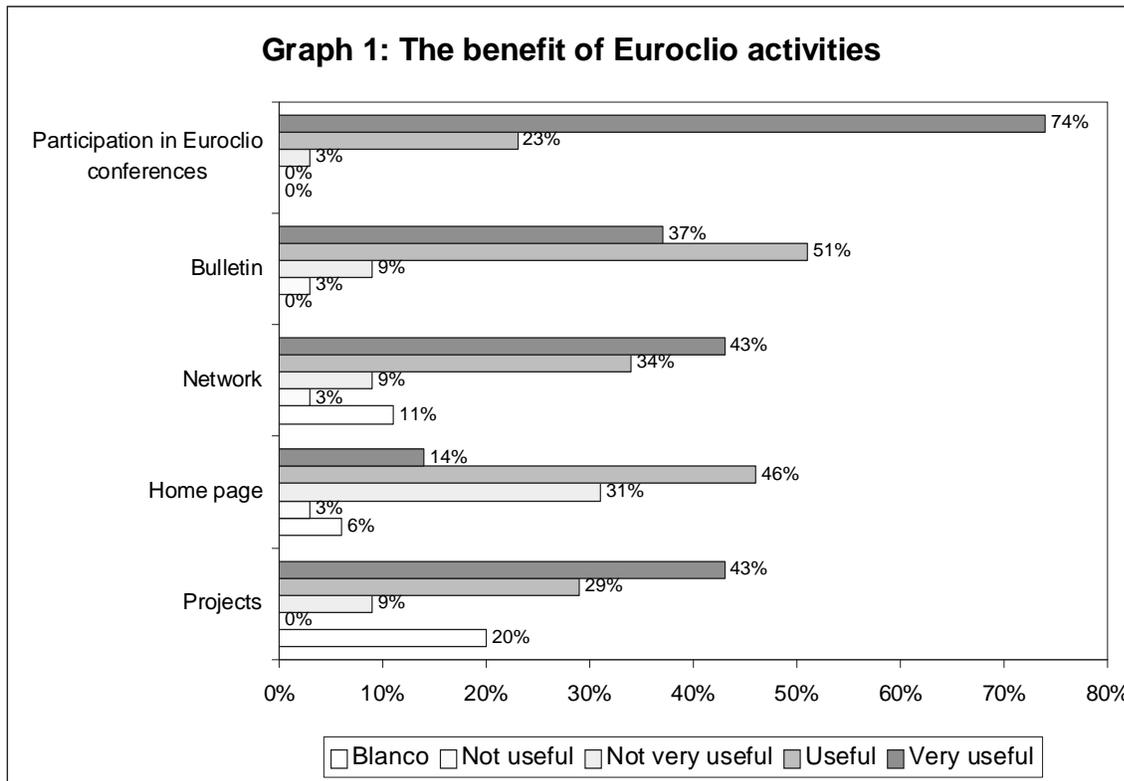
In March 1999 most of the Board members, who took the initiative to found EUROCLIO in 1993, according the statutes had to leave the Board. This situation required reflection on the past and thinking about the future. The EUROCLIO Board decided to send out a questionnaire in September 1998. The object of this questionnaire was to receive from the member associations and organisations an evaluation of the role and work of EUROCLIO and to obtain feedback how to proceed in the future. The answers would be the basis for proposals and debates for the General Assembly of 1999.

The questionnaire was sent to all member associations and associated members and 78% of questionnaires were returned.

### **How useful is EUROCLIO for its member organisations?**

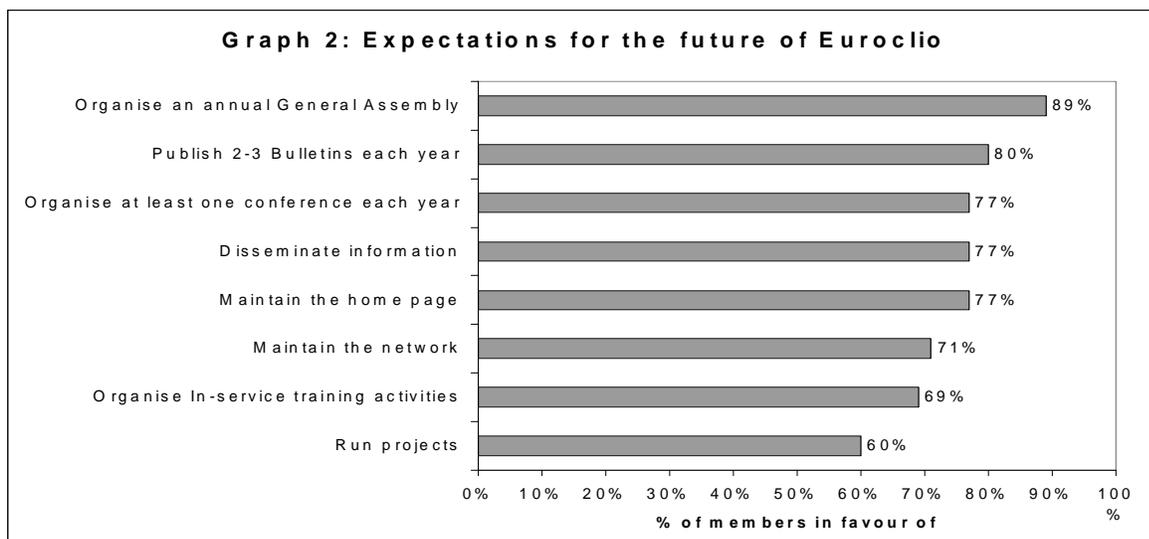
The first question was *What is the use of these EUROCLIO activities for your association*. The members could tick of *participation in EUROCLIO conferences, Bulletin, network, homepage and projects* and had options between *very useful, useful, not very useful and not useful*.

Graph 1 shows that the overall evaluation of EUROCLIO is very positive. The EUROCLIO conferences receive a very high degree of satisfaction and the Bulletin and the network are highly valued. The homepage and the projects are judged positively but not everybody can enjoy these benefits. The projects are not accessible for all associations. The advantages of communication and information technology are not in every country apparent.



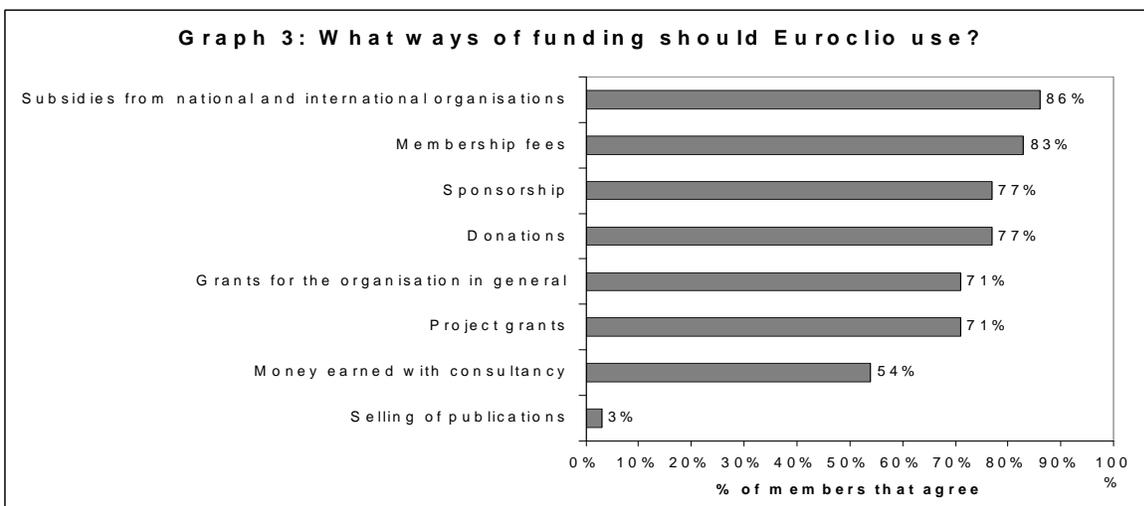
### Expectations for the future

The second question *What are the expectations of your association from EUROCLIO for the next future.* asked the members to reflect upon the future. EUROCLIO should *organise a general assembly, an annual conference, publish a bulletin* etc. The tasks for the future were clearly related to the evaluation of the past. Most member organisations would like EUROCLIO to continue its policy and work, as graph 2 indicates. It is interesting to notice that the homepage, despite the fact that not everybody has benefited from it yet, has a clear role in the future.



### Financing of the organisation

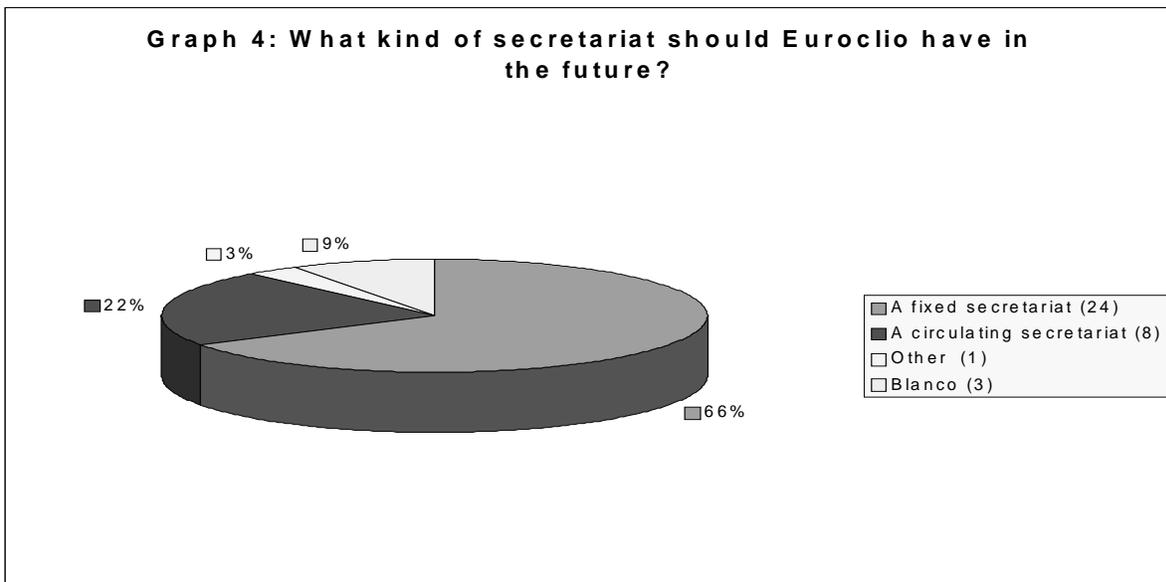
The expectations for the future raise the question of finance. Working on an international scale requires extensive budgets. Because history teachers are not the best paid professionals, associations are not able to carry the costs of the organisation. Therefore, the question was asked *EUROCLIO is for its activities for a large part dependent of funding. Does your association agree with following possible ways of funding EUROCLIO?* As graph 3 depicts most members



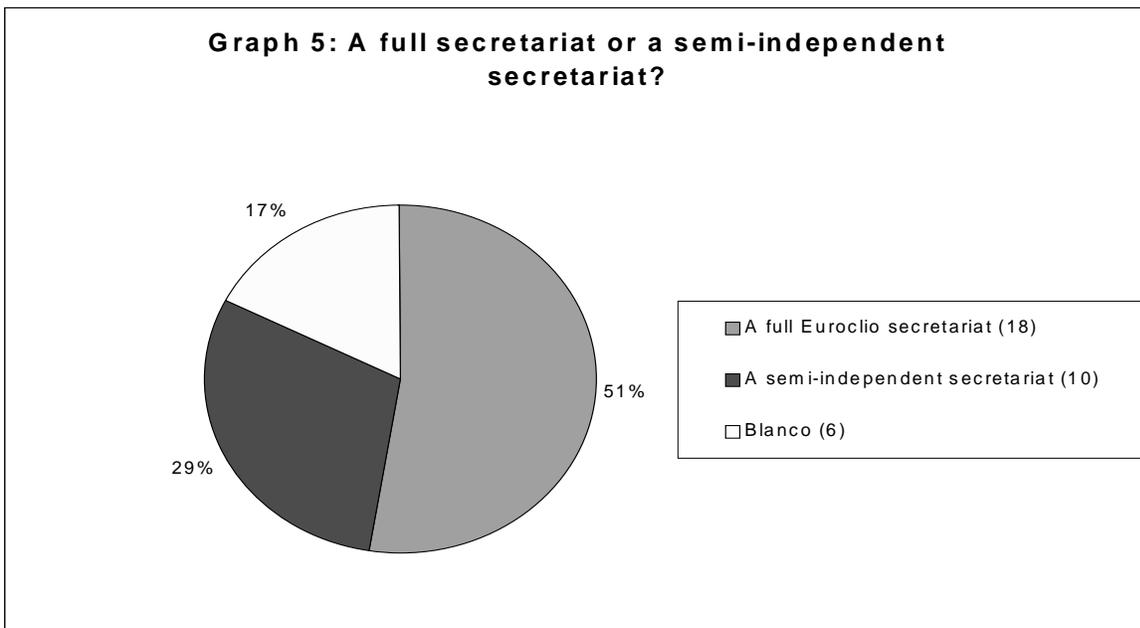
agreed with all proposed forms of resourcing. Some even suggested other means of financing. *Selling publications* could be an option. The only problem is that for such an option EUROCLIO first needs these publications, before it is able to sell anything. One answer was *everything legally allowed*. Regrettably, the respondent did not clarify this suggestion further. Finance will remain an important issue for EUROCLIO.

### Professionalisation

The scale of EUROCLIO's activities has grown tremendously during its first six years of existence. The questionnaire raised questions about how to ensure that the organisation is still



manageable. The answers to the questions *EUROCLIO should, if possible, have a fixed secretariat, a circulating secretariat or other* and *If EUROCLIO decides to maintain a fixed secretariat should it be prepared to take the legal responsibility of a full EUROCLIO secretariat or should it choose for a safer but more complicated semi-independent secretariat?* reveal the concerns of the members. Members were interested in this problem but were also worried about the effects of this professionalisation. A semi-independent secretariat could loosen their control



on the overall organisation.

The General Assembly of March 1999 spent a lot of debating this issue. Although the majority of the members voted in favour of the semi-independent secretariat, it was also apparent that in 1999 the new Board members have taken into account these reflections and debates on the future of the organisation.

## Conclusions

Member associations and organisations have effectively communicated their ideas to the Board. Their feedback gave a solid basis for the proposals and debate in the General Assembly of 1999. The high return of 78% demonstrated the high commitment of the members with EUROCLIO

EUROCLIO serves a clear market. A very high percentage of members agreed fully with the current EUROCLIO activities and wants it to continue its role and work in the future. The increased professionalisation of EUROCLIO is seen as necessary but there are worries about the future. The new Board needs to find a reasonable balance between the increasing professionalisation of EUROCLIO and its status as a history teachers association.

## Joke van der Leeuw-Roord - Executive Director - EUROCLIO

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<sup>0</sup> Albania, *ALBA HIST.* Austria, *Konferenz für Geschichtsdidaktik Österreich.* Belarus, *Belorussian Association of Historians and Rogneda, the History Teachers Association of Belarus.* Belgium, *Vereniging Leraren Geschiedenis en Maatschappijleer, the VLGM, The Vereniging Leraren Geschiedenis en MAVO, VLG and the History Teachers Association of the European Schools.* Cyprus, *Association of Greek Cypriot Philologists, SEKF.* Czech Republic, *History Teachers Association of the Czech Republic.* Denmark, *Dansk historielærer forening for Gymnasiet og HF and Foringen af Historielærere ved seminarierne.* Estonia, *Eesti ajalooõpetajate selts.* Finland, *Historian ja Yhteiskuntaopin Opettajien Liitto, HYOL.* France, *Association des Professeurs d'Histoire et de Géographie, APHG.* Georgia, *The Independent Association of History Teachers from Georgia.* Germany, *Verband der Geschichtslehrer Deutschlands e.V..* Hungary, *Törtenelemtanárok egylete.* Iceland, *The History Teachers Association of Iceland.* Ireland, *Cumann Múinteoirí Staire na hÉireann.* Latvia, *Latvijas Vestures Skolotāju Asociācija.* Lithuania, *Lietuvos Istorijos Mokytojų Asociacija.* Luxembourg, *Association Luxembourgeoise des Enseignants d'Histoire, ALEH.* Macedonia, *History Teachers Association of Macedonia.* Malta, *Ghaqda ta'l-Ghalliema ta'l-Istorja.* Moldova, *Association des Historiens de Moldova.* The Netherlands, *Vereniging van docenten in Geschiedenis en staatsinrichting in Nederland, VGN.* Norway, *Lærerforbundet and HIFO.* Poland, *Polish History Teachers Association.* Portugal, *Associação de Professores de História, APH.* Romania, *Societatea de Stiinte Istorice din Romania.* Russia, *The History Teachers Association of Khabarovsk and the History Teachers Association of Moscow.* Slovakia, *S.A.U.D..* Slovenia, *Slovenian History Teachers Association.* Spain, *Asociacion del Profesorado de Historia y Geografía.* Sweden, *Historie Lärarnas Förening, HLF.* Switzerland, *Société Suisse des Professeurs d'Histoire.* Ukraine, *Association of History Teachers in Lviv: DOBA.* United Kingdom, *The Historical Association, The Standing Conference of History Teacher Educators, The Northern Irish Association of History Teachers, The Scottish Association of Teachers of History, SATH and The Association of History Teachers in Wales.*

<sup>1</sup> Albania, *ALBA HIST.* Austria, *Konferenz für Geschichtsdidaktik Österreich.* Belarus, *Belorussian Association of Historians.* Belgium, *Vereniging Leraren Geschiedenis en Maatschappijleer, the VLGM, and the History Teachers Association of the European Schools.* Cyprus, *Association of Greek Cypriot Philologists, SEKF.* Czech Republic, *History Teachers Association of the Czech Republic.* Denmark, *Dansk historielærer forening for Gymnasiet og HF.* Estonia, *Eesti ajalooõpetajate selts.* France, *Association des Professeurs d'Histoire et de Géographie, APHG.* Georgia, *The Independent Association of History Teachers from Georgia.* Hungary, *Törtenelemtanárok egylete.* Iceland, *The History Teachers Association of Iceland.* Ireland, *Cumann Múinteoirí Staire na hÉireann.* Latvia, *Latvijas Vestures Skolotāju Asociācija.* Luxembourg, *Association Luxembourgeoise des Enseignants d'Histoire, ALEH.* Macedonia, *History Teachers Association of Macedonia.* Malta, *Ghaqda ta'l-Ghalliema ta'l-Istorja.* The Netherlands, *Vereniging van docenten in Geschiedenis en staatsinrichting in Nederland, VGN.* Norway, *Lærerforbundet and HIFO.* Poland, *Polish History Teachers Association.* Portugal, *Associação de Professores de História, APH.* Romania, *Societatea de Stiinte Istorice din Romania.* Russia, *The History Teachers Association of Khabarovsk and the History Teachers Association of Moscow.* Slovakia, *S.A.U.D..* Slovenia, *Slovenian History Teachers Association.* Spain, *Asociacion del Profesorado de Historia y Geografía.* Sweden, *Historie Lärarnas Förening, HLF.* Switzerland, *Société Suisse des Professeurs d'Histoire.* Ukraine, *Association of History Teachers in Lviv: DOBA.* United Kingdom, *The Historical Association, The Standing Conference of History Teacher Educators, The Northern Irish Association of History Teachers, The Scottish Association of Teachers of History, SATH and The Association of History Teachers in Wales.*

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<sup>2</sup> Wales

<sup>3</sup> Northern Ireland

<sup>4</sup> Cyprus

<sup>5</sup> These answers were selected from the questionnaires from Albania, Cyprus, Czech Republic, Georgia, Hungary, Iceland, Macedonia, Malta, The Netherlands, Norway, Poland, Portugal, Russia, Slovakia, Slovenia, Spain, Sweden, Ukraine, and United Kingdom

<sup>6</sup> These answers are selected from the questionnaires from Albania, Austria, Belarus, Belgium, Czech Republic, Denmark, Georgia, Hungary, Iceland, Ireland, Latvia, Luxembourg, Macedonia, Malta, Norway, Portugal, Romania, Slovenia, Spain, Sweden, Ukraine and the United Kingdom.