

UNDERSTANDING
a shared **PAST**
LEARNING
for the **FUTURE**



EVERYDAY LIFE IN
ALBANIA, BULGARIA AND MACEDONIA
1945-2000

**CHANGES AND CONTINUITY
IN EVERYDAY LIFE IN
ALBANIA, BULGARIA AND MACEDONIA
1945-2000**

This Teacher Resource Book has been published in the framework of the Stability Pact for South East Europe with financial support from the Dutch Ministry of Foreign Affairs.

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Changes and Continuity in everyday life in Albania, Bulgaria and Macedonia

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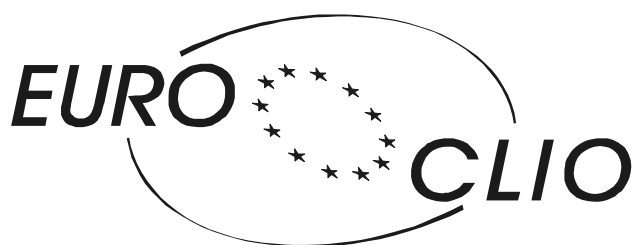
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The Past is not dead. It is not even past yet.

William Faulkner

*Tell me, I forget,
Show me - I remember,
Involve me - I learn.*

(Hindu proverb)

INTRODUCTION AND SHORT HISTORY AND DESCRIPTION OF THE PROJECT

Long-term developments in European history education

Europe is a continent of diversity in which over forty countries each have a history of their own. In spite of this, a remarkably similar discourse is taking place in most European countries concerning the aims, content and approaches for the learning and teaching of history¹.

History teaching in Europe is presently moving away from the concept of memorising the (official/national) truth about the past. At the same time, learning about the past is considered essential for the development of historical consciousness and a sense of the past in the minds of young people. In most history curricula we can now find that young people should be equipped with learning strategies that are applicable in their future personal and professional life.

History education also feels responsible for creating a positive attitude towards democracy among young people. In the research project *Youth and History*, more than 80 % of the history teachers answered the question *which aims of learning history they concentrate on: with I want them to internalise basic democratic values.*²

To obtain tangible results with these new objectives, a new way of learning and teaching of history is required. Over the last twenty years, teacher training, history education magazines and history textbooks have demonstrated an intensive discourse and search for ideas and implementation strategies for an innovative and effective manner with which to learn and teach history. They all point towards the conclusion that instead of teachers talking in front of the classroom, young people need to be more actively involved in learning. Pupils have to learn by doing,

and have to be able to work independently. They should apply modern communication and information technology, books, articles and a variety of source materials during their learning process.

In Europe there is, on the whole, a clear move in education from a teacher-oriented system to an approach in which teachers help pupils to become independent learners³. The history teacher should not be afraid of this change. The myth that pupils remember all that has been said in classroom has long been refuted. Effective learning and remembering is based on a variety of learning styles.

The conflict between content and methods of learning and teaching, knowledge and skills

The big issue in European history education is how to balance knowledge, core competencies, historical skills, values and attitudes in the curriculum. In many European countries the curriculum is still very much knowledge based, but history educators in most countries are inclined to question this type of history curricula. It is already accepted by most history educators that if pupils should acquire more understanding of what happened in the past, the methods of working in the classroom have to undergo considerable change. Approaches have to be introduced which enable pupils to think critically, to form their own judgements and opinions, and to acquire democratic skills and attitudes.

However, with the introduction of a more skill based history curriculum, the traditional approach with a wide variety of events, facts, names and data places old-style curricula under pressure. Acquiring skills requires the introduction of sources, assignments and activities, and it is this sort of teaching and learning

¹ This introduction makes use of work from the EUROCLIO/Matra Project *New Ways to the Past, Ways to the Past: Searching, Versions, Ideas* (Riga 2000). Available in Estonian, Latvian and Russian language versions.

² Magne Anvik and Bodo Von Borries ed. *Youth and History, the Comparative European Survey on Historical and Political Attitudes among Adolescents*. Hamburg, Germany, 1997. Page B 75.

³ Council of Europe *Recommendation, Rec (2001) 15 on history teaching in the twenty-first century*.

that takes much more time in the classroom than the traditional approach. It is impossible within unchanged parameters of allotted time for history lessons in school curricula to maintain the same amount of content.

For every historian the choice of what to leave out is very painful and often difficult. Consequently, many of the new curricula are still content loaded and very difficult to accomplish. As a result either much content has to be studied outside the classroom or very little time is spent on skill-based learning. In a very few countries in Europe, history curriculum developers have been able to match the content with the other requirements of the history curriculum within a reasonable framework of time. History is a wonderful subject, but there is too much of it! Selection is a key word for teachers, whatever aims and objectives are described in the curriculum. The debate concerning what to select is a never-ending story among historians and history educators. The history teacher has to make choices and should not be afraid to do so in order to keep the subject interesting and challenging for pupils.

Project background

Since 1991, Albania, Bulgaria and Macedonia are in a process of rediscovery of the (recent) past. Academic historians have renewed their studies of a sensitive and controversial history. However, their historical interpretations are changing regularly, dependent on new evidence and political points of view. It will take some time before historians, who have personally lived through such a painful recent past, are able to face this past independently. The point of real freedom will only be reached when people are not held by their past, but hold the past in their hands.

History teachers in schools cannot wait until the academic historians are ready. In their classrooms are young people who are experiencing a present which is totally different in comparison with their teachers' and parents' childhoods. History teachers also have to face the fact that much of what is now common knowledge about the past was not known during their university days. Teachers in the history

classrooms are now required to teach about urgent questions such as *what were the roles, options and experiences of the people living in the Albania, Bulgaria and Macedonia during this last century and why has life changed so much in the last fifteen years?*

A key-issue for this teacher resource book is to bring a recent and sensitive past alive for young people, while at the same time keeping in mind the questions *what do my pupils need to know from the past to live in the future and what message will be meaningful for a person in the 21st century?*

Short history of the teacher's handbook

The project was proposed by EUROCLIO and its partners in Albania, Bulgaria and Macedonia within the framework of the Stability Pact South Eastern Europe, with the Dutch Government acting as donor⁴. At the end of 2000 the project was authorised and a group of dedicated history educators from Albania, Bulgaria and Macedonia, including representatives from minority groups was formed to work in a team for three years. The EUROCLIO network provided consultants from Denmark, Latvia, The Netherlands and Portugal.

The teaching materials in the teacher resource book ask *what was the impact of communist ideology and power, and the downfall of communism on the everyday life of people living in Albania, Bulgaria and Macedonia?*. Each team did its utmost to come forward with original and unique written, pictorial and oral materials. A considerable collection of artefacts was accumulated.

The project's working method consisted of several national and international working seminars where the objectives, ideas and the progress of the project were discussed. The project was to work along the lines of problem orientation and try to face the past through open questions whose complexity would require a multi-perspective approach.

A significant decision was made to merge the material from Albania, Bulgaria and Macedonia as far as possible on certain issues and topics, to give teachers and pupils a closer insight into the similarities and differences in the recent history of the region.

⁴ EUROCLIO was founded on April 21, 1993, in Leeuwarden in the Netherlands. EUROCLIO was established to defend and promote history teaching as an essential subject in the education of young people. Among the aims are: the strengthening of the position of history in school curricula, the intellectual freedom of teachers, and the promotion of the European dimension in history teaching without neglecting global, national and regional dimensions. Over 60 History Teacher Associations and other Organisations involved in history education are members of EUROCLIO as of 2002.

EUROCLIO has members in the following countries: Albania, Austria, Azerbaijan, Belarus, Belgium, Bulgaria, Cyprus, Czech Republic, Denmark, Estonia, Finland, France, Georgia, Germany, Hungary, Iceland, Italy, Ireland, Israel, Kyrgyzstan, Latvia, Lithuania, Luxembourg, Macedonia, Malta, The Netherlands, Norway, Poland, Portugal, Romania, Russia, Serbia, Slovakia, Slovenia, Spain, Sweden, Switzerland, Turkey, Ukraine and the United Kingdom.

To implement the work each school in Albania, Bulgaria and Macedonia will receive a copy of the teacher resource book and a variety of teacher training seminars will be carried out. We hope that the friendly, creative atmosphere, which surrounded all of us during the development of this book, will spread to all teachers and pupils who use this book in the future.

Project aims

The history educators in the respective countries have aimed to develop a method of learning and teaching history, which blends traditional methods of conveying knowledge about the past with new approaches to history teaching. The materials developed enable teachers to promote democratic practices, human rights and the rule of law. The handbook wishes to contribute to the needs of Albanian, Bulgarian and Macedonian society by presenting the past with a multi-cultural and multi-perspective approach. The project also aimed to support the enjoyment of learning history and understanding the present by encouraging young people to ask inquisitive, sensitive and controversial questions.

The final aim of the project was to create and strengthen a network of history educators in the respective countries and for the region. As a result the network has been extended and the number of history teachers associations has grown, and small, but professional expert centres for the learning and teaching of history have been established. The centres can provide the history educators in Albania, Bulgaria and Macedonia with up to date and innovative books and educational material, also offering further in-service training activities on the resource book and other topics.

EUROCLIO

EUROCLIO, the European Standing Conference of History Teachers' Associations, was

established in 1993 to defend and promote history teaching as an essential subject in the education of young people. To fulfil its objectives, EUROCLIO has organised a large variety of activities including, among others, bilateral and multilateral projects concerning learning and teaching history. EUROCLIO feels a special responsibility for the learning and teaching history in European countries, as the tradition to develop rather nationalistic history curricula and textbooks still exists in quite a number of European countries. EUROCLIO considers it is its duty to bring historians and history educators from the countries of Europe together and to advocate and demonstrate a school history which supports a wider perspective and is useful for the future of young people.

The purpose of this teacher resourcebook

A teachers' resource book is not a textbook, it does not offer a full history course but provides more in-depth material to supplement the curriculum and existing school textbooks.

- √ The handbook looks into continuity and change in the everyday life of people in Albania, Bulgaria and Macedonia between 1945 and 2000.
- √ The book focuses on practical material and was developed by people with classroom experience. It contains a wealth of written and pictorial sources, maps, graphs and cartoons, and exemplar and ready-made classroom materials and tasks.
- √ It offers a variety of suggestions about alternative and effective ways of learning.
- √ There are examples of individual research activities, essay writing and working with sources. The resource book gives examples for individual, pair and group work and shows how role-play can be a meaningful tool in the history class.
- √ The material provides ideas for applying information and communication technology.

KEY CONCEPTS AND HISTORICAL SKILLS IN SCHOOL HISTORY

Historical Consciousness

Learning and teaching history must have direct relevance for students and their daily lives. Otherwise there is no reason for having the subject in the educational system. This statement can be regarded as very banal or very provocative. Nevertheless, it is very important if one should try to find reasons for having history as a subject in the educational system in present day society.

In recent years the concept of *historical consciousness* has become a key term in many European countries. It has become part of some national curricula and plays an important role in the discussions on European history-learning-and-teaching for a such a body as EUROCLIO. It was also the concept behind the extended all-European investigation, "Youth and History" (see footnote no. 2) and the basis for a number of books published by

the Körber Stiftung in Hamburg, Germany in cooperation with EUROCLIO⁵.

Understanding the concept of historical consciousness

The concept of *historical consciousness* was introduced in the late 1970's in the discussions within German history didactics (subject pedagogy and methodology) and explained in "Handbuch der Geschichtsdidaktik" (Handbook of History Didactics) by Prof. Karl-Ernst Jeismann. In this book he explains: *Historical consciousness embraces not only knowledge and sheer interest in the past, but the relationship between interpretation of the past, understanding of the present and perspectives for the future and [historical consciousness] is the ever present awareness that man, everything in society and all forms of interrelationship between human beings that he has established, exist in time, and, consequently, have an origin and a future, and that they do not represent something stable, unchangeable and unconditional.*

In other words historical consciousness is a basic condition for all human beings. If we want to understand ourselves as human beings and the communities we live in, we must constantly interpret the past. This interpretation will change according to the questions that we put forward, and these questions vary according to the state of affairs in our communities and our expectations for the future. This applies both to the personal and collective level.

It might be difficult to make this concept clear to pupils as it can be very theoretical. Therefore the task of the teacher is to illustrate it to students in a way that makes it relevant to them. First an example on a personal level. Imagine a husband making a speech at his silver wedding anniversary. He may speak about the 25 years as a period of harmony between man and wife. He refers to all the common experiences they have had, all the churches they have seen during their holidays and other shared experiences. He will use the past to explain why people are gathered on this occasion and he will outline the future for the couple on the basis of the past.

Some days later, the same man reveals to his mistress that his marriage has been more or less a nightmare. Whenever his wife dragged him to a church, he would have far preferred to sit drinking a glass of wine in the café, and that he wants to get out of the

marriage. And when the wife finds out that her husband has a mistress, she also changes her interpretation of the past. She always resented his lack of willingness to be interested in the same things she was interested in, and visiting churches on their holidays, which she had liked so much, had always been spoiled by him. The point here is that he, like all other people, use the past to understand his present and changes his interpretation of this past according to his situation and his expectations for the future. This example shows how we use the past on a personal level to try to find out what our situation is today. However, this past is not permanent, as we change its interpretation according to our understanding of our present situation and our expectations for the future.

On the collective level we see that politicians, intellectuals, journalists and teachers constantly use the past in order to support present day decisions and future hopes. The American reaction to the attack on September 11, 2001 can only be understood in the light of their interpretation of the past; in this case, the Japanese attack on Pearl Harbour in 1941. The way the ensuing war in Afghanistan was can only be understood through the American experiences in Vietnam. The American government interpreted the past in order to justify their reactions in the present, with expectations of future terrorism.

Development of people's historical consciousness

We should ask in what way our historical consciousness is formed. Of course the best answer would be that it is shaped through history education. However, as the educational system cannot be seen as an island, it is certainly not the only place where historical consciousness is formed, and probably not even the most important one.

Students' historical consciousness is formed in many different ways such as through the media, music, paintings, museums, flags, and national anthems, even football matches. Students' historical interpretations of the past are often formed by their families and friends. The stories children are told by their parents, grandparents and siblings contribute to their use of the past, and the way in which they interpret the stories with their friends form their characters. Experiences within their environment are also important. When students grow up in cities

⁵ Joke van der Leeuw-Roord, edited *History for Today and Tomorrow. What does Europe mean for School History*, Hamburg, 2001

Joke van der Leeuw-Roord edited, *The State of History Education in Europe*, Hamburg, Germany 1998.

Sharon Macdonald, edited *Approaches to European Historical Consciousness. Reflections and Provocations*. Hamburg, 2000

damaged or destroyed by violence or war, they are directly influenced by the past, in this case by physical sights: destroyed houses, shops, bridges, and religious buildings.

Students are in “the middle of the past”, and the school system must take this into account. The use of the past exists, also the controversial and painful issues, whether history is dealt with in schools or not. Students should have a chance to become aware of the fact that they do have a historical consciousness, that they themselves use the past constantly, and that people in their communities and their politicians use the past all the time.

Knowledge and use of history in school history is, in itself, not enough. There can – so to speak – be too much weight on the past and special interpretations of it. Therefore, there must be special requirements as to the quality of learning and teaching history.

It is not the question whether people have historical consciousness, as everybody has one, particularly in countries with a very complex and often painful, recent past. But the historical consciousness should be a qualified historical awareness, and the aim of learning and teaching history with the material from this resource book is to develop a qualified historical consciousness. This certainly involves knowledge of one’s own country’s history, but also of the history of the other two countries involved in this project. It also involves skills in dealing with various kinds of historical material: written sources of all kinds, pictures and films, information on the Internet etc. But it also involves a willingness to look at the past from various angles, in this case from various interpretations in the one country, but more importantly, from the view of the other countries.

Consequences for history education using historical consciousness as a basic concept

So far we have looked at the theoretical background of the concept, but what are the consequences for history in the education system?

First of all, it is important that schools should be a *qualifying place of learning* and in order to be that, also a *qualified place of teaching*. This means that the education system should provide pupils with qualifications - again both individual and collective - to enable them to live in a rapidly changing society. If the backbone of history teaching is historical consciousness and the way it is shaped, it will have profound consequences for the way history teaching should be carried out.

And if it is going to be a *qualified place of learning* specific qualifications and competencies will be required of teachers. Not only will they have

to be good academic historians - this is a necessary, but not sufficient precondition – they will also need the ability to understand the constantly changing way in which young people think and feel, as well as their channels of information regarding the past, for example the media, music or films. Also, teachers should be people who take an active interest in the current and future issues of their society and community. And they must have democratic attitudes, meaning that their own opinions do not prevent them from accepting and respecting their pupils right to express *their* opinions. *Multiperspectivity* is a key concept in a qualified learning and teaching of history. One should always be willing to look at the issues from different angles, also when dealing with controversial issues.

Multiperspectivity

Modern societies are made up of various communities with different backgrounds and experiences. There are linguistic, ethnic and religious groups, social levels, and males and females. Even if they lived in the same area and had certain historical events and developments in common, their experiences could have differed. What was good for one group could have been disastrous for another. What increased the freedom of the one has meant exclusion for another. The different experiences are reflected in the stories and identities of individuals and groups.

In order to achieve an understanding of the complexities of the past, *multiperspectivity* is required in history classrooms. Distancing oneself from the accepted view of one’s own group and looking at history from a different angle helps to understand the other. There are valid arguments for the other group’s different story, and this promotes greater historical knowledge. Explanation of events benefits from changes of aspect. Multiperspectivity fosters historical thought.

Multiperspectivity is of great importance when *sensitive issues* in history are at stake. The *blank spots* in history could be addressed by bringing controversial texts into the history classroom, texts presenting contrasting views. History provides many opportunities from which to learn to look from a variety of perspectives. There is the Roman and Phoenician story of Carthage, the conservative and liberal story of the 1789 revolution, the Marxist and liberal story of the industrial revolution.

Sometimes people suggest that multiperspective learning leads to relativism. These people are concerned that pupils would not understand the difference between good and bad, right and wrong, noble and plebeian. There is inevitably an ethical

element embedded in education. However, the ethical aspect should be discussed, not dictated, in order to clarify certain values for students. An open discussion would allow taking a more critical look at what really happened. It can lead to heated arguments, but it also leaves scope for a choice of position. After looking at events from a multiple of perspectives, this choice can be rational and well founded, instead of being based on emotions and biases.

Perspectives and standpoints

Decisions made by each individual, as well as their interpretations of events and circumstances, are influenced and determined by different elements, such as when the person lived, individual experiences, place of residence, country, gender, social status, religious and political conviction. Groups of people who are somehow connected may share certain standpoints, however even within such groups various people are unlikely to share all points of view.

Development of personal judgement is the students' ability to make a well-argued *personal* choice on a certain matter. In educational material, the time, place, people involved and circumstances should be defined briefly and clearly. Several tasks can be used to develop the student's personal judgement. Students should recognise arguments in favour and/or against certain positions or sources, or produce their own arguments in favour and/or against them. When substantiating their own position, students should either recognise in sources or produce their own pro and contra arguments in order to arrive at a position, and explain their reflections.

Empathy

Empathy defines the ability to enter into how people thought in the past and to answer questions by putting oneself into their shoes...; of projecting oneself...; or, imagining that... This requires students to have knowledge and understanding of the period and circumstances in which those people lived. To achieve optimal empathy, certain knowledge and understanding related to later periods should be left aside. Empathy involves awareness of one's own opinion and that of the other. History philosophers by no means agree that empathy is a responsible way of investigating the past. But in school education it is practised widely in order to create more understanding about peoples' behaviour, attitudes and convictions in the past.

Sources and questioning

Sources play an important part in modern learning and teaching of history. The primary and

secondary source material defines our knowledge of the past. Sources come in all shapes and sizes, and students have to develop an awareness of the nature, types and limitations of the available source material. Sources used in school should be accessible and applicable, not merely illustrative.

The students have to use the sources when answering questions. We could differentiate between questions, which specifically concern the *reliability*, and ask a question such as, how reliable the source is when you think of the person who produced it. The second type of question focuses on how *representative* it is, by questioning if the source represents the thoughts of just one person or a whole group of people. The last type of question would look at the *usefulness* of the source and would trigger questions as to how useful this source is for answering this question. The functional use of sources is what matters most.

Not all sources are suitable for classroom purposes. They may be too long, contain complex words or sentence structures, may be in a foreign language or are vague pictures. In that case, editing source material is inevitable and might involve explanation, shortening, translation and paraphrasing. Editing sources, with due consideration for their purpose, takes a lot of time, but is often necessary with a view to the students ability level.

Evidence and critical interpretation

Historical knowledge is based on evidence, such as written documents, pictorial sources, oral history and physical remains from the past. Additionally, there is "second hand" evidence. It comprises books, photos, films and the culture of memory. A student is expected to learn to ask of each type of evidence, how much and whose interpretation it contains. A true history student will ask why historical evidence is conflicting. If two history books give radically different interpretations of a case, the historically trained student will examine the evidence. For instance, Friedrich Engels portrayed the industrial revolution in England as a social disaster, while T.B. Macaulay, a prominent historian of the period, praised the same developments as a progress towards social welfare. The two opponents appear to have used different evidence: Engels used qualitative evidence of the working class experience, Macaulay material evidence and financial records.

All people interpret their own experiences of life in their own way and are faced with various different interpretations of personal and public events in their daily life. In the field of history, interpretation is defined as interrelating (collected) data in order to

make choices in the form of a story and to structure historical phenomena. Starting from a research question or a hypothesis, the historian attempts to promote understanding and to structure certain events, phenomena or developments.

School history should teach students to make historical considerations and to become aware that different interpretations of the same event are possible. Within limits, students should also be capable of attaching their own interpretation to certain data, for example when writing a paper or setting up an exhibition.

To discover what attitudes the author of the evidence had, a history student conducts a critical inquiry into the author's historical context as well as into the construction of the evidence. He also tries to find another, comparable pieces of evidence. If the two pieces are controversial in their testimony, he critically evaluates which one is more reliable. He acknowledges that they can also be equally reliable, if they result from looking at history from different points of view.

As history is a mental reconstruction of the past, there will always be an element of subjectivity when working with evidence. A history student, like a historian, inevitably projects his own mental frame into his interpretation. Therefore, when reading historical literature, a history student has to acknowledge that a disagreement as such does not mean that one is right and the other wrong. The different accounts just reveal two sides of the reality, as in the case of Engels and Macaulay.

Identity and critical skills

History is an accumulation of many stories, and people living in the same or in different communities share many of these stories. Individuals can identify with several stories, or at least share some elements of each other's stories. A person can share experiences with its ethnic group but also with his or her professional or other affinity groups. A person can belong to a local, national, a wider regional or even European group at the same time. The sense of belonging depends on different sorts of commonalities.

History in school is traditionally an *identity subject*. When identifying with the actors of an historically existent community, young people adopt collective elements as part of their identity. However, an identity in an open society is a personal choice. While political leaders tend to cherish the idea of a collective identity, individuals will ultimately construct historical identities of their own. For such purposes, they need critical skills. They have to carefully evaluate which of the various actors and pursuits to identify

with. Therefore, a history classroom should be a school of intellectual self-defence by means of critical skills.

An adequate history education fulfils at least two functions; it provides elements for the construction of identity as well as critical skill training. Without the first function, history is reduced to a mere intellectual exercise, and without the second function it often results in a manipulation of minds.

Fact and objectivity

Facts do not exist without a context. A fact is defined as an event that is generally assumed to have actually taken place. Historians usually have only a restricted number of research sources at their disposal. And sources are frequently incompatible. Therefore, when categorising skills, the boundaries between 'interpretation' and 'fact and objectivity' sometimes appear to be arbitrary. The facts that one person considers important may be insignificant to another. This very much depends on the research topic and connected question and the researcher's background. Full objectivity and absolute certainty are out of the question in the field of history.

Students are expected to be able to recognise objectivity and subjectivity of sources and of those who wrote or produced them. They also have to be aware of the problems that researchers face when analysing source material.

Working with source materials should also reinforce the students' ability to discriminate between fact and opinion and objectivity and subjectivity. This means that students should be able to see matters through other people's eyes and to distance themselves from their own norms and values.

Causes and effects

Every event, past or present, has causes and effects. The causes and effects of past events cannot always be set into strict categories. Often one and the same event has several direct or immediate and indirect causes. It is even possible that opinions vary on whether or not a cause is an immediate or an indirect cause. Not all causes bear the same weight or give rise to the effect intended. Historians' interpretations in matters of causality are far more likely to differ than to correspond.

Events that have had important effects generally receive most attention. At the time events occur their effects are often difficult to foresee. Intended effects fail to occur, whereas unintended effects do. Some effects that occur immediately appear to be very important at the time but prove less significant in retrospect. Other effects, on the other hand, only become apparent later, being initially

unseen. The distinctions between important and less important causes, short-term and long-term and intended and unintended effects, as well as between cause and indirect cause should be applied in school history in order to understand the complexity of the past.

Continuity and change

People studying the past are bound to notice many changes. People's activities in the past have influenced the time we live in. Similarly, our present activities will affect the future. Changes may occur so

slowly that people hardly notice them at the time. But they can also be sudden and very momentous. 'Slow', 'sudden' and 'momentous' are relative notions. What is perceived by one person as a slow change may be felt by another to be fast.

Though many changes occur, a lot remains virtually the same. Continuity of political systems, certain values and views based on religious or national feelings could remain unchanged over a longer period of time. This resource book invites its readers to investigate the measure of change and continuity during the past 60 years.

TEACHING AND PLANNING

Teaching

The success of history education can only be judged on a long term basis. The arguments in favour of a long-term approach are the answers given by young teachers to the question: *why did you decide to become a history teacher?* The two most typical answers to the question are: because *I had a special history teacher* or *I like history*.

Using these answers it is possible to say that history education is successful in the longterm. And this is good news.

Teachers, as well as other professionals, face many problems. Yet, like other professionals, teachers must learn how to deal with them. The problems are similar in some countries and it is also clear in many studies that there are some regional similarities in the problems history educators face⁶. The fact that Albania, Bulgaria and Macedonia have collaborated on this huge effort to produce a teachers' handbook that can be used in the schools in the three countries is, of course, significant of these similarities. The fact that history educators from the three countries were able to do the work within the tight framework that EUROCLIO suggested is of great merit and shows what motivated people are capable of doing.

History teachers in countries under-going political changes experience keen problems in their work. This does not necessarily mean that teachers are not up to the challenge, as they are able to teach, though lacking in various degrees clear interpretation of what is expected of them and lacking basic teaching material.

Traditional teaching does not need much material, but modern teaching is very demanding. If teacher training through the use of this teachers'

handbook is generalised, and if teachers become familiar with modern teaching methods and pedagogical models, they will tend to develop a creative approach to organising their own lessons, using not only the sources of this handbook but also other sources. When teachers learn the new methodology they can become quite innovative and independent.

Organising history teachers' training seminars in reference to the dissemination of this handbook is something new and challenging. The big challenge of this project is that different teachers, in different learning contexts, might use the handbook and find it makes history teaching motivating and interesting in the classroom. And the reason is that its content is relevant for the learning community in the three different countries.

Hard and soft teaching

Therefore the very theoretical approach should be avoided in favour of something really practical that can help teachers. Sometimes business training seminars give us some practical insights, such as the idea that there is a difference in *hard* teaching - teaching what to think, and *soft* teaching - how to think⁷. History teaching in a classroom can use both approaches, but should emphasize the latter.

Modern trends in history education argue that the interpretation of sources and the processing of information are of higher educational value, as that it is a useful and transferable acquisition all lifelong. In fact, almost everything that is memorised is easily forgotten, and when history relies on memory it has good short-term results but very doubtful long-term success.

⁶ Cf. Youth and History Survey, published by The Körber-Stiftung

⁷ Colin Corder, *Teaching Hard Teaching Soft*. Published by The Gower Group, both in the USA and England.

When educators teach their pupils how to study, they try to organise the most important issues or questions in a *hard way*. All try to make lists of facts and dates. This is of course *hard*, and it is a natural way of trying to control all of the data and make some sort of sense and progress within the curriculum. Most people, such as teachers and pupils, parents and head teachers are more comfortable with hard teaching, which provides more rules and more answers than soft teaching, which looks at interpretation and questions. But given the right tools, such as this handbook and training, history teachers adopt new methodologies successfully.

Within a classroom, the learning rhythms of the students differ. Interpretation of sources is as varied as is the perception of reality. Teachers have to be able to deal with this diversity and teacher training should be relevant and useful to teachers' everyday work. Therefore, history involves hard and soft teaching, but it definitely involves a lot of soft teaching. *How to think* as soft teaching emphasizes interpretation, which is achieved through questioning.

It should be stressed that *soft teaching* does not mean teaching *vaguely*. If there are no doubts concerning the learning objectives to be achieved, history teaching will not be vague. It is a fact that vague objectives are an open invitation to vague teaching, but this does not mean that hard objectives are an invitation to hard teaching. On the contrary, soft teaching will help to obtain the hard objectives of the curriculum with motivated students. The teachers' handbook now offered for use by the community of history teachers has a hard organisation that allows plenty of soft and creative use in the classroom.

Hard and soft planning

Because this handbook wants to reach the teacher in the classroom, it should be stressed that classroom work depends on the time the teacher decides to allocate to a specific unit within the curriculum, as well as the students' and the schools' possibilities. The time allocated depends on the aims that have to be achieved.

What to do is a hard judgement but it guides subsequent teachers' decisions on activities to be used and on further planning. The teacher's decision is the essence of the process of planning. *Hard*, and therefore good, planning is the best starting point for good teaching practice. The decided activities will then be developed in a *soft way*, which means *the learning process should stress interpretation, achieved by questioning*.

If a teacher wants to develop an activity within the framework of history of everyday life, some aspects of the planning should be carefully organised and closely followed. This way, the class will be able to reach hard objectives, because the process will be focus and supervision driven (rules/answers) but it will be developed in a soft way, allowing plenty of time and space for interpretation and contrasting of different perspectives.

A choice of methods

As history teachers we organise the teaching - learning process by using a wide range of teaching strategies and methods activities⁸. The choice of method mainly depends on the aims and objectives of learning, the content, but also on the nature of the class, taking into account age, motivation to learn, interest, ability, skills and background knowledge, and the number of students. However, also the circumstances in which the learning and teaching process takes place, as well as the teacher's personality and experience are important.

Every history teacher has several questions to answer before making a choice between teaching methods. Learning history requires the development of historical understanding and special historical skills. History is always controversial, because of the different viewpoints of the historical events. Often we have to discuss problems with our pupils which are still an object of debate for academic historians. Society and politicians also sometimes use history to achieve specific goals. *What methods should history teachers use to promote critical thought and source evaluation skills, to enable pupils to recognize political bias and propaganda?*

Our pupils will live in a society demanding self-sufficiency, responsibility, the ability to work with information, to plan and organise, think critically, solve problems, make decisions, be tolerant, be co-operative, to make self-evaluations. *Which of the various teaching methods and approaches should we use to develop the social skills our pupils will need?*

In our everyday work we often face the situation that different pupils, coming from varied ethnic and spiritual origins, sometimes pupils from families with different, even contrary political backgrounds are in the same classroom: *What methods would help our pupils to cooperate, be tolerant, to overcome the old stereotypes and avoid creating new ones?*

⁸. Methode (methodos) in Greek means- a way to go.

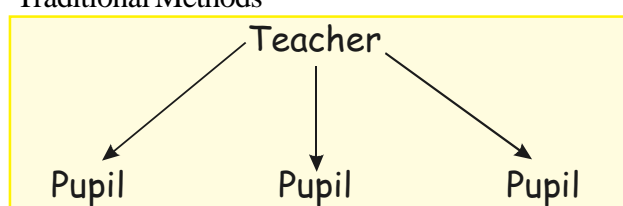
ACTIVE LEARNING AND TEACHING APPROACHES

History teachers from three Balkan countries have done a creditable job. This teachers' resource book contains a very wide range of source material on change and continuity in everyday life in Albania, Bulgaria and Macedonia from 1945 – 2000.

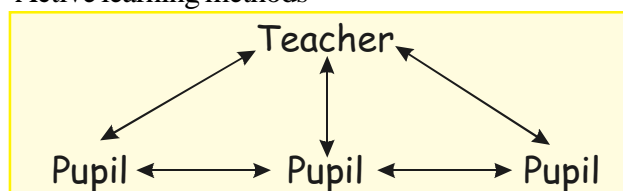
This collection of varied historical sources and teaching approaches enables teachers to implement skill-based teaching using active learning methods which might encourage their pupils to think more actively and critically, to promote co-operation, to overcome stereotypes.

Traditional or active learning methods?

Traditional Methods



Active learning methods



There is no co-operation between pupils in the traditional, teacher concentrated method. If we use active learning, which is a pupil concentrated method, it means co-operation on two levels, between teacher and pupil and between pupil and pupil.

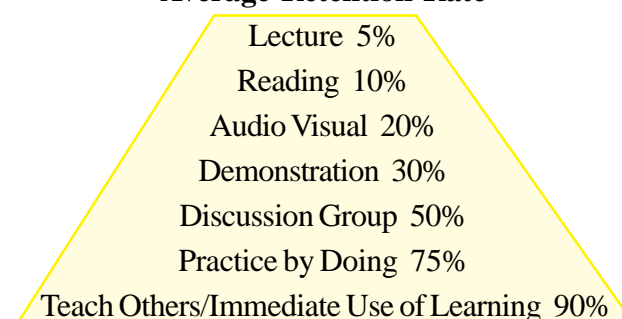
However introducing active learning does not mean that the traditional methods teachers have used before should be forgotten. Sometimes it is even difficult to draw the line between the traditional and the active learning methods. For example, what about the traditional *lecture*? It has a lot of advantages. During a comparatively short time a considerable amount of information can be dealt with, the content and sequence of information can be controlled, it's possible to control the time schedule for every topic and it's possible to work with a large group of pupils. If the teacher involves pupils, giving them tasks, asking questions, asking them to discuss some problem in pairs or 'beehive', the lecture can also be a form of the active learning method⁹.

During a lecture, for example about the development of agriculture and collectivisation in

Albania, Bulgaria and Macedonia, the teacher should ask pupils to discuss in groups for 5-7 minutes what the consequences of collectivisation for the three countries could be. Using the reports from these groups discussions, the teacher could then draw general conclusions.

Language teachers widely use the *Pyramid of Average Retention Rate* to show what kind of methods are the most effective¹⁰.

Average Retention Rate



Presumably the effectiveness of the above mentioned methods and activities can be also applied to history teaching. It cannot achieve its aims and objectives without active participation by the pupils.

Examples of organising and assessing different pupil groupings for active learning

Whole class teaching is not so popular in educational literature in recent years, but it is still useful when the teacher wants to concentrate pupils' attention at something general, such as introducing a new topic, organising brainstorming, evaluating previous work and making different kinds of presentations. Of course, whole class teaching may also take only a part of the lesson and can be followed by individual or group work.

Individual learning is very important to develop historical skills, undertake individual research, write essays, and prepare individual presentations or arguments for discussion. It's more difficult for teachers to have an overview of the total class and at the same time to be able to assist any individual pupil if necessary.

Group work can be used to implement co-operative learning and decision-making, but it also is useful as a means of differentiation. Group work requires certain classroom conditions. Pupils may need to move around the classroom, they have to see and

⁹ „Beehive”- pupils are organised in groups (5-7 in each). Teacher gives the question to discuss in 5-7 minutes. After the discussion a representative from each group makes a brief report on the results of the work, then the final conclusion.

¹⁰ Source: National Training Laboratories, Bethel, Maine: <http://eleaston.com/pyramid.html>

hear each other and teaching aids have to be freely available. The optimal number of group members is 4-5.

We can adopt different approaches when giving tasks to the groups:

- a) Each group has the same task. The result is assessed by the teacher per group or a short presentation is prepared by a speaker from one/each of the groups, the other group members can only add something;
- b) Each group has an individual task. At the end the group presentations are organised or the speaker from each group visits other groups and shares experiences;
- c) Each group has an individual task, but all work is related to the same topic. In the end group presentations are organised.

When organising the group work we should ensure that pupils have sufficient background knowledge, think about how the groups are organised, consider tasks or roles in groups, be precise in thinking about materials groups will need, give clear instructions and consider how to assess the group work. Here we are able to assess several elements. We can evaluate the process and the result. We can carry out individual assessments of pupils, using individual worksheets, pupil self-assessment and assessments made by group mates or class-mates.

Using sources

There are three major elements in working with sources. Firstly to use sources to obtain knowledge about the past, secondly to evaluate of historical usefulness of sources and thirdly to interpret the sources.

To help our pupils to analyse sources we should suggest that they ask the following questions¹¹:

1. What kind of source is it, is it a written document, a graph, a diagram, a picture, a photograph, a map, an object or artefact?
2. Is it a primary or a secondary source?
3. Who produced it and why?
4. What was the aim or purpose of it?
5. In what historical context was the source produced?
6. What information does it contain?
7. What historical questions might it help me to answer?
8. What can the source not tell me?
9. Are there any other supporting sources I would need to study to make sense of the source?

10. Is the source biased or objective?
11. What emotions or feelings does it show?
12. How reliable is the source?
13. How useful is the source for the historian?

This teacher guide contains a rich variety of historical sources and they can be used in different ways. Making copies of sources on a certain topic helps to organise pupils' individual or group work.

If we give the sources to the pupils we can ask them to:

- 1) Answer the questions to the sources
- 2) Ask new questions to the sources
- 3) Group sources according to certain criteria
- 4) Find new criteria for grouping sources
- 5) Use sources for making timelines.

Some of the sources could be used on overhead transparencies for whole class teaching.

Examples of role play as empathetic strategy

Historical empathy is the ability to understand different viewpoints in history by looking through the eyes of a contemporary observer. It means putting oneself into another time, fitting into the other person's shoes, even if we cannot accept this person's actions from the viewpoint of our morality. It is the ability to understand why people acted in a particular way. We can use empathy-based tasks only if our pupils have knowledge about a certain time, certain values, and a way of thinking. That is why it is good to use empathetic strategies towards the end of a chapter or a course.

It is always useful to follow the pattern:

Role

Situation

Sources

↓
Instruction

The Role is given by the teacher. In such a case it is necessary to give the role description, including short biographical data of a person, his or her social status, values, and some character elements.

The Situation, which means some historical event and time. This time can be longer or shorter, even only a few minutes.

The Sources, as pupils need additional information to prepare for their respective roles. They could receive a list of sources to be found and analysed beforehand, or specially prepared material. This

¹¹ From the material *Working with Sources in History Classroom* compiled by Ian McKellar, October, 1998.

teacher resource book provides teachers with classroom ready material applicable for the role-plays.

Instruction should include task(s) and if necessary, reminders about the role-play.

These role tasks can differ. They might focus on longer time periods if pupils have to show developments, or on shorter time periods where pupils should show reactions to specific situations. Roles can be played individually, in pairs and in larger groups.

Practical examples of role plays related to the materials in this resource book

Tasks for short time periods.

1. A short time *individual* task.

√ Imagine yourself as a member of a Youth Organisation at school in Albania, Bulgaria or Macedonia during the 1960's. Write a letter to your friend from another town or village about your school life last week.

2. Work in *pairs*. Imagine yourself living in the 1950s.

√ Role for first pupil: You are a good employee. You have a big family. The secretary of your factory who is member of the Communist party proposed you to become a member of the Communist Party. You know that your living conditions and also position in the factory may improve if you are an active party member. You know your best friend does not support Communists.

√ Role for second pupil: You owned a factory. Your family had property, several apartment houses, but now it is nationalized. Your father died after that. Deep in your hart you are against the Communist regime, you are sure that this regime is terrible. Of course, you cannot speak about it out loud. Your best friend has been asked to join the Communist Party.

√ Task: Prepare the dialogue between those two friends.

3. Pupils are organised in *groups*.

√ Western journalists.

√ Journalists from Albanian, Bulgarian and/or Macedonian Communist party newspapers.

√ Journalists from Albanian, Bulgarian and/or Macedonian emigration news-papers.

√ Their task is to prepare an article, including two illustrations, for their respective news-papers about the education situation in the 1970's in Albania, Bulgaria and/or Macedonia, using the given sources. All the groups have the same sources. At the end the different groups present their articles and are evaluated by all the

participants using a special evaluation form. The form contains questions concerning whether the title of the article is appropriate, if the illustrations are well chosen, what is best in this article and which special things are noticed.

Tasks for long time periods

Divide the roles among the pupils at the start of a topic. When studying the topic concerning changes in property ownership, some of pupils may imagine themselves, for example, in the roles of farmers, as students of the Agricultural Institute, as high-level Communist Party leaders and as bank employees. While studying this topic pupils should always be aware of their roles and be ready to interpret events from the point of view of their personages and explain their actions.

Role-playing debates

If dealing with a controversial topic where, for example, there are two conflicting groups or views, it is possible to organise role-playing debates. However great care should be given to avoid organising role-playing debates on sensitive topics which may personally affect pupils.

Topic example: Religion and atheism in Albania, Bulgaria or Macedonia 1944-2001. Debates between priests and supporters of the socialist rituals in the 1950's on the question: Which contributions are more important in forming the young generation's morality – the church or socialist rituals?

One way of organising a step-by-step role-play debate (40 minutes).

√ Make a choice of the topic;

√ Give your pupils an individual task to familiarize themselves with historical facts, for example: collect sources on the topic and hand them in to the teacher with a short review in two weeks;

√ Return material to pupils with your short commentary;

√ Organise 2 groups representing the conflicting views, a group of experts and if there is more time also a group of journalists. The *conflic-ting* groups are best formed by drawing lots;

√ State a question for discussion;

√ Give the conflicting groups their tasks: decide their positions, select arguments and investigate the possible behaviour and appearance of personages to prepare a short (5 minutes) main presentation by one speaker of each group, the other group members should be ready to join debates;

√ Give pupils the ground rules as to how to participate in debates;

√ Give pupils instructions about the agenda of the debates:

1. 5 minutes presentation group 1.
2. 5 minutes presentation group 2.
3. 6 x 3 minutes for 3 supporters from each group (18 minutes).
4. 6 minutes for the experts.
5. 6 minute conclusions with the teacher. It is a very important step to complete the debate and avoid a possible conflict between pupils.

√ For homework after the debates, pupils can be asked to write an essay on the topic discussed. (If there was a group of journalists, they can write an article about the debates).

Examples of working with timelines

Different kind of timelines can be used to develop an understanding of the concepts *change and continuity* in historical processes. Pupils could, for example, individually draw a timeline about changes in political life in Albania, Bulgaria and Macedonia from 1945- 2000. Pupils working in groups can draw a timeline on large sheets of paper, whereby the timeline can, for instance, be enhanced with photos copied from this teachers' guide. One task could also be to form a timeline entirely from photos of one particular topic.

Another way to develop timelines is for the teacher to prepare cards describing historical events and giving pupils the task of putting them in chronological order. Further cards with the *causes and consequences* of historical events mentioned in the timeline should then be put in the appropriate places by the pupils.

If we use parallel timelines, we rein-force awareness of similarities and differences in historical developments. In such cases, pupils can be asked to form three parallel timelines on historical events in Albania, Bulgaria and Macedonia and to reflect on similarities and differences.

Project work

The resource book provides opportunities for essay writing, using on site education and project work. In such cases teachers are advised to follow these steps:

- √ The teacher must be quite clear about the learning aim(s) and objective(s) and must acquaint students with these aim(s) and objective(s);
- √ The teacher must decide on the assessment criteria;
- √ Activities must be carefully planned and organised in a special calendar;
- √ Work rules, such as aims, length, duration and assessment can be negotiated with the class;
- √ The teacher must regularly monitor and supervise all work. Teacher and class must be open-minded and make adjustments to the project if necessary;
- √ Involve students in the evaluation of the working process and results;
- √ The learning objectives are the focal point of the project and the criteria for all decision making.

It is not difficult, and it is most rewarding.

INTRODUCTION TO THE RESOURCE MATERIALS.

Albania, Bulgaria and Macedonia share common elements in their recent histories. In the aftermath of the Second World War their political systems were transformed under communist ideology. From 1944 till the end of the nineteen eighties all three countries had a one party system. When the rule of the communist party, rather suddenly, ended the three countries took with much optimism and expectations the road towards democracy and market economy. In the late nineteen nineties people in the three countries were often disappointed with the effects of ten years of change.

The impact of these turbulent fifty years on the lives of people living in Albania, Bulgaria and Macedonia is the topic of this teacher resource book. The project participants from the respective countries have selected a wide variety of materials related to changes and continuity in the every day life of their countries over the last fifty years. The aim of these selected materials is to provide history educators and their students with parallel illustrations of the shared tendencies as well as the differences.

The authors aim to give young people a better insight in the lives of their parents and grand parents. Lives which are so different from the present generation of students, and which are at the same time part of a very recent past.

The materials start with a chapter on political life, than economic and social life and it ends with cultural life. The participants have had long discussions if the materials should leave the traditional dominant position of politics and for once start with culture. However such approach would complicate the use of the materials, as the political changes and events were the source for all the developments in the other spheres of life. However the abundant space in the materials given to the topics of cultural and social life shows the positive concern of the authors with these topics.



ECONOMIC LIFE



INTRODUCTION

At the end of the war Albania, Bulgaria and Macedonia experienced the introduction of a common ideology in a Marxist-Leninist economic approach. However after some years there were clear differences in the implementation of this economic approach between the three countries. Albania developed a very closed economic system, with all resources and property in the hand of the state, Bulgaria developed a Soviet model planned economy, Macedonia recognised private land ownership and a state economy where even some competition between factories was possible.

The communistic economic approach reinforced industrialisation, however the pace of developments was different, Bulgaria saw far more industrialisation than Albania. The negative side effects of the vast growing industrialisation such as destruction of nature and pollution did not alarm the authorities and left later generations with huge problems. However the economic growth and changes also had positive outcomes especially for agriculture in all three countries.

After the changes in the late eighties the process of privatisation started and people had expectations for a fast economic development for Albania, Bulgaria and Macedonia. However in the late nineties people had come aware changes were coming only in a slow pace.

Economic life deals with the following subtopics:

Changes in Property

In Albania, Bulgaria as well as Macedonia a communist regime was installed after the Second World War. The communist ideology had an impact on property rights. After the collapse of the communist system, property rights changed again. This subtopic deals with these changes and their impact on society and on the everyday life of people.

Industrial development

A main goal of the communist ideology was industrialisation. The industrialisation had big consequences for Albania, Bulgaria and Macedonia. It influenced the welfare and the economic power of the countries, and also created urbanisation. How the industrialisation did take place in Albania, Bulgaria and Macedonia and what were the positive and the negative consequences of this development?

Environmental and social effects of industrialisation

During the last decades the pollution of the environment became an important political issue worldwide. Also Albania, Bulgaria and Macedonia have environmental problems. What are the causes of these problems and how are they dealt with? The collapse of the communist economy caused the closing down of many factories and enterprises. What were the effects of these developments on the everyday life of people in Albania Bulgaria and Macedonia?

Agricultural development

The communist ideology presented the collectivization of agriculture as the way to increase agricultural production and create equality. The collectivisation had wide-ranging effects on society. How did the collectivization take place in Albania, Bulgaria and Macedonia and what were its consequences for the everyday life of people? After the collapse of the communist regimes the collectivisation was abandoned again. What was the effect of this on agriculture and on the countryside?

CHANGES IN PROPERTY

Key question

1. What are the aims and means of nationalization and privatization of property?

ALBANIA

Doc. 1
The new Property LAW

1946 Constitution, The Official Newspaper, No. 19, Tirana, March 1946

Article 5

In the People’s Republic of Albania, the means of production consist of common assets of the people in the possession of the State, assets of popular agricultural cooperative assets, and private persons’ assets.

Common assets of the people include all mines and other mineral resources, water, natural resources, forests and pastures, communication means, post, telegraph, telephone, radio-stations and banks.

Foreign commerce is controlled by the State.

Article 9

Private property and private initiative in the economy are guaranteed. The right of inheritance of private property is guaranteed. No one can use the right of private property to the detriment of collectivism.

Article 10

The land belongs to those who work it... Large tracts of land cannot for any reason be in possession of private people...

Doc. 2
Communist Party on economic’s development

Extract from a speech by Enver Hoxha held at a meeting with workers in Tirana, November 1967

“... Now the main question is, that the common base of power – key positions in the economy – pass into the hands of the working masses, for the party to lead the working masses in the building of socialism....”

Questions:

1. What is contradicting in articles 9 and 10?
2. Why is only the Party mentioned as the head of the country’s economy?(Doc.2)
3. If you compare Doc. 1 and Doc. 2, who is in reality leading the country’s economy?

Doc. 3
General-Colonel Enver Hoxha among poor peasants from Myzeqe on the day of the distribution of land deeds ownership 1946

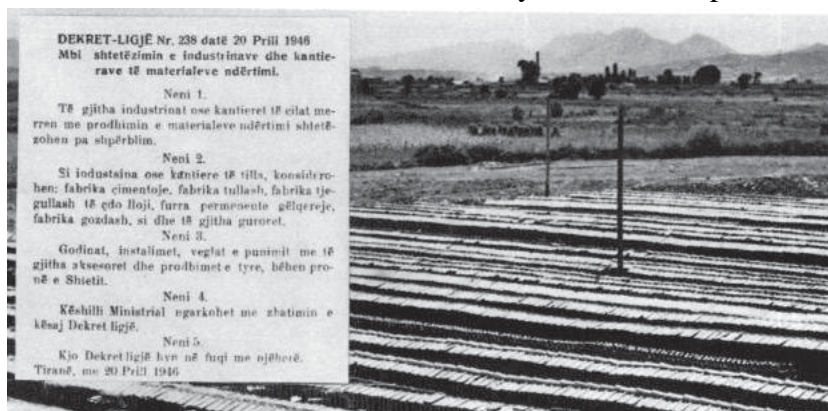
The album “25 Years of SOCIALIST ALBANIA,” Tirana, 1969



Doc. 4
Nationalization, 1946

*The album "25 Years of
SOCIALIST ALBANIA,"
Tirana, 1969.*

Art.1: All industries and enterprises which produce building-materials with be nationalized without any financial compensation.



Doc. 5
**Nationalization of private
property**

LAW NO. 598, DATED 11/05/1948 ON THE NATIONALIZATION OF LARGE FLOCKS AND HERDS OF LIVESTOCK, AS FOLLOWS:

In view of the fact that speculation and immeasurable damage through slaughter and other misuse often occur in large flocks and herds of livestock, and

In view of the fact that the owners of these flocks and herds do not observe their obligations to the State, both in delivering wool and selling milk, cheese, leather and livestock, even though the People's Power has made efforts to provide pastures, concentrated food, veterinary services and other favors....THE PEOPLE'S ASSEMBLY OF THE PEOPLE'S REPUBLIC OF ALBANIA proclaims Law No. 598, dated 11/05/1948 on the nationalization of large flocks and herds of livestock.

Article 1.

With effect of this Law, all large herds of over 400 (four hundred) heads are expropriated without compensation and are placed under State Administration by means of legal documentation...

Article 3.

Livestock, including means of raising livestock and processing of animal products by animal cooperatives, peasant worker cooperatives as well their members are exempt from nationalization...

Article 5.

This Law comes into effect immediately.

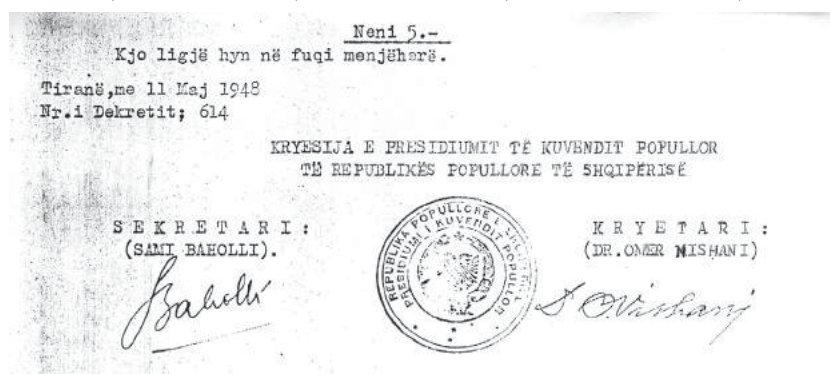
Tirana, 11th May 1948

Decree Number: 614

THE LEADERSHIP OF THE PRESIDUM OF THE PEOPLE'S ASSEMBLY
OF THE PEOPLE'S REPUBLIC OF ALBANIA

Secretary
(SAMI BAHOLLI)

PRESIDENT
(DR. OMER NISHANI)



*Central State Archive, Fund
889, 1948, File 21.*

Doc. 6
Conversation with a Shepherd's Son.

Fragments from the interview with Mr. Arbër Çobani, on 12.08.01.

...But once my family possessed a very big flock of sheep... You called me a shepherd's son, even though I am now nearly 80 years old, but in the autumn of 1948 I was really a strong young boy. One beautiful day in September, I cannot remember the date, eight public employees came to the dairy farm, two of whom were dressed in military uniform and armed. They presented themselves saying that they were members of the Commission of nationalization of big flocks of sheep...

...The head of the Commission, a tall man wearing glasses, took out of the bag some documents, read the articles of the Law very quickly, and later they all counted the sheep... When the public employees left, they only gave my father a piece of paper, an official document on which was written that of 1287 sheep we would have as our property only 400, whereas the other part, that means 887 sheep, would become public property.

That night we could not sleep at all. We could not believe what had happened. Why did they take our sheep away without any compensation? Why was our toil and sweat suddenly turned into a piece of paper without any seal, where one could not even distinguish the illegible signatures of the members of the State Commission...

Doc. 7
Debates about Land Reform

Enver Hoxha, "When the foundations of new Albania were laid", Historical Memories and Notes, Publishing House "8 November," Tirana, 1984

...Sejfulla Malëshova fought against the Land Reform from a "more moderate" position.

– Let us distribute the land to the poor, – he said, – but we need not forget the mentality of our peasants. They will be pleased with little in comparison with nothing and will not be interested in large-scale agricultural production... Let us give the poor a minimum quantity of land, enough to meet their needs. But let us decrease the amount of ownership, leaving the owners a maximum of 40 hectares. They know the advantages of large production and will have exemplary results which will benefit the cities... Let us not forget that expecting salvation to come from small fragmentation of property means to decree general mediocrity!

– I have read this in Lenin works! – Nako Spiru, I think, immediately intervened.

–Yes! –I (E. Hoxha) intervened to stop their "theoretical" zest.

–We all read Lenin works and fight to apply his teachings... We, ourselves, with the Land Reform we need to apply, do not think that small property will provide the full and final solution. No, our salvation lies in large property, however not capitalist or feudal, but in the socialist, state and cooperative property...

...We needed, therefore, to recreate everything, relying as always on what we read from the Marxist-Leninist classics and on what we can learn from experiences in the Soviet Union...

Doc. 8
Limitations of Agricultural Reform

History of the Albanian People, A Group of Authors, A PHSB publication, Tirana, 1999

...On the basis of the Land Reform Law, any kind of land transfer was prohibited, such as: selling, purchasing, loaning, mortgaging, etc. Thus, these restrictions illustrate that the peasant was not the real owner of the land. He possessed only the right of use, restricting to the maximum the elements of market economy..."

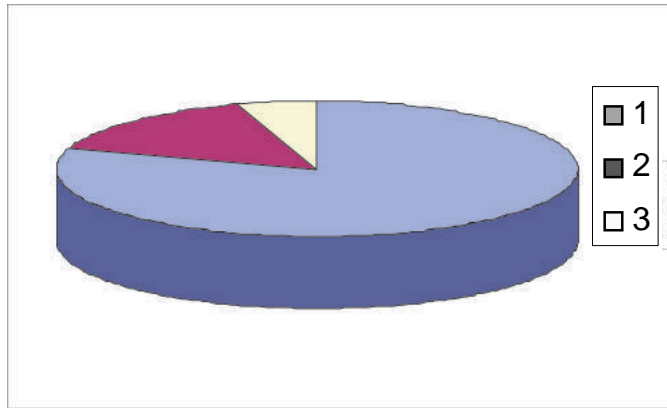
Questions:

1. Which class of population benefited from the process of nationalization of property in Albania, and which classes didn't? (Doc. 1 - 6)
2. Do you think S. Maleshova's opinions about ownership are right or wrong? Give two reasons to back up your opinion. (doc. 7)
3. Which are the positive and negative sides of the law that instigated an end to buying and selling land? (doc. 8)

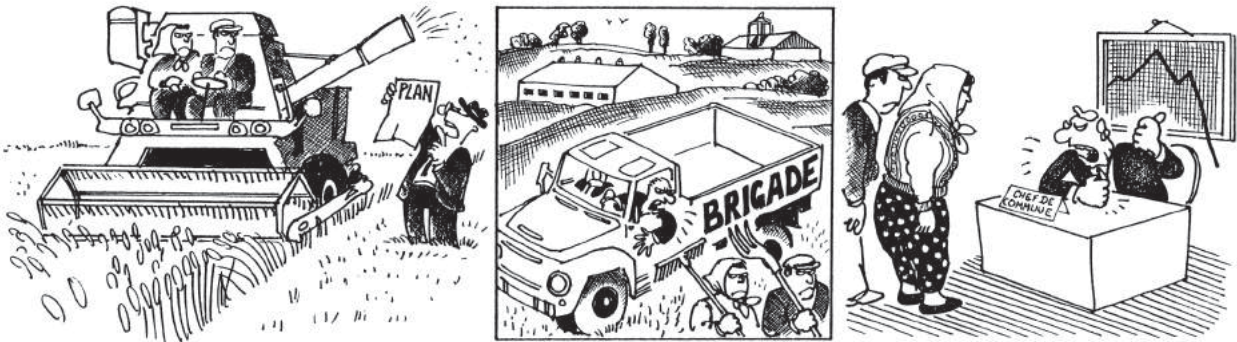
Doc. 9
Different ownership in the national economy

- 1 - 80% Sector of small producers
- 2 - 15% Socialist sector
- 3 - 5% Private sector

The album "25 Years of Socialist Albania", Tirana, 1969.



Doc. 10
Peasants and agricultural policy



Rev. "Hosteni", Nr.3, 1978

Questions:

1. What conclusions you can make from analyzing doc.9 and 10?
2. Which persons are more interested in the achievement of the State plan and why?
3. Which property dominates in this period and why?

Doc. 11
Part of a list of owners whose property was nationalized (city of Fieri)

No	Name of the owner	Property nationalized		
		Houses	Shops	Warehouses Storehouses
1.	Omer Sami Vrioni	5	55	5
2.	Xhemile Vrioni	-	66	3
3.	Refat Fasko	1	3	-
4.	Kaman Çipi	1	-	-
5.	Kozma and Vangjel Lule	2	2	1
6.	Nexhmie Vrioni	3	22	-
7.	Fana Nas Stambari	3	1	-
8.	Vllazën Gjata	1	-	-
9.	Stavro Poro	1	-	-
10.	Liçi Xega	1	1	1
11.	Faslli Bozgo	1	1	-
12.	Lili Maçi	1	-	1
13.	Gaq and Margalina Papa	1	-	2
14.	Maji and Llambrini Nito	1	7	-
15.	Urani Papa and Sons	1	1	-
16.	Raif Omari	1	-	-
17.	Kahreman Vrioni	1	19	-
18.	Lil Gjini	-	4	-

Official Newspaper, 24 April, 1950.

<p>Doc. 12 1946 Constitution</p> <p><i>Official Newspaper, March 1946.</i></p>	<p style="text-align: right;">Article 20</p> <p>The dwelling cannot be violated. Nobody may enter the house and demand perquisition against the will of the landlord, unless there is an order issued according to the law. Perquisition cannot be effected unless there are two as witnesses present. The landlord also has the right to be present.</p>
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<p>Doc. 13 Painful Memories</p>	<p>...Still today I cannot understand for what reason they took away our property. We were a family with patriotic traditions, were known for our honesty, worked hard and everyone in the city respected us...</p>
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Questions:

1. What can you say about the wealth of people whose property was nationalized?
2. Which articles of the constitution were broken?

Fragments from the interview with Mrs. Marie Nito, 94 years old, Tirana, October 2001

<p>In those years the state used to call us enemies simply because we were merchants.</p> <p>...One night, people from the government came to our house. My husband and my bother-in-law had been arrested some days before. It was a terrible thing, the children were crying, but nothing seemed to impress them. They searched the house and took away everything valuable, jewelry, etc., ...giving us no receipt or document.</p> <p>...When they took a golden necklace from my neck, I lost my patience and told them that they were robbing a martyr's sister. My brother had been a partisan in the army lead by the Communist Party and he was killed in the battle for liberation of Albania. ...</p> <p>After some time, when my husband died in the prison, we had no option but to leave the city of Fier. Many other families whose property was taken away did the same...</p>
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BULGARIA

<p>Doc. 14 Confiscation of property and capital</p> <p><i>Newspaper Fatherland front, 1944,N10</i></p>	<p>Confiscation of land, property and capital of those who became rich through profiting or bribing during the war years...</p>
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<p>Doc. 15 Land confiscation law</p> <p><i>Darzhaven Vestnik, issue 78, 5.04.47</i></p>	<p style="text-align: right;">Art.1.</p> <p>All movable and immovable properties, money, shares, etc., acquired after Jan 1st, 1935, through profiteering, and illegal means are liable to confiscation for the benefit of the State.</p>
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<p>Doc. 16 Nationalization of industry</p>	<p style="text-align: right;">Art. 1</p> <p>On the basis of Art.10, last § of the Constitution of the People's Republic of Bulgaria, all private enterprises are nationalized and become State property...</p> <p style="text-align: right;">Art. 3</p> <p>The cooperative and craftsmanship enterprises, the printing houses are common property and are not liable to nationalization.</p> <p style="text-align: right;">Art. 13</p> <p>The owners of the nationalized enterprises receive compensation from the State in the form of State interest bonds.</p> <p style="text-align: right;">Art. 14</p> <p>Compensation is not given to the owners of nationalized enterprises who have actively served and helped:</p>
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Nationalization law for private industrial and mining enterprises
Official newspaper, issue 302, 27.12.47

- the German state, the German army or its troops during the last World War, or the fascist Italian state, its army and troops until the day of the Italy's capitulation to the United Nations;
- the Bulgarian fascist Police Force, Gendarmerie or Army against fascism and their organizations during the period 1 March, 1941- end of 1944;
- foreign agents and spies and those appointed in attempts of restoration of the fascist dictatorship after Sept 9th until this law came into affect.

Art. 20. From the day this law comes into effect, the owners, managers, directors, accountants and technical will be mobilized economically in the nationalized enterprises and work as specialists...

Doc. 17
Economic Party policy
Dimitrov, G., Political Report by the Central Committee (CC) of the Bulgarian Communist Party (BCP) at the V Congress of the Party, 1948

Nationalization of industry is the most important economic measure which finally approved planned development of our country on the path to socialism.

Doc. 18
Bank nationalization
Darzhaven Vestnik, issue 301, 26.12.47.

Art.1

Banking and the execution of all bank transactions and operations: deposits, credits, commission and commercial are an exclusive right of the State.

BANK LAW

Questions:

1. How was nationalisation implemented in Bulgaria?
2. What measures were taken to implement nationalization in Bulgaria
3. Which changes of the political system were necessary to guarantee successful nationalization?

Doc. 19
A manifestation about 9 September in the 50's

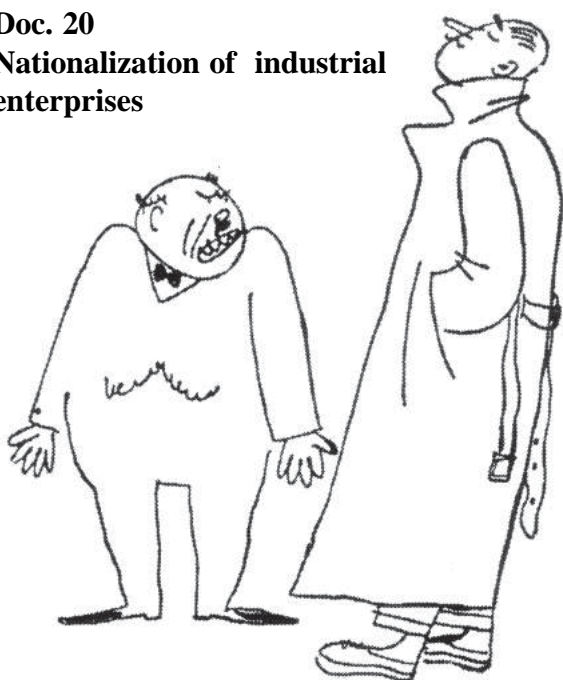
Slogans:

“TONET”- COOPERATION INCREASED PRODUCTION

LONG LIFE OF THE FATHERLAND FRONT AND 9-TH SEPTEMBER!



Doc. 20
Nationalization of industrial enterprises



Alexander Jhendov.

Worthy son

Don't scold me for I am worthy, papa! I only enforce the law for confiscation of profiteers. (1946)

Questions:

1. Is it possible to organize similar parades today?
2. Which side of nationalization did the author of the cartoons present?

Doc. 21
About nationalization



N. Mitchev

A new "Iliad"

And started bewailing the manufacturers, putting ashes on their heads... (song I, XXI). (1947)

Slogan:

"NATIONALIZATION"

MACEDONIA

Doc. 22
A Declaration of the Antifascist Meeting of the People's Liberation of Macedonia:

Ten years of PR Macedonia, AMPLM 1944-1954, Skopje, 1954

Every citizen is entitled to safety of person, property, and also the right of property and private initiative in the economic life...

Doc. 23
ACPLM's decisions for retaining the property-law situation.

AM. f. ACPLM, inv. No..2859, 4551. September 5, 1944

1. The existing situation remains unchanged for all properties, including the homes of refugees and Jewish people.
2. The situation of it is to stay as it was at liberation, until that question is finally discussed.
3. In all companies which were under German or Bulgarian occupation until liberation, and are good for further use, emergency measures must be taken by the Agency of National Economy for temporary renewal, and to manage them in order for work to continue.

Doc. 24
Decision for confiscation

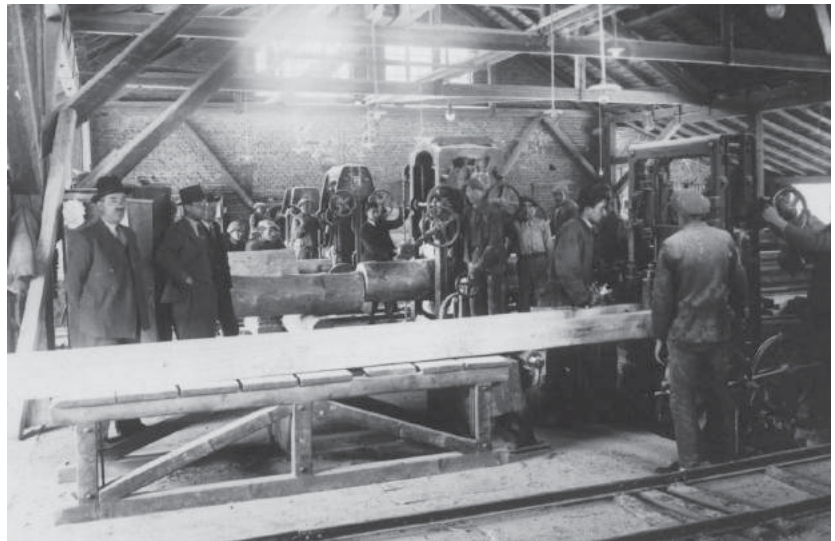
November 11 1944, Off. Paper DFY, 2/1945

1. The entire property of the German Reich and its citizens who were on the territory of Yugoslavia;
2. The property of the persons with German nationality, except those Germans who fought with the people's liberation army and the partisan divisions of Yugoslavia.
3. The entire property of war criminals and their assistants.

- Doc. 25**
Confiscation of property and execution of property Law
Off. Paper DFY, 40/1945 | “...Property involved in confiscation could timely be put under the ownership and control of the state administration... All the mines in PRM, into which German capital was invested, were affected by this Decision and the Confiscation Law”.
- Doc. 26**
Mito Hadziasilev-Jasmin in his publication: 10 Years of PR Macedonia, 1944-1954, Skopje 1954 | “Our quiet construction inevitably started with restriction of those classes, firstly the middle class, whose economic strength served them to exploit the workers giving them strength to become politically dangerous.”
- Doc. 27**
E.Kardelj, The main objective today, “Nova Makedonija”, year II, 46, February 2nd 1945 | “...War and political victory could become a failure if there was not an economic victory over the reactionary economic forces, through creation of a strong state sector that would influence economic growth”.
- Doc. 28**
A regulation announcing the Federal electrical company in Macedonia (FECM), 03.05.45
50 years-Electrical economy of Macedonia, Skopje, 1995 | Art. 2
All the electric power stations, long distance power lines and transferable nets which serve for common use, along with the utility buildings and all their inventory, and with all the rights and assignments on the territory of the federal Macedonia, go into the property of FECM of Macedonia. FECM has an obligation to buy all the private electrical power stations.
- Doc. 29**
The hydroelectric power station “Matka”, built in 1935-1938



- Doc. 30**
The hall at “Treska” factory (wood industry), confiscated by the Act for the confiscation, 27.09.1945



- Doc. 31** | Before Second World War, my grandfather, Veljko Mihovich, was the owner, and later the largest stockholder, of the “Treska”, factory for processing wood in Skopje. In 1946 he was sentenced to 6 years imprisonment as a war-rich man, because, during Second World War he travelled to Belgrade twice. In 1945, through a confiscation act, they first took our house in the Ilindenska street in Skopje. Along with the house, common house things were confiscated too, paintings, pieces of the furniture, clothes...Soon after, the “Treska” factory was confiscated too. The authorities moved our family out (my grandfather, my grandmother, my mum, me and my two uncles) to the basement. Soon, my grandfather died of sorrow, one of my uncles disappeared, and the other left Skopje. My mum, Milica, stayed to take care of me and my grandmother who was an invalid.
- Sasho Vikentijevich remembers, Skopje*

Doc. 32

Kime Mancheski remembers , a participant in the National liberation war 1941-1944

At the end of 1945, I was a member of the confiscation committee in the district of Resen. There were only small businessmen who worked very hard in their small private businesses. Mostly, they were different kinds of tradesmen, salesmen, owners of small companies, mills, e.t.c. In spite of that, the communist authorities proclaimed them to be war-rich men, capitalists and speculators. I could not accept the way they were treated. It was especially painful when we entered my neighbour's sawmill. In front of the eyes of his wife and children he was brutally beaten and then forced to walk on four legs, and one of the members of the commission rode on him. Soon after that I have left my job with the confiscation committee and I moved out to Ohrid.

Questions:

1. Which property was first transformed into state property and why did it happen in Macedonia?
2. Which social categories were considered class enemies of the people and why?
3. How did the authorities convey the confiscation?

Doc. 33

FPRY Constitution of 31st January 1946

Art. 4

...All mines and other mineral resources, water including mineral and healing waters, natural energy sources, railway and air traffic, post, telegraphs, telephones and radio are properties of the State.

Doc. 34

Nationalization of private economic enterprises

Art. 1

From the day this law becomes effective, those enterprises that are of use for the State and Republic will be nationalized and will thus become property of the State... into 42 branches of the economy.

Art. 4

...The nationalization of enterprises comprises all movable and real estate, as well as all ownership rights belonging to the enterprise or serve in its activities, such as: patents, licenses, work permits, samples, modules, etc

Doc. 35

Workers' proclamation at the monopoly and tobacco factory in Skopje (1946)

Questions

1. What was the state policy concerning natural resources and strategic sectors of communications?
2. Which decorations can you see in the front, which behind and what is the meaning of the symbols?



Doc. 36

Agrarian and Federal Colonization Law

Art.1

In an aim to give land to those farmers who have none or not enough, there will be an agrarian reform and colonization under the slogan: "The land belongs to the one who cultivates it".

Art. 4

The land taken goes in its entirety into State ownership, including all buildings and objects on it and with all live and dead agrarian inventory, without any compensation to the owners....

Official paper of DFJ, 64/1945

Doc. 37
Meeting of the County Committee of CPM-Prilep:

AM, p.o Prilep, f: County Committee of CPM- Prilep, k-3, Minutes of Feb. 1946

“Agrarian reform became a foremost concern for the party organization. The whole committee was involved in carrying out the agrarian reform. Agrarian commissions were formed ... and every commission consisted of members of the CPM. The agrarian commissions gave us the task of appropriating land from the owners of large estates and from rich peasants who owned more than 25 hectares of land. The task had to be accomplished by February 15, 1946. In the appropriation, there was a struggle between rich and poor peasants ... There was resistance from rich peasants....

Questions

1. What was the maximum land figure and why was it declared?
2. Why were public meetings organized for the peasants when expropriation had been decided ?

Doc. 38
Expropriated property in PRM (1945-1948)

AJ, f:97, The materials of the Agrarian Reform Committee and colonization at its liquidation in April 1948

TYPE OF PROPERTY	Number of estates	Surface (hectares)
Expropriated large estates	381	32.744
Expropriated bank, institution estates, etc.	34	3.326
Expropriated church, monastery estate, etc	684	14.010
Expropriated land of agricultural estate over the maximum	701	9.600
Non-agricultural estate	1.807	11.339
Missing proprietors	371	6.447
Estate left by colonists	223	2.180
Land after the Revision Law	6.777	21.789
Total:	10.978	101.435

Doc. 39
Distribution of the land fund in PRM (1948)

	Number of Distributions	Surface (hectares)
Given to parties interested in agriculture	18.450	43.714
Internal colonists	1.036	10.038
Total	19.486	53.752
Given to state-agricultural economies	44	40.638
Land which was not distributed because of its division	-	5.927
Total:	-	47.581
All:	-	101.333

Questions

1. What was the proportion between the expropriated private large estates, church estates and monasteries and the banks?
2. Why did the banks and other organizations own this little land? Which of the proprietors received most of the land?
3. According to doc. 38 and 39 find out: How much land did the private economies receive and how much did the state receive?

Doc. 40
Regulation concerning the settlement in Vojvodina

Art. 1

...cultivable land, including a domestic as well utility buildings, is given to each family to settle down...

Art. 7

The settler is obliged to move into the given land with his family within a period of one year, starting from the date he received the message about the land. If he doesn't move in within that period, the land will be taken away from him and he will not receive another.

Art. 17

The settlers have the right to free use of the state railways or a ship from the place of the loading onto a train...to the nearest station to their place of settlement for the members of their families, the agrarian inventory and household goods up to 1.000 kg., and also to one cow or a horse at the expense of the Agrarian Council Fund...

Archive of Yugoslavia, 97-1-15, 08.09.45

Doc. 41

Mite Andrevski remembers, a delegate of the main commission for settling fighters in Vojvodina

“Colonization was executed with many difficulties. There weren't enough means of transport. There was no food, no means of hygiene. According to a previously arranged plan, we gathered colonists families from certain places on the railway track. People were transporting as much as possible from their old homes in the narrow railroad cars. There was little hygiene in the narrow and uncomfortable railroad cars. Many people became ill. The adults were afraid of settling in the new places where they were taken. The children were tired, but, they looked around curiously, impatiently waiting to see where they were being taken by the adults...”

Doc. 42
Macedonian colonists traveling to Vojvodina

Questions

1. What could the colonists bring with them?
2. Was the colonization voluntary or forced?
3. What were the positive and negative elements of the colonizations of the people involved?



Doc. 43
Law for workers self management

Art. 1

In the name of the social community, workers' collectives conduct the business management of factories, mines, transport, trade, agriculture, forestry, communal and other State economic enterprises, as shared property by the people is part of the State's economic plan...The Workers' Collectives conduct management by means of workers' councils and administrative committees, or higher-level economic associations combining several economic enterprises.

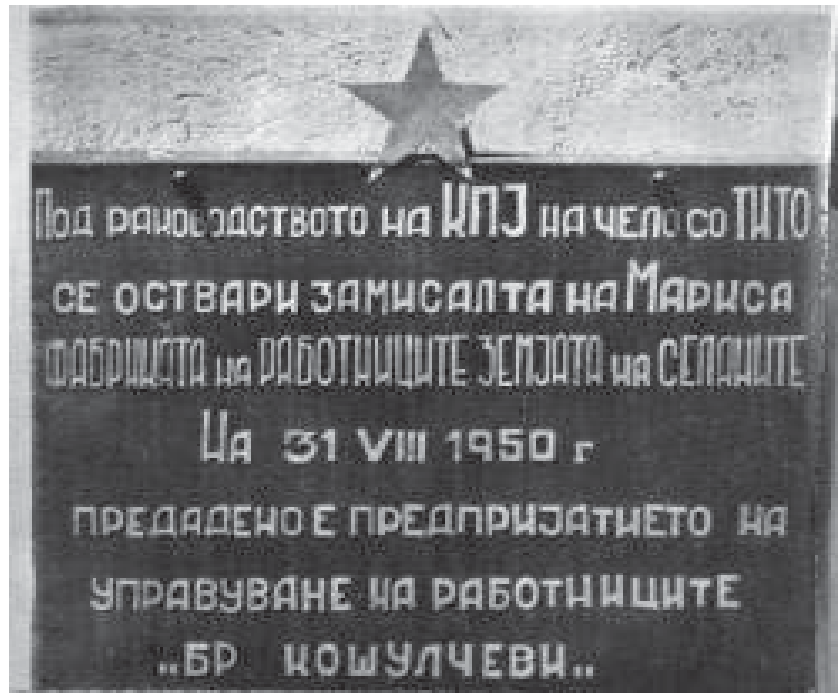
Art. 2

The workers' council is elected by the workers' collective...

Official paper of FPRY, 43/1950

Doc. 44

“With guidance from the CPY and under Tito’s leadership to achieve Marx’s ideas - The Factory for the workers - The land for the peasants. On 31.08.10 the enterprise was handed over to the workers - ‘Kochulchevi brothers’”



Doc. 45

*Humorist paper “Hedgehog”
September 9, 1964*

“That’s it, that’s it,
Thunders the syndicate. That’s it, that’s it!
He is not satisfied with the investment solutions,
He is fighting for the workers with resolutions”.

Doc. 46

The meeting of the worker’s council



Osten, 25.02.1970

Questions

1. What is the position of this law (doc. 44) considering the state-centralist management of the economy?
2. What do you understand by the term “workers self-management” ?

Doc. 47

- Competition for mister universum?
- No, Her Smith chose workers for foreign countries



— Избор за мистер?
 — Не, хер Шмит избира работници за странство!

(Јелен)

Osten, 1.11.70

Doc. 48

“We were four adult brothers in our family. I worked as a butcher in a state shop. My salary was very low. My three brothers were unemployed. My mother had a very small pension, as a widow. We had no chance to work on some private business. The factories were working at a loss. Nobody felt responsible to improve production, because people thought State property was not their own. Many friends of mine were unemployed, too. From 1969-1970 many families went to work abroad. My two brothers and I went to Germany in 1971. We didn't feel lonely, because there were many people working there from our native country. I saw in Germany what it means when the economy is private, not socialist - when everything belongs to everybody and nobody.

Metodija Arnaudovski, from Ohrid remembers.

Questions

1. What were the main reasons for going to foreign countries to work?

OVERALL QUESTIONS: CHANGES IN PROPERTY AFTER 1945

1. What is meant by nationalization?
2. Compare the laws on nationalization of Albania, Bulgaria and Macedonia. What similarities do you find in the new laws on property after the Second World War? What property was nationalized? Which contradictions can you find in these laws?
3. What were the aims of the nationalization policy?
4. Which groups in society benefit from the nationalizations, and who did not?
5. How would you react if your property was nationalized? Would your choice be realistic in the situation in that time? How were people treated who opposed the nationalization?
6. What were the expected results of the nationalization?
7. What information can you find on the effect of the nationalization on women, minorities, industrial workers, office employees?

ALBANIA

Doc. 49
1998 Constitution

*Constitution of the Republic of
Albania*

Art.11.

1. The economic system of the Republic of Albania is based on private and public property, on a market economy and freedom of economic activity.
2. Private and public property are equally protected by law.
3. Restrictions on the freedom of economic activity may only occur on the basis of law and for vital public reasons.

Doc. 50
**Old building in the outskirts of
Tirana**

Private archives



Doc. 51
Modern buildings in Tirana

Private archives



Doc. 52
Citizens' Exodus

*Microsoft Encyclopedia 2001,
"1990: Albania".*

Evidently, these limited reforms and reform plans did not appease or convince everyone. Between June 28 and July 6 1990, some 5000 disaffected Albanian citizens took refuge in foreign embassies in the capital, Tirana, seeking to leave the country. They were permitted to migrate after the United Nations and several European governments interceded on their behalf. The episode embarrassed the Alia regime and resulted in heightened security measures to prevent further incidents of this nature.

Doc. 53
Young Albanians in Bari, Italy,
on 08.07.91.



Question:
 1. What are the connections between emigration and the privatization of state ownership after the year 1990?

Doc. 54
My property!

* Pyramidal firms: Fraudulent financial companies.

...I am an intellectual in retreat. I have always supported the establishment of democracy and market economy in our country...

But now the only property I own is the house where I live. I benefited, like all the others, from the law of privatization of state-owned apartments. But there are many families that do not live in houses they own, because they lost them to pyramidal firms* in 1997. It is said that the people lost around US\$ 2 billion to these speculative firms.

Some people have become big property owners and this is a good thing, but they are not investing to increase property in order to develop necessary areas of the economy, for example tourism, etc., because this would improve the standard of living for Albanians...

One thing I do regret as a citizen is that I am not given the legal possibility to profit from privatization of the public wealth by means of the “privatization shares” that were given us by the government nearly ten years ago. The man on the street now refer humorously to these “value shares” as “tired shares”.

In fact I have a very big property, I have my knowledge, my scientific experience, but...

Interview with Prof. Dr. Sotir Temo, former director of the Institute of Pedagogical Studies, Tirana, May 2001

Doc. 55
View of both sides of a “privatization share.”



Doc. 56
Roma Property

“THE RIGHTS of the ROMA community,” Edition of Roma Union of Albania: “AMARO DROM”, Tirana, 2001

... The Roma in Yzberish also profited from the distribution of property law. But unfortunately the Roma do not enjoy the land given them by the state because various buildings were built on their property without permission. People from the north of Albania have built houses there, occupying their land.

This fact clearly shows the pressure exerted on the Roma who have brought this worrying problem to the attention of the Yzberish commune, the Police commission, the People’s Assembly and even to the President of the Republic. The problem of ownership of this land is currently being dealt with in the courts, but unfortunately every day unlicensed buildings continue being constructed on Roma property.

Doc. 57
Camp’s life

Fragments taken from the writing of the journalist Granit Sokolaj, published in the newspaper “Reportage,” June 3, 2001

Selimi from the village Valbonë in the district Tropojë... “Three years have passed since we came, but we cannot stay here any longer,” - Lume says. - Without water, without electricity, without any basic living conditions, and a family of 7-8 people in one room...

“I sold my house and my land in Dibër. Now I have nowhere to go. With so many troubles I need to stay here because all other ways are closed for me.” This is what a newcomer from the district of Dibër, Zenel Kozi, says... They all have notebooks filled with debts owing. The majority of inhabitants set out for work but come back empty-handed. They stand all day near the customs office in Laprakë, or at the Unknown Soldier (a monument in the center of Tirana), hoping someone will hire them...

Doc. 58
Politician’s opinions

Question:

1. According to your opinion which are two of the most important reasons why the Roma haven’t received ownership yet?

Interview with Mr. Sabri Godo, Public Television, on 6.10.2001.

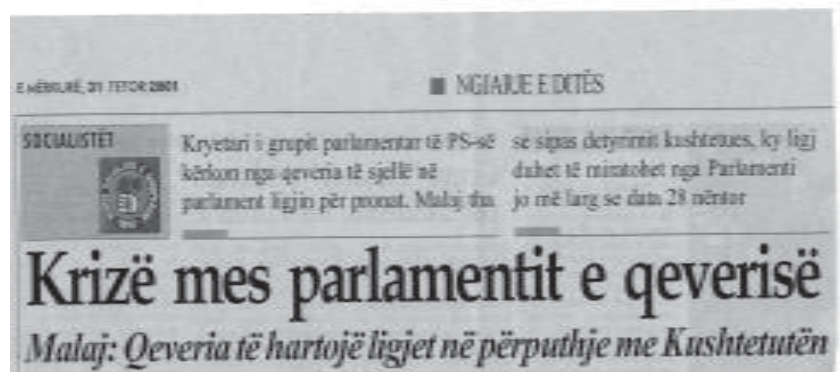
..The newspaper “People’s Voice” writes these last ten years about some public employees who have robbed the lands of other people, but I think that this is a “show,” because properties in all Albania are not given back to the owners...

..No government can be stable, and no serious investor, foreign or native, cannot stake his money to develop branches of economy that would provide for the people more jobs and a better life, if the problem of property is not solved...

Doc. 59
New Property Law

Property problems in the daily press: Headline in the newspaper “Century,” “Crisis between Parliament and Government.”

The head of the parliamentary group of the Socialist Party asks the government to bring the property law before Parliament. Mr. Malaj said that according to the constitution, this law should be proclaimed by the Parliament no later than 28th November 2001.



BULGARIA

Doc. 60
Restoration of the ownership of immovable property

Art. 17.

- (1) The right to property and inheritance shall be guaranteed and protected by law.
- (2) Property shall be private and public.
- (3) Private property shall be inviolable.
- (4) A law shall establish the regulations applicable to the different units of state and municipal property.
- (5) Forcible expropriation of property in the name of state or municipal needs shall be effected only by virtue of law, provided that these needs cannot be otherwise met, and after fair compensation has been ensured in advance.

Constitution of the Republic of Bulgaria, 1991

Doc. 61
Restoration of property

Art.1., § 1.

The possession of immovable property, expropriated by law in large cities is restored.

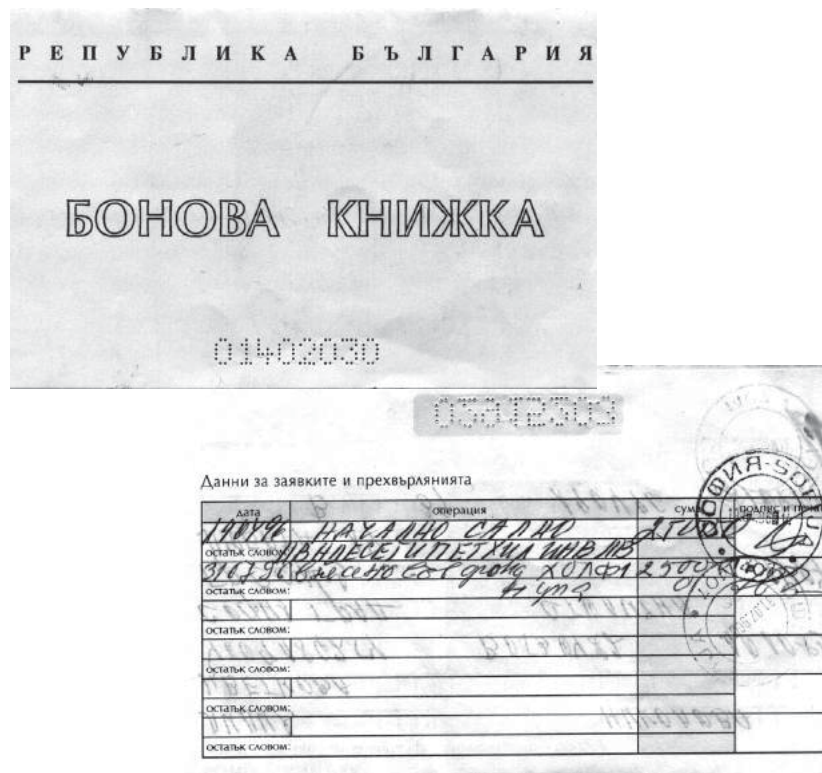
A law for restoration of property on alienated immovable property Accepted in 1992 with amendments made in 1995-1998.

Art.3., § 2.

The property of all judicial persons, churches, monasteries, synagogues, other religious communities, cultural clubs and schools, whose land has been alienated, is restored.

Doc. 62
Privatization of industry

Bond card



Doc. 63
Mass privatization

There is a real danger for participants in mass privatization. Above all, those 450,000 individual investors may remain disappointed in the performance of the enterprises in which they hold shares. Even those with comparatively good financial-economic indicators in 1995 found themselves in a great difficulties in 1996. After the foreign exchange was repeatedly increased, and after the collapse of the bank system, even the most stable Bulgarian enterprises were shaken.

Vesselin Pashev, journalist, Iconomica magazine, December 1996.

Doc. 64
A strike in Sofia, 2001

Slogans:
 “THEY LOOKED AFTER THEIR GRAND-CHILDREN WHILE WE SCAVENGE”
 “WE WILL OVERTHROW YOU AND PUT YOU ON TRIAL! TAKE OUR WORD FOR IT”



Over 300 workers from the “Bulgargeomin” grid - blocked the center of Sofia yesterday. The procession started at the Council of Ministers and ended at the Ministry of Regional Development and Public works. The Bulgarian workers, who have not received any wages for 8 years, chanted slogans against the authorities who had looked after their grandchildren’s interests, while forgetting the needs of the common citizens of Bulgaria.

Standard newspaper, 8 June 2001

Questions:

1. What kinds of property does the Constitution recognize?
2. What is the principal means of restoration of property in the period of democratic transition?
 Who can participate in this process?

Doc. 65
The effects of Privatization

Elitza Zlateva, Krassimir Merdjov, journalists, Dnevnik newspaper, 16.02.01

The Bulgarian National Airline, 75% owned by the Israeli Zeevi Holding has not done well recently. The executive management has left Bulgaria (why not the company itself?), the Ministry of Foreign Affairs has prevented the sale of the airline’s private land abroad. No one wants to manage Balkan’s flights. The International Air Travel Association is about to announce a stop to the acceptance of Balkan Airways tickets. An official from Balkan Airways confirmed that the company was in total chaos. According to witnesses, a lot of key documents also disappeared when the management left for Israel.

Doc. 66
The effects of privatization

Tzvetelina Ventcheva, journalist, Standard newspaper, 22 February 2001.

Two magistrates entered “Balkan” yesterday afternoon. Ralitsa Topchieva and Vladimir Petkov had been elected several hours previously in a private meeting at the Sofia City Court’s Trade Department. The decision, taken under the chairmanship of Judge Kamuela Eftimova, is in connection with an application submitted by the “Bulstrat” insurance agency demanding that the Airline Company be declared bankrupt. The magistrates will operate and coordinate company work with the Zeevi Group until judgment is passed.

Doc. 67
Bank privatization

The American Insurance Company ALICO, which bought a 78.23% share of the Bulgarian Post Bank in 1998, has deposited \$20 million to increase its capital as set out in the privatization contract. Last week, financial results for the year following privatization were officially announced. Net profit at December 31, 1999 is LV 313 000. According to the Management Board Chairman, Vladimir Dimitrov, this financial result is rather modest. "Until now the bank's profit has always been high and is usually assessed in time over the basic capital". The 1998 privatization contract stipulated that 10% of the Post Bank's profit is to be paid to the Government for a period of five years.

Capital newspaper, 12.03.2000.

Doc. 68
A strike in Sofia, 2001

Slogan:
"500 WORKERS REDUNDANT
500 WAGES OUTSTANDING"



Yesterday, a protest march by 600 workers from the "Plama" oil-refinery blocked the center of Sofia. Eleven buses brought the strikers from Pleven to the capital. Not a single person of authority bothered to give the protesters their attention. In the late afternoon, officials from the Privatization Agency received their representatives.

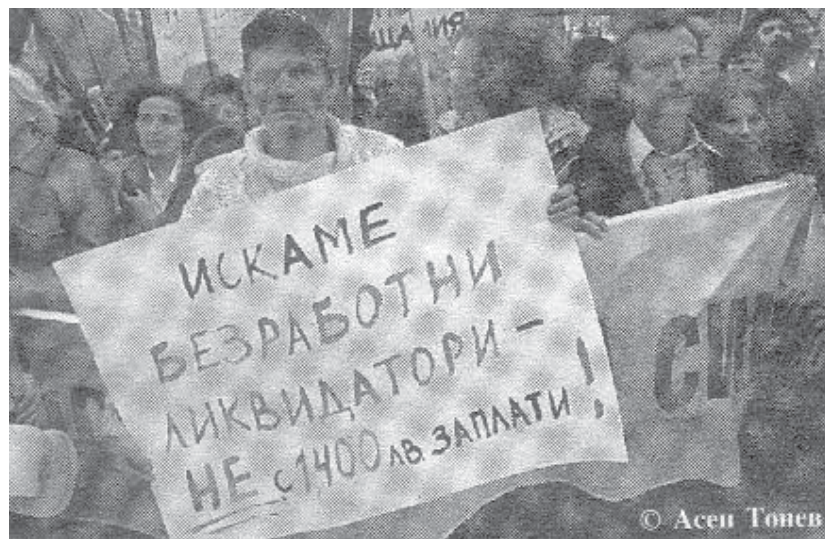
Standard newspaper, 22 February 2001

Questions:

1. Which capital is used for the privatization of banks and industry? (Doc.65-66)
2. Which are the reasons for the unsatisfactory results of privatization? (Doc.67-68)

Doc. 69
Protes of jobless people against liquidation of enterprises, 2001

Slogan:
We want jobless liquidators, who don't earn LV 400



Capital newspaper, 3-9 November 2001

Doc. 70

There is legal unreliability. During the 11 years of demarcation, commercial laws changed several times. The old law for foreign investment was changed twice until a new law was finally passed.

The second question is why foreign investors don't want to buy a privatized enterprise. One of the parameters they look at is the level of technology, and this is terrible. Our industry's technology is, at best, from the 80's. Also, the enterprises do not receive any tax relief...

Business Specter magazine, issue 37, December 2001

Questions:

1. Which are the conditions for foreign investments in the country these days?

MACEDONIA

Doc. 71
It was the Art Gallery, but now it is "Market"



Osten, 16. 01.91

Doc. 72
Law for transformation of state owned enterprises (1993).

Manual for application of the Law for transformation of the state owned enterprises, Skopje, 1994

Art. 1.

The transformation of state owned enterprises is executed by organizing the company into a stockholding company or a company with limited responsibility whose capital is in private hands, which means having a certain owner.....

Transformation is also executed by selling the state's capital or all the means in the company.....

Art. 3

Physical and the legal persons may not have any rights over the natural resources of the Republic of Macedonia, flora and the fauna, communal utilities, such as the objects and facilities of important cultural and historical meaning.....

Doc. 73

Statistical Yearbook of the Republic of Macedonia, 1991-2001

In 1990 there were 156.000 people unemployed.
 In 2000 there were 361.300 people unemployed.
 The number of employed reduced in:
 Industry - by 44,5% (about 92000 people)
 Agriculture - by 48%
 Construction - by 47%
 Transport and communications - by 20%
 Trade - by 77% Tourism and catering - by 48%

Questions:

1. What were the first steps towards market economy in the Republic of Macedonia?
2. Which types of ownership were not considered during privatization?

Doc. 74

- "Hurray, We have pluralism!"
 - Fired

Questions

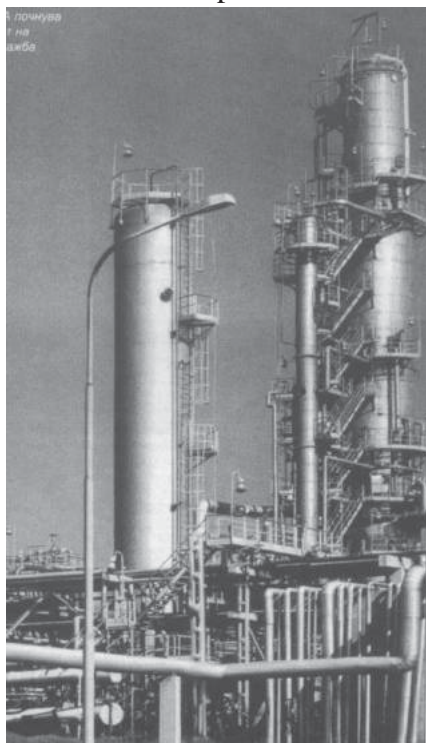
1. What does the man want to say?



Osten, 16. 01.91

Doc. 75

Okta - Greek capital.



“Start”, September 3, 1999

Doc. 76



. “You are in late. There are very few firms here. We have given all the firms to Greeks”.

“Forum”, 2.06.2000

Doc. 77

Macedonian Telecom



Doc. 78

The Government, having learned from the negative example of the sale of the Skopje oil refinery OKTA two years ago (that transaction took place in absolute secrecy and the most important elements of the deal are still unknown) which was treated as top secret, decided on the very opposite in the case of Macedonian Telecom. The media were literally bombarded with all sorts of information and money amounts given in foreign currency that, without exaggeration, made the average Macedonian’s head spin for weeks, not being used to that kind of money. The message to the public was clear and unambiguous: “We will deal with the Telecom in an extremely transparent manner, therefore in the cleanest way possible”.

*“The Macedonian Times”,
January 2001, p. 12*

Doc. 79

In spite of initial estimates that privatisation would be completed by the end of 2000, this did not happen. The most problematic and most difficult cases and companies are yet to be privatised... The privatisation agency is optimistic that the process will be completed successfully. There has been no official comment on those privatisations that were defined as scandalous...

“Capital”, January 11, 2001

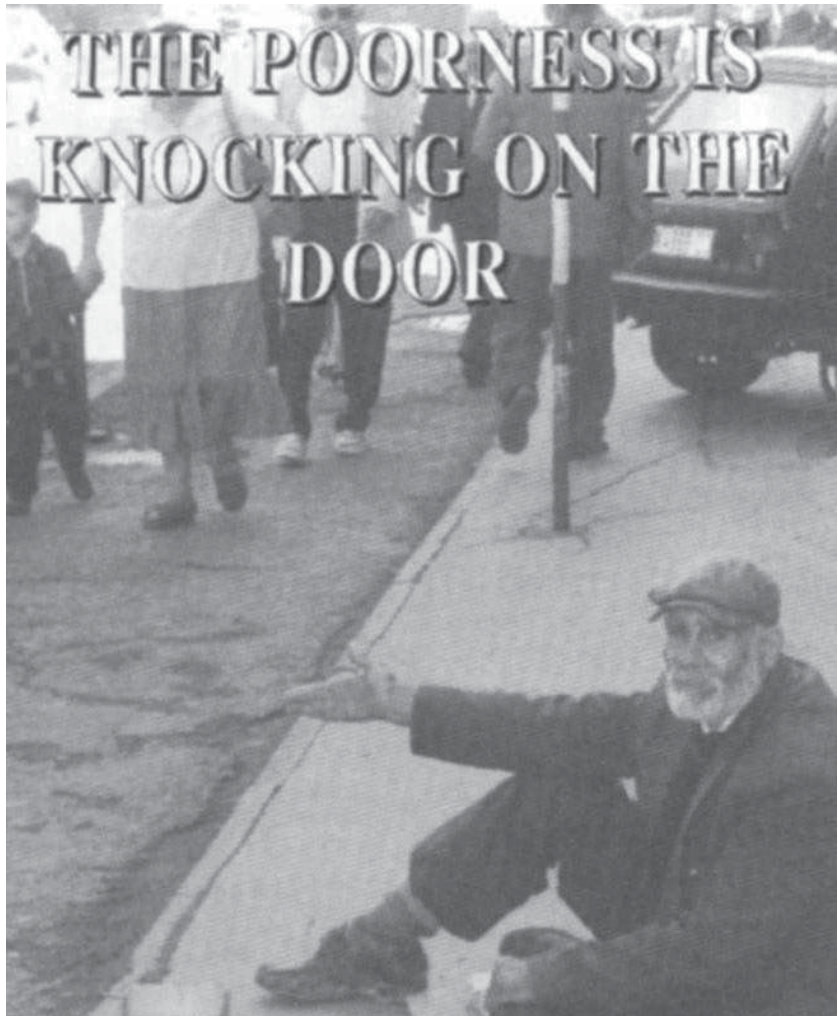
Questions

1. Why did the public opinion protest against the privatization of big companies?

Doc. 80**The poorness is knocking on the door**

Our experience from the every day politics, showed that this government is not very interested in the economy of this country. The problem with the bankruptcy is still present and the number of the workers that are under bankruptcy is more then 40.000!

According to the last statistics the results or showing a cumulative fall of the industry production, lower export, fall of the inside sale...



“Macedonian times”, July 2001

Doc. 81

One inquiry into poverty in reports: 60% per cent of those asked say they suffer poverty; 23% have a below minimum existence. Therefore, :

23,1% have no money to buy food

38,4% cannot afford shoes or clothes

31,7% cannot afford expensive items

5,8% can buy expensive items

1% can afford everything

D. Veljkovic, *The Destruction of Transition, Skopje 2001*

Doc. 82

Law of de-nationalization

Art. 1

One subject of de-nationalization is the property which was expropriated after August, 2, 1944, based on the following laws and regulations: Agrarian reform and colonization law..., Basic law governing expropriated and confiscated forest properties..., A law for nationalization of private economy companies..., Law governing the publicly owned village-economy land fund and distribution of land to the village-economy associations..., Law governing the sale of land and buildings..., Law governing business buildings and business sites...

Art. 16

Real estate is to be completely or partially returned in the condition it is on the day this law comes into effect. Real estate will be partially returned in such cases where it is not possible to be returned completely, when the applicant has agreed, and if it is not regulated in some other way by some other law.

“Official paper” of R. Macedonia, 20/1998

Doc. 83

An interview with Vasiliki Vikentijevich, President of the “Association for the protection of interests of expropriated owners”

“The law for transformation of social capital proclaimed de-nationalization. However, this decision by the state was accompanied by strong reactions from some political forces and individuals. This is why citizens formed the ‘Association for the protection of interests of expropriated owners’, through which they hoped to bring about an earlier de-nationalization law. The Law became legal in 1998 but it was not acceptable for the former owners. In the new 1999 law, citizens received a large share of the expropriated property, as well as compensation in the form of bonds and stocks. The first decisions were announced to the owners in September, 9, 2000...”

Questions:

1. What kind of property was included in the de-nationalization law?

OVERALL QUESTIONS: CHANGES IN PROPERTY AFTER 1989

1. What was the reason behind the fundamental changes in property rights in Albania, Bulgaria and Macedonia in the years after 1989?
2. What kind of changes in property rights were imposed?
3. What was the impact of these changes for the welfare of ordinary people? Who benefited from these changes and who did not?
4. Which were the causes of the unsatisfactory results of the privatization?

OVERALL QUESTIONS

1. What are the similarities and differences in the property transformation processes ?
2. How did the changes in property influence everyday life?
3. What problems are the three countries facing in the process of privatization?

INDUSTRIAL DEVELOPMENT

Key questions

1. How did industrial developments influence everyday life in both positive and negative ways?

ALBANIA

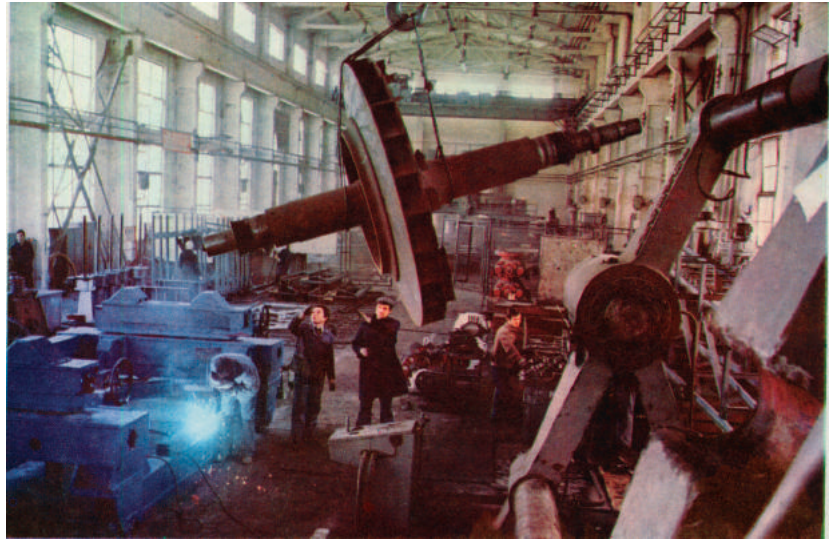
<p>Doc. 84 1946 Constitution</p> <p><i>Official Newspaper, No. 19, March 1946</i></p>	<p>Art. 6.</p> <p>The State leads economic life and development based on a general economic plan in order to support people's vital interests and to establish its welfare system, and also to utilize all possibilities and economic strength...</p>
<p>Doc. 85 1976 Constitution</p> <p><i>Official Newspaper No. 5, December 1976</i></p>	<p>Art. 25.</p> <p>The State organizes, leads and develops. All economic and social life by means of a unique and general plan, in order to fulfill the daily increasing material and cultural needs of society, to empower the independence and protection of the country, by ceaselessly increasing and improving socialist production based on advanced techniques.</p> <p>Art. 28.</p> <p>In the People's Republic of Albania it is prohibited to grant concessions, establish other economic or financial societies or institutions, allow foreign or common monopolies from capitalist, bourgeois or revisionist states, or to receive credits from them.</p>
<p>Doc. 86 The PLA (Albanian Labour Party of) Industry Congress</p> <p><i>Report held in Congresses of PLA</i></p>	<p>The first Congress of the Communist Party of Albania (CPA) in 1948. It approved the directives of a 2-years plan of economic and cultural development of the country during 1949 - 1950.</p> <p>The seventh Congress of the PLA(1976). It approved the directives of a 5-years plan, 1976 - 1980, where the main task was the accelerated continuation of socialism in the country to make Albania an advanced industrial - agricultural state in the future.</p> <p>The ninth Congress of the PLA(1986). It approved the directives of a 5-years plan, 1986 - 1990, which determined the continued construction of socialism in the country.</p>

Doc. 87
Growth of Total Industrial Output (State Sector)

From "Statistical Year book of PSRA", Tirana 1990

	1956 - 1960	1961 - 1965	1966 - 1970	1971 - 1975	1976 - 1980	1981 - 1985
Total	2.1	3.4	5.7	9.4	12.7	16.2
Some of the industrial fields :						
- Coal	2.2	2.8	5.0	7.1	9.5	13.4
- Electric power	3.0	5.6	13.8	26.3	46.8	68.3
- Chromium	2.7	3.7	5.2	9.3	13.5	19.5
- Copper	1.9	5.6	26.2	40.8	59.1	108.2
- Iron - nickel	1.0	3.5	8.4	10.9	24.0	39.6
- Chemical	5.0	13.3	76.4	132.5	258.6	367.6
- Engineering	2.2	5.0	15.3	37.5	60.8	91.4
- Light industry	2.3	3.6	5.8	8.5	10.7	12.8
- Foodstuffs	1.7	2.8	3.7	5.4	6.6	7.8

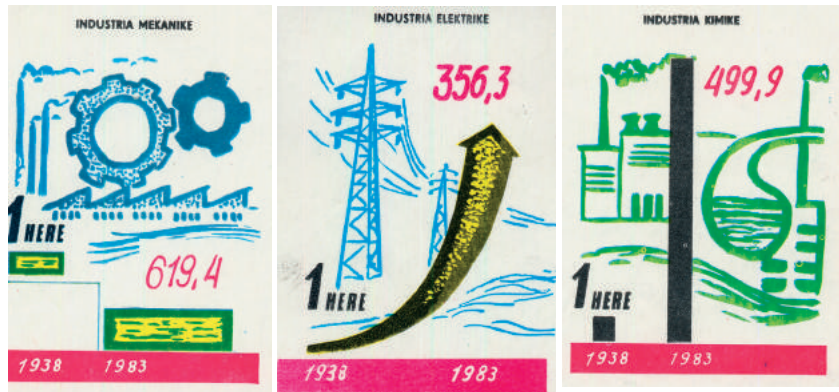
Doc. 88
Mechanical industry's department



Doc. 89
Turbines' room at the Fierza Hydropower plant and Chemical plant



Doc. 90
Mechanical, Electric and Chemical Industry



Questions:
 1. Which were the most developed areas of industry during the period 1956 - 1985?

Doc. 91
At the Fierza Hydropower dam (Memories), 1980

Question:
 1. What were motivations of intellectuals in the building of important industrial works?

“...Heavy machinery, such as bulldozers and heavy-duty trucks used to work non-stop, day and night, to build the huge dam. Work quality was strictly controlled by the experts and chief engineers, and frequently also even by the dam’s planners. Among them, was the distinguished Prof. Farudin Hoxha , who instructed us that every part the dam must be well pressed. Special attention needed to be given to the parts where the clay joined the eroded side of the mountain, where every centimetre of the rock was cleansed of dust with a brush. “Listen to me, Vaso, - the professor said one day - I don’t worry about my responsibility as a designer, but you must be aware that even a small defect, or carelessness may have severe consequences when the lake is full of water. Lowering his voice, - he continued, - we are constructing this hydropower with the sweat and money of our poor people”.

*Interview with Ing. Vasil Nishku
 Tirana, 2000*

Doc. 92



“Knick - knacks” that impede

“Hosteni” (“Goad”) magazine No. 1, 1976

Doc. 93



“I see the contract, but no production..”

“Hosteni” (“Goad”) magazine No.11, 1985

Doc. 94



“Send the goods to another store, so they won’t say we have stocks and there is no goods circulation”

“Hosteni” (“Goad”) magazine No.11, 1986

Doc. 95

Main Economic Indicators

“Statistical Yearbook of PSRA”, Tirana 1990

	Unit	1950	1960	1970	1989
Export	Million leks	46	394	617	3203
Import	Million leks	159	584	1036	3789

Doc. 96

Consequences of the economic crisis in the 1980’s

Interview with Mrs. Lindita Dhima, Tirana, September 2001

The crisis was also evident in industry. Out-dated technology, non-economic and inflexible management methods, non-usage of production capacities, lack of raw materials, especially imported ones were some of the causes of the crisis that resulted in a continuous decrease in industrial products, and of their quality, etc.

Doc. 97

Excerpts from a letter written by an indignant intellectual addressed to the Government

Koci Lubonja “Closed letter from a Dissident” (October 1986), published by Albiunform, Tirana, 1995

...The market is deficient in all things. After the forties the system of ration cards for most food products and other consumer goods came into force. People stand in queues for hours, day and night, having to procure the most basic things through friends or gifts, pleading and bribing, cheating and dealing. For their part, commercial employees do little to provide civilized service, develop commerce or fill the shops, but mainly misappropriate and profits themselves. People trudge through the streets because there are no means of transport, sit all night in parks because there are no hotels, stay without food because there are no restaurants as they are closed or have nothing to cook and sell. Unemployment and work insecurity promotes anxiety, forcing people to amoral and illegal actions.

Questions:

1. When did the economic crisis emerge and how did it affect industry?

BULGARIA

Doc. 98
Communist Party Economic Policy

Declaration by the central committee of the Bulgarian working party (communists) concerning the party's economic policy, adopted 28.09.45

The Bulgarian Working Party which governs the Fatherland Front sees its main task as facilitating and hastening the economic development of Bulgaria in such a way, that Bulgaria soon becomes a modern, flourishing industrial and agrarian country.

Doc. 99
Two-year economic plan: adopted at 01. 04. 47

Questions:

1. What was the reason for drawing this poster?
2. What is the poster's message?

Slogan:
THE TWO-YEAR ECONOMIC PLAN WILL INCREASE FARM PRODUCE BY 34%



Georgi Atanassov, 1947.

Doc. 100
First five-year economic plan 1949-1953

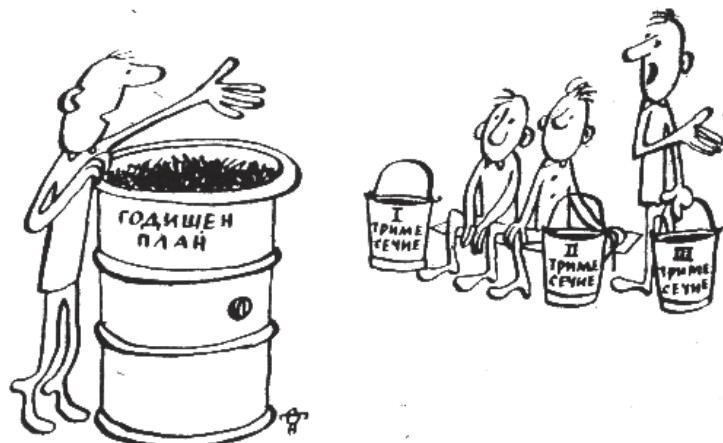
An extract from the General instructions adopted at the VI Congress of the Bulgarian Communist Party (25 February-3 March 1954)

The Great National Assembly has determined that the main task of the five-year national economic plan for 1949-1953 is the creation of the socialist foundations in Bulgaria by means of electrification and industrialization of the country, cooperation and modernization of agriculture and craftsmanship, elimination of the capitalist class in industry, transport and trade; to overthrow - and through mass cooperation - eliminate the kulaks as an exploiting class in agriculture.

Doc. 101
Planned economy

Annual plan
Three months

- Let's fulfill the plan!
- Take it easy. There is another one.



— Хайде да го изпълним!
— Защо даваш зор. Има още един.

Donyo Donev, 1962

Doc. 102
Subsidy for the economy

Todor Kuzmov. Narodna mladezh newspaper, 8 September 1962



Doc. 103
Soviet specialists in Bulgaria

Julia Piskuliiska, Pavla Rakovska, journalists, Zhenata dnes magazine, issue 5, 1976

That is what Marusia Todorova, an engineer at the "Ernst Telman" textile mill in Sofia, tells us: "Some soviet weavers had come. They answered all of the questions very competently - political, economic, and technological. They spoke with self-confidence. Sometimes we are ashamed of our own people in leading positions. So, that is the obligation of our trade-union committees, party organizations, management personnel".

Doc. 104
A soviet specialist Chtirjova, a soviet weaver, is passing on her experience

Artist Veneta Petrova, 1953



Questions:

1. Which were the aims of nationalization and planned economy? Was it possible to achieve them?
2. Which negative sides of the Party economic policy do the cartoons reflect?
3. What was the role of the soviet specialists in Bulgarian economic life? What was the attitude of Bulgarian workers to them?

Doc. 105
People's everyday life

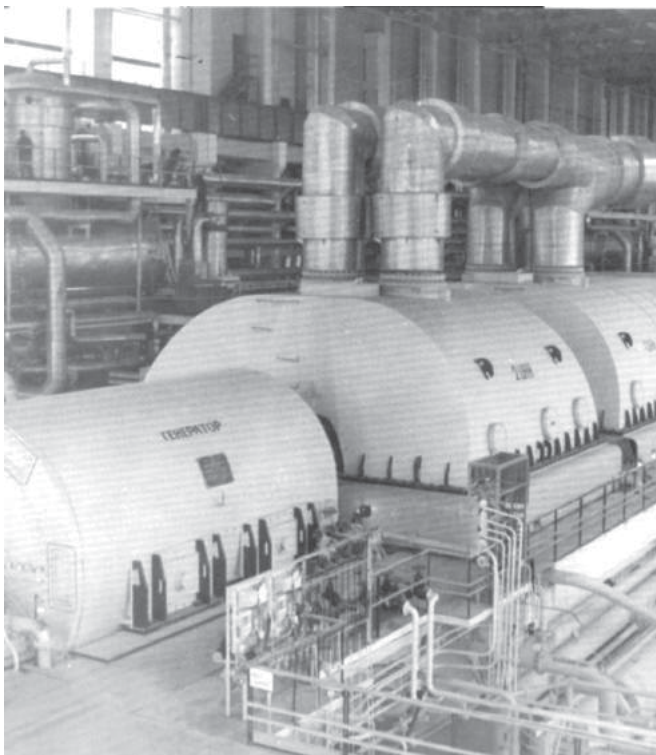
Gussum Musafova Bairiamova, an excellent worker with the Ministry of light industry, the best professional, a knitter in the "Orfei" factory, Karjali

*An extract from the article
 "Two confessions",
 Zhenata dness magazine, issue
 5, 1976.*

I cannot understand how my life has changed and has taken its own course. When I was a child I liked singing. I wanted to continue my studies in Plovdiv. I wanted to study at the musical school but my mother did not want to hear about this. My father could not persuade her. She said I was a girl and I could not be separated from home. There was work in the cooperative farm for me. I did not avoid working but I wanted to work with pleasure. But nobody considered this. There were 5 children in our family. So I cultivated tobacco, than I worked as a cook in a kindergarden where I sang with the children.

...I started talking about my present job. It was very hard at the beginning. We had three-month courses in the town of Karjali and some practical work in Gabrovo. There was only one foreman and he could not repair all the machines. This is the best way for someone to learn. I can repair machines with my eyes closed now. I only need a screwdriver. I operate five instead of three machines. During a shift I can produce 36 kilos of cotton fabric instead of 28 kilos with a machine...I have trained over 90 apprentices and I want to teach them the most difficult lesson - how to understand the importance of their labour for our country and the great responsibility of becoming members of the working class. The goal is not only high percentages but also a new consciousness and a sense of responsibility. I think that each one person was born twice. Once from a mother and the second time when he manages to find out the meaning of his labour. I have found it out. That's why I like singing when I work. My heart is glad and the machines sing with me. They are like people. Each one with its own voice...

Doc. 106
Industrial development in the socialist period?



Nuclear power station at Kozlodui, a photograph taken in 1978.

Doc. 107



The first Bulgarian cosmonaut Georgi Ivanov with his Soviet colleague Nikolai Rukavishnikov - captain of the Soviet spaceship "Sayus 33", 10 April 1979.

Doc. 108



Ships from various countries cast anchor at the port of Varna on the Black Sea, 1984

Doc. 109



Electric trucks for export in the 80's

Questions:

1. Which new enterprises were founded in Bulgaria during the Communist period?

MACEDONIA

Doc. 110

Tito's speech, the First Congress of the United Alliance of the Antifascist Youth Association in Yugoslavia, 16.11.1944

...These days our railroads are destroyed, and new ones should be built. Our bridges are destroyed - new bridges should be built.....We have endless troubles, endless assignments which we must solve....

Doc. 111

Construction of the railway in 1945



Doc. 112

Remembered by Miroslav Jovanovski, from Veles

“In cleaning up the mess of the railroads, first only one locomotive was ready for use from the Prevalec railway station, which was used to clear the Prevalec tunnel. Unexploded bombs aimed at railroad cars in this tunnel were removed by German prisoners. At the same time, another group of workers was working on clearing the locomotive repair shop and road shop. The water supply station was repaired and put in use, and work was started on the railroads towards Gevgelija, Kochani and Skopje. In the beginning, we managed to get the railroad from “Braka Koshulchevi” to Kochani back in operation. Two or three special locomotives were used, which were capable of running on this railroad, and of pulling several railroad cars. They transported cattle and passengers.”

Doc. 113

Comparative date of industry in 1945

M. Filipovich, “Restoration of industry”. First balance, Belgrade 1946

	Macedonia	Slovenia
Factories:	140	1.094
Enterprises:	163	1.222
Jobs:	8.873	87.113

Doc. 114

Macedonian industry in 1945

Statistical Yearbook of The Socialist Republic of Macedonia, 1990

Macedonia	31.03.1945	31.12.1988
Factories:	140	811
Jobs:	8.873	210.860

Questions:

1. Why transport conditions were bad after WWII?
2. What does doc. 115 show about the industrial development in Macedonia?

Doc. 115

Voluntary renewal action (1948)



Doc. 116

A New Year message from comrade Tito, about the year 1946, “New Macedonia”, 01.01.1946

“I speak to you, the youth of Yugoslavia, to lead in work achievement, to set an example of persistence and self-sacrifice in building our country, in the same way as you were an example in the four-year fight for freedom, as you were in the years until 1945, an example in working for the renewal of our country.”

“Let’s do everything we can to make this year, 1946, the year of great victories in the renewal of our country, to strengthen the vigour and volunteer work more than in the previous year of 1945.”

Doc. 117
United youth dance at the “Mariovo 76” voluntary mass action in front of the “Makedonikum” monument in Kruševo.



Doc. 118

“The Shehu brothers are the pride of the brigadiers of the ‘Veljko Vlahovich’ youth work brigade in Kachanik - noted journalists reporting from the mass action. There were 4 brothers - Eyup, Ismet, Daut and Osman. The oldest, 29 year old Ismet, has three children, but it did not stop him coming to the action. He loves to work.... Slobodanka Ostoich, a student from Ploche (Croatia) wrote : ‘In a day or two, I will take off to Korchula, Split and Zagreb, but instead I’d rather be on the eleventh kilometer of our road, in mud up to my knees...A voluntary mass action is when the brigadiers of ‘Branko Baich’ after returning to Indgija, first they sing the song ‘A bre Makedonche’ ...or when the brigade ‘Zletovksi rudari’, sang the Albanian folk song ‘Roka Mandoline’ in the square in Probishtip.”

The voluntary mass action bulletin “Mariovo 76”

Questions

1. Why did the people and the youth participate in voluntary mass actions?
2. What was the basic aim of organizing such mass actions?

Doc. 119

The first steam engine, made possible by the great efforts of the railwaymen at Skopje engine-house (1945)



Doc. 120

The new railway station in Skopje in 1981



Questions:

1. Make a comparison between the people in 1945 and 1981?

Doc. 121
Law for Five Year Plan

Questions

1. What do you understand by the term “socialist sector” - to explain these conditions?
2. Why is the economy called the people’s economy?

Official paper of FPRY, 36/1947

Art. 1

Objective of the Five-Years Plan (1947-1951):

- elimination of economic and technical backwardness;
- strengthening the economy and defense of the country;
- strengthening further development of the socialist sector of the People’s economy, as well as the new production relations that emerge from it, and improving the workers’ welfare ...”

...The basis of development planned for the people’s economy is planned industrialization and electrification by means of modern technical methods, and especially the construction of heavy industry as a major condition for the development of all other economic branches.

Doc. 122

“The impact of the Information Bureau in 1948 slowed down the realization of the five-year plan because the Soviet Union and its allies cancelled the assistance promised to Yugoslavia for its industrialization. There was a strict economic embargo. Army expenses were increasing. Because of the embargo, achievement of the plan was not possible, and Macedonia’s industrial development was slow down. As a predominantly agrarian country, Macedonia, had to supply the more industrially developed northern part with supplies and agrarian products. The borders with Albania, Bulgaria and Greece were almost completely closed. Macedonia became one of the most isolated regions in Europe.”

A memory of Krste Crvenkovski, Skopje

Doc. 123
Five Year Plan - declaration (1949)

“We shall fulfill the plan with our own forces”



Doc. 124

Yugoslav Archive, 40-39, Minutes from the Economy Council Meeting, Boris Kidrich speech - President of the FPRY Economy Council, 16.02.1951

Our trade policy is primarily oriented towards reduction of prices of agricultural products...Considering the fact that villages had a lot of money, we had to start this trade policy with high prices for industrial goods...Although there is a lot of money in the villages, the time will soon come when the peasant will run out of money and he will be forced put his products on the market...

Doc. 125

Interview with Dime Bojanovski - Dize, Ministry of Agriculture in the 50’s

“One of the major financing sources for industrialization was agriculture. Extra agrarian profit was achieved by means of obligatory purchasing of agricultural products (1945-1953) as well as the so-called “prices cutting” policy which operated in the period from 1945-1991 to benefit industrial products.”

Doc. 126

*An Archive of CK SKJ-
Belgrade, CC LCY-III/60, A
record from the CC CPY's
meeting, 25.08.52, Brioni*

The first five-year plan hasn't provided any development opportunities for Macedonia...Macedonia is not on an equal level with the rest of Yugoslavia...There are only 10.000 workers. It is not about some corporation or another, but the whole economic development. Tito justified this because of danger from outside, and that it wasn't possible to help in 1952 because of foreign currency difficulties, the needs of the army, etc.

Doc. 127

*N. Uzunov, The Economy of
Republic of Macedonia 1945-
1990, Skopje 2001*

Immediately after Second World War, Macedonia was still an agrarian country, though the process of industrialization had started. In the 60's it became an agrarian-industrial country, and in the 70's an industry-agrarian one, with a tendency to become industrial and agriculture would have a minimal percentage share of the entire economy... Trends were not straightforward, and there were even depressions in the last years. Even so, as a whole, the transformation during the period from 1945-1990 was a lot faster than before, particularly up to 1980.

Doc. 128

Saarmale in Titov Veles - old appearance (1945)

**Doc. 129**

Saarmale in Titov Veles - new appearance (1975)

**Questions:**

1. Why was Macedonia a step behind in industrialization?
2. How did the international relations of Yugoslavia influence the economical development?
3. What were the results of the Macedonian industrial development after 1945?

OVERALL QUESTIONS:

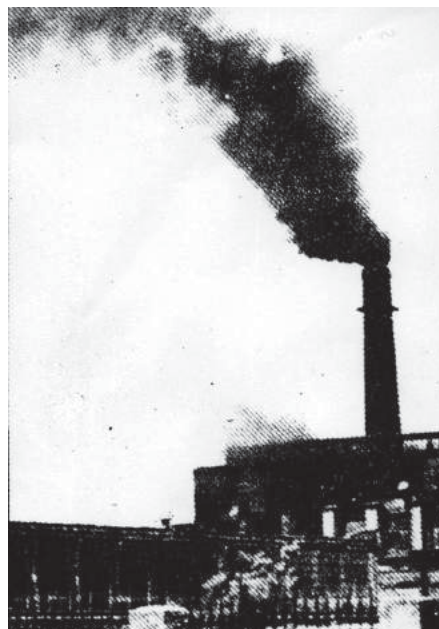
1. What were the differences in the process of industrialization between the period of private property and nationalized industry?
2. Communism worked with Five Year Plans. What does it mean? Why did they use this system?
3. What were the benefits and drawbacks of the Five Year Plans?
4. Which economic model served as an example of the development of the economic system in Albania, Bulgaria and Macedonia?
5. What kind of changes took place as a result of industrialization and modernization in the life of farmers, industrial workers, young people, office employees, women or minorities etc? What were the similarities and differences in the three countries?
6. Which are the immediate and long-term effects of the industrial development during the socialist period?
7. Why did the socialist economy collapse?
8. What were the immediate results of the privatization for the life of ordinary people?
9. Compare the socialist system of economy with the present system. What are the assets and the drawbacks of both systems?

ENVIRONMENTAL AND SOCIAL EFFECTS OF INDUSTRIALIZATION

ALBANIA

Doc. 130 Pollution of the Environment

Even though the correct data is lacking, symptoms show that the environment in our country, especially near the industrial sites, is polluted over the allowed maximum norms. The steel mills at Elbasan are "feeding" the air with toxic dust and gas, the earth and the River Shkumbin with industrial refuse, which contains phenol and ammonia substances. The Tractors' mill flows into the River Lana, in Tirana, its refuse contains chrome and lubricating oils contents. The chemical enterprise in Durres discharges 1350 tons of chloro-organic trash and 400 tons of bechromatic remains into the earth every year. The technology of our paper producing factories (Kavaja, Lezha) causes a level of pollution equal to that caused by the inhabitants of a city of 10 - 12 000 inhabitants for each ton of produced paper.



Harmful smoke

Veselin Peculi "Panorama" magazine No.10,1991

In our country, we have observed many cases of workers suffering lead injuries, for example, in the Berat battery plant, mercury poisoning in the Soda and PVC plants, chronic bronchitis in tractor and steel mills, etc.

Doc. 131 Fieri inhabitants have doubly polluted air

Vladimir Mucaj, environment specialist

... The air that Fieri's inhabitants breathe has long surpassed permissible pollution norms. Without their noticing it, they inhale air which is polluted over twice the norms foreseen... The levels of air pollution in the three districts of the Fieri region are too high as a result of the outdated extraction and processing technology in the oil industry ...

...Because of the air pollution, Fieri's inhabitants suffer more from bronchitis, caused by blockage of the upper respiratory tubes...

Doc. 132 Albanian Telegraphic Agency on pollution

Teletext, 12 February 2002

Unregulated use of river beds for the discharge of solid wastes is destroying the environment. Despite the efforts to limit the unpermitted use of river beds, the phenomenon has assumed large proportions. Specialists from the Albanian geological service have announced that the most damaged areas are near main river beds in our country, coastal zones and lagoons. According to a study made by ISTN (Institution of Technology's Studies of Construction) during the last year, 78 % of the solid wastes dumped into the rivers are illegal.

Doc. 133
Consequences of industrial closures

Prof. Dr. Sulo Haderi, etc.
"Albanian Economy" in transition 1992 - 1999", Pegi Publishing House, Tirana 2000

After the 90's the rate of unemployment increased dramatically. The considerable decrease in production and the closure of enterprises influenced the increase in unemployment. The Big cities are especially vulnerable to unemployment, where the problem reached huge proportions.

After migratory movements of the population, particularly of the remote country population to big cities, such as Tirana and Durrës, we have to deal with overpopulation of archaic proportions never seen before in these cities. The population movements were not a result of real demands for workers in the cities, therefore these movements have contributed to the increase in unemployment people in cities. The increase in the number of unemployed people has also influenced the closure of many productive objects, which were no longer profitable under market economy conditions.

Questions :

1. What do the new laws foresee for the economy and what influence will they have on industrial development?

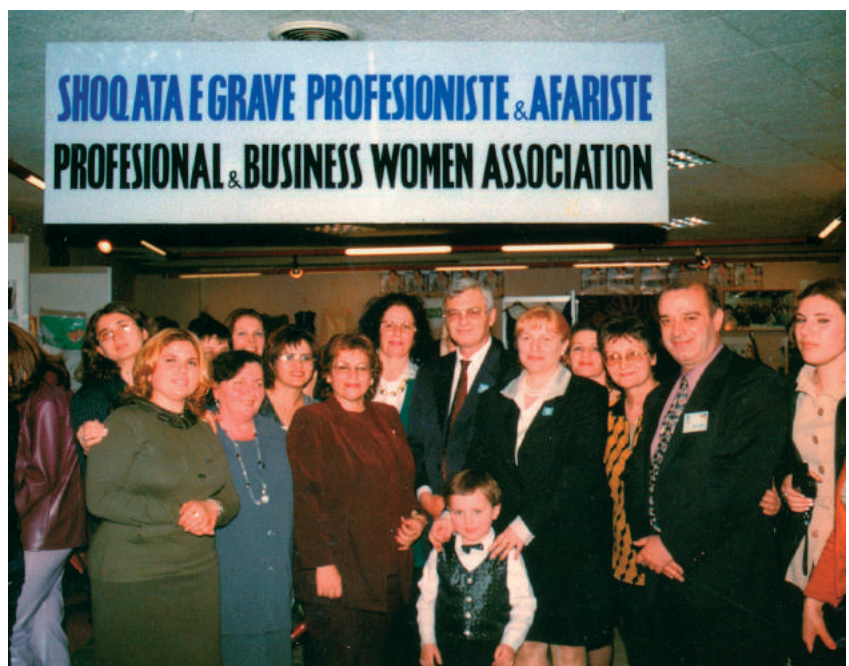
Doc. 134
Women and business

V. Kume, Sh. Llaci,
The study was published in the
"Journal for East European
Management" Volume 2, 1997

A study of 50 enterprises, led and owned by women, was undertaken by professors at Tirana University and analyzes women's attitudes as managers and / or owners. This study points out the problems of women's status in business. Based on the list of economic enterprises, published by INSTAT in 1998, only 17.5% of private enterprises were managed by women. This phenomenon is related to a series of factors. Women in Albanian society continue to suffer from an unfair division of work in the family, quite apart from the constraints connected with bringing up children. This makes it more difficult for them to participate in business due to time limitations...

If we take these difficulties into account, it is not surprising that female enterprises are more concentrated in trade (about 65%), and services (about 25 %) and less in production, construction, etc. The data shows that 85 % of female enterprises are located in city regions and only 15 % in rural areas.

Doc. 135
The President of the Republic of Albania, Mr. Rexhep Mejdani with businesswomen



Doc. 136
Tailoring course



Doc. 137
Hairdressing course



Doc. 138
A businesswoman's opinion

Questions:

1. What kind of difficulties do the women meet when they are involved in private enterprises?

...I am actually the owner of three small industrial enterprises. Through hard work and great effort in the face of competition from foreign goods, I have succeeded to produce and trade ready-made products for family use, not only in Albania but also in some other countries. I think that only products of guaranteed quality which conform with international standards will create an opportunity for us Albanian businesspeople to increase profits and, consequently, invest in the expansion of our production potential, and thereby create new jobs for our people. To invest in Albania, for the country and for the good of the people, means to fulfill a civil and patriotic obligation...

...In the period of socialism I worked as a mechanical engineer for a big state enterprise. There were many industrial objects at that time, such as plants, factories, mines, hydropower stations, construction yards, etc., that were spread all over Albania, and this was a good thing because people were employed and new urban centres, schools, social-cultural objects, etc. were built. But using old technology, for example in the Elbasan Steel Mills, and lacking raw materials, especially after the complete political and economic self-isolation by the government of that time, brought about the decrease in production, both quantitatively and qualitatively.

Interview with a businesswoman

Doc. 139
Salaries

Question:

1. What opinion could you give about the official minimal salary during 1997 - 1998 and, how did it influence people's lives?
2. What comment could you make about the inscription at the illustration?

Doc. 140
Humor as time goes by



Long live winter time!
KESH - Albanian electric power corporation

BULGARIA

Doc. 141
The effect of industrialization on the environment

Lubomir Konstantinov. Priroda I znanie magazine, contemporary journalists, issue 1, 1995

Public access to a number of secret government documents from the period 1960-1989 enables a realistic account of the ecological crimes committed in Bulgaria during that time. The “socialist type” of industrialization has destroyed large regions of workable land. The Kremikovtzi plant alone turned over 50,000 acres of fertile land into a wasteland, dumping 1 tonne of poisonous substances for each citizen of Sofia daily. A few years ago over 200 tonnes of poisonous dust, 117 tonnes of sulphur oxides, 114 tonnes of phenols and zianids, 822 tonnes of slag, and at least 2653 tonnes of other poisonous wastes were dumped daily over fields surrounding Sofia and the capital itself. These toxins released by this industrial “dinosaur” have contaminated the surrounding soil almost three times above the acceptable arsenic rate and at least 31 times above the lead rate. Over 82,000 acres of fertile land around Sofia have been contaminated by heavy metals.

Power engineering takes first place in pollution levels. It is responsible for nearly 90% of the total dust emission and 74% of carbon dioxide emissions. This is followed by metallurgy with an over 17% contribution to the total dust, as well as sulphur and nitric oxide pollution. The third place is taken by motor transport- 4%. Chemical industry (3,5%) and then the manufacture of construction materials. Toxic air components above the city of Sofia are more than 740% above the safety norm, in the Chaskovo district- 360%, in the Varna district-only 8% above the safety norm.

Doc. 142
Metallurgic plant “Kremikovtzi”
Data from the Annual bulletin on the Environment in the Republic of Bulgaria, S., 1999.

Toxic waste in Bulgaria in 1999 is reported at 706,044 tonnes. This is 29% above the 1998 figure. Thirty enterprises emit 92% of all toxic waste in the country. “Kremikovtzi” with 250,127 tonnes is the greatest polluter.

Doc. 143
Unemployment in Bulgaria in the period of democratic transition

Trud newspaper, 29.05.2001

At the end of 1989 unemployment was an unknown phenomenon in Bulgaria. At the beginning of the transition period, the number of redundancies was 45,770, or an average of 1,2% in 1990. According to official statistic data, the number of unemployed was 584,851, or 15,6% in April 1997.

Finally, the closure of loss-making enterprises led to huge redundancies. The owners of a number of privatized Worker-Manager Associations did not fulfill their obligation to provide jobs on a massive scale, making thousands of people redundant. The 50,000 new jobs promised in 1997 did not materialize.

Репорт
Когато се разбиваха основите

До края на 1989 г. безработицата беше непознато явление в България. В началото на прехода броят на съкратените е 45 770, или средно 1,2% за 1990 г. По данни на официалната статистика през април 1997 г. без препитание у нас са били 584 851 души, или 15,6%.

Впоследствие закриването на губещи предприятия доведе до големи съкращения. Новите собственици на много раздържавени дружества - РМД-тата, масово не изпълниха ангажимента си да разкрият работни места, а уволниха хиляди хора. Обещаните през 1997 г. 250 000 нови работни места не бяха разкрити.



година	безработни	процент
1997	536 704	14.0
1998	466 493	12.2
1999	527 058	13.8
2000	693 481	18.4
2001 април	707 793	18.51

Според синдикатите в момента безработните всъщност са над 1 милион, тъй като част от тях са в сивата икономика.

Doc. 144

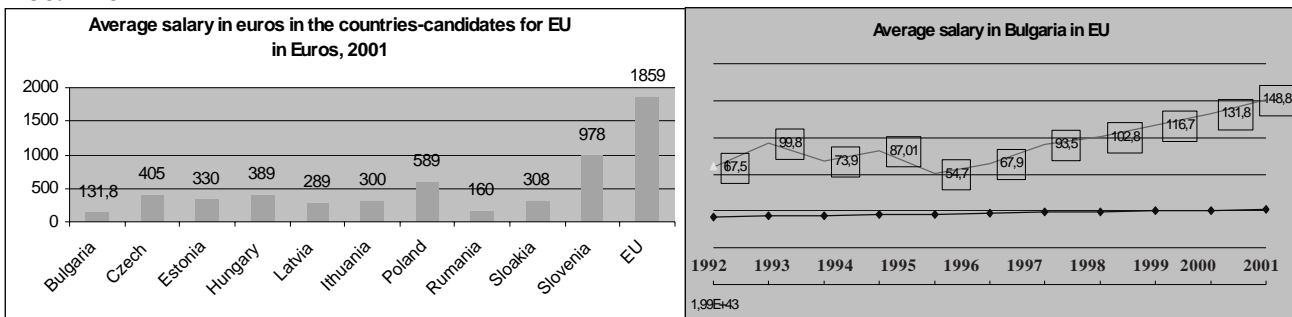
Destiny of some young Roma people in Bulgaria, 2002



Doc. 145

Data from the National Work Load Service

Doc. 146



Doc. 147

Questions:

1. How does the industrial development affect the everyday life of people? (doc. 141-148)

Rosa Tchakarova, a worker from the Granitoid cement plant is crying: "My mother worked here but she died of lung cancer. They threw me out."



Sega Magazine, issue 23, 19.06.2001

Doc. 148

History of the successful company in Bulgaria

*Limited Liability Company

1 March 1934 - A partnership for tin and fitter production was founded.
 1952 - The enterprise specialized in the production of water supply fittings.
 1968-1970 - Reconstruction and introduction of an Italian license for the production of a full range of sanitary and household fittings.
 April 1992 - A joint venture Company with American Standard Incorporation was founded. It was registered under the name of VIDIMA IDEAL, Ltd.*
 1997 - A joint-stock company "Vidima" AD is set up.

MACEDONIA

Doc. 149

*Liberal-Democratic League
election campaign, 1998*

Even if society transformation succeeds, even if the economic reforms become true, Macedonia will not become a decent place to live unless we succeed in keeping our air clean, our water unpolluted, our soil uncontaminated, if we don't succeed in maintaining our children's health ... Macedonian politics have been treating the environment as an eternal resource for too long.

Doc. 150

“It isn't a tunnel through the Alps. It is our town garbage...”

Osten, 29.11.1987



Doc. 151
Industrialization and urbanization

Osten, 29.11.1987

The intensive economic development caused mechanical movement of the population, that is to say the population from villages started to spread towards the towns. The appearance of the suburban and not urbanized settlements burdened the towns with more communal problems.

Doc. 152

*“Protection of the environment”
Titov Veles, 1990*

The technological processes at “Zletovo” the lead and zinc smelting factory in Veles, emitted sulfur gases, smoke, lead, cadmium zinc and dust that contaminated the town and its surroundings, especially considering how close the factory is situated to the town, the wind direction, and that the rest of the industry is located in the city itself.

Doc. 153
Lead and zinc smelting-works in Veles



Doc. 154

The high rate of pollution as well as the atmosphere in the towns was worsened by a liquid fuel fluid containing a high percentage of sulphur, which was used in central heating boiler rooms, individual engine-houses and in transportation vehicles. Beside air pollution, another existing problem is the level of bacteria in drinking water. Water pollution caused mass fish deaths in the Vardar River twice in July 1990. The angling sport society, "Babuna", organized a meeting in "Saarmale" square in Veles called the "meeting of truth" where demands were made that those guilty of that huge ecological catastrophe be discovered.

Meeting of truth, "Vardarian voice" 2 August 1990

Doc. 155

The workers in the streets:

"Falcon here, they are once again obstructing the way to communism"



Osten 1.08.1987

Doc. 156

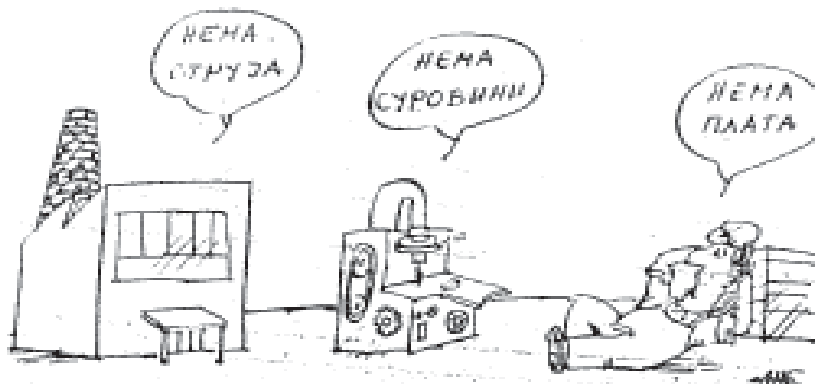
The section of the population living in towns and cities increased from 26.1 per cent in 1953 to 58.0 per cent in 1991. But there were anomalies. Transformation reduced the former agrarian (rural) overpopulation but increased the urban; the rate of registered unemployment increased from 3.8 per cent in 1961 to 11.8 per cent in 1990; high urban unemployment (housewives without qualifications) remained unregistered; there was an increase in economic migration (employment abroad); unemployment in industry and public administration; and so on.

N. Uzunov, The Economy of the Republic of Macedonia 1945-1990, Skopje 2001, p. 374

Doc. 157

"They is nothing"

No electricity
No materials
No sellery



Osten, 13.02.1991

Doc. 158
The Bank

Don't worry, the state guarantees for your foreign currency

Osten, 27.04.1991



Doc. 159

Get acquainted with Macedonia, Skopje, 2001

The serious setback in economic development was a result of the embargo introduced by Greece. It seriously hit the oil industry, metallurgy, communications, the chemical industry, etc. No less damage was afflicted by the sanctions imposed on SR Yugoslavia by several UN resolutions because of the war in Bosnia, crisis in Kosovo etc. There were many consequences for industry after the disintegration of Yugoslavia (after 1991). Some large industrial factories had been built for whole Yugoslav market.

Doc. 160
11 Oktomvri Bus and Coach Factory, the largest producer of buses in the Yugo-slav federation.



Doc. 161
11 Oktomvri Bus and Coach Factory Joint-Stock Company, Skopje

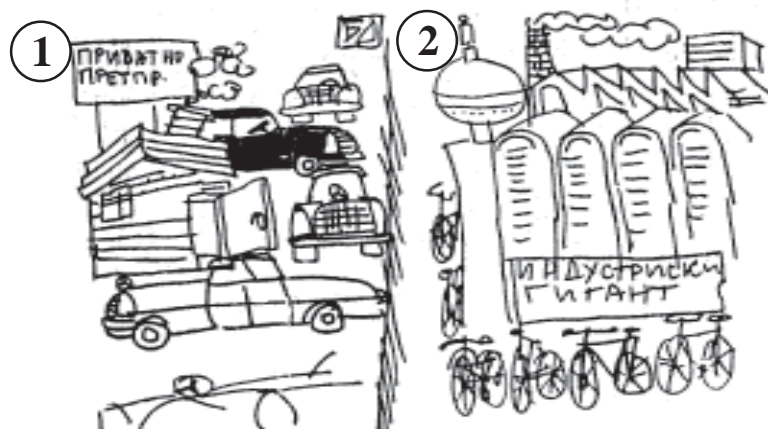
The Republic of Macedonia, Skopje 1994

The workshop from which this company originated goes back to the 1930s. It was a small private repair and production facility with some thirty employees. The present day 11 Oktomvri factory, Skopje was founded in 1946. The factory covers an area of 142.000 m². It has about 2.560 employees, most of whom are highly skilled and skilled workers...

Doc. 162
Industry in transition

- 1. Private corporation
- 2. State corporation

Osten, 18.11.1991



Doc. 163 | “For five firms in Macedonia... including ‘11 Oktomvri’ the government announced bankruptcy and, according to the government spokesman: ‘It’s only a matter of time until automatic liquidation, but we can’t say it will be a final decision. Solving the problems at ‘Jugohrom’, ‘11 Oktomvri’, ‘Zletovo Baterii’ and ‘Makedonka’ is the condition the International Monetary Fund has set before giving a new loan to Macedonia...”

Macedonia times, July 2001

Doc. 164 | “During 1986 I took a part in research about the so-called small economy in SRM, which was conducted by the CC LCY, searching for a way out of the economic crisis. Then I interviewed the small companies in Skopje and its surroundings, such as: ‘Boro Kaevich’, which produces coffee machines, ‘Dasto Elektronik’, electric supplies and materials, ‘Bujoto’, furniture made to order and others. The same small companies still work today, with more efficiency and some minor modernizations to their production.”

Remembered by Violeta Achkovska, Skopje

Doc. 165 | In 1990 there were 156,000 unemployed persons
Statistical Yearbook of the Republic of Macedonia, 1991-2001 | In 2000 there were 361,300 unemployed persons.
 | The number of people employed in Industry fell by 44,5% (about 92000 persons).

Doc. 166 | The “Skopje” mines and steel-mill have been in regular operation and production since the middle of 1976. The construction of a steel-mill in Skopje was based on utilization of domestic raw materials and energy for the production of pig iron and steel. For this reason, the country began its own mining activities for iron ore in: “Tajmishte” close to Kichevo, “Demir Hisar” near Bitola, “Damjan” near Radovish, the limestone mine “Banjane” near Skopje, as well as pelletization and agglomeration for the utilization of small ore fractions...

SR Macedonia, 1980

Doc. 167 | With the disintegration of Yugoslavia, in 1991, the steel ware company found itself in a very difficult financial position. A solution through privatization was sought...In 1997, the Swiss company “Duferco” bought the controlling stock of the Skopje steel ware company for about 20 million \$.

“Puls”, 01.01.1998

Questions:

1. Which were the main characteristics of the economical crisis at the start of the 90’s?
2. What happened to some large public factories in the transition period?

OVERALL QUESTIONS:

1. What was the impact of industrialization on environment and nature?
2. What was done to protect the environment?
3. Why do you think all documents on environmental problems are published only after 1987?

AGRICULTURAL DEVELOPMENT

Key questions
 1. What effects did collectivization and agricultural development have on rural life?

AGRICULTURAL DEVELOPMENTS 1945-1991

ALBANIA

Doc. 168
The Albanian Labour Party's Agricultural Development Policy

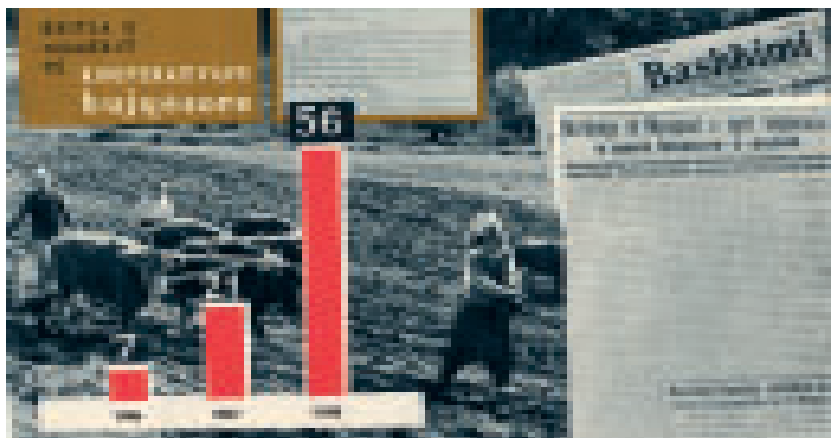
Album, "Agriculture in the People's Socialist Republic of Albania", Publishing House "8 Nentori", Tirana 1982

...With land reform, which represented the first revolution in economic - social relations in the countryside and, with the other steps undertaken by the people's power, optimal conditions for the second revolution were prepared: namely, agricultural collectivization as a unique method of constructing socialism in rural areas. On 11 November 1946, the eve of land reform, the first agricultural cooperative was founded in the village of Krutje, Myzeqe. The period from 1946 to 1955 comprised the first phase of agricultural collectivization.

In order to strengthen agriculture's material and technical basis, the state invested huge amounts of money. Swamps were drained and turned into productive land, hundred of thousands of hectares of new land was won including the mountainous regions. A comprehensive irrigation system was created, mechanization of agricultural labour was constantly increased, etc. Albania takes first place in Europe today in irrigation of arable land surfaces, with over 53 per cent. Our socialist agriculture has a relatively powerful tractor and agricultural equipment park...

Doc. 169
The beginning of agricultural collectivization

Album, "25 years of Socialist Albania", Tirana, 1969



Doc. 170
Draining Maliqi's swamp, works in the September 1946.



Municipality of Shkodra, 1986.

Doc. 171
Ragam's channel, a huge irrigation

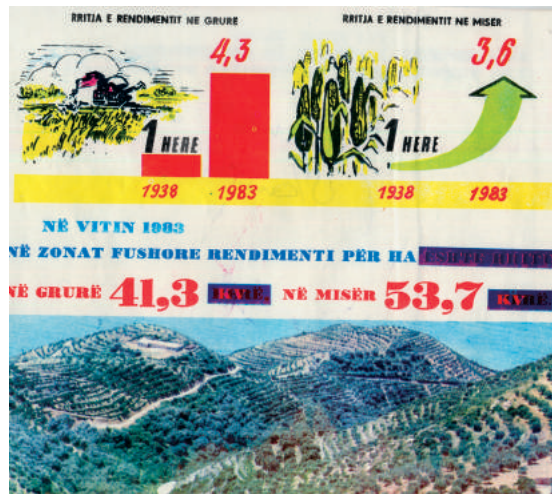


Municipality of Shkodra, 1986.

Doc. 172
Collectivization of Agriculture
“Statistical Yearbook of PSRA” Tirana, 1990

	1950	1960	1980	1988	1989
Number of cooperatives	90	1484	423	458	492
Number of cooperative families	4517	114495	242725	322558	332065

Doc. 173
Propaganda for agriculture’s development



Album “40 years of liberation” published by “11 Shkurti” Tirana, 1984

Doc. 174
Educating to avoid misuse
Magazine “Shqiptarja e re”, No. 10, 1976

“...If each family saved 100 grams of bread per day by avoiding misuse and, increasing vegetable consumption, it would save approximately 10,000 tonnes of grain per year, which costs the same as 110 caterpillar tractors or 80 motor vehicles of 8 tons.”

Questions:

1. Which positive results did Albanian agriculture achieve during the period 1945 - 1990?
2. What does doc. 172, 173 and 174 tell you about the economic situation?

Doc. 175
An economist’s opinions

Interview with an economist

... In the middle of 1980, our country’s economy very clearly manifested a total and serious crisis... In agriculture, a strong decrease in agricultural and animal production was noticed... Difficulties in protecting and administrating cooperative property were created, misuse, and theft in agricultural cooperatives and state enterprises increased...

Doc. 176
New owner of land



Album, “Agriculture in the People’s Socialist Republic of Albania” Publishing House “8 Nentori”, Tirana 1982

Doc. 177

“To be penny-wise and pound - foolish”

Author: V. Lalo, “Hosteni”
 (“Goad”) magazine, No. 5,
 March 1985

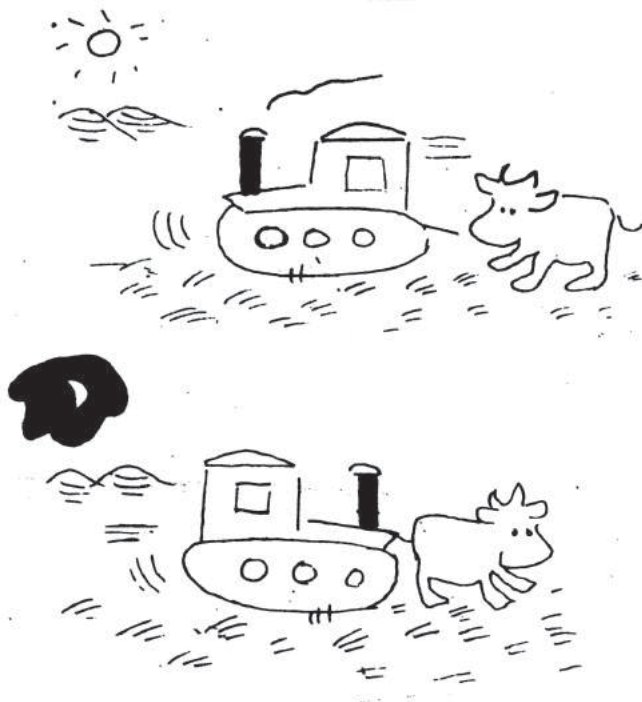


Doc. 178

“Oh, my SMT* the tractors you own work day and night for a team of oxen”

*SMT were the Machine and Tractor Stations, whose task in that period was to help agricultural cooperatives with various machine and equipment.

Author: I. Greca, “Hosteni”
 (“Goad”) magazine, No. 8,
 March 1985



Doc. 179

The intellectuals’ reaction towards the crisis in agriculture in eighties

Koçi Lubonja “Leter e mbyllur e nje Disidenti” (“Closed letter of a Dissident”) October 1986, Published by Albiuform, Tirana 1995

...The general crisis and inflation we are currently experiencing is the logical consequence of the political and economic path taken. As the result of this path, and after 40 years Party power, we are falling back each passing day instead of going forward...Agriculture, which has been the object of many experiments and tribulations, is still surviving in many fields and types of production thanks to subsidies, whereas animal farming has been destroyed.

Questions:

1. When did the first signs of deceleration of agricultural development begin to appear and, which are some of the reasons of this phenomenon?
2. Comment on the content and inscription of the cartoons. What are your conclusions?

BULGARIA

Doc. 180
The foundation of Labour Co-operative Farms

Questions:
 1. In which way the Labour Co-operative Farm were formed?
 2. Who could be a member of a Labour Cooperative Farm?
 3. What is the difference between state and cooperative land in Bulgaria?

Art. 2
 Cooperative management of the land is executed by organizing the property with those farmers who do not own property in Labour Co-operative Farms /LCF/.

Art. 7
 Membership in LCF is voluntary.
 All Bulgarian citizens, not deprived of civil and political rights, who own land in the region of this LCF, or, although they do not own such land, are farmers and participate with their labour or the labour of their family members, or the labour of their heirs, can be members of the LCF.

Art. 12
 Each member is obliged to contribute his land to the LCF determined by the general meeting with a majority of 2/3 of the members, as an LCF object within the cooperative farm region.

Art. 31
 The Machine Tractor Stations are equipped as state or cooperative enterprises. Depending on the needs, they provide, hire or buy machine inventory with the help of which they serve the LCF when carrying out seasonal work and in return are paid a certain rent.

A law for the labour cooperative farms /lcf/ 18.04.1945

Doc. 181
The working day on a farm in the 50's



Women in the field, 1957

Doc. 182
The working day on a farm in the 50's



Evtim Evtimov. A farm (lithography), 1953

Doc. 183
The home of a member of a cooperative farm

The family members of the cooperative farm Stefan Paskalev in Parvenetz, the municipality of Plovdiv, is happy and content. Like the other 80% of cooperative members he has built a nice new two-storey house and furnished it like a town house. There are rooms for him and his wife Elena, for his son Georgi and his daughter in law Petrana and for their little grandchildren Stefan and Plamen. It is a very expensive house -costing nearly one million levs old currency, but it is his own house built from honest labour. Look at the pictures- would it have been possible for Stefan Paskalev to build such a house before 9 September?

Cooperativno zemedelie magazine, issue 11, 1954



Видът на къщата
 Щастливо и доволно е семейството на кооператора Стефан Паскалев от с. Първенец, Пловдивско. Като 80 на сто от членовете на трудово-кооперативното земеделско стопанство и той си построил хубава новя къща на два етажа, обзаведе я и я уреди като градски дом. В новата къща има стаи и за него с жена му Елена, и за сина му Георги със снахата Петра, и за малките му внучета Стефчо и Пламенчо. Скъпичка му излезе нанстина — близо един милион лева стари пари — но си е негова, построена с честен труд.
 Вижте снимките — нима би могъл средният селски стопанин Стефан Паскалев да си построи такава къща преди Девети септември.

Doc. 184
Modern Bulgarian farming in 70's, 80's



Doc. 185

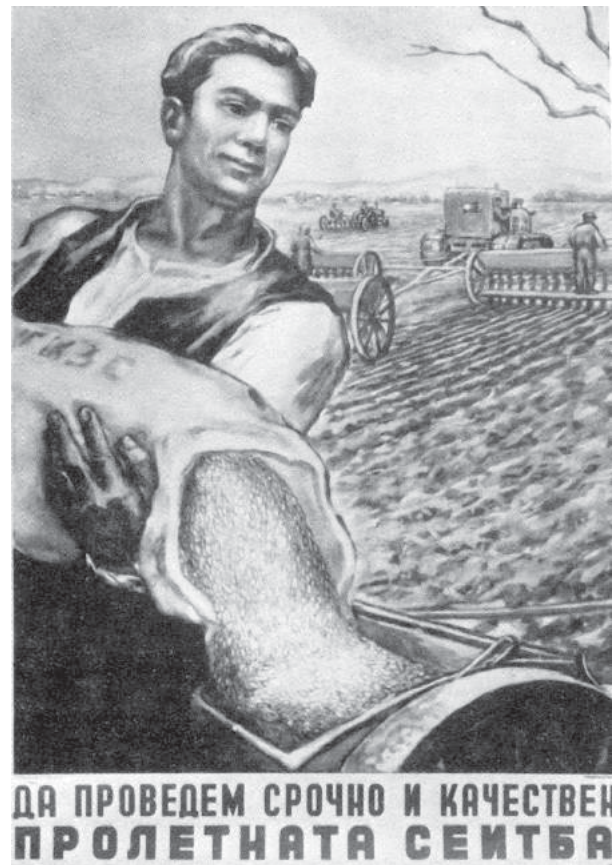
Liuben Zidarov. Poster. 1949.



With a patriotic burst to swiftly harvest the crops!
On the sake - Labour Cooperative Farm

Doc. 186

Sv. Bojilcov. The Bulgarian poster. S., 1973.



Slogan:
To organise promptly and with high quality the
spring sowing!

Questions:

1. What was the socialist state policy concerning the modernization of agriculture?
2. Can the photos be considered propaganda or reality?
3. Discuss the architecture, interior and exterior elements of the Bulgarian peasant's house.
4. Compare the photos and the posters. Which means of expression are used?

Doc. 187

Individual farm, 1962



Doc. 188

Peasants from a cooperative farm are getting the harvest, 1968



Doc. 189
Interview with working women

The magazine "Women today" has made a study among agricultural working women at the village of Glavenitzza, municipality of Pazarjik. The basic question is: "Do you realize the real value of time?" 48 women took part in the inquiry, 6 of them work in the dairy farm and the rest are crop-raisers.

Q. Do you read?

23% of the questioned women read fiction, an average of 1-2 pages daily. Women aged 20-40 predominate here. They read fiction for themselves and to their children, while the older women who answered "yes" read only fairy tales to their grandchildren. 90% look through newspapers, 40% - newspapers and magazines. Only 10% of the questioned don't read anything.

Q. Do you read? Women answered 'yes'. One of them is a member of the regional party committee and of the party bureau of the area farm in Pazarjik; another is a member of the regional party committee. The rest are active members of the political and social organization in the village.

Q. Do you have a TV set and do you watch TV?

Except for two women all have TV sets and watch TV in the evenings on an average of two hours. These figures upset the balance of leisure time, but as it has been clarified that watching TV takes place with simultaneous activities - they cook or do housework while keeping an eye on the screen; they knit and watch the broadcast, etc.

Q. If you have a day off, how do you use it?

"I visit my daughter all day", or other relatives; "I take a rest", "I go to town with my children"; "I take my children to the zoo or to a puppet show"; "I knit all day and watch TV in the evening"; "I go hiking in the mountains with my family"; "I visit my son who is a soldier"...

Journalist study, "Zhenata dnes" magazine, issue 5, 1976.

Doc. 190
The land cooperation in Bulgaria

Resolution of the enlarged plenum of the central committee of the BWP 11-12.06.49.

In the system of rationed buying, we reached the point which led to the rationing of almost all farming produce for rather low prices... In such a way that farmers were deprived of personal interest in the production process.

Doc. 191

Cooperativno zemedelie magazine, issue 8, 1954

At the cooperative farm in the village of Grozden, Polianovgrad municipality, the brigade is responsible for the cattle and the farming equipment. Each one of the cooperative members is responsible for the entrusted property. There is a shelter built on the farm, divided among all the brigades. Each one shelters the property and equipment - ox-carts, ploughs, harrows, ammunition etc. in the space provided. Each one of the brigades determines one cooperative member to supervise the condition of the equipment and of its cleaning when work is over ...

Doc. 192

Jossifov K., "Totalitarianism in the Bulgarian village - a chronicle of violence", S., 1999

I am a member of the cooperative farm. They forced me to enter. At first they took away my land. I complained to the judge and they gave me the worst land. Then they told me to become a member of the cooperative farm and to cultivate my own land. But they gave me the worst fields again.

Doc. 193

Jossifov K., Totalitarianism in the Bulgarian village-a chronicle of violence, S., 1999

In the village of Glavenitza the kulak Georgi Mitchev Ivanov, who owns 220 decares, put a thick iron bar between the sheaves so that during threshing it would fall into the threshing machine cylinder. The worker responsible for the machine discovered the iron bar in time so that the great damage was prevented. The kulak was sentenced to pay a fine (40,000 lv.) and was given a three-year prison sentence.

Doc. 194

Zeiti Etem Naim, born in 1956 in the village of Tetovo, Russe municipality. Now living in Russe

My grandfather was a devoted communist. He took part in the foundation of the Labour Cooperative Farm in 1955-1956. He owned three pairs of horses, 20 sheep and some fields. When nationalization began, he first contributed his land, two of the pairs of horses and 10 sheep to the LCF in order to set an example. Each person unwilling to give his land was tormented but he gave everything voluntarily. He gave one of the pairs of horses and 10 sheep to his brother. They have restored the lands now but I gave my share to the cooperative society because there is no one to cultivate this land. My mother and father went to Turkey. My father died and I live in the town.

Questions:

1. What conclusion can you draw about farm-workers leisure time ?
2. Why did the land cooperation meet the disapproval of some of the peasants?
3. What is the meaning of “kulak”?
4. Which human rights were not respected ?

Doc. 195

At sunset
Corn eight meters high ! This is a new record!

Д. ДОНЕВ

ПРИ ЗАЛЕЗ СЛЪНЦЕ



D. Donev, 1962

Осем метра висока царевица! Нов рекорд!

Doc. 196

At the door - Distribution by students committee
In the girl's hand -To the village
In the old man's hand- a Sofia residence permit

The bachelor: - This one is not beautiful enough...With this income I can get married to a more beautiful one...

G.Vedrodenski. Mladej magazine, issue 5-6, 1956



Doc. 197

Without words



Tenio Pindarev, 1963

Questions:

1. Which problems of agricultural development do the caricatures reflect?
2. What was the attitude of the authors to the problems of the Bulgarian village during the particular periods?
3. Does the position of the authors coincide with the official statements? Why does it differ ?
4. Which measures were the authorities forced to take in order to implement the Party programme? How is it depicted in the caricatures?

Doc. 198
Migration of the population from villages to towns

National Statistic Institute. Results from the census, issue 1, Demographic characteristics. S., 1994

Year	Total	In towns		In villages	
1946	7 029 349	1 735 188	24,7%	5 294 161	75,3%
1956	7 613 709	2 556 071	33,6%	5 057 638	66,4%
1965	8 227 886	3 822 824	46,5%	4 405 042	53,5%
1975	8 727 771	5 061 087	58,0%	3 666 684	42,0%
1985	8 948 649	5 799 939	64,8%	3 148 710	35,2
1992	8 487 317	5 704 552	67,2%	2 782 765	32,8%

Doc. 199
Structure of the Bulgarian population according to place of residence and ethnic community

Tomova, I. Gypsies in the transition period. S., 1995.

Place of residence	Ethnic community			
	1934	1936	1965	1992
Total				
Bulgarians	5 204 217	5 903 580	7 231 243	7 271 185
Turks	591 193	675 500	780 928	800 052
Gypsies	149 385	170 011	148 874	313 396
In towns				
Bulgarians	1 085 005	1 464 916	3 573 153	5 209 060
Turks	75 941	92 881	138 898	253 119
Gypsies	40 005	49 671	57 146	163 898
In villages				
Bulgarians	4 119 212	4 438 664	3 638 090	2 062 125
Turks	515 252	582 619	642 030	546 933
Gypsies	109 380	120 340	91 728	149 500

Questions:

1. What makes people move from the village to the town?
2. Analyze the tables' data and determine the main tendency in the structure of the Bulgarian population, industrial development and migration process.

MACEDONIA

Doc. 200
Agrarian and Internal Colonization Law in PRM

Art. 5

The maximum of agrarian property to remain in the hands of the owner cultivating it with his family...may not be smaller than 20 hectares or larger than 25 hectares of cultivable land. Within this framework, the maximum will be determined in each individual case according to the number of family members (cooperative), the quality of the land and the type of agriculture.

Official paper of PRM, 26/1945

Doc. 201
Peasant Conference explaining the agrarian reform law (September 1945).

Questions:

1. What was the Agrarian Law's motto? What did this motto mean?
3. Who was the major initiator of the implementation of agrarian reform? Why?
4. Which bodies were involved in conducting the expropriation of the land?



Doc. 202
A Declaration by the first National Government of Federal Macedonia

To improve the peasant's economic position, the National Government, in accordance with the Federal Government of Yugoslavia, intends to split the land which would come under the influence of the agrarian reform for those peasants who are very poor. Also, as agreed with Federal Government, the Government will deal with and solve the colonist problem in Macedonia as quickly as possible. For poor peasants and city workers, the National Government will secure loans to improve their production.

*New Mecedonia, year II/98,
 25.04.45*

Doc. 203

“The woman was the pillar of country life. While my father was working at his trade, selling and baking the wheat, my mother and all the children in the family were engaged in agriculture. In those years, right after the war, the fields were full of grasshoppers which, to the people's dismay, were eating the entire agricultural income. We organized different volunteer actions to clear the fields of grasshoppers, because we were all afraid that there would be hunger because of the destroyed crops. There still wasn't a water supply in the houses, and we were using the water from the wells, and from the fountain in the middle of our village. We produced almost all the food ourselves. There was a bakery in every yard, and there were fire-places in the houses, and somewhere even cookers working in the woods. Most women made the soap themselves, because we were very short of the things to maintain hygiene. There were many diseases. Children died from the most common and simple diarrhea, and their mothers didn't know how to help them.”

Remembered by Cveta, Ohrid

Doc. 204
A primitive peasant bread-
stove (1945)



Doc. 205
Health-educational action for
warding off infectious diseases
(1945) Cutting children's nails



Doc. 206
Assignments for the AWF mi-
norities' commissions

*AM, f: The AWF Leading Board
of Macedonia, Skopje, Assign-
ments for the minorities' com-
mission, end of 1950*

“...Special care should be given to the cultural-educational improve-
ment of women of the village minorities. The activists in the Antifascist
Women's Front (AWF) are assigned to go to the minorities' villages
and areas, to instruct the women from the minorities how to sew, cook,
make soap, and other household things. The minorities' commissions
are to organize: the sending of teams of pediatricians, midwives, and
other health and sanitary items, the taking of presents for the children,
conducting conversations on different topics, helping in some seasonal
work, etc. Literacy has special priority, and the women from the mi-
norities should be included in the production because it's the best way
to improve their lives and for them to remove their veils... At the begin-
ning, the AWF board should help them to find jobs where they can start
working while keeping their veils on.”

Questions:

1. What was the situation in Macedonian villages after the Second World War?
2. What was the position of village women?

<p>Doc. 207 A Statute for the Five-year Plan 1947-1951</p> <p><i>Official Paper, FPRY, 36/1947</i></p>	<p style="text-align: right;">Article. 1</p> <p>”...Helping the village working cooperatives to establish their organization. To introduce production and financial plans, better organization of labour, and other measures to improve village working cooperatives’ economies.”</p>
<p>Doc. 208 <i>E. Kardelj, An Agricultural Co-operative Movement in planned agriculture. The problems of our socialist construction, Belgrade, 1954</i></p>	<p>“Coordinating the individual interests of the peasantry with the collective interest of constructing socialism, the cooperative movement becomes an organizational help to put the peasantry on the right path to socialism and how to become an instrument of socialist construction.”</p>
<p>Doc. 209 A Resolution from the Information Bureau (IB), 28.06.48</p> <p><i>“Borba”, from 30.06.48</i></p>	<p>In Yugoslavia... the increase of the capitalist elements in the villages...continues, and the leadership of the league is doing nothing to stop that. Small production always leads to capitalism and aristocracy, every day, every hour, in small amounts as in massive ones... In conditions when there is no nationalization of the land in Yugoslavia, there is private buying and selling of the land, there is a paid-labour, etc. The Communist League must not be raised in the spirit of neglecting the class fight and neglecting class differences, and must not to step away from the basic ways of building socialism... Comrade Tito is not just supporting the significant role of the working class, he is proclaiming the rights of all peasantry to ensure the strongest base of the new Yugoslavia...</p>
<p>Doc. 210</p> <p><i>AM, f: CC LCM, Commission for the villages, k-16, material for collectivization, District Committee of the CPM-Skopje, 1949</i></p>	<p>In the SSSR collectivization presented a firm opposition to capitalistic elements in the village (at the same time it was a collectivization and stopped unpaid labour), ... Our collectivization continued by creating working agricultural cooperatives and sharper restriction of capitalistic elements, through huge and consistent implementation of different economic and financial measures: a progressive tax for farmers, progressive steps in the payment of agricultural products.</p>
<p>Doc. 211 Directives from the CC CPM for assignments to the commission for the villages, under the district committees of CPM:</p> <p><i>AM. A district section-Skopje, f: District Committee of the LCM-Skopje, k-1, doc. No. 199/5</i></p>	<ol style="list-style-type: none"> 1. to ensure that the volunteering principle is maintained during the creation of the Villages Working Cooperatives (VWC); 2. to pay attention not to create dissention during the choice of the type of the cooperative 3. to create conditions for the formation of the VWC through other different forms of economic work 4. mainly, to pay attention to the following: one village - one VWC; 5. in districts where there are more than one VWC, not to create new ones, but to popularize the existing VWCs; 6. to build a constructive relationship between the members of the cooperatives and the peasants outside the cooperative, and in that way encourage other peasants to become members of the collective; 7. to be very aware of the position of the party’s organizations and the party members in relation to the village working cooperatives, and to check the loyalty of the whole membership to be conducted through the struggle for creating and popularizing the VWCs. Membership in a VWC is obligatory for communists, if not those people should be excluded from the communist party...

Questions

1. What measures were undertaken by the state for the development of the cooperative movement?
2. What are the consequences of private land ownership in Macedonia (Yugoslavia) noted in the Resolution?
3. Why did the CPM start collectivization in the villages at the beginning of 1949?

Doc. 212

“Labour brings happiness”
(1949)

**Doc. 213**

CC LPM's archive, f: CK KPM, XVII/18, The most important assignment for the AWF in the villages, 25.01.1948

The Women's Antifascist Front is taking an active part in completing the assignments of the five-year plan and will work more intensively to attract women into cooperatives, in view of the fact that the peasants are most likely to be influenced by the different slanders that they should be omitted and, that the cooperatives mean the loss of their land, destruction of their families, etc.

Doc. 214

State Archive of Macedonia, fund: CC LCM, Village committee, k-37, Information, 1949

The following slogans were seen in the period of collectivization:
 “Women are collective, and children will belong to the state”.
 “We will eat cattle food”.
 “Our religion will be lost - because the moment you enter the cooperative, you cannot go to church”.

Questions

1. Why is it important that women take part in collective life?

Doc. 215

Remembered by Tashe Spirovski, Bitola

The rich farmer from Trnovo - Gjushu Pano refused to voluntarily enter the farming cooperative. But during the conference to establish the cooperative, the representatives of the government took him to another room. He was forced to lie down on the floor and a wooden door was put on top of him and the “persuaders” stepped on it. After “persuading” him for a long time, Pano all crushed, “voluntarily” signed for the cooperative. Soon after that, Gjushu Pano and his son tried to escape across the border. He was caught and put in prison. Six months later he died there...

Doc. 216

Remembered by Prof. d-r Aleksandar Apostolov, Skopje

“Those were hard years, years of hunger...The destructive collectivization came into the village. My brother, a big and strong man opposed collectivization. After that a tragic time came upon our family... I can never forget the image of my brother when he returned from prison... There was only a shadow left of the previously strong man.”

Doc. 217

“The case of the village Gorno Srpci is a bit amusing. There, the peasants put night guards on all the ways leading to the village. As soon as they noticed that the team for establishing the cooperative was nearing the village, they immediately rang the church bells. Then all the peasants gathered in the centre of the village. This is how these villagers protected themselves from the “nightly persuasions” that were utterly brutal.”

Remembered by Tashe Spirovski, Bitola

Doc. 218

“In some cooperatives, the people take more holidays than they work”.

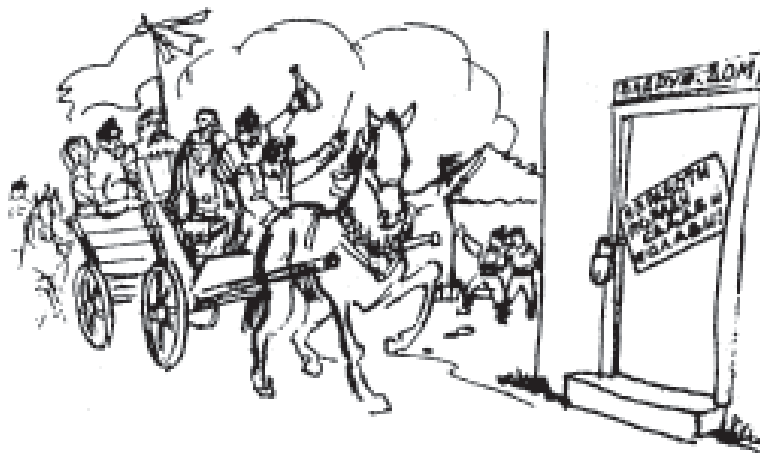
One working day for us, one for St. Panteley

Questions

1. Who were the so-called enemy elements in the village?
 2. What is picture’s message?
- Write a story: People’s everyday life in Macedonian villages in the 50’s.

Osten, 1.05.50

Во некои селски работни задруги заостанува редовната работа поради присуството и свадба. Од нешто



Еден трудовен нам, еден на свети Панталеја!

Doc. 219

Types of Village Cooperatives in FPRY republics (1952)

TYPE	FPRY	Serbia	Croatia	Slovenia	B&H	Macedonia	Montenegro
I	1.014	219	197	262	332	/	4
II	2.146	979	597	64	448	22	36
III	3.436	627	734	30	723	923	399
IV	368	238	46	25	2	36	1
Total	6.964	1.574	1.574	381	1.505	981	440

Doc. 220

Funt CC LCY, XV 1/152, Organizational issues of the agricultural cooperatives, June 3, 1952

In the PRM there was a tendency to merge all the cooperatives into the third and fourth types, because for the first and the second types there was no lease or interest paid, or only small symbolic amounts were paid... The practice shows that in most cases peasants enter the cooperatives from the first and second type, and their organizational establishment and economic strength will create conditions for moving into the third and fourth type.

Questions:

1. What types of cooperatives were formed in the PRM?
2. How does that differ from the other republics?

Doc. 221

The village of Galichnik, was emptied of inhabitants in the mid 60’s leaving only one old woman, known as “grandmother” Gaca. She says: “Now people come back only in summer, to breathe the beautiful air that heals people who suffer from heart diseases and asthma. When I was young, the village was flowing with white sheep, with children’s games and laughter, with the barking of sheep-dogs. The boys and girls fell in love at the fountains, and the weddings were so beautiful in our Galichnik. Maybe that is the reason why people gather here to get married in summer according to that beautiful custom and to treasure the tradition of a Galichnik wedding”

Interview, September 2nd, 2000

Doc. 222

AM, f: CC CPM, Village commission, k-17, Review of villages populated by minorities and their participation in the VWC

In the PRM in 1948, there were 237 SRZs, with 8,633 households, of which 8,350 or 96.96% were Macedonian, 139 or 1.51% Turkish, 22 or 0.25% Albanian and 79 or 0.80% Gypsy households. In 1949, from the total number of 13,592 Turkish households, only 1,687 or 12.5% agreed with the VWC, while from 26,092 Albanian households (for the Skopje region without the households in the towns) the farm cooperatives entered only 1,269 or 4.8% of the total number of Albanian households.

Doc. 223

CENSUS 1953-1991(%)

Year	1953	1961	1971	1981	1991
SR Macedonia	31,3	38,6	48,7	53,9	58,1
Macedonian	31,9	40,0	51,8	59,0	66,8
Albanian	15,8	19,9	27,9	30,9	32,8
Turks	30,9	36,5	48,0	49,2	46,5
Gypsy	84,9		94,3	94,1	94,8
Serbian	43,7	53,8	60,6	63,2	

Doc. 224

Common saying in the 60's

There aren't any peasants. Now all people are ministers.

Doc. 225

Statistical review, n.8

From a total of 193 industrial enterprises that existed in Macedonia in 1958, 119 were situated in the bigger urban settlements

Questions

1. What happened to the collective homes after the collectivization was stopped ?
2. What was the attitude of the authorities while creating the VWC towards the members of national minorities?
3. Can you perceive the migration - from village to town - of special ethnic groups?
4. What consequences did the "socialist economy" measures have for the demographic movements and ethnic changes in Macedonia?

Doc. 226

Remembered by Dime Bojanoski - Dize, Skopje

"In 1945 cultivation of the land was primitive. In the PRM there were only 32 tractors. Most of them were old-fashioned and broken-down. Then the state started with the mechanization of agriculture. Tractors were bought and the first courses for tractor-operators were organized. The peasants were encouraged to overcome the fear and prejudices of using machines in agriculture."

Doc. 227

Some of the tractor men who have finished their course in Skopje, in 1945



Doc. 228

"New Macedonia", II, 148, 27.06.45

The first course for tractor men, in Skopje, which started on June, 4, 1945 and lasted 20 days, trained about 60 young people for work with the agricultural machines.

Doc. 229
Yoke of oxen (1945)



Doc. 230
On a combine (1950)



Doc. 231 | “By the end of the 50’s, the state allowed private persons to
| buy tractors. Although the land maximum was limited to 10-15 ha
Remembered by Krste | agricultural space, with the use of mechanization the income of the
Crvenkovski, Skopje | private agrarian section agrarian was growing.”

Doc. 232
Some basic agricultural development indicators from 1976-2000

	1976	1981	1991	2000
Cultivable land in '000 hectares - total	659	644	664	598
in agricultural enterprises	171	170	204	138
in private holdings	488	474	460	460
Tractors number-total	12277	23108	45781	61063
in agricultural enterprises	2884	3193	3328	1646
in private holdings	9393	19915	42453	59417

Republic of Macedonia, Statistical Yearbook 1991-2000

Questions

1. What conclusions can you draw about the development of agriculture in both sectors?
2. How was the modernization of agricultural production conducted?

OVERALL QUESTIONS:

1. What is meant with collectivization?
2. What is the difference between collectivization and nationalization in theory and in practice?
3. Describe the differences between the official statements about collectivization and the situation in practice.
4. How did the collectivization influence the everyday life of people in the villages?
5. What was the attitude of the authorities towards minorities while implementing the collectivization?
6. What were the positive and negative results of collectivization over the period 1945-1990 in Albania, Bulgaria and Macedonia?
7. What was the role of Machine Tractor Stations?

AGRICULTURAL DEVELOPMENTS AFTER 1991

ALBANIA

Doc. 233
Positive and negative aspect of agricultural development

Interview with Prof. Dr. Hektor Veshi, Agricultural specialist, writer, 2001

... The overthrow of the political system at the beginning of the nineties was, in my opinion, a progressive historical event. But, unfortunately, in this period some incredible things happened, the most serious of which was the mass destruction of existing agricultural potential... The distribution of land by dividing it into small plots has resulted in families owning more than 2 hectares receiving little produce because they cannot use modern tools and technology...

The abundance of agricultural products on the market today gives a false impression because they are almost all imported from neighboring countries. This phenomenon is harmful because it not only hinders the development of local products, but also slows down the process of improving its intensifying and enriching chain: production - processing at world standards - marketing - bringing Albania the necessary financial funds for new investments....

Doc. 234
Forest damage in the Puka highland

P. Qiriazi June 2000



Doc. 235
The saw cuts through forest laws

Magazine "Ne dhe Mjedisi" ("Environment and us") No. 5, 1995



Doc. 236 | ...In my opinion, the nature is very beautiful, but also extremely fragile. It's very important to cultivate a love of nature, plants, forests, fruit trees and vineyards in people's hearts, a better understanding and love of nature is necessary to maintain and protect it. "Whoever plants a tree, plants a life" - says Abedin Cici.

The essence of love of nature |

Magazine "Ne dhe Mjedisi" ("Environment and us") first issue, Tirana 1994 |

Questions:

1. What were the negative consequences of the agricultural developments in the nineties?
2. What comments could you make in relation to the following expression: "Whoever plants a tree, plants a life"?

Doc. 237 | ...No more than one third of the previous inhabitants of the Berat region has stayed there. Villagers have left the mountainous areas of the Scrapar and Berat districts...

Migration |

Sulo Gozhima newspaper "Shekulli" ("The Century"), 17.11.2001 |

...But the consequences are not only an increase in suffering and thoughts to leave for a better life; over 25 hectares of agricultural land that is no longer tilled is turning into pasture, then gradually becomes fallow, and even forest...

Doc. 238 | ...In the district of Gjirokaster one is impressed by the increase in the number of sheep kept in communal flocks by groups of peasants who are either related or friends. Grouped in this manner, they can better organize their work - caring for the sheep, selling the milk, etc, say some inhabitants from the Arshilengo village.

Stock - Breeders in Gjirokaster |

Fuat Memeli, "Bujqesia Shqiptare" ("Albanian Agriculture") magazine No.3, Tirana 1999 |

The veterinary surgeon in the district, Limoz Gjolesha, also considers sheep breeding profitable. "One cannot stay in emigration forever", - he says. "One can also work and earn a living in Albania. Our district is famous for producing Gjirokastra cheese. The vet emphasizes, "This tradition can be renewed again under the conditions of privatized stock-breeding"

Doc. 239 | ..." I intend to achieve more and better things by the sweat of my brow" - says Galipi , a 38 year farmer from the village of Kavaja. He completed his secondary school studies in the economic stream. In 1991 he emigrated to Bari, Italy. By chance, the area where he worked was typical for viticulture development and he immediately, adapted. However, he often thought of his own hill in his village which had very favorable conditions for growing vines and olives. When he returned home he first planted a vineyard of 0.5 hectares and he foresees extending the sown surface up to 10 hectares...

A farmer's optimism |

Interviewer: Tanush Gjuzi , Kavaja , 2001 |

..."I have thought of setting up a wine cellar near my house, and buying an enormous fridge to help other farmers in the area", says Galipi, so that the my sweat may turn into an investment and people here will not need to go abroad to work, and we won't need to import food, fruit, grapes, etc...

Doc. 240 | ... The private agricultural sector established after 1990 led to a new economic role for women with multiple consequences.

Women's role in agriculture |

Family interests increased, and with it women's interest in agricultural production to ensure income. The increase of farmer participation in the market economy, and the development of country women's economic initiative are some of the elements of this new role.

..The country women are left in charge of this new reality be-

Woman and the economy in Albanian transition” Tirana, 1999

cause of inner and outer migration. The men from hilly and mountainous regions generally prefer seasonal migration, but there are also regions, especially the south and southeast of Albania from where the men have left, mostly for long periods. The result is that there are some villages completely bereft of men. In such cases, the women cope single-handedly with all of the field work, the animals and the family

Doc. 241
The young Stock-breeder



Doc. 242
Women’s contribution to agricultural development



Doc. 243
Two opposing opinions in a newspaper

Page 7. Domestic production is protected by imports: ...”The dismantling of custom barriers with Macedonia will be carried out over a 6-year period, during which customs duty will be reduced every two years until it disappear entirely. This was reported by Ministry of the Economy sources yesterday to the magazine, “Shekulli” (“The century”), two days after the agreement with Macedonia was signed ...

...the agreement foresees duty-free trading of several items, mainly agricultural, from Albania to Macedonia and vice - versa. The direct beneficiary will be the consumer, who will find well-stocked markets and lower prices all year round.

Gerti Osmani

| *Page 11: Dismantling customs duties between Albania and Macedonia will bring mass produce “Made in Macedonia”*

| This agreement will mean the end for small and medium-sized enterprises. Goods produced by Albanian farmers have not found buyers due to imports from neighbouring countries, mainly Macedonia and Greece. Economists say that Albanian products cannot compete with the lower prices of imported goods on the market.

| Macedonia is already the principal supplier of fruit and vegetables to our country, which means that after this agreement, this market will be monopolized by Macedonia.

| Albanian farmers, who are about to plant for the new season, were gloomy at the prospect of this new agreement, because it will affect their small enterprises badly.

These articles were taken from “Shekulli” (“The Century”) journal, 01 April 2002

Olsi Kolami

Questions:

1. Why are many inhabitants returning to farming and how has their way of life changed?
2. What are some of the factors for optimism among the new generation of farmers in connection with future agricultural development?
3. What contribution do women make to today’s agricultural development?

BULGARIA

**Doc. 244
Land ownership**

A law for possession and exploitation of cooperative land, accepted in 1991, with amendments made in 1991-1999

Art. 3

- §1. Cooperative land may be owned by citizens, the State, municipalities and legal entities.
- §2. Political parties and organizations, political movements and coalitions do not have the right of ownership of farm land.
- §3. Foreign countries and foreign legal entities do not have the right of ownership of farm land.
- §4. Foreign citizens can acquire farm land only through legal inheritance. The land must be transferred to the persons inheriting within a period of 3 years from the moment of inheritance, according to paragraph 1.

Art. 10

- §1. The rights of ownership are restored to the owners or their heirs to farm land which they previously owned before the formation of the LCF, notwithstanding whether they were included in them or not.

**Doc. 245
Restoration of land ownership**

Todor Dinov. The Hornets nest. 50 years of the Starshel newspaper, 1995

The world has never seen such a miracle. It is possible in a country whose agriculture has been destroyed and whose inhabitants have a well-developed sense of humor.

In 1949 “Starshel” published a cartoon drawn by T. Dinov, about the head of the cooperative farm in the village of Djoulunitza, in Gorna Oriachovitza county, who kept his private garden in the middle of the cooperative fields.

In 1999, his son, Ivan Karaivanov, asked the editors to send him the cartoon and thanked them for their help in reclaiming his father’s land. He had no other document except the cartoon.

The editors sent a humorous letter to the Agrarian commission with a definite conclusion: on the basis of the publication, the land to be given back to Ivan Karaivanov.

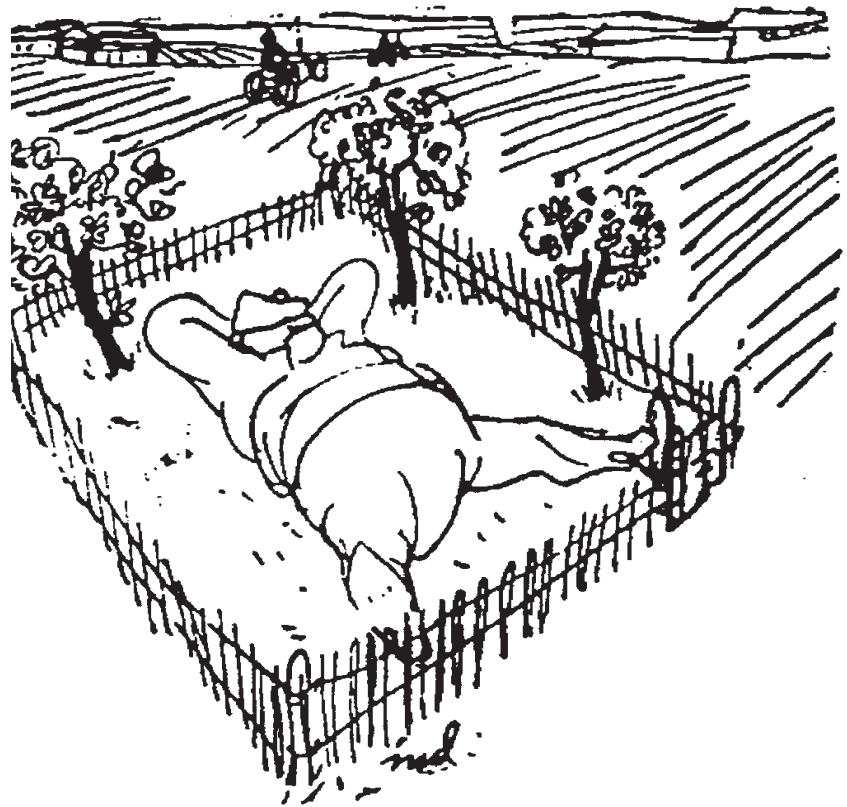
That was what happened. If the Government delayed land reversion “Starshel” reminded them. With a letter...

Doc. 246

The head of the Labor Cooperative Farm in Djolyiunitza, in the Gorna Oryiahovitza municipality, maintained his private garden in the centre of the cooperative field, 1949.

Doc. 247

Why are you surprised ? We are aiming for democratic centralization, aren't we ?



Todor Dinov. The Hornets nest. 50 years of the Starshel newspaper, 1995

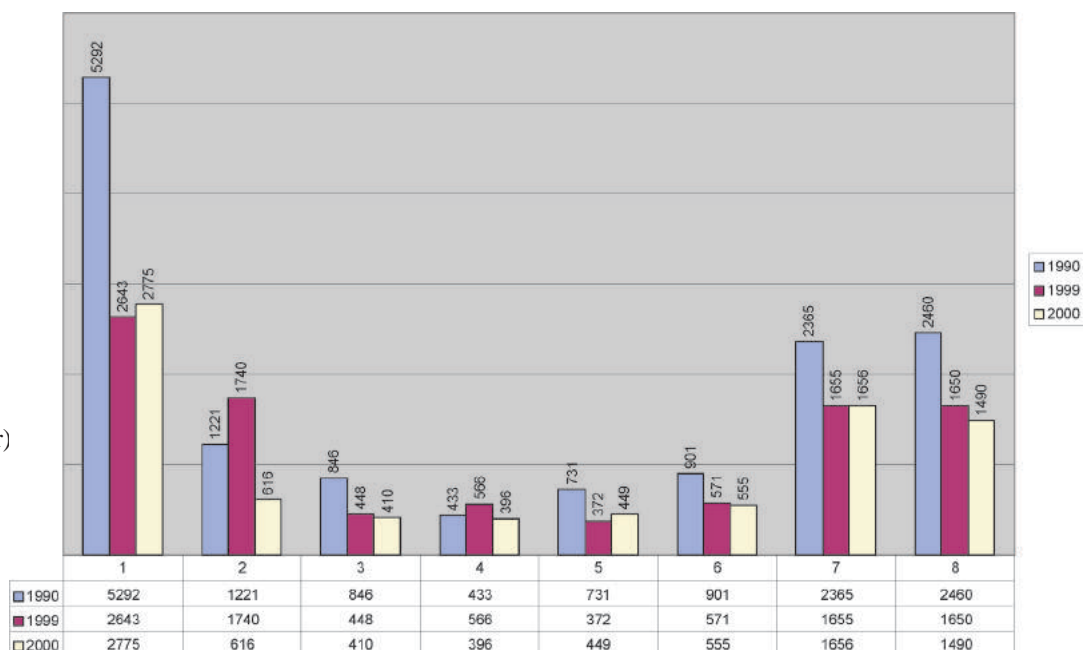
Questions:

1. What is the function of the agrarian commissions? What are their tasks?
2. How is the image of the head of a Labour Cooperative Farm presented?
3. What is the meaning of "restoration of land ownership"?

Doc. 248

Agricultural output of some crops

1. Wheat
2. Maize grain
3. Tomatoes
4. Potatoes
5. Grape
6. Meat
7. Milk (million liters)
8. Eggs (millions in number)



Republic of Bulgaria's reference book of statistics, 2001.

Doc. 249

Life in Bulgarian villages today



Doc. 250

Life in Bulgarian villages today



Questions:

1. Why does the period 1966-1970 register the highest increase in agricultural development?
2. What are the reasons for the great differences in production in 1990 and 1999?
 What can you deduce about agricultural development in the period of democratic transition?
 How can you explain that this is a typical situation in the country today ?
 Comment on the similarities and differences in village life before and after 1990.

OVERALL QUESTIONS:

1. Point out the positive and negative effects of the de-collectivization on agriculture?
2. What influence had the developments in agriculture after 1989 on migration inside the countries and abroad? Why did people migrate?
3. What specific problems are there in villages today?

TERMS	
Nationalization	Alteration or assumption of control or ownership of private property by the state
Confiscation	Act of appropriating private property for state and sovereign use
Cooperation	Consolidation of peasants in large mechanized farms, so that the property on the land was altered Collaboration between individual owners and state agricultural enterprises introduced in the Republic of Macedonia after 1957
Collectivization	Policy adopted by the Soviet government, pursued most intensively between 1929 and 1933, to transform traditional agriculture in the Soviet Union and to reduce the economic power of the kulaks. Under collectivization peasants were forced to give up their individual farms and join large collective farms
Soviet model of economic development	A model of economic development in socialist countries on the basis of rapid industrialization, with an emphasis on heavy industry and forced collectivization of agriculture
Planned economy	Economic system in which the means of production are publicly owned and economic activity is controlled by a central authority that assigns quantitative production goals and allots raw materials to productive enterprises
Labour Cooperative Farm (LCF)	The name of the voluntary organization for shared cultivation and management of farmland in Bulgaria established in 1945 on the model of the soviet kolkhoz
State Farm (SF)	A large state enterprise for supplying agricultural produce in which the land, the means of production and the produce are state property
Agro-Industrial Complex (AIC)	A centralized agricultural complex, established with the reform in April 1970, that consolidated LCF and SF and used state help for adoption of techniques and new technologies in farming
Industrial-Agrarian Complex (IAC)	Integrated agricultural complex, established with the reform in 1972, that consolidated agriculture with the manufacturing industry
Migration	The permanent change of residence from one country to another
Industrialization	The process of converting to a socio-economic order in which industry is dominant
Privatization	Turning over a public property, service, etc. to private interests. It could be done by an enterprise being sold to a physical or legal entity (cash privatization) or could be granted to workers' stock participation, enabling workers to buy shares in the enterprise (mass privatization)
Syndi	The legal appointment of a person to collect and conserve assets and to distribute them in accordance with legal authorization
Kulak (Russ.)	A wealthy or prosperous peasant, generally characterized as one who owned a relatively large farm and was financially capable of employing hired labour and leasing land
Modernization of the economy	The transformation from a traditional, rural, agrarian society to a secular, urban, industrial society
Monopoly	The exclusive possession of a market by a supplier or a product or a service for which there is no substitute. In this situation, the supplier is able to determine the price of his product and maximize profits
Economic crisis	Sharply reduced industrial production, widespread unemployment, and great reduction in international trade and capital movement
Private property	Property that is owned by an individual or institution
Public property	Property owned by the state
Urbanization	The process, by which large numbers of people become permanently concentrated in relatively small areas, forming cities

BIOGRAPHIES (Albania)

SEJFULLA MALESHOVA (1900 - 1971)

After the Second World War, he was one of the most important leaders. He protected the ideas for the implementation of economic reforms in favour of medium-sized owners.

For these reasons he was expelled from the Central Committee of the Albanian Communist Party in 1949. After that he was interned in the Fieri district, where he died on 11.06.71. He was buried without any acknowledgement or praise.

ABEDIN CICI

He was born in Libohove on 28 November 1911 to a patriotic family. He has worked for 70 consecutive years in the development of fruit-trees, beginning in our country with the first establishment of saplings in Laprake up to large plantations of vineyards.

On his 90th birthday, the President of the Republic of Albania, Rexhep Mejdani presented him the highest award, the "Great Master of Work" medal "for his untiring work in the development of agriculture in general, and especially in horticulture". In 2000, the Cambridge Biographic Institute awarded him with the silver medal "Man of the Century".

FARUDIN HOXHA

He was born in Gjiro-kaster in 1936. He graduated as a hydro-energy constructor after studying at the University of Budapest and Sofia in 1960. His post-graduate studies were in France where he specialized in soil mechanics and high dam construction utilizing local or makeshift materials. From 1982 to 1988 he was the Minister of Construction. He was one of the members of a central group for the study, planning and construction of hydro-energy plants in Albania. He was the planner and head of the group that executed the most important hydropower's dams, some of which are classified among the highest dams in Europe and the rest of the world.

Farudin Hoxha holds the title "Professor", and has twice been awarded the Republic's Prize of First Class. He currently works in the Academy of Sciences as deputy chairman and he continues to contribute to study and project activities.

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TEACHING APPROACHES

I Group work	
Collectivization	
Group I	Albania
Group II	Bulgaria
Group III	Macedonia

	Work Sheet
1	Examine and clarify the sources
2	What were the common reasons for collectivization?
3	What was the peasants’ attitude to party policy?
4	What were the main principles of collectivization and what was the state’s actual practice?
5	What were the economic effects of this practice?
6	What were the specifics in the collectivization of the country?

II Group work	
Everyday life	
Group I	Everyday life in the village during the socialism
Group II	Everyday life in the town during the socialism

Interview
 Conduct an interview with an about 50 year -old woman from a village in the countryside, who was a factory worker during socialism and is now unemployed or only has temporary work

	Work Sheet
1	Examine and clarify the selected sources: official or unofficial?
2	What were the main principles of economic development during socialism?
3	Why did people move from village to town?
4	Which were the problems in socialist villages (towns) and how do the sources reflect them?
5	How did the role of women change?



SOCIAL LIFE



INTRODUCTION

Society underwent in Albania, Bulgaria and Macedonia since 1944 a considerable transformation. The traditions, composition of the family and the positions of men, women and children went through a fast process of change. However there are considerable differences in the rate of change between the three countries, as well as for the different communities within these countries. Ethnic and religious backgrounds of people but also technological developments influenced this process.

A common ground can also be found in the attitude of the communist authorities towards religion and in the revival of religion cults in the nineteen nineties. However the impact was and is different. Albania underwent a very active policy, during the communist regime, to create a total population of atheists, whereas Bulgaria and Macedonia lived in a relative liberal religious climate. Also the level of religious revival is again different in the three countries, the number of active believers in Albania being lower than in Bulgaria and Macedonia.

Social life deals with the following subtopics:

Composition of the family and changing roles and positions of men, women and children

During the last century huge changes took place in many countries in the composition of families and in demography. This subtopic deals with these changes in Albania, Bulgaria and Macedonia after 1945. What was the effect of these developments on the everyday life of people? What was the role of the government? What are the differences and similarities between different groups in society?

Family rituals: Marriages, birthdays and other family holidays and rituals

Family rituals are influenced from many directions and they are changing all the time. They reflect politics, welfare, and social and cultural developments in the everyday life of people. What was the influence of the state on family rituals? What role does tradition play? What are the influences of religion and ethnical background? How are family rituals influenced by examples from abroad?

Women: the position of women and the consequences of the emancipation process

In the 20th century the role and position of women started to change significantly as a result of the emancipation movement. Also the communist ideology had a serious impact on the role and position of women. How did the role and position of women change since 1945? And what were the effects of the emancipation process on society as a whole?

Technology and family life: technological developments and their influence on family life

The technological developments in society are also entering the family home and family life. What is the influence of technical innovations on the private life of people?

Religion and atheism

In Albania, Bulgaria and Macedonia live a variety of religious communities. They have sometimes different traditions and habits, but also many similarities and comparable rituals and morals. The communist regimes opposed religion in various degrees in the different countries. What was the impact of the communist regimes on religious life and what happened to religious life after the collapse of the communist regimes?

FAMILY LIFE

COMPOSITION OF THE FAMILY AND THE CHANGING ROLES AND POSITIONS OF MEN, WOMEN AND CHILDREN

Key Question:

What was the social policy in relation to demography? (Marriages, divorces and birthrates)

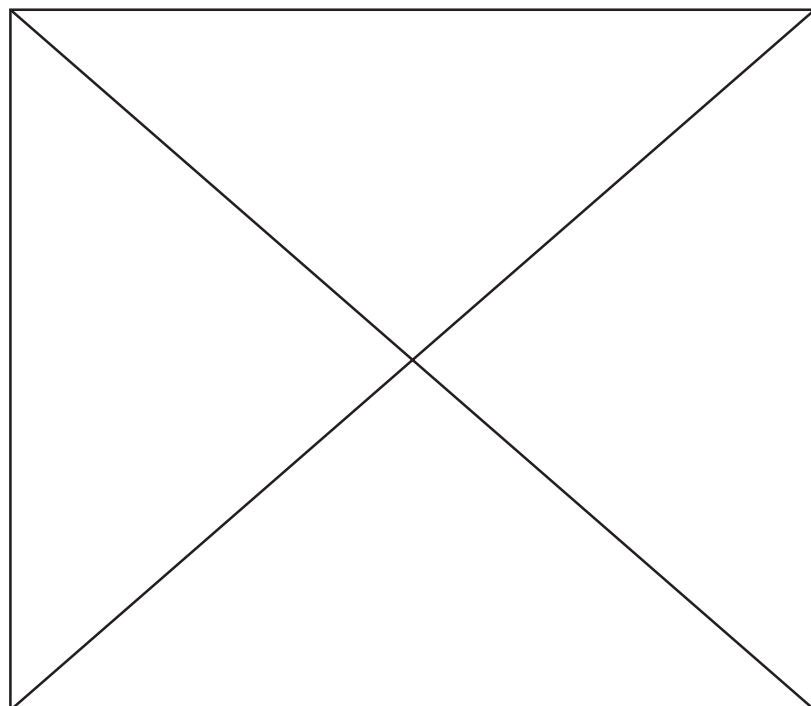
ALBANIA

Doc. 1	Year	Births per 1000 inhabitants
Birth rate	1960	43.3 (this marks the max. point of births)
	1990	20.4
<i>Zana Alia. "Socialist family and its structure" 1988, Albanian Patrimony Guide. 2000</i>	In 1986, when the birth rate was at its lowest, Albania's had the highest rate in Europe (25,3 births per 1000 inhabitants) whereas, e. g. Yugoslavia 15,4, Greece 11,3 etc.	

Doc. 2	Year	Deaths per 1000 inhabitants
Mortality	1960	10.4
	1998	5.3
		Average length of life
	V.1950	53.5
<i>Albanian Patrimony. Guide 2000</i>	V.1990	70

Doc. 3
The couple's celebration in the registry office.

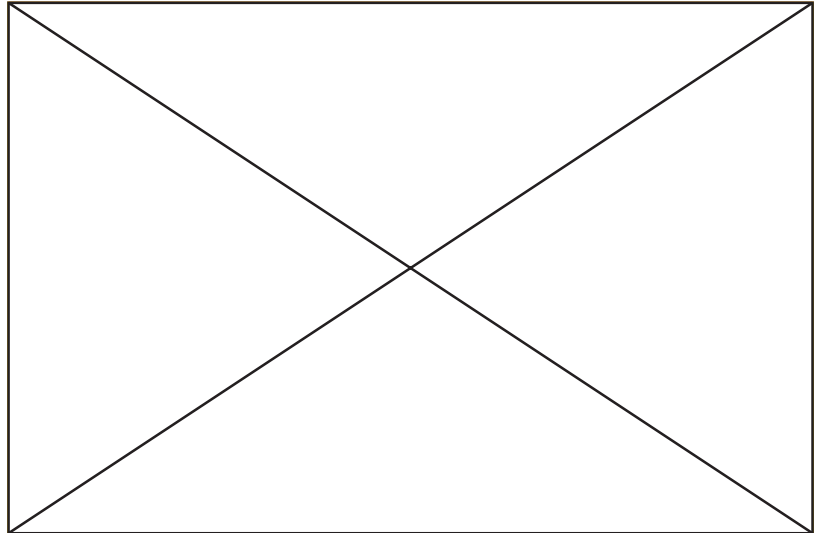
Magazine "Star" 1976



Doc. 4	“..The only valid marriage is that which is concluded by an appointed official of the local authorities (registry office) at the free will of the male, who may not be under 18 and the female, who may not be under 16 years old.”
The valid marriage	
<i>Family Code. 1991</i>	

Doc. 5
Wedding in church

private archive 2000



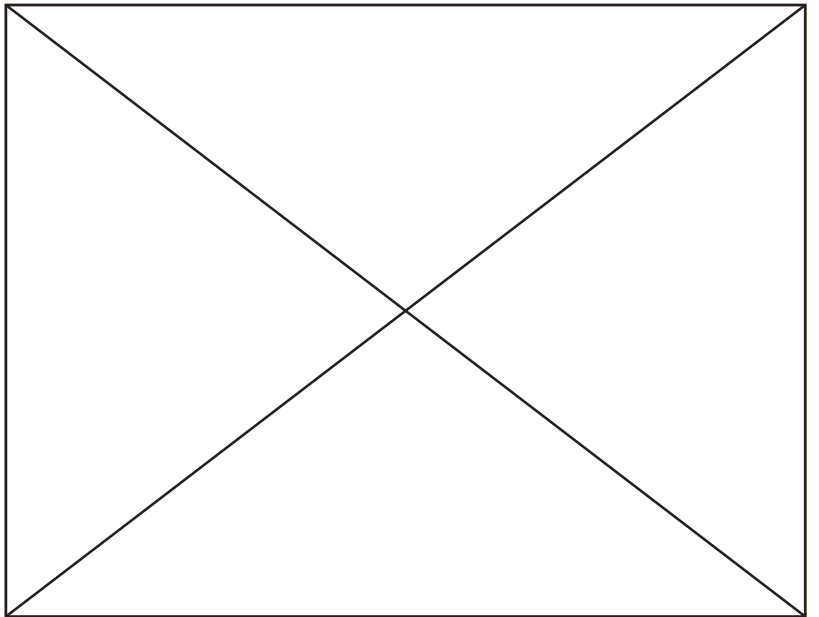
Doc. 6
Family Types

The institutional mechanism and the status of woman in Albania. 2000

“..The family types recognised by our legislation are the patriarchal family (grandparents, parents, children) and the closed nucleus family or nucleus (parents, children).”

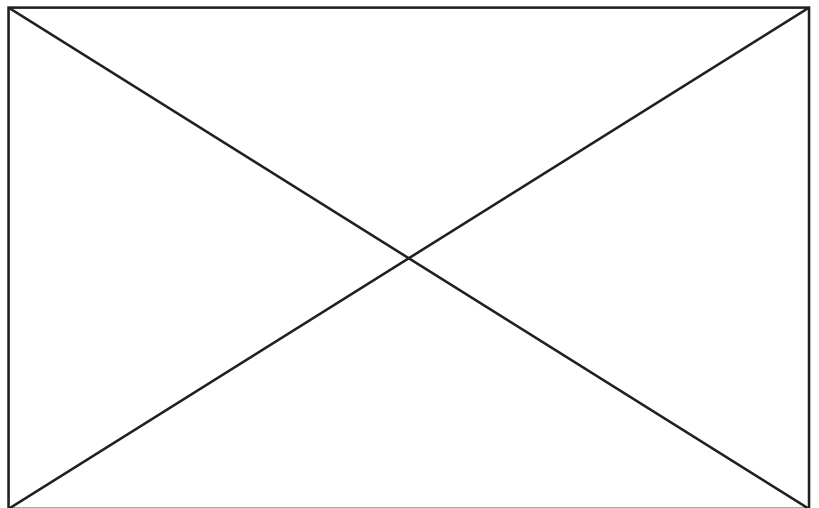
Doc. 7
My family

personal archive 1962



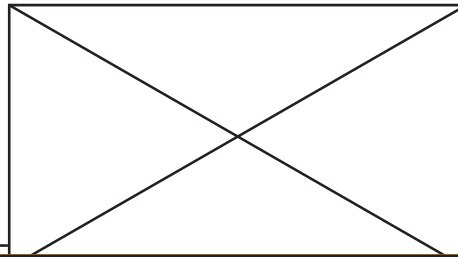
Doc. 8
Roma family

“Amaro Dives”2001



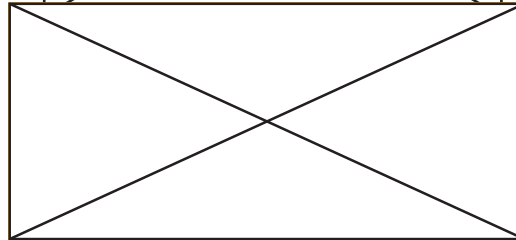
Doc. 9
Family members

“Albanian population” 1987
Central directory of statistic. 1989



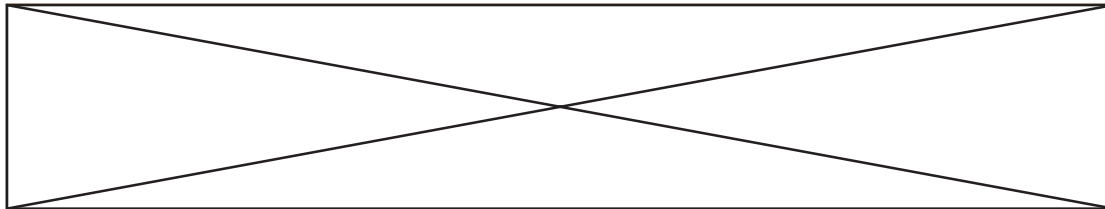
Doc. 10
Family structure in %

Institute of Statistics, 1999



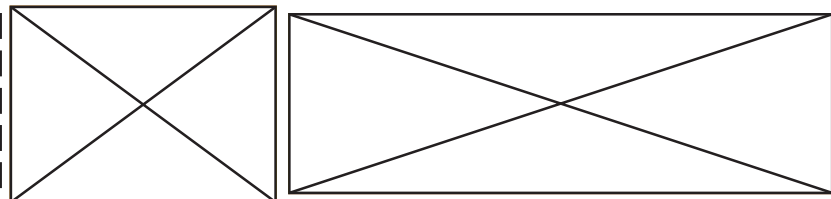
Doc. 11
Types of marriages in %

“Albanian Population” .1987



Doc. 12
Divorce

Family in transition, 1997

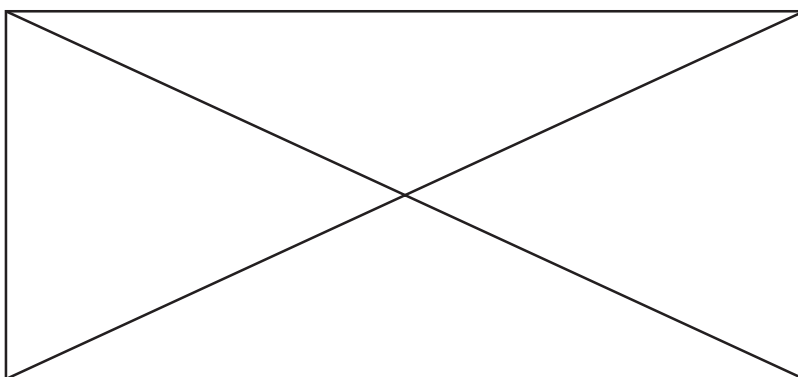


Questions:

1. Draw conclusions using doc. 1-12 on
 a. Average length of life b. Growth or decline of population c. Changes in the family

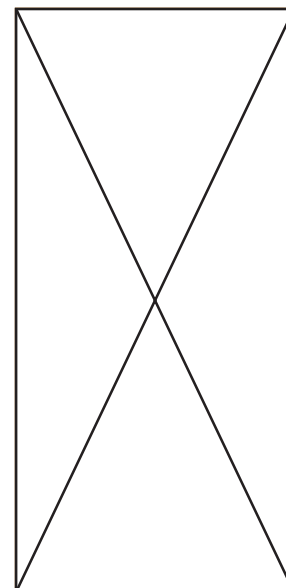
Motherhood: official policy and reality

Doc. 13
Birth



The socialist Albania, March. 1970

Doc. 14
Rozafa legend



Albanian Patrimony Guide, 2000

Questions:

1. What is the picture of the 'Rozafa legend' about?
 2. What is the connection between this picture and motherhood?

Doc. 15
Maternity leave

Jeta Katro, "The family in transition," 1997

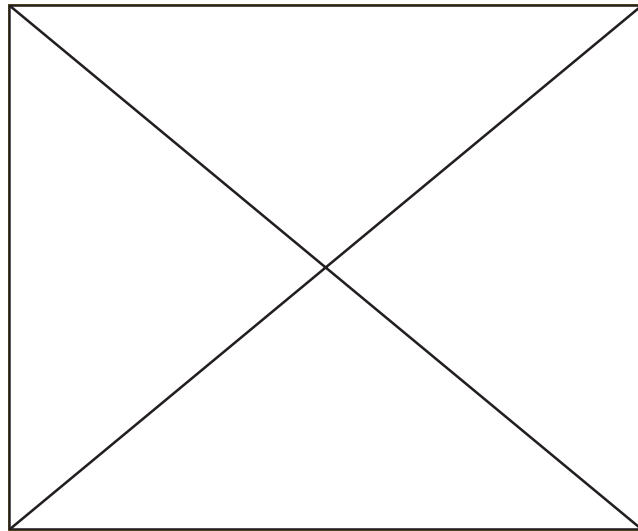
"The extension of maternity leave from 40 days to 1 year is a positive step. But this leave is only for women who work in the public sector (22%)."

Doc. 16
Mothers with baby carriages

Questions:

1. What changes were made during the transition regarding maternity leave?
2. What is the situation in the non public sector?

album. 1972



Doc. 17
Heroine Mother

Enver Hoxha, "About the woman," 1986.

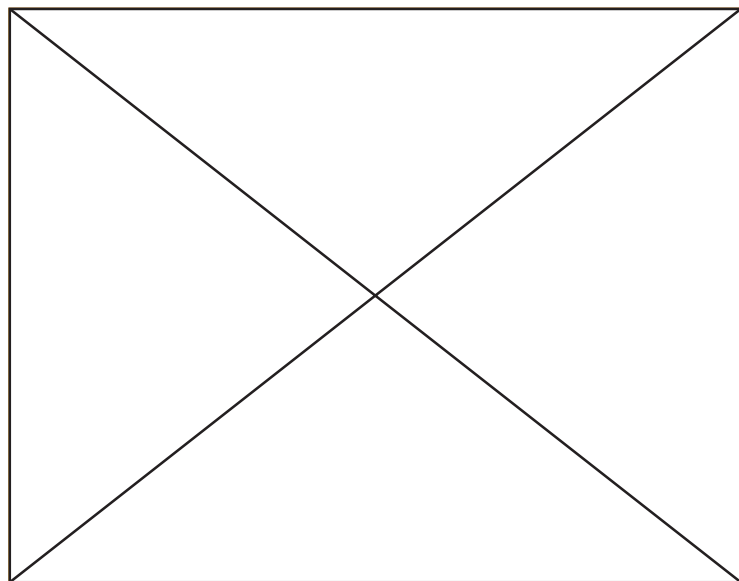
Until the end of 1985, the title "Heroine Mother" had been awarded by the Presidium of the People's Assembly to 996 mothers who had given birth and brought up 8 or more children. (editor's note)

Doc. 18
5 twins

Questions:

1. Compare the doc. "Birth rate" with the doc. "Heroine mother" and draw conclusions.

Magazine "Specter" 1999



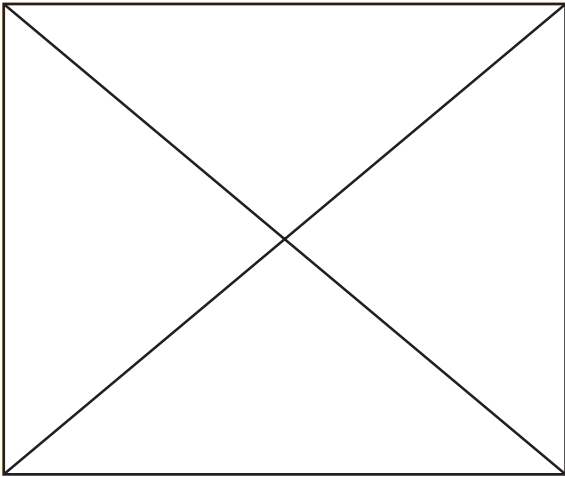
Childcare

Doc. 19
The education

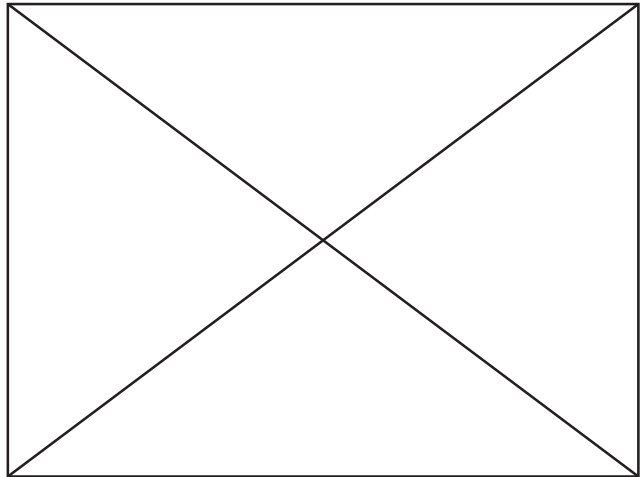
Album: "For woman" 1972 and author's note

...During the working hours our babies were in the safe hands of carers and teachers at kindergarden and nursery school. Higher income families today need baby sitters for their children. From liberation until 1990, rest houses for pioneers, adolescents and their families were used for children's recreation and education. There was a weath of Albanian literature (although often politicized) for children and adolescents, also many pioneer and youth centres, as well as culture facilities that served the public, political and moral education.

Doc. 20
Kindergarten

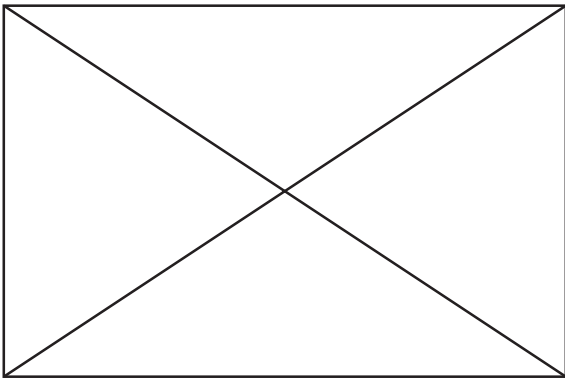


Doc. 21
Kindergarten



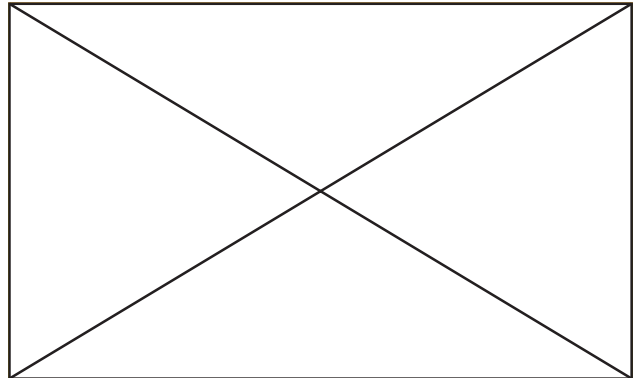
Tirana, 1972

Doc. 22
From kindergarten to school



personal archive 1972

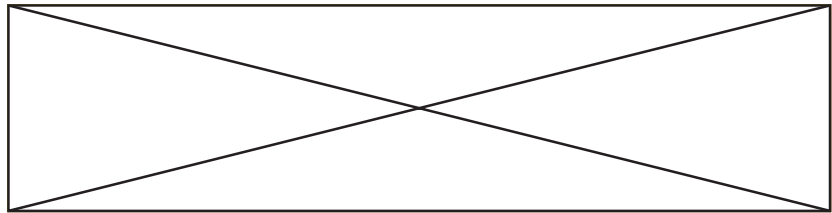
Doc. 23
No family



A home for children with no family, 1999

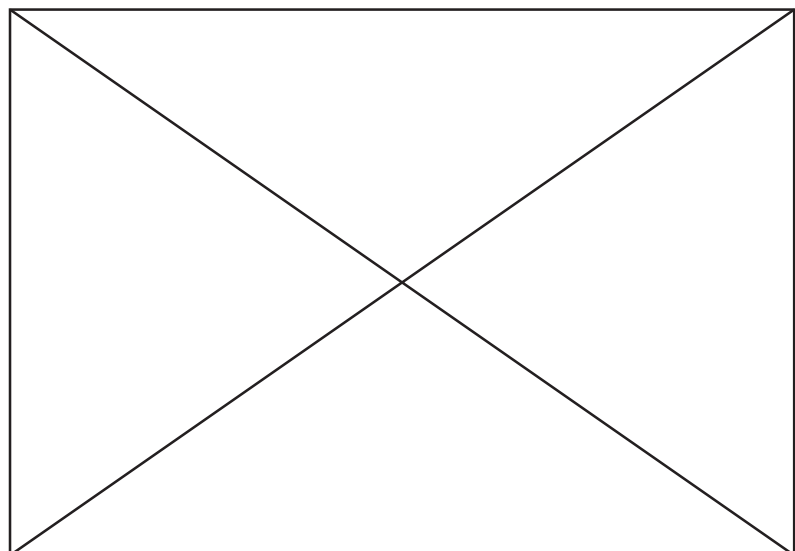
Doc. 24
Kindergartens

Album "For woman" 1972



Doc. 25
I need more space

magazine "The new Albanian woman, 1972



Doc. 26**Childcare in transition**

Ministry of Education Strategy.
2000

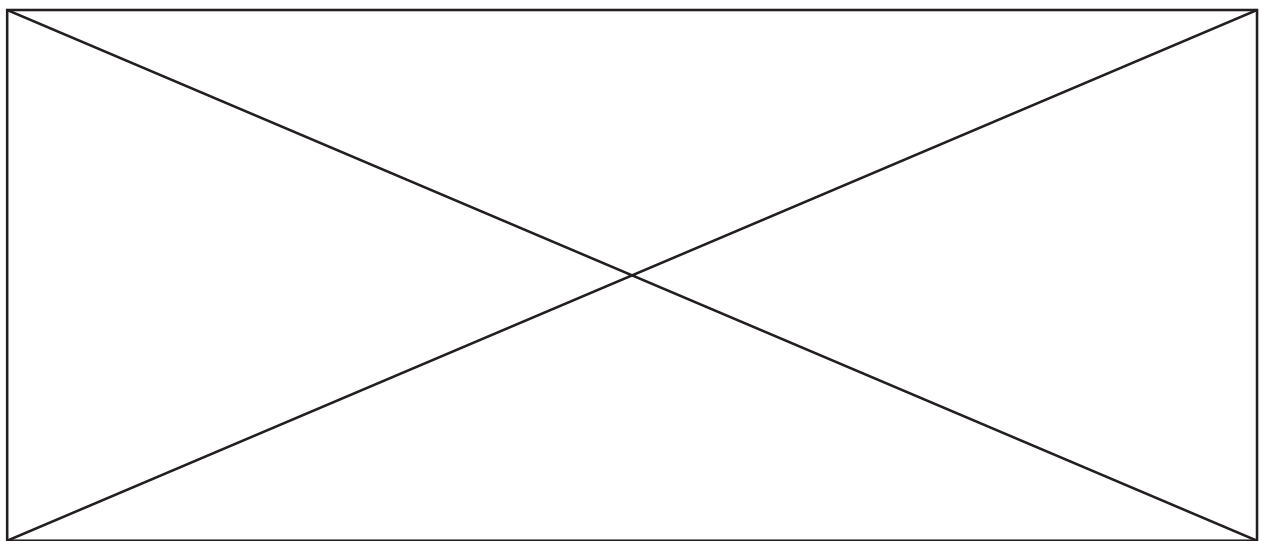
1999—2330 kindergartens.
During the transition period 31% of kindergartens were closed.
50 kindergartens are private. This is a new phenomena.

Questions:

1. What were the conditions for the children in the kindergartens and the nursery schools?
2. Which changes took place during the transition?

Doc. 27**Education in the family**

First of all the family tries to raise children with a human and democratic spirit,...secondly the Party`s lessons (defense of the country by all people, the Party is our mother, etcetera - author`s note), with a unified, socialist, social and scholarly education .

Doc. 28**The “egg” is not ready**

Parent`s custody of the children.
You are still little.

Questions:

1. Does your family fit into one of the models?
2. What elements would you add or remove from your family in order to make it a model one?

Hamit Beqja. "Who we educate, how we educate?" Tirana 1987

First type of education in the family: The development of free discussions about books, films, scientific and political news....about questions of behaviour and education, taste and fashion,...with good spirit and kindness, without irritation and with tolerance.

Second type of family: Safekeeping is practiced on the young generation within the family which often takes the form of an unpleasant surveillanceit imposes the will of the adults...and then the parents wonder why they can`t find a common language with their children...

Third type of family: The family in which the parents are very busy with work and where the children grow up by themselves."

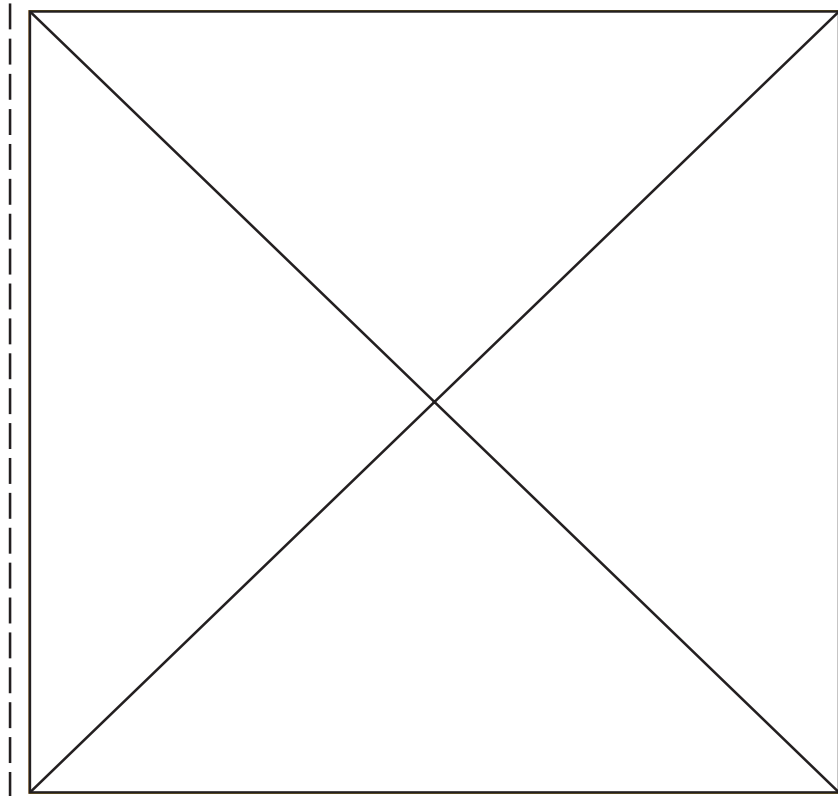
Fourth type of family : Is the sentimental type that aims to protect their children and don`t let them learn through difficulties....

Doc. 29**Street children**

Magazine "Amaro Dives" 2000

In general, these children sleep in railway stations, unfinished buildings, ports, and public gardens, without any means of hygiene. These street children (not to be confused with vagabonds) are noticeable because they do not wash, have worn their clothes for a long time, have rude behaviour, banal vocabulary, and are lacking behavioural control. Sleeping in the street and leaving home for a long time are a prelude to prostitution. Gypsy children make up the greatest number of street children.

Doc. 30
Garbage people. 1999



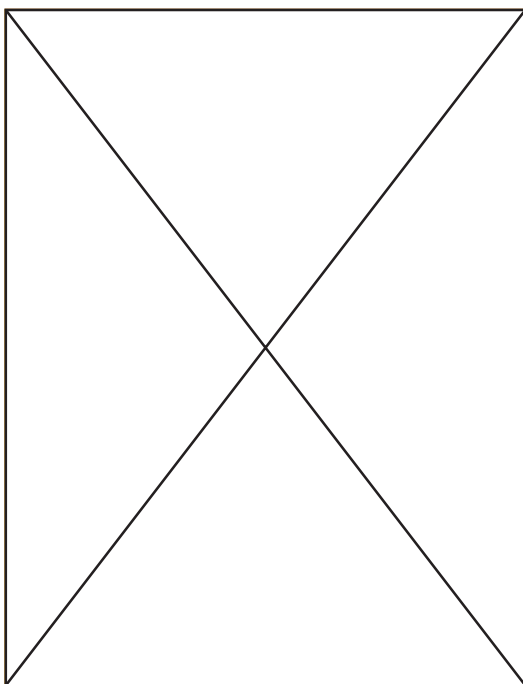
Doc. 31
Summer camps

(Organized by: The Albanian Roma People Committee)

- “Main objectives of this project were:
1. Keeping the children off the streets;
 2. Encourage children who have abandoned public school to return to school;
 3. More educational and entertainment possibilities;
 4. Creation of a society with human norms.

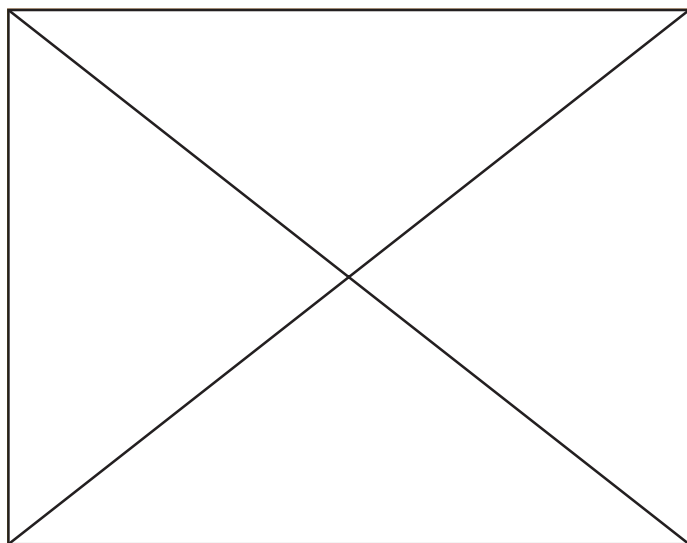
“Amaro Drom” 2001

Doc. 32
Summer school



Roma children

Doc. 33
Summer school.



“Amaro Drom” 2001

Questions:

1. Search the materials on political and economical life to find explanations why people are living in the streets.

BULGARIA

Doc. 34
Equality before the law

Art. 36
 Men and women in the People’s Republic of Bulgaria shall enjoy equal rights.

Constitution of People’s Republic Bulgaria 1947
 Art. 38 (3)

The married couple has equal rights and obligations in the family.
Constitution of People’s Republic Bulgaria 1971

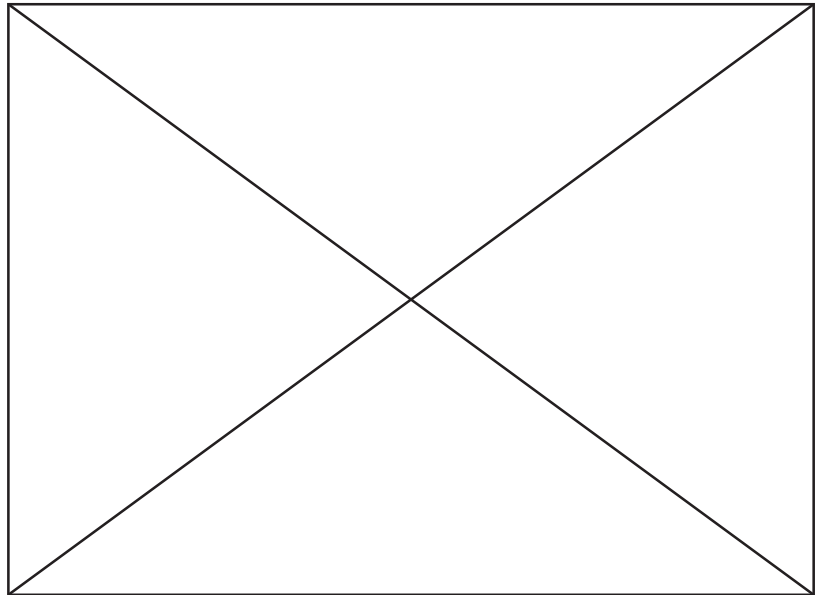
Doc. 35
Let’s change the Bulgarian way of life

Decisions of the Central Committee of the Bulgarian Communist Party, S., 1976.

The socialist living standard has to correspond with the socialist way of life and to become an active factor for the social-economic development of the country. The collective living standard has to develop increasingly and to confirm new behavior norms, new rituals and high culture of personal relationships.

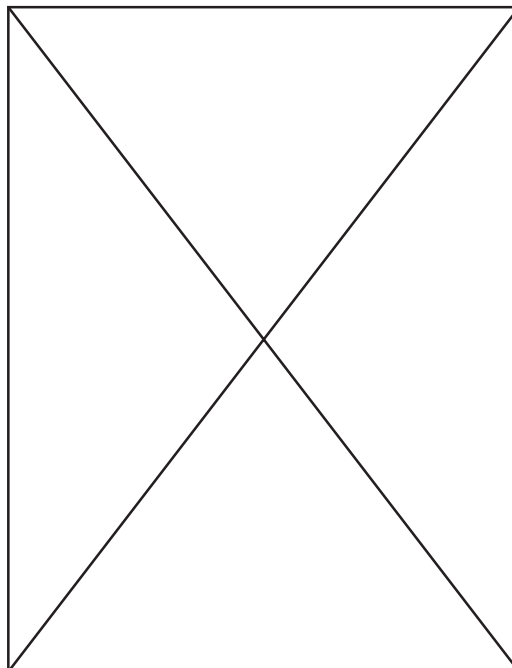
Doc. 36
The country family in Bulgaria

Village Drumevo, Varna region, 1950



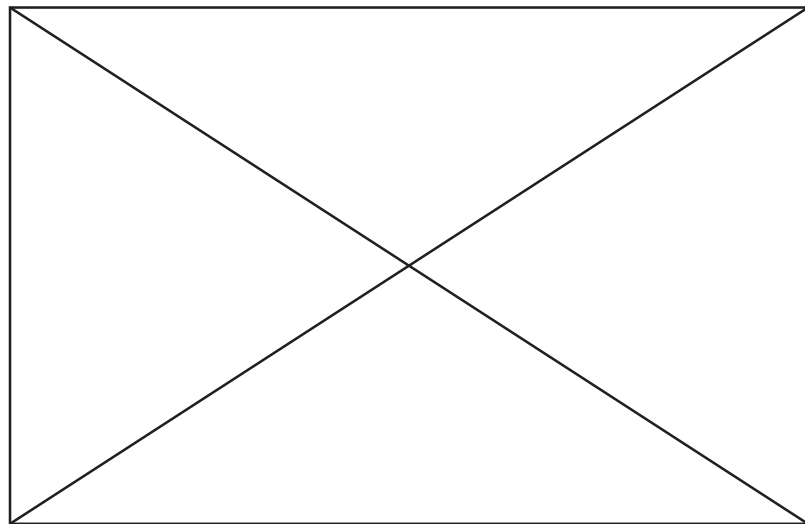
Doc. 37
Family holiday

Hisarja town, 1963



Doc. 38
The contemporary Bulgarian family

Mila and Mihail Yanovy's family, owners of MBMD sociological agency, 2002

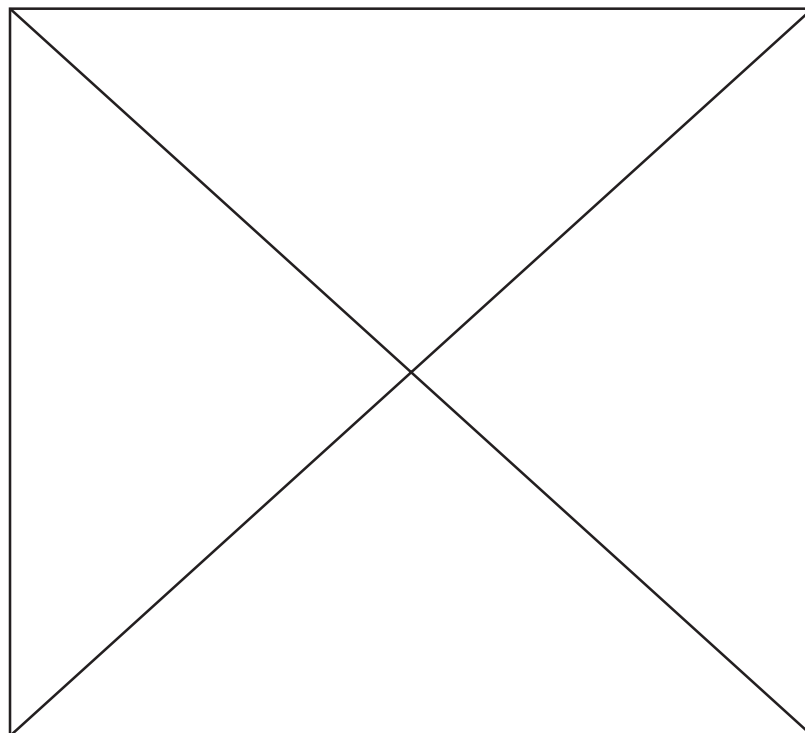


Doc. 39
Children are a gift from God
Interview with Mira and Mihail Yanovy Magazine Parents, April, 2002

Talking of parenthood, I have to say that for us children are a gift from God and they are the best thing that happened in our lives. We had problems and we even decided to adopt a child... We never thought, not even for a moment, that we would have no children. The best thing in anyone's life is watching his or her children grow.

Doc. 40
Flashes

Bulgaria 40 years on the path of socialism. Sofia Press, 1984



Doc. 41
Party programme statement for the socialist family
10th Congress of BCP, 20-25. 04. 1971, Stenographic report.

[...] the family will continue to discard characteristic elements of the past, such as material dependence, and will become stronger on the basis of common intellectual interests [...]

Questions:

1. What is the state policy in Bulgaria with respect to the family?
2. What terms and symbols express it?
3. Why did the state direct propaganda at family life?
4. Which specific values were propagated?

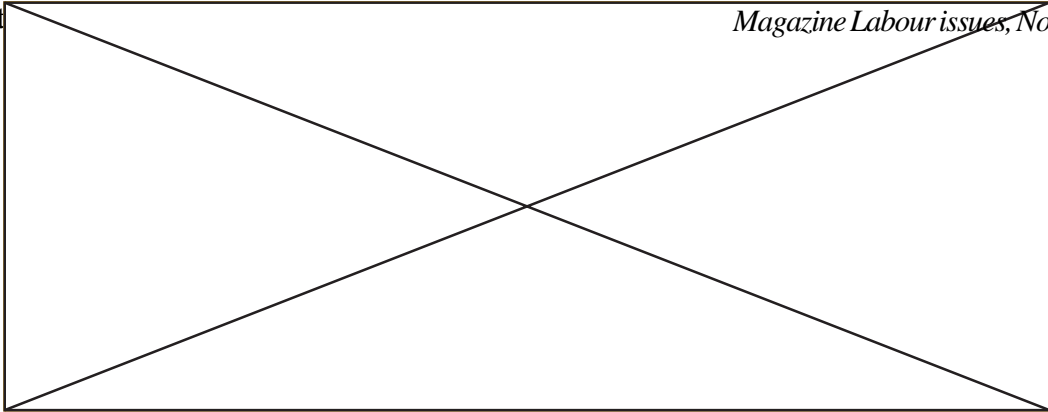
Doc. 42
Bulgarian Family Structure

Pavlova, V., State and Problems of the Contemporary Bulgarian Family, S., 1990

Most often in Bulgaria the words “family“ and “household“ are used interchangeably, because 90% of all Bulgarian families have their own home. It is very rare for two families to share one and the same household. Households that consist of two or even more generations are considered exceptions... Additionally, there are households in which people live together without being related, as well as households of the communal type, which account for 1% of all households.

Doc. 43
Birth rat

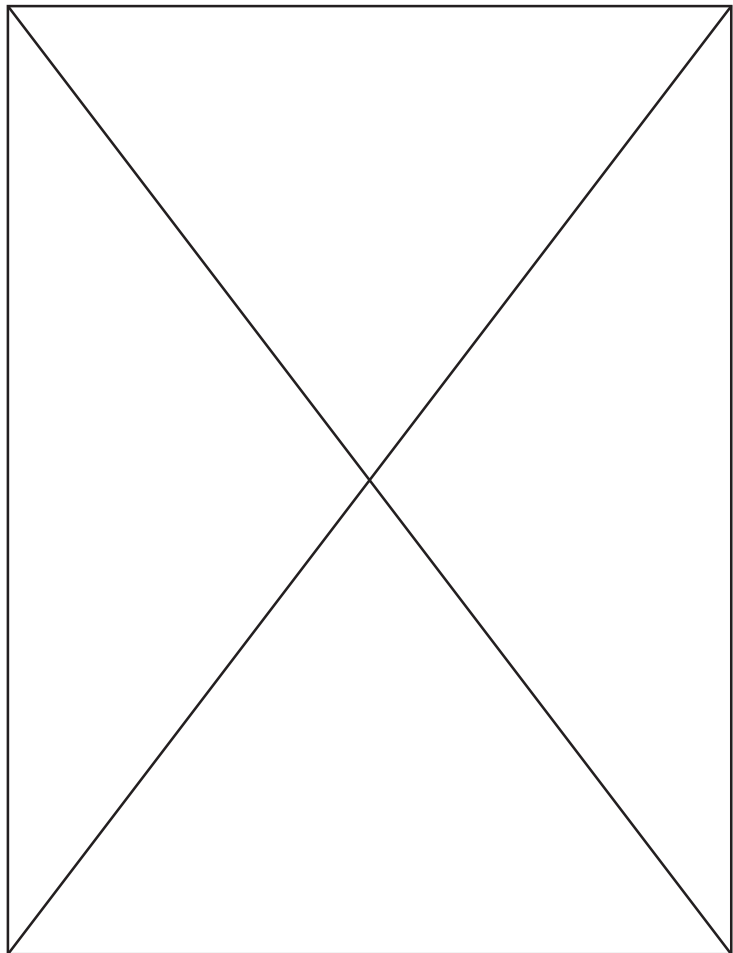
Magazine Labour issues, No 8, 1993



Doc. 44
Contemporary Bulgarian Moslem family

Questions:

1. What does the graph tell you about birth-rates in the Balkan countries? (doc. 43-44)



The Ibro family from St Petka village, Undola Magazine. Fotooko, 2001

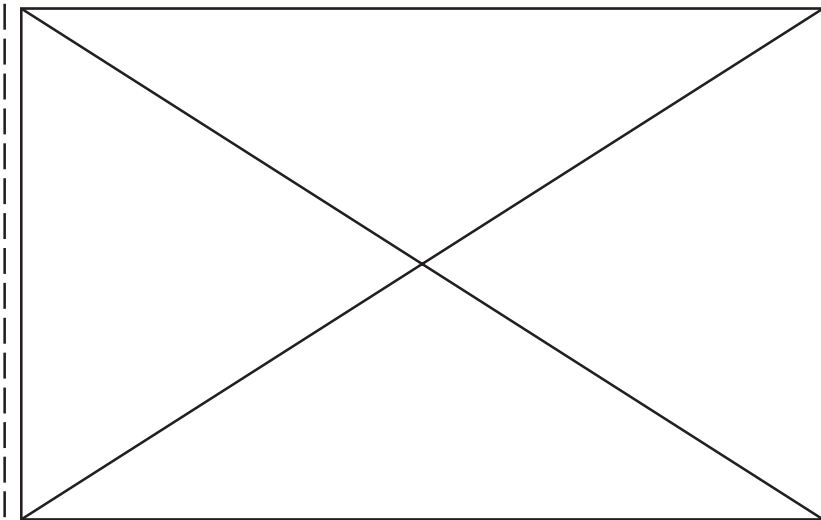
Doc. 45
Domestic work

Decisions of the Central Committee of the Bulgarian Communist Party, Sofia, 1976

Redistribution of domestic work and equal participation by all members of the family should be encouraged.

Doc. 46
Marriages and divorces per 1000

Statistical year-book, 1999

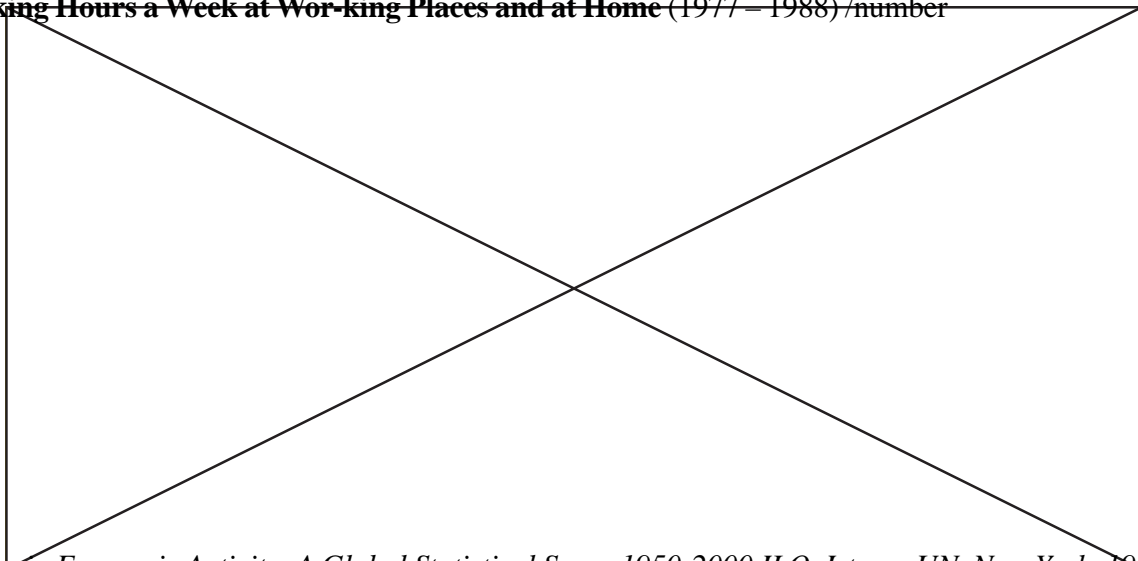


Doc. 47
Families in Time of Transition
Gradev, D., M. Sugareva. The Bulgarian Family in the Transition towards Market Economy, S., 1994

The contemporary Bulgarian family is in a state of double transition: on one hand, towards new forms that are typical of all European countries; on the other, towards a general transition from a totalitarian to a democratic method of government.

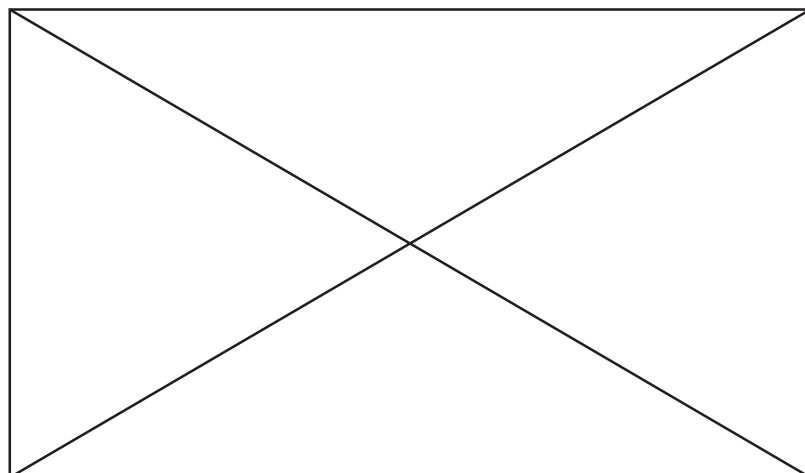
Doc. 48
Working Hours a Week at Working Places and at Home (1977–1988) / number

Women in Economic Activity: A Global Statistical Survey 1950–2000. ILO, Istraw, UN, New York, 1989



Doc. 49
No comment

Gencho Simeonev, Newspaper for women, 21, March, 2002



Doc. 50
Women's Work

Stoyanova, K. Family social policy – problems, priorities, execution. Gorek Press, Sofia, 1997

It was considered a matter of prestige for a woman to work, which led to a one-child household model. It was believed that women's work in the social sphere was more prestigious and thus more highly esteemed than the work women devoted to child-raising, which lacked social recognition. This absurd view is best reflected by the way women's household work is valued. It is ranked alongside the lowest qualified labour paid the minimum monthly wage. This is at the root of the contradiction between women's work and domestic work.

Questions:

1. Compare the statistical data for marriages and divorces with the official family policy.
2. Compare the hours men and women devote to domestic and social work. Draw a conclusion about the social function of the two sexes in the socialist society.
3. Come up with two arguments "for" and "against" gender equality during socialist period.

Doc. 51
Problems of the contemporary family

Magazine Parents, April, 2002

We live alone in a municipality building. He does not have a job and draws unemployment benefits. He can occasionally find part time manual labour which brings in a few additional leva. I get a small allowance for the child. Our total income is about 250 leva. We get food for the baby from a special cafeteria where they cook for children, and it is very good that it exists. We eat whatever there is to eat, we have no heat in winter, we cannot deprive ourselves of electricity, but we have no phone... It is great that his parents send us meat, eggs and vegetables that they produce themselves.

Questions:

1. Explain the influence of the economic and political transformations in the Bulgarian society have on family life? Select appropriate documents from Economic and Political life.
2. What kind of problems do many families face nowadays?
3. What, in your opinion, can the government do to help families solving these problems?

Doc. 52
Constitutional guarantees for equality

Art. 72

Mothers receive individual protection in terms of labour. The country takes care of the mother and of the child. It founds maternal hospitals and children's homes, nursery schools and dispensaries. The country ensures maternal leave for the mother before and after the childbirth as well as her salary, it also provides midwives and medical aid free of charge.

Constitution of People's Republic Bulgaria, 1947

Art. 37

Mothers receive special protection from the government, economic and social organizations.

Constitution of People's Republic Bulgaria, 1971

Art. 47

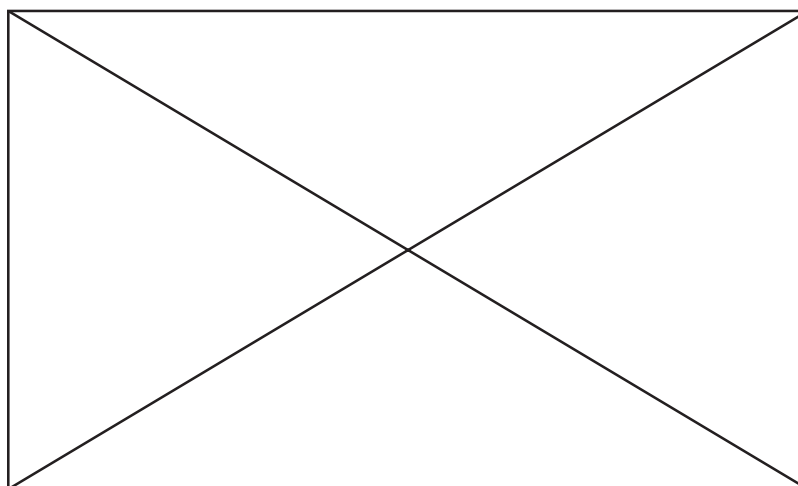
Mothers are the object of special protection by the state and are guaranteed parental and postnatal leave, free obstetric care, alleviated working conditions and other social assistance.

Constitution of Republic Bulgaria, 1991

Doc. 53
“Give birth in birth centers!”

Live photo from 1 May 1946.

Magazine Izkustvo, 1984

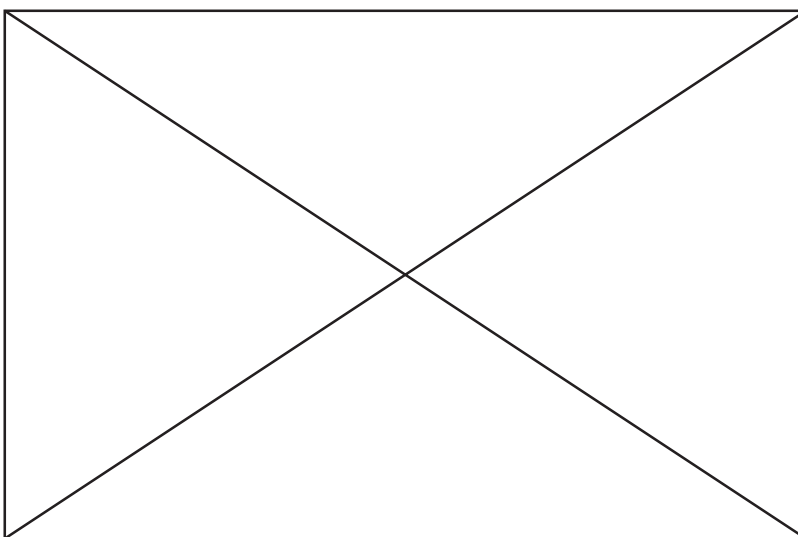


Doc. 54
Mothers’ Ward

Registering the baby “Pobeda”,
 born on 27.X.1946*.

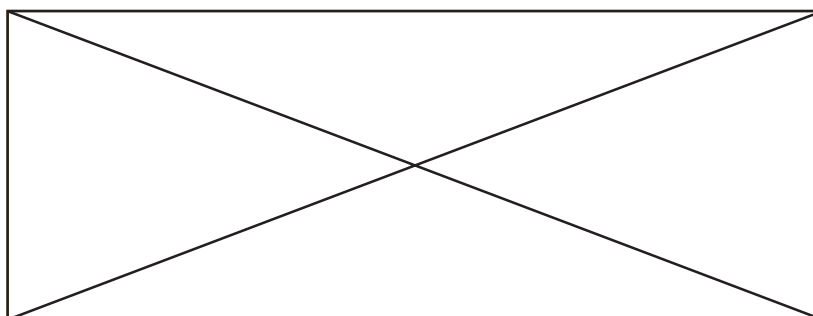
*In Bulgaria on October 27, 1946, elections for the Grand National assembly were held in which the Fatherland Front Parties won over 70 % of the votes. The Assembly formed the new constitution of the country.

Magazine Woman today, 1947,
N 3-4



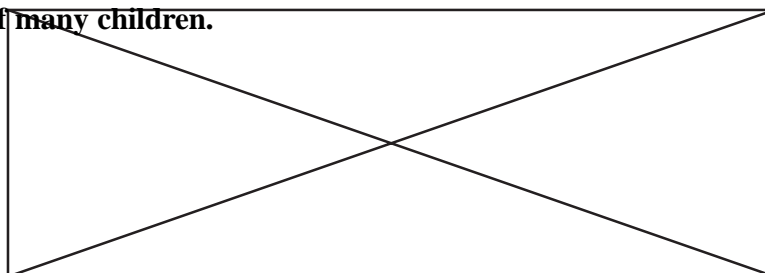
Doc. 55
Legitimate births by fertility of the mother

Statistical year-books,
1959 - 2000



Doc. 56
Charter for the benefit of mothers of many children.

Anka M. Ivanova has many children and therefore benefits from the following services: 1) health services; 2) acceptance in nursery schools; 3) tailoring services; 4) dry cleaning and washing; 5) radio and television services; 6) household appliances repair.



A medal for motherhood

The number of mothers, with more than 3 children, who received the award between

1948-1960	499 786
1961-1969	125 833

455 women were awarded with Medal and the honorary title “a Mother-hero” from 1969-1971.

Doc. 57
Social protection of mothers

The working woman or employee is entitled to a 120 calendar-day leave in case of pregnancy and childbirth, of which 45 days are before delivery.

Labour Code, 1959

The working woman or employee is entitled to have paid maternal leave of 135 days for each child in case of pregnancy or childbirth, of which 45 days are before childbirth. If the child is not given to an institution for care after the maternal leave expires, the mother has the right to additional leave for the first, second and third child until the child is two. This leave can also be utilized by the father or one of the grandparents.

Labour Code, 1986

Doc. 58
Interviews about maternity

My daughter was born in 1961. My maternity leave only lasted three months. My mother helped me. We were living in my parents' house at that time. Salaries were high enough for us. We were able to save money to buy a small flat and a little car.

*Mara Georgieva
Kostadinova, 68 years old*

My first child was born in 1987. I was working in a school. The maternity leave lasted three years at that time for each child in the family. Two years were paid holidays. I was able to choose if it was necessary to stay at home another year, but unpaid. The young mothers' jobs were protected during the time of maternity leave... I took care of my children by myself. I had enough time and the right conditions to bring them up... Our life was well-balanced. We saved to buy a flat, a car... The government was very helpful to young families – for example: it provided low-interest loans, flats for low rents...

Gergana Petrova Vasileva, 41 years old

I was 27 when my son was born on July 15, 2001. I was married and working as a history teacher at two schools simultaneously. I took maternity leave from one of the schools, but I continued teaching at the other. I had to, or I would have lost my job. Besides, it helped the family budget as child support from the state is very modest... I am lucky to have my mother's assistance. She has been a great help...

Ruska Bojadzhieva, 27 years old

Questions:

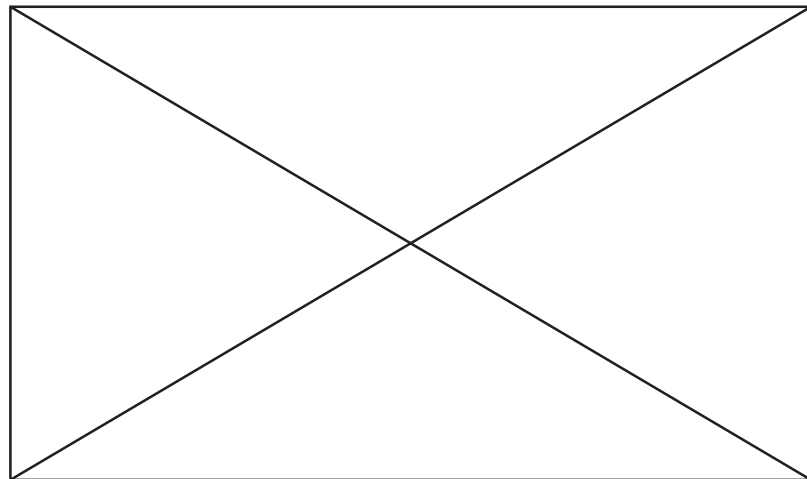
1. What was society's attitude towards motherhood in the different periods?

Doc. 59
Guidelines to encourage births

*December Plenum of The
Bulgarian Communist Party, 1967*

A third child in the family - this is the major link in the solution of the problem. To discuss the possibilities of the state taking care of the maintenance of a third child and the respective families being granted the necessary means.

Doc. 60
Mother from Rodhopi



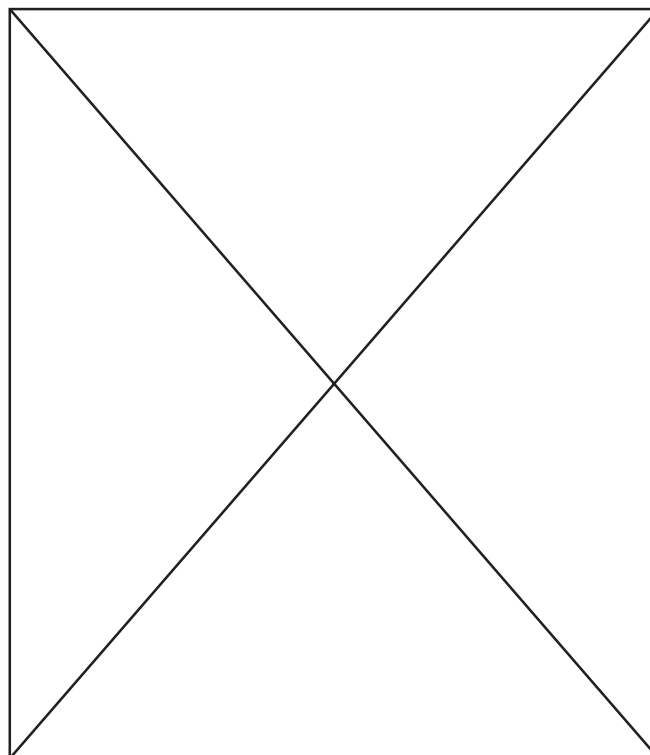
From sunrise to sunset. Faraon design, 1993

Doc. 61
A letter from a mother of many children

Zlatka Tokmakchieva, Tzvetkovo village, region of Kardzhali, Magazine The woman today, 1971, N9.

[...] The Party and the state encourage parents to have many children. We, for example, received accommodation. But there are people who do not fully appreciate this encouragement and others who ridicule it [...] I don't care about those who consider giving birth to three children is backward. I definitely think that I am a modern mother with a modern family.

Doc. 62
Father's love 1971



Magazine The woman today, 1971, No 5

Questions:

1. What is the basic idea in the Communist ideology about the role of mothers seeking to legalize the Bulgarian Communist Party?
2. Point out priority fields in which, according to you, the government should save considerably more money for the social protection of mothers and children. Explain your answer.
3. Offer a package of measures, which would define the new social changes in the fields of:
 - social protection of the "unborn" and motherhood;
 - social security of children with a risk factor;
 - social help during motherhood and childhood;

Doc. 63
Child Social Protection

Parents have the full right and obligation to raise their children and give them a communist upbringing.
Children born out of wedlock have the same rights as those born in marriage.

Constitution of People's Republic Bulgaria, 1971

The raising and upbringing of children until they come of legal age is the right and obligation of their parents and is assisted by the state.

Constitution of People's Republic Bulgaria 1991

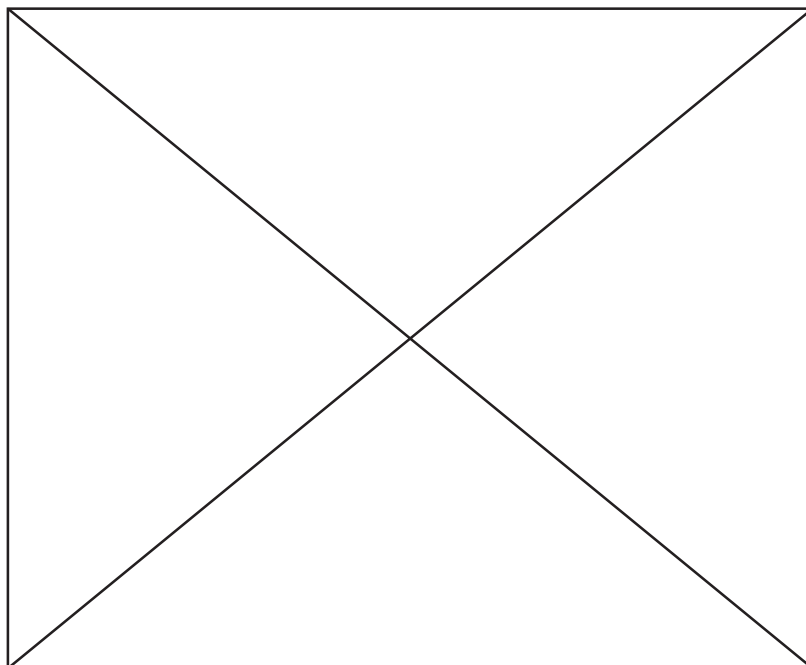
Doc. 64
Child Protection Law

38 Parliament Assembly, S. 2000, Stenographic report

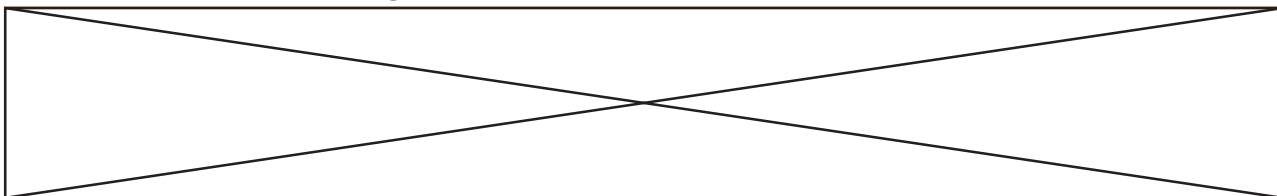
Art.15.

Parents of children who are Bulgarian citizen receive monthly child support.

Doc. 65
Kindergarten In Plovdiv in 70's



Doc. 66
Children's institutions in Bulgaria



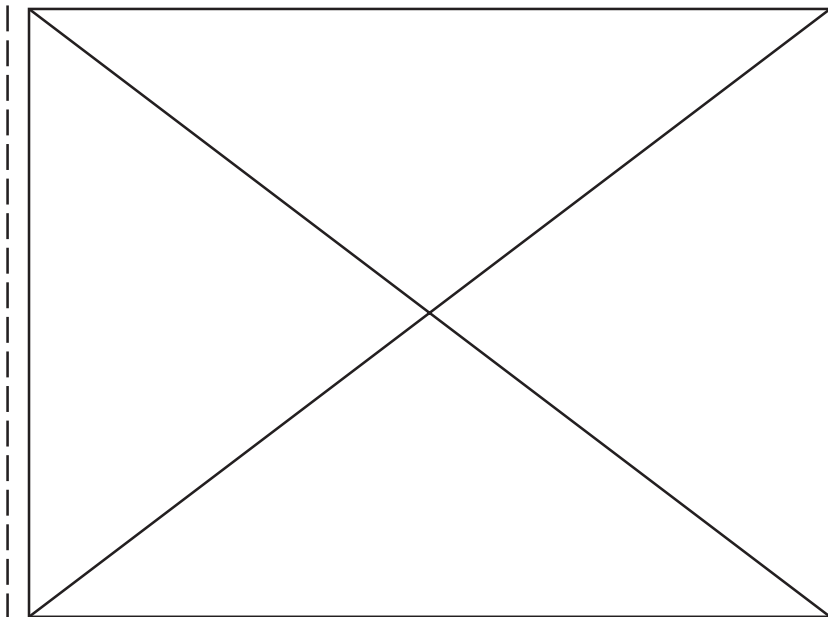
Statistical year-books, 1960, 1971, 1981, 1991, 2001

Doc. 67
Memories from childhood

Interview with Hilda Kazasian, singer, daughter of the famous jazzman and conductor Vili Kazasian. Magazine Eva, February, 2002.

My childhood was fantastic. I was surrounded by positive energy everything exuded peace and comfort. At the same time there was music everywhere. I always longed to be with my mother and father at rehearsals, concerts... And I was very sorry not to be ... But that was compensated for the big family on my mum's side. She had two sisters. They have sons older than me who are still more than brothers to me. As the only child in the family I was the princess surrounded with love and care.

Doc. 68
Happy Childcare

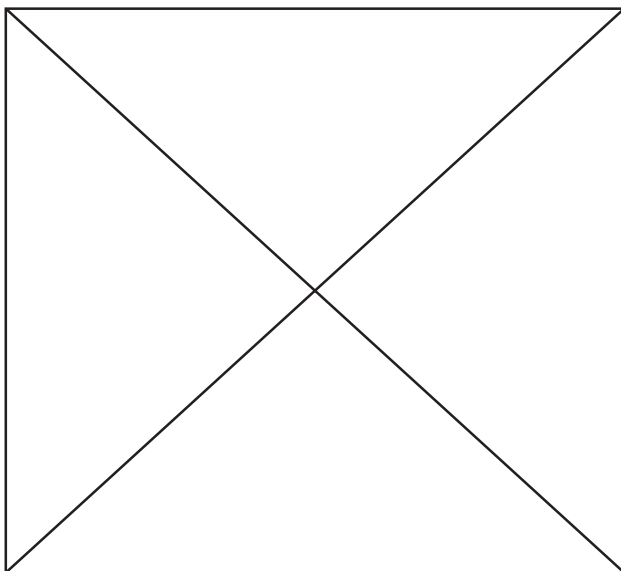


Veliko Turnovo, 2000

Questions:

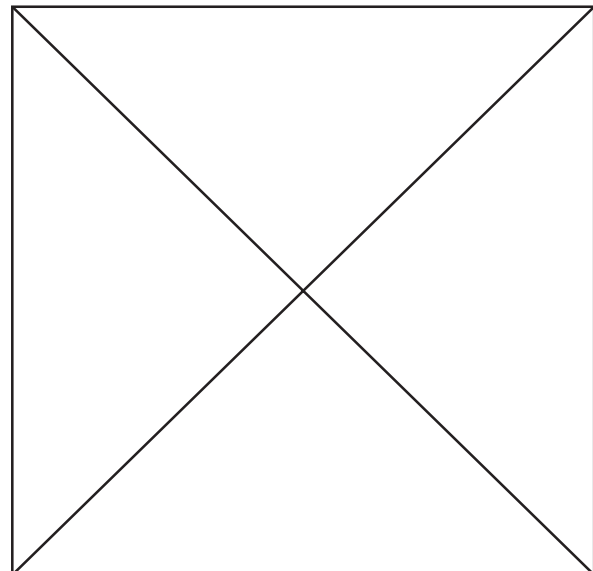
1. Based on the presented documents, make a list of children’s rights in Bulgaria legally guaranteed by the government
2. Evaluate the importance of the network of children facilities.
 - with respect to socializing the children;
 - with respect to the family;
 - with respect to the relationship parents-children.

Doc. 69
Innovations in everyday life



Elhovo, 1957

Doc. 70
The computer – my friend



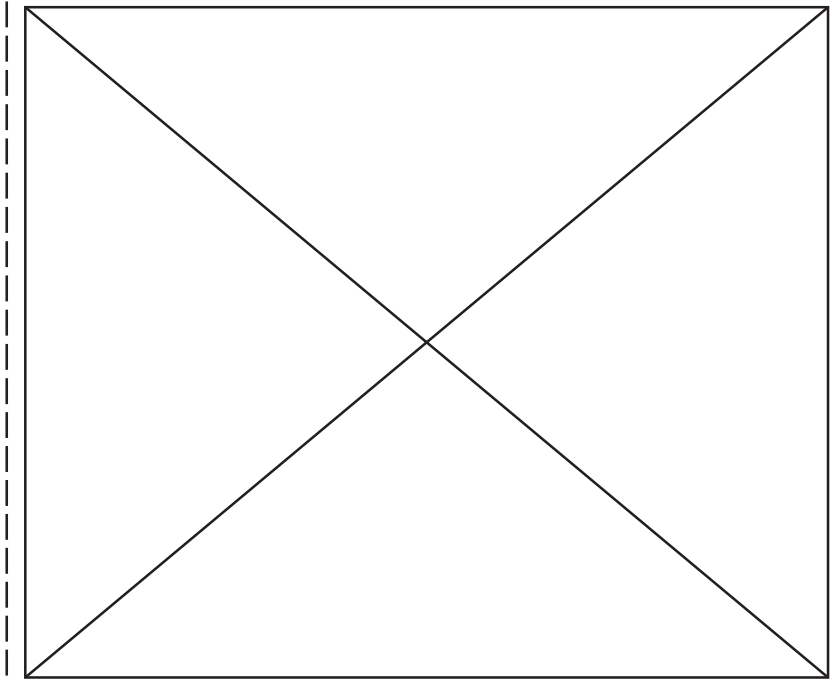
Veliko Turnovo, 2001

Doc. 71
Education in a Roma family

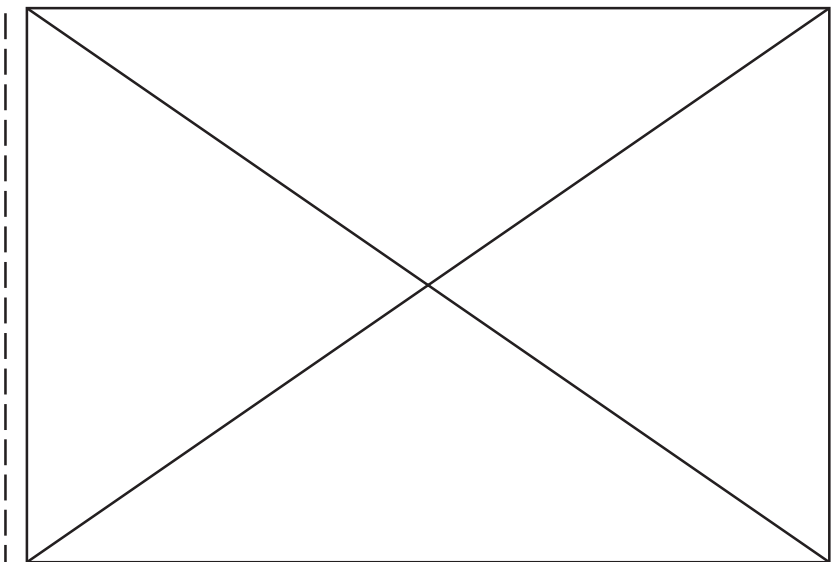
Interview of Katya Leshtanska by Biserka Yotova, associate of the programme “Civil initiatives” of the SEGA Foundation

My family is neither rich, nor poor. Sometimes we didn’t have money for food because my mother spent a lot of money on my textbooks for German. While I was studying she used to say: “First of all school, after that friends, then hobbies and entertainment, and lastly the household” – but this is not characteristic for the upbringing up a Roma girl.

Doc. 72
Last arrangements for the celebration, 1964



Doc. 73
Birthday



Burgas, 1995

Doc. 74
Pupil's reflections: "Which of my behavior would disappoint my parents?" - an essay

Ana Petkova, 13 years old, D. Blagoev school, V. Turnovo, 2002.

In today's life we disappoint someone almost every single day. The most frightening is when that happens with our parents. They created us with love, which could be destroyed in a moment if we hurt them.

Perhaps I have, like all human beings, made many mistakes, but from the behavior of my parents I can see that it would hurt them most if I rejected them, my name or my country.

Doc. 75
Foster homes

Magazine "Tema", 2002, N2.

Currently, 38,000 Bulgarian children have no families. 35,123 of them live in foster homes, and over 3000 have no care. According to the Government Agency for the protection of children, a further 29,500 Bulgarian children are at risk of being abandoned.

Questions:

1. Give three proposals for the improvement of conditions for children in foster homes.

MACEDONIA

Doc. 76
1963 Constitution

*The Constitution of SRM,
Skopje, 1963*

Article 37

The family is protected by the social community.
The social community gives special protection to the mother and the child.
The social community is responsible for the care of juveniles whose parents do not take care of them, as well as for all other persons who can not take care of themselves, nor protect their own rights and interests.

Article 38

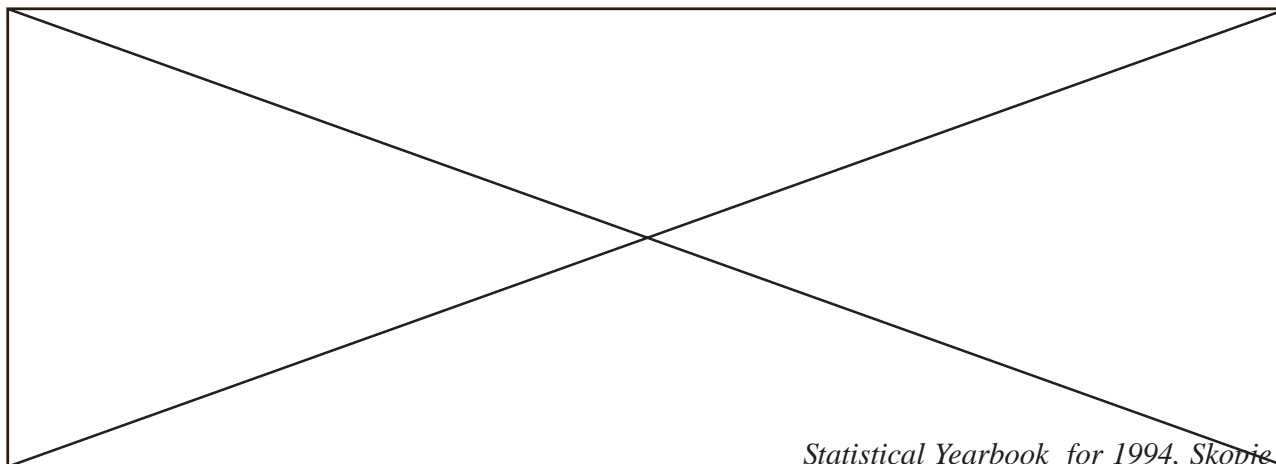
The social community creates suitable working conditions for the disabled and other citizens who are not fully capable of work.
Those citizens who are unable to work, and have no means to support themselves receive aid from the social community.

Doc. 77
1991 Constitution

Article 40

The Republic provides special care and protection for the family.
Legal relations in marriage, family and in illegitimate communities are regulated by law.
The parents have the right and duty to support and raise their children.
It is the children's duty to take care of the old and powerless parents.
The Republic provides special care for children without parents and for those children who are without parental care.

Doc. 78



Questions:

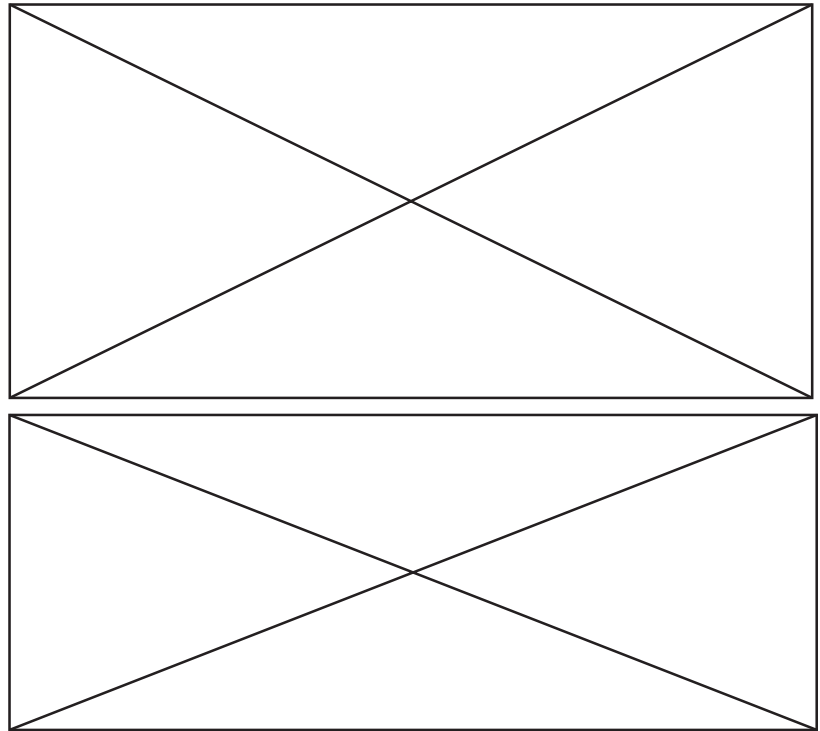
1. What was the social status of the family according to the Constitutions?
2. What is the main tendency concerning the number of family members ? What are the reasons for this change?

Doc. 79
Care for mothers, working mothers and their children

Five years PRM, Government of the PRM, 1950

In the protection of motherhood, our people's authorities recognize as essential for society, that care for the mother is inseparably connected with the care of her child. The state will especially protect the interests of the mother and the child by creating maternity sections, nursery schools, children's homes and with the right of paid leave before and after birth.

Doc. 80
Childcare

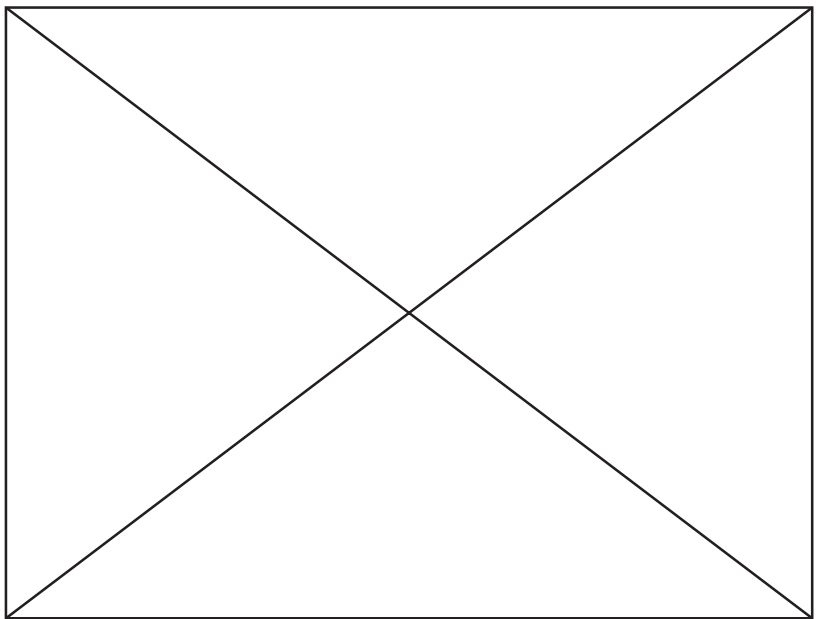


Five years PRM, Government of the PRM, 1950

Doc. 81
Children in kindergarten

Question:

1. What was the state's attitude towards the protection of mothers and children?



Enlightened woman, 1963

Doc. 82
My children were taken care of by friends and neighbors

“In 1968 I gave birth to my first child, my daughter Sanja. My husband and I were very happy about the new member of our family. We dedicated our free time and our full attention to her. Sanja was only one month old when I had to go back to work... Then our troubles began. We wondered who was going to take care of our little daughter. When our friends heard about our problem, they promised to help.”

“I still remember that when I left for work, I left Sanja locked in our flat on her own. After an hour, our neighbor Zivka used to come, and she took care of her for the next three hours. After her, our friend Mira came, who luckily had grown up children, and she could stay longer until I came from work.”

“You can imagine how I felt while I was at work, my thoughts were always with my daughter.”

Doc. 83
Maternity leave – six months

The Republic Conference of Women’s Social Activity has recently instigated a discussion on the existing law for maternity leave. The reduced working hours (four) that a woman may work after the birth until the baby is eight months old is far from suitable for mother or enterprises.

Enlightened woman, 1971

Doc. 84
Olga Makedonska

“Women in our society finds themselves in a very delicate situation. They are required to be mothers, manufacturers and social workers. Therefore, we have to make efforts to create conditions for women to accomplish all these activities.”

“A woman faces numerous difficulties in seeking possibilities to keep her child.”

“Mothers often ask the doctor to solve their problem, to give them prolonged maternity leave because they have nowhere to leave their children.”

Enlightened woman, 1971

Doc. 85
Taking care of my children

“My first child, my son Ljupcho, was born in 1972. At that time, I was working in a firm as an accountant. According to the law at that time I was eligible to paid maternity leave for three months to take care of my child, and right after that, I had to go back to work for four hours a day for the next six months. I gave the responsibility for my son to my mother-in-law. Because of that, we had to move to Tetovo and change our residence.”

“In 1974 I gave birth to my second child, my daughter Ljupka. By that time, I was able to take care of my child a little longer, six months, and for the following three months I could work a shorter working day of four hours. My children were raised by their grandmothers and their aunts until they were five, and then I sent them to nursery schools.”

A recollection by Mirjana Apostolovska

Questions:

1. What controversy can you find between official state policy and reality regarding care for mothers with young children?

Doc. 86
An orphan

“I was born in 1936 in the village Sirkovo-Kavadarci. My father died when I was 7, and my mother a year after that. I was left alone with my two brothers - also juveniles. In 1949 we were taken to the ‘Kuzman Josifovski-Pitu’, children’s home in Prilep. Our travels started there. My elder brother was taken to the home in Bitola, and the younger to Valandovo. I finished my first year at secondary school there.”

“In autumn, 1950, the ‘11 Oktomvri’ home in Skopje was opened and we were all transferred there. At that time, almost all of the children who were there were from the Aegean part of Macedonia. Only seven of them were from the Vardar region.”

“We were educated there, I completed secondary trading school at the economy-trading academy ‘Orce Nikolov’. Right after that, the management sector of the home, which had a cooperation with the authorities, found us jobs.”

“When I got married - to a man who was also from the home - they gave us a place to live which was a part of a private house with two rooms. From time to time we have meetings with the children from the home, and I see some of them regularly.”

A recollection from Marija Ristova

Doc. 87
Among the fugitives of Aegean Macedonia

Question:

1. How were refugee children received in Macedonia?

New Macedonia, 1948

The National Authorities, with the help of the peasants from Ovche Pole, have been building 200 houses for the victims, brothers and sisters, where until recently, the Ovche Pole's wind has swung the big corn grains, today, we can see the shapes of a new village.

Several hundreds hard-working hands have been building 200 new houses, 200 new homes for our victims, brothers and sisters from the Aegean Macedonia, where they are going to start living again, as people.

Today, over 30.000 Macedonians from the Aegean Macedonia and several thousands Greeks, among them a large number of children, are being settled and secured in FPR Yugoslavia and PR Macedonia, included in the economic life, getting all the opportunities to live and work as free and completely secured people. The National authority has given a large amount of money for material help, food, clothes, shoes, as for building new homes. Just in PR Macedonia, in 1948, 410 houses are going to be built for the families of the fugitives.

Doc. 88
The Bitola street children project

Situation Analysis of Children and Families, UNICEF, Skopje 2000

FELIX, a local NGO, has begun to address the problem of street children in the Bitola area by establishing a shelter where children can learn life skills, catch up on missed education, receive proper health care, and feel accepted members of society with their own dignity. The project also works with the children's parents, to try and bring hope to the whole family.

The local community is already beginning to see benefits from this project, including a lower crime rate and fewer children on the streets. Of the first 16 children to go through the shelter, 15 are now back in full-time education, and are starting to spread the news to other children on the streets that there is a place where they can go, be welcomed, and make progress with their lives.

Preparations are now being made to establish a similar shelter in Kisela Voda, Skopje.

Doc. 89
An interview with Gulzefa Sejfuli

Questions:

1. Which NGO measures proposals to solve children's problems?
2. Name a list of suggestions for future NGO activities?

Tell me your name and your age?

My name is Gulzefa Sejfuli and I'm 44 years old.

What is your marital status?

I'm married and I have four children.

How many members are there in your family?

There are 17 members, including me. I have a husband - Abaz, 2 sons-Robert and Ali, 2 daughters - Perijan and Liza, 2 daughters-in-law-Susan and Juksela, one of them is pregnant and I have 9 grandchildren.

Do you live all together?

Yes, in two rooms. One is 23 m² and the other is a bit bigger - 33 m².

We sleep on the floor, we haven't got beds, the drinking fountain and the toilet are outside in the yard.

Do you work?

No, and there is no possibility to work. I didn't finished school and I have no education.

Does anyone work in your family?

No. I was not able to enroll my children into schools and they are not educated.

How do you put food on the table?

We manage somehow. We gather food leftovers from the

containers, my grandchildren beg downtown. But, all that is not secure, not permanent and not enough to feed us.

Does the state give you any financial support?

Yes, I do receive 2400 denars (40 euros) each month. But, with that money I can not even buy bread every day to feed these hungry mouths. Still, I'm grateful to the state that gives me that money.

Doc. 90

A woman who has adopted 43 children!!!

Question:

1. What kind of common human values do you see in her actions?

The humane mission of Esma Redzepova – Teodosievska, the queen of Roma song, is compared by many to the mission of Skopje-born Mother Theresa. Some have suggested her being nominated for a Nobel prize.

“Living with Stevo Teodosievski I ‘gave birth’ to so many children,” says Esma Redzepova. “I’ve never been ‘a natural mother’, but all these boys and girls call me ‘mum.’ Stevo is ‘dad’ and he looks after their musical education. I look after their health, hygiene, food, home upbringing...”

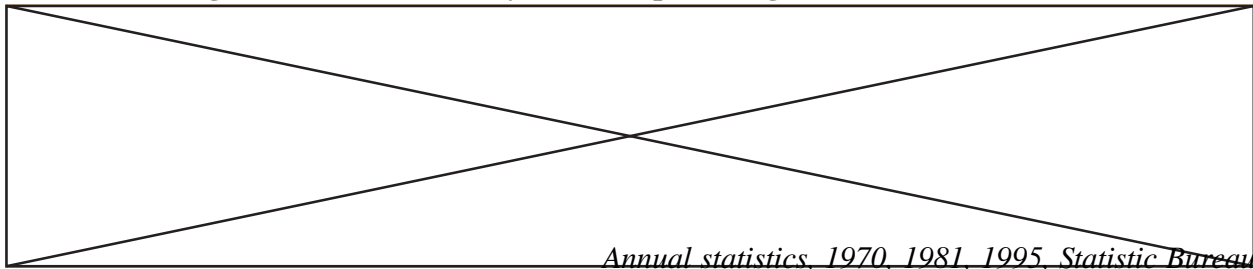
“The children know their real mothers, but I feel great when Dzemo, Enver, Sasko, Kec, Sadan... say that I’m really like their natural mother. These kids were drifting through the Roma neighbourhood and were found starving, skinny, abandoned.

Dusko Micic, M Express, 1st Nov. 1996

“I want to help as much as I can, I want to share my bread with the hungry. And this is not only because it is my job to give these small unhappy creatures a home, and Stevo’s to built love for music in them.”

Doc. 91

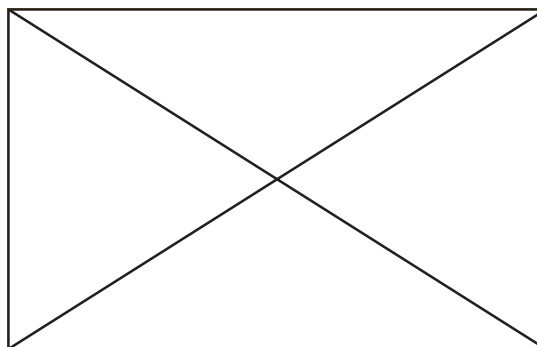
Births according to maternal nationality, shown in percentages



Doc. 92

Births and deaths and the natural increase of the population

Annual statistics, 1954, 1970, 1981, 1991, 2000, Statistic Bureau



Question:

1. What is the national population increase tendency between 1953-1994?
 a) in general
 b) according to nationality

OVERALL QUESTIONS:

1. What is the difference between official policy and reality in relation to motherhood, childcare and minorities, and find out differences and similarities in the 3 countries.
2. Compare family life in communist times with family life today.
3. Try to differentiate propaganda from reliable information.

Task: Analyze the statistic data

FAMILY RITUALS

MARRIAGES, BIRTHDAYS AND OTHER FAMILY HOLIDAYS AND RITUALS

Key question:
Change and continuity in family life rituals. What has been changed and what remained the same?

ALBANIA

Doc. 93
I know my way

Newspaper "The People's Voice" 1967

Xh. Laçi from Mati, was engaged by her parents. When she decided to attend secondary school for nurses, her mother was alarmed and said: 'This is a disaster for the girl to go to school and be spoiled I will kill you with my scythe. How can I tell the man who gave me money for you? I do not allow you to go. I will bind you with a rope. 'No,' Xhemile said, 'I will not marry that man I do not love him because I do not know him'. Her parents, her relations and those of her fiancé were alarmed when Xhemile announced her engagement to the village teacher. The family members were angry, threatened her life and banished her from home and nobody talked about it.

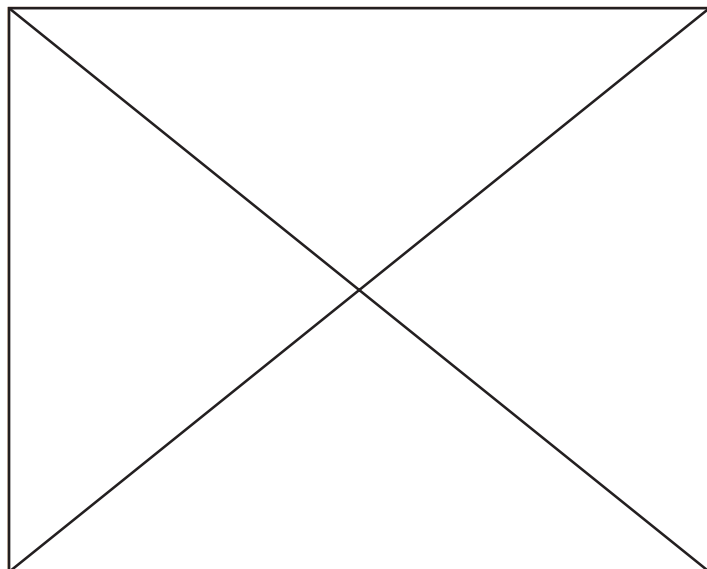
Doc. 94
We want to change

Newspaper "The People's Voice" 1967

The people of Bregu i Mates have decided:
To prohibit the buying and selling of girls.
That there should be no engagements under the age of 16.
To make no religious distinctions in engagements.
To prohibit conditional gifts.
To stop loading women (wood, water, etc.).
To help women in the home.

Doc. 95
New triumphs

Magazine "The new Albanian woman" 1972



Doc. 96
Dowry

Enver Hoxha. Report, 1965 -66.

It's a nice thing to fight against the idea of dowry and this fight should continue, but of course it's not a right thing to prevent her from buying some clothes, a bed, etc. But when these things make her feel she must bring a dowry to her husband, otherwise he will not marry her – this needs to be combated.

Question:
1. Which changes in traditional family life can you find in these documents?

Doc. 97
Engagement and wedding

Both boy and girl have the right to propose an engagement, but in practice it is more frequently the boy who proposes to the girl as she is too shy to do this. A few days after the promise is given, the young people exchange the marriage rings that are of gold or silver. For this occasion, a ceremony is organized where family members and friends participate with wishes and singing and commendations for the bride and bridegroom. . . . After the engagement, the wedding day is set which is a Sunday, rarely a Thursday for Moslems. Entering the house of the bridegroom, they throw rice, sweets and coins for the bride as a sign of heirs and abundance.

Sevo Tarifa. "About love and family." Tirana 1975

When she enters the house, the bride spreads honey on the threshold of the house in order that she herself be as sweet as honey.

Doc. 98
Wedding in Dropull
(Greek minority before 1970)

1- One of the most wonderful moments in a typical Dropull wedding was the display of the dowry in the main streets of the city. Certain people, dressed in a distinguished way, took the dowry from the bride's house. This dowry - unlike that from the recent wedding that is kept in suitcases - was perfectly tied with different ribbons. Then it was shown such a way that all inhabitants could see the bride's work (the bride gave gifts to those people carrying the dowry).

2- After the bride was taken by the bridegroom, the moment she left the house her parents threw rice, sweets and money over the couple. . . .

3- After this second step, the couple went to church, accompanied by 12-13 persons determined by the bridegroom. After the marriage ceremony there was a feast followed by a traditional dance (including other countrymen and women).

4- When the couple was close to the house, the bride took out a big bun and delivered it to her husband's relatives. This symbolised good understanding and her respect towards them. Her mother-in-law came out with a honey pot and drew a cross with honey on three important places of the main door. The same thing was done by the bride with her mother-in-law's finger.

5- Another important thing, was the traditional bridal costume, worn by other women as well. At the wedding, all women without exception wore typical Dropull costumes, "clothes sewn in very good taste, adorned with golden napoleons".

Around their neck they wore a golden necklace, and even on their heads too. The only distinction between the bride and the other women was the way the headscarf was tied. Depending on the family's position, the bride could have 102, 108 or 118 golden napoleons around her neck.

Interview of H. Ngjela. 2001

Doc. 99
Wedding celebrations

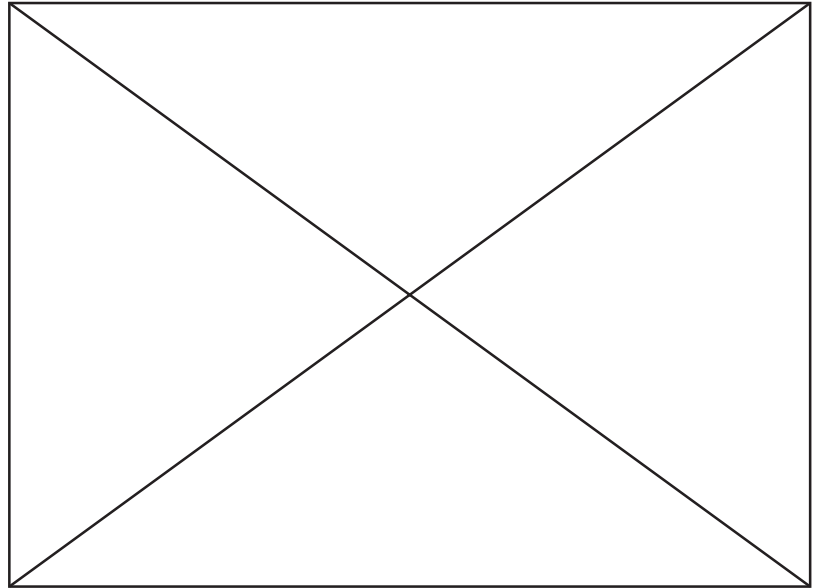
After 1990, the wedding ceremony often took place in a restaurant, with dancing and folk or modern songs, without toasting any party. Some couples left the country for a honeymoon.

(Author's note).

Baz Dojaka "Wedding in Albania". 1983

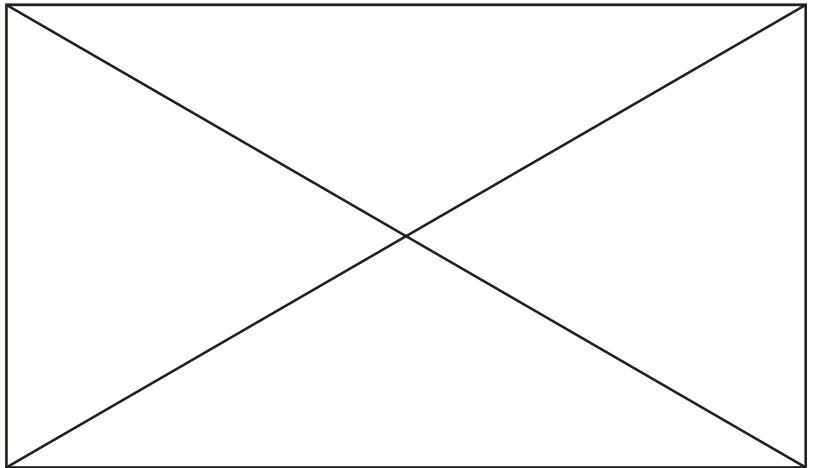
..The wedding celebrations start some days in advance.. members of the family, relatives and friends take part, and, in some cases, even the collective of the boy's or girl's working centre. This is a new phenomenon. The bride and bridegroom are at the centre of the ceremony, and, in contrast to the past, take an active part in this important event of their life, the first toast is to the Party and comrade Enver, to the couple, parents and then other persons invited. A new phenomenon nowadays is that the country bride goes to work after a few days.

Doc. 100
Minority Wedding–Arumans
wedding (before 1980)

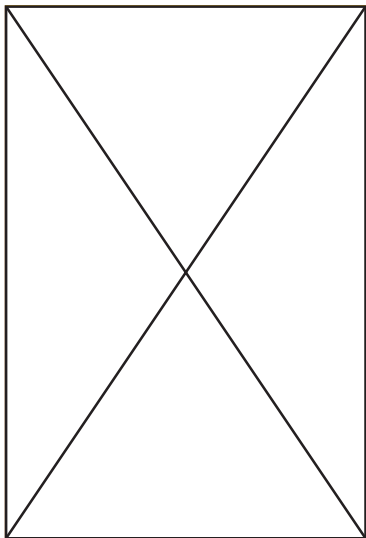


Doc. 101
Albanian bride

Magazine “New Albanian woman“ 1989
 (Croatian painter, Paja Jovanović)

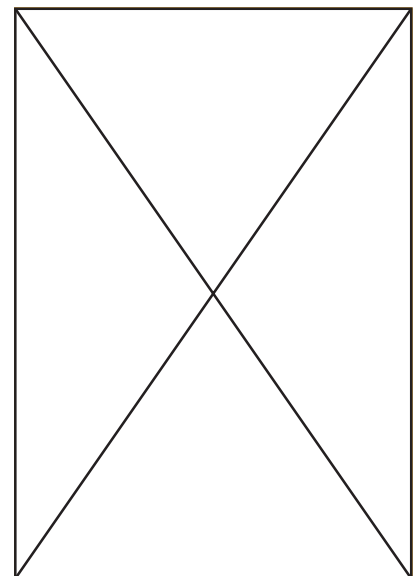


Doc. 102
Yesterday’s Wedding, in the country.
 (veiled bride. before 1960)



Doc. 103
Today’s Wedding

magazine “Klan”2000



Question:

1. What are the common and specific elements of the wedding ceremonies yesterday, today and among different Albanian population groups?

Doc. 104
Celebrations

Question:

1. Which kind holidays became more important after 1967?

Newspaper "The People's Voice".1967

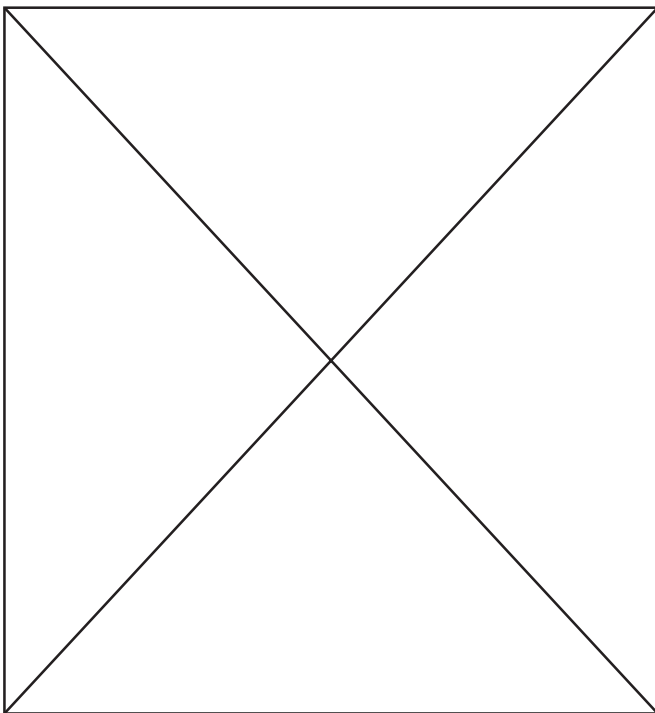
| We will cancel all the religious holidays and ceremonies and we will give up exchanging visits for these.
| We will joyfully celebrate the Party's holidays on the 1st May, 8th of November, and 28th-29th November.
| The people should also celebrate anniversaries of joining the Party, of marriages, and of the creation of co-operatives.
| Daughter's birthdays should be celebrated in the same way as those of the sons.

Doc. 105
Gender

Enver Hoxha .Report and speeches 1967-1968.

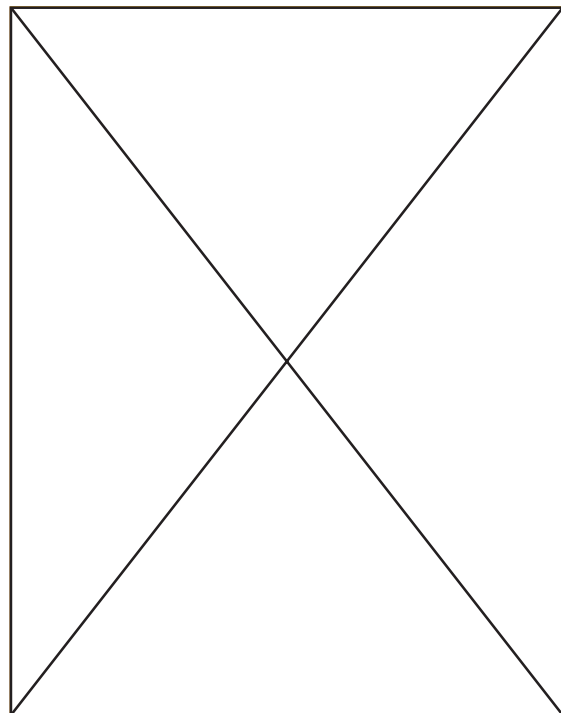
| It's a great pleasure when a boy is born, the same does not happen when a daughter is born, but the opposite. There is the idea that the son is "the pillar of the family", whereas the daughter is for another family.

Doc. 106
Pampered child



Magazine "Hosteni" 1976

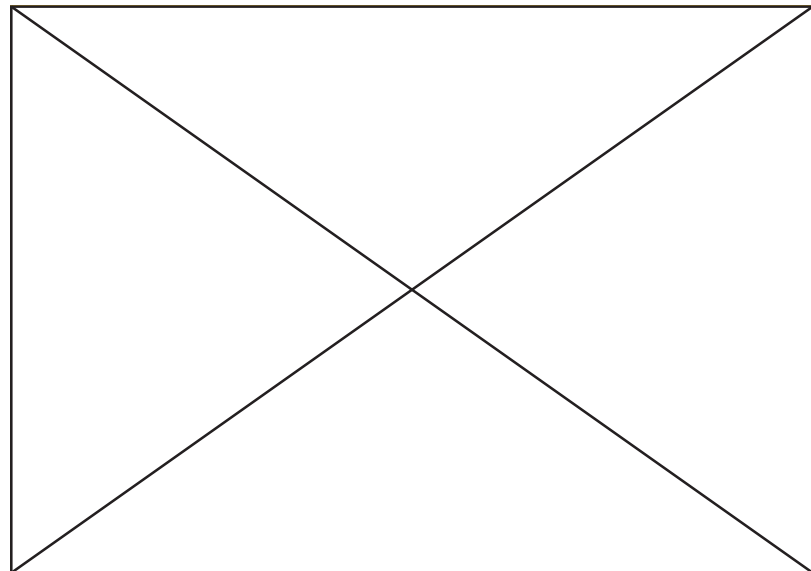
Doc. 107
My day



private archives 1993

Doc. 108
Retirement celebration

private archive, 2000





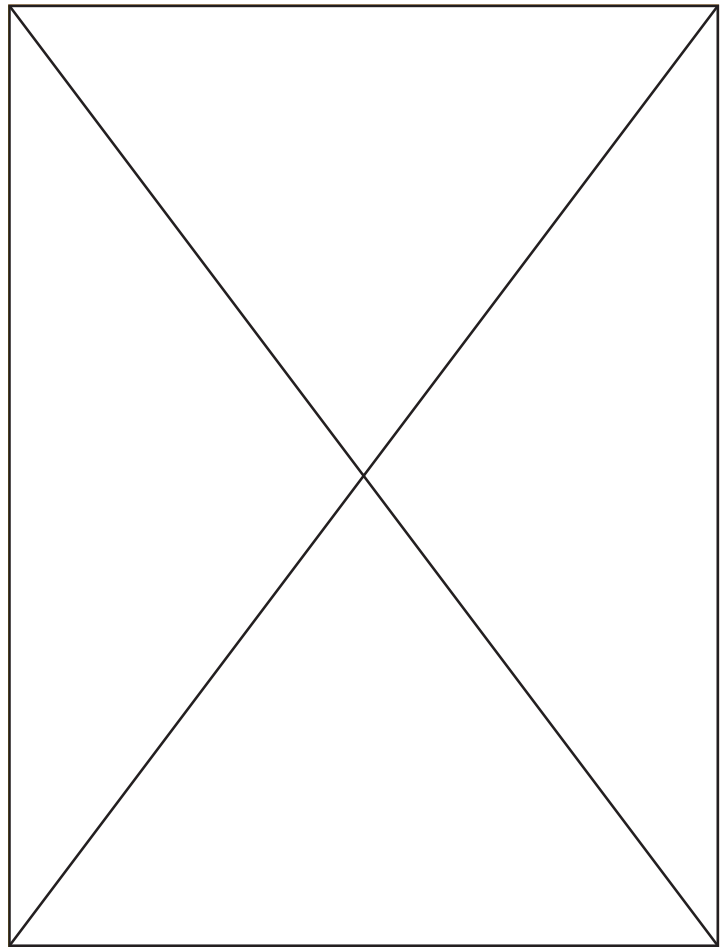
Doc. 109
8 March, placard

*LAVDI PPSH,
 Glorify the Albanian Labour
 Party

*8 Mars 1976,
 8 March 1976

Question:

1. What is the character of celebrations in doc. 105 to 109
- A. official.
 - B. family.
 - C. traditional.

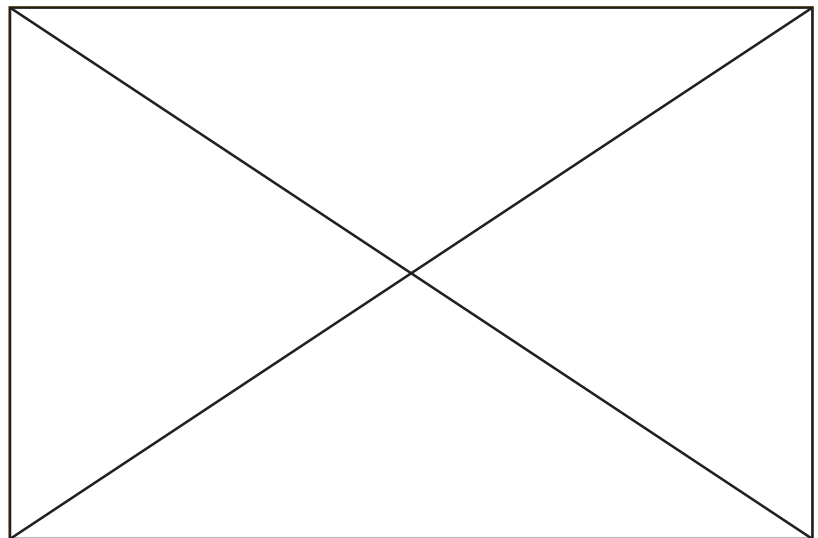


Doc. 110
Feasts

Birthdays, wedding anniversaries, Christmas, Easter, Bajram, New Year's Eve are celebrated, of which the latter has been and still is the most traditional popular holiday. Today, exchanging visits with friends and relatives on the 1st, 2nd and 3rd of January have become extremely rare. This holiday (31st December) is celebrated far more frequently in restaurants or abroad. Going out after midnight and celebrating with a magnificent feast is a new phenomenon for this day. New holidays include the 14th February, Saint Valentine's Day for young people, baptism of different ages, synet etc.

S.Kenuti 2000.

Doc. 111
Fiona's Baptism



personal archive, 2001

BULGARIA

Doc. 112
Legal Protection of Marriage and Family

Art. 76
 Marriage and family are protected by the government. Only marriages conducted by a registrar contracted with the prescribed authorities are legal.

Constitution of People's Republic of Bulgaria, 1947

Art. 38

Marriage and family are protected by the government. Only marriages conducted by a registrar are legal.

Constitution of People's Republic of Bulgaria, 1971

Art. 6.(2)

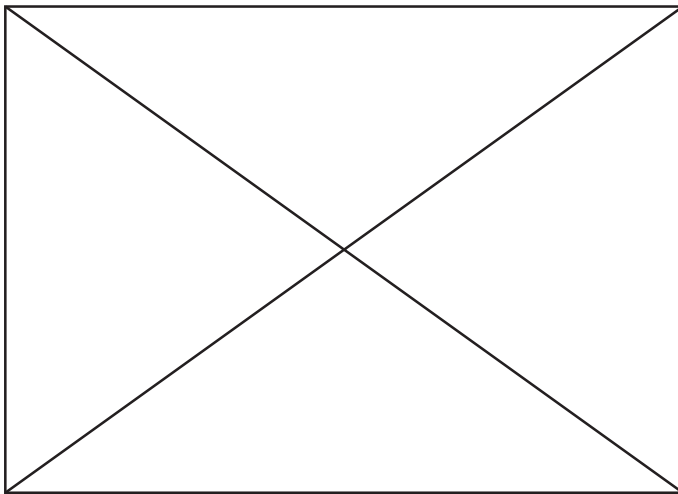
A religious marriage ceremony is possible only after a marriage by a registrar. This ritual is not legal.

Art. 12

Only persons of eighteen or older can marry.

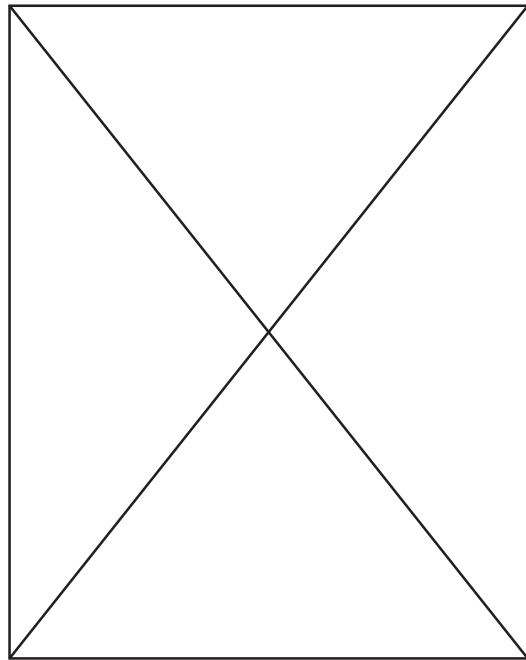
Family code, 1992

Doc. 113
The wedding ceremony in the Ritual Hall



Burgas, 1960

Doc. 114
After marriage by the registrar



Village Vrachesh, Sofia district, 1994

Doc. 115
Instructions for marriage at the registry office

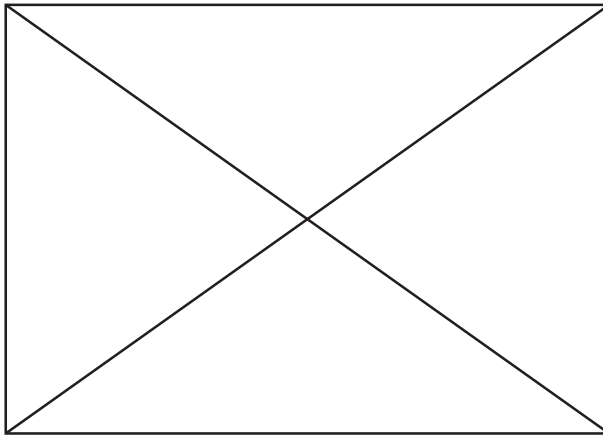
Family Code, 1974

The signified and public marriage takes place in the People's Council as a socialist civil ceremony. The authorized official ... checks the identity and the age of both sides, as well as the declarations and the medical documents presented ... forms a contract for the marriage, which is signed by both sides, two witnesses and himself.

Questions:

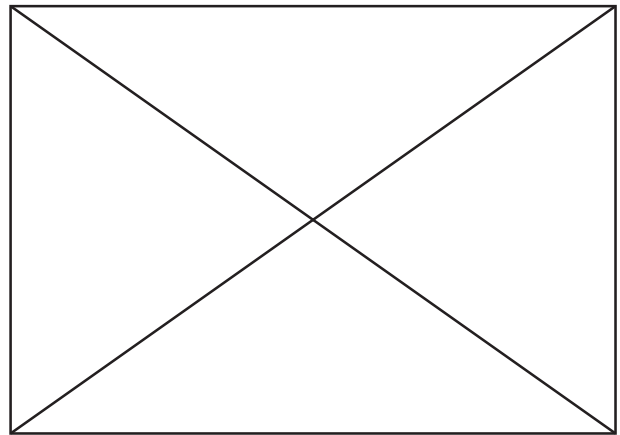
1. Which of the elements from the instructions for marriage by the registrar reflect the objectives of state politics?
2. Point out the key term, presenting the changed attitude of the state towards marriage and family.
3. Make suggestions about cases, in which contracting a civic marriage would not be possible.

Doc. 116
Breaking the wedding loaf



Vrachev village, Sofia district, 1994

Doc. 117
The contracting of a religious marriage



Burgas, 1993

Questions:

1. How did marriage change after 1947 and what was the impact on women's lives?
2. Which marriage ceremonies which could be chosen by the families in 1948, 1972 and 1993?
3. What are the typical characteristics of the marriage rituals in the documents? Make a list, and use it to organize a marriage ceremony and act in an official capacity.

Doc. 118
My Wedding

*Keinish Suleimanova, born in
 1957 in Russe*

On Thursday they would take the bride's parents. On Wednesday the girl's side would prepare the presents in the boy's house. On the actual wedding day, the boy's side would feed the girl's side. There might be an engagement, there might be not. On Friday would be the wedding proper. They would take the bride from her parents' house in order to lead her into the son-in-law's house. They would go to the Council and contract a lawful marriage. At my wedding there was a wreath which we lay before the monument in the little garden in front of the Library. After the ceremony everybody would go to the boy's house. There they would be met by the mother-in-law. They would go inside and begin to feed the daughter-in-law with bread and honey. Likewise they would smear the doors in the son-in-law's house with bread and honey after the meal. Everybody cried out "mashallah" (well-done!). Then the bridegroom and the bride would sit next to each other, the imam would come and begin imam nikyaha-spiritual marriage. That would always be done on Friday. At my wedding I had a white dress on. Chain dances would be played, as well as rutenitsa (a lively Bulgarian folk dance), tangos, Oriental belly-dances. The modern belly-dances played at Turkish weddings very much resemble the Bulgarian straight-line dance.

Doc. 119
Intermarriages

*Jews throughout Bulgarian Lands
 Compiler: E. Baruh, C., 2000*

Bulgaria holds an absolute record as to the number of intermarriages in comparison with all remaining states in the world with Jewish communities (80-90% of the Bulgarian Jews are from mixed marriages whereas in the USA they are 52%).

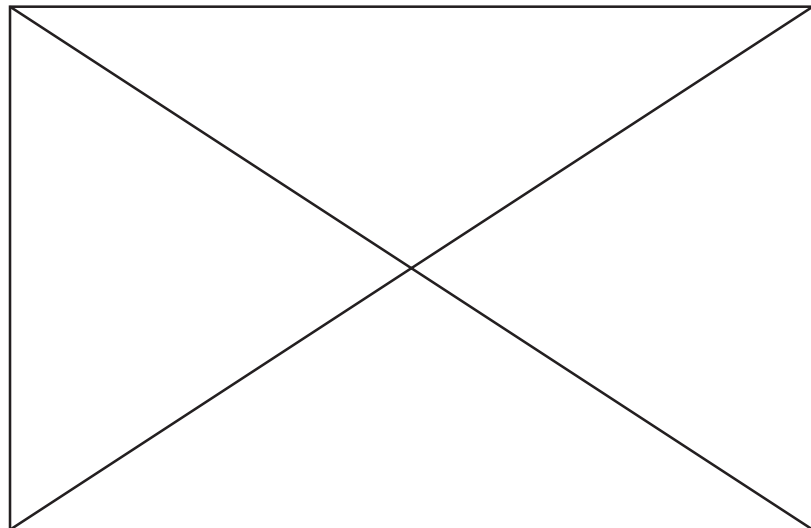
Questions:

1. Describe a wedding ritual of your choice in any ethnic group.
2. Write a short wedding congratulation.
3. Give examples for intercultural influences in the wedding ritual.
4. Analyze the role of intermarriages in Bulgarian society. Point out two positive and two negative features.

Doc. 120
Assignment for the future citizen

”Open the envelope iwhen you will be a Pioneer !”

V. Turnovo, 1978

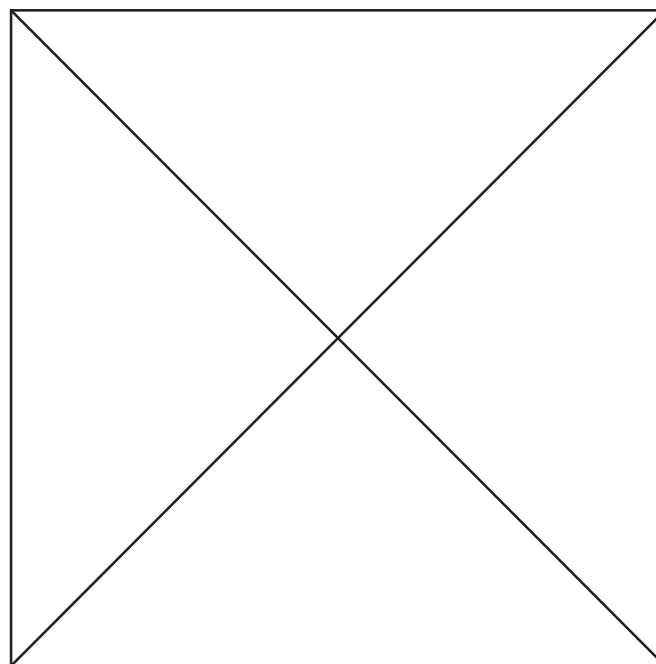


Doc. 121
A Christening in the Armenian Church

Questions:

1. What moments of human life do you connect with the ceremonies presented?
2. Find the common message which unites them.
3. Compose a celebration message to the children for each of the ceremonies.

Burgas, 1999



Doc. 122
Smaller Family Holidays

Does it take so much time and means for us to make the more important days in the family a lasting, bright memory? A husband will be grateful if we remember his birthday, if we cook his favourite meal on that day, if we do our best to all be at home, if we arrange for an enjoyable evening. The attention that father and the children give the mother on her birthday, on March 8th Women’s Day, on the wedding anniversary, etc. mean so much to her.

In many families both husband and wife are so preoccupied with everyday work that they have no time for such details in the family’s everyday life. It is therefore all the most important that such families arrange small family holidays to compensate for the absence of the parents during the day.

We have great and bright holidays - 9th September, May Day, 8th March, the great October Socialist revolution. They have already become part of our people’s lives. How joyfully the whole family prepares for the 9th September or May Day demonstrations, for friendly lunches or dinners on those days. But here we mean the smaller family holidays which enrich family life.

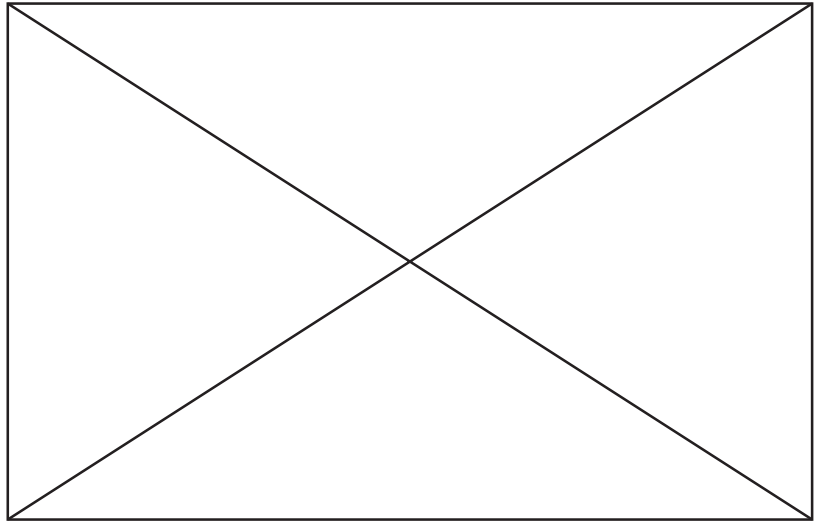
Magazine The woman today, 1960



Doc. 123
Celebration March 8th - International women day

The governing body of the Regional communication office congratulates you on the International women day and wish you health, happiness and success in your work and your life.

*Town Zlataritza,
 V. Turnovo region, 1969*

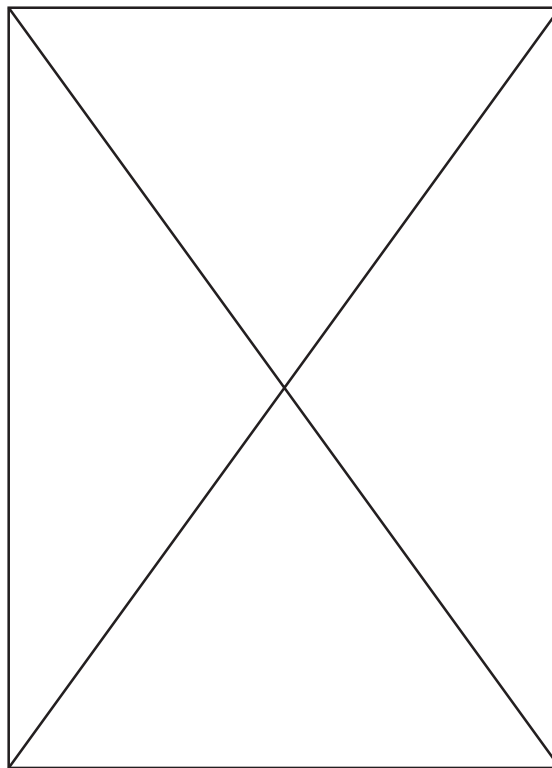


Doc. 124
Mum's fest

Questions:

1. Distinguish traditional from socialist celebrations and rites.
2. Why did the Communist party in Bulgaria impose new family holidays?
3. What new values were established in family and social life during Socialism?
 Make a comparison with the situation in Macedonia and Albania.

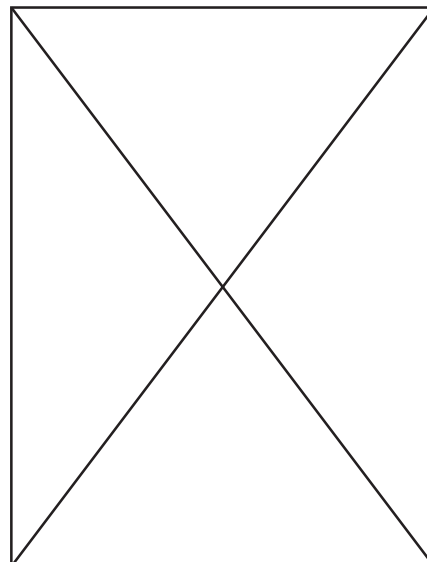
Strahilovo village, V. Turnovo region, 1966



Doc. 125
An excursion

An excursion to Stoletov peak in Stara planina mountain

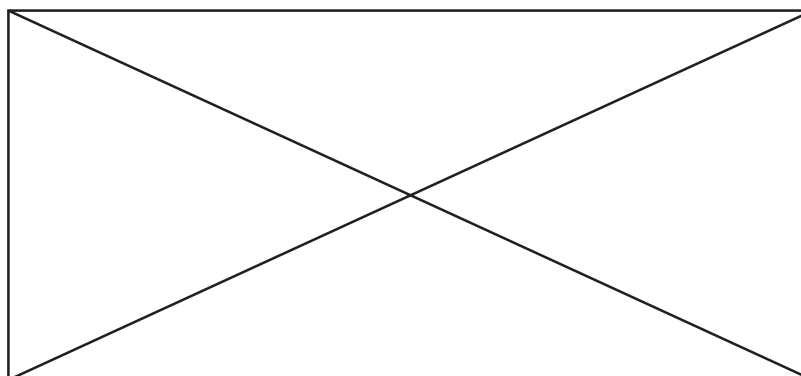
Gabrovo, 1956



Doc. 126
The tradition in the Armenian family
Nikolakova, V., Armenian's diptih. Jarava, 2000, No 3. | In Emma Kasparjan's family, traditional Armenian cooking is still alive. Old recipes kept by grandmothers and friends, are followed exactly. They celebrate both Armenian and Bulgarian holidays, so there is always an occasion to prepare some white cookies, frumenty and hotch-potch.

Doc. 127
Contemporary Babinden celebration

Zlataritzza town, V. Turnovo region, 1986



Doc. 128
Contemporary Wallach celebration of St. George's Day

Magazine Bulgarian Folklore, 1994. N 5

The structure of the holiday is different from that of the past and it has lost its festive spirit. On May 5th, the sacrificial animals are slaughtered, people gather at various places in the village and the priest blesses the places and the people, wishing them health and prosperity. On the seventh day there is a sermon in the church with holy water, those who have a name day are celebrated as well as those who give a votive offering. . .Lamb is eaten often during the following days when all the members of the family gather together for the occasion.

Questions:

1. What traditions and changes do you find in the holidays and the rites of the Bulgarian family?
2. Which traditional holidays do the Bulgarians continue to celebrate?
3. What is the role of the family in preserving morals and tradition?

MACEDONIA

Doc. 129
Law governing the family and relations between the partners in marriage

Article 6

Marriage is a community between a man and a woman, confirmed by law, in which the interests of the marital partners, the family and society are achieved.

Relations between the husband and wife are based on their free will to form the marriage on the basis of equality, mutual understanding and help.

Article 33

The marital partners, each to his ability, takes care for the needs of the family.

Doc. 130
Equality

<http://wrc.lingnet.org>

The Constitution guarantees women the same legal rights as men. Macedonian society, in both Muslim and Christian communities, is patriarchal, and the advancement of women into nontraditional roles is limited. Women are severely under-represented in the higher levels of the private sector, although some professional women are prominent.

Questions:

1. How are the relations between the marital partners regulated according the family law?
2. Compare it with the international point of view about equality between husband and wife.

Doc. 131
Marriages and divorces

Annual Statistic Reports, 1954, 1970, 1981, 1995, Statistic Bureau

Year	Marriages	Divorces
1953	0,9	0,06
1961	0,8	0,04
1971	0,9	0,06
1981	0,8	0,05
1991	0,8	0,02
1994	0,75	0,03

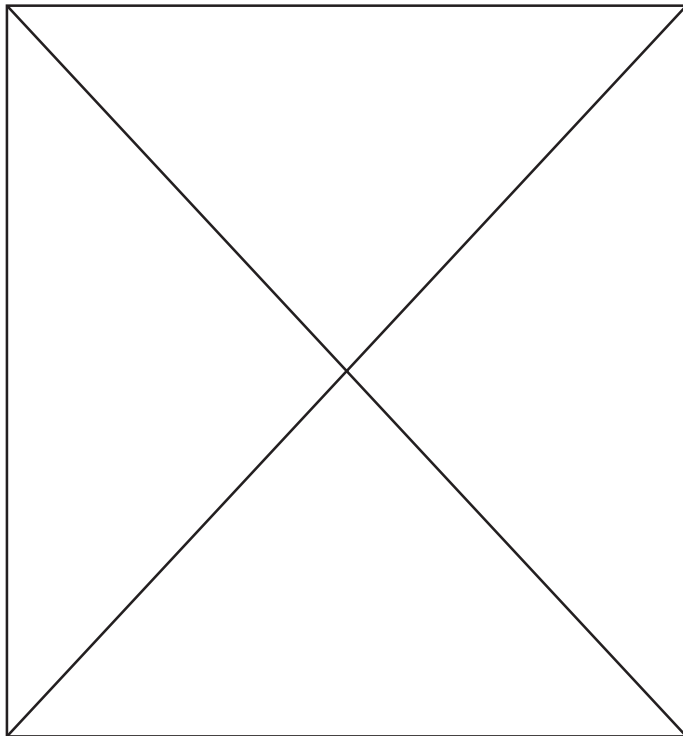
- Questions:**
1. Find the relationship between marriages and divorces from 1953 to 1991.
 2. What is the basic tendency?
 3. Draw conclusions regarding the stability of marriages in Macedonia.
 4. Compare the information with the information from Albania and Bulgaria.

Doc. 132
Celebration in my family

Nade Molerovic teacher Skopje 2001

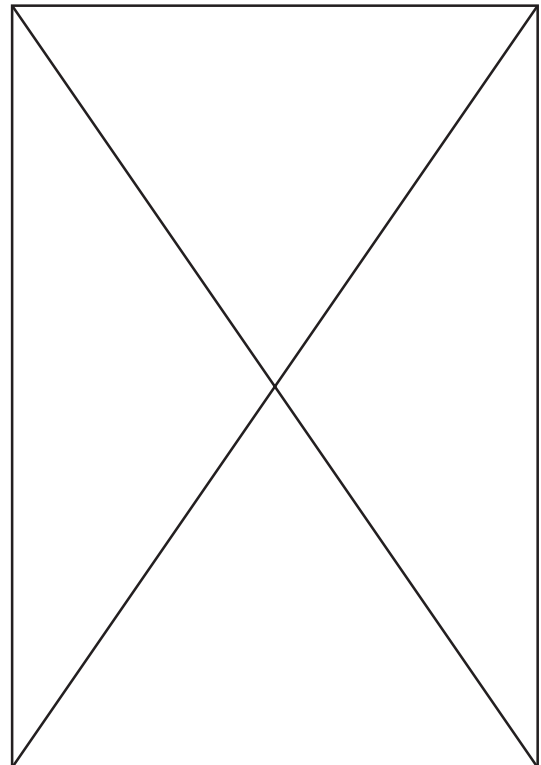
“We are four in my family and we didn’t celebrate religious holidays during Communism times for the simple reason that my father worked as a civil servant for the Yugoslav Peoples Army. I only remember that my mother used to dye eggs red at Easter to make us happy, but secretly so that the neighbours did not find out. That’s why I was baptized without my father’s knowledge when I was 13. It happened at my grandmother’s house in Kicevo, during the summer holiday in 1970. However, my grandparents in Kicevo had their St. Nicholas family feast when we went to visit them. We children experienced that as a special adventure. In 1980, I was married but I didn’t have a church ceremony for the same reasons. At my new home, my husband’s family had organised their feast, and we felt especially solemn on Christmas Eve and Christmas day.”

Doc. 133
Baptizing of 12 year old Maja



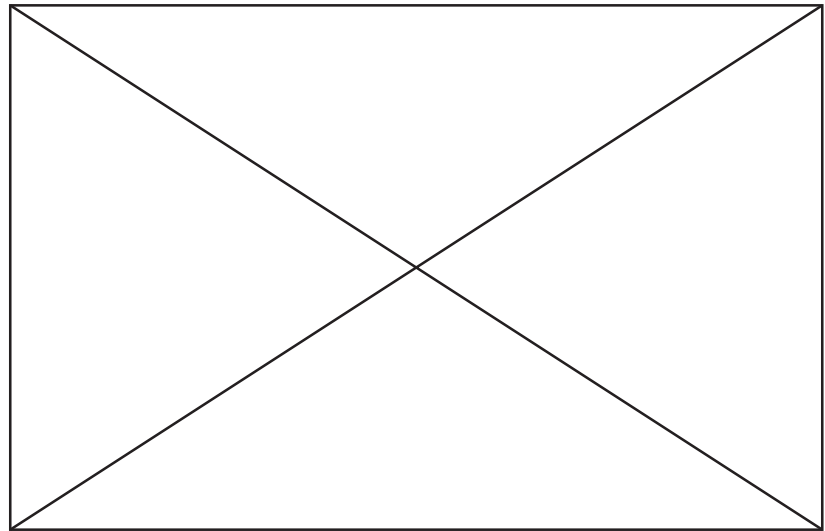
Private archive

Doc. 134
Circumcision in 1956



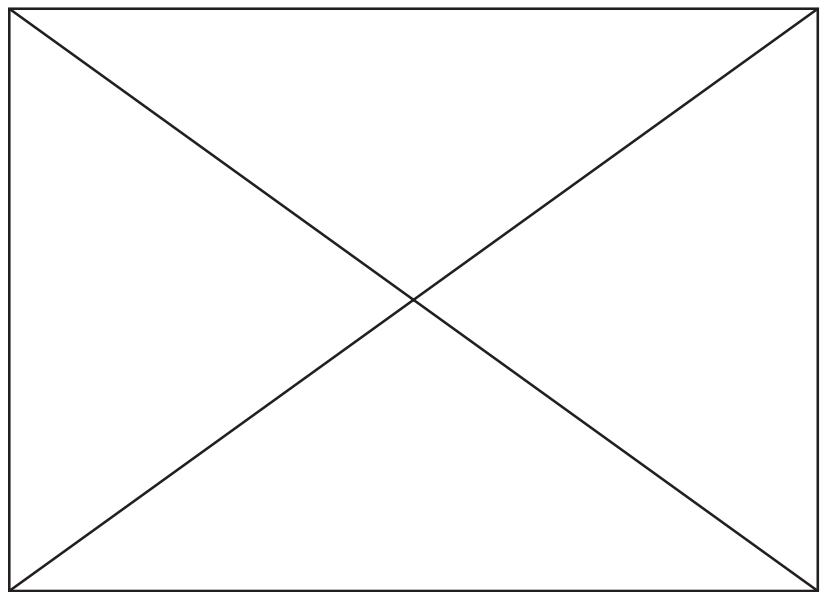
Doc. 135
Civil wedding in 1971

Private archive



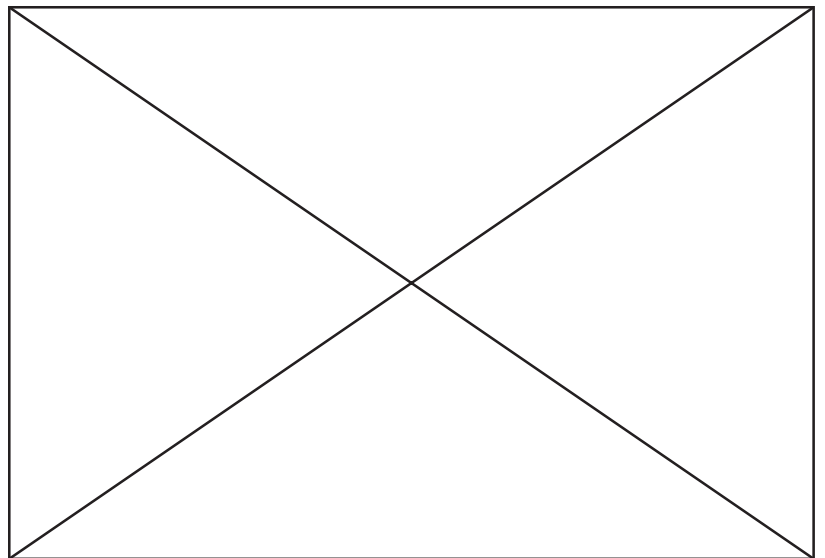
Doc. 136
Church wedding in 1998

Private archive



Doc 137
Turkish wedding in 1999

Private archive



Questions:

1. What was the state's position regarding to family rituals?
- 2 .What was the attitude towards family religious feasts in most families during Socialism?
3. Which of these marriage rituals would you choose? Why?

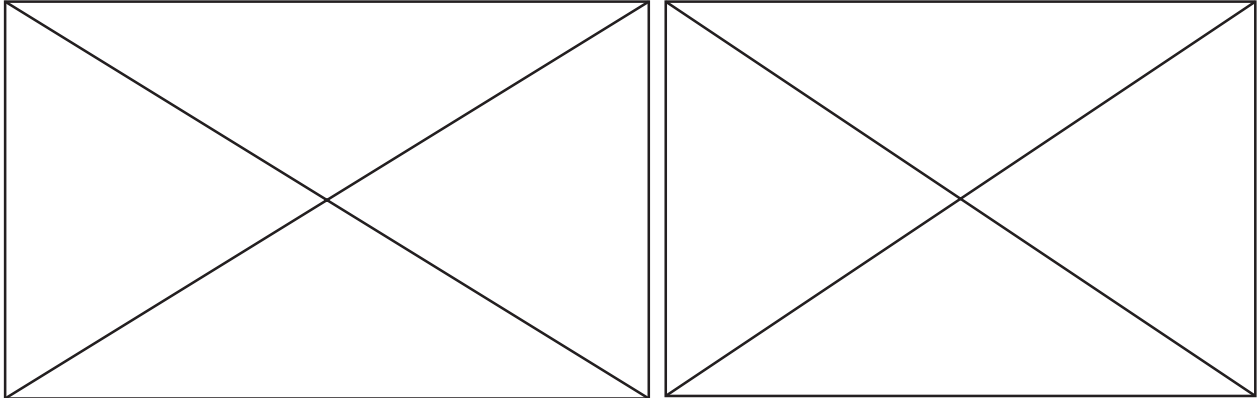
Doc. 138
Macedonian Roma women:
Power, politics and creativity in
ritual

Carol Silverman, American
journalist, <http://err.org>

Families regularly gather together to celebrate various rituals, both life cycles - such as circumcisions, weddings and funerals - and calendrical, such as Bajram and Edelresi - George's day. In a sense, family members symbolically enact their roles and obligations to each other in ritual. Ritual is not an idle realm of entertainment - it binds the community and forms the sense of being a Roma person. Moreover, families and individuals establish themselves through ritual performances and it is here that women achieve a high degree of power and public recognition.

Doc. 139
Roma wedding in 1975 and 1992

Private archive



Doc. 140
Illegal marriages with minors

Prosvetena žena, 1953
A home and family magazine

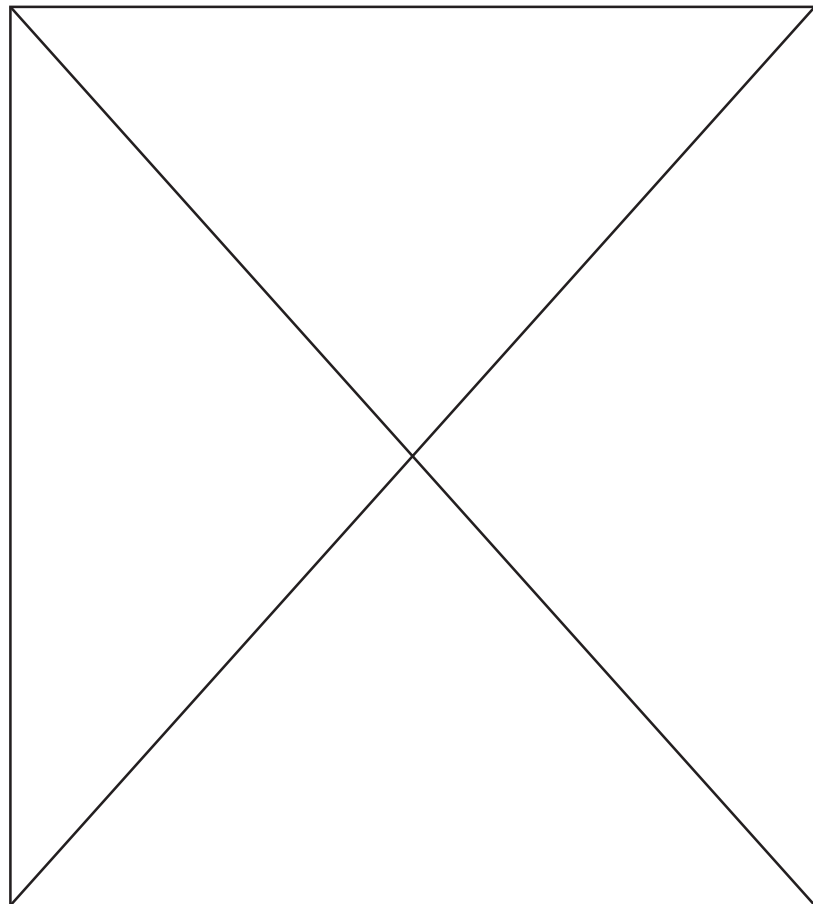
Illegal marriages with minors are most frequent among ethnic Albanian and Turkish minorities. In these communities, approval for marriage is required from the age of 13. The requirement for early marriage of minors is mainly due to the fact that the younger they are, the higher their price is. Starting to get them married from a very young age, the parents are able to sell them several times. It is purely business. If they leave a daughter unmarried until she is older, when she is more aware of the situation in the outside world, she is less likely to be a victim of her parent's manipulations. The courts prosecute these marriages in which women are traded for an agreed price. During this year, 20 people have been fined for trading women in the Tetovo area. One of these women was sold for 240,000 Dinars. From the authorities, I discovered that the average price for a woman is about 100,000 Dinars. Early marriage is harmful and its occurrence should be prevented by educating our children and teaching them that only people who are physically and mentally developed can have healthy offspring and a harmonious married life.

Doc. 141
Interview with Sandra Sebatovska

Sandra Sebatovska, Skopje,
November 2000 god.

"I am a Muslim Macedonian and am in fourth grade at 'Cvetan Dimov' High school in Skopje. I am an excellent student and I wish to continue my education as far as possible. I often imagine myself as a famous journalist who travels through the world, following and interviewing celebrities. This dream of mine is destroyed by the traditional reality from which I cannot escape regardless of my wish. My parents, who are not educated and are dedicated traditionalists, tell me even now that if there is a 'good opportunity' for me to marry, they will insist on my consent, unless, of course, I intend to embarrass them. I would like to be ME, to respond for my own needs and do whatever I like, but unfortunately, even today in the 21st century, some still think they have the final word in the name of tradition."

Doc. 142
Macedonian Muslim wedding



Private archive

Question:

1. How did the family rituals change and continue in different ethnic groups?
2. Which specific characteristics are revealed in the family rituals of the given ethnic communities?
3. What are the similarities that you see in the family rituals of the given ethnic communities?

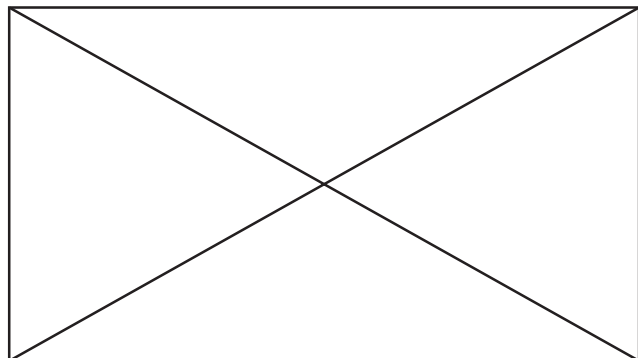
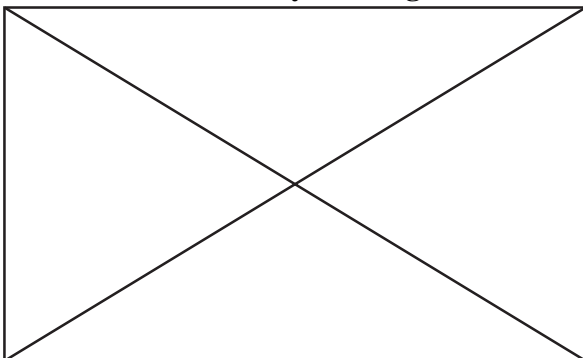
Doc. 143
May 1st - International Labour Day

Five years PRM, Government of the RM, 1950

May 1st, the international celebration of workers all over the world - is celebrated in the most graceful way in PRM, as it is all over our country. On that day, our working country people and our working intellectuals demonstrate the success achieved in building a socialist society in our country. Military unity and solidarity between working people in the nation-wide movement is evident on this day.

Doc. 144
Celebration of 1st May in village and in town 1956

Private archive



Question:

1. In which way did May 1st became part of family life ?
2. Draw a conclusion about the influence of socialist propaganda regarding the celebration of family festivals.

Doc. 145
Visits to mothers of fallen female fighters
Enlightened woman, 1963

The mothers of women fighters who had lost their lives were not forgotten on March 8th. A group of pioneers led by members of the City Conference of Women's Social Activity visited the mother of the female hero, Vera Ciriviri - Trena, expressing their best wishes for the day. A number of such visits were organized. We remember them all and send our best wishes to every mother on this day.

Doc. 146
Celebrating March 8 - Mother's Day
Enlightened woman, March 1961

Part of the programme organized in the Drama Theatre on March 8. This concert was organized by the Republic and City Conference of Women's Social Activity and Macedonian Music Artists' Society.

Doc. 147
Selebration of March 8th
A recollection by Christina Ristova

Earlier (during the 80's), there was a very good tradition of celebrating the "March 8th" festival.

The manager or the president of the syndicate organization congratulated us on the day, giving us a flower and a small present. Sometimes, they took us out for a special meal, or on a trip abroad, e.g. to Thessalonica, Sofia, Budapest, but at our own expense.

Today, it's different. They usually take us to small restaurants, with live music, people sing and dance till dawn. We simply relax and we forget our every day problems, and the next day, everything is the same.

Questions:

1. Which activities used to mark March 8th ?
2. Differentiate between state propaganda and reality in the celebration of Mother's Day.
3. Compare the March 8th celebrations during communism and after the transition.

Doc. 148
Changes in leisure activities – A patriarchal family
Olivera Bulic, Changes in family life, Belgrade, 1968

One of the main characteristics in patriarchal families regarding leisure time is the lack of equality between husband and wife. While the man, often goes out alone or with his friends in his free time as a form of recreation, the woman is not allowed to do the same, therefore, she mostly stays at home or visits relatives or friends without her husband, because it's her duty according to traditional norms. The husband and wife rarely participate in commercial recreation, or go on holiday, especially not the wife as she generally has no income of her own.

Doc. 149
Modern family
Private archive

Doc. 150

At home

Marriage and family, Naum Matilov, Skopje, 2002

Life in a modern family has totally different characteristics. The husband and wife mostly spend their free time together, or with mutual friends. Commercial recreation is very common and they spend their holidays together.

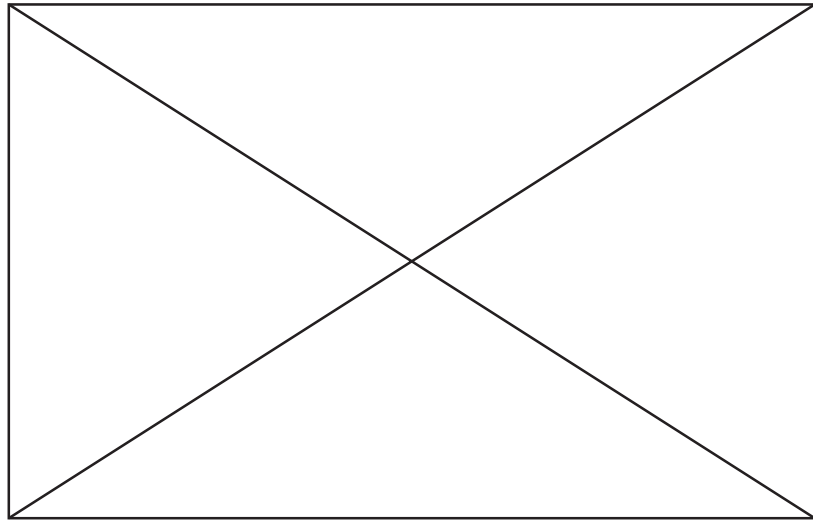
Doc. 151

At home 2

Questions:

1. How do patriarchal and modern women use their leisure time?
2. Compare the way that men and women use their free time.

Private archive



Doc. 152

Participation by family members in household work.

The effect of women's emancipation on biological reproduction in the SRM, 1988

The great deal of the household work is still carried out by the wife, in other words, it confirms the unequal subjugated position of the woman in the family.

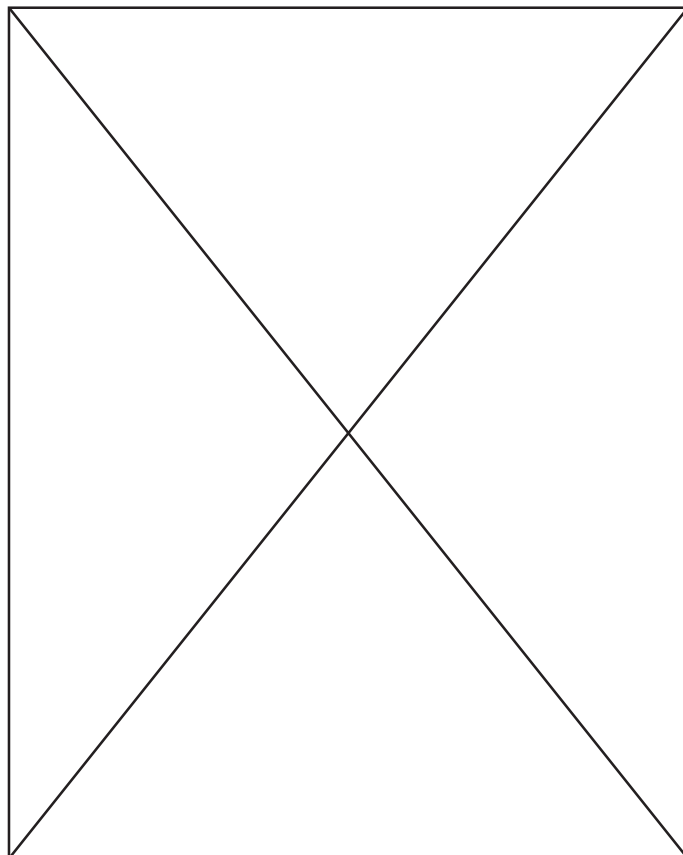
It is still very common that women bear the greatest burden of the household and housework, which illustrates the fact that families, for the most part, have retained their patriarchal character.

Typical examples of this include the ability to cook, to keep the house clean, and take care of little children in the family.

Doc. 153

Sharing the housework

Private archive



Doc. 154
The position of men in the family

Dr. Blaga Petreska, Between the Traditional and the Modern

The dominating patriarchal family lifestyle was reflected in the woman's position. Many elements confirmed the man's respected and privileged position in the family, and for the women and children, the man held the highest and unquestionable authority. The father's authority was such that he was obeyed without question. The very presence of the father incited awe in children, and was expressed by many formal elements necessary to maintain his dignity. Not allowing smoking nor "paying any attention to his wife, nor any intimate gestures in the presence of the father were rules that were heeded even by adult sons.

Doc. 155
Position of the Albanian women in the family

Marriage and family, Naum Matilov, Skopje, 2002

Compared with Macedonian women, Albanian women are even more burdened with housework, especially with the raising of children. In fact, the majority of Albanian women state that the father has no responsibilities at all in the raising of their children.

Questions:

1. What is the position of women in the family and in society?
2. Compare the position of the man and woman in family life.

OVERALL QUESTIONS:

1. What is the situation of the minorities in the 3 countries.
2. Compare family marriage ties in communist times with family rites in marriage today.
3. Point out differences and similarities in the communist state celebrations in the three countries.
4. Discover how family life reproduced the political system.
5. Try to differentiate propaganda from reality.

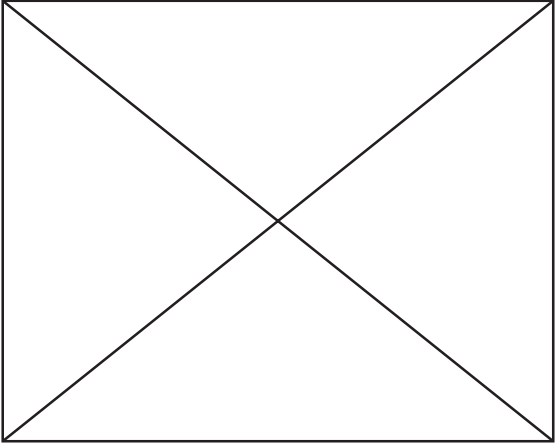
WOMEN

THE POSITION OF WOMEN AND THE CONSEQUENCES OF THE EMANCIPATION PROCESS

Key Question
How did the emancipation of women affect family life ?

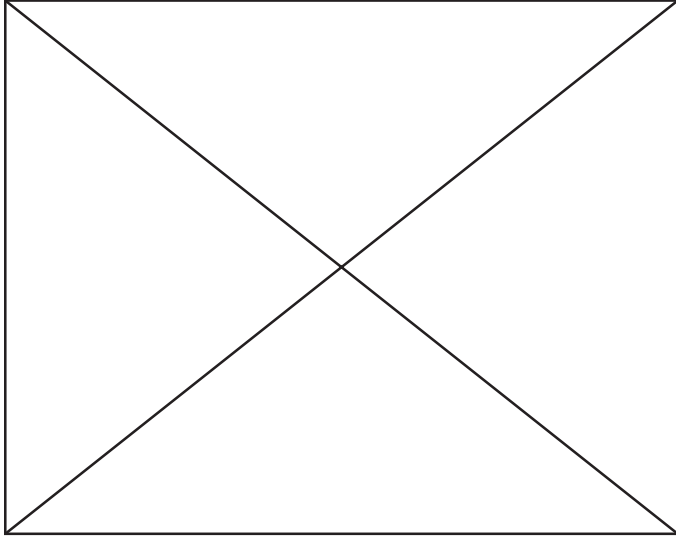
ALBANIA

Doc. 156
Art or reality

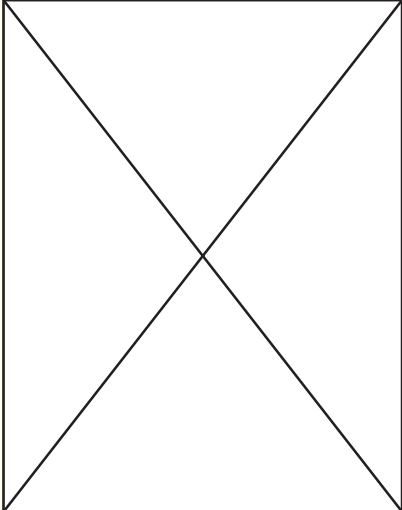


Magazine "Hosteni" 1967

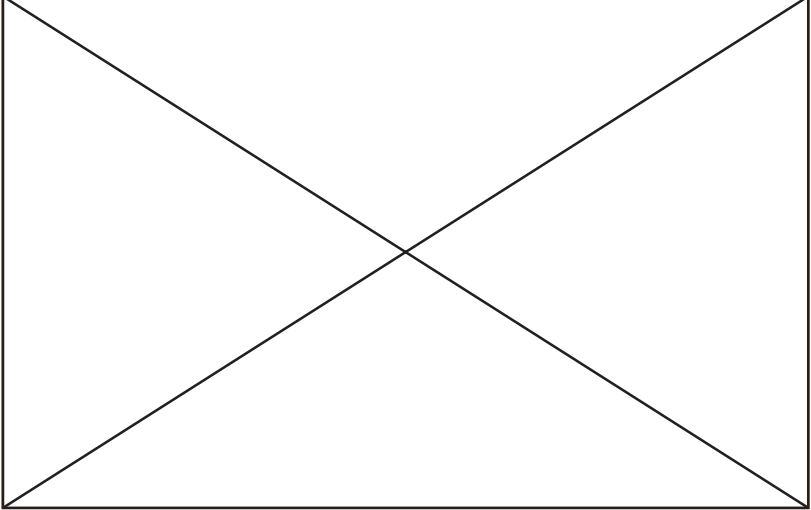
Doc. 157
The woman in 1960



Doc. 158
Loaded woman



Doc. 159
Loaded animal



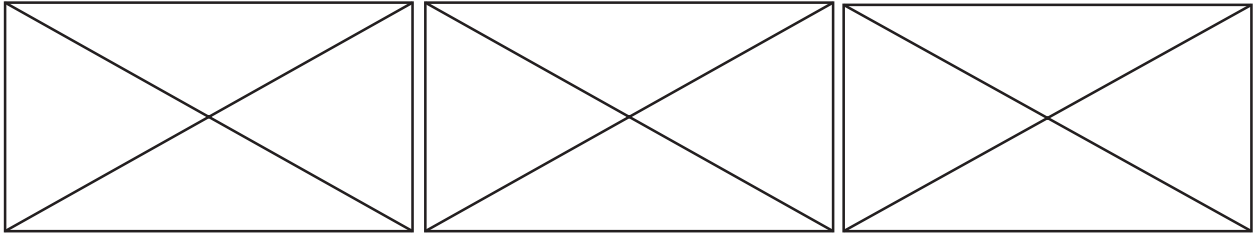
Question:
1. What is the position of the man/woman?

Doc. 160
Party policy

Enver Hoxha. 6 February 1967. Tirana.

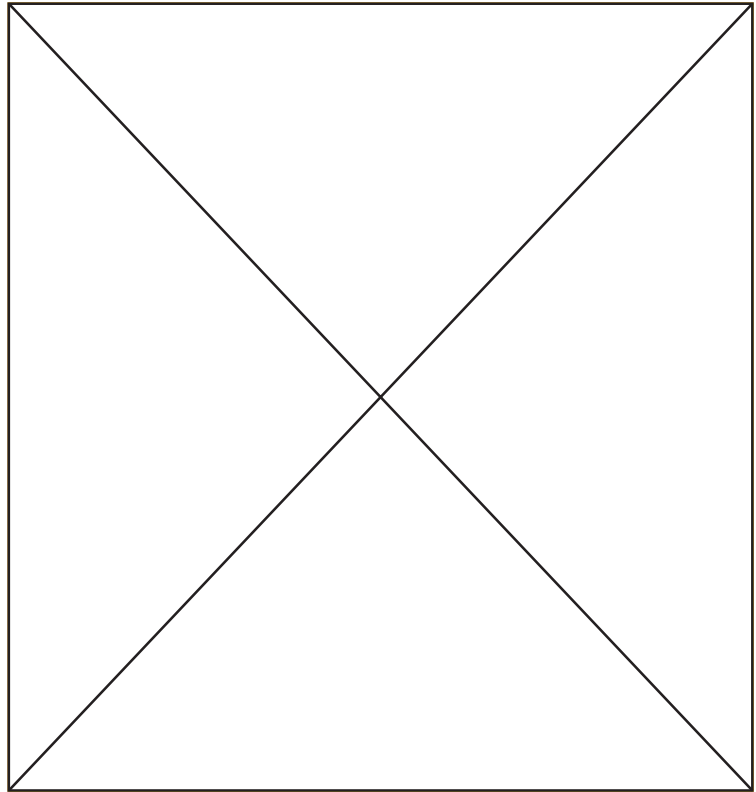
"The whole Party and the country should stand up, burn with fire and behead anyone who tramples underfoot the sacred law of the Party defending the rights of women and girls."

Doc. 161
Different courses for women



Doc. 162
Overloaded woman

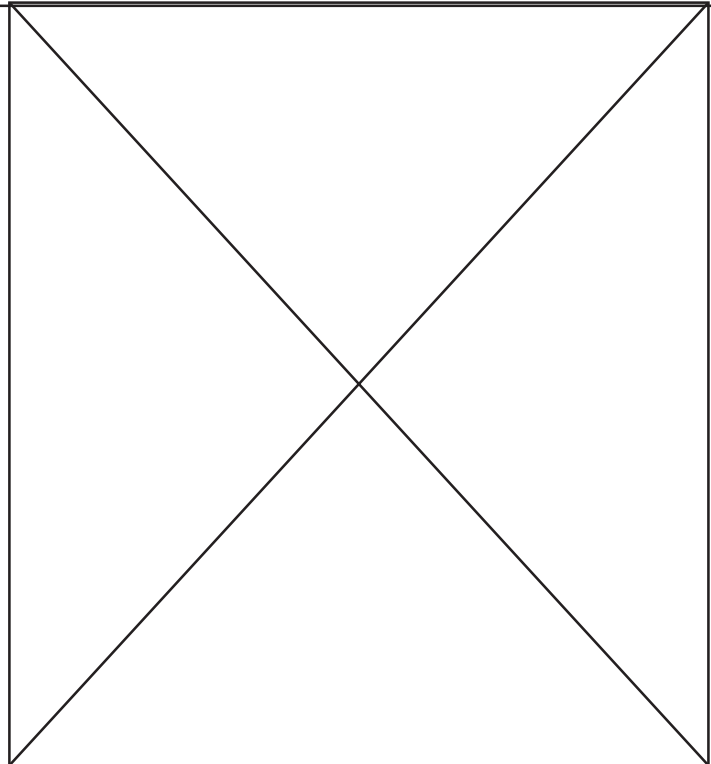
Woman, have you heard what the newspaper writes about women's emancipation ?



Magazine "Hosteni" 1967

Doc. 163
Cartoon: This is the woman, I am looking for.

I am looking for a perfect woman.



Magazine "Hosteni" 1967

Doc. 164

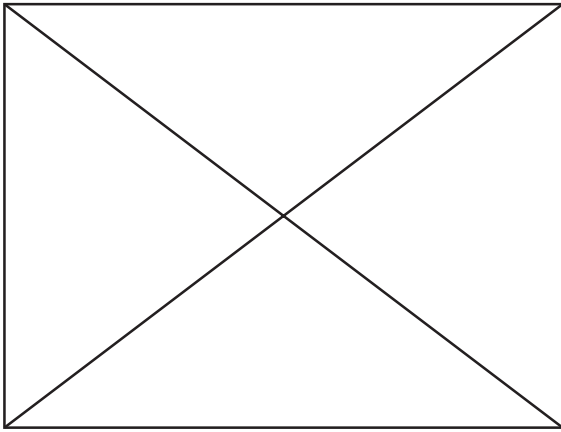
Emancipation

Enver Hoxha. Album "Poem for woman" 1972

The Party is leading women's emancipation in our country for men and women to march hand in hand in harmony of feelings, objectives and the best and highest ideals of humanity..."

Doc. 165

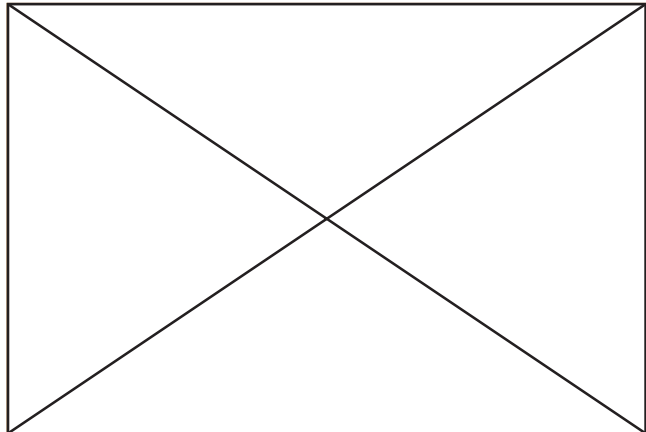
Men working



Magazine "New Albanian Woman" 1972

Doc. 166

Men working



private archive 1991

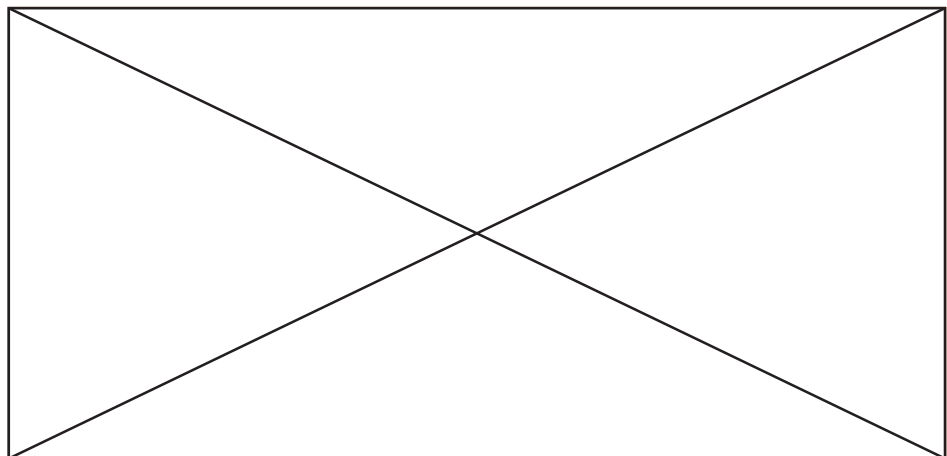
Question:

1. What was state policy concerning women's emancipation?

Doc. 167

Questionnaire:

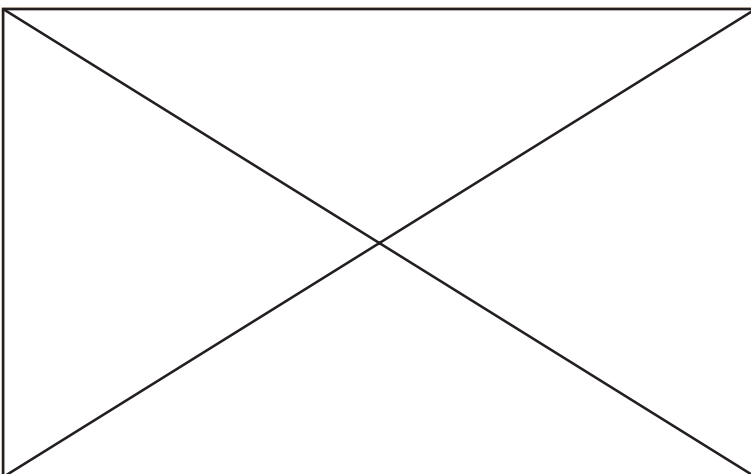
What do you do on Sundays or feastsdays



Magazine "New Albanian Woman".1989.

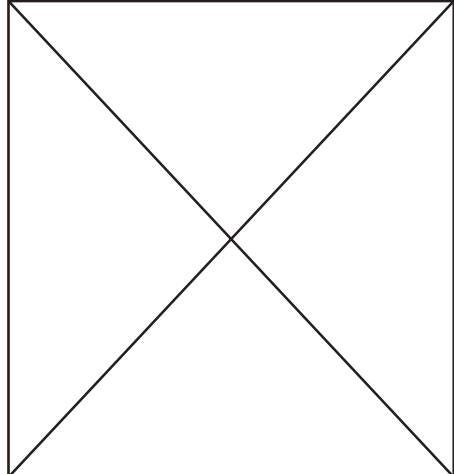
Doc. 168

Picnic



Doc. 169

Free time



Doc. 170
Emancipation?

Text-book “ History of the Albanian People”.2000

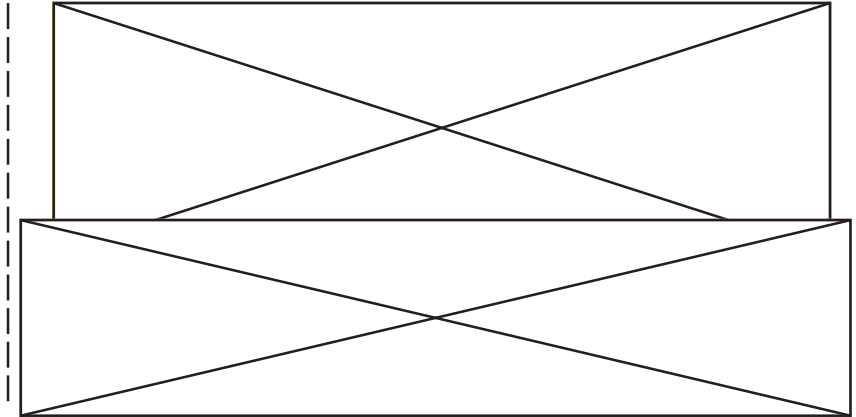
| .. this whole movement meant that women gained many rights, as well
| as equality with men in all fields of life but they were overburdened,
| also having to deal with faced with house and social work because the
| country’s economic evolution still didn’t guarantee better conditions
| for housework to enable women to have some free time.

Question:

1.What is the most widespread type of holiday organisation?

Doc. 171
Participation of women in political life.

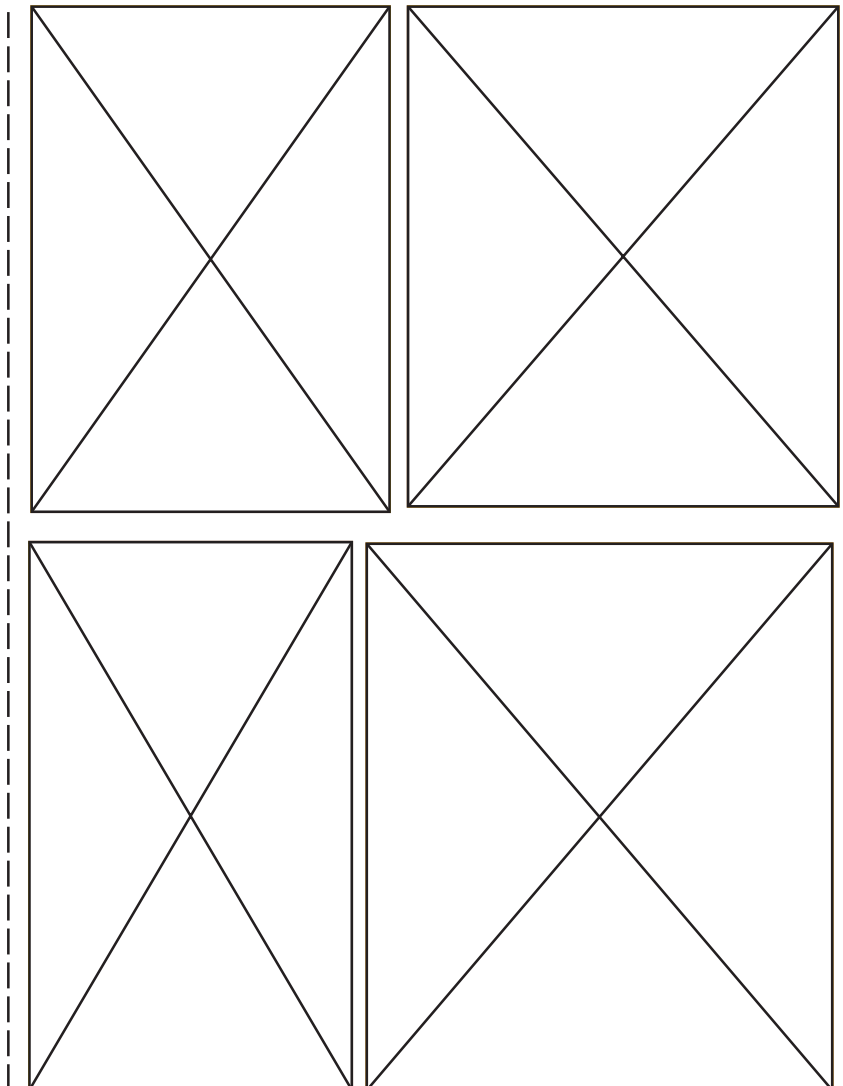
Institutional Mechanism and Status of the Albanian Woman. 2000



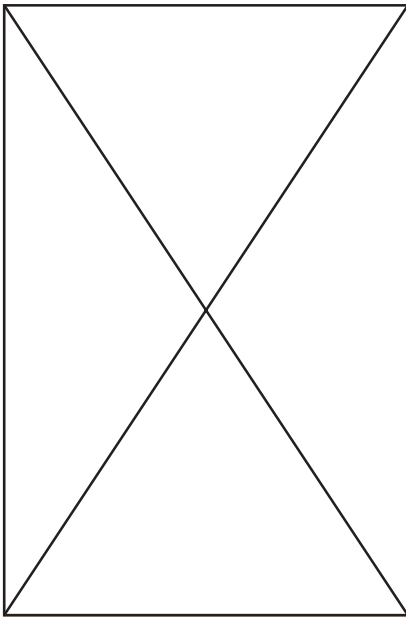
Question:

1. What are the trends of women participating in political-institutional life in the years 1967-1986 and 1999?

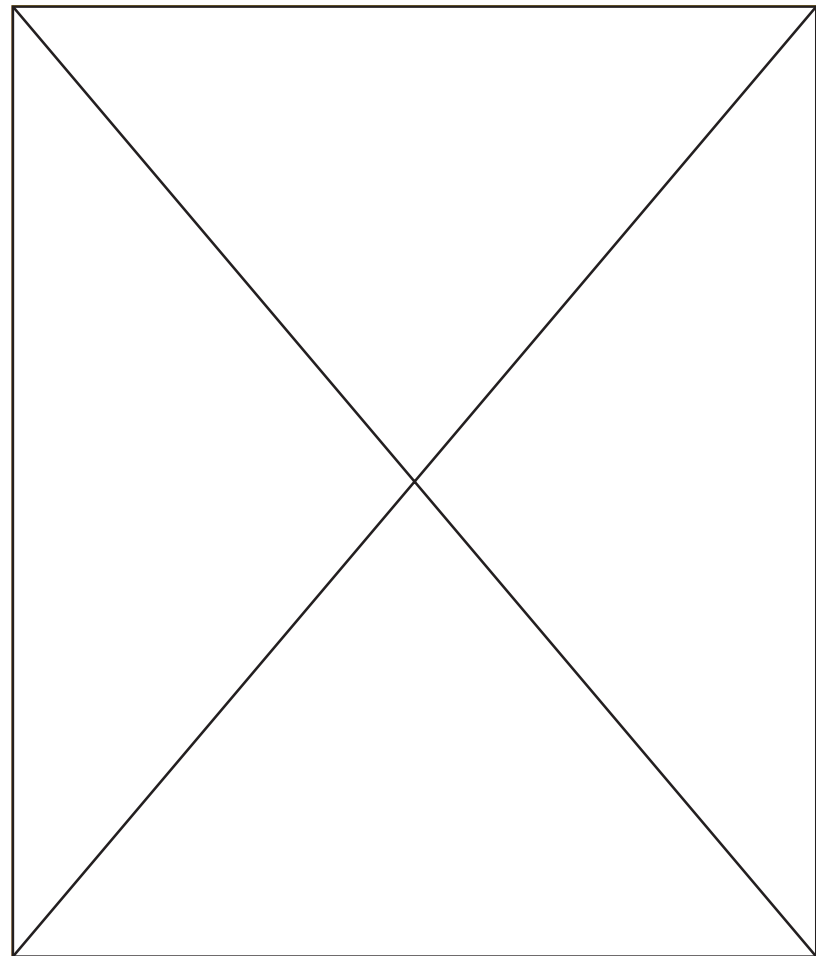
Doc. 172
Women at a variety of work



Doc. 173
Albanian top-model (1991)



Doc. 174
The competition of Miss Albania (1991)



Question:

1. Which photos express the emancipation of woman?

Doc. 175
Woman's participation in different sectors.

Family in transition. 1997

In 1989 in our country, women make up 56.2 % of the economists, about 51.9 % of the doctors for internal medicine, and approximately 71,6 % of the chemists.

Questions:

1. What is the participation of woman in political and other sectors of life?
2. Which are the results of the state policy for women's emancipation?

Doc. 176
Women in transition

Family in transition. Tirana 1997

Massive closures of state enterprises in town brought about unemployment...In 1990, 56.7% of all women became unemployed.

Year	Unemployed women
1990	78000
1996	79108

Doc. 177
Woman in business.

Z. Çavo-Besieged women. 1995

Today, in 1995, there are 250 women who are in business in Tirana. 79 medium-sized trading and production companies are now known in Albania to have women leaders.

Question:

1. What difficulties did Albanian women face during the transition period?

BULGARIA

Doc. 178
Equality

Art. 36

Women are equal to men in all spheres of the state, in legal, economic, social, cultural and political life.

Constitution of the Republic of Bulgaria, 1947

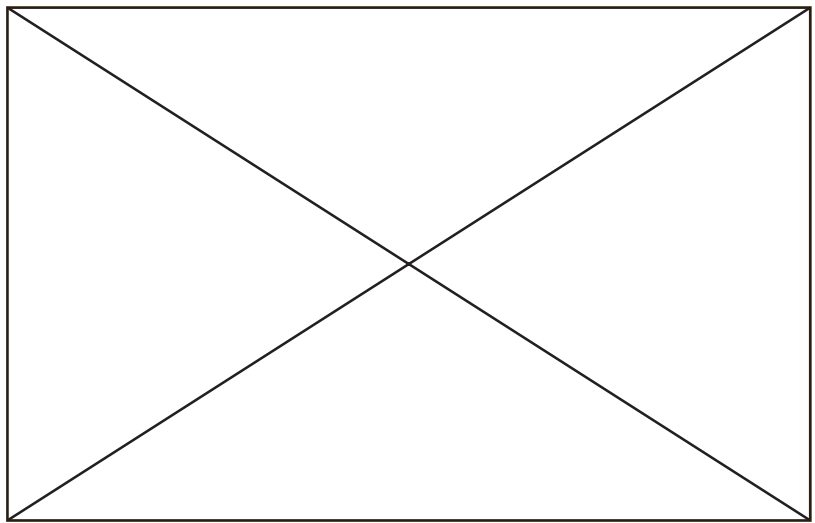
This equality ensures a woman equal labour rights, equal salary for equal work, the right to rest, the right to social insurance, pension and education.

Doc. 179
Law of gender equality

Its strikes the first decisive blow against the old religious views about Turkish women and opens up new bright perspectives for their active and equal participation in all fields of life.

Doc. 180
Female co-operators

Village of Gradina, Turnovo district, 1958



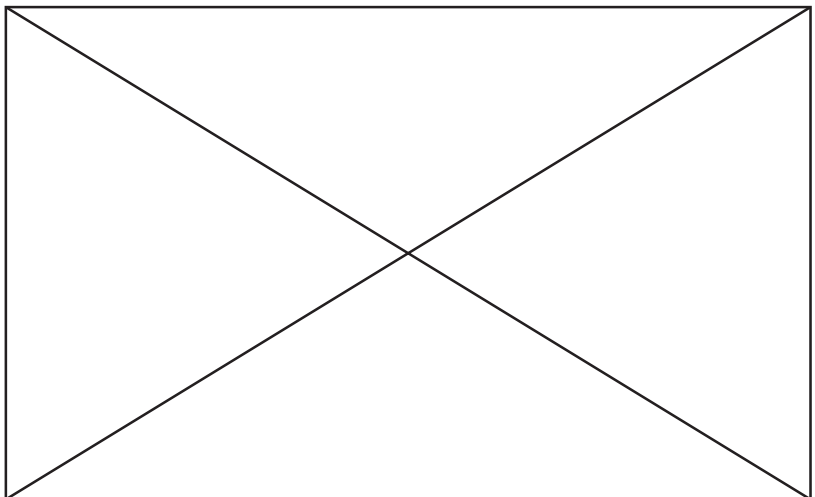
Doc. 181
Bulgarian Communist Party
Concept for the role of women

CC Politburo of BCP resolution, 6 March 1973

In the opening balance of the decision it is emphasized that the party has always been based on the Marxist-Leninist understanding that the elimination the women’s inferior position in class antagonistic societies, and the solving of women’s problem is possible only in socialism, that the proletariat could not win power and build a socialist society without the conscious, purposeful and selfless participation of women in this historical deed...

Doc. 182
Embroidery work group

Gabrovo, 1959



Doc. 183
Hard-headed advice to modern women in the 40's

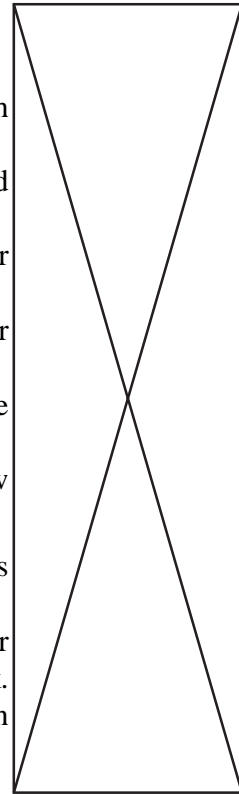
Questions:

1. What are the changes regarding women in Bulgaria during the communist regime? (doc. 179-184)
2. Which of them had a positive influence on women's behavior in society?
3. Make a list of advice to today's modern women.

Magazine The woman today, 1946, N7

WE ADVISE YOU

- You should never go out with stockings which have ladders or twisted-seams.
- You should cut and clean your fingernails and not varnish them with all kinds of nail polish.
- You should not go out with uncombed hair and you should always keep it in good order.
- You should always check the collar of your garment or dress for stray hairs.
- You shouldn't forget to tuck your blouse into the belt of your skirt.
- You should not allow your slip to show under your skirt.
- You shouldn't walk out with your dress hanging crookedly.
- You should do up all the buttons of your dress or garment, even when they are at the back.
- You should carry yourself erect when standing up.



Doc. 184
The Confession of an interned woman

Questions:

1. Identify the document.
2. What is the author's position?
3. What are the differences can you find between reality and the official policy towards women? What is your position?

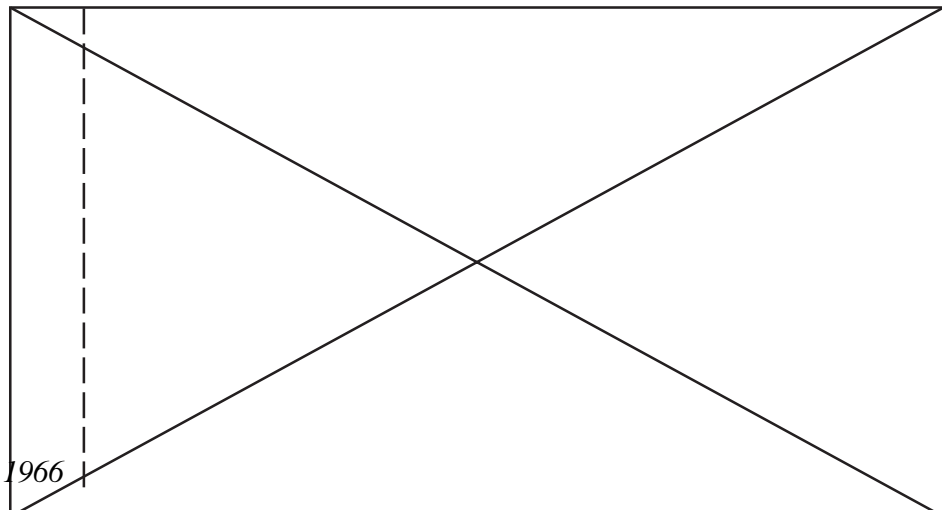
Dairy, M. St., age 78, from Sofia

[...] Our displacement lasted as long as 19 years. It turned out that it was due to a false report[...] One scene has impressed itself in my mind. Only ten days had elapsed since the birth of the child. My mother arrived from Sofia to help with the initial upbringing. My husband lay, with his leg in plaster, in one corner of the room, my elder daughter did her lessons in the other corner (much as the poor soul was able to concentrate at all (my mother stood by the window), there was not any space anywhere, the piano being placed in the third corner. Next to it - the cradle with the furiously crying baby, which I rocked ever more ferociously in order that it should stop crying, because my piano lesson was about to start. I had to finish on time, for after that I had classes at the music school and had only come to feed the baby and give the neighbour's child a lesson. In those days, there was no such thing as a three-year maternity leave (such pampering!), and moreover I was a lecturer, and in order that I could earn the damned 30 Stotinki per lesson, I was "nailed" to the work place straight from the maternity hospital.

Doc. 185
Emancipation

No comment

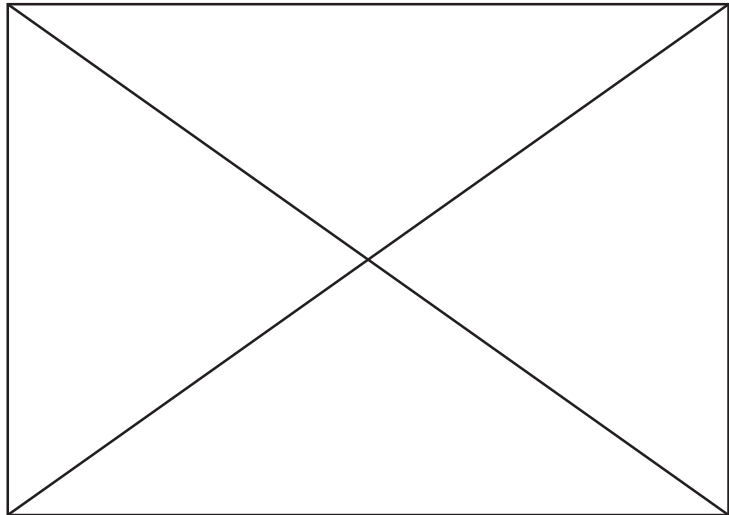
Marinov, V., Reme, 1966



Doc. 186

No comment

*Shopping after September 9th,
St. Venev, 1977.*

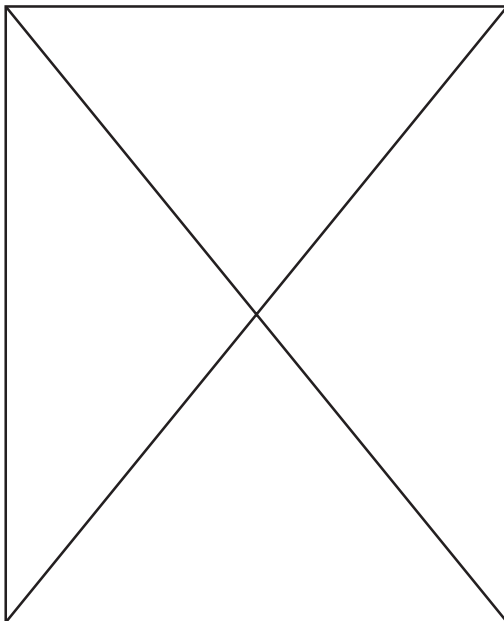


Questions:

1. Which period do the two cartoons refer to?
2. Define the differences between the times of their creation. What are the common ideas?
3. Has there been change in the women’s situation in Bulgaria?
4. Are their messages typical for today?

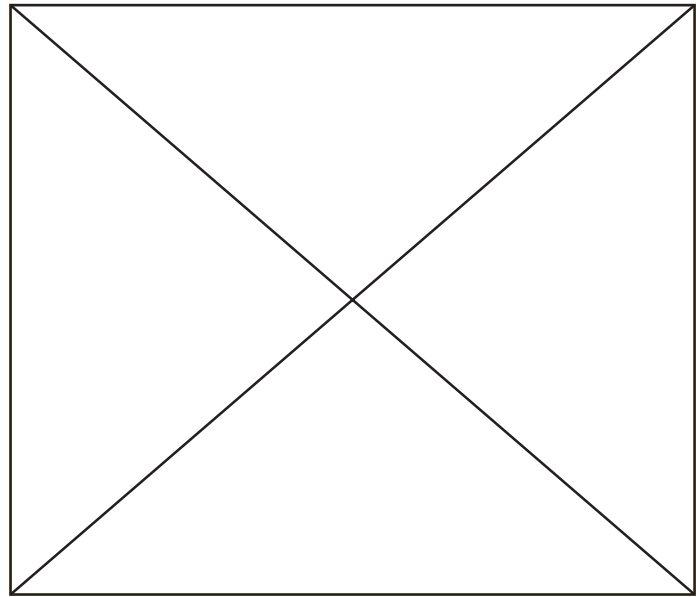
Doc. 187

A female builder 1978



Doc. 188

Woman from West Rodhopi



From sunrise to sunset, 1993

Questions:

1. What kind of phenomena do the pictures illustrate?
2. How are women shown? What do you learn about “ the role of women” from these sources?
3. Which conclusions can be drawn about the situation of women and their own attitude towards it?
4. Are these photographs realistic or do they have a propoganda aim?

Doc. 189

**Todor Zhivkov’s speech about
the role of women**

*Magazine The woman today,
1971*

The destiny of women –this is the verdict, which every system passes on itself...
... We highly value the noble work and labour of the Bulgarian woman
... But the great role of women as educators, the huge role women play in cementing the family, as well as the delivery and upbringing of children is such a feat before which our Party, our government and our people can do nothing but bow.

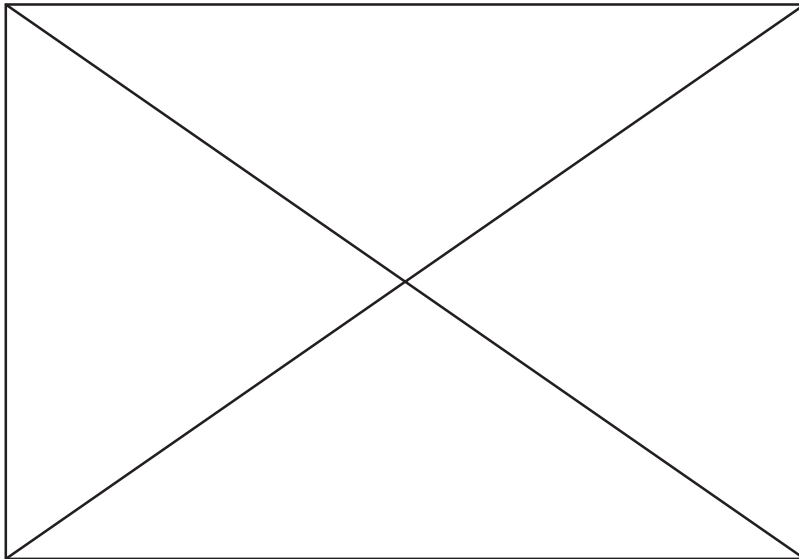
Questions:

1. Illustrate with some examples the correspondence or the contradiction between propaganda and reality?
2. Compare the employment data of Bulgarian woman with that of women in other countries. Explain the reasons for the concluded employment figures of women's active participation in working activity regarding:
 - their economic independence
 - their role in the family
 - their social realization
 - feminization of certain branches and activities of the unproductive sphere.

Doc. 190

The golden Bulgarian girls - Valladolid 1985

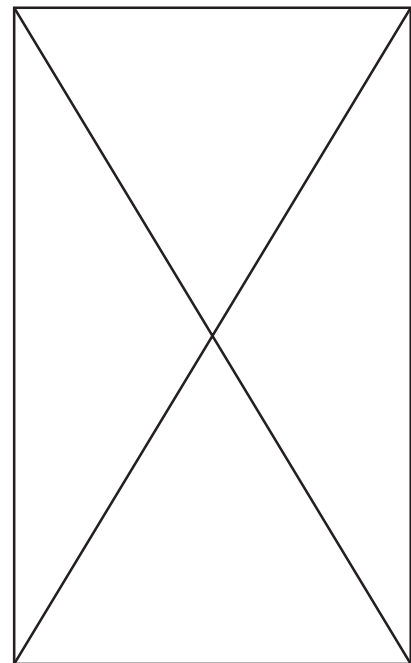
During the XIII world championship in Valladolid the Bulgarian gymnasts won 8 gold, 1 silver and 3 bronze medals.



BTA express issue, 1985

Doc. 191

Raina Kabaivanska - famous Bulgarian Opera singer, 1984



Doc. 192

From Anna's Confession

Lozanovski, A. Women Confessions. GEPS, 1994

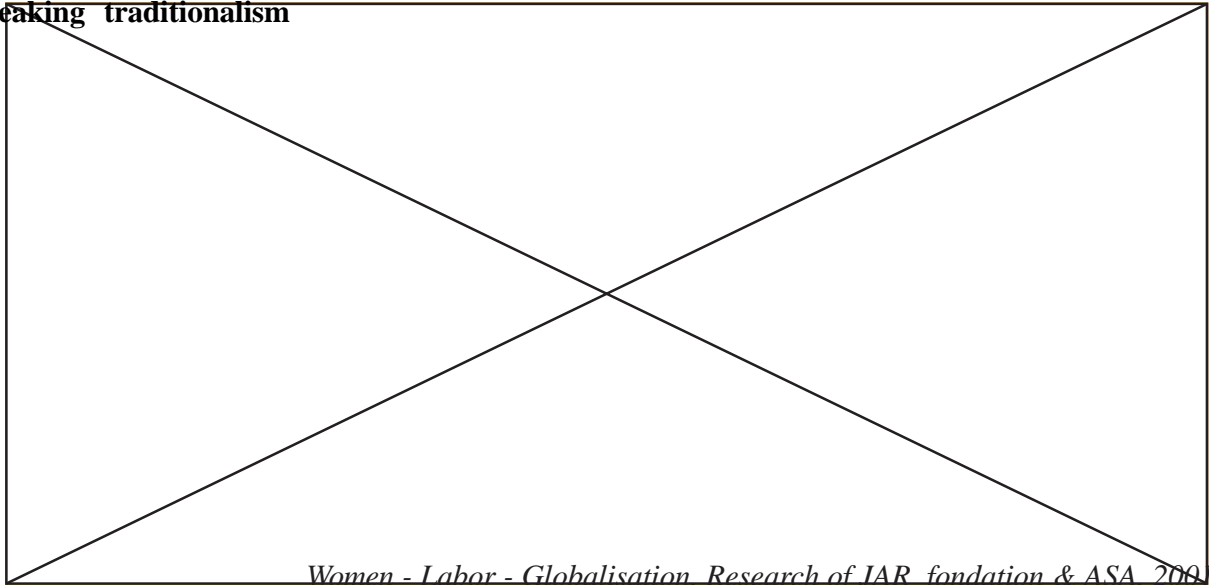
[...] Sometimes I curse those who invented emancipation. This stress is abnormal: physical overburdening, ambitions in the intellectual sphere, suppressing femininity [...] Unnecessary brutality and materialism are present in our life. What is the meaning of our becoming equal? Becoming rough? Growing less human?
 [...] It's a very messy job, this century - that's what I think. I am angry about male and female "chauvinism". A narrow-minded person would always seek to adapt himself to some belligerent we, in order to ignore this selflessness with the indicators of the common denominator. Simple men play it heavy when talking with me, as if condescendingly - I am a woman, aren't I!

Questions:

1. What were/are the perspectives for women's realization in the different periods?
2. What were/are the differences between women in the towns and women in the countryside?
3. What similarities and differences can you find between your images and the communist images of women?
4. Point out similarities and differences in the visions for the role of the women. What is your position concerning women's role in the socialist and in the contemporary period?

Doc. 193

Breaking traditionalism



Women - Labor - Globalisation. Research of IAR_fondation & ASA, 2000

Doc. 194

The Bulgarian woman in the transitional period – legislative protection and realities

Research on women's entrepreneur and the role of women in the economic transformation in Bulgaria. S, 2000

The difficult transition annihilated some of the main elements of women's emancipation achieved in the past decades... According to the most recent information, 46% of the employees in the trading, the textile industry and the food, wine and tobacco industries have not signed permanent work contracts, which results in the lack of social insurance rights. Only 13% of the women have work which corresponds to their qualifications. Only 54% of the women make use of their rights as mothers. Only 17% of them can use their right to unpaid maternal leave after the paid leave has ended. Approximately 54% of the women have not used the right to leave in case of an ill child.

Doc. 195

Women in management

Mitko Tzvetkovski, magazine Jarava, 1999, 10

Women in local self-management show more tact and team integration value, they are not inclined to sole leadership.

Doc. 196

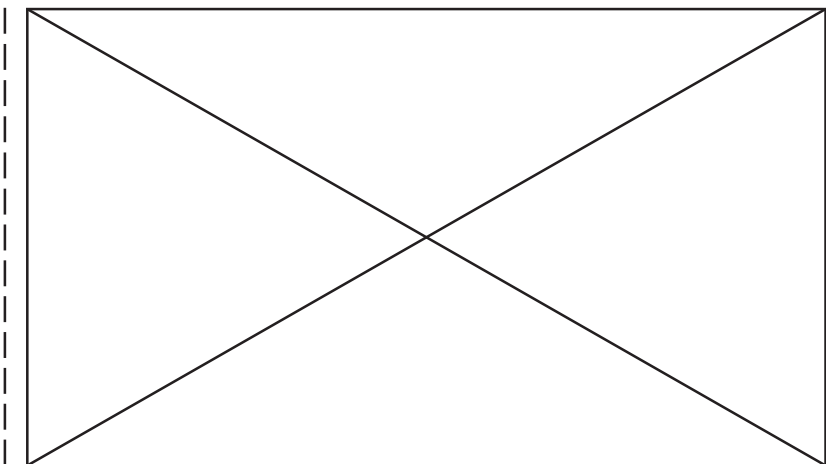
Opinion from a woman in a superior post

Emel Etem, deputy Newspaper Sega, 19.02.2000

I still see mistrust in men's eyes, when a woman has a superior position, men start to wonder whether the woman has any virtues. It's difficult to stand before a male audience and to persuade them. Basically, not only the Turks, but as a whole the psyche of men is peculiar and they cannot take advice from a woman.

Doc. 197

An old woman, 2000



Doc. 198**A contemporary idea of democracy**

*Maria Sekerdzhieva, Vice–
Minister of Justice at the XXIII
special session of the General
Assembly of the UNO, 8th June,
2000, New York*

[...] We have always thought that the rights of women should be considered in a socio-economic and political perspective [...] There can be no real democracy without achieving equality between sexes.

Questions:

1. What are the changes in the lives of Bulgarian women, which you can relate to the concept “emancipation”?
2. What is the “ideal” woman for you?
3. Did the law of equality between men and women during socialism correspond to reality?
Illustrate your opinion with examples.
4. What are the possibilities for realization of women in the transition period towards democracy?
5. Why can there be no real democracy without achieving equality between sexes?

MACEDONIA**Doc. 199****Obsolete household - a burden for every woman**

*From Conclusion of the Sixth
Plenum of the Central Committee
of Yugoslav Antifascist Women
Association, 1953*

“As our country is becoming an industrially developed country, households should also develop into a social industry to liberate the woman from a significant part of her house chores. This will enable her to engage more broadly in social activities leading to a free development of the new socialist family.”

Doc. 200**1991 Constitution**

Article 9

The citizens of the Republic of Macedonia are equal in their freedom and their rights regardless of sex, race, skin colour, nationality, political or religious belief, their wealth or social status.
All citizens are equal before the constitution and the laws.

Doc. 201**Equality**

Women from some parts of the ethnic Albanian community do not have equal employment and educational opportunities, primarily due to traditional and religious constraints to their full participation in society. Ethnic Albanian girls are underrepresented in primary and secondary school.

Women’s advocacy groups include the Humanitarian Association for the Emancipation, Solidarity and Equality of Women, the Union of Association of Macedonian Women and the League of Albanian Women.

<http://wrc.lingnet.org>

Doc. 202**An interview with Abdulah Arjeta**

“I am a Turkish Macedonian. I was born in Skopje and I finished primary school in Turkish. I am now a student in the fourth grade in high school. My parents completed primary and secondary education. My grandparents on my father’s side were extroverted people. My grandmother couldn’t attend school because her parents did not permit it. She was forbidden to go out to work. But after she married my grandfather things changed. He was one of the most renowned hairdressers in Skopje, so she was allowed to work and had all the rights a woman could wish. For my mother, I can say that she comes from a family where women are very respected. She was allowed to

*Abdulah Arjeta, student, Skopje,
October 2001*

go to school, to dress according to her wishes and do whatever young girls did. Today, everybody in my family is equal, we show great respect for each other. Unlike me, I have girlfriends who cannot study because they are not allowed to, they do not go out and do not dress freely. They stay at home and wear long skirts. They are barred from having boyfriends and cannot marry someone they choose. And there is something I can't understand and is a sin in my opinion. There are people with great wealth and in order not to dilute their wealth, their children are obliged to get married among themselves, that is to relatives. As a young girl living in the computer age, I cannot imagine such traditional family life, and I am happy with my family."

Doc. 203
Interview with a housewife

*Blagica Damjanovska, housewife
– v. Podvis, Kicevo area*

"I lived in the village of Vidrani, Kicevo area. Our family had nine members. My parents, three brothers and a sister and my grandparents. Somewhere in the summer 1949, after finishing primary education, I read in a newspaper that students were being sought to continue education at the Medical School in Bitola. Two friends of mine from my village applied and I had a strong desire to join them. Unfortunately, my father, who was a very nice man, didn't agree with my leaving. I begged and cried, but all in vain. His answer was: 'You should learn all the things in the house that women do, because in the house where you will be married they will expect that. You should be respectful, obedient and should never embarrass us'."

Doc 204
Change of position of women in the family

Blaga Petreska, Between Traditionalism and Modernism, Skopje

The woman, mother and wife started to become increasingly involved in the labour process, which resulted in a change of her entire position in the family. She participated, equally with her husband, in providing resources for the family's existence and with it, in their spending as well. That made her equal in deciding everything related to family life. Women also involved themselves in all areas of social life becoming respected lawyers, physicians, teachers, managers etc. For successful self-accomplishment of the woman-mother in the working process, it was necessary to organize education and care for her children. This was the role adopted by the state in establishing day nurseries, kindergartens, and in constructing sports playgrounds where children could spend their time carefree while their parents were at work.

Questions:

1. What are the positive and what are the negative effects of including women in economic life?
2. Why was the degree of emancipation different in the rural and the urban areas, and in different ethnic groups?

Doc. 205
A statute for prohibition of wearing a veil 1951

Herald of INI, 1992

Article 1

Wearing a veil and any kind of face covering is forbidden in order to remove the centuries-old sign of subjugation and cultural backwardness of Muslim women, and in order to gain complete equality and wide participation in the social, cultural and economic life of the country.

Article 2

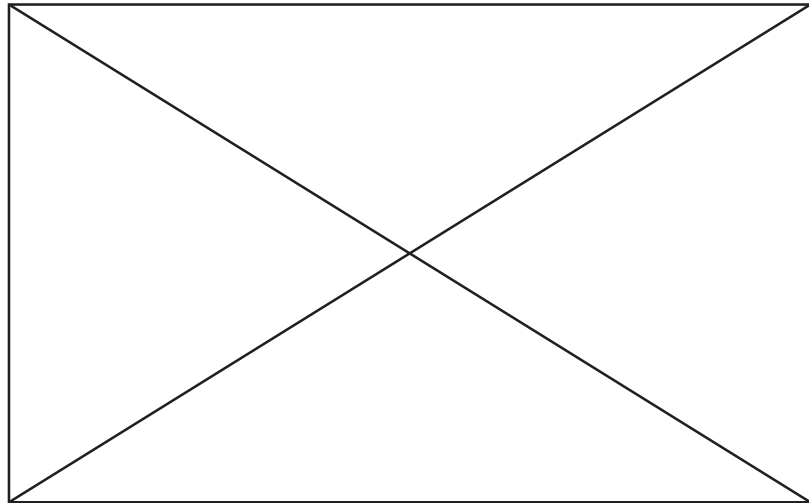
It is forbidden for women to be forced or persuaded to cover their face.

Article 3

For those women, who despite the prohibition wear a veil, and for those members of their families who demand that of the women, there is a penalty: 3 months imprisonment or a fine up to 20.000 Dinars.

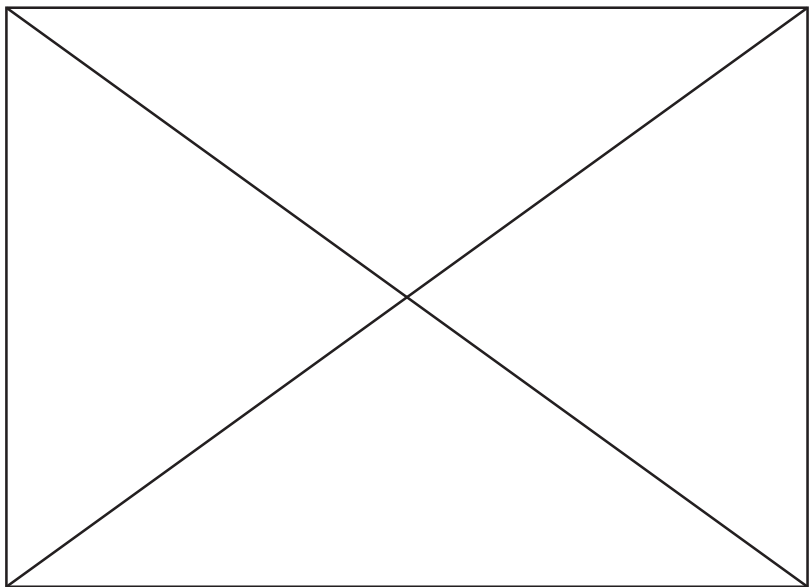
Doc. 206
Reading group

5 years of PRM, Government of PRM, 1950



Doc. 207
Turkish women without veils

Museum of Macedonia



Doc. 208
Fight against conservatism

Questions:

1. Why was the law prohibiting to wear a veil passed?
2. What are the measures that the state has taken regarding the emancipation of Muslim women?
3. How does emancipation reflect on the lives of Muslim women?

Hisen Ramadani Secretary of the Republic Conference of SLWPM, Enlightened woman, 1963

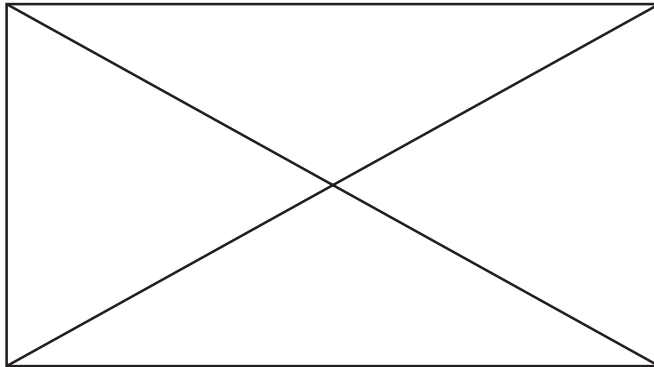
“Women’s active involvement influences the overall position of society.”

“I’d like to emphasize another thing concerning the problems related to the affirmation of women of nationalities.”

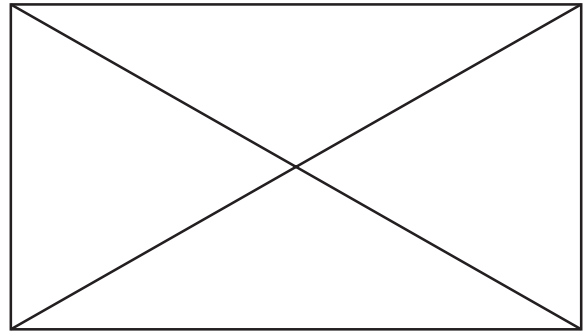
“This year, we are celebrating the 10th anniversary of the law to remove the veil and scarf. The results in this field haven’t been spectacular so far, however, viewed from the aspect of the social processes which began with this law, of the humanitarian, welfare and ideological character, I think that the law deserves to be given special emphasis on its 10th anniversary and should be used as a chance to raise a series of questions.”

“Considering the affirmation of women by the nationalities, it is known that the process of their economic emancipation is very slow, and can hardly be seen. Without a faster process in this area, one cannot talk about the woman fighting alone against conservatism and all religious and other remnants. Furthermore, it is right to demand social action to be directed at the causes of low-level education of female children from the nationalities, who only complete primary eight-year education. This issue has been raised many times so far, and I would say that it is widely known, however, we should fight against it in an organized way.”

Doc. 209
Students



Sportiest



10 years of PRM, 1950

Doc. 210
Ana Lipsa Tofovic's Jubilee

"I will sing for the audience as long as I can."

This year's May Opera Evenings had a special mark. The leading singer of the Skopje Opera House, Ana Lipsa Tofovic celebrated her 25th working jubilee with the role of Orpheus in the opera of the same name.

"Each jubilee is precious. Then, you go back and analyse what you have accomplished in the last 25 years. I believe that I've done enough. I've always tried to work within my possibilities. I don't allow myself to be taken on by anything big. It requires sacrifice, and I do not want to sacrifice my family, home and children for fame. I've always tried not to disrupt the family peace. I think that I've nonetheless accomplished the best I could as a professional artist. And that's why, when I look back and review my 25-year artistic work, I have to say that I'm satisfied with what I've achieved."

Enlightened woman, 1973

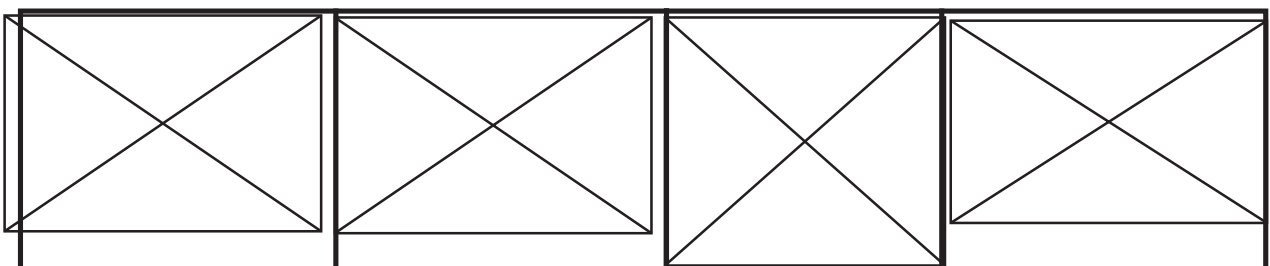
Doc. 211
Atina Bojadzi, the Goddess of Victory

Born by Lake Ohrid, and raised on the lake, she bears the name of the Greek Goddess of Victory and became the legend of the Macedonian marathon at 18. She swam across the Channel. This is a part of her true life story.

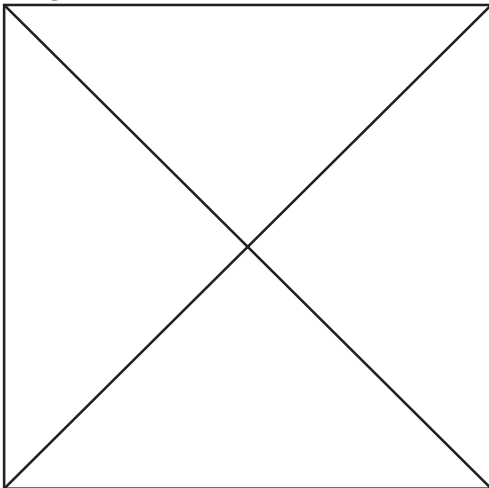
"By 1962 I set new records in the crawl, butterfly and back swimming disciplines. I was hardly 17. That year in Ohrid, a world fresh water championship known as Ohrid Marathon was first organized. More than 30,000 people came to Ohrid for the event. I remember people sleeping in parks, on benches covered by blankets. It seemed as if the whole of Macedonia had gathered by the lake. At the time, the swimming track was from Pestani to Struga, and from Struga to Ohrid. The straight line track was 36 kilometers long. It was my first real experience. Then, the decisive and hardest Channel swim came, on 9 September 1969. It was a great challenge and further responsibility."

Liljana Dirjan, Enlightened woman, 1995

Doc. 212
Real Love

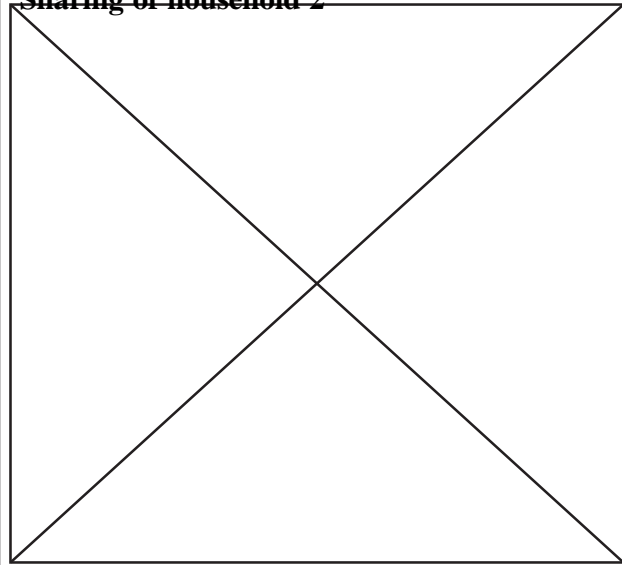


Doc. 213
Sharing of household 1



Oh, Milka, it is crying to me when I see how hard you work. Please close the door!

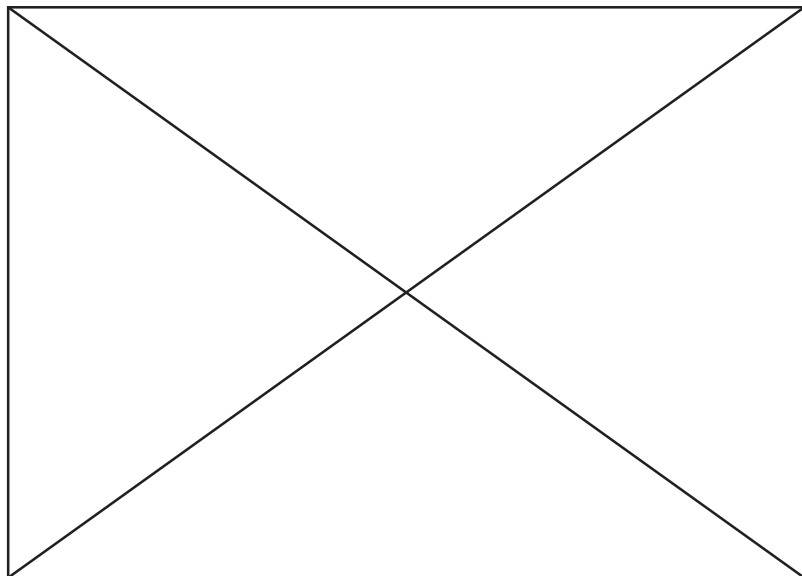
Doc. 214
Sharing of household 2



Question:

1. Compare the messages of the cartoons with the real emancipation of the women.

Doc. 215
Matine



*Private archive, family
Ljatkovski, 1950*

Doc. 216
Let us consolidate work with women in the countryside

Women's societies can greatly help the improvement of women in the countryside. We have over 22 different societies with more than 6,200 members in our country. In Skopje, a special society to assist women in the countryside has been organized by 30 women-comrades.

We are all aware that women in the countryside, apart from the hard, physical work, also bear the burden of the household. They are obliged to wash, cook, bake, chop wood, raise children, and many other things that take up a great deal of the women's time and exhaust them physically.

If one understands that overburdening women is a serious obstacle for their cultural and political elevation, one can single out a lot of useful things that will simplify and facilitate maintaining the household. But, primarily we, the women must fight and persistently propose different measures to ease women's life in the countryside.

- Doc. 217**
First Women's Club
- A women's club was established in Ohrid, the first of its kind in Macedonia, and the second in Yugoslavia. Another such club only exists in Belgrade.
- "We have made a concept for club sections which the women can participate in. These are: Health Section, Social and Political Education of Women, Sport Section, Art Section, Handicraft Section, Music Section, Culinary Section, Interior Section. There are also plans for excursions to the city's surroundings and some other places throughout the country. Concerts will be organized, as well as cultural and entertaining parties, social evenings etc.
- Vera Ivanovska, Nova Makedonija, 1971*
-
- Doc. 218**
An association of women's organizations in the Republic of Macedonia (SOZM)
- SOZM is a women organization, founded in 1994. The leading vision of this organization is the achievement of equality between the sexes, a guarantee of women's rights as human rights and the elimination of women's discrimination in society and the family.
- A brochure of SOZM, 2000*
-
- Doc. 219**
An association for emancipation, solidarity and equality of women in the Republic of Macedonia (ESE)
- The association for emancipation, solidarity and equality of women in the Republic of Macedonia (ESE) is a non-government, non-party, non-profitable organization, founded in 1994, and was registered as an organization in 1995. The main vision of this organization is the improvement the situation of women and greater involvement by women in official structures.
- ESE's work focuses especially on the effect of the transitional period on the woman's situation in the Republic of Macedonia, with special attention to the women in the country and marginalized women.
- The general conviction of ESE is to represent all women, regardless of religion, nationality or age. That conviction also includes the area of relations between the two sexes.
- A ESE Bulletin, 2000*

Questions:

1. What are the associations formed by women?
2. What were the aims of the associations?
3. Make a list of activities undertaken by these associations to improve the position of women in society.
4. What kind of evidence can you find in the documents about emancipation?

OVERALL QUESTIONS:

1. Explain the changes in the process of emancipation of woman in the three countries, including women from minority groups.
2. Try to differentiate propaganda from reliable information.

TECHNOLOGY AND FAMILY LIFE

TECHNOLOGICAL DEVELOPMENTS AND THEIR INFLUENCE ON FAMILY LIFE

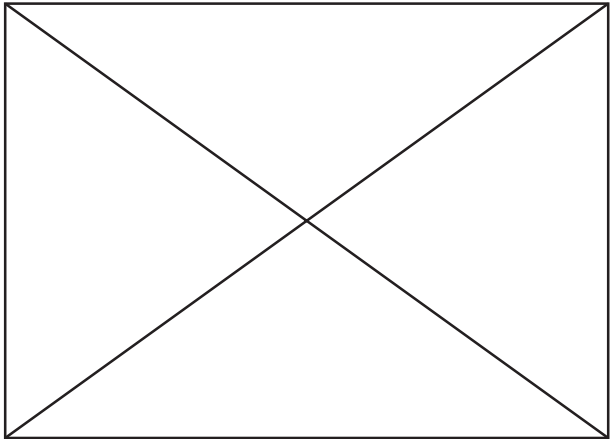
Key Question
 What was the impact of new technologies on the modernization of family life?

ALBANIA

Doc 220
Changes in family life
Fadil Paçrami. Speech. 1970 | “From 1960-70, 1800 new buildings were built, electricity was secured, there were 5500 radios... in 1969, 793 social-cultural objects were built. Clothing, food and sleeping habits have changed considerably. People attend to their hygiene. The use of soap has increased from 2,4 kg to 3,6 kg per person all over the Republic.

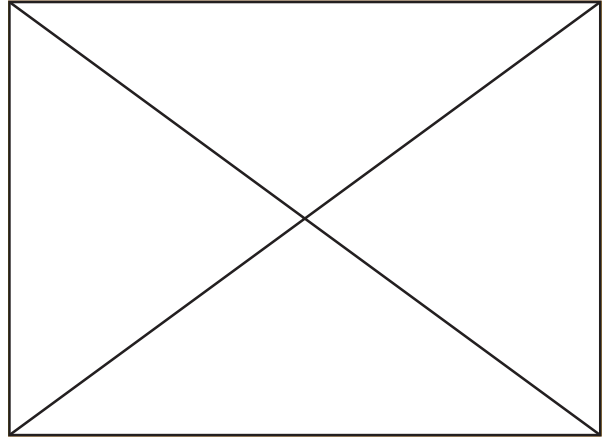
Doc. 221
The conditions of life
Enver Hoxha “For women“ 1963 | In 1961, 54% more objects and furniture were sold than in 1956, 10,5% more glasswear, 218% bedquilts, blankets and mattresses, 28% more knives, forks and spoons”.

Doc.222
The bicycle in the country



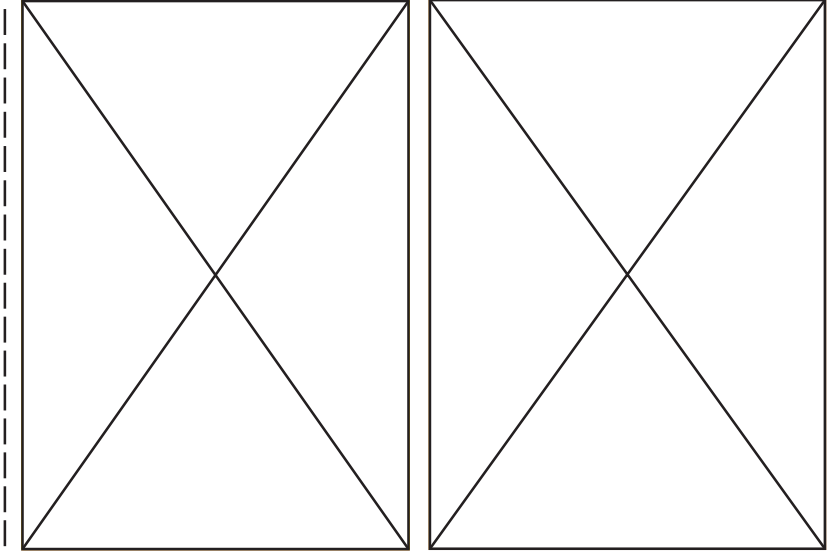
“Star” magazin 1967

Doc. 223
Country store



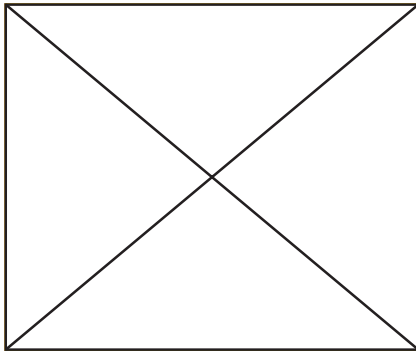
Album 1970

Doc. 224
Yesterday and Today

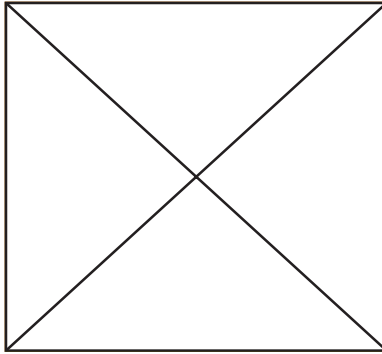




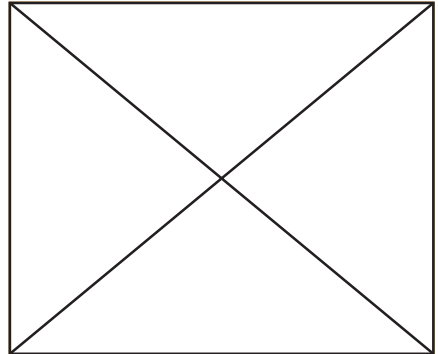
Doc. 225
Traditional house



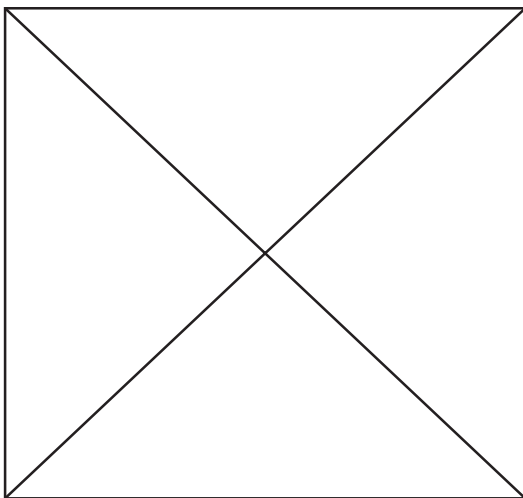
Doc. 226
Seventies house



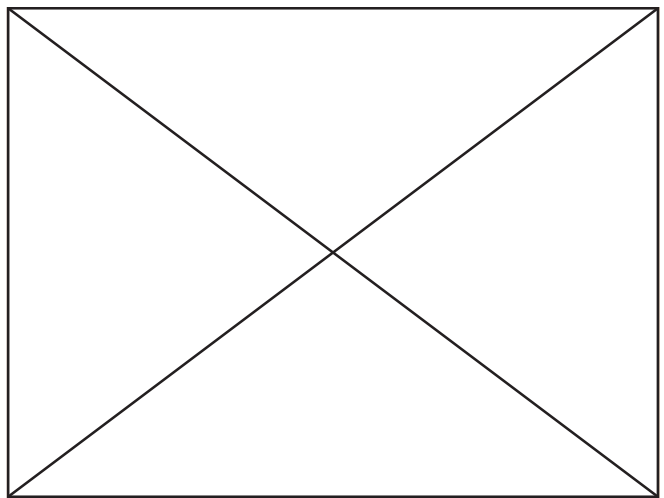
Doc. 227
Nineties house



Doc. 228
Women in the field



Doc. 229
Women in the field

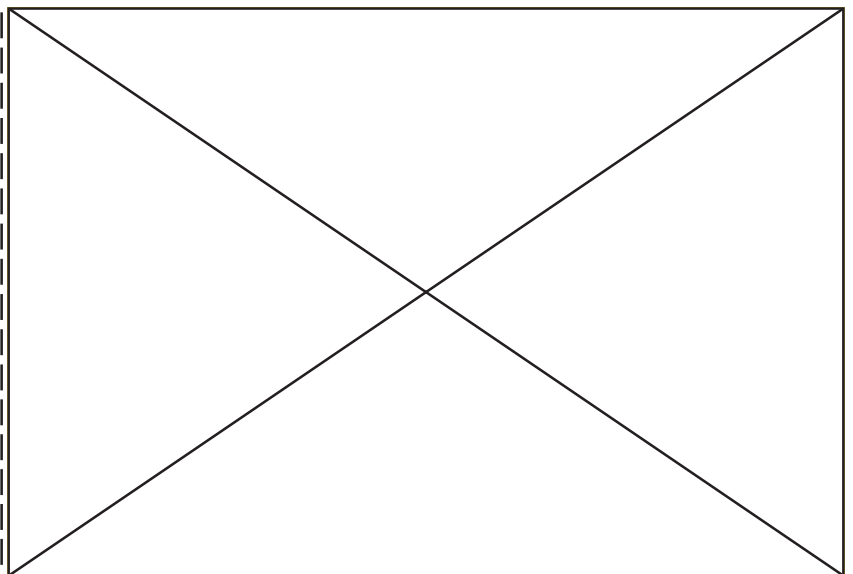


Questions:

1. What are the orientations of state policy for changes to the way of living in the family?
2. What changes in life occurred after 1960?

Doc. 230
House furnishing

*Newspaper "Albania" 1999.
Institute of Statistics study.*

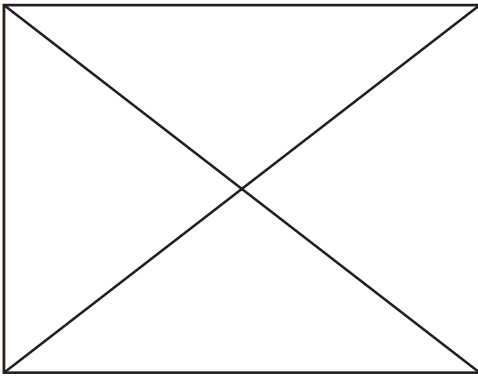


Doc. 231
The development

| Today, Albanians live in large homes in comfortable conditions, possibly
| too expensive. They use electrical energy for heating and cooking, a
| variety of detergents (under communism they were given in few grams),
| instant and industrialized food; washing machines, electric-ovens, mobile

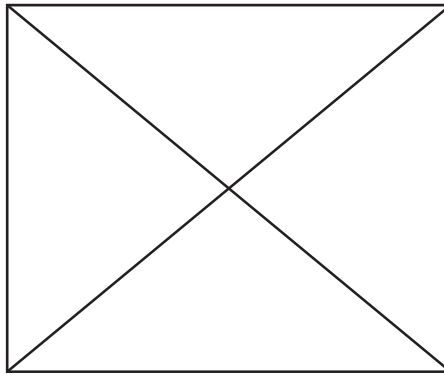
| phones (Albanians make 6 times as many calls than other Europeans,
 | according to the studies of phone companies in Albania), personal cars,
 | further improvements of infrastructure, etc. All these innovations have
 | shortened women’s working hours and have given greater possibilities
 | for better fulfillment of the family needs, as well as for active participation
Cronica in Televizion. 2002 | in social, economic and cultural life, even in political life..

Doc. 232
Deputy at home

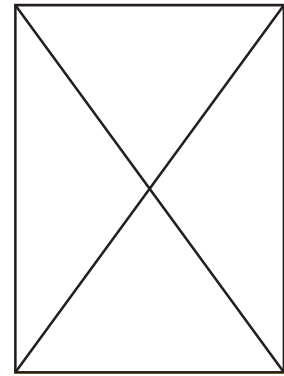


Magazine “Klan” 1998

Doc. 233
New technology .1999



Doc. 234
Hello mom!



private archive 2000

Questions:

1. What are the new elements in everyday life after 1990?
2. Explain the dependence between the data in doc. 167 “What do you do on Sundays or feastsdays”; and doc. 230 “House furnishing ”?
3. Analysing the data in doc. “House furnishing” and draw conclusions about living conditions.

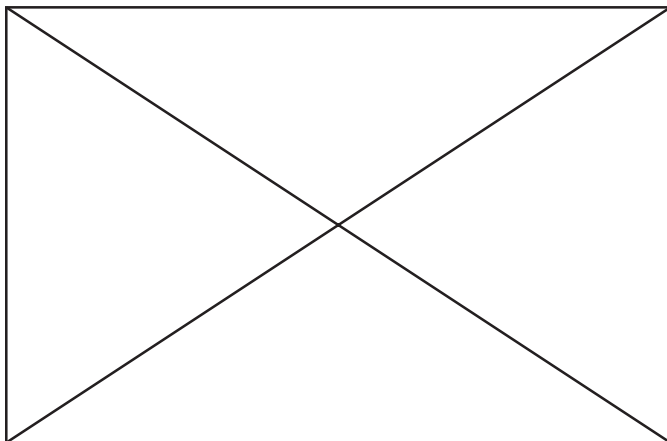
BULGARIA

Doc. 235
Educational role of family background

Theses of the CC of the BCP, S, 1976.

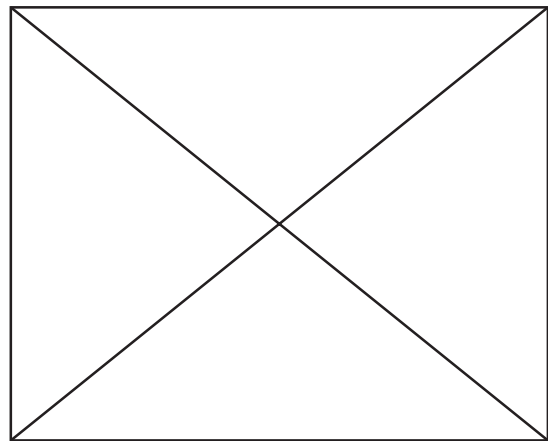
| The family background must more actively support the formation
 | of a new attitude towards work and the communist education of the
 | new person... Simultaneously, by having a full and active way of life,
 | the individual must struggle against the lower middle-class wealthy and
 | the admiration of manufactured objects.

Doc. 236
Legacy 1



Town Pavlikeni, V. Turnovo region, 1958

Doc. 237
Legacy 2



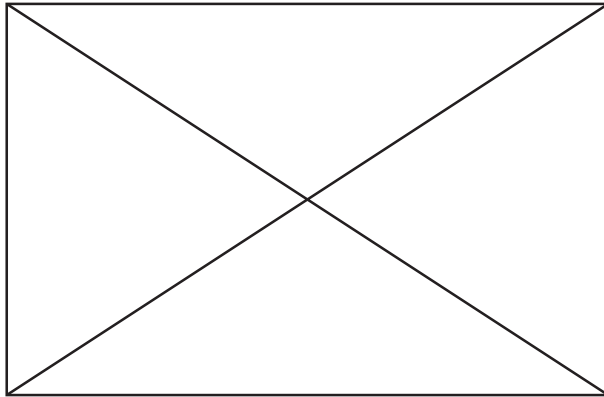
Village Gradishte, 1964

Doc. 238
Improvement of living conditions

Economics of Bulgaria , 1962

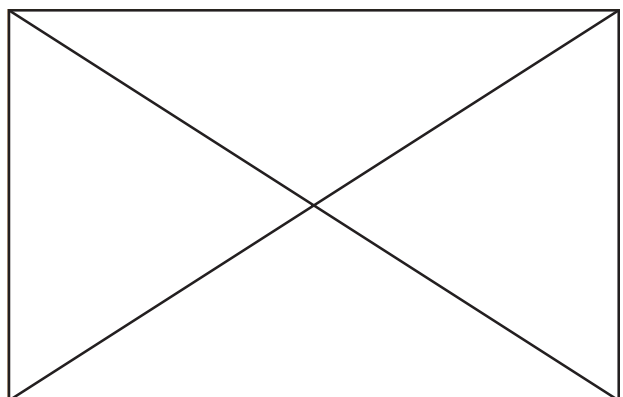
Information gathered by studying home budgets indicates that living conditions, measured by living space per person, is better in villages than in towns. For instance, the living space per person in the families of members of the LCFE (Labor Co-operative Farm Economy) in 1958 was 8,5, and in the families of laborers – 5,6. While the expenses for furnishing in comparison with 1953 has grown by 348%, and in the families of laborers by 204,6%.

Doc. 239
A peasant's house



Strahilovo village, V. Turnovo district, 1952

Doc. 240
A modern Roma house

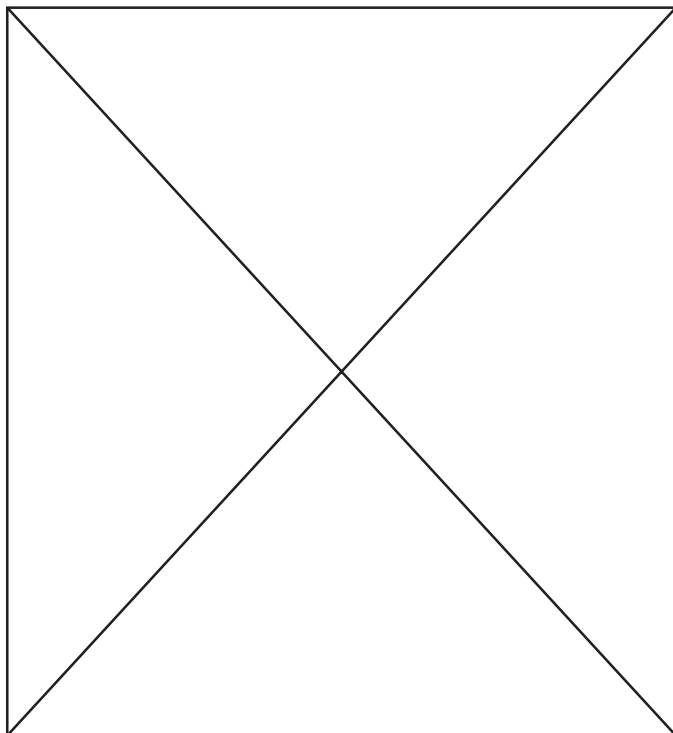


Kardam village, Popovo district, 2001

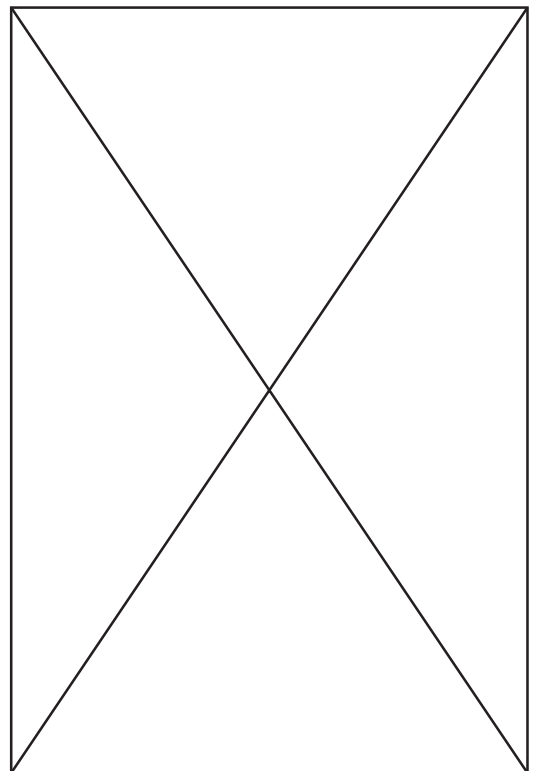
Doc. 241
Motivation for young families
Central Committee of the Bulgarian Communist Party report at the 13th Congress, 1986

Credits for homes and household needs of young families are granted, part of which need not be paid when a second or a third child is born.

Doc. 242
Kitchens – yesterday and today
 The kitchen-laboratory or bar-kitchen 60's



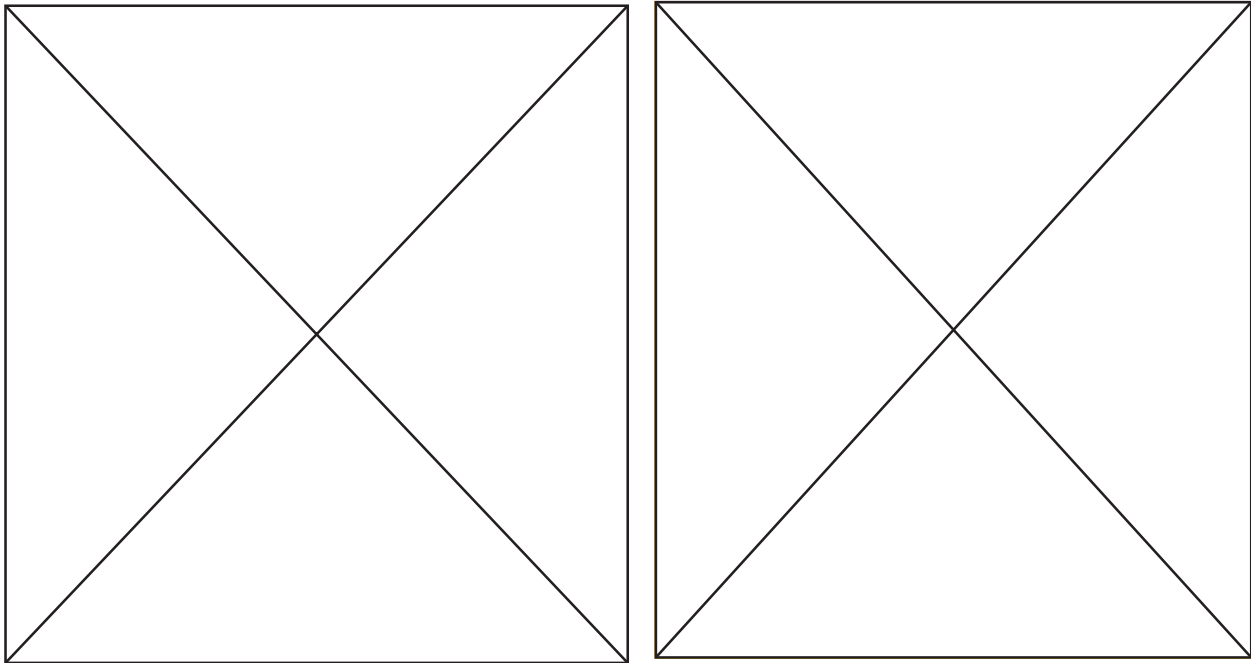
Doc. 243
Modern kitchen



Veliko Tarnovo, 1999

Doc. 244

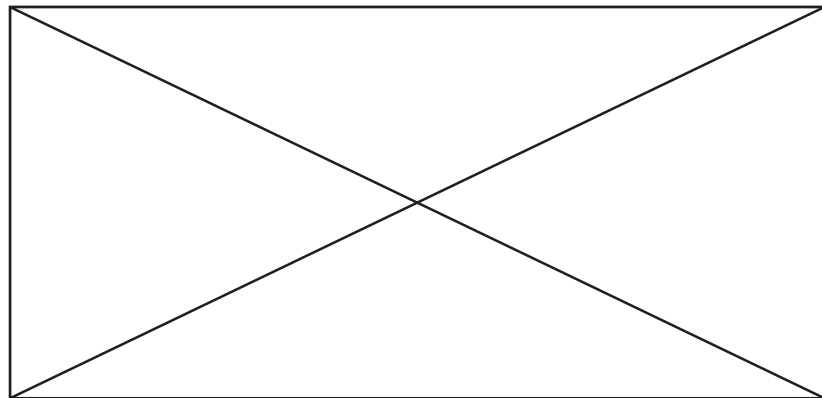
Children's room in the 60's and 90's



Doc. 245

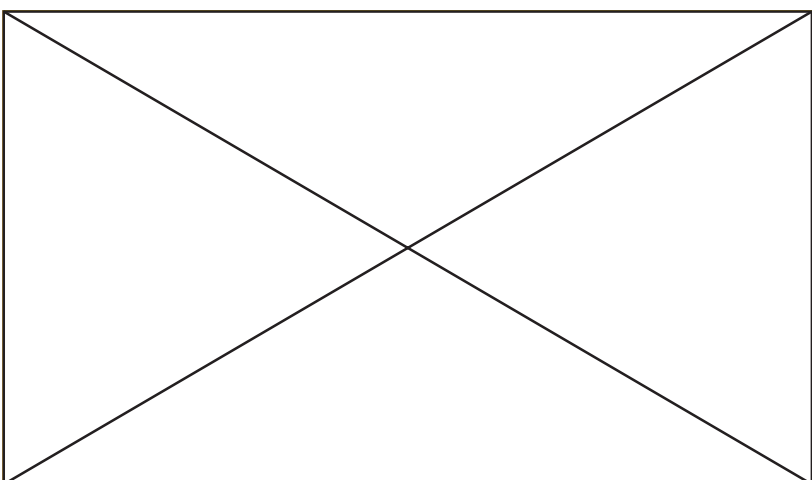
Some durables (per 100 households)

Statistical year-book, 2000



Doc. 246

The new Burgas, 1984



Questions:

1. In which way does family life reflects the political system?
2. What is the impact of the political and economic changes on family life?
3. What is the impact of modernization on the style of living in the different periods?
4. Tell a story from your parents' childhood about something which modern children could never experience.

MACEDONIA

Doc. 247
Modernization of house appliances

Nevena Dimova: “I’ve been a housewife for nine years and I have gained a lot of experience in the housekeeping; but, I’ve also felt all the difficulties of it.

Today, women increasingly participate in social life, but they need more time to attend to all duties as a housewife and mother, as well as the social duties. Perhaps women’s double role requires more comfort in their lives? I don’t think that women need any assistants, but it is necessary for a household to have modern appliances to facilitate the work.

We are living in the period of electrification. This enables us to have a fridge, vacuum cleaners, electric cookers, canning sterilisers and other things in our homes. Somebody may think that it’s a luxury. No, it is the way that will make our housewives’ tasks easier.

Prosvetena zena, 1953

Doc. 248
Industrialization and modernization

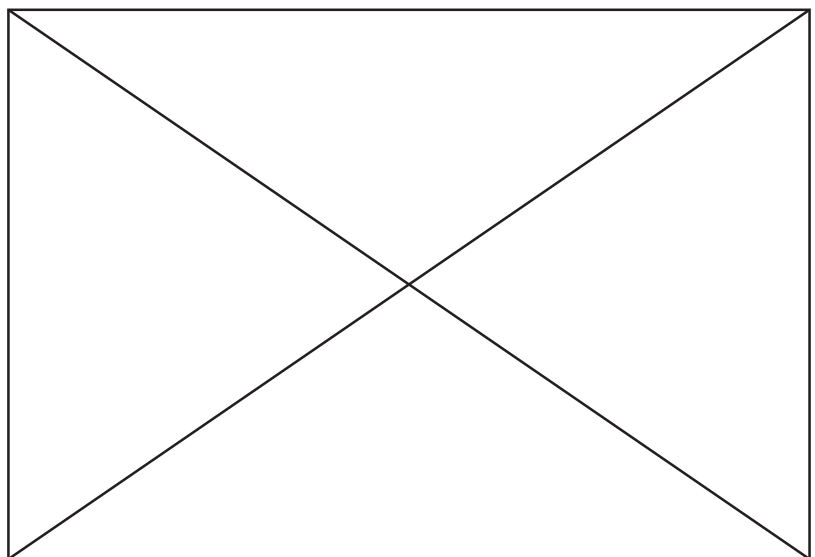
Family life started to change under the strong influence of advanced technology and the accelerated process of industrialization and urbanization of our country. Changes in all areas of social life perceivably changed the relations in the family and marriage. The usage of modern, for that time, appliances in the house facilitated the housework and enabled the woman free time during the most of the day, that she spent socializing, meeting with friends and neighbours, going to the library etc.

An excerpt from Sociology of Family, Dr Marko Mladenovic, 1968

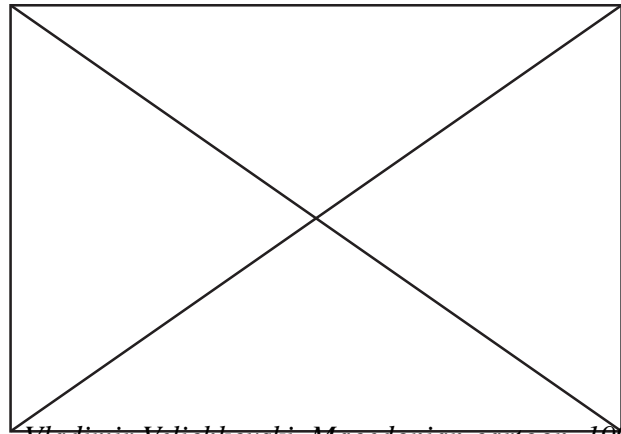
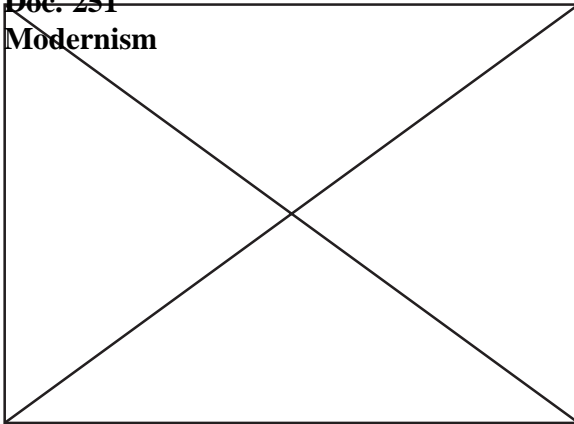
Doc. 249
Pictures of a country room

Doc. 250
Pictures of a city room

Private archive



Doc. 251
Modernism



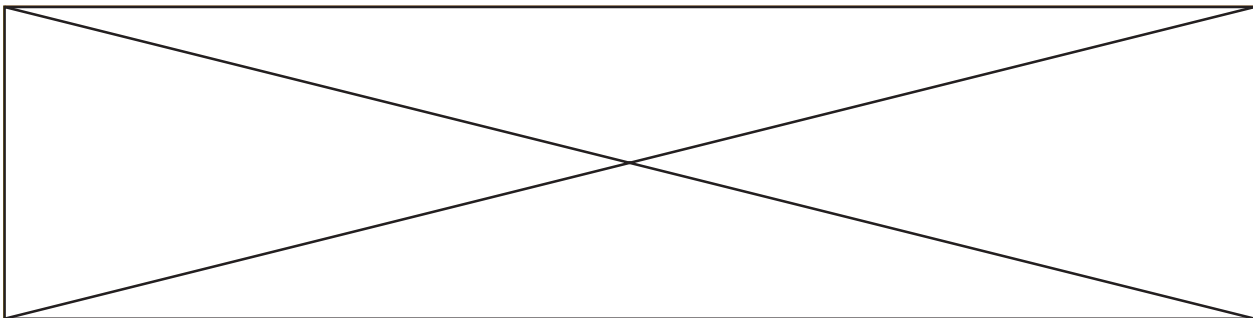
Vladimir Velichkovski, Macedonian cartoon, 1994

Questions:

1. In what way do women understand modernization, according to the author?
2. Do you approve of the author's point of view? Explain your answer.

Doc. 252

Statistic data about house equipment in 1996



Telephones Electric ovens Refrigerator Washing mashines TV (black&wite) TV (color) Computers Car

Statistic Institute, Statistical year book, 1997

Question:

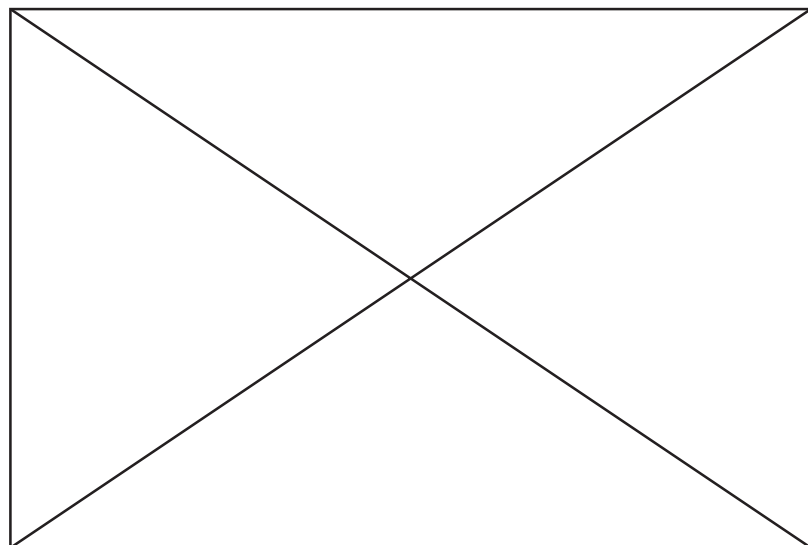
1. Compare the use of different household devices in the different ethnic communities.

Doc. 253

The first car in the family

Questions:

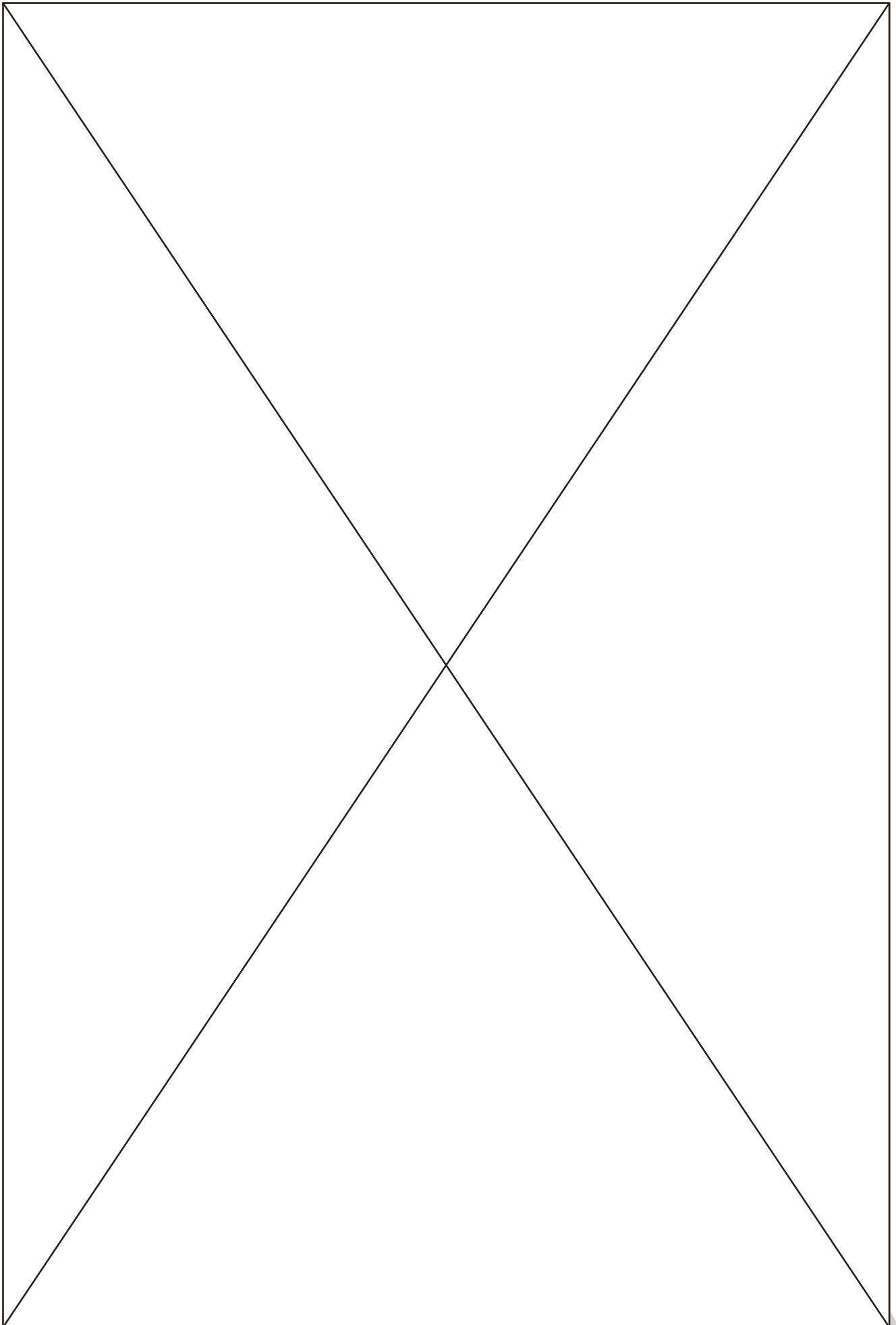
1. How did modernization influence family life?
2. In what way has industrialization affected modernization of family life?
3. Which differences do you see in family modernization in the different ethnic communities?



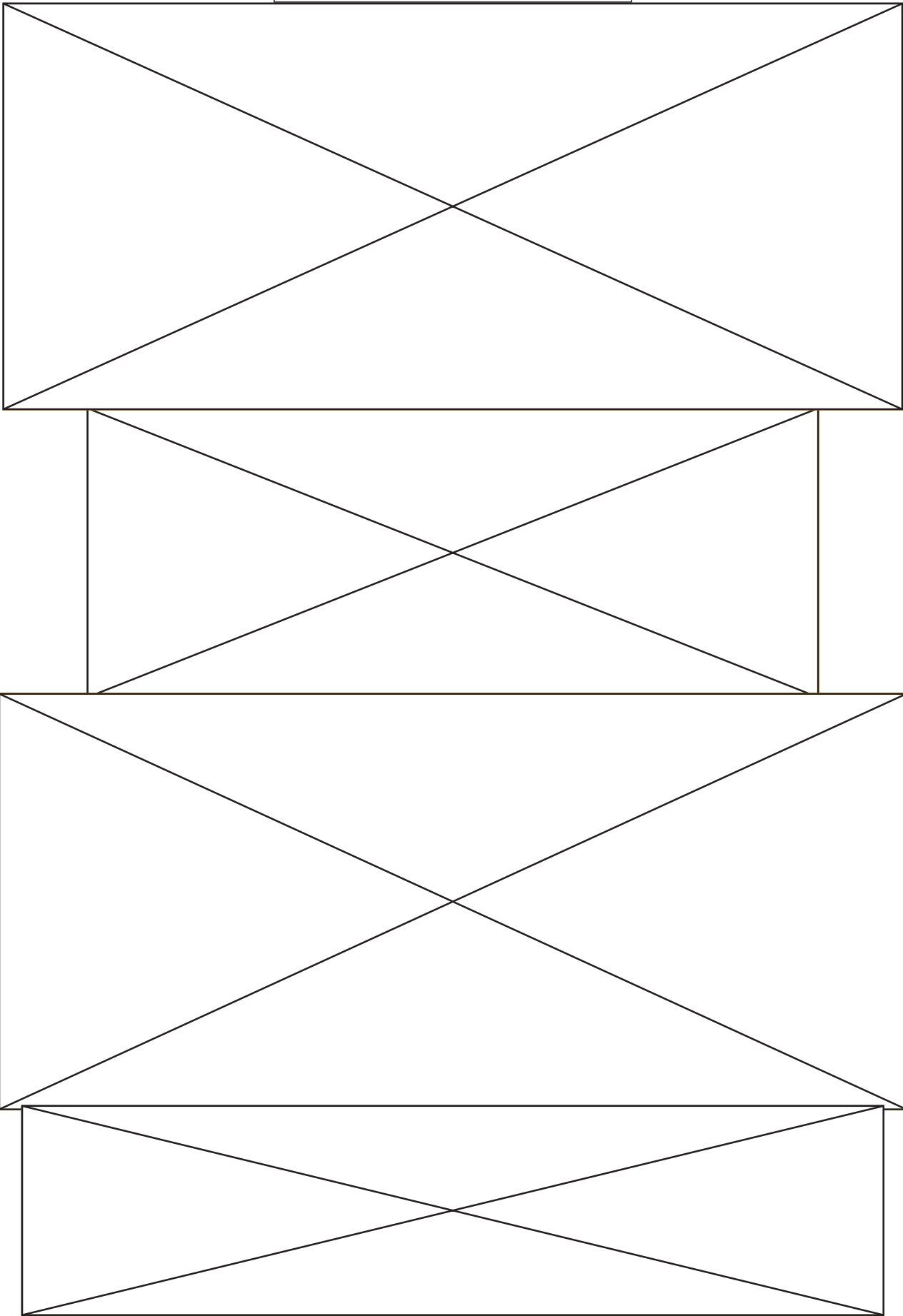
Private archive

OVERALL QUESTIONS:

1. What is the impact of modernization on the style of living in the 3 countries?
2. What is the role of the family in preserving morals and traditions?



TEACHING APPROACHES



RELIGION AND ATHEISM

I Key question
 What was the attitude of the communist regime towards religion?

ALBANIA

Doc. 254
The freedom of conscience

1946 Constitution. Article 16

All citizens are guaranteed freedom of conscience and religion. The church is separate from the state... It is forbidden to use the church and religion for political purposes. The state can help the religious communities materially.

Doc. 255
My memories

L. Guga. Tirana 2000

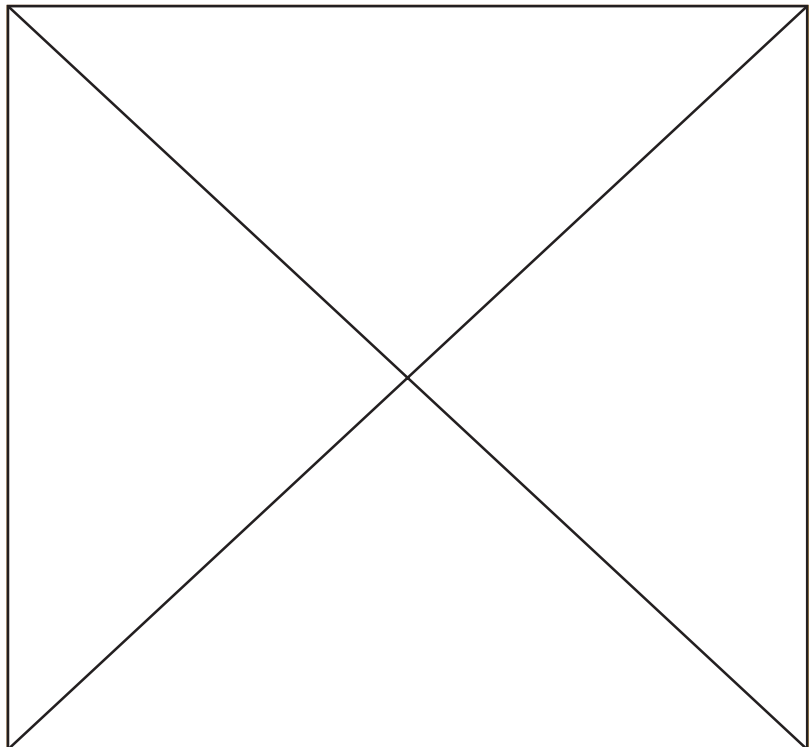
Today I am 47 years old, but I remember the different celebrations from my childhood and I will never forget some special impressions that I now realize were lovely to experience. Once a year when we children, dressed in our best clothes, we used to go to visit cousins and neighbours. Everywhere we found open doors and smiling people who, after complimenting and wishing us well, gave us red eggs and cheese doughnuts. I don't think I have ever tasted anything better than the red eggs of my childhood. I remember that in the place where "Hotel Tirana" is today, there was a beautiful and well-lighted church, where whenever we went our mother used to buy us beautiful candle baskets. I remember the constant preoccupation of my parents that they could not baptize me like my two grown brothers.

Doc. 256
The fight against religion

*Dilaver Sadikaj. Symposium
 Pristine 1995*

In the second half of the year 1960, the Labour Party of Albania oriented the youth and the communist atheists towards a confrontation against religion and its institutions, which was presented as a movement starting from the people, while it was actually organized by the Labour Party of Albania.

Doc. 257
We are against religion



Doc. 258
Youth initiatives

Klajd Kapinova. "Between the Cross and the Fatherland", Tirana 2000

The initiative (1967) was taken by the young communists from the "Naim Frasheri" High School in Durrës, who posted on the walls of their school a manifest stating their solidarity with the Party decisions... they concluded with a decree demanding the following:

1. To take away the passports from members of religions.
2. Unification of Catholic, Muslim and Orthodox cemeteries.
3. Expropriation of the clerics' properties, etc.

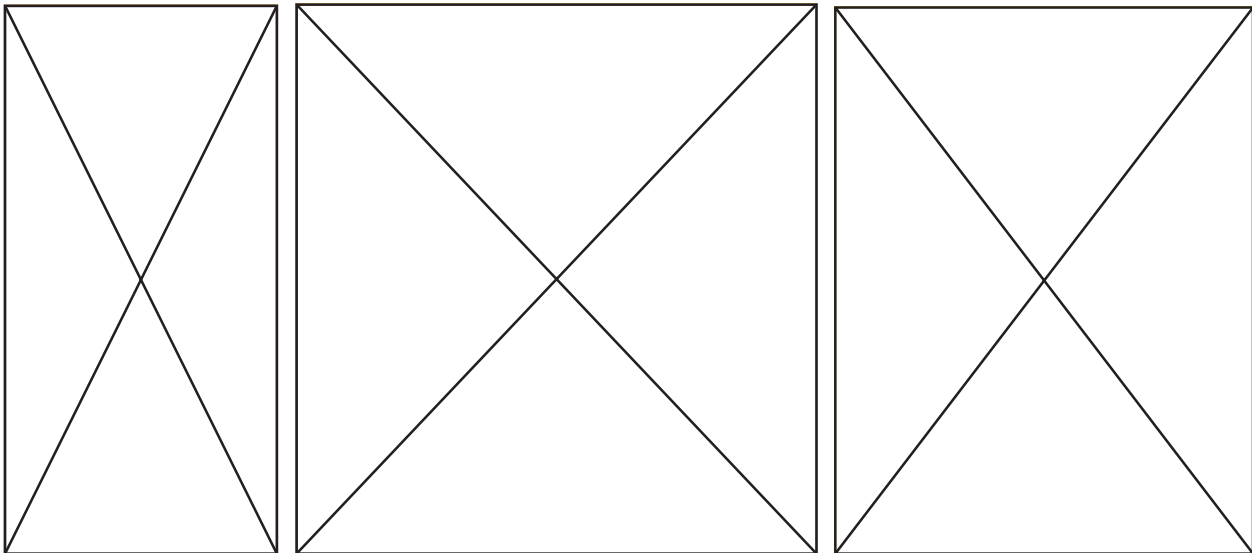
Question:
1. Which contradictions can be recognized in the sources?

Doc. 259
The attack

Klajd Kapinova, "Between the Cross and the Fatherland", 2000.

„,the communist hailstorms were directed against the ancient Jesuit Council libraries, etc. of incomparable value which contained rare archeological, ethnographic and numismatic collections.
 „, the irreplaceable contribution of patriotic clerics to the foundation of the first centers of the Albanian language were totally negated.
 - 2169 cult objects were destroyed or transformed into public premises, among which were:
 1608 churches, Orthodox Monasteries, 157 Catholic churches, 530 Mosques, etc.

Doc. 260
The Shen Koll-Frakull Church. During communism it was turned into a laundry, 1999

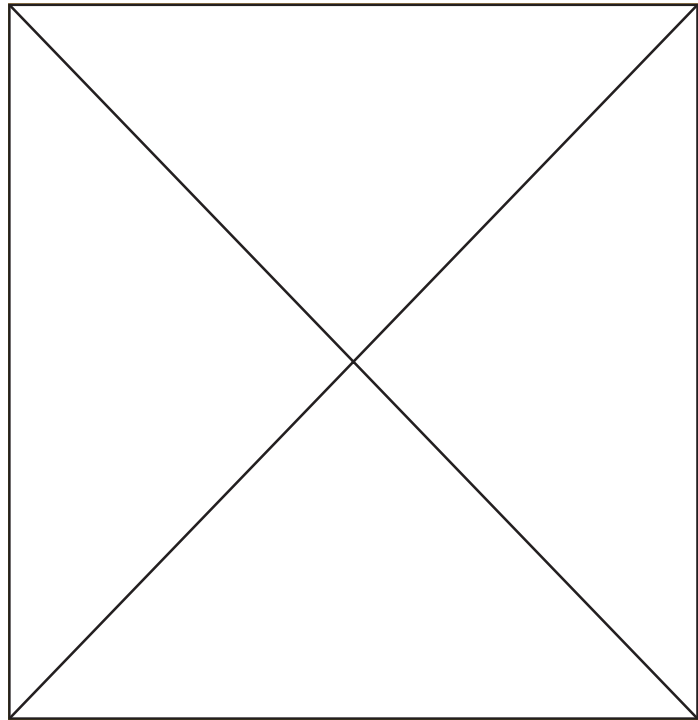


Doc. 261
The transformation of the religious place

Vehbi Çanga. Magazine "Star", 1973

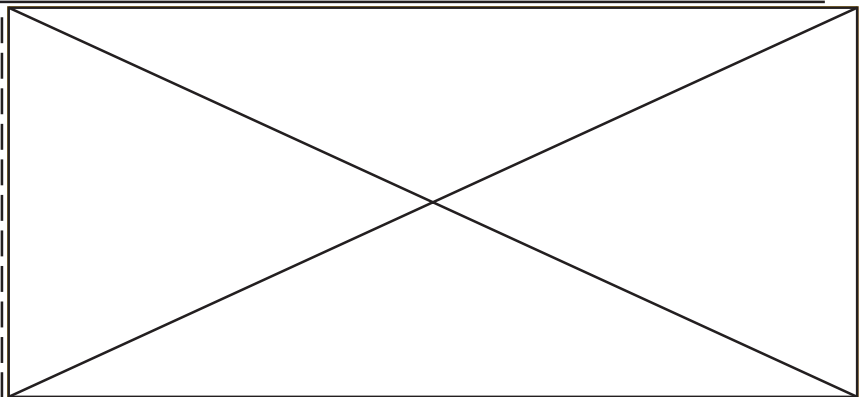
The Catholic Church, one of the biggest in Balkan has been transformed into a sports' palace.
 The ex-Franciscan church has been transformed into a cinema and as premises for artistic shows.
 The ex-church of nuns into an activity location for the education of youth.
 In the year 1938 in Shkodra, there were 144 religious institutions, 48 teaching institutions, and 1 health institution. In the year 1973, Shkodra had 307 teaching institutes, 371 health institutions and no religion institution.

Doc. 262
The Evangelist Church in Tirana was turned into a sport's centre



Newspaper "The survival", 2001

Doc. 263
Atheist museum in Shkodra



Magazine "Star", 1967

Doc. 264
No religion

The basis of religious obscurity was destroyed. The moral figure of the working person, his conscience and formation are created on the basis of proletarian ideology, as the ruling ideology...
 The state does not acknowledge any religion, but it supports and develops the atheist propaganda to implant a scientific outlook into the people.

Constitution of the P.R. of Albania, 1976

Doc. 265

Criminal Code, Tirane, 1977

Sentence to 3-10 years of imprisonment for religious propaganda, production, distribution of religious literature.

Doc. 266
Martyrs

*The clerics serving their religion were today sentenced to 563 years of imprisonment in all.
 *They have accomplished 450 years of study in 24 universities of Europe.
 *The total years of imprisonment are 881 or nearly 9 centuries.

Mah

Catholic Martyrs from 1944-90.

Questions:

1. What was the attitude of the communist party towards religion?
2. What were the effects of the anti-religious movement toward clerics?

TASK -

Research in your own town or religion if religious objects were destroyed during the communist period.

BULGARIA

Doc. 267
The religious rights of Bulgarian citizens

Constitution, People's Republic of Bulgaria, 1947

Art.71

All citizens shall have equal rights before the law. There shall be no privileges on the grounds of race, nationality, origin, religion or property status. The law shall punish every kind of racial, national and religious incitement.

Art.78

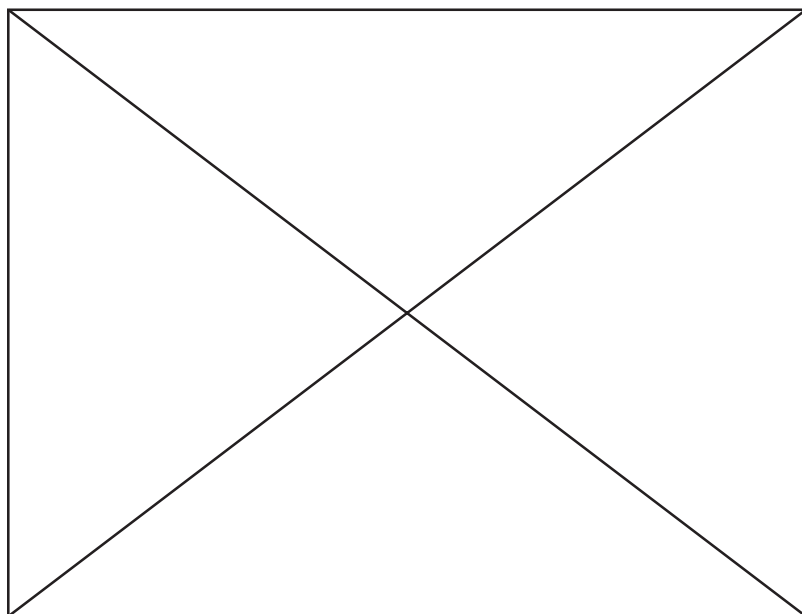
Citizens shall have liberty of conscience and worship, as well as freedom to perform religious rituals.

The Church shall be separate from the state.

A special law shall define the rights, maintenance, as well as the rights of self-government and self-organization of the different religious communities.

Doc. 268
Attitude toward the Church

Church choir, Stoyian Venev, 1963



Questions:

1. Which rights related to religion were acknowledged by the constitution 1947?
2. Which are the basic democratic principles guaranteed in 1947 Constitution? (doc. 267)
3. What is the author's attitude towards religion and priests? (doc. 268)

Doc. 269
G. Dimitrov's Relation towards the Church

Archbishop Stephan's report to the St. Synod about the visit of the Bulgarian church delegation to Moscow in June, 1945

G. Dimitrov thought that the Church should be strong. He considered it hasty to separate the Church from the State and pedagogically thoughtless to remove religion lessons from school study. He did not agree with the dispossession of churches and monasteries of their estates when they were wisely and carefully kept. He stood for strong religious spirit in conformity with people's customs and traditions, and the foundation of a proper national Church.

Doc. 270
Teaching history and the atheistic upbringing of young people

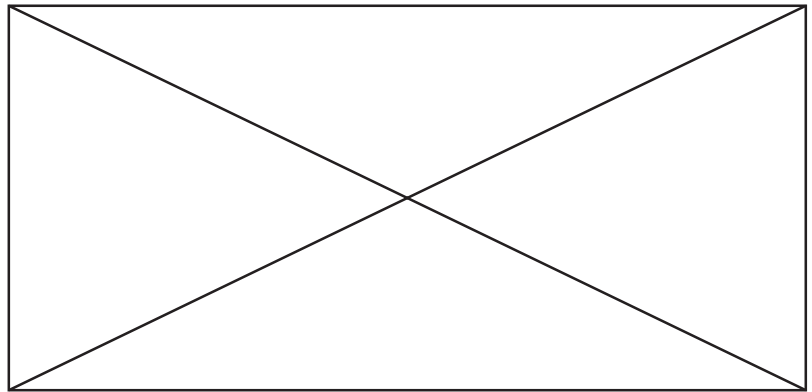
The material in history, which is taught to students at school, plays an important role in forming their correct scientifically materialist views. Therefore, history tuition helps to create ardent, active patriots, conscious builders of the socialist state. When carrying out history teaching, we must take into consideration the antifederal people's movements, the Bogomiles movement, the peasant revolts,

Atheistic training of the students. Regional Committee of the Bulgarian Communist Party - Plovdiv, 1960

and heroic acts from the Renaissance, the people's struggle for liberation from the Turkish yoke, etc. All these events are rich material for the formation of a Marxist-Leninist view, and thus – anti-religious training. This is even more important for the long-lasting struggle of the working class against the bourgeoisie. When explaining and clearing up historical facts, data and information, suggested in the lessons, we have to show that not God, but people create history; that wars are not God's omen, but a result of simple economic and class contradictions, and that they are not stopped by prayers to God, but by people, when they abolish the reasons for wars...

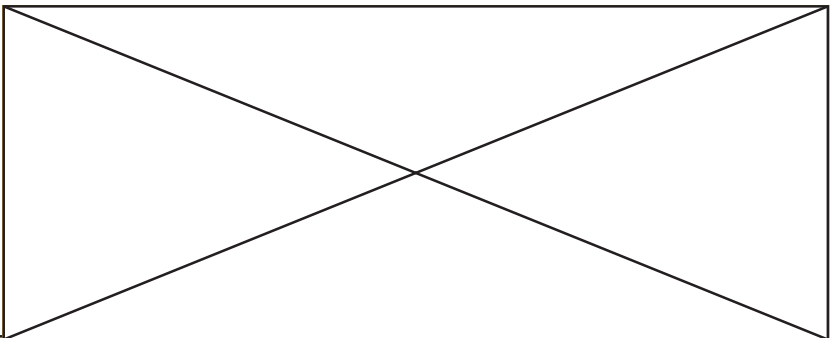
Doc. 271
Relations between the official authorities and the Church

Todor Zhivkov receives members of a clergy delegation in 1982



Doc. 272
Members of religions among Bulgarian people

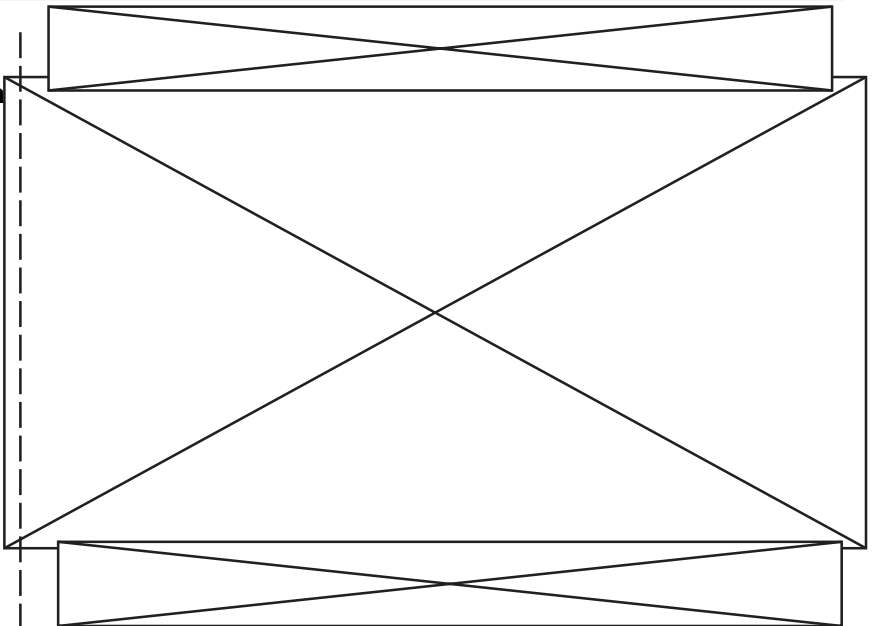
Percentage of religious believers in the population over 16 years, Sociological structure of the contemporary Bulgarian society. S., 1986



Question:

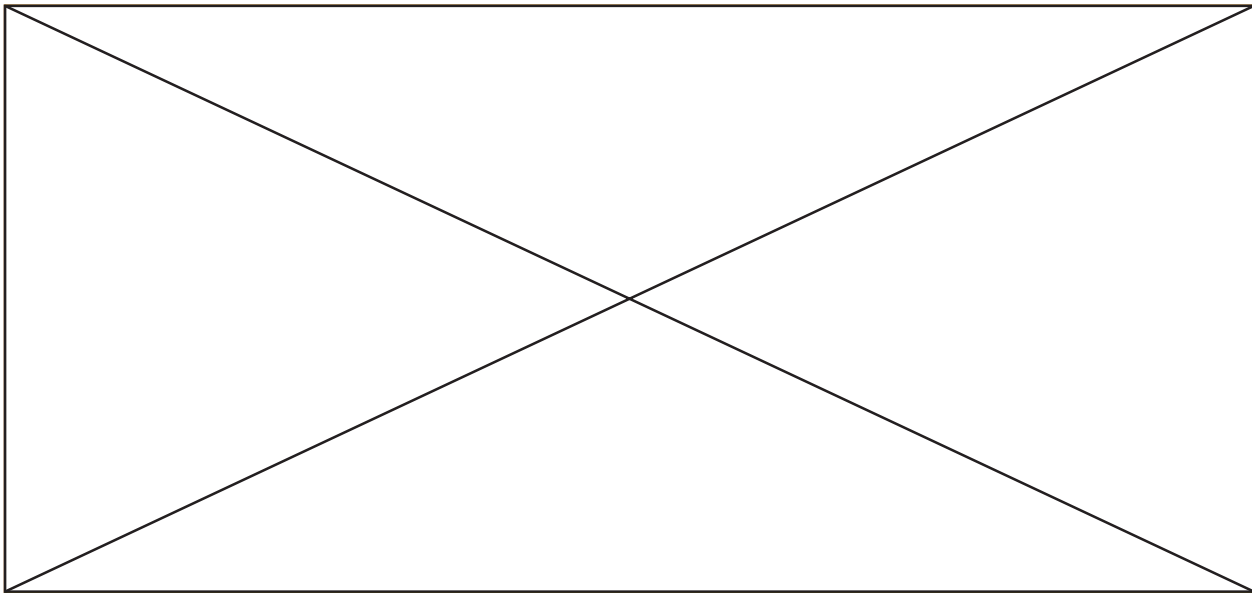
1. What contradiction can you recognize in the sources between constitution of 1947 and the reality?

Doc. 273
Religiosity among Bulgarian population



Doc. 274

Attitude toward religion in the three Balkan countries



The Jews on Bulgarian lands. Lineal memory and historical fate. Compiled by Emy Baruch, S., 2000

Doc. 275

Atheist upbringing

Some titles of books with atheist content:

- | Pesheva R. The religious ideology of the woman. S., 1959.
- | Stoychev, T. The atheist traditions of the Bulgarian people. S., 1973.
- | Kotzev K. Atheist training of students. S., 1976.
- | Aliev A. Formation of a scientific-atheist ideology among the Bulgarian Turks. S., 1980.
- | Current problems of atheist activity. S., 1982

Doc. 276

Aims, objectives and means of the atheist upbringing

- | Atheist traditions have been created and have become stronger by forming an elementary, or a scientific and materialist view of life.
- | These traditions are due to:
 - the dissemination of socialist ideas through speech and press, by ardent Party and Comsomol activists and propagandists in villages and towns, in factories and enterprises, in schools and cultural clubs etc.;
 - the work of our socialist-realists that denounce the reactionary role and nature of the Church and religion;
 - the popular, scientific-atheist literature published;
 - subjects with atheist creation of a new non-religious ritual-festive system (celebrating 1 May, 8 March, the birthdays of Marx, Engels, Lenin, Botev, Blagoev, the anniversaries of the April uprising, the October Revolution etc., as well as the practice of not giving newborn children names of saints, but names of well-known revolutionaries: Lenin, Vladimir, Spartak, Rosa, Tchavdar etc.

Stoychev, T., The atheist traditions of Bulgarian people. S., 1973

Questions:

1. Which social and political organizations took part in the atheist training of people during the communist regime? How was it carried out?
2. Compare the data about the religious beliefs in the three Balkan countries. Where is the population more religious?
3. Analyze the statistics. Which tendencies do you recognize?

MACEDONIA

Doc. 277
Resolution

The church should be separate from the state but it should receive regular financial support, as a compensation for its assets and gratitude for its function, because a major part of our clergy actively participated in “PLS” and the partisan units.

Article 26 line 26 to state: According to the Constitution, Article 25 for liberty of conscience, citizens can choose a church or civil marriage...

Article 37 line 64 to be completed with: Religious instruction will be performed undisturbed, but optional i.e. at the wish of the parents and students with one lesson per week in all primary, secondary and professional schools. The curriculum will be completed and approved by the religious authorities; representatives from the Educational authority may control religion teachers.

Archive of Republic Macedonia

Members of the Initiative Committee from the Macedonian Church, 1945

Doc. 278
1946 PRM Constitution,
Article 24

Citizens of PRM have guaranteed freedom of conscience and freedom of religion.

The church is separate from the state.

Religious groups, whose teaching does not oppose the Constitution, are free in their religious activities and the performance of religious rituals. Religious schools training priest are free and are supervised by the state.

Doc. 279
1974 SRM Constitution, Article
225

Confession of religion is the free and private matter of the individual.

Religious groups are separate from the state and are free to perform religious activities and rituals.

Religious groups may only found religious schools to train priests.

The abuse of religion or religious acts for political reasons is against the Constitution.

The social community may provide financial support for religious groups.

Religious groups have a right to possess real estate within the limits determined by law.

Doc. 280
Recollection of one priest

“I started attending a secondary theological school in Sremski Karlovac in 1965-66, and a year later a theological school was opened in Skopje. So I came back and concluded my secondary education. After that I studied at the theological faculty, but I was forced to leave Macedonia again and study in Belgrade with the blessing of the Patriarch of the Serbian church.”

“I had to discontinue my studies to do my military service in the YPA (Yugoslav Peoples Army). I served my service in Karlovac but I didn’t learn anything about military skills. I had a lot of inconveniences because the army treated priests as state enemies. The communist ideology was strongest in the army and the police and they were the strongest opponents of cherishing religious rituals.”

“A certain period of my life I lived in emigration in Canada, where the church sent me and I worked in the Macedonian church

there. I think that the 1950's were the most difficult period for the clergy. I am thinking here of the low clergy, those who were constantly with the ordinary people. The church was treated as a private sector, we did not have a right to social insurance, nor any of the advantages that other citizens had, such as the right to a loan, annual holidays, an annual bonus, etc."

"The situation changed slightly in 1970's; the state started to pay social contributions for the employees in religious institutions. But the church leadership acted as an institution and directed those finances to the school system."

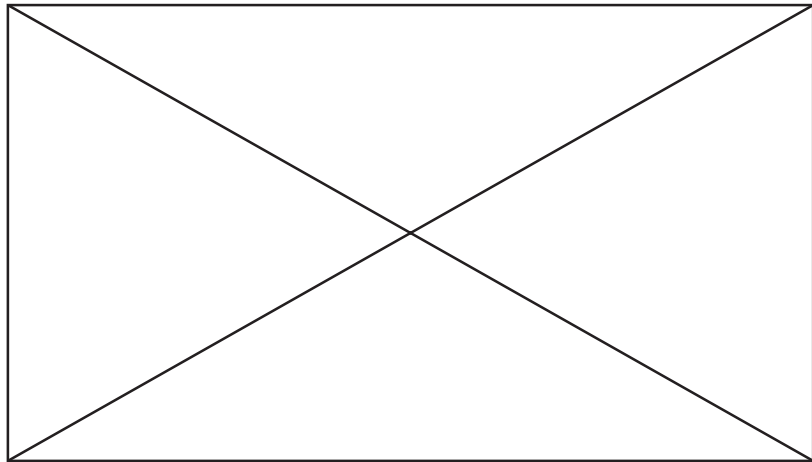
"I think that the Communist Party put more pressure on the believers than the priests, but indirectly, through state economic measures, we were exposed to harassment and humiliation by the authorities."

Question:

1. Which religious rights were guaranteed in the 1946 and 1974's constitutions and how were they violated according to the preast?

Doc. 281
First partisan wedding

*Archive of Republic Macedonia,
 file Nikola Apostolski*

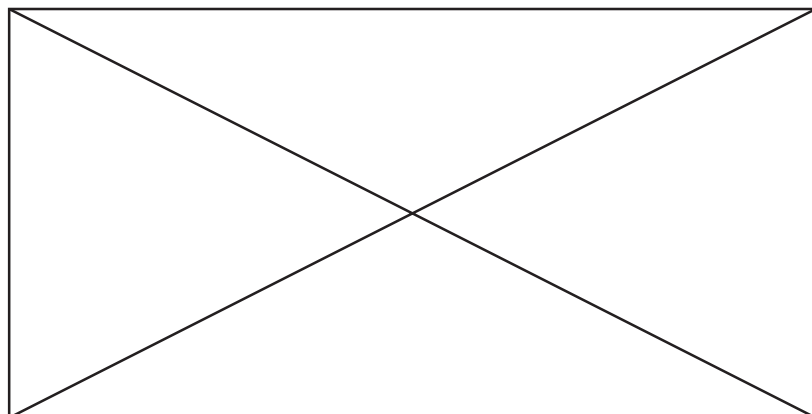


Doc. 282
**Lazar Kolisevski with the
 Archbishop of the Macedonian
 Orthodox Church Dositej and
 the Patriarch of the Serbian
 Orthodox Church German**

*Messenger of the Macedonian
 Orthodox Church, 1959*

At 17. 00, on 23. 07. 1959, the president of the National Assembly of PRM, Mr. Lazar Kolishevski, received His Holiness, the Patriarch of the Serbian Orthodox Church, Mr. Mr. German and the Ohrid, Skopje Archbishop, the first Macedonian Metropolitan, Mr. Mr. Dositej, in the "Gorica" villa near Ohrid.

During the conversation, the president of the National Assembly of the PRM, Mr. Lazar Kolishevski expressed his pleasure that the Patriarch, Mr. Mr. German showed special understanding concerning the question of the Macedonian Orthodox Church.



Doc. 283**The decision of the Holy Bishop Synod concerning the proclamation of the Macedonian Orthodox Church***Archive of Macedonia***Decision**

This national-church Synod decides to renew the old Macedonian Ohrid Archbishop, which was determined by force, and its eparchies joined to the Constantinople Archbishop in 1767, and this same one to bear the name the Macedonian Orthodox Church.

According to the principle canon regulations, the church borders should match the state borders. This Synod decides that the church borders of the eparchies of the Macedonian Orthodox Church fully match the borders of the PRM.

Ohrid, Juli 17, 1967

Doc. 284**Archbishop in the church St. Kliment***Messenger of the Macedonian Orthodox Church No.1, 1959*

The church St. Kliment presented a grandiose picture: the people crowded around its first Archbishop, an heir to the deeds of St. Kliment and St. Naum and asked their blessing. His Holiness offered the people the sacrament, the blessing and small crosses and then bowed to the relic of St. Kliment. Then the congregation gathered together again in the church of St. Sofia to complete the election of prelates.

When this was done, His Holiness Dositej and Mr. Strahil Gigov exchanged toasts.

The vice president of the Executive Committee of PRM and the president of the religious commission Mr. Strahil Gigov organized a formal reception in honour of His Holiness and the congregation that evening at 7 o'clock.

The atmosphere was very cordial and pleasant. After two days of hard work the delegates felt happy and satisfied to participate in the biggest historical event for our Orthodox church.

Questions:

1. What were the reasons that the Communist party supported the idea of establishing an Macedonian Orthodox church?

Doc. 285**Consecration of the churches in the villages of Celopek (Tetovo) and Belimbegovo (Skopje)***Messenger of the Macedonian Orthodox Church, 1959*

October 17th, 18th and 25th in 1959 were happy days for believers in the villages of Celopek and Belimbegovo, and also for those from neighbouring villages who rushed to give a cordial and spontaneous welcome to their Archbishop. The village of Celopek, situated in Gorni Polog near Tetovo, was in a festive mood on the 17th and 18th of October. Visitors arriving from the nearby villages were as numerous as believers from Tetovo were happy to see their Archbishop among them and to participate in the consecration of the church.

In the afternoon His Holiness and his escort were formally welcomed by representatives of the National authority and Archpriest Prelate in Tetovo, Apostolovski Ruse.

On the bridge of the river Vardar there was a pleasant surprise. People from Celopek – happy and merry, on their thoroughbred horses, with Yugoslav and Macedonian Flags, welcomed and greeted their Archshepherd. Such a rare picture; trumpets and drums greeted the arrival of His Holiness and his escort.

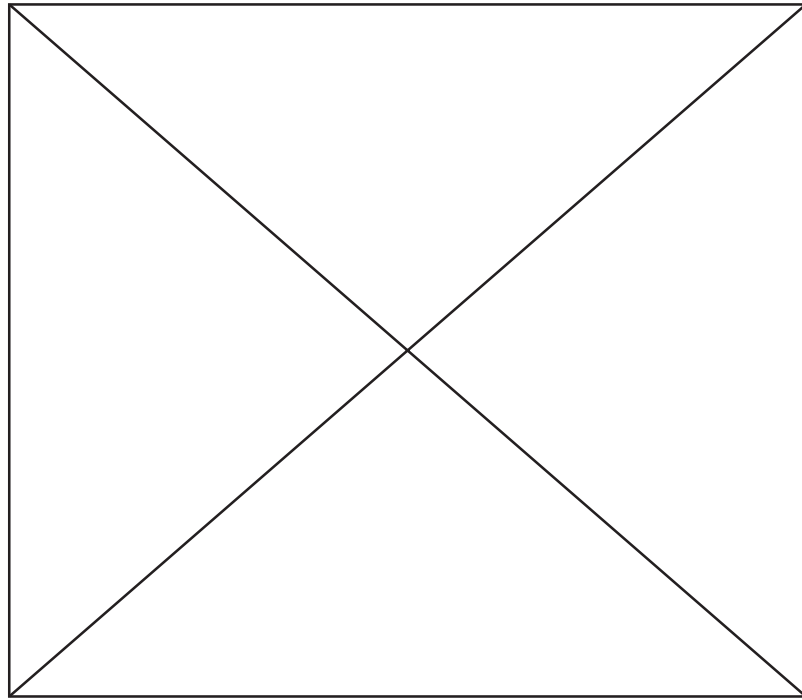
Doc. 286

Thousands of believers from Prilep organized a festive to welcome their Archbishop

Analyse the picture as follows:

- Describe what you see in the picture.
- Which people take a central place?
- Which people are at the back?
- What are their expressions?
- Can you judge their economic status?
- Give your opinion and conclusion about the event in the picture.

Messenger of the Macedonian Orthodox Church, 1959

**Doc. 287****Easter customs**

In Macedonia, Easter holidays are festivals held in honor of spring, to secure fertility throughout the year, for people as well cattle. Our people start the preparations for these holidays a week before Easter.

During that week, the laundry is washed, the house cleaned and painted.

Easter eggs are painted, special Easter cookies baked, a colorful Easter cake and all kinds of different food are made. The first painted egg is especially for the Great Thursday, many different customs are observed to bring about fruitfulness and fertility.

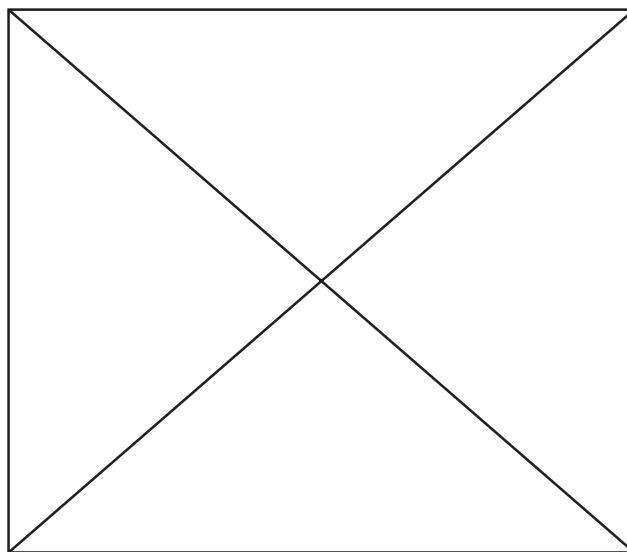
Enlightened woman, 1953

Questions:

1. What is the attitude of the people towards the dedication of the new churches and the Christian festivals?

Doc. 288**Cartoon**

Kiks cartoons, 1965

**OVERALL QUESTIONS:**

1. Point out what similarities and differences there are in the attitude of the communist regime towards religion in the three countries.
2. Are there differences between official policy and the real situation?

II Key question:

How did the population manifest religiosity/religious behavior and religious tradition during the communist regimes?

ALBANIA

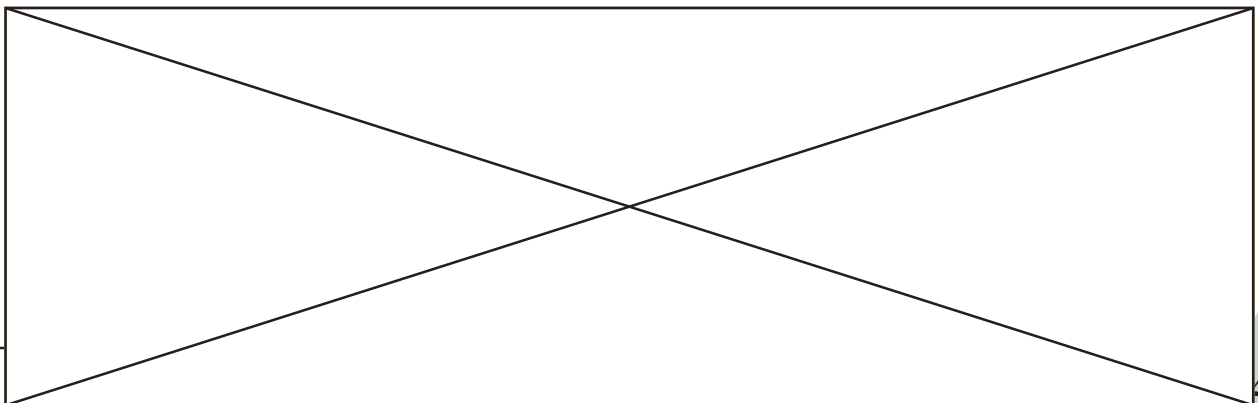
Doc. 289 The Pope for Albania <i>Klajd Kapinova "Between the Cross and the Fatherland". Tirana 2000.</i>	(The Pope Gjon Pali II) I pray for Albania every day. My mind goes to the brothers and sisters in Albania who cannot openly express their religious belief and they have a special place in my heart. You have suffered for your nation; therefore you have the right to love it so much.
Doc. 290 Atheist education <i>Magazine "The new Albanian woman", 1972</i>	Iliri, a 4-years old asked his grand mother what paradise is? -Paradise is apple, pear, orange, and cherry... -I understand, he said, paradise is compote.
Doc. 291 In secrecy <i>Simon Jubani "The first mass", 2000</i>	"Secretly, after 1967, when baptized and circumcised children went to state hospitals, the priest or the Hodja stayed by their side all the time as a simple visitor. They prayed during Bairam, Easter and Christmas. The sweets for the religious feasts were cooked in government stoves."
Doc. 292 Bairam <i>D.D from "P. N. Luarasi" School, interviewed in 2000.</i>	"My grandmother used to celebrate Bairam secretly. Everyday she woke up to fast and she didn't tell anybody about this, not even her children. She couldn't go to the mosque despite her strong desire to do so."
Doc. 293 The red eggs <i>E.K. from "P.N.Luarasi" School, interviewed in 2000.</i>	"My grandmother used to throw the shells from the red eggs into the river, burn them, or put them into the soil for the flowers."
Doc. 294 The Christian cross <i>The newspaper "The Resurrection", Tirana, 2001</i>	"Dh. Beduli, the Christian cross was attached to a board behind the cupboard and hidden for 27 years."

Question:

1. What examples give the sources about hidden expression of beliefs?

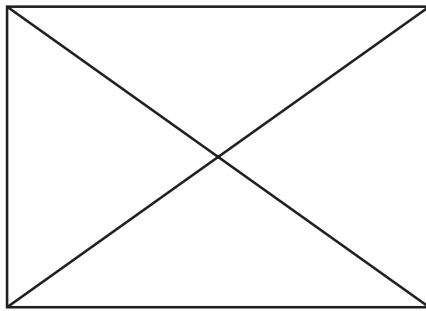
BULGARIA

Doc. 295
Civil and church rituals in 1974

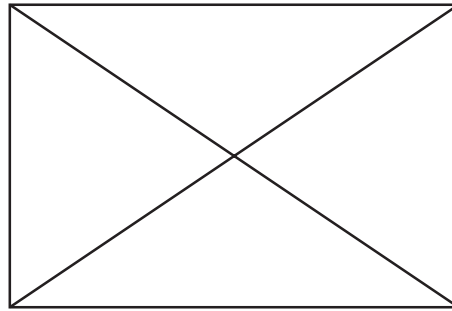


Doc. 296

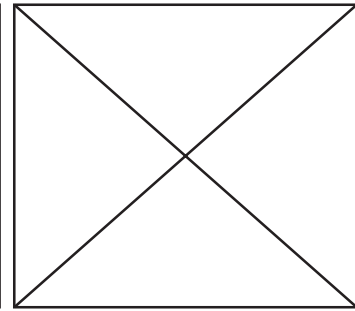
Giving a first name in the Municipality



A representative of the local Fatherland front congratulates the parents



Pioneers participate in the ritual



The civil servant with the child

Doc. 297

Performance of socialist rituals

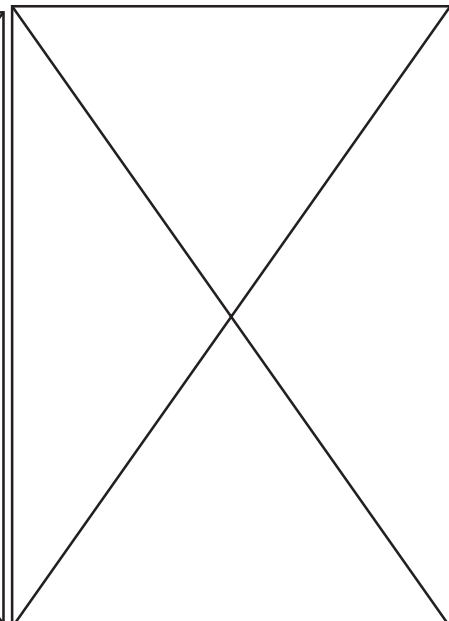
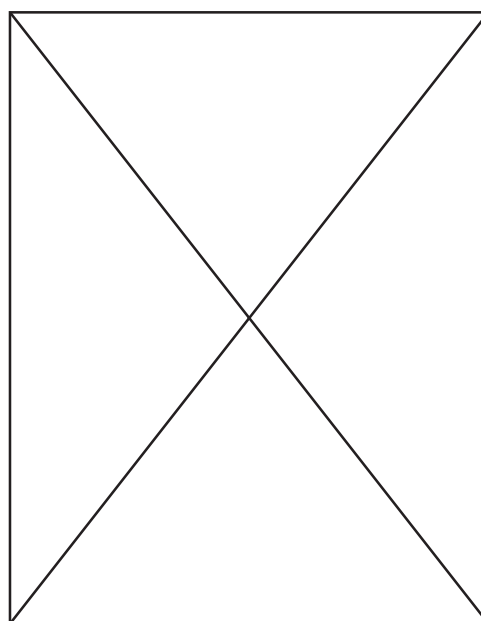
* The term “godfather” was not used. It was replaced with another word without a religious sense.

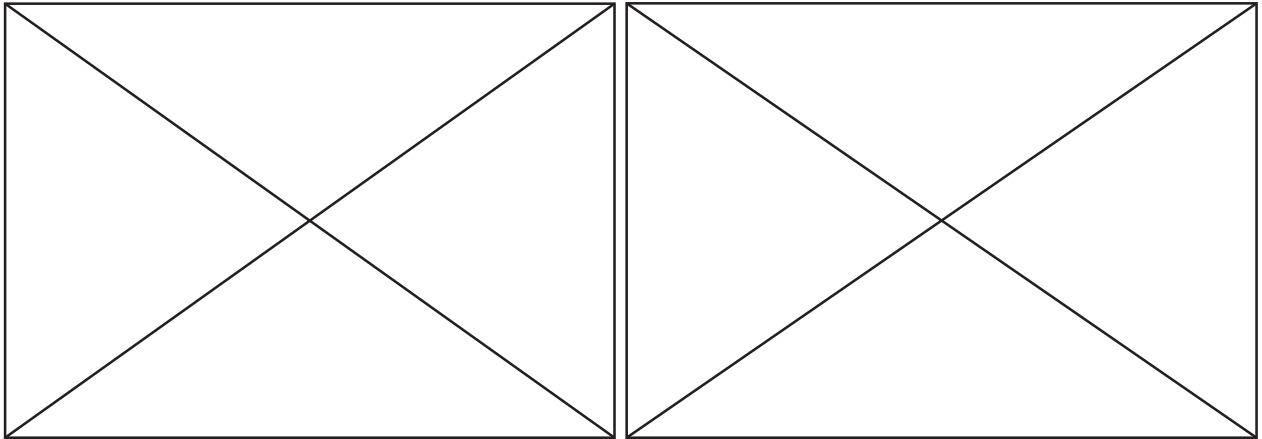
Raina Pesheva. The religious outlook of women, S., 1959

There were many tables arranged in the roomy and festively decorated hall in the House of Culture. They were covered with clear, white tablecloths and decorated with bunches of fresh flowers. There was a patterned carpet in the middle. At about 7 p.m. a number of people in Sunday clothes entered the hall. Here were the mother and father of the child, the godfather*, the representatives from the social organizations, the relatives of the young family and the ensemble for folk songs and dances at the House of Culture. In the middle of the hall the parents of the child faced the godfather and the guests of honor. The godfather took the child from its parents, called its name, raised it high, wished the best of luck in its future and gave it a present. Then the representatives from the social organization gave some presents. The child’s grandmother put a big flat loaf and a bowl of honey on the table in front of the godfather. He raised the loaf high and wished all presented at the event the best. The wishes expressed the popular striving for peaceful socialist progress. After that the godfather broke up the loaf into a small pieces, dipped them in honey and gave them to the guests... Meanwhile the ensemble was singing nice folk songs...

Doc. 298

Certificates for christening and wedding issued by the Bulgarian Patriarchy



Doc. 299**A church ritual-Christening, 1991****Questions:**

1. Which old traditional elements were maintained in the new rituals?
2. Which are the new socialist elements?
3. Who were the participants in the rituals and how were they performed?

MACEDONIA
Doc. 300**Recollection by Dragi Kostadinovski, priest, 2001**

“Sincerely speaking, people helped the priests and supported them and also had great confidence in us. There were cases when we went to christen water at the people’s homes where we were given the keys to the flats to perform the ritual, or some money to give to the church and afterwards to lock up the flat and give them back the keys when they came to the church in the afternoon. Ordinary people, but also intellectuals cherished religion to a great extent, the religious customs, baptism, dyed eggs for Easter. Funerals were almost always performed in a presence of a priest.”

“Even the members of the armed forces performed religious customs, but they did them secretly, not seen by anyone else besides the members of their closer family.”

“At that time I used to have 10 or 15 confessions or communions a day. People came to me with different problems wanting to speak eye to eye, because in the Orthodox religion that is the way to performing confessions. I helped many people to cope with their problems.”

“The attitude and relationship towards religion was a personal choice, which mostly depended on the family upbringing, culture and family traditions.”

Doc. 301**Recollection by Father Nicola – Skopje Parish, priest, 2001**

As a student I stayed in Skopje with the Bishop of Skopje-Prizren Eparchy. I helped him while he taught in small seminary (secondary education for priests), attended by pupils from Kosovo and Macedonia. After that period I worked as a priest, an assistant to the vicar, and from 1987 as a vicar in Letnica. I have great memories from there. I had great understanding and support from the local population and the authorities. I taught religion for the local population, pupils attending school came to my classes in the afternoon. Where the church was located, there was also a big and beautiful monastery named St. Virgin Mary (Mother of God). On August 15th, the festival of the Virgin Mary, a great number of people gathered

there. Regardless their profession and social status; professors, policemen, people from the authorities came to me to have a glass of wine and chat. We talked freely about everything, matters connected with my service and problems with the authorities. My response was that I didn't have any problems and that I was pleased with the authorities but that my believers might have some problems. They could not be school or factory directors, etc., if they were not members of the Communist Party. On the other hand, if they belonged to that party they had to give up their religion and religious feelings. In that way they were discriminated against. Up to the 1950's authorities had negative attitudes towards religion, they persecuted priests, setting them up by taking their statements out of context and almost every priest was in prison. They said that religion was "opium for the people". The older ones could go to church but not the younger ones because they had to be dedicated to the state and the party.

Doc. 302**An interview with Irfan Abazi-an imam, 2001****TASK:**

Describe what the theme of these recollections is.

Search and explain: Is the author a direct participant in the events or just an observer of the events?

Analyse: What is the author's message? What was the relationship of the state towards the religion? What was the ordinary people's relationship towards religion?

Reach a conclusion: What is your opinion about these events? Comment on the events in the given period.

"I was born in the village of Otlja-Kumanovo in 1954. I completed my elementary education at the place where I was born, and continued my next education in Damask-Syria, where I finished high school in 1976. I graduated at the Faculty in Cairo, Egypt in 1984."

"I have been working as an imam in the village of Aracinovo since 1982."

"My problems with the authorities started since I was studying at the faculty, and I used to tell the authorities that I wasn't studying religion, but the Arabian language."

"During that period the police called me for informative interviews. I had problems at the border, my books were taken and never given back to me."

"When I started to work as an imam, the local authorities called me in for an interview, during which they emphasized that I must be obedient, they told that I had been spreading nationalism and irredentism, that I had been playing the prayers too loud through the mosque's speakers and similar things."

"After 1990, things changed, the conditions were more relaxed, but I still had some minor problems, such as: organizing a pilgrimage, a license (permission) for the mosque, problems with the Islamic religion, and so on."

Doc. 303**Classes in religion****Question:**

1. How was the Moslem religious education organized in Macedonia?

The religious instruction in the premises of Saat Mosque in Gostivar, which is performed according to the book of regulations of the Islamic Seniority Group can be considered to be of good quality. It is performed twice a week: on Saturday and Sunday with 2 lessons a day. The teacher is Jakupi Ef. Jakub, who has been doing this work continuously since 1974, on the basis of the plan and the programme of the organs of the Religious group.

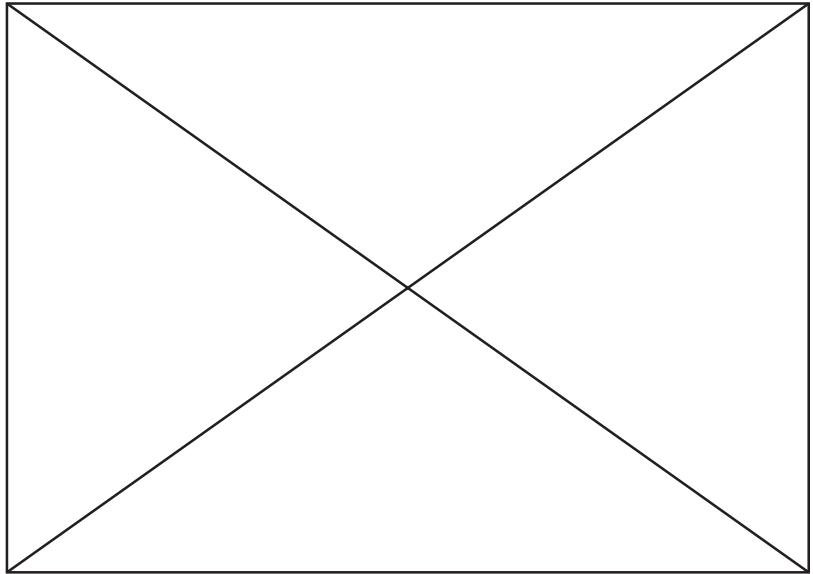
It is interesting to notice that the attenders of the religious instruction responded in three languages: Macedonian, Albanian and Turkish according to the Koran, the attenders of the religious instruction showed good results and they have also learned Arabian letters that they are able to read the Koran.

In the conversation with Jakub we came to a conclusion that religious knowledge is a significant factor and a big responsibility for the believers. "I am very much engaged in the realisation of my

Issue of Islamic community in S. R. M., 1987 | obligations to Allah and giving my believers a wish to see their children learn the basic Islamic principles which are necessary for religious practice, and in my job I can communicate without difficulty in three languages: Macedonian, Albanian and Turkish.”

Doc. 304
Circumcision

Private archive

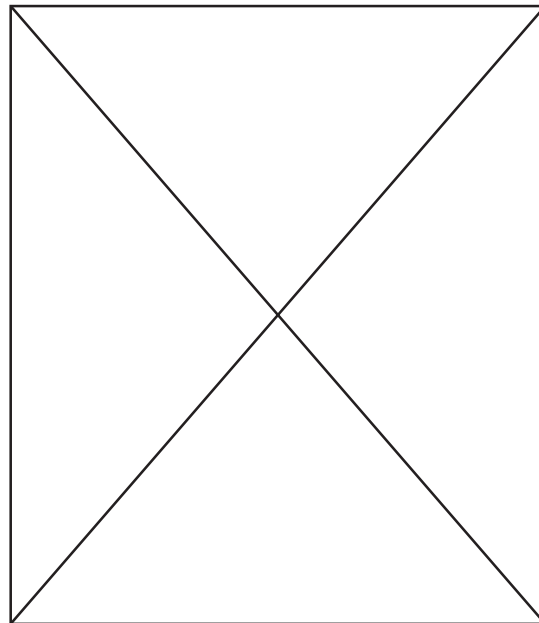


Doc. 305
Baptism in 1976

Question:

1. Which traditional and religious elements are present in family customs?

Private archive

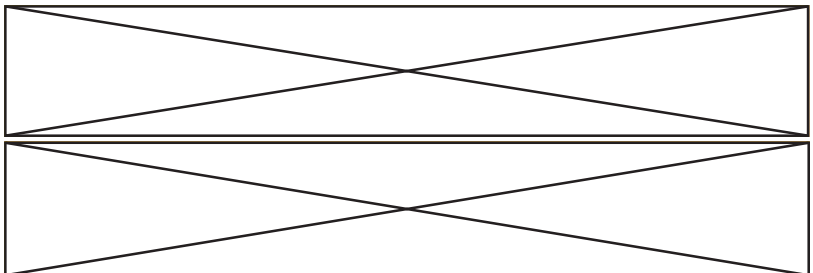


Doc. 306
Statistic data

Questions:

1. What changes do you notice between 1959 and 1994?

Statistical year book for 1953 and 1994



OVERALL QUESTIONS:

1. Compare religiosity of people in the three countries. Differentiate between official policy and the real situation.
2. How was the factual attitude of the authorities towards religion?
3. How did authorities try to increase atheism?

III - Key question:

What was the impact of the political changes after Communism on religious life and religious organizations?

ALBANIA

Doc. 307

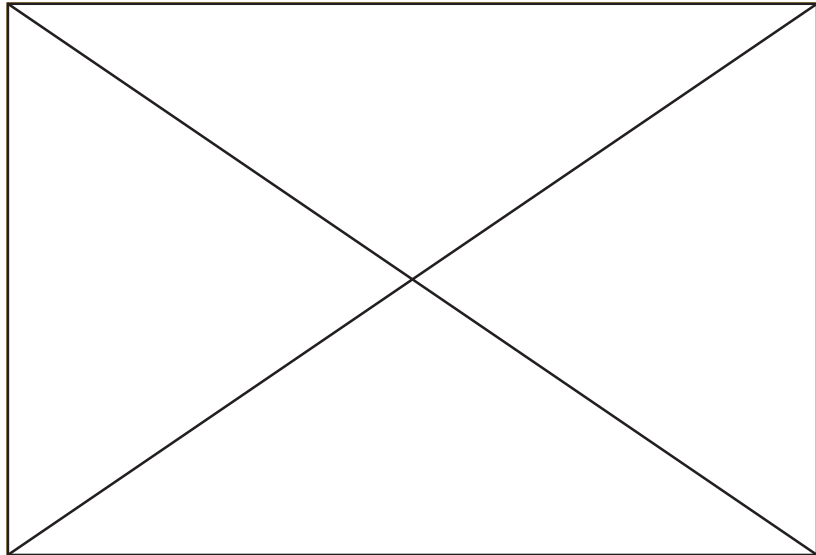
Freedom of belief

Text book "History of the Albanian people", 1999

...In the first half of 1989, the Party of Labor of Albania declared the freedom to practise religion,...

Doc. 308

The Pope in Albania 1993



Doc. 309

The revival of Islam

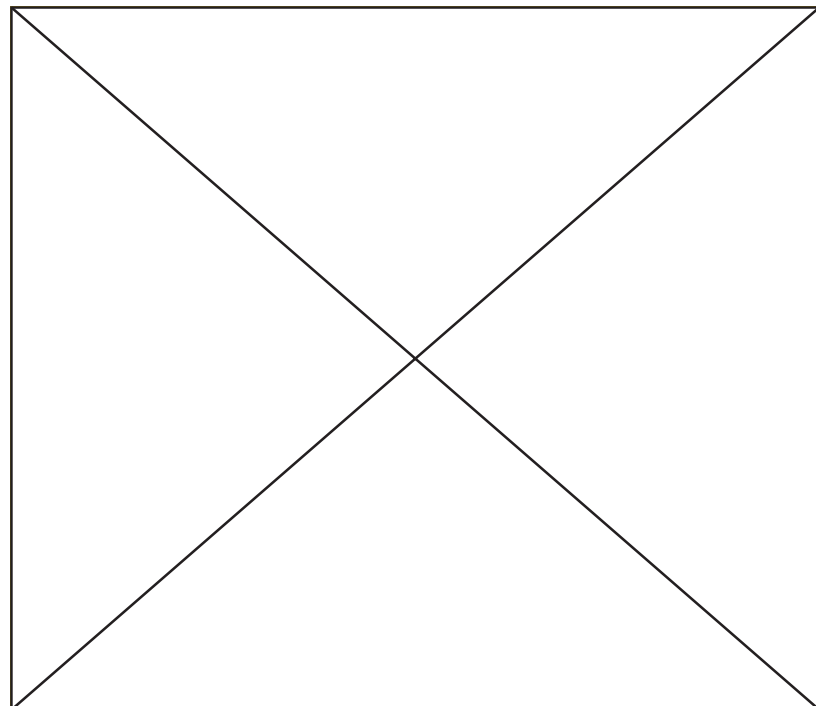
Newspaper "Reconstruction" 1997

The end of communism signified the revival of Islam in Albania and the formation of the Muslim community. For the first time, a pilgrimage to Mecca was organized for the Albanian Hadji. Students were sent to Arabian countries, and facilities for Islamic culture developed. Not only the big cities, but also villages and the other urban areas have beautiful Mosques today

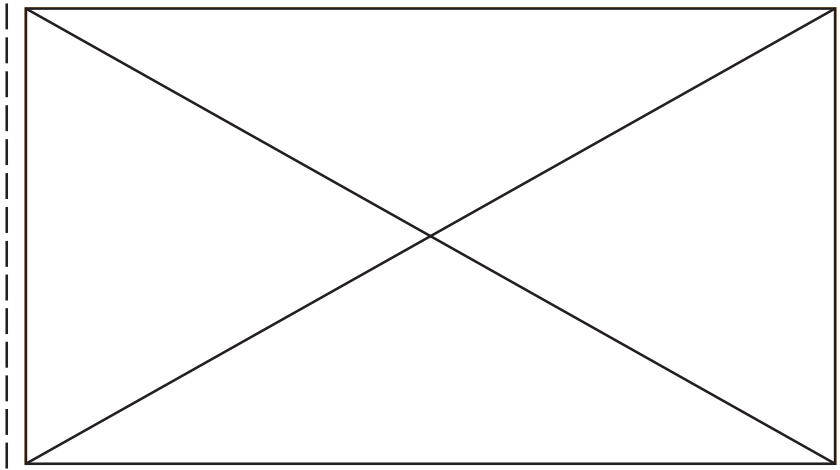
Doc. 310

Reconstruction

New mosque in Shkoder



Doc. 311
Mother Teresa in Albania

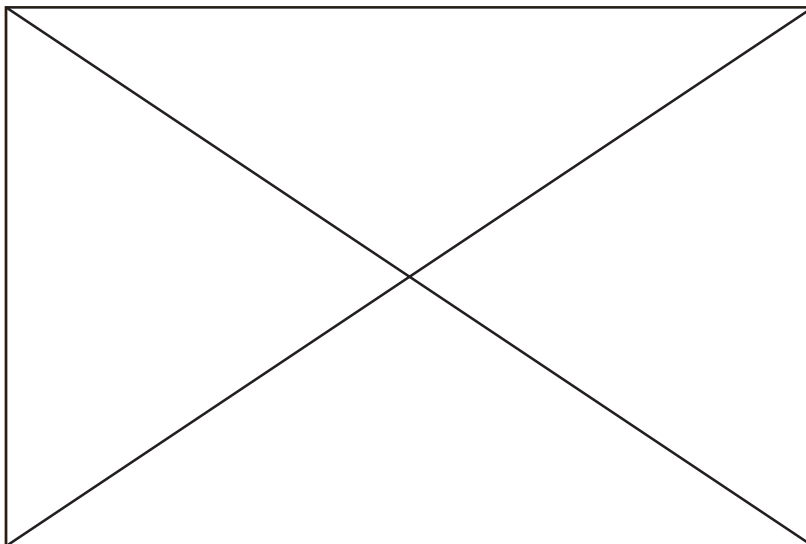


Doc. 312
The first Mass

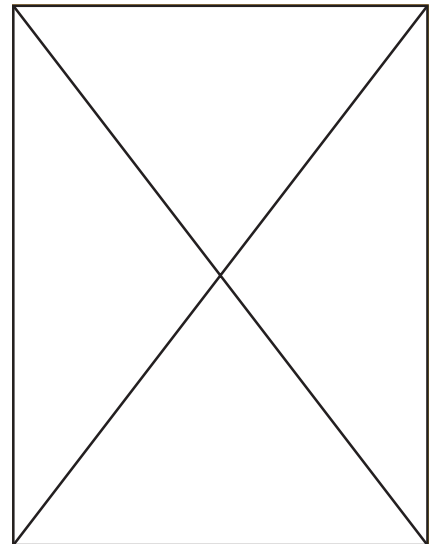
Dom Simon Jubani "The first Mass", 2000.

"11 November 1990 was a splendid day... Loudspeakers played the sounds of Ave Maria. In fact, on that day the spirit of God descended in Albania: Freedom. That day Albanians lost their fear."

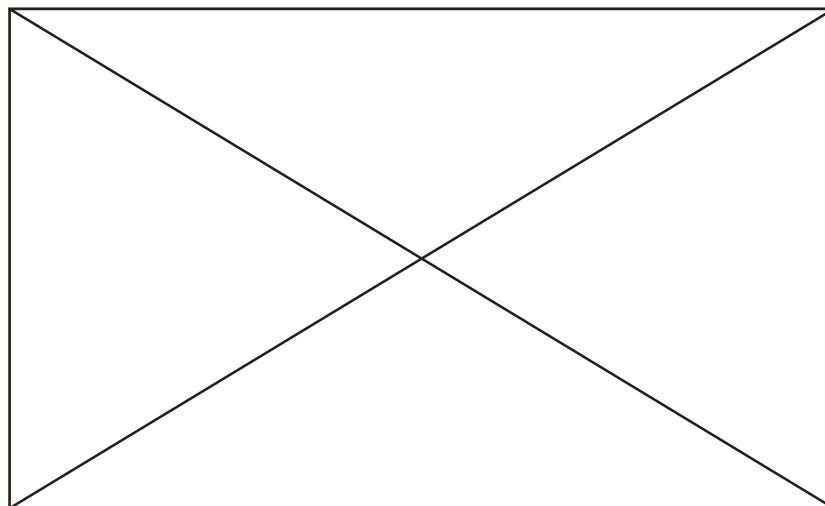
Doc. 313
Bible course diploma, 1997



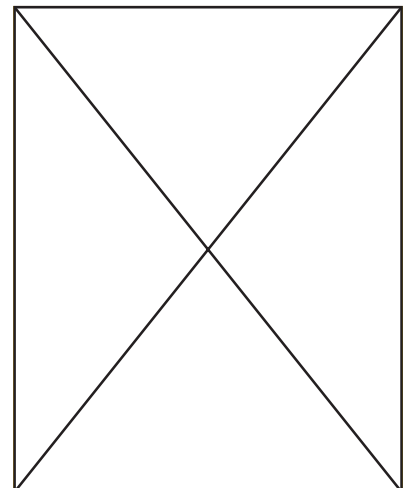
Doc. 314
Holy water, 1999



Doc. 315
Baptism of Flori



Doc. 316
Invitation to a religious ceremony

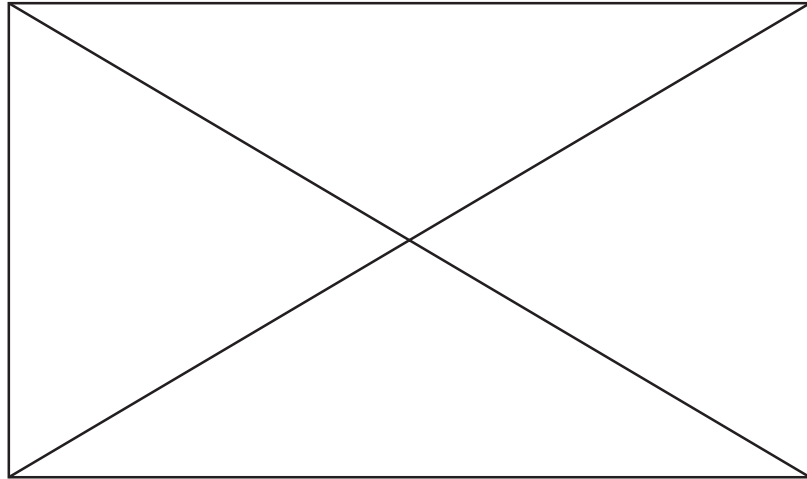


Private archive. Tirana. 2000

Doc. 317
Free to choose
Constitution. 1998

*The freedom of conscience and religion is guaranteed;
 * The persons who belong to national minorities have the right to freely express without being hindered or forced, their ethnic, cultural, religion and language;
 *Everyone is free to choose or change his religion.

Doc. 318
President R. Mejdani with Janullatos



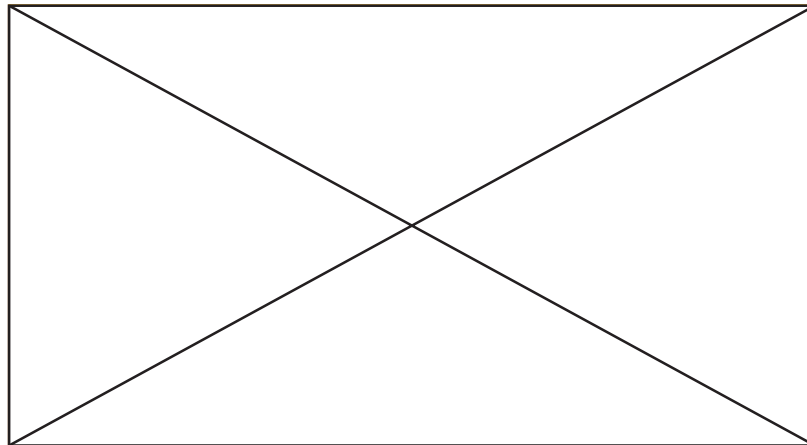
Newspaper "Our Time", 2001

Question:
 1. What was the attitude of the state toward religion the 1990's?

Doc. 319
Religious coexistence
Liliana Guga, Tirana, 2000

I am orthodox and have been married to a muslim man for 27 years, but I have never had any problems with him. He loves me so much and I do too. I would never want to change him for another person, I feel happy.

Doc. 320
My muslim husband



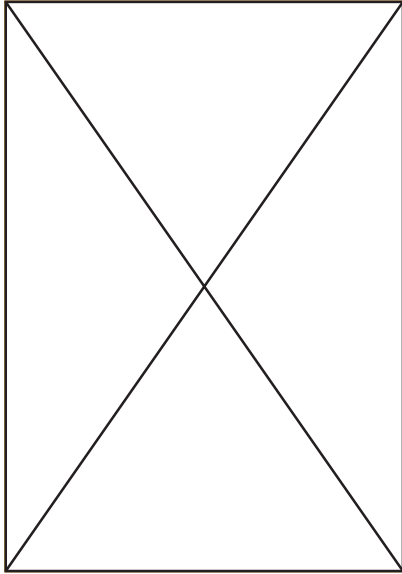
private archive, 2000

Doc. 321
U.S. Department of State for religion in Albania
Web: Annual Report on International Religious Freedom for Albania, 1999

"....Foreign clergy, including Muslim clerics, Christian and Baha'i missionaries, Jehovah's Witnesses, and many others freely carry out religious activities... there are 20 different Muslim societies and groups with around 95 representatives in the country. There are more than 2,500 missionaries representing Christian or Baha'i organizations. Relations among the various religious groups generally are amicable, and tolerance is widespread. Society is largely secular. Inter-marriage among religious groups is extremely common.

Questions:
 1. Point out from the sources what kind of religious rituals were allowed after 1989 in Albania?
 2. Do you think the possibility for marriage between different religious results of a political decision or of growing tolerance?

Doc. 322
Mother Teresa



..”On 15 August 1989, Mother Teresa came back to her homeland for the first time. On 2 March 1991, she again came to Albania. She openly requested from ex-President Alia to open her centres...Her words were: - I do not possess gold or silver, but I will give to you what I have, my sisters.-

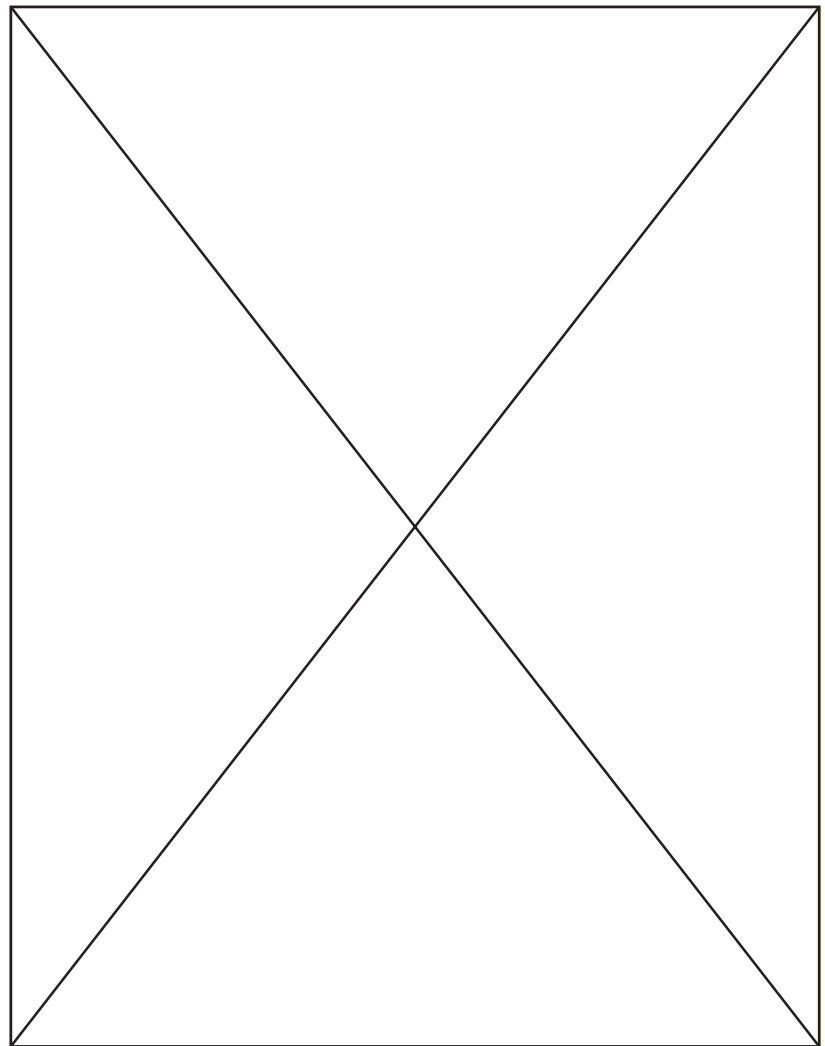
On 1 October, she was announced worldwide by the American state as an “Honorable citizen of the United States of America” by Bill Clinton.

In 1996 “The Golden Order - Honour of the Nation” with a special decree (No.1655) by ex-president Berisha “In a sign of deep gratitude that the Albanian nation has for the Lord’s missionary”. (She has been awarded 30 honorary titles from various countries in the world – author’s note)

On June 9, 1997 she received the “Golden Medal of the American Congress” (the highest medal from the American legislature).

Pope Gjon Pali II, during his first visit in 1993 about Mother Tereza) “With the person of Mother Tereza, Albania is always honored. I thank you for this daughter of your land and your people.”

Doc. 323
Homage for Mother Teresa



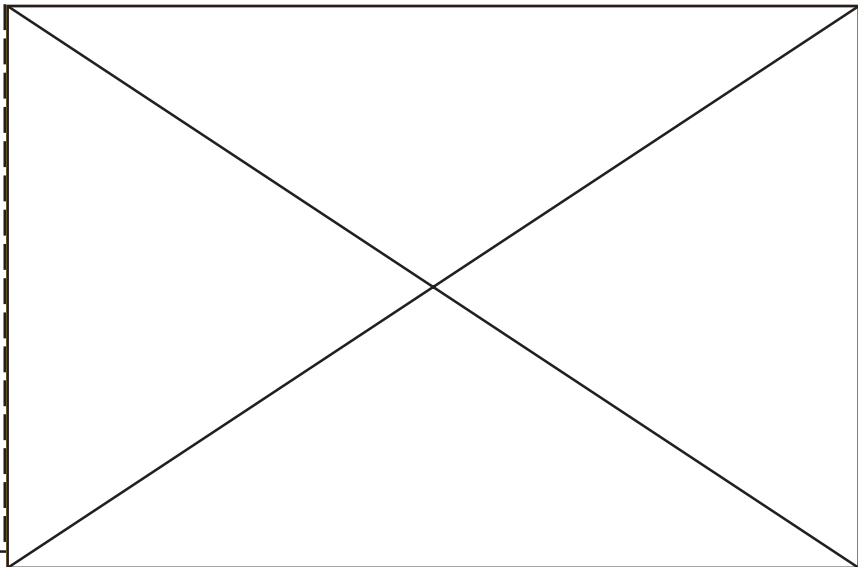
Private archive, 2001

Questions:

1. Why Mother Teresa and the Pope visited Albania after 1989 and not before?

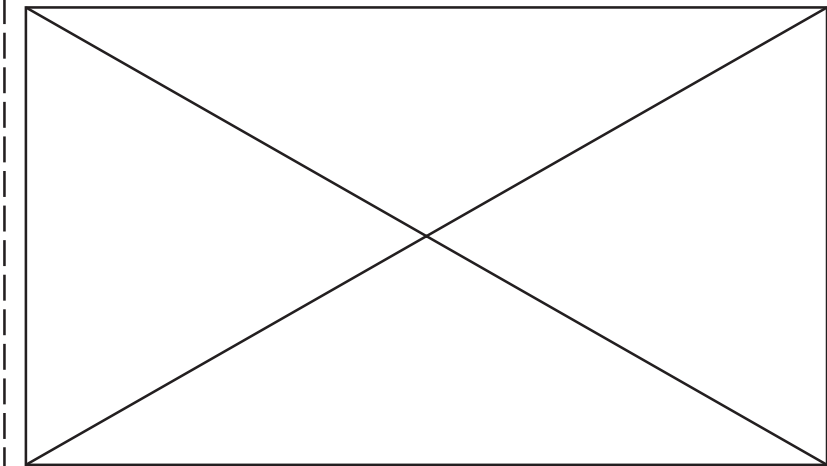
BULGARIA

Doc. 324
Churches, temples and house of prayer in the Republic of Bulgaria

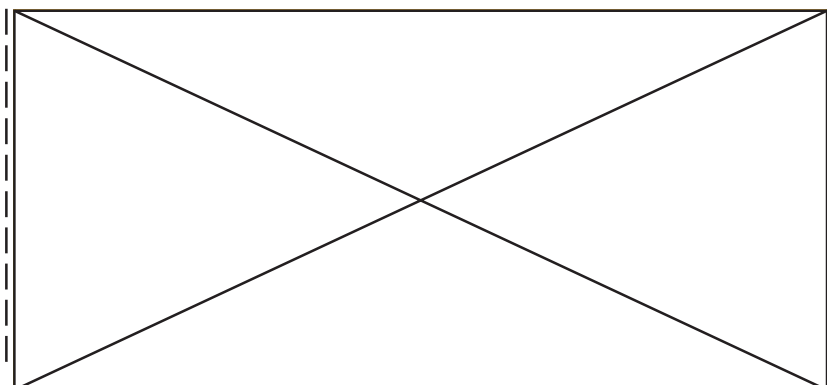


Statistic book of reference. S., 1996

Doc. 325
Woman in Demir baba teke doing traditional muslim ritual, Russe, 1999



Doc. 326
Attitude to the other religions in Bulgaria



The Jews on Bulgarian lands. Lineal memory and historical fate. Compiled by Emy Baruch, S., 2000

Questions:
 1. What is the attitude of the different ethnic groups to the religion of the others?

Doc. 327
Instruction of Ministry of education and science (27.09.2001)

| How to organize religious education - Optional subjects at state schools in the Republic of Bulgaria during the 2001-2002 school year.

| I.General instructions

- | 1. This instruction determines the procedure and terms of the subject Religion which is an optional subject from I-VIII grade
- | 2. Christianity is to be taught to the students from I-VIII grade under the title "Religion"

3 Islam is to be taught to the students from II-IV grade under the title "Religion-Islam"

II. A syllabus for VIII grade

1. Supreme ways of communication with God -1 class
2. The divine wisdom of Jesus Christ - 1 class
3. The Christian love - a way to perfection -1 class
4. Basic characteristics of the Christian religion - 1 class
5. Christianity is a faith -1 class
6. Christianity is a view of life - 1 class
7. Christian deeds during people's lifetime -1 class
8. Formation of the Orthodox Christianity (Ecumenical councils).
The life of The Church until XI century - 2 classes
9. Division of The Church - 1 class
10. Orthodoxy
 - a) The Orthodox Church during the Middle Ages - 1 class
 - b) Variety of orthodox church life - 1 class
11. Catholicism
 - a) Catholicism during the Middle Ages – 1 class
 - b) The doctrine of the Catholic Church – 1 class
 - c) Catholicism in Bulgaria – 1 class
12. Protestantism
 - a) Origins of the Protestant movement – 1 class
 - b) Protestant doctrine – 1 class
 - c) The protestant Communities in Bulgaria – 1 class
13. Jesus Christ and Buddha – 1 class
14. Christianity and Buddhism – 1 class
15. Cristianity and Judaism – 2 class
16. Jesus Christ and Mohammed – 1 class
17. Cristianity and Islam – 1 class
18. The Christian Church and the world religions – 1 class
19. The world religions and the spiritual and cultural life of mankind – 1 class

Doc. 328

An interview with the Chancellor of The Seminary in Sofia, Archimandrid Sionii

The bond between the Church and some Bulgarian generations has been broken. How are young people attracted to it today when the sacraments must be introduced at a more popular level?

It is delighting that there is a very great amount of church literature now, and many new editions. They can be found and read by anyone who wishes to be acquainted with Christianity. There are many editions from the Russian Patriarchy. You can see them at counters in the churches. There is a real literary wealth to be found there.

How does The Seminary exist and how does it make its own living?

The Holy Synod and The Bulgarian Church provide for The Seminary. The Ministry of Education supports its personnel too, of course. But the main supporter is The Holy Synod. It funds all the theological colleges.

Are there many people willing to study at The Seminary?

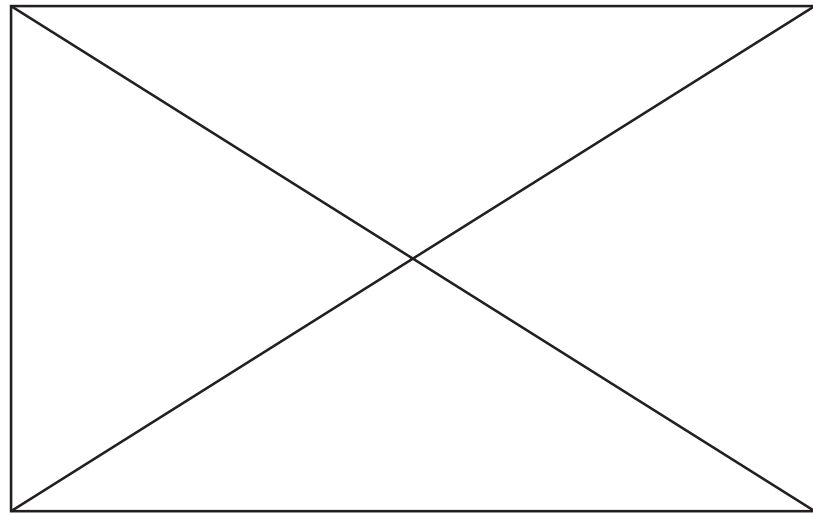
Yes, during the past years, especially the last two to three years, there has been strong interest in the seminaries. From next year we will not be able to admit all the applicants because of the limited capacity. Each year we accept 6 classes with 20 students in each of them. This is the maximum. That's why a strict selection of the applicants is necessary.

Monitor newspaper, 19.10. 2001

On one hand this is good because the level of the school will be raised.

Doc. 329

The Bulgarian Patriarch Maxim and the Chief Mufti Selim Mexmed discuss the problems of the two religions in Bulgaria, 6 November 2001

**Doc. 330**

The attitude of the official authorities to the freedom of religion

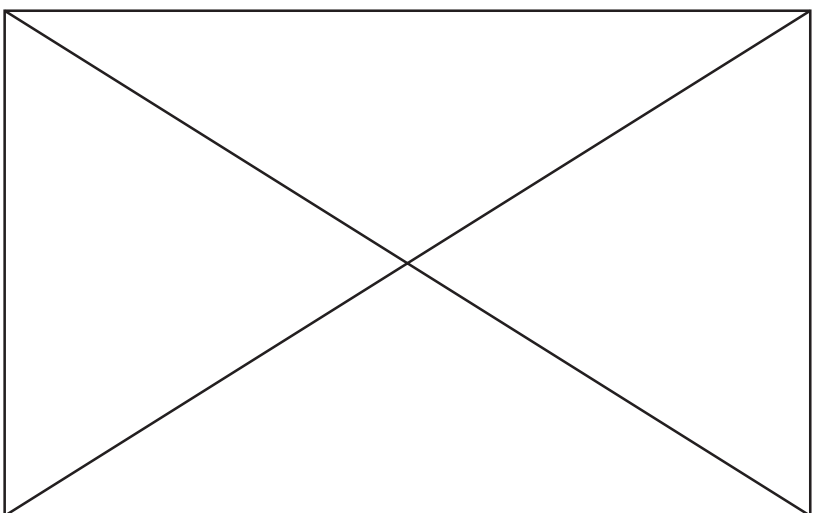
An interview with Ljubomir Mladenov, head of the Administration of the Faiths

“The announcement by the US State Department claiming that “The discrimination, torment and the social lack of tolerance toward unorthodox religious communities remain a considerable problem in Bulgaria” is subjective and consists of unfounded statements. There are 30 faiths registered. Only a few communities, such as the United Church of Moon and the Nazarite Church, are not registered. The announcement repeats certain opinions and occurrences in some particular municipalities and towns. General conclusions about an intolerant attitude in individual cases. I can attest that there are social, state and statutory conditions for all religions, especially for the law-abiding ones, to practice their religious activities freely”.

Monitor newspaper, 29 October 2001

Doc. 331

Father Dimitar prays for the well-being of Bulgarian children



Monitor newspaper, 18.09.2001

Questions:

1. What do you think about the new religious policy of the state during democratic transition?
2. Is it necessary for the new subject “Religion” to be taught at school?
3. Does religious knowledge lead to an identification or to the contrary between the religious minorities in a contemporary Bulgarian school?
4. Why are so many young people willing to study at the Seminary after the completion of their secondary education?

MACEDONIA

Doc. 332
Republic Macedonia,
1991 Constitution, Article 19

| The freedom of faith is guaranteed.
 | Individual or communal, free and public confession of religion is guaranteed.
 | The Macedonian Orthodox Church, as well as other religious communities and religious groups are separate from the state and equal before the law.
 | The Macedonian Orthodox Church, as well as other religious communities and religious groups are free to found religious schools and social and charitable institutions in accordance with the respective law.

1991 Constitution

Doc. 333
Freedom of religion

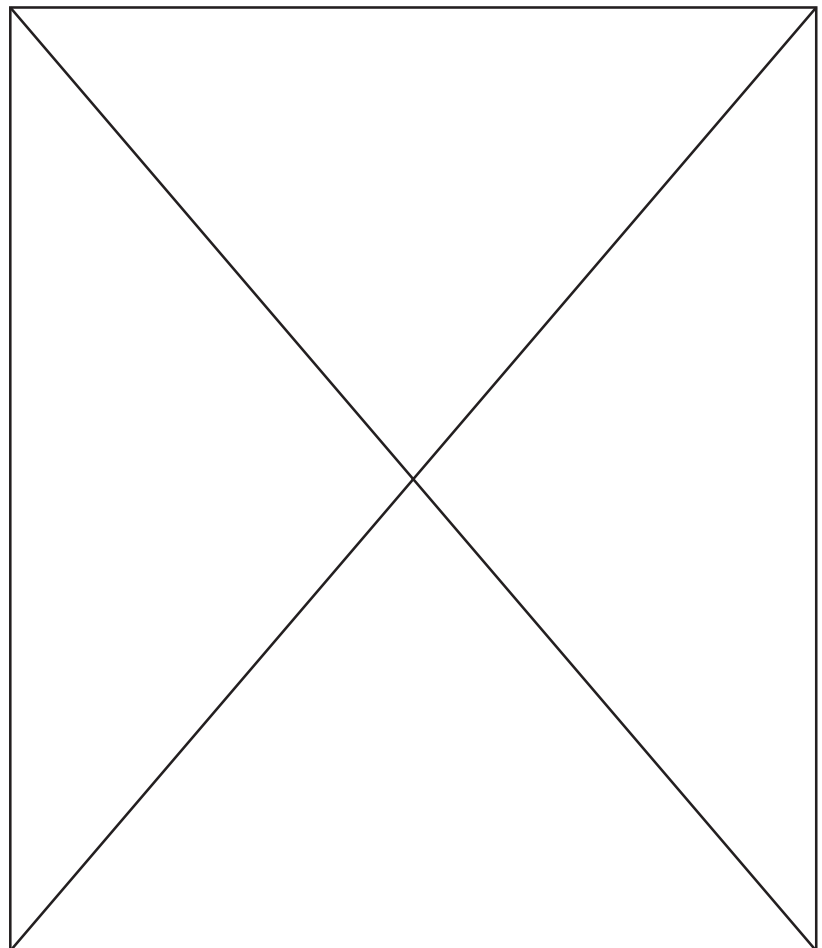
| The Constitution specifically provides for freedom of religion for the Macedonian Orthodox Church and other religious communities and groups, and the Government generally does not interfere with the practice of religion. While only the Macedonian Orthodox Church is mentioned by name in the constitution, it does not enjoy official status. The Parliament adopted a new law on religious communities and groups in July. The law designates the Macedonian Orthodox Church, the Islamic community and the Roman Catholic Church as “religious groups”, while all other religions are designated “religious communities”.

http://wrc.lingnet.org

Questions:

1. Compare the religious rights of the citizens guaranteed by the 1991 constitution to those in 1946 and 1974.

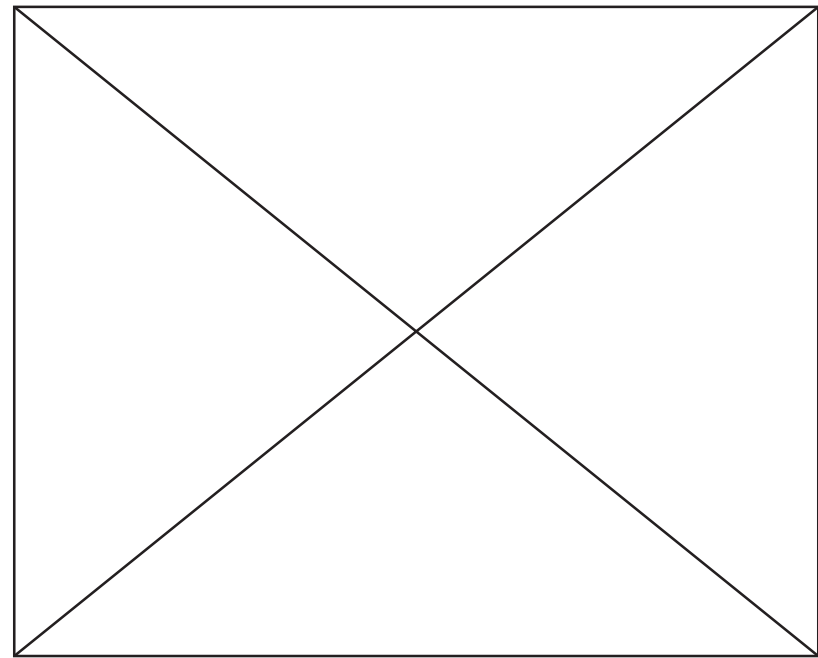
Doc. 334
Baptism in 1996



Private archive

Doc. 335
Wedding in church

Private archive



Doc. 336
Returning of the religious holidays, 1991

Magazine "Woman", 1992

It has taken a long time to melt the "communist ice" and to again return to traditional and religious holidays which were forbidden by "red authorities". Instead, they celebrated communist holidays.

Questions:

1. Point out what kind of changes and continuity of religious rituals after the fall of the communist regime you recognize from the sources.

Doc. 337
Mother Teresa on Macedonian Radio

Mother Teresa - Citizen of Skopje, Citizen of the World, Jasmina Mironski, Skopje, 1998

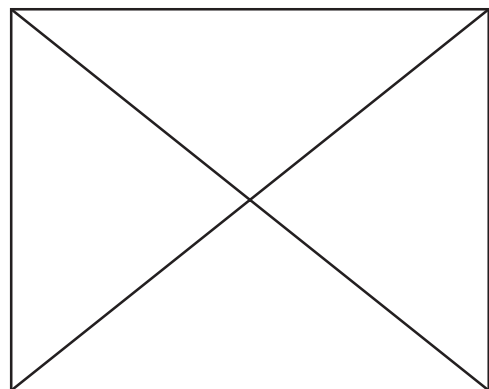
In recalling the Skopje of old, while she was taking a walk in the centre of the town, at the place where her house used to be, mother Teresa said: "This is my little street. This is the place where I used to play, and the Church of Jesus Heart was here. I used to visit it several times a day. I used to pray and feel as good as only a youthful person can, beautiful and unforgettable. My Skopje. My birthplace. Times...Years...I am right here where I was born. Do not pay any attention to me, I am talking to myself and to God who created me. Here.. And, He has brought me back to Skopje again. Well, after all, I am a citizen of Skopje."

Doc. 338
Unveiling a monument of Mother Teresa in Skopje

Question:

1. Why was Mother Teresa so important for Macedonia as well for Albania?

Yesterday, a monument to Mother Teresa was unveiled in Skopje, two years after her death. The monument in front of the headquarters of the Macedonian Army was uncovered by city major Risto Penov, sculptor Tome Serafimovski and donor Trifun Kostovski.



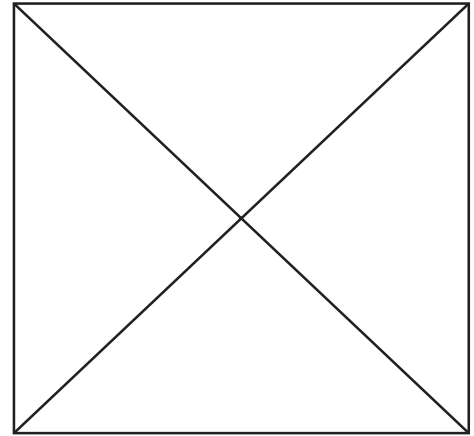
Daily newspaper, "Daily news", 6.11.1999

The place where the monument is located is a few metres away from an ex-catholic church which was destroyed in the earthquake in 1963. Here Gongja Bojagjiu took the first steps in her impressive life.

Doc. 339
Priests gave blessing to pupils, exciting beginning

Daily newspaper, "Daily news", 02.09.1999

The new school year for primary and secondary schools began yesterday. The priests from the Macedonian Orthodox Church and the Islamic religious community gave their blessing to pupils and teachers and wished them a successful school year. The school libraries received a copy of the Holy Bible.



Doc. 340
Religious Instruction

Dr. Aleksandar Mustevski, Theological College, Skopje, 1995

"I am in favour of the introduction of Religious Instruction in our educational system, as soon as possible. The Church should officially apply to the Ministry of Education and Culture of the Republic of Macedonia with this purpose."
"Our conclusion is brief and clear; there is no real and complete education of students without Religion."
"In the primary schools, in the first preliminary period, Religion should be taught to those children whose parents agree, and the secondary school students can decide of their own free will whether to study Religion as a subject or not."

Doc. 341
Religious studies in the schools

Dr. Joakim Herbut-the Skopje-Prizren Bishop, 1995

"The role that religion has in all people's lives, in history, culture, art, education and the way of living, is so great that this same religion deserves to be seen positively and to gain its right position in society and public institutions, the radio and TV, especially the schools."
"Bearing that in mind, and respecting the right of free choice for everybody, I think that it is necessary for religious study to enter public schoolrooms as an optional subject, in the same way as it is in most of democratic countries."

Doc. 342
Studying Religion

Asan Dzilo, The Islamic Faith Community, Skopje, 1995

"My short announcement is not intended to give more relevant or concrete suggestions for the ways of conducting religious education at schools. My intention is, above all, to provide some theoretical assumptions, which I think will be important, for the necessity of the relationship between education and religion."

Doc. 343
Religion as a separate educational subject: Yes or No

Dr. Krste Angelovski, Education and Religion, Skopje, 1995

Students' opinion about religion as a school subject. Religion to be study as a:

1. Obligatory for all students as a school subject	6,14
2. Optional - voluntary	57,02
3. Through the other subjects	36,84

Students' opinion about the spreading of the religion and its reflection on the relations between the nationalities by spreading religion. Relations between the nationalities will:

1. Be better	5,26
2. Be worse	61,40
3. Neither better or worse	13,16
4. I don't know	20,17

<p>Doc. 344 Legal frame for the right to religious persuasion</p> <p style="text-align: right;"><i>Milka Ristova- judge, Messenger of the Macedonian Orthodox Church, No. 4, 1998</i></p>	<p>“Religious schools can be found at every level of education, except at primary school level. Attending religious school is the personal wish of children and their parents. Every religious community can found religious schools and teach believers in accordance with their conviction. These schools work according to a teaching plan and curriculum issued by the religious institution. The law separates religious classes for children and adolescents in the school system of religious communities.”</p>
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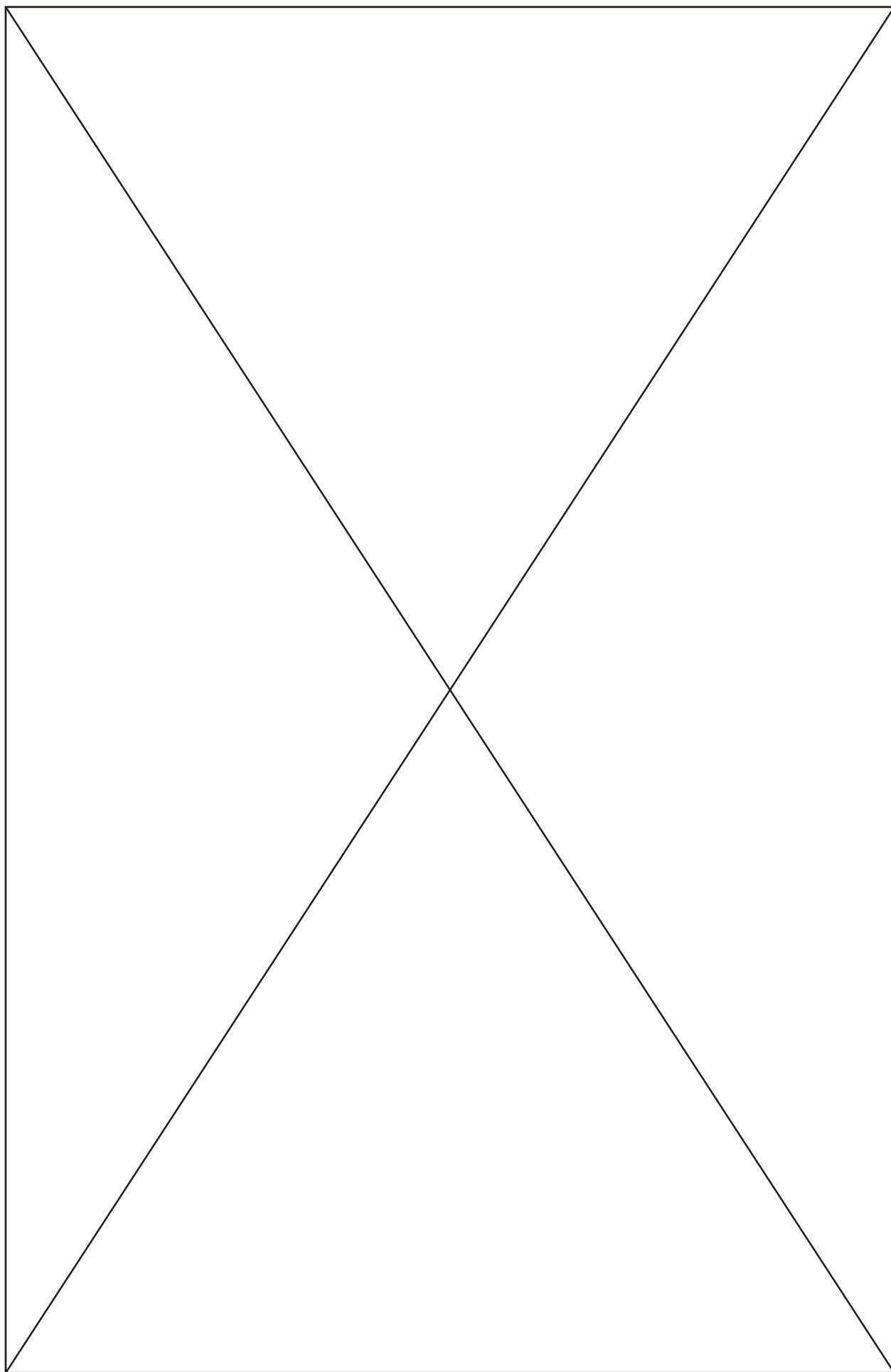
<p>Doc. 345 Time for religious classes</p> <p style="text-align: right;"><i>Magazine for women, Woman, November 1992</i></p>	<p>Great damage was done by the repression of religion and religious feelings. The results of this damage caused by the totalitarian regime will show in the future. The Communist party forbade and destroyed traditional religion in the name of the new communist ideology and divinities.</p>
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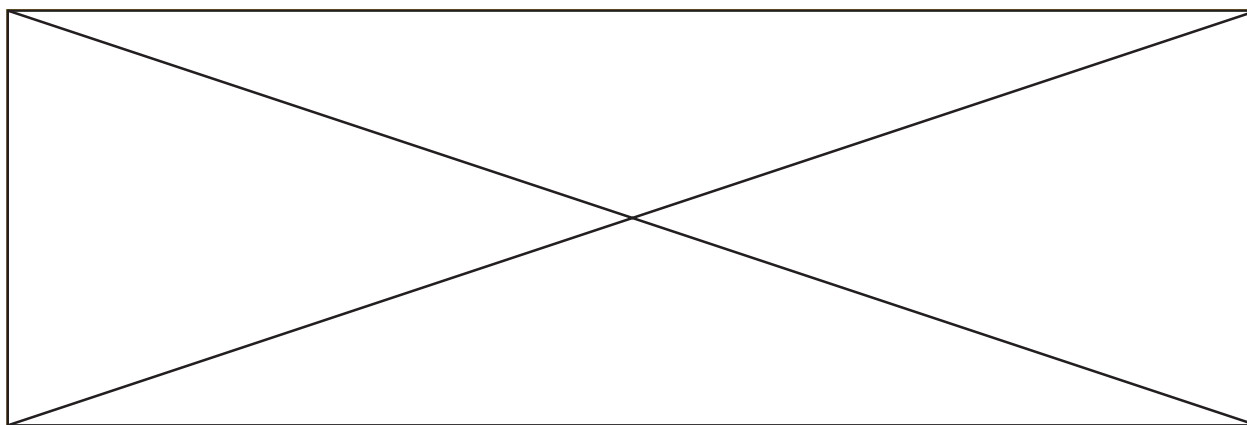
Question:

1. The sources show different attitudes towards religious education. What kind of attitude do you recognize and point out if you are in favor or against compulsory or optional religious education. Explain your answer.

OVERALL QUESTIONS:

1. Compare the impact of the political changes on the religiosity in the three countries.
2. Differentiate between official policy toward religion and the real situation.
3. What happened with religion after transition?
4. What was the communist policy in relation to religiosity in the three countries? Write down 5 elements.
5. In what ways was its policy implemented in the different countries?
6. What were the possible consequences of the communist policy in the long term? What evidence supports your argument?
7. Write 5 main characteristics of religious life today that are common to the three different countries.
8. Write 3 possible common motives for the revival of religion in the three different countries after the fall of communism.





BIOGRAPHY

Bulgaria

PATRIARCH MAXIM

(social name Marin N. Minkov)

Born in 1914. Representative of the Bulgarian Orthodox Church in the Moscow patriarchate (1950-1955) and general secretary of the Holy Synod (1955-1960). Took the chair of Lovech metropolitan from 1960-1971, and in 1971 he was chosen for metropolitan and patriarch of Sofia. An honorary member of the international committee of the Holy Counsel of churches in Geneva.

MUSTAFA ALISH HAGA

Born in 1962 in the small village of Draginovo, Velingrad region. Completed primary school in the village, followed by the Forestry Technical school in Velingrad. From the beginning of 1990, the Imam in

his native village. In 1993 departed for training at the High Islamic Institute in Aman, Jordan. Speaks Arabian, Turkish and English. On 23.10.1997 he was elected the chief mufti of the Republic of Bulgaria.

NESHKA ROBEVA

Born in 1946 in Rouse. Graduate of Sofia choreographic school. Artistic gymnastics competitor of the school of Julieta Shishmanova. Club coach in "Levski Spartak" and coach of the National Artistic Gymnastics Team. Creator of a school for this sport, won glory for Bulgaria far beyond its borders. Her trainees are Iliana Raeva, Lili Ignatova, Anelia Ralenkova, Bianka Panova, Diliانا Georgieva and many more, who made the motherland famous on the world's stages.

Macedonia

ARCHBISHOP OHRID AND MACEDONIAN DOSITEJ

He was born in Mavrovo, the fourth child of Lazar and Sofija Stojkovski. His holy name is Dimitar.

He started his education at the Seminary of the Serbian Orthodox Church in Sremski Karlovac. For unknown reasons, he left the Seminary and went to the St. Bogorodica Precista monastery, where he became a monk when he was 17 years old. From 1924 to 1932, he was at the Sveta Gora's Monastery Hilendar, but, because of the necessity to finish his education, he went to the Bitola Seminary. Upon completion in 1937, he entered the Theological Faculty in Belgrade. The initiative Council, which organizes the Macedonian Orthodox church, called the episcopo Dositej to Macedonia, to help with the renewal of the Ohrid archbishop.

During the second national church Synod in Ohrid in 1958, he was elected the Ohrid Archbishop and Macedonian Metropolitan. He stayed in this position until his death on 20 May, 1981.

During the time as Macedonian archbishop, he contributed greatly to the development of the Macedonian Church and state.

ESMA REDZEPOVA

Esma, a Roma from Skopje, raised by the late Stevo Teodosievski, travelled the world and widened the knowledge of Macedonia and Skopje. In consideration of the fame and success she achieved, she is, indeed the most successful performer of all times.

Esma, not having the good fortune of being a natural mother, brought up 5 children in her own home,



and another 47 are proud the say that Esma is their mother and father. Nowadays, each year, she gives concerts around the world, and quietly raises money for her children to educate them, and provide them with a happy and normal life.

Esma lives democratically, accepting market economy even in culture and, being a hard worker who produces quality nothing is ever unconquerable.

Esma has been nominated for the 2002 Nobel Prize for Peace by the Roma World Organisation, the Macedonian and World LIONS Organisation, fifty non-governmental humanitarian institutions in the field of culture, art, stage and feminine organisations in Macedonia and the Balkan countries which support peace, humanity, tolerance and interethnic relations regardless of national, ethnical, and religious differences.

MOTHER TERESA

Born at August 26, 1910, in Skopje Macedonia, Agnes Gonxha Bojaxhiu was the

daughter of Albanian parents — a grocer and his wife. As a public school student she developed a special interest in overseas missions and, by the age of 12, realized her vocation was aiding the poor.

At 18, she left home to join a community of Irish nuns with a mission in Calcutta. She adopted the name “Sister Teresa,” after Saint Teresa of Lisieux, the patroness of missionaries. She spent 17 years teaching and as principal of St. Mary’s high school in Calcutta. However, in 1946, her life changed forever. In 1979 she was awarded the most prestigious prize in the world, the Nobel Peace Prize, for her humanitarian work. Her work was so remarkable that the prize was honoured by her, rather than the other way around!

On September 5, 1997, at the age of 87, the best loved woman of the century passed away. Her funeral service was on September 13, 1997, the 51st anniversary of her receiving her divine mission from God.

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4. **Áí+ááà, Ð. è äð. Áðáíèèòèòá ìà áááíñòòà è ìðáááèýíáòí è ì ìáòíáà ìà “ìððááèòáèñèàðà èíòíèòà” – Ìðíáèáíè ìà òðóàà. 1993, éí.6** (*Gocheva, R. and oth. Bouders of poverty and its determination through the method of the “consumer’s basket”. – Magazine Labour Problems, 1993, vol.6.*)
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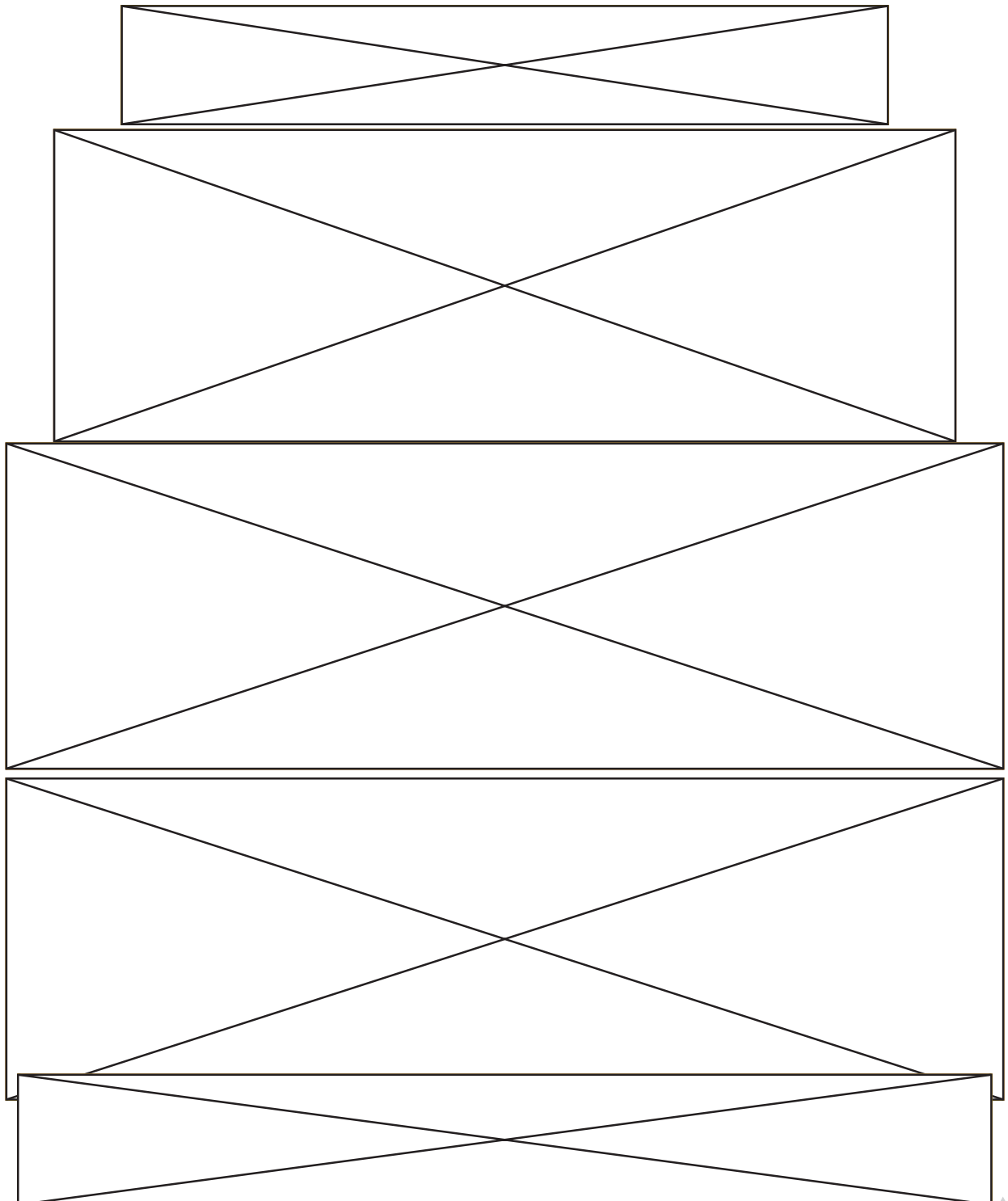
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TEACHING APPROACHES





CULTURAL LIFE



INTRODUCTION TO THE CHAPTER CULTURAL LIFE

Cultural life is an essential part of everyday life. After the Second World War, the radical changes in political, economic and social life were reflected on the cultural life of the peoples of Albania, Bulgaria and Macedonia. Education and science policies, school life, the arts, Youth organisations were life style were influenced by the communist ideology. However the effects are diverse on different areas and life could be quite colourful in Albania, Bulgaria and Macedonia during the different political regimes. The transformation of the early nineties considerable changed education and gave more freedom to the cultural life in the three countries

Cultural life deals with the following subtopics:

Education: Education and school life

Education is an important element in the development of welfare, economy and culture in a country. It also is an important political instrument for governments, reflecting ideology, equal if this ideology is communist, nationalist or democratic. Education and school life are easily accessible for pupils. It is amusing for them to compare their own school life with that in the past and to reflect on it. What different aims did education have since 1945 in Albania, Bulgaria and Macedonia? How did school life differ from nowadays?

Youth organisations

During the communist regimes in Albania, Bulgaria and Macedonia youth organisations played an important role in the everyday life and education of young people. How were youth organisations working and what were their aims? What happened to the youth organisations after the collapse of the communist regimes?

Science

How did science and higher education develop in Albania, Bulgaria and Macedonia after 1945?

Arts

This subtopic deals with literature, folklore, music, painting and monuments. Arts are a creative way to realize different ideas. It is both used for political aims as well as for free expression of ideas and emotions. How was it used and applied? And did the political aims and the free expression sometimes collide?

Life Style

How deeply can a political regime influence the life style? It is interesting for pupils to look at how fashion changed over time, and also just to see that people tried to follow fashion trends under the communist regime as well as nowadays.

EDUCATION

EDUCATION AND SCHOOL LIFE

Key Questions:

1. In what ways did education change?
2. How did these changes affect school life?

ALBANIA

Doc. 1
Education, Article 28 of the Constitution of The People's Republic of Albania
Official newspaper, March 19, 1946 | "In order to increase the general cultural level of the people, the state must ensure that all citizens have the possibility to attend school. The schools are dependant on the state. It is not possible to open non-public schools, except by law. Their activity is under the state control. Primary education is compulsory. Education is non-religious."

Doc. 2
The aims of Education
E. Hoxha, "Speech at the meeting of the Political Bureau of the Central Committee of The Albanian Labour Party, March 7, 1968 | "From the first day of liberation, the preoccupation of the Party and the Power has continually been that schools, the cradle of knowledge, be an important breeding-ground for the education of our youth in line with the politics of the PARTY."

Doc. 3
No one-sided educational policy
The newspaper "The Union," 19 September 1949 | "...As far as our culture is concerned, in my opinion (Shefqet Beja, author's note) it should not be restricted to the eastern world only. I feel, we should not follow a one-sided educational policy."

Doc. 4
For a revolutionary school
E. Hoxha, works, vol.5, 1972 | "School should really become revolutionary, distinctly different to every school in the bourgeois state."

Questions:

1. What is the attitude of the communist state towards education in Albania?

Doc. 5
Education Orientation led to "clashes"
H. Beqja, "In the Foundations of our Popular Education," 1976 | "But not only revolutionary forces were active in schools (at the Shkoder Gymnasium – my note). Clandestine organizations and groups, especially clerical ones (e.g., "National Union," "Christian-Democrat Union," etc.) also tried to exercise their influence in schools in the first years after liberation."

Doc. 6**The Education Authorities will not deal with you, State Security will**

Prenk Gruda, *“The Journal of a Broken Heart – 1937-1975”*

...When I said that our educational syllabus was purely Soviet and not at all appropriate for our country, and that we could not make progress with it... the Deputy Minister of Education addresses me with these words: **“The education authorities will not deal with you, state security will”**.

Doc. 7

The students of Redagogical school (Elnasan) performed the play: **“ We are soviet citizens”** (School archive)

**Question:**

1. What is the picture's message (doc.7)?
2. How did different viewpoints influence school education?

Doc. 8**There is no “persecution” of intellectuals**

E. Hoxha, *“Speech at the Meeting of the General Council of the Front in 9 October 1946”*, The newspaper *“The Union,”* 9 October 1946

“It is said that there is a persecution of intellectuals in our country. This is said by those who want to fight us... In some measure it is also true because the old reactionary intelligentsia is dying that learned in schools of fascism and a new people's intelligentsia is being born...”

Doc. 9**To keep the school free of foreign influences...**

Sh. Osmani, *“The Dictionary of Pedagogy”*, 1983

“Exercising working-class and peasant control on school education is a need and necessity to apply Party Politics to education, in order to keep the school free of foreign influences.”

Doc. 10**Distortion of democratic aspirations in schools**

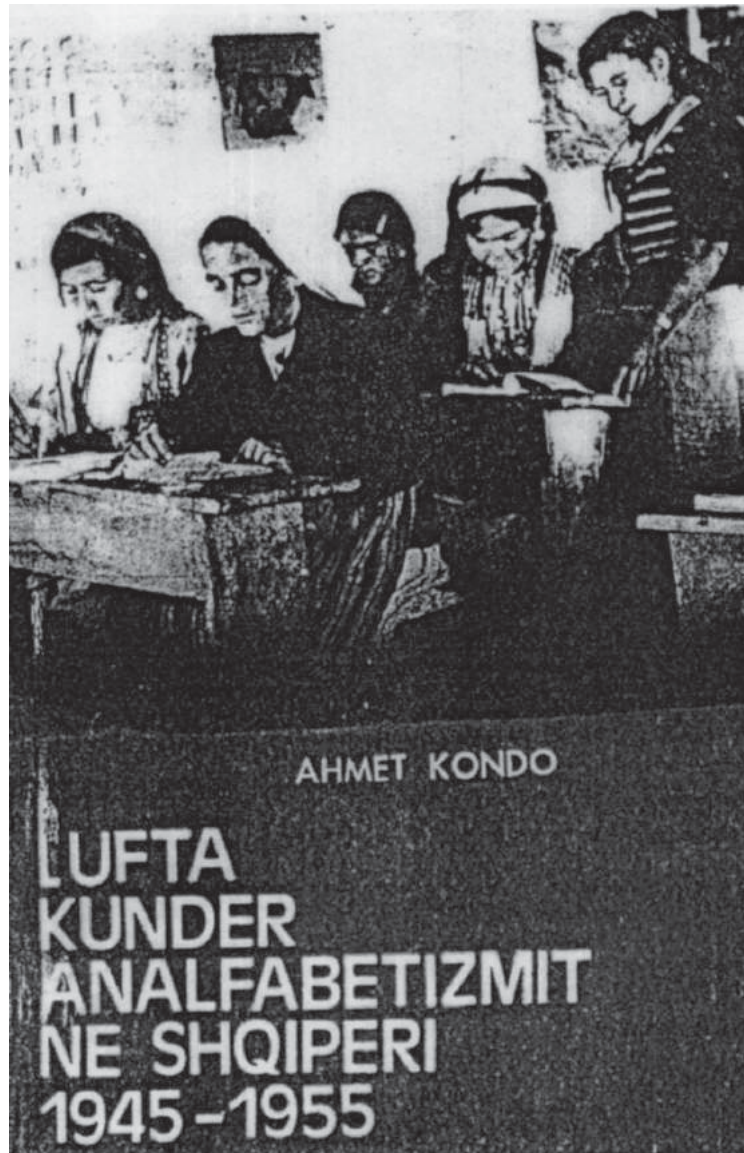
Genc Trandafili, *“The foreword of the Historical-Pedagogical Album”*, 1995

“The totalitarian communist state of proletarian dictatorship, established after World War II, seriously distorted the schools' national and democratic aspirations by founding education on the principle of CLASS STRUGGLE ...”

Questions:

1. Describe how the totalitarian communist state distorted the democratic traditions of school education.

Doc. 11



During the course against illiteracy, 1945

Doc. 12

Struggle against illiteracy

S.Temo, Foreword to Ahmet Kondo's book "The struggle against illiteracy in Albania in the Years 1945-1955", Tirana, 1985

"The extensive efforts to erase illiteracy undertaken by the Labour Party of Albania...has been, and still is, the first step to develop and strengthen our Cultural Revolution."

Doc. 13

Results of the struggle against illiteracy

"Albania a patrimony of European values" Tirana, 2000

By 1948, nearly 129.000 people had learned to read and write.

Doc. 14

From life in a small Greek minority village in Albania: erasing illiteracy in Pogon.

The newspaper "The Union," 13 August 1946

"... On 28th July, in the presence of the Education representative from the sub-prefecture of Libohove, J. Fero, the course teacher, Lefter Mano, and the secretary of people's council of the village G. Çani, the examinations of the course participants against illiteracy were organized."

Question:

1. What kind of actions were initiated against illiteracy?
2. What were the results of the struggle against illiteracy?

Doc. 15
The educational reform
S. Temo, "Education in the People's Socialist Republic of Albania", Tirana, 1984

"Through its execution (The Educational Reform of 1946, author's note), the full democratization of the educational system was accomplished. Learning became free, elementary education became obligatory and open to all regardless of sex, economic condition and religious belief, the right to education in the mother tongue for ethnic minorities was assured, etc."

Doc. 16
Toward the Soviet pedagogy
G. Trandafili, The Historical-Pedagogical Album, 1995

"In the 50's, all of the "old" programmes and textbooks were taken out of use, and their denigration plus the application of borrowed ones from Soviet pedagogy was considered creative work."

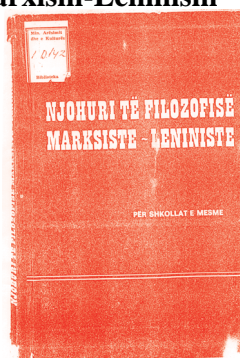
Doc. 17
"Absolutely" essential subjects introduced
E. Kambo, "Development of Cultural Revolution in Albania during the years 1944-48", Tirana, 1982

"...Absolutely essential subjects were introduced, such as History of the National-Liberation War, the Constitution, and later, Basic Knowledge of Marxism- Leninism..."

Doc. 18
The history of the Labour Party of Albania



Doc. 19
Basic Knowledge of Marxism-Leninism



Doc. 20
Politic economy of capitalism



The Ministry of Education and Science Archive

Questions:

1. What was the character of the 1946 educational reform ?
2. Which system of education was applied in Albania in the 1950s ?
3. How did the curriculum change at that time?

Doc. 21
The training of teachers
The "Union" newspaper, July 25, 1946

"...In the main cities, courses for teachers' political and professional clarification will be given."

Doc. 22
Information
The "Union" newspaper, October 16, 1946

"The course 'Pedagogy for minorities' was given at the end of theoretical classes..."

Doc. 23
Institute for teacher training
Sh. Osmani, The pedagogical dictionary, Tirana, 1983

The Institute of Pedagogical Studies, the important centre for the study of education problems, was established in Tirana in 1970.

Question:

1. Which institutions were responsible for teacher training?
2. Which methods were used to resolve school problems?

Doc. 24
Additional expenses in the field of education
amit Beqja "In the Foundations of our Popular Education"

"In addition to the usual high expenses that every socialist country includes in their budget for education, considerably higher expenditure was made to overcome the numerous material and financial difficulties."

Doc. 25
The Official Gazette, No. 85, Law No. 172, 1948

"...Organization of schools was accompanied by an all-round programme for the rapid expansion of the school network by means of new construction. The state, newly-born after the war, subsidized this programme with 2,722,000 Albanian Francs even though it was experiencing great material difficulties."

Doc. 26
The first Albanian University
Pedagogical Magazine, No 4, Tirana, 1977

"On 16 September 1957, the University of Tirana was created. Founding the University in the Party's era was not only a desire but also a means of the highest order in the battle to build the most advanced social order, socialism"

Doc. 27
The Tirana University

Glory Marxism and Leninism

25 years Socialist Albania – Album, 1979



Doc. 28
A complete system of professional and higher education
E. Kambo, "The Cultural Revolution 1944-1948", Tirana, 1982

"Important tasks of the Cultural Revolution had been accomplished, illiteracy had been eradicated, obligatory general elementary education and later also the 7-year education (1952), were fulfilled, all the rings and categories of schools were created including a complete system of professional and higher education."

Doc. 29
The maths textbook for the Greek minority, Tirana, 1975

Question:

1. Why was the maths textbooks written in Greek?



Question:

1. Why did the communist regime supply expenditure in the field of education?
2. What were the achievements during the communism regime in the field of education?

The Ministry of Education and Science Archive

Doc. 30
Slogans used by the communist regime to portray the character of Education

Hamit Beqja, "In the Foundations of our Popular Education," Tirana, 1976

"Education for all." *and*
 "Higher Education for the people's sons too."

Doc. 31
There is no place for the sons of enemies at schools

A part of my diary – F. Shehu, 1975

"...I was in the first course at university, when my friend Kastriot, left his studies because his father had "killed himself". The party ordered his family to leave their home in town and go to the village. Kastriot went with his family. His father was the first secretary of the Communist Party in the district. We heard that he was an enemy..."

Question:

1. What were the expectations and disappointments of the ordinary people regarding the communist educational propaganda?
2. What is the contradiction between Doc. 30 and 31?

Doc. 32
Further revolutionization of schools

Genç Trandafili, "The historical and pedagogical album", Elbasan 1995

"By denying the achievements of the European school system and failing to transplant the Sovietsystem, **the Labour Party of Albania created the "original" Marxist –Leninist platform for further revolutionization of schools.**

The fundamental principle of this programme (the Labour Party of Albania's programme- author's note) was to establish the entire work of the school and all of its teaching and educational structures on the basis of the ideological Marxist –Leninist axis in a resolute war against all idealistic and religious influences, all foreign reactionary ideologies, old or new. In close connection with this, and to strengthen it, all school work was planned **on the basis of triangle learning – production work, physical and military education**, by applying the teachings of Marxism- Leninism constantly and creatively."

Doc. 33
Revolutionary triangle: learning, production work and military training, according to Article 32 of The Albanian Socialist Peoples' Republic Constitution

Hamit Beqja, "In the Struggle for a Socialist School and Pedagogy," Tirana, 1986

"In the mid 70's, the fundamental principles of further revolutionizing schools were legally affirmed in the New Constitution of the People's Republic of Albania. In Article 32 of this Constitution, it said: "The State gives special attention to the development and education of the new generation in the spirit of socialism and communism.

"...In Article 33 it is pointed out that "this is built on the basis of the Marxist-Leninist world outlook as well as of the link between learning and production work and physical and military training."

"...A great change in school life, especially of secondary and higher schools was brought about by the more constant and organized application of **the link between learning and production work and physical and military training.**"

Question:

1. Explain, why the communist party of Albania created the "original" Marxist –Leninist platform for further revolutionization of schools?
2. What was the fundamental principle to further revolutionize schools?

Doc. 34

**Syllabus of pedagogical school
1986-1990**

HISTORY OF PLA	PSYCHOLOGY
MARXISM	PEDAGOGY
ALBANIAN LANGUAGE	PRACTICAL PEDAGOGY
LITERATURE	MUSIC
HISTORY	DRAWING
GEOGRAPHY	HANDICRAFT
MATHEMATICS	HOUSE-KEEPING ECONOMY
PHYSICS	CALLIGRAPHY
CHEMISTRY	PHYSICAL EDUCATION
BOTANY	PRODUCTION WORK
BIOLOGY	MILITARY TRAINING

Doc. 35

Structure of the school year 1983-1984 (in weeks)

Classes	Productive work	Military education	Exams	Excursions and holidays	Vacations
37	3	-	-	1.5	10.5
34	4	2	-	1.5	10.5
32	3	2	3	1.5	9.5

Doc. 36

History cabinet in the secondary high school, “ P. N. Luarasi”, Tirana, 1975



School archive

Doc. 37

Children learning at kindergarten



The magazine «Ylli», 1971

Doc. 38
Marxist-leninist education in kindergarten
B. Dedja; "Acceleration of psychic development and ideopolitical education", Tirana 1975

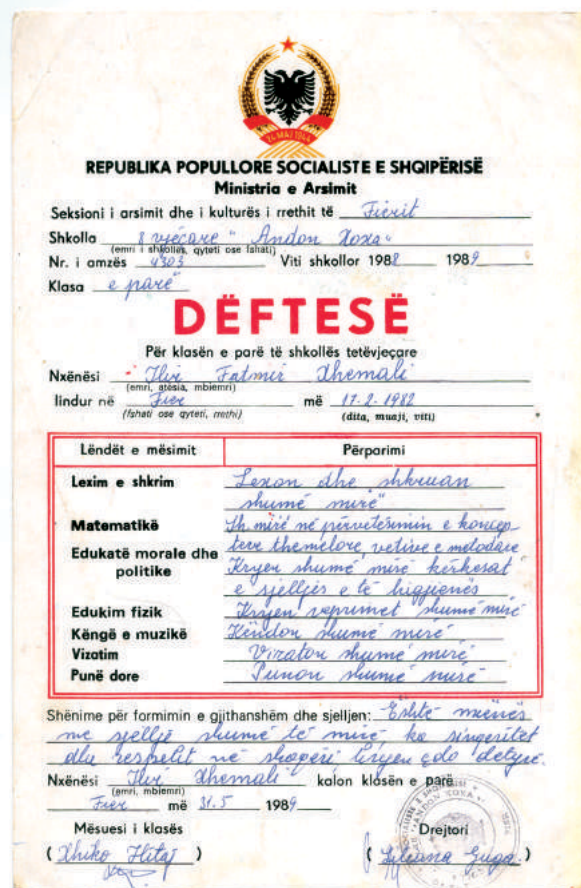
"Whereas, the mother of the four year and three month old boy asked him deliberately this question: What is imperialism? ... The imperialists are bad. The imperialists are those americans".

Doc. 39
Even the pupils of the elementary school be clarified...
H.Beqja, "In the Foundations of our Popular Education", Tirana, 1976

"...Our school is politics, and as such it requires that even the pupils of the elementary school be clarified... The citizen of the Albanian school, like the Albanian citizen must be prepared politically since the desks of school."

Doc. 40
Ilir Xhemali's report (pupil, aged 6) at the end of the first year, Fier, 1989

Subjects:	Marks
1. Reading and writing	Very good
2. Math	Very good
3. Political and ethical education	Very good
4. Physical education	Very good
5. Musical education	Very good
6. Drawing	Very good
7. Handy work	Very good



Private archive

Question:

1. Analyse the impact of the "original" Marxist-Leninist platform on the school curriculum and teaching.

Doc. 41
"They will become technicians of the five-year plan"(The Vlora district professional school)

At school, Mark Gjon Lleshi made many friends:, Boço Çeko from Kurvelesh, Thoma Ilia from Bodrishte in Gjirokaster, and others. They study and live together. The classes are developed both in theory and practice.

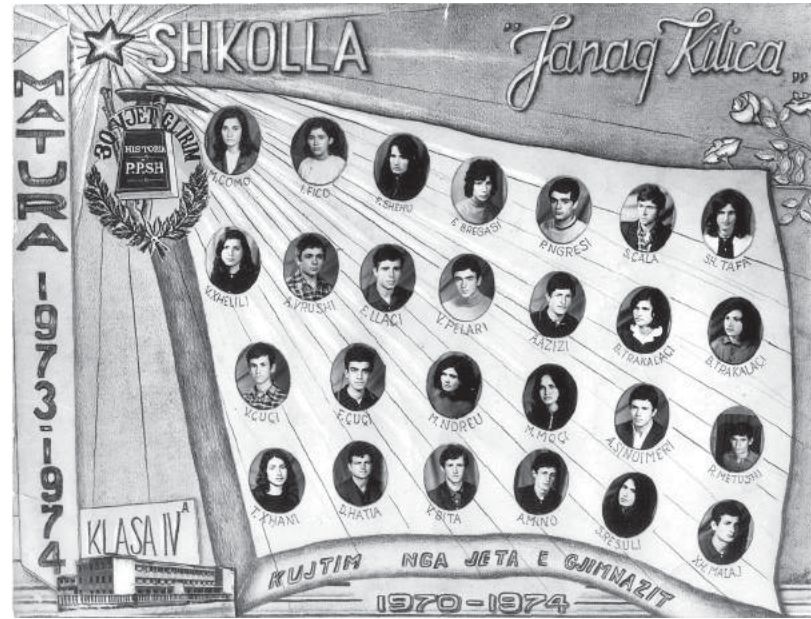
At the school of job training, a special care is given to political education and the all-round cultural development of students. Every morning they are provided with political information concerning the most important national and international events, and twice a week, regularly, political, cultural and scientific activities on certain themes take place. Up to now, 31 different lectures have been given, including

the struggle to defend peace, great achievements in creating communism in the Soviet Union and life in countries of people’s democracies and in our country. Great importance is also paid to cultural and artistic development. There are 9 folklore groups, 3 theatre groups, 1 choral group and different sports teams.

M. Fero, The newspaper “The People’s Voice,” 18 November 1952

The student Thoma Ilia from Bodrishte (minority village) in Gjirokaster is studying in his second year now. He hopes to become a good specialist. “I will work night and day, he says, to return this great favour the Party did me by sending me to this school.”

Doc. 42
Matura, 1974 (Memory). The “Janaq Kilica” High Secondary School, Fier (At the top of this picture taking the book “The History of the Labour Party of Albania)



Private archive

Question:

1. How was school life organized during the communist regime according to “They will become technicians of the five year plan” (doc. 41)?
2. What was the ethnical composition of the students?
3. What was the impact of communist education on school life?

Doc. 43
The students, Eli, Fatma, Bruna, Donika, Luta Yllka, in the village of Seman during production work time, 1974



Question:

1. Explain, what is meant by the production work term ?
2. What is the author’s main idea in “The aim of production work”?

Private archive

Doc. 44
Military education in kindergarten, 1971



“Ylli” Magazine

Question:

1. What do the children have in their hands?
2. Explain how their everyday life was affected by communist ideology.
3. Find out one common element in docs. 44 & 45.
 Describe your reflections on it.

Doc. 45
“And I will defend the fatherland”, 1973



“ Shqiptarja e Re” Magazine

Doc. 46
Learn to use weapons
The magazine “Ylli”, 1971

“Our friends have learned to use weapons in battles against the enemy. We are learning how to use them at school.”

Doc. 47
Students during military training



The magazine “ Ylli”, 1971

Doc. 48
My memories of military training at high secondary school

I studied at the general secondary school “Janaq Kilica”, from 1971-1974 in Fier. We spent a month in military training during one school year at a military center near the town. During this time contacts with our families were not frequent. We were only allowed to meet them on Sundays. That day we were happy because our families gave us better food. We had to eat according to a fixed schedule. We were not allowed to keep food where we stayed. There were many reasons for this, but the main was because we had to be trained for a war situation. We couldn’t eat all the food at once, so we put some of it in our cupboards. One night we heard a loud noise. There were heavy knocks on the door and someone shouted “alarm”. All of us woke up and put on our clothes in 3 minutes. We went out and three of our teachers, who in this case were our military officers, came into our dormitory to check us. They gathered all our food and then ordered us to dig a big hole in order to bury the food. They also ordered us to sing partisan songs while the food was being put into the hole. I often thought of the “enemies” who deprived us of living our lives. But I never knew them. Where were they?

Written by F. Shehu, 1973

Doc. 49
Free time during military training at high secondary school, 1973



Doc. 50
“Military training was really wonderful” (Interview with Valbona Selimllari – the first Miss Albania)
“P. N. Luarasi” newspaper – Matura 99

V.S. “...What has stayed in my mind was **the military training**, we did in the school **which really was wonderful**, I am so sorry that you haven’t had this luck.

Doc. 51
Free time during military training for university students, 1977



Question:

1. What different attitudes did students have towards military education?

Doc. 52

The teacher Trifon Çarka, with his pupils from Allkomemaj village, Tepelene, 1953

Private archive

**Doc. 53**

The role of teachers during the communist regime

*The memories of the teacher
Trifon Çarka, 2002*

“... The teacher, as a well-prepared person in the village, had many responsibilities, such as reading the newspapers for the peasants, the preparation and activation of the propaganda group, participation in the various election commissions, or in economic commissions, etc.

Doc. 54

Honorary certificate for good work by teacher M. Brozi, 1985

The honorary certificate states: “Given for a good ideological and pedagogical preparation, as well as for achievements in the education and teaching process”.

Private archive

**Doc. 55**

The “Naim Frasheri” medal for teachers with high results

*Sh. Osmani Pedagogical
dictationary, 1983*



Doc. 56

Question

1. Analyse the data in doc. 56 and describe how the elements (schools, students, teachers) of education have changed over the years

Statistical yearbook of the People's Socialist Republic of Albania, 1990 (The data for 2000 is from the Ministry of Education and Science in 2001)

Years	1960	1989	2000
1. Pre-school education			
Kindergartens	434	3329	2002
Children	23,000	125000	80443
Kindergarten	1004	5439	3749
2. Primary education			
8 year schools	557	1698	1820
Pupils	275 000	551 000	535238
Teachers	8569	23 441	28321
3. High Secondary education			
Schools	69	497	375
Pupils	30 000	203 000	107435
Teachers	1013	9367	5760
4. Higher education			
Higher schools	6	8	11
Students	7000	26000	40 000
Pedagogues	288	1797	2658

Doc. 57

For a democratic educational system, after 1990

Hysni Myzyri Pedagogical Magazine No2 , 1995

“Transition from the communist dictatorship to democracy also implies a radical reformation of the whole educational system.”

Doc. 58

Education for democratic change

The Ministry of Education and Scienc mid-term strategy, 2000

“At the beginning of 1990, respective changes to the contents of school education were also considered, and the work production and military training elements were removed without changing the general structure. Private education was also permitted.

The democratic developments in the 90’s were accompanied by great changes to the education system. The first changes dealt with removing politics from schools, reforming the education system according to the western schools standards, starting several new projects aimed at democratisation and modernization of schools, the introduction of active teaching methods, the introduction and consolidation of citizen education in schools, etc.

In 1990 Albania had only one university and 7 higher institutes of pedagogy and agriculture. The higher education system currently has 11 higher institutions (8 of them are universities) with 40.000 students.

Before 1990, entrance to university was governed by the state – party through ideological selection. After the communist regime collapsed, university entrance was based on competition.”

Doc. 59

Teachers and students from the non-public Secondary High School-INKUS, 2000

School Archive



<p>Doc. 60 The challenges to be faced</p> <p><i>Nora Dudwick, Helen Shahriari</i> “<i>Education in Albania: changing attitudes and expectations</i>”, 2000-Published by World Bank)</p>	<p>“Compared to 1991, the situation stabilized during the years 1995-1997. Things started to improve, and schools became more secure, but it all changed in 1997. We had to live through another trauma that destroyed this stability in a drastic frightening manner... Now things are different and it is very difficult to work under this pressure.”</p> <p>Although 1991 was the most serious turning point for schools, the events in 1997 further undermined people’s confidence in the stability of their country. From 1990 –1995, the value of schools was increasing, something was changing, but 1997 destroyed everything, the events in 1997 were like a civil war. (The war in Kosovo began in 1998 – author’s note)</p>
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<p>Doc. 61 The danger of girls abandoning schools</p> <p><i>A TVA report, dated 11 February 2002, 7. 30 p.a</i></p>	<p>“The Nikel village in the Kruja district is reviving the old principle of keeping girls at home and for them to abandon school.”</p>
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<p>Doc. 62 Problems to be faced</p> <p><i>The world bank “Education in Albania”, Nora Dudwick, Helen Shahriari, 2000</i></p>	<p>“The most overtly excluded students are from families that have migrated from the impoverished, rural districts, usually in the northeast, to larger cities, as well as students living in remote villages who go to schools in neighboring villages or towns. The Roma also constitute an impoverished and marginalized group.”</p>
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Question

1. What educational reforms started after the fall of communism?
2. What were the main transformations in the school system?
3. Explain why the education became worse from 1997-1998?

<p>Doc. 63 The education of minority students</p> <p><i>D.Nikollari, Pedagogical Magazine No 2, Tirana 1996</i></p>	<p>“3500 children and students from the Greek minority, and about 800 children and students from the Macedonian minority are in education. There are 420 teachers at 50 primary schools, 46 elementary schools and 4 secondary schools for the Greek minority, while 55 teachers work in 2 primary schools, 8 elementary schools and in one secondary school for the Macedonian minority. There is a Pedagogical College in Gjirokastra with a “minority-teacher” section, in which secondary teachers are trained. In the same town, Greek minority students attend the “Teachers” faculty in Greek at the E. Çabej University”</p>
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Question:

1. Do the minorities have rights in the field of education nowadays? Are there changes in the attitude towards minorities?

<p>Doc. 64 Tomorrow will be the most beautiful</p> <p><i>(desire of Roma and non – Roma children)</i></p>	<p>Dorina Verrlaci 11 age</p> <p>I am in the first class at the Don bosko centre. I haven’t the right condition to go to state school. I have a friend and I have other friends, but they don’t played with me, because I am Roma. I would like to become a teacher”</p>
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Doc. 65

Cultural event at the Pedagogical High School, 94



Doc. 66

A pupil from the primary school “ Jakov Xoxa” –Fier 1994-1995, at the end of the school year. A memory with their teacher

Question:

1. What changes occurred after 1990 in school life and minority life ?
2. Explain why the open society demands respect of human rights?



Doc. 67

The students at the seminar are discussing history textbooks with their teachers, Tirana, 2001

Question:

1. Explain why is it useful to involve the students in the educational reform process ?



Doc. 68

School vocabulary (how the students see some elements of school)

Joana, News paper from the Secondary High School P.N.Luarasi, Tirana “Dream that isn’t lost”, 1997

The mark- A weapon with a permit that can only be used by the teachers (those that have done military training)

Exception- The reward of pleasure for unfrequented hours

Laboratories – Prehistoric rooms

Parents meeting – teachers meeting (a multitude of teachers) with parents (small quantity) for the problems that don’t trouble anybody.

The school door – “Prison” door that is closed at 8 and opened at 1.10 p.m.

Toilet – Teachers privilege

School guardian – VIP that must become corrupt sometime

Doc. 69
Initial training and professional development of teachers

The World Bank, "Albania issues and challenges in education governance", 2000

Initial teacher education is undertaken at university after completing 12 years of education. The 1999 law on higher education determines the autonomy of the university regarding academic freedom in terms of curriculum programmes, methodology and research. In-service teacher training was the responsibility of the pedagogical cabinet of the previous district education body. The Pedagogical cabinets were abolished in 1992 and a cascade of service training methods was introduced.

Doc. 70
International seminar to train history teachers and pedagogues organized by the Ministry of Education and Science in cooperation with the Council of Europe, 1999

Reform on History teaching in Albania
 6-8 October 1999



Doc. 71
International seminar to train history teachers and pedagogues organized by the Ministry of Education and Science, the Council of Europe, the European History Association EUROCLIO, Albania History Association "Youth and History", "Active methods of learning and teaching History", 2001



Doc. 72
Petition to the teachers

The newspaper of "P. N. Luarasi" gymnasium "The dream that isn't lost" No 1 October 1997

Why don't you try to listen to us and our needs, instead of spending a lot of time threatening us with the only weapon that you possess 'The terrible MARK'. Why don't you try a little to live our age. You are just slaves of the mark but don't forget that the brave ROBIN HOODS-never miss.."

Questions

1. How do the students see their own problems in school life?
2. What are new possibilities for teachers training after 1990?

BULGARIA

Doc. 73
The new Bulgarian School

Decisions of Supreme School Council, 05.05.1945

Fatherland Front schools are aimed at destroying fascism, nationalism and any other reactionary ideology, to bring up young people according to progressive FF ideas, and to provide scientific and social preparation to the future creators of the economic, political, social and cultural life of the country.

Doc. 74
Law of Integration of the School System into Real Life and Further Development of Education in the People's Republic of Bulgaria

Official gazette, issue 57, 7.07.1959.

The main purpose of the school system in the People's Republic of Bulgaria is to prepare young people for real life in a socialist and communist society, connecting education with publicly-beneficial and productive labour; to bring up the young generation to respect and cherish communist principles, to love work and show socialist patriotism and proletarian internationalism.

[...]General education is free and is obligatory for all children until 16.

Hostels, study-rooms, mess-rooms and summer camps can be opened and supported by enterprises, co-operative farms and other public organizations.

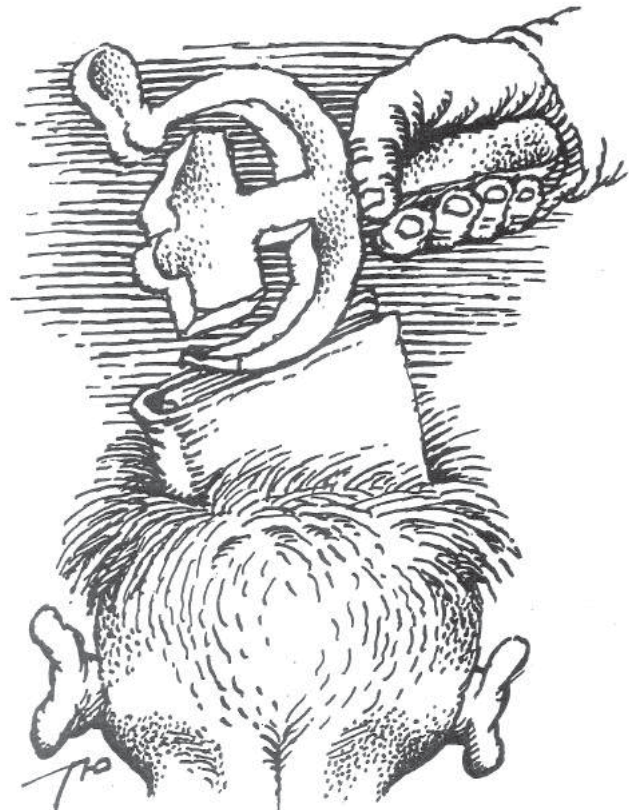
Doc. 75
The first class at school, Botevgrad, 1967



Doc. 76
Pedagogical School band in Bourgas, 1960



Doc. 77
Another book in the head



Newspaper "Zora", 1990, No 25.

Doc. 78
Curriculum for the transition to a common secondary education

S., 1977

Education aims:

- 85-90% of all children aged 3 to 7 to be in kindergartens (including 54-58% in full-time kindergartens) by the year 1980. Special attention should be given to providing kindergartens for Bulgarian, Turkish and gypsy children.
- Primary education for all boys and girls under the age of sixteen should be ensured.
- By 1980 85-90% of the people who received primary education should be finishing secondary education

Doc. 79
Law governing Educational Level, General Minimum Education and School Curriculum, 1999

7(2) The aims of general education shall conform with Human Rights, the Rights of the Child, the freedom of conscience and religion, the values of social education, the achievements of European and world science, technologies and culture, and shall be based on the traditions of Bulgarian culture and education.

(3)The basic aims of general education are:

...

- 4.To build the national identity of young people in the framework of European and world cultural traditions by means of realizing the wealth of Bulgarian culture.
- 5.To ensure the right of difference on the basis of respect for the personality and individuality of others, consideration for other cultures and appreciation of different knowledge.

Questions:

1. Determine the leading aims of Bulgarian education throughout the different periods.
2. Were the aims really achievable? Substantiate your opinion.
3. What dependency do you see between the social–economical development of the country and the aims of education?

Doc. 80
Natural reservation in the village of Cherny Osam.

The teacher Iliya Iliev started the school collection in 1956, and it was enlarged in 1977. It was situated in the Regional Museum of History in the town of Lovech, in the department “Priroda” (“Nature”). Schools in the Lovech region used it as experimental base in biology.



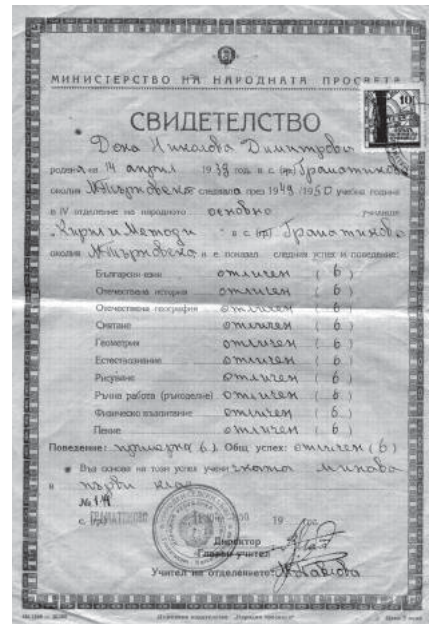
Doc. 81
Curriculum for the comprehensive polytechnic school - 1967/68

Subject	Classes											Total		
	I	II	III	IV	V	VI	VII	VIII	IX	X	XI			
	Number of the schoolweeks for the year													
	31	31	31	31	33	33	33	33	32	32	30			
Number of lessons per week												Total		
1	2	3	4	5	6	7	8	9	10	11	12		13	14
1. Bulgarian Grammer and Literature	11	11	11	7	6	6	5	5	4	3	4		72	
2. Russian Language					3	3	3	2	2	1	1		15	
3. Western Language								2	3	3	2	10		
4. Mathematics	5	5	5	5	6	5	5	4	5	4	5	54		
5. Physics and Astronomy						1	2	2	3	3	4	15		
6. Chemistry							2	2	2	3	2	11		
7. Biology				0.5		2	2	2	2	2	2	11.5		
8. Geography				0.5	2	2	2	2	2	2		13.5		
9. History and Constitution				2	2	2	2	2	2	2	2	16		
10. Psychology and Logic										2		2		
11. Fundamentals of Communism											2	2		
12. Physical education	2	2	3	3	3	3	2	2	2	2	2	25		
13. Drawing	1	1	1	1	2	2	2					10		
14. Music	1	2	2	2	2	2	1	1	1			14		
Total	20	21	22	23	26	27	28	26	28	27	24			
Labour education	2	2	3	3	3	3	2	2				20		
General technical subjects														
1. Fundamentals of the Agriculture									2			2		
2. Fundamentals of the Industieproduction									2			2		
a/Mechanics										3		3		
b/electrical engineering											1	1		
Total	2	2	3	3	3	3	2	4	3		1	26		
Practical and theoretical Production education											3	5	8	
Total	22	23	25	26	29	30	30	30	31	31	31			
Optional subjects														
1. Stenography									2	2		4		
2. Russian language					2	2	2	2	2	2	2	14		
3. Latin language									2	2		4		
4. Turkish language									2	2	2	8		
5. Western language									2	2	2	8		
6. Music										2	2	6		
7. Drawing									2	2	2	8		
8. Motorcar and Tractor										2	2	4		

- Questions:**
1. Which subjects were given a leading position?
 2. Arrange them in groups according to the prevailing number of periods.
 3. What was the object of assessment?
 4. How did the educated person in the 60's appear according to the curriculum?

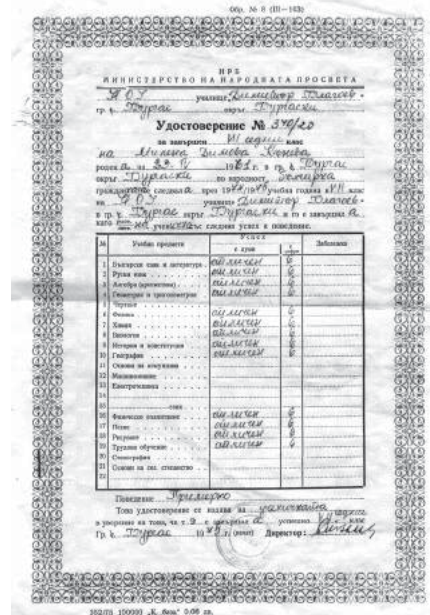
Doc. 82
Certificate to Dona Nikolova Dimitrova for 4th form
primary school, School year 1949/50

	*Subjects	* Results
1.	Bulgarian language	Excellent /6/
2.	Bulgarian history	Excellent /6/
3.	Bulgarian geography	Excellent /6/
4.	Arithmetic	Excellent /6/
5.	Geometry	Excellent /6/
6.	Natural science	Excellent /6/
7.	Drawing	Excellent /6/
8.	Manual Labour	Excellent /6/
9.	Physical education	Excellent /6/
10.	Music	Excellent /6/
*Excellent conduct/6/		



Doc. 83
Diploma for completed 7th class Secondary school, Milena
Dimova Kaneva, School year 1974/75

	*Subjects	* Results
1.	Bulgarian language and literature	Excellent /6/
2.	Russian language	Excellent /6/
3.	Algebra	Excellent /6/
4.	Geometry	Excellent /6/
5.	Physics	Excellent /6/
6.	Chemistry	Excellent /6/
7.	Biology.	Excellent /6/
8.	History and Constitution	Excellent /6/
9.	Geography	Excellent /6/
10.	Physical education	Excellent /6/
*Excellent conduct/6/		



Doc. 84
Diploma for completed secondary
education. Violeta Petrova
Georgieva, School year 1977/78.

Questions:

1. What degree of education do the diplomas refer to?
2. Which subjects are included?
3. Evaluate the aims of education according to the documents.



Doc. 85

Statistic data on education

Schools	1969-1970			1979-1980			1989-1990			1999-2000		
	schools	teachers	students	schools	teachers	students	schools	teachers	students	schools	teachers	students
Total	5359	80714	1554636	4322	94207	1453995	4193	111821	1557871	3790	113009	1357068
General schools	4610	54380	1166995	3611	58095	1075960	3500	70529	1147408	3011	65885	887213
Special schools	117	2090	16942	129	2357	17595	125	2299	15832	146	2597	15984
Vocational technical schools	147	2982	53482	3	60	1854	4	56	2008	3	61	2785
Secondary vocational Technical school	184	4836	68136	297	9420	153105	241	6952	103966	150	3206	50727
Secondary technical and art schools	255	9233	153348	220	9366	98762	264	11233	135606	369	14264	132240
Colleges	20	534	10031	34	2406	19225	29	1539	19867	47	2367	18461
High schools	26	6657	85675	28	12503	87494	30	19213	133184	41	24368	239769

Statistic annual of PR Bulgaria, 2000

Doc. 86

Education structure of the economically active population within the largest ethnic groups

Tomova, I. Gypsies in the Transition Period. S., 1995

Education	Ethnic group		
	Bulgarian	Turkish	Gypsy
Higher and College	20,2%	2,0%	0,9%
Secondary and Special Secondary	54,0%	24,6%	7,8%
Middle	22,6%	55,0%	46,2%
Primary and Lower	3,0%	16,0%	36,7%
Illiterate	0,2%	2,3%	8,5%
Overall	100%	100%	100%

Questions:

1. What are the strongest tendencies regarding school types and population education levels?
2. Which types of schools predominate?
3. Make an assumption about the factors affected by these changes.

HOLIDAYS IN THE BULGARIAN SCHOOL

Doc. 87

It was a great day

Keinish Suleimanova, born in 1957 in Russe

I remember my first day at school very well. I was enrolled in the L. Dimitriva school. I wore a gown with a white collar and red ribbons on it. That was a great day. I was very excited. I couldn't sleep the whole night. My shoes were under my bed and I got up in the night to put them on. First grade teacher is still alive. There were both Turkish and Bulgarian children in my class.

Doc. 88

Manifestation celebrating the 100th anniversary of the "Vassil Levski" School in the village of Cherny Osam



Doc. 89**Official opening of the school year, 17th September 2001**

With an official dedicatio, metropolitan Gzregorius opens the new academic year at Veliko Turnovo's "St. Cirril and St. Meto-dius" University (1.X.2001)

Records of the University

**Doc. 90****First school day at the 120 year-old school in the village of German with the Prime-minister, 2001****Doc. 91****Speech by Prime Minister Simeon Sax-Coburg-Gotha**

*Newspaper "Trud" (Labour),
18.09.2001.*

It is not only a pleasure for me, but I am also proud to be here on such a fine celebration day...

I will say only one word more for the teachers – because I have always respected them so much...

So I want you to respect them. To consider what their dedicated work for society really means, and what we will owe them someday...

Bulgarian Prime Minister Simeon Saks Koburggotski's opening speech at the beginning of the new school year.

Questions:

1. What assets of Bulgarian society are presented in the documents?
2. What message did politicians give by participating in the celebration day?

Doc. 92

24.05 - reception for teachers at the 'Bojana' residence on the Day of Slavic Literacy, Education and Culture.



THE SCHOOL DAY AND HOLIDAY AS SEEN BY A STUDENT

Doc. 93

From the diary of the young poet Petja Doubarova, (1962 –1979).

| ...6.11.1978. Monday

| Tomorrow is a great holiday - 7th November. It is great too, because we are not going to school. That's good - great fun. Today I wasn't tested in any subjects. There remains for us one of the dullest and most arduous periods - namely - the class - teacher's period. I hate it intensely. Then we are going to have a circle with Iskarov. Last night the theatre wasn't that bad. "

Doc. 94

From the poem "Winter holidays" by Petya Doubarova. Petya Doubarova was a student poet.

P. Doubarova. The Bluest Magic. S., 1988

Sweet holidays, I yearn to have you
In memories that branch like vines,
And in my winter herbarium keep you
Like a miniature tear of ice

Doc. 95

From the essay "On the Same Bench", 2001

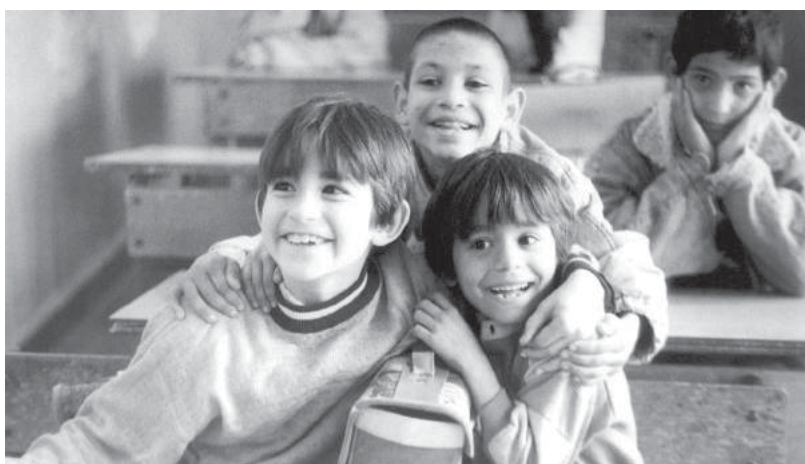
Fatne Nuraydinova Sabrieva, 6th class., "Vela Blagoeva" secondary school, V. Turnovo

Denitza is my best friend. We have studied together for two years. She's a very good friend. And studies very well, too. We understand each other very well. Sometimes we help each other no matter in what. We always share our feelings with each other. Denitza is a very nice person. Whenever I feel sad, she tries to make me laugh and really succeeds.

Doc. 96

On the Same Bench

Children from the Stragitzha home for orphan children and teenagers



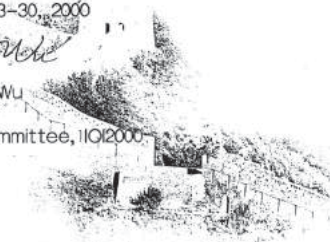
Doc. 97
Certificate from 12th
International Olympiad for
Computer Science, 2000

*Archive of the Mathematical
 High School "Academician
 N.Obreshkov" in Bourgas*

CERTIFICATE OF AWARD

This is to certify that
 Kristiyan Kostadinov Haralambiev
 was awarded a Silver Metal
 in the 12th International Olympiad in Informatics
 Beijing, September 23-30, 2000

Wenhua Wu
 Prof. Wenhua Wu
 Chairman of Scientific Committee, IOI2000



Doc. 98
Participants of the Balkan
Olympiad for Mathematics in
Cyprus in 1993 holding the
Augustinus plate they were
awarded (which was broken and
then stuck together again)



Doc. 99

Name	Points received	Medals
Mladen Dimitrov	35	gold
Avgustin Marinov	28	silver
Nicolai Nicolov	31	gold
Borislav Deyanov	29	silver
Jasen Siderov	29	silver
Valentin Dimitrov	28	silver
Total	178	6

After discovering that I was the Bulgarian observer, a South Chinese man asked for a "serious" talk. He was trying to persuade me to cooperate with his publishing house and to write a mathematical book of my own choice. I listened to him and asked: "What makes you think that I am the right person? We don't know each other at all." His simple-hearted answer was: "Of course, we don't know each other. But you are a mathematician from Bulgaria! When we hear that China, Russia or USA rank first in international Olympiads we are not surprised. These countries possess a great potential. But how is it possible for the little countries from Eastern Europe like yours to compete with them? The press informs us about your ruined economies every day. I have come here especially to establish contacts with Bulgarian specialists. They must be the best in the world"...

The countries which performed best were as follows: China-215 points, Germany-189 points, Bulgaria-178 points, Russia-177 points, Taiwan-162 points, Iran-153 points, USA-151 points...

MACEDONIA

<p>Doc. 100 Declaration to the First ACPLM Assembly concerning basic citizens' rights in the Democracy of Macedonia, 2nd August 1944</p>	<p style="text-align: right;">Art. 11</p> <p>The People's Authority plans to eliminate illiteracy, raise cultural standards and ensure free education.</p>
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<p>Doc. 101 Decision by the First ACPLM Assembly to introduce the Macedonian language as the official language in the Macedonian State, 2nd August 1944</p>	<p style="text-align: right;">Art. 1</p> <p>The Macedonian language is registered as the official language in the Macedonian State</p> <p style="text-align: right;">Art. 2</p> <p>The Decision enters into force immediately.</p> <p style="text-align: center;"><i>At the Monastery of Sv. Prohor Pcinjski on Ilinden, 2nd August 1944.</i></p> <table border="0" style="width: 100%;"> <tr> <td style="text-align: center;">Secretary</td> <td style="text-align: right;">Chairman</td> </tr> <tr> <td style="text-align: center;">Ljupco Arsov</td> <td style="text-align: right;">Metodi Andonov Cento</td> </tr> </table>	Secretary	Chairman	Ljupco Arsov	Metodi Andonov Cento
Secretary	Chairman				
Ljupco Arsov	Metodi Andonov Cento				

<p>Doc. 102 SRM 1963 Constitution</p>	<p style="text-align: right;">Article 26</p> <p>The social community is responsible for, and encourages the development of education, science, culture and art.</p> <p style="text-align: right;">Article 27</p> <p>The education of citizens is conducted in a unique system of education, as laid down by law.</p> <p>Schools and all other educational institutions are required by law to provide equal conditions for all citizens in their pursuit of knowledge. All members of the other religious communities of Yugoslavia living in SRM are legally guaranteed the right to education and cultural activity in their own language.</p>
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From the 1963 Constitution of the Socialist Republic of Macedonia

<p>Doc. 103 1991 Constitution of R. Macedonia</p>	<p style="text-align: right;">Article 44</p> <p>Each young person has a right to education. Education is available to all, under all conditions. Elementary education is obligatory and free.</p> <p style="text-align: right;">Article 45</p> <p>Citizens have the right, under certain legal conditions, to establish private educational institutions at all levels of education, except primary elementary schools.</p>
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From the 1991 Constitution of the Republic of Macedonia

Questions:

1. What was the status of the education in the 1963 and 1991 Constitutions?
2. What rights did the minorities have regarding education and culture according to the 1963 Constitution?
3. What kind of educational institutions could be founded under the 1991 Constitution?

Doc. 104

Blaze Koneski, University professor, philologist, poet and academician

**Doc. 105****Illiterate population****Question:**

1. What problems did the authorities face while trying to implement educational policies?

Nada Jurukova, Primary education in Macedonia 1944-1950, INI Skopje, 1990

Immediately after the liberation, Macedonia was in a very difficult position, both in economic as well as cultural and educational terms. The People's Authorities, educational officials in particular, encountered serious problems in the implementation of cultural and educational policies: high proportion of illiterate population, lack of professional teaching staff, the conditions of school buildings which were either destroyed or severely damaged. The proportion of the illiterate population was high. In early 1945, the number of illiterate people in Macedonia above 10 years of age was 297,000, or 67 percent of the total population.

Doc. 106**Opening the schools****Questions:**

1. What measures did the national authorities take to eliminate illiteracy?
2. Which education did the national authorities provide for the minorities?

Jovan Pavlovski, Macedonia-yesterday and today, 1996, Skopje

The new Macedonian state welcomed its first days of freedom with 300,000 illiterate people, or approximately 64% of the population between 10 and 50 years of age. There were only 337 teachers in Macedonia at that time. Schools teaching in Albanian and Turkish were opened, as well as in Macedonian. In the school year 1958-1959, there were 964 elementary schools teaching in Macedonian, with 63,324 students and 1,600 teachers, as well as 199 schools providing 8-year education with 107,600 students and 3,920 teachers. In the same school year, there were 183 elementary schools providing 8 years of education with over 28,000 students and 510 teachers teaching in Albanian. There were also about 27 elementary schools and 8-year elementary schools in Turkish with about 8,000 students and 170 teachers. From 1944-1946 there were only 11 secondary schools with 4,336 secondary school students in the Republic of Macedonia.

Doc. 107**National structure of the illiterate population in Macedonia in 1946****Question:**

1. What was the gender ratio concerning illiteracy?

<u>Nationality</u>	<u>Males</u>	<u>Females</u>	<u>Total</u>
Macedonian	43815	100669	144484
Albanian	33106	44161	77267
Turkish	14404	19742	34146
Roma	2861	3675	6536
Vlach	398	865	1263
Serb	314	1112	1426
Other	25	87	112
Total	94925	170311	265236

Doc. 108
Teaching illiterate adults to read and write



Five years of PRM, 1950

Doc. 109
Teaching illiterate Turks and Albanians in Macedonia to read and write



Five year PRM, 1950

Doc. 110
People taught to read and write in Macedonia 1945-1950

AM, f. Ministry of Education of PRM, box 26

Year	Number
1949-50	12967
1949-51	37411
1949-52	45125
1949-53	43642
1949-54	40954
Total:	185099

Question:

1. What is the tendency of the literate population from 1945-1950.

Doc. 111
Illiterate population in the Republic of Macedonia after 1994 census

	Total	Males	Females
Total population according to the census	1 454 082	721 082	732 485
Number of illiterate population	86 415	19 945	66 470

Statistic Bureau, 1994

Doc. 112**Illiterate population in the Republic of Macedonia between 15 and 24 years of age, according to nationality**

	Macedonians	Illiterate	Albanians	Illiterate	Gypsies	Illiterate
Aged 15-20						
Total	99627	377	44052	407	4818	738
Males	50 831	188	22 416	140	2572	292
Females	48 796	149	21 636	269	2246	446
Aged 20-40						
Total	93 792	361	42 146	449	3846	582
Males	48223	181	20 977	103	2051	186
Females	45 569	180	21 169	346	1795	396

Statistic Bureau, 1994

Question:

1. What is the correlation between the male and the female population and literacy and between the nationalities and literacy? Compare with doc. 9. Calculate the percentages of the population and compare the developments in literacy in general and for men, women and minorities in general. Then draw conclusions.

Doc.113
Holiday for all people

*HA, Ohrid, f. Ohrid Area
Council, box 42, 1945*

Opening public schools in mother tongues in the liberated fatherland was an unforgettable and solemn event. Schools were usually officially opened on Sundays. Before the event, pioneers waving posters and red scarves and led by the teacher who had been assigned to them, marched in lines through neighbourhoods reminding people of this great and holiday for all people. Besides pupils and their teachers, the ceremonies were attended by representatives from the People's Authority, social and political organizations and guests from the local population. The events started by singing the hymn "Hey, Slavs", and the Macedonian march "Sun of Freedom, Rise!"

Doc. 114
Photo - Opening new schools

Doc. 115
A student recalls the first Macedonian language school: Dragan Damjanovski from the village of Podvis.

"After the end of the war in 1945 I was 12 or 13 years old and I clearly remember my first day at school. It was the first Macedonian school, located in the beautiful mountainous village of Podvis. The building looked grand compared to our homes, or maybe it just seemed so to me. Around 30 to 40 children, most of them my age, gathered in

Questions:

1. Why did the teacher organize additional activities?
2. What activities did the students take part in ?

the schoolyard in front of the building. We were wearing caps with red stars, and we felt proud because the red star was a symbol of freedom. The teacher introduced himself to us and ordered us to line up two by two. He directed us towards the building which had only one classroom with primitive desks and without a board or chalk. The main studying equipment were small boards (a stone panel) and the so-called krizale (made from a type of stone that left a trail when scratched on the stone) that we all carried to school and back. The teacher announced that every time we entered the classroom we were supposed to salute him with our fist raised to our forehead saying the slogan: "Death to fascism - freedom to the people". Beside regular classes, the teacher, who was the member of the youth organization, initiated various working and other activities. So, for example, we provided manpower for the needs of the pharmaceutical industry by collecting herbal plants which were abundant in our mountain in spring. Several times we took part in cleaning up the roads which had been ruined by the war. We worked enthusiastically because it was all for our and our country's happiness."

Interview by Nade Molerovic

Doc. 116
Report by Blaga Delibaseva on her first teaching job:

A monograph of the teachers' school "Goce Delchev", Skopje, 1991

"In 1945 I received a 'daily order' from the People's Liberating Board in Stip appointing me as a teacher to the village of Ularci. In December 1945, the school attendant came to our house on horseback to take me to the village. A village barn was allocated for the purposes of the village school. There weren't any desks or stools. Pupils came to school almost barefoot and hardly clad. They sat on the floor with their legs crossed. They leant their notebooks on their knees to write. I divided each of the few pencils I had been given before my departure into three pieces so that each child could have a piece of pencil. A wooden closet in the wall was used as a board. The closet cover had a rough and jagged surface, and there weren't any lines marked on it. All this was a huge problem."

Doc. 117
First Albanian-language teacher

Interview with Nafija Cerkezi, a teacher at "Dame Gruev" school in Skopje.

"An older friend of mine and I taught our women to write and read, worked on their emancipation, and agitated for them to remove their veil and scarf. It wasn't easy. We managed in different ways. For example, we organized reading groups. I remember reading some novels and always stopping at the most interesting places. This helped me keep their interest and make them come to the next session. Through these reading groups, we also agitated for the removal of the veil and scarf. We didn't only work in town, but also went to villages. It was a lot more difficult there. As soon as they saw us coming, the women hid from us. They looked at us with astonishment. They said that women who didn't wear veils were immoral. We were exposed to every kind of inconvenience. But, we were persistent."

Questions:

1. What did the first schools look like after the liberation? Compare with your own school.
2. How did the teachers and the students feel about the first school days in freedom in the liberated Macedonia?
3. What was the role of the Albanian teacher in the alliteration and the emancipation of the minorities?
4. How did the Macedonian authorities care for the education of minority women ?

Doc. 118
Enlightenment of nationalities

Question:

1. What was the educational policy concerning the education of the minorities?

Nada Jurukova, Primary Education in Macedonia 1944-50, INI Skopje, 1990

The policy of people's enlightenment, especially in teaching adults to read and write, applied to the overall Macedonian population including the nationalities. However, the lack of professional teaching staff in the nationalities' mother tongues, plus patriarchal traditions and illiteracy, especially among women, were the reasons for learning to be on a voluntary basis. In order to accomplish better results in the Albanian and Turkish environments, special tact and engagement from young female activists from their communities was necessary. Since such people were scarce the desired results were not achieved despite the strong will and efforts.

Doc. 119
Peasant children didn't need education

Avzi Mustafa, "Some specific problems in the development of primary education with nationalities in FR Macedonia 1945-1983", Skopje

Underestimating the value of schools was especially prevalent among the ethnic Albanian and Turkish nationalities in the post-war period, when educational officials were making enormous efforts to consolidate the organisational, personnel and financial aspects of primary school education. One should mention that in this post-war period some members of the nationalities were in a type of a psychological state permeated with patriarchal and conservative attitudes towards the function of primary education. Some saw this as wasted time. There was a history of religious fanaticism over centuries. This phenomenon was especially prevalent with the Albanian population, whereas it was only partially evident among the Turks since boys, especially in urban environments, were not only sent to primary school but were employed in different trade workshops. Some people with backward attitudes believed that peasants' children didn't need education, and this was especially evident in the context of village-town migration processes where some families didn't register their children for primary school.

Doc. 120
Recollections by Kire Markovski, a retired policeman

"Long ago in 1963, I was a 15 year old boy strong in body and spirit."

"I lived in the country and most of the day after school I spent with my father and grandfather, helping them with the field work which started early in the morning until late in the evening."

"My biggest responsibility was to take care of the sheep in the nearby forest. I always used to take my books with me because they were a window to the world for me. I never thought that one day I would have to leave the country that, to me, was the most beautiful place in the whole world. One day, Uncle Nikola, who was a neighbour of ours, came to our house and he asked to talk to my father. He said it was very important. 'You know, Mile, I have read today that they are looking for boys in the city to train as policemen. I think it's a very respected job, so I think it is a good opportunity for our children to leave the country and to be their own people, ... why should they have a hard life like us?' My father, not satisfied, didn't want to hear. 'Our children don't need the city life.... Who will work our fields, who will shepherd the sheep, ... do you want everything to be deserted? It's a pity... As long as I live, he is going to stay in the country'."

"I begged and begged him. That year I stayed in the country, but the following year I went to the city, for a better life."

Doc. 121
The tradition against the modernization

Zivko Cingo, "Srebrenite snegovi", Skopje, 1990

"You don't know, my friend", Uncle Martin continued quietly, "the people are against you. It seems like your coming has put a knife in their hearts. Why have you come? Nobody asked for you... Why is there a school now, Gen", he said quietly, "why is there a school right now in autumn time, when there is the most work to be done. Where can you find that except here? What else will you educated people think about... you will make the people wonder... it can not be found anywhere, my friend. What kind of justice is it to take the children from their parents, from their homes, when they are the bread in many homes", and Gen immediately understood what the man wanted to say.

Doc.122
Education only for boys

Petrovska Blaga, Family Forms in the Tetovo Area, Skopje, 1965

Introduction of the compulsory eight-year education in 1953 increased the number of children in education, but female children were passive in this respect as a result of the omnipresent opinion that education was only for boys and not the girls. This was especially true regarding attendance of the higher classes of primary education. It was believed that female children were "others' door", meaning that they would leave home anyhow, so they should not attend more than four classes of primary education.

Doc. 123
Women from the nationalities are to make great achievements

Enlightened woman, 1971

The number of female children attending secondary, higher and university education is still insignificant. As the result, the education structure of young females has not reached its realistic potential. Discussions on this topic in some municipalities show that even in cities there is some reluctance. On the other hand, some municipalities are willing to grant scholarships to every female child from the nationalities who enrolls in secondary school. As we were informed, only a few have used that opportunity.

Question:

1. How did the authorities encourage the continuance of education among the female minority population?

Doc. 124
Religious education, 1980

Unfortunately, it has to be admitted that this year, in some areas of Struga and Debar inhabited by Albanians, the implementation of the educational acts has been even less successful than last year. This applies particularly to girls, first and foremost to those of the Moslem religion who are placed in a very bad situation because of their parents policy of forcing them to attend religious classes, and, by so doing, they only regress and are mistreated. In 1980, there are 11,418 students, 6907 of them girls who are Moslems.

Questions:

1. What was the conclusion drawn by the Republic's education inspector concerning religious education in Struga and Debar?
2. Which traditions, and prejudices affected the realization of the educational politics?
3. Which differences and similarities were there in the education of children from different ethnic groups?

Doc. 125
Education of Macedonians

Lazar Lazarov, Macedonia in the French Policy on the Balkans 1944-57, Skopje 1998

After World War II, Macedonians in Bulgaria, succeeded in achieving cultural and national rights in educational and cultural terms ...it had schools in every village and high schools in every centre,

Doc 126 | ...in late 1947, on two occasions, a larger group of Macedonian
Macedonian teachers | teachers was assigned to provide instruction in Macedonian and
 Macedonian National History in junior high schools and high
Gorgi Delcev, Education in the | schools (in Bulgaria), and to carry out cultural and educational as
Pirin Region of Macedonia | well as social and political activity among the local population,
1968, p. 168, Skopje | thereby triggering the beginning of cultural and national autonomy.

Question:

1. Why do you think the Bulgarian government ended the cultural and national rights of the Macedonian minority in the late 1940's?

Doc. 127 | In 1985, a law on specialized secondary education was passed
Reforms in education for nationalities | guaranteeing, among other things, the right to education for nationalities
 and other peoples living in the Socialist Republic of Macedonia. In
 1991, this law was amended with a law on specialized education, which
V. Ackoska, Macedonia in the | requires pedagogical evidence and record to be kept in schools and
Yugoslav Federation, | classes where instruction is carried out in one of the nationality languages,
1943-1991, 2001 | and to be provided in the language of the respective nationality.

Doc. 128 | Those who are enrolling at university this year were born in
Generation 1982 | 1982. A few interesting facts related to this generation:
 - Tito is just another historical figure to them;
 - They have never been pioneers;
 - They do not know who Tihi and Prle, and Mirko and Slavko
 are, let alone Bosko Buha;
 - Were the Olympic Games really held in Sarajevo, and
 Univerzijada in Zagreb;
 - They remember only one Germany;
 - "You sound like a cracked gramophone record" is a term
 that is completely unclear to them;
 - They have never had a gramophone;
 - Has there ever been black and white television;
 - Michael Jackson has always been white.

Europe No Borders, No Limits,
an AEGEC European Student
Association magazine, Skopje,
2000

Doc. 129
Cartoon

In the small bag I have textbooks,
 and in the big one is money for them



Osten, 1991

Question:

1. What was predicted with the reforms of the educational system in the secondary schools during the 80's?

Doc. 130

First Macedonian University

Violeta Achkovska Macedonia in Yugoslav Federation 1943-1991, Skopje, 2001

In April 1949, the First Macedonian University - the highest scientific institution in the People's Republic of Macedonia was established. The number of faculties at this university increased to reach 28 faculties, 6 higher education schools and 8 independent scientific institutes. In 1979, the Bitola University was established. Members of minorities also enroll at universities in Macedonia. Construction of a private university for Albanian-language instruction in Tetovo is under way, aimed at preparing highly educated professionals within the Albanian population.

Doc. 131

The first students from a Macedonian University (Philosophy faculty)



5 years of PR Macedonia, Skopje, 1950

Doc.132

Statistics for the High Education

Under the word "faculty" it is understood: faculties, academies and high schools, and under the word "professor", it is understood every kind of teaching staff.

Macedonian book of records, Skopje, 1992

Doc. 133
Statistic data for graduates

Jovan Pavlovski, Mishel pavlovski, Macedonia Yesterday and Today, MIAN, 1996

- A total of 114,679 students graduated between 1948 and 1993
- The first Doctor's degree was awarded at Skopje university in 1957
1957-1993
Doctor's degree - 1052 graduates
M.A. degree - 1831 graduates
1994-1995 - total 29057 students, 15692 of whom were female, studied in all higher educational institutions. Number of teaching staff - 2394

Doc. 134

Overall number of undergraduate Albanian students in Medical Faculty divided into groups

Number	Field	Total graduated	Albanians	Percent
<u>1</u>	Gen. practice	5553	185	3,33
<u>2</u>	Dentistry	449	18	4,00
<u>3</u>	Pharmacy	6341	210	3,31

Doc. 135

Overall number of postgraduate and Pd.D students in Medical Faculty

Number	Academic title	Total	Albanians	Percent
<u>1</u>	Master of Med.	47	0	0,00
<u>2</u>	PH.D	91	0	0,00
<u>3</u>	Total	138	0	0,00

Doc. 136

Economical Faculty (business and management)

The Albanians in Macedonia, 1994, Skopje, Masar Kodra and a group of authors

1970-1980 **23 Albanian students graduated**
1980-1990 **28 Albanian students graduated**
Law Faculty
1951- 1991 **9341 graduated**
1951-1981 **5910 graduated, 80 Albanians**

Question:

1. Compare the percentage of Albanian students with the percentage of the Albanians as part of the total population of the Republic of Macedonia. What conclusion can you draw?

Doc. 137
Tetovo University

Except from the programme of Tetovo University, Doctor Agni Dika, 1997, Tetovo

On the basis of the program platform and with the aim of developing a more modern education policy adjusted to present-day conditions of enrolling new Albanian students at higher education institutions in the Republic of Macedonia, the Senate of Tetovo University, in the form of a decision, suggested the Rectorate of this university in cooperation with certain dean's offices, to prepare the conditions and criteria for enrolling new applicants in 1996/97 school year at the 5th meeting held on March 23, 1996. The conditions and criteria are based on three basic principles.
- Enrolling (advertisement) principle;
- Conditions for enrolling criteria;
- Categories and the number of students;
The students will be able to enroll at the following faculties: Faculty of Philology (Albanian, French, English, German, Orient languages), Faculty of Pedagogy, Faculty of Philosophy (History), Faculty of Science and Mathematics (Biology, Chemistry, Physics, Geography), Law Faculty, Economics Faculty, Computers, Arts, Pharmacy

Doc. 138

Secondary students protest for lower participation

Why be on the street when we could be at university?

A weekly magazine "Imige",
2000



Doc. 139

Mom and dad: "Sell the house-I want to be a student"

A weekly magazine "Imige",
2000



OVERALL QUESTIONS ON EDUCATION AND SCHOOL LIFE

1. What were the aims and objectives of education after World war II in Albania, Bulgaria, Macedonia? What are the similarities and what are the differences?
2. In what way these aims and objectives influenced school life?
3. What were the assets and drawbacks of the education policy in this period?
4. Research the attitudes of pupils' and student towards their school and education before and after 1989. Did their attitudes change or did they remain the same? Explain your answer.
5. What similarities and differences were there in the school curricula of Albania, Bulgaria and Macedonia?
6. How useful was the educational system to prepare young generations for the reality of life?
7. What are the attitudes of pupils' and students toward their school uniforms?
8. What are the attitudes of pupils and student towards military training?
9. Where there equal opportunities for all in the socialist time? What about today?

YOUTH ORGANIZATIONS

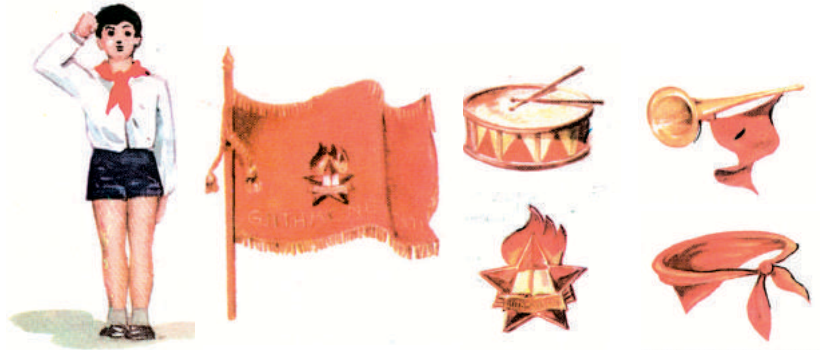
Key Question:

1. How was and is youth life organized?

Pioneers and youth organizations

Doc. 140
Pioneer Symbols

*Sh. Osmani, The pedagogical
Dictionary, 1983*

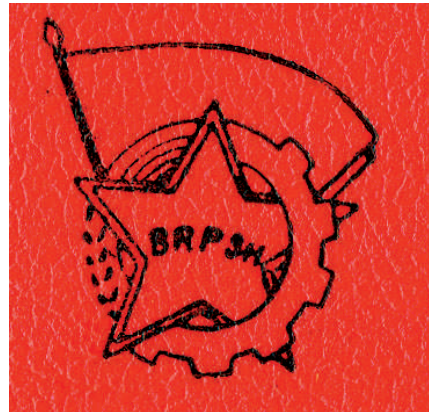


Doc. 141
Pioneer Oath (Albania)

“Pioneers, in the struggle for the cause of the Party and the Fatherland be ready!” “Always ready!” (It was the pioneer oath that was pledged every morning in primary schools during the communism period .- Author’s note)

Doc. 142
The emblem of youth, 1975

Private archive



Doc. 143
Official ceremony – membership in the pioneer organization “Septemvriitche” (Bulgaria)

There is a legend on the banner: “For the deeds of socialism, for the happiness of our motherland- be ready!” The answer is: ”Always ready!”



Doc. 144
Pioneer organization emblem
 (Bulgaria)

The elements on the badge express: the flames - the unity between the generations, building the new social system; the red five-pointed star - the proletarian solidarity; the image of George Dimitrov - the affection to the founder of the pioneer organization; the three-colored band - love for the motherland. The answer of the pioneer's slogan is written on the badge too. It is "Always ready".



Doc. 145
The Symbols (Macedonia)

With Tito for the Fatherland
 –go for ward!



Doc.146
Pioneer oath (Macedonia)

I swear under the pioneer banner
 and before my fellow pioneers
 of our fatherland SFR Yugoslavia
 that I will learn and live a loyal son.
 I swear to keep the brotherhood
 and unity of our peoples, freedom
 and independence of our homeland
 earned by the blood of our best sons

Doc. 147
Slogan (Macedonia)

With TITO for the FATHERLAND –go forward!

Questions:

1. How were the aims and objectives of the pioneer organizations represented in their symbols and rituals?
2. Why are these symbols so similar?
3. What does the pioneer's slogan "Always ready!" mean?

ALBANIA

Doc. 148**Main direction of cooperation with the Youth and Pioneers organization**

B. Harxhi – The work of tutor teacher, Tirana, 1979

“The Organization of Albanian Labour Youth Union has two political organizations. As such they act under the leadership of the Labour Party of Albania for the communist revolutionary education of the young generation...”

Doc. 149**The role of youth organisations during the communism period**

“Education in Albania Changing Attitudes and Expectations” – The world Bank, 2000

“...As the Korça principal explained, youth organisations that served “as gears of the Communist Party mechanism, kept young people under scrutiny and squelched initiative.”

A Tirana principal

Question:

1. What was the main direction of cooperation with the Youth and Pioneers organization?
2. What was the role of youth organisations?

Doc. 150**The aim of pionier and youth activities**

Sotir Temo, “Education in the People’s Socialist Republic of Albania,” Tirana, 1984

“The Youth Organization and the Pioneer Organization in schools have developed manifold activities for the communist education of students.”

Doc. 151**Pioneers and youth with E. Hoxha**

R. Alia “Enveri Ynë”, 1987

**Doc. 152****Student in actions, 1974**

The magazine “Ylli”, 1981



Doc. 153

Student in actions, 1978 and 1979



The magazine "Ylli", 1981

Question:

1. Find out the common element in the young people's clothes.
2. Which were the aims of the pioneer and the youth activities?
3. Which activities were organized for young people ?

Doc. 154

The uniform for first and second grade pupils in primary education



Publication by "Frontidemokratik shqiptar", 1984

Doc. 155

Pioneer uniform



Doc. 156

Youth uniform



Publication by "Frontidemokratik shqiptar", 1984

Doc. 157**Artistic education at school**

Sotir Temo, "Education in the People's Socialist Republic of Albania" Tirana, 1984

"The ideal-esthetical and artistic education of the young generation helps to educate sound tastes..."

Doc. 158**For marxist-leninist tastes**

B. Dedja, The third Conference of Pedagogy Studies, Tirana, 1975

"...More than 80 % of children questioned in a second and third grade in Durres say about tourists who have come from western countries: "They seem to us like wild people. We have better clothes and we do not like their clothes."

Question:

1. Describe the school uniform.
2. Which was the main aim of using uniforms in the communist period?
3. How knowledgeable were the students about people from western countries?

Doc. 159**The pioneers and youth in voluntary work**

Prof. Bedri Dedja, "Problems of Pedagogy," 1979

"We cannot separate our new revolutionary school from the intensive revolutionary life of agriculture, from modernization of industry and agriculture."

Doc. 160**Students in voluntary work**

Private archive

Doc. 161

1st May, 1981

Question:

1. Was the voluntary work really "voluntary"?
2. Why did the Communist party use voluntary work?
3. Who organized the manifestations and why during the communist period?
4. Is it a practice today?



The Album "University of Tirana", 1985

Doc. 162

The role of “ Students govern- ment in the school life”

E.P. The newspaper “The maturity 99”

“Student governments are created at school in order to improve all of the school problems from the students point of view. This is the new trend in school life.”

Doc. 163

Artistic event at school, 1994



Private archive

Doc. 164

“Petro Nini Luarasi” Students during free time, Tirana 2002



Private archive

Doc. 165

Albanian, Macedonian and Bulgarian students discussing their future, Skopje 2002



Private archive

Question:

1. What is the role of youth organizations today?
2. Which were the changes between youth activities before and after the fall of the communist regime?
3. What is the message of the picture of Albanian, Bulgarian and Macedonian students ?

Doc. 166
Uniforms

Inkus uniform, 2001
School archive



Doc. 167
The reflections after 1991 for uniforms

The world bank "Education in Albania", Nora Dudwick, Helen Shahriari, 2000

As principals and teachers recalled, before 1991, students were respectful and hardworking. They wore uniforms instead of miniskirts and other "provocative" clothing."

Doc. 168
Uniform yes or no?!

Julia Guga- The news paper "Dream that doesn't last" No 1 October 1997

The question: Should there be a school uniform for pupils of secondary school ? Most part of the INTERVIEWEES (Pupils and teachers) think that:

The uniform isn't suitable for this education level because of the age then.

...But as a matter of fact, each of us have had the possibility to seen the strict reaction to friends who have somewhat extravagant tastes and preferences. I think nobody should mind wearing something for only 6 hours a day that is independent of fashion.

Doc. 169
The role of "Student government" at school

The news paper "The maturity 99"

Student governments were created at school in order to improve school problems from the students' point of view. This is a new trend in school life."

Question:

1. What was the role of uniforms under communism and what is it today?

Doc. 170
Drugs and the youth

Julia Guga, "P. N. Luarasi" High School Newspaper "The dream that isn't lost" No 1 October 1997

"I want to deliver a message to the youngest of P. N. Luarasi" and why not to the youth in general. Don't consume drugs!"

Doc. 171
The drug prison

Question:

1. Which are the new challenges that young people have to face in the transition period?
2. Analyse their effects in school life.



Private archive, 1999

BULGARIA

Doc. 172
The march of the pioneer organization “Septemvriiche”

Questions:
 1. What were the grounds for optimism in the future?
 2. How were they suggested in the march and in the symbols?

Words by Asen Bosev Music by Alexander Raytchev

Sing in our motherland,
 Our Septemvriicheta, sing!
 In slender bands and corporations
 Go together ahead!

Let’s learn! Let’s work!
 Let’s build up life anew!
 Botev is our proud banner,
 Dimitrov is our first teacher.

For the republic of people
 We strengthen in our dwellings.
 And the people’s power
 Takes us under her wings...

Doc. 173
Statutes of the Young Pioneer Organization “Septemvriiche” Sofia – 1948

Aims and Characteristics

Art.2. “Septemvriiche” is a voluntary, patriotic, cultural-educational and training organization of children and adolescents from our national primary schools...

Art.3. “Septemvriiche” inspires the children and the adolescents to love the Fatherland Front and hate the national foes. Training Bulgarian children and adolescents in the spirit of democracy and socialism shall be the main goal of this organization.

Art.4. The organization “Septemvriiche” shall be the school’s best assistant in every way. ..

Art.5. “Septemvriiche” shall raise children to love and honor our national courageous army.

Art.6. “Septemvriiche” shall train children to love our people and country, as well as all Slav peoples and the Soviet Union; to be its builders and defenders of its freedom and independence...

Art.8. “Septemvriiche” (...) shall boost children’s moral and respect for parents, teachers and all adults. At the same time the organization shall take measures against bad habits and vices - smoking, hard drinking, deceit, laziness, theft, etc.

Membership

Art.10. All children and adolescents aged between 7 and 14 shall be eligible for membership in “Septemvriiche” regardless of sex, nationality and faith...

Art. 12. Before being accepted in the organization, the new members shall take an oath: “I am a son /daughter/ of a heroic and independent people. I swear in the name of the Bulgarian people and my fellows to struggle for the cause of the Fatherland Front and for the deeds of George Dimitrov.

I promise to study and to work to become a worthy citizen of the National Republic of Bulgaria and a defender of my beautiful fatherland.”

Doc. 174**Statutes of the Dimitrov Young Communist League (DYCL), 1958****Questions:**

1. Which values did the organizations train? How do you judge each of these values?

1. Membership

every Bulgarian citizen aged between 14 and 30 shall be eligible for the DYCL who abides by the statutes of the DYCL and adheres to its proceedings...

2. Obligations

Every member of DYCL shall be under the obligation:

To be devoted to the revolutionary tradition of the Communist Party and the Bulgarian people, to protect and to develop them, to learn Marxism-Leninism and to develop his own political culture. He shall be obliged to struggle against all possible diversion from the Party's politics and against bourgeois ideology and religious prejudices.

To be a patriot, an internationalist and a fighter for peace and ready to protect his motherland and socialist achievements, strengthening friendship with the sacred Soviet Union.

3. Acceptance

Membership of the DYCL is voluntary. Anyone with political ideals and high moral character, who is an active learner, worker and social individual is eligible for membership in the DYCL...

7. Receiving a recommendation to apply for membership in the Communist Party.

In accordance with the Statutes ... any member who wants to enter the BCP, shall receive a recommendation from the association of which he is a member (...).

Doc. 175**Youth brigade-movement: construction of railway, Troyan, 1951****Doc. 176****University of Sofia to the agricultural brigade in the 80's****Doc. 177****Four members of first narco-commune in Bulgaria in the town of Belovo at the end of 2000**

Doc. 178
Drug-addiction among young people.

Martin Karbolski, Egoist magazine, issue 48, Jan, 2001

The unpleasant thing about heroine dependency is that if you do not abstain, you have to give up your whole life. You lose your parents, your neighbourhood, all your acquaintances, you say farewell to your doctors, and you quit the town and go where no one knows you. However, this is not enough. You need to organize yourself: find something to do, to have different ideas, other people to realize them with... Nowadays, the first BG narco-commune is in the outskirts of Belovo, between three mountains – Pirin, Rila, and the Rhodopes...

I asked them to remember how many of their friends had died of heroine. The Chinaman counted 10. The Greek-5; the Dummy-5; Bakara-5; Ambalata- 7; the Small Drunkard-3; the Small Architect-2; the Small one from Jambol-4. They knew 44 heroine addicts who died from it. Including the two I knew - 46...

Doc. 179
The attitude of young Bulgarians to reality

Extracts from students' exam-papers for Admission to Journalism, July 2000 on the topic: "Crime Without Punishment", L. Andreeva, Republica newspaper, July 20th, 2001

"Although the media report corruption scandals, and the nation is steeped in misery, there is not a single contemporary politician who has faced legal charges."

"What scares me most of all is the inner resignation. Few people would fight for their rights, once they have been victimized".

"People have become vicious because of lack of money, because of this misery, and have turned to crime, as to a salvation with the hope to remain unpunished".

"The legislative pornographic industry which destroys the values must be punished".

"The tit-bit gossip in the press must be decreased because it deadens compassion for the misfortune of the person next to us".

"Young people must be led out of their solitude and alienation."

Doc. 180
Crime among young people - number of convicted persons by age and sex

By age	1992	1993	1994	1995	1996	1997	1998	1999
Total	10845	8935	9474	11785	16376	21868	28074	29391
Sex								
Male	9809	6378	8787	10922	15300	20473	26121	22733
Female	1036	557	687	843	1076	1395	1953	1577
Age								
14-17	1002	515	677	717	1188	1673	2646	2631
18-29	5136	3243	4587	5917	8200	11394	14860	12501
30-39	2642	1747	2375	2854	3900	4887	6013	5132
40-49	1299	911	1148	1462	2062	2051	3069	2755
50-59	491	347	447	559	702	826	1062	1291
60 and over	275	172	240	256	304	72	424	-

Doc. 181
Crime among young people.
Number of convicted persons in
terms of education

Questions:

1. Which negative phenomena do the sources reflect?
2. What do you think about their views concerning the reasons for the high crime levels?
3. Among which age groups is crime higher? Why?

Doc. 182
Students from 7th Secondary
School, Sofia during military
training in the village of
Govedartzi, 1977



Education	1994	1995	1996	1997	1998
Total	9474	11765	16376	21868	28074
Without elementary education	464	574	911	1318	1896
Elementary	1323	1600	2274	3227	4586
Primary	4590	5641	7544	9998	12613
Secondary	2880	3645	5264	6844	8445
Higher education-qualification degree "Specialist"	80	84	126	152	153
Higher education-qualification degree "Bachelor"	137	221	257	329	396

Life at the military camps in 70's

As a lecturer in medical and sanitary defense, I took part in military field camps for X grade students for more than 10 years. Army officers organized them and Reserve officers, Comsomol activists, teachers and medical staff (a nurse and a doctor) managed them. The creation of an appropriate regime, the uniform, equal conditions for all of the students plus military commands practically transformed them into soldiers who were part of a small army of about 200-300 people. At the grand parade on 2 June, they stood in place for hours and even if they felt ill they did not quit ranks.

The students were interested in the physical education classes, tactics, and learning about weapons. Each pupil took part in specific situations: creating a smoke-screen on site and emergency evacuation, reacting to distress signals. Shooting practice with real weapon gave them the greatest pleasure. They learned how to make a dressing, how

Margarita, a nurse, 48 years old, Sofia

to retrieve an injured person from a place of disaster, to recognise life threatening changes in a human body under particular circumstances. A night game was carried out at the end of each training camp. It was always very emotional.

As in all things there were some unpleasant events during the training: snake bites, poisonings, deep cuts but, thank God, everything had a happy end. There were some badly organized camps too with poor discipline. In these cases everything was mismanaged and made no sense. Everything has to be done well to make sense.

Doc. 184
Keynish Siuleimanova, born 1957, Russe

I was at military training in 1973 or 1974. We were not separated from the Bulgarians. We used to go to firing practice together, we put up tents together and we had evening parties together. We were taught to assemble and disassemble a sub-machine-gun (I can still do it), to shoot... I cannot remember anything else but it was great fun. Despite being a Turkish girl I never felt neglected.

MACEDONIA

Doc. 185
Extracurricular activities

Questions:

1. Which events were commemorated at school by additional activities?
2. How were they commemorated?
3. Which event was particularly important for the 1st grade pupils and why?

Nada Jurukova, Primary education in Macedonia 1944-1950, INI Skopje, 1990

At schools, special attention was paid to extracurricular activities. Students' choirs, reciting groups, theatre clubs, pioneer organizations, and students' communes were established and were very active. State and national holidays, in particular, were commemorated - 1st May Labour Day, Josip Broz Tito's birthday, Goce Delcev's birthday, Day of Slav Enlighteners, Day of the Republic - 29th November. On these days, rich and lively cultural and educational events were organized when school successes were also demonstrated. The most exciting event for all students was 29th November, the day of the birth of the Socialist Federative Republic of Yugoslavia. On this day, students in first grade became Tito's pioneers and members of the Pioneer Organization. With Titoist caps on their heads and red scarves round their necks, the pioneers swore the pioneer oath, which entailed great responsibilities.

Doc. 186
Pioneer day



Private archive

Doc. 187
Parade of pioneers, 1st May, Labour Day



Private archive

Doc. 188
My name is pioneer

In the Pioneer Association’s development course, certain values and features were cherished that have gradually become synonymous with the name “Pioneer”. It signifies a social conscience and patriotic feelings among the young students, as well as positive social behaviour, responsible conduct and discipline, hard and successful study, friendship, the need to live and work in a group and to be aware of one’s own rights and responsibilities. The pioneer name is related to the activities of children during the People’s Liberation Struggle and the development of new socialist relations. It is the embodiment of everything valuable and positive in our young generations. The Pioneer Association develops love for man and his labour.

For a Happy Childhood, 1972, Skopje

Doc. 189
The title page of the Pioneer organization’s newspaper



A pioneer’s newspaper, 1945, Skopje

Doc. 190
A pioneer salute to Tito on his birthday



For happy childhood, Skopje 1972

Doc. 191
Singing, blossoming youth, for May 25th, the Day of Youth



New Macedonia, 1978

Doc. 192
The First Youth Relay

V. Ackoska, Macedonia in the Yugoslav Federation, 2001

The First Youth Relay started its journey through the Federation in honour of Josip Broz Tito's 53rd birthday at the initiative of the Yugoslav Antifascist Youth Organization. This event became traditional and was held until Tito's death (4th May 1980). The last relay for Tito ended at his tomb in the "House of Flowers" on 25th May 1980. The Youth Relay was the way Yugoslav youth showed their love and respect to Tito and his politics. It was one of the events which contributed to building the cult of Josip Broz Tito.

Doc.193
The pioneers with the beloved Tito

Encyclopedia, Beograd, 1970



Doc. 194
Baton for Tito



Doc. 195
Congratulations to Tito

President of the Republic, Josip Broz Tito received a delegation of Yugoslav pioneers, including a group of 40 pioneers from the Socialist Republic of Macedonia, on the occasion celebrating his birthday and Youth Day,

"In spring 1969, a group of pioneers from Macedonia was chosen to congratulate comrade Tito on his birthday. When I was told that I was going, I was happy beyond description. We eagerly awaited the day of departure. All children from Macedonia gathered in Skopje and in the evening of May 23rd we left for Belgrade, happy and excited. At the railway station we were seen off by Skopje pioneers and our parents and relatives. Each child's face was excited about the forthcoming meeting with Tito. And each of us had an intimate wish or

Questions:

1. What does Tito mean for the pioneers?

Memories, Vlado Damjanovski, electrical engineer now living and working in Australia 2001

message that was to be communicated to Tito. The train arrived in Belgrade. I didn't want to admit that I was tired. We were taken to the Pioneers' Centre by bus. Pioneers from other republics were already there. We waited to go to the White House where we were received in the Great Hall. As we were waiting impatiently for Tito's appearance, there was a sudden hush. A great door opened and comrade Tito, accompanied by his wife Jovanka and smiling, saluted us. The pioneer salute resounded through the hall: "For Homeland, for Tito - Forward". Long applause and spontaneous shouts of: "We are Tito's, Tito is ours" followed. The impressions from this unforgettable meeting and promises we made to be good students and defenders of our homeland will never be erased. I still keep a gift from Tito - a beautiful box, full of candies. Of course, I treated my parents and best friends with the candies.

Doc. 196
A disatch to the Macedonian pioneers

Pioneer Bulletin, 1947

Six thousand Bulgarian September students send you, Macedonian pioneers and children of our Macedonian brothers, warm New Year's wishes. Our precious brothers, let us promise that in this new year, 1947 we, the children, will continue developing our unbreakable brotherhood between the Slavs. Let us grow into worthy sons of our peoples.

Doc. 197
Your Albanian friends also receive a newspaper in their language

Pioneer Bulletin, 1954

"You are happy with each new issue of *Pionerski Vesnik*. So, starting from now, your Albanian friends will be eager to see their newspaper *Gazeta e Pionerve*. *Gazeta e Pionerve* is a monthly but will soon be publish bimonthly. Albanian students welcomed this great gift with joy. Isn't it delighting to get your own bulletin in your mother tongue? Isn't it joyous to read about achievements you and your friends make. *Titov Pioner* and *Gaxzeta e Pionerve* will be your inseparable friend."

Doc. 198
Bitola: A Rich Programme

Enlightened woman, 1979

The 8th March, International Women's Day, was celebrated with a rich programme in Bitola this year. Following tradition, the mothers of killed fighters were visited, and a reception was organized for women fighters. Women fighters evoked memories from the People's Liberation Struggle for pioneers and pupils. There was a social evening with a fashion show by the Bitolatex organization and a lottery. The Conference of Women's Social Activities organized visits for women to companies with mainly female staffs. Memorials to the women killed in the People's Liberation Struggle were visited and flowers laid.

Doc. 199
No more illiterate people in our village

A letter from Blaze Rusev, a pioneer from village Belchishta Ohrid region sent to Pioneer Bulletin, 1950

32 women, our mothers and grandmothers in the village of Belcista in the Ohrid region are to be taught to read and write. At a meeting of our pioneer unit, we decided that we, the pioneers, will teach the remaining illiterate people in our village. The best results so far in teaching the illiterate has been made by pioneers in the third grade. We are always assisted by our teachers. They tell us the best way to teach the illiterate. The 32 illiterate women in our village will learn to read and write this winter.

Question:

1. How do the activities of the pioneers fit into the aims described in document 199?

Doc. 200
Mutual summer holiday for children from 27 countries

Under the banner of peace
 - 30 days in Navodari, Romania
 Young ambassadors, pioneers from the Karpos Pioneer Centre in Skopje, focused their activities on meeting children from other countries during the summer holiday.

At the invitation of the Romanian Pioneer Organization National Council, the young ambassadors went to a one-month visit to Romania.

“We set off for Romania on 27th July. During the trip we were very happy and sang all the time. We arrived at the largest children’s resort in Europe, Navodar, 10 kilometers from Constanza. We were greeted very warmly. Our arrival was accompanied by pioneer tunes and hundreds of pioneers’ voices sung ‘Welcome’.”

“In this friendship resort, we had the opportunity to meet children from 27 countries. We met pioneers from Vietnam, Cuba, Bolivia, Mongolia, United States, USSR, Spain, Norway, Belgium, Poland, Cezoslovakia, France, Britain etc.”

“Children from all continents, representatives of the yellow, black and white races, all of them peace and friendship champions. We stood under the same banner - the banner of PEACE. We learned a lot of songs and dances from other countries. We enjoyed the sea and the sun together. Through games, we talked the same language and felt extreme happiness when we all took part in the Dance of Peace.”

Question:

1. What was the aim of the international meeting of pioneers?

Memories of Miladin Poposki, 1972

Doc. 201
Macedonian students participate in French events

Verica Stojceska, teacher in “Cvetan Dimov” Public School

“In March every spring, the French Cultural Centre and the Education department at the French Embassy in Macedonia organize various nationwide French-language cultural competitions. Students from our high school are regular and active participants. In 2000, two students were chosen for a trip to Canada.”

Doc. 202
From the Statute of the Union of Secondary School Students

Article 7

The basic aims and objectives of the union are:
 -protecting the rights of secondary school students in the Republic of Macedonia
 -development of the secondary school system
 -development in organizing secondary school students
 -giving proposals and solutions for the problems
 -stimulating the process for -EURO-Atlantic integration of the Republic of Macedonia
 -protection of the rights of the minorities, of religious rights, national rights, and human rights of the citizens of the Republic of Macedonia, especially the rights of secondary school students

Doc. 203
From the Statutes of the Student Association of the “St. Cyril and Methodius” University

Article 8

-high standard of students
 -observing, criticizing and having one’s own attitude and opinion on current questions of student interests
 -educational and scientific system of world standard
 -protection, achievement and development of student rights (human rights, educational, economic, social...)
 -making contacts and developing cooperation with other organizations in Macedonia and students organizations outside Macedonia

Question:

1. Which elements in the statuses of the students organisation would not have been allowed under the communist regime?

Doc. 204
Building a highway



New Macedonia, 1957

Doc. 205
Participants in working campaign during the time of recreation and fun



Encyclopedia, Beograd, 1970

Doc. 206
26th July 1963, Disastrous Earth-quake has destroyed Skopje

Skopje and its surrounding, The Tourist's Association, Skopje, 1986

There is no living memory of such an earthquake. The city was badly destroyed, almost wiped off the Earth. Several seconds were enough to turn the city into a ruin. And it wasn't only that the city has become unrecognizable. Far more serious is the loss of 1066 human lives, victims of this natural disaster, and more than 3300 wounded. The people from Skopje have been through the worst moments in their lives, 20,000 people have become homeless, streets, cultural monuments, the library, theatres and many cinemas are in ruins.

Soldiers and the youth groups were among the organizers and participants in many working actions to clear the city and help the suffering population.

Doc. 207
Work campaign by Skopje youth



New Macedonia, 1963

Doc. 208
Work campaign by Skopje youth

And every day after school or hard work at the factories, hundreds of young people participate in the worki campaign for two hours. Sometimes, even these two hours are enough for blisters to appear on gentle hands. The pain is subdued and enthusiasm wins. “How can we show weakness in front of the friends?” asks a student in the Secondary Medical School for Dentists. The first days are certainly hardest, now we are digging the earth but later on work will be easier. I love flowers and nature, and we, the youngsters have accepted the appeal for this campaign with a lot of enthusiasm and love. This time, we are not constructing railways and roads, but we can say that our city will become a flower city in a few years, similar to the Netherlands.”

Enlightened woman, 1963

Question:

1. What were the political, economical and social reasons for organizing working campaigns?
2. What where in your opinion the good and bad elements of the work campaigns?

Doc. 209
Uniform creates work atmosphere

Wearing a uniform has multiple, widely-known justifications and goals. Firstly, a uniform enables a student to feel freer as he or she doesn't have to worry about dirtying his/ her clothes, in particular when using chalk and sponge. The uniform incites a feeling of equality between students and teacher. It reduces a lack of concentration which can result from different styles of clothes. Also, wearing a uniform creates a working atmosphere with the students who are thus mentally more prepared for study.

Enlightened worker, 1967

Doc. 210
Modern clothes create conflicts

Enlightened worker, 1972

- | - The students feel more comfortable in a uniform
- | - The uniform creates a better atmosphere for studying (at home and school), and mental easiness in relations with fellow students.
- | - The uniform is more practical and hygienic, and protects the clothes underneath.
- | - Modern clothes create conflict situations, between both children and parents as well as between students and teachers
- | - The uniform eliminates, at least ostensibly, the social differences among students

Doc. 211
With and without uniforms,

private archive, 1976



Doc. 212
Uniform was obligatory

Question:

1. What kind of an attitude did the authorities and the have towards wearing uniforms?

Remembered by Violeta Achkovska

“In our secondary school in Ohrid, where I studied from 1969-1973, wearing a uniform was obligatory. We didn’t like the uniforms very much, which were dark blue or black. Every day before we took them, in front of the building, one professor used to check how tidy we were: our uniform, our hair - which had to be short cut or in a ponytail for the girls, short nails without polish, no make-up and clean shoes. That was the obligatory way to look when sitting at a school desk. But, as soon as our last class ended, we took off our uniforms in the hall for our mini-skirts to be seen, we put our make up on as we walked and shook out our long hair. Before we went home we walked a little downtown or we went to some popular shops for sweets.”

OVERALL QUESTIONS ON YOUTH ORGANISATIONS

1. What were the aims and objectives of the Communist Youth Organisation?
2. Which activities did the Communist Youth Organisation carry out?
3. Research the attitudes of pupils student towards the pioneer uniform.
4. What were specific problems of young people during the socialist regime?
5. Which specific problems do young people encounter today? Why did these problems exist less during the socialist regimes in Albania, Bulgaria and Macedonia?
6. Where there international contacts for Pioneer and Youth Organisation?
7. What was the educational policy towards minorities under the socialist regimes? Did this policy change after 1989?
8. Research the attitudes of pupil’s student towards labour work for school pupils.
9. How voluntary was voluntary work in Albania, Bulgaria and Macedonia?

SCIENCE

Key question:

How did the changes in political life reflect on scientific life?

ALBANIA

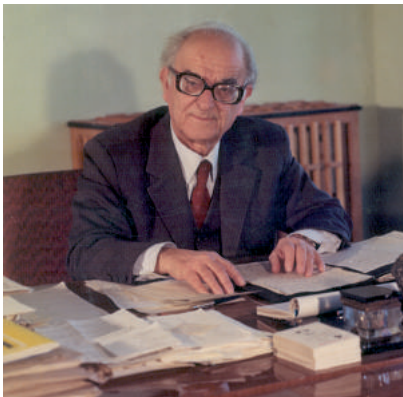
Doc. 213
The character of science

The magazine "Ylli", 1969

"On one hand, Albania's developing phase is accompanied by scientific thought of a completely new content diametrically opposed to bourgeois science. This thought is the fruit of the people and the party and is entirely in the service of the people and the party.

And on the other hand, by a totally new developing rhythm dictated by the burst of development in economy and culture in our country."

Doc. 214
Technico – science revolution



Prof. Aleks Buda

The magazine "Ylli", 1969

"The Albania Academy of Science was founded in Tirana in 1973. It is the high state institution of the Albania scientifics and artists people. The first chairmen of its has been prof. Aleks Buda. Today, it has 13 scientific institutions and some of periodic publications."



Doc. 215
Article 7, Science and technology policy

The law 7893 no.22.12.1994 dated

The aim of the science and technology policy is to determine the objectives of scientific activity in accordance with the country's economic and social developments, and the integration of national research development with world development.

Doc. 216
Cooperation between Tirana Polytechnic University and Zigenit University in Germany

The newspaper "Mesuesi" 29 May 2002

The Tirana Polytechnic University is co-operating in research work with the University of Zigen. Every year, students in their final course study at that University in order to acquire greater knowledge for their scientific research.

BULGARIA

Doc. 217
1947 Law for Bulgarian Academy of Sciences (BAS)

Art.1. The Bulgarian Academy of Sciences is the supreme scientific institution in the state. It is a state body with an independent creative, organisational and administrative life, and is governed by the Council of Ministers which approves its general plan is responsible for its execution.

Art.3. The main aim is:

a) to support the entire development of arts and sciences in Bulgaria, especially history, language and customs of the people of Bulgaria and the peoples of the Balkan countries.[...]

c) to work out specific scientific, economic and cultural problems and to contribute to practical application of scientific achievements in the country.

d) to observe and co-operate with the government on all scientific activities at all scientific research institutes and institutions in the country.

Doc. 218
1991 Law for Bulgarian Academy of Sciences (BAS)

Art.1 (1) The Bulgarian Academy of Sciences (BAS) is a national autonomic organisation for scientific research, which comprises the academic institutes and other independent structural branches.

Art.2 (1) The Bulgarian Academy of Sciences takes part in the development of the sciences in accordance with human values and national interests, and co-operates to increase the intellectual and material comforts of the Bulgarian people.

Art.11 (1) The Bulgarian Academy of Sciences has a self-dependent budget.

Questions:

1. Doc 217, Art. 1 says the BAS is independent, but from what?
2. Has this changed in the law of 1991 in Doc. 218?

Doc. 219
The first woman-academic - Rayna Georgieva (1902-1983), genetics specialist



G. Stoyanov's Photopublicism. S., 1980.

Doc. 220

Cartoon "Luminary of science"

Теню ПИНДАРЕВ



Светило на науката (1968)

Tenyo Pindarev, 1968

Doc. 221

The problem of scientific-technical progress

Materials for studying the decisions of XII congress of BCP. S., 1981

The accelerated development of scientific-technical achievements is of great political importance. It will contribute to faster development of an advanced socialist society.[...] The party organs should mobilize scientists' efforts in order to apply the best research results to the corresponding branch of the economy.[...] The party organs must look after, rule and control problems of scientific-technical progress on all levels of science.

Doc. 222

Bulgarian PC, 80's.

Questions:

1. Why was scientific-technical progress of such importance? Who was in charge of leading the process of application of scientific achievements in practice?
2. What is the author's message in doc. 220? How is it related to the title of the cartoon?

Publicity material



Doc. 223

Popularization and bureaucratization of science

S. Robev¹. The price of inventioan. S., 1981

It was science that made the 20th century an age of enormous economic achievements [...] large groups of researchers joined the distinguished scientists of the past [...] but to our regret, popularization of science always goes hand in hand with bureaucratization. [...] The measure of selecting researchers, of whom great discoveries are hoped, is lowered. So, an opportunity prevails for a dangerous "inflation of scientists".

¹- Stephan Robev was born in 1931. He is a professor at the Medical University in Sofia; he had two degrees as Doctor of Science (DSc): DSc of Biology, DSc of Chemistry. He observed and described a new chemical reaction which was named after him. He is the only Bulgarian scientist who is a member of the European Academy of Sciences (1998).

Questions:

1. What is your idea of "inflation of scientists"? Comment on it. Do you think it is still typical nowadays?

Doc. 224**Removing communism from science**

*E. Kalinova, I. Baeva.
Bulgarian transitions 1944-
1999. S., 2000*

[...] laws to remove communism from society, to suspend persons who had party positions from important social areas. In fact, that law was only applied in the field of science, due to the so-called "Panev Law", which stipulated that party secretaries could not be administrative leaders and suspended them.

Questions:

1. To what extent was the de-ideologisation of science successful?

Doc. 225**Appeal by BAS to Bulgarian society****Questions:**

1. Define the main problems of BAS, using also doc. 218

*The General Assembly of BAS,
06.12.1993. 125 Anniversary of
Bulgarian Academy of Sciences.
Popular Symposium. Acad. Ed.
House "M. Drinov", S., 1994*

The Bulgarian Academy of Sciences is facing destruction. For months the Academy has been in a state of financial collapse. The budget drafted for the coming year leads in effect to a tacit closure of the Academy... At present, BAS salaries months overdue. There is no money for scientific work... The BAS wishes to continue scientific investigations even under difficult circumstances and serious crisis, and is dependant on support from the whole society.. That is an appeal to the entire nation, because Bulgarian science is working for us all.

MACEDONIA**Doc. 226****1963 Constitution****Article 26**

Responsibility and support for the development of education, science, culture and art lies with the social community

Doc. 227**1991 Constitution****Article 47**

The freedom of scientific, artistic and all other creative work is guaranteed. The Republic promotes, supports and protects the development of science, art and culture.

Doc. 228**The first University in Macedonia**

Intellectual fields in the post-war period, and specifically scientific endeavours, began with the opening of the first institution of higher education in 1948. This was the Faculty of Philosophy based in Skopje. In 1947, the Faculty of Medicine was founded and very soon afterwards, during the same year, the Faculty of Agriculture and Forestry. The first institutions of higher education represented the nucleus of the first university in Macedonia, which was founded in Skopje in 1949 and named after the famous pan-Slavic educators Cyril and Methodius. In 1990 in Bologna Italy, the Cyril and Methodius University signed the Magna Carta of European Universities.

*Science in Macedonia, Ministry
of Science of the R. of
Macedonia, Skopje 1992*

In 1967, the Macedonian Academy of Arts and Sciences was founded and in 1979 following the policy of the dispersion of institutions of higher education, the University of Bitola was founded. Meanwhile, a number of independent research institutions had been established.

Doc. 229**University St. Ciril and Metodius (Skopje)****Doc. 230****MANU (Macedonian Academy of Sciences and Arts)**

The nascent stage of the Macedonian Academy of Sciences and Arts (MANU) presents the end of a long and uneven process of cultural emancipation, stemming from the School of St. Clement in Tenth century. With extraordinary speed, following the attainment of national freedom and statehood, 23 years after the publication of the first elementary reading book and 18



years after the establishment of the first Macedonian University, the Macedonian Academy of Sciences and Arts was enacted on October 1967.

Although it is relatively young, members of MANU have carried out numerous scientific projects and published various works, established periodicals and promoted science, the arts and learning.

The activities of MANU are organized within five departments; linguistics and literary sciences, social sciences, mathematical and technical sciences, biological and medical sciences, arts.

Doc. 231**Institute of National History**

Science in Macedonia, Skopje
1992

The Institute of National history was established in 1948, and was the first school institution created after the liberation of Macedonia. Its basic task is to study the history of Macedonia and Macedonian people, including all the nationalities and ethnic groups who live there. Since 1957, a scientific periodical "Glasnik" has been published 2-3 times per year. The Institute's publications are exchanged with 307 institutions in 28 countries worldwide. The Institute has organized scientific meetings, many scientific conferences with international participation.

Doc. 232**Krste Misirkov Macedonian Language Institute**

The Institute was established in 1953, its purpose being the study of the language of the Macedonian Slavs. It bears the name of Krste Misirkov, a leading Macedonian intellectual and partisan for the Macedonian cause. The Institute is contributing to international projects, the European Linguistic Atlas of the Slavs and General Carpathian Atlas of Dialects.

Doc. 233
Scientific and cultural development

A letter to my grandson Arian in Tirana, Sterjo Spasov, Skopje, 1996

“During a period of 30 years, the Socialist Republic of Macedonia and the Macedonian people have worked passionately, with great vigor and no compromise. With no rich cultural tradition to draw on, they have created a language of literature with its own grammar and rich vocabulary, they have established their literature and developed it to a good level, they have researched and discovered many documents which serve as a basis not only for Macedonian historical science, but also for the other sciences. It means that, during this period of 30 years, Macedonians have proved their existence four times over.”

Doc. 234
Marko Cepenkov Folklore Institute

Science in Macedonia, d-r Georgi Efremov, Skopje 1992

The Marko Cepenkov Folklore Institute founded in 1950 is named after an unusual craftsman, a witty tailor. The main contribution from Cepenkov, 1829-1920, is a collection of popular folk stories and proverbs accumulated through the centuries by the genius of Macedonian people. The Institute studies the customs and traditions of everyday life of the Macedonian people and all ethnic groups living in Macedonia, which provides an almost unique environment in Europe for the investigation of influences, communications and difficulties between the many different cultures in a strongly individualistic society.

Overall Questions

1. What was the impact of ideology on science?
2. What were roles of the Academic and scientific institutes during the socialist regime? Did these roles change after 1989? If yes, how?

Teaching approaches

1. Using sources to make parallel timelines of educational reforms in the three counties during the whole periods.
2. Prepare a project “School life in the past and now” using family and personal archives and make an exhibition of materials gathered.
3. Work out suitable questions to make an inquiry and interview your parents and grand parents about what was most interesting in their school life. Research how school life has changed over time and include material from interviews and your own experience.
4. Write an essay “My parents were Enver Hodja/Tito pioneers.”
5. Write an essay “The dimensions of the period, the young and school life.”

ARTS

Key Question

Is art a mirror of everyday life?

ALBANIA

Doc. 235

Developments in the arts after World War II*Razi Brahim* *Arts and its Development in the People's Socialist Republic of Albania 1981*

Since the end of World War II, there has been great activity in the arts in Albania and outstanding changes in content, genres and form have taken place. The numerous creative artistic activities, festivals, Olympiads, exhibitions and anniversaries etc. are proof of this.

Doc. 236

Official orientation and propaganda*Enver Hoxha* "Literature and Arts" *The Presidium of the People's Assembly, January 1973.*

The development of our culture and arts should be undertaken according to the principles of our Party, our Marxist- Leninist ideology to fight any alien, old or new ideological influence.

Doc. 237

State propoganda for modern art.

Muzikë «moderne»



Teatër «modern».

(Vizatimet: B. Fico)

Newspaper "Drita" 18 July 1974.

Doc. 238

Artistic activities*Newspaper "Drita" January 1976.*

... The national theatre group gave a public performance in the capital of the comedy "Prefecti" by Besim Levonja, being the first of its kind written after the liberation (after the anti - fascist national liberation war) to conform with socialist concepts ...

Doc. 239

My opinions about the Cultural Revolution*The journal "lajmetari I Paqes"* (Peace messenger) No 7, 2002

The goal of the 1967 " Cultural Revolution" was the creation of an opportunist and servile generation, lacking in courage and thereby ruining the character of the Albanian to the detriment of homeland.

A letter from father Pjeter Meshkalla addressed to the Communist Prime Minister. April 3 1967.

Doc. 240
The activity
"Oda Dibrane "Peshkopi"



1999 Private archive

Doc. 241
Producer Khanfise Keko
Cadre from the film "Beni walks alone"



The Magazine young Albanian 1976/4

Doc. 242
Popular fine Art. Carved Eagle



Doc. 243
The 17th Festival of Song in Albanian radio and television



Magazine "New Albania Nr3 1981.

Doc. 244
New artistic situation after 1990
Newspaper "Shekulli", Culture Section, December 3, 2000

After the 90's a new situation was created for the Albanian artistic environment. It was an expression of freedom to try out all the artistic trends that the most notable European and American artists, as well as those from other countries had been creating for one and a half centuries.

Doc. 245
Today's art, messages and value
Newspaper "Republika" May 23, 2001

The spectacle: "I love Albania more"...art in the time we are now living, knows how to tame the mixed spirits in Albania to love the country more...
 ...Famous artist of world cinema, Bekim Fehmiu, from the scene of the second showing of "I love Albania more" commented on Vera Grabocka's idea that art is a call and a spiritual invitation to the people.

Doc. 246
Reflection on the spirit of Albanian culture
The magazine Spekter. "Fatos Lubonja's other endeavour 1999

...I personally am in favor of a culture, which places man at its core; I am for a humanist culture that would help the Albanian to express himself....

Question:

1. What should be the role of arts society according to the communist regime?
2. Do you think that the role of the arts is the same as during the communist regime? Explain why!
3. What were the new characteristics of the artistic and cultural situation after 1990?

LITERATURE

Key Question:

What is the impact of political changes on literature?

ALBANIA

Doc. 247
L.S.H.A. The creation of the Writers and Artists League
The magazine "Drita", 1976- Dritero Agolli

One the greatest events in the history of Albanian literature and art was the creation of the League of Writers and Artists, foundations for which were laid on 7 October 1945 when the country was preparing to celebrate the 1st anniversary of liberation.

Doc. 248
October is the month of literature and our arts of socialist realism
Magazine "New Albania" Nr 4, 1978

... Throughout this month, creators, writers and artists go to where the important themes of the epoch are taking place - to construction sites, plants, agricultural cooperatives and schools, where they talk face to face with the masses, who are the objects and subjects of their everyday revolutionary creation.

Doc. 249
Unity for creative activities
Dritero Agolli Newspaper "Gazeta Shqiptare" May 16th 2002

... Because writing sex and crime stories may mean that our literature will lose its identity. The Writers and Artists League must create a literary climate, because if it does not exist there will be many bad results, and will mean that many persons of letters in this decade will not have given real value.

Doc. 250
A memorable letter from Kasem Trebeshina to Enver Hoxha
The history of Albanian literature Tirana 1987.

...In 1953, Kasem Trebeshina, with great intellectual courage sent a letter to E. Hoxha foretelling the serious decline in the Albanian spiritual world... foretelling that his cultural politics are sending the country on a ruinous path. It isn't the problem of poor children that we foresee, but the pressure of thought that will result in the birth of a new monarchy.

October 5th 1953 Kasem Trebeshina

Doc. 251
Writer denounced communist terror
History of Albanian Literature 1987

...In years 60 issued in Tirana the novel "Writer" with author Mehmet Myftiu (1930) that treat the fate of artist in dictatorship. This novel is one from first creation that dictatorship has stricken ...He denounced communist prisons and reset in literature subjects and personage that were fought from official literature. ...so happened and with many other authors.

Doc. 252
Increase works with working class themes

Question:

1. Do you recognize different opinions about the role of literature? Explain your answer.

Newspaper "Drita" 23 June 1973

Doc. 253
The difficulties of writing under dictatorship
Ismail Kadare The departure of Shterg, one of his most interesting prose works. 1990

.... For the writer who considers himself free it is extremely difficult to write under the circumstances of dictatorship. It is difficult and tiresome for the writer to come to an agreement with himself in order to find the proper ways to overcome the censure.

..... A small or partial compromise has been a known agreement that protected the writer, but suffocated, endangered and completely changed creativity.

Question:

1. Do you recognize different opinions about the role of literature? Explain your answer!

Doc. 254
Today's levels of creation
Newspaper "Shekulli" 12 January 2002.

The change to the political system in Albania, accompanied by freedom of speech, provoked an anarchic element in writing concepts. So today, all who write, do so in what may be termed a spirit of "catharsis" and, surprisingly, they remain on this level of creation.

Doc. 255
The role of books in the emancipation of social thought
Neshat Tozaj Why do I speak.... Retrospektive

... However I console myself because in its time, books and films played a positive role in the emancipation of social thought on that was called the class struggle.

Doc. 256
Newspaper "Shekulli" December 2001

At the end of the 90's socialist realism completed the cycle of its rise and fall, and at the end of the 20th century artists gained the freedom of creativity without any restrictions.

Question:

1. How was the change to the political system reflected in creative activities of the writers?

BULGARIA

Doc. 257

The influence of the decisions of COMINFORMBUREAU (The Communist Information Bureau) on the cultural policy of Bulgarian Labor Party

Questions:

1. What is the orientation of new cultural policy of BLP(c)?
2. Comment on the possibilities for cultural exchange during this period in Bulgaria.

Newspaper "Rabotnichesko delo", N 26, 19 October 1947.

The ideological invasion of the American imperialism against Bulgaria and the people of Bulgaria manifests itself in different ways. The American media loads our country with reproaches. The American cinema expansion endangers the development of our young cinema industry. The reactionary and decadent American movies poison the conscience and make our youth and our people unstable. We still edit reactionary books and listen to western popular music. We still edit reactionary western authors who make imperialistic propaganda. There are professors in our high schools and universities, who glorify the system and methods for firing a new war. The whole entirety of the latter and the remains of monarch-fascism represent the ideological support of the internal reaction that is the agency of English - American imperialism.

The Bulgarian democratic cultural figures must be on duty and must declare ruthless struggle against ideological offensive of imperialists and their agencies.

Doc. 258

A ceremonial meeting in Bulgarian Academy of Sciences, celebrating the 75- anniversary of Dimitar Polyanov, 1952

On the picture:

N. Lankov (at the tribune), Dimitar Polyanov, Kroum Kyulyavkov, Lyudmil Stoyanov and Todor Pavlov

Pressphoto BTA.



Doc. 259

**On the front of culture.
T. Pindarev, 1956**

Text: Here is, comrades writers, the positive image of the epoch!



Newspaper Starshel (Hornet), 1956

Doc. 260
From the shorthand record of discussion of the novel "Tobacco"

The case "Tobacco" 1951-1952, 1992

Nevertheless the author remains under the antirealist method of bourgeois literature. That talented master is not only far behind the contemporary Soviet and Bulgarian literature, but he also supports the old bourgeois literature... Dimov should start a serious struggle against his own method and ideology. He must introduce the literature method from the USSR.

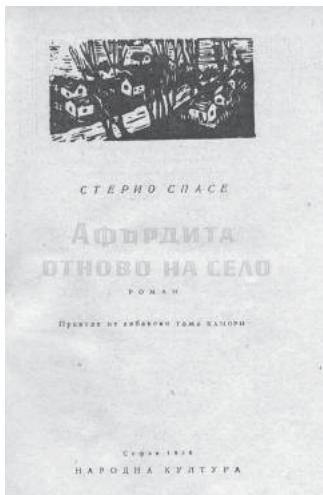
The Bulgarian novelist Dimitar Dimov wrote the first version of the novel Tyutyun(Tobacco) in 1951. It was criticized as bourgeois. In 1954 was published the 2nd edition, influenced by the socialist methods.

Doc. 261
A letter written by Dimitar Dimov to Valko Chervenkov

The case "Tobacco" 1951-1952, 1992

[...] As for the novel "Tobacco" I made all my best, remaining honest to you, to the party, to the fare and true reflection of the life itself and to my responsibility as an author. I ask you to trust me that was my best. in my recent development. Common effort of will is enough for any other work, but not for the art.

Doc. 262
Aphrodite in the village again



Albanian novel by Sterio Spase translated in Bulgarian in 1956

Doc. 263
Celebration of 70-anniversary of Efrem Karamfilov



Lyubomir Levchev pronounces the greetings, 1985

Pressphoto BTA.

Doc. 264
Communistic ideological content - supreme principle of Bulgarian literature

T. Zhivkov. On literature, art, culture. S., 1972

Socialist realism is and has to be the creative method of literature figures in Bulgaria. [...] The method of socialist realism is an organic equity of communist content and life truth.

Doc. 265
Without way on the way, 1987, T. Tzonev

M.Ovcharova. The Totalitarism in Todor Tzonev's cartoons. S., 1990



Doc. 266
Bulgarian writer Georgy Markov on the relations between the power and the artist

In the years after our first meeting, Todor Zhivkov developed enormous activity to establish contacts with almost all important groups of the society and especially with the intellectuals. [...] Perhaps there is a small number of the most popular names of Bulgarian cultural life, who had not had dinner or supper or did not had a personal conversation with the First secretary of the Bulgarian Communist Party. [...]

Just in the complicated and rather numerous relations of Todor Zhivkov with Bulgarian intellectuals (intelligentsia) his qualities could be seen, due to that qualities he led the country for so long period. But if one of the results was stabilization of his own position as a leader, the other one was elimination of any dangerous sparkles and conversion of the restless spirit of the creator into a fat state parasite. I think that no one else in Bulgaria influenced worse than him onto the life of the intellectuals. [...]

I have emphasized many times that the main evil in the life and in the works of the Bulgarian writers, artists, composers, actors etc. was the cruel interference of the party, which imposed the most indifferent criteria and made everything to stabilize the powers of mediocrity.

Georgy Markov, Bulgarian reportages by default. S., 1990

Questions:

1. In what way communist ideology influenced authors?
2. Do you think they must have full freedom of expression or should it be limited?

Doc. 267
Changes after 1989 seen by the writer

[...] Pre-election programmes of the different political and other powers are available for the rest. There is nothing to be promised, but future in them. But we have already lived in that future. That very future, which would happen, it had been a result of the bright past. That is why it had been such a future.[...] We all finally want to live now, but up to that moment where we can crawl? For the time being there is no clear destination. Generally said we crawl to democracy. And we crawl to Europe. We also crawl to market economy. The question is will the oxygen be sufficient for us.

S. Stratiev. The Bulgarian Model. S., 1991

Doc. 268
The rector of the Sofia University "St. Kliment Ohridski" prof. B. Biolchev hands a great literature award to the famous bulgarian writer Jordan Radichkov



Questions:

1. Point out the new characteristic features of the Bulgarian society after 1989, seen by the author (doc. 267).
2. What are the means of expression used by the author to show us his disappointment about the transition? What had caused that disappointment?

MACEDONIA

- Doc. 269**
A magazine “Nov Den”
Vele Smilevski, Aspects of the Macedonian literature (1945-1985), Skopje, 1993
- “A new day” is a monthly magazine for art, science and social matter. The first Macedonian literature magazine in strictly Macedonian literature language. It’s published in Skopje, the publisher is: The Society of the artists, scientists and the journalists, and from 1947, the Society of the writers in Macedonia. The first number was published in October, 1945, the chief editor was Vlado Malevski.
-
- Doc. 270**
Literature
Vele Smilevski, Aspects of Macedonian literature, Skopje 1993
- For literature life in Macedonia in a period 1949/50 the magazine “Idnina”(Future) has had big importance in which collaborate mostly younger writers. According introduce in first issues, magazine should helping in a way to literary ideologically-political Marxist education of young writers. The main role of this issue is to resound socialistic patriotism, to build the figure of new socialistic person.
-
- Doc. 271**
New Macedonia, November 1945
- This days the most new writing work from Venko Markovski -‘Klime” was publish, by Macedonian state publishing house.
Publishing House “Kultura” in Skopje was publishing the poem ‘Bloody rows” from our young and talented writer Slavko Janevski. With his first poem Slavko Janevski penetrates in our literature and for the first time exposes it in front of the readers court.
-
- Doc. 272**
The creation in the years after the war
Vele Smilevski, Aspects of the Macedonian literature, (1945-1985), Skopje, 1993
- It is natural that the poets who started to create their first deeds during NLW or right after the liberation, to create under the sign of the war and the revolution. Also, the preoccupation with the rebuilding and the renewal of the country is very strong and evident, which appears as a new theme in that period.
They write in a very praised, pathetic tone about the non equal fight, about the heroic deeds and about the won freedom, they celebrate with delirium the new time when the free man can fully commit himself to the country as a protector and builder.
-
- Doc. 273**
Venko Markovski
Contenporaly, 1996
- I have full right to believe that against me destroying campaign have been run. It is obvious if we see the work on the play “For town of birth”. With help of actor Petre Prlickov I wrote the play. On main trail most responsible persons from agit- prop were here. It was very obvious that something secretly whispering, that dr. Kostarov was preparing something.. The premiere was played. The play has moved from the timetable and on Sunday one inscription has been made... That kind of inscriptions are writing only for reactionary writers...
-
- Doc. 274**
Contemporary paradox by Venko Markovski
Violeta Ackovska, Macedonia in Yugoslav Federation, Skopje, 2001
- Macedonian poet Venko Markovski published his writing work “Contemporary paradox” on Serbo-Croatian language. In his writing work he accused the policy of highest Yugoslav leadership. Because of work and disagreement with the official regime in P.R. Macedonia, especially in relation to accepting the Resolution of Inform Bureau he was convicted and directed (1956) five years on “social re-educating” in camp (prison) Goli Otok.

Doc. 275
A memory of the poet Jovche Kotevski
A memory of the poet Jovche Kotevski | Talking about the days spent in prison in Idrizovo, the poet Jovche Kotevski, remembers: "I was one of those who served as an example that the poets should not put their nose in the authority's businesses. Maybe I was not the luckiest, but I was chosen to be taken in prison, but I served them as a good example to write down those who were much stronger than I was."

Doc. 276
Breaking of the taboos
Vlada Uroshevich, an art magazine, Shtip, 1994 | In all his work, Chingo was an heretic, a man who thinks differently, an artist who breaks all the taboos, not considering the danger that comes after. He was one of those Macedonian artists who has opened the new ways towards the freedom in thinking and towards the freedom in the behavior.

Doc. 277
A censorship towards the enemies of the people
Macedonian son, 2002 | There were many court orders for prohibition of some art works in Macedonia in the period 1946-1993, (drama plays, poems, novels, essays and magazines), but, also, several kinds of pressure on the authors (excluding of the party, black lists of some authors whose articles should not be published, e t.c.).

Doc. 278
The work of the minorities
Jovan Pavlovski, Macedonia yesterday and today, Skopje, 1996 | There are many authors in Macedonia who work in Albanian and Turkish language. Among them, the eminent are Murteza Peza, Ljutnji Rusi, Murat Isaku, Isaku Abdulazis, Aslan Selmani... Among the Turkish authors we can not forget the work of Shukri Ramo, Nedzati Zekerija, Mustafa karakas an, Fahri Kaja and some others.

Questions:

1. What was the authority's attitude towards the freedom n th expression?

Overall questions:

1. What can be understood as communist policy in the field of literature in three countries?
2. In what way it differs from the present culture policy?

FOLKLORE AND MUSIC

Key question:

1. What is the role of folklore?

ALBANIA

Doc. 279
Opinion: Albanian folklore over the years
Alfio Muço, Arberesh – Folklore scholar, 1983. | Folklore displays militant spirit and pride in ancestry, but at the same time, the elegance, beauty and modesty of the Albanian.

Doc. 280
Impressions of the famous Swedish conductor Hano Johem Rips.
Magazine "New Albania Nr 1 1983. | Musical life in Albania is very beautiful, rich and varied. Albania is the land of music. This can be observed in proportion to the country's population size.

Doc. 281
Folklore activity
The newspaper "Drita" 1968. | Scholars, research work, conferences and scientific symposiums have been organized dealing with the questions of folklore. Folk groups on the Albanian stage promote folklore sources, traditional costumes and diversity of instruments.

Doc. 282
Arts serving politics
The newspaper "Drita" 1968. | A lot of new talent participated in the activities including a large number of workers, cooperativists, soldiers, working people. The Albanian public welcomed such activities.

Doc. 283
Newspaper "Drita" 3 March 1974. | The Festival of Artistic School Ensembles. In the ensembles programme, everything reflected the historical decision passed at the Albanian Labour Party's Central Committee's 4th Plenum.

Doc. 284
Arbresh folk group from Italy at festival scene, 1978



Doc. 285
The Newspaper "Korieri", 7 July 2001 | The national folk festival returns to Gjirokastra in the year 2000. Folk groups from Albania, Kosova, Macedonia the diaspora take part.

Doc. 286
International prizes for Albanian Folksong and Dance Ensemble.
Newspaper "Korieri" May 1998. | ... in 45 years this ensemble has received many international prizes, such as:
Gold prize "Belt Dizhon" in France, "Gold Disc" in Italy, "Gold Prize" in SHBA...

Doc. 287
The magazine "Shqiperia e Re" New Albania 1972. | In 1949, for the first time after the liberation of the country, a new folklore presentation was launched that was recorded in the history of Albanian culture as the first festival of national folklore. The festival was followed by a series of festivals in 1950, 1952, 1957, and 1966. The 1968 festival marks a new epoch in the history of festivals.

Doc. 288
Opinions about folk festivals in general
1970 Symposium on Folklore. | The festivals are the greatest manifestations of folk art in which representatives from all generations and strata of the society participate and compete on regional, district and national levels.

Question:

1. What are the international folklore relations especially with neighboring countries?

Doc. 289
Gjirokaaster National Folk Festival



“Folk festival 1973”



“Folk festival 1973”

Doc. 290
Folk Costume and Instruments
from Northern and South of
Albania



“The vlach group of Selenica during a concert in Greece, 1999”



Magazine Ylli 1973

Doc. 291



“Folk festival 1988”

Questions:

1. Find out in which region of Albania those instruments and costumes are typical.
2. Give some reasons why people would like to become a member of the folk group?

BULGARIA

Doc. 292
Newspaper “Sunday Star”
about the tour of National song
and dance ensemble in the
USA, 1963

L. Stefanova. An autumn in
America. S., 1964

It was full of enthusiasm last night, the group of dancers, who evidently liked their job, dressed in multicoloured suits, showed joy of the life.

The only one performance of the Bulgarian National Song and Dance Ensemble in Washington was a warmly stretched hand behind “the iron curtain”, an occasion, giving an opportunity the people to join.

Doc. 293
Traditional Folk National Folk
Gatherings in Koprivshztiza,
Rojen and Predela - amateur
art activities

Bulgaria: 40 years by the way
of the socialism. S., 1984



Doc. 294
Valya Balkanska and the Bul-
garian folk song in the other
space

T. Bakalov. Anthology of
Bulgarian Folk Musicians. S.,
1998

For several years now the spaceship “Voyager-10” (1972) has been flying in the cosmos with an original message on board from the inhabitants of the Earth, addressed to other rational beings that may eventually cross its orbit. Recorded on a golden disc, the Bulgarian folk song “Izlyal e Delyo haidoutin” (“Delyo the Haidouk Has Come Out”) will sound on all the planets and the constellations on its path. It will sound along with Bach’s, Mozart’s and the Beatles’ music [...]. The folk singer Valya Balkanska who sings that song and whose voice is floating in the cosmos said: “This song is very suitable. There is tremendous sorrow and vast loneliness as well as a lot of power in it.”

Doc. 295
The Biserov sisters and their
daughters

T. Bakalov. Anthology of
Bulgarian Folk Musicians. S.,
1998



Doc. 296
Nadka Karadjova - Bulgarian
folk singer, 1999



Doc. 297
Ensemble for Turkish songs
and dances “Demet”, Targo-
vishte, 2001

Mevzoune Beytoulouva, Director,
Centre for children -
Targovishte.
Collection of folklore “Folklore
Treasure of Region of
Targovishte”. Targovishte, 2001

The project “Renaissance of Folklore Treasure of Region of Targovishte” included children belonging to the three main ethnoses, populating the region (Bulgarian, Turkish and Roma). They participate into the ensembles: Dance ensemble for children “Targovishte”, ensemble “Romano ilo” and ensemble for Turkish songs and dances “Demet”. They had the opportunity to rehearse and to give concerts together. The more the cultures of small ethnic societies are known, the more rich the national culture of the entire state is. The more “the other” or “the more different” is known, the more easy his “peculiarities” and “differences” are accepted.

Doc. 298
Roma dance ensemble, 2001



Doc. 299
After a grand concert in Madrid, Spain the stars
from the Mysteries of Bulgarian voices with the
football star Hristo Stoichkov



Doc. 300
Milcho Leviev (world famous musician) about Ivo Papazov (called magician of the clarinet), 1989

T. Bakalov. Anthology of Bulgarian Folk Musicians. S., 1998

- Mr. Leviev, do think Ivo Papasov plays jazz? Opinions about him are very contradictory. Some people think he is a phenomenon and others think he contaminates Bulgarian Folk music. Can we regard him as a representative of Bulgarian folk jazz?

- I think his music is very individual, combinatorial and original. It is a great music. What matters is that it's music and it's another question what of music it is. It's much better not to be classified. This affirms his originality.

Doc. 301
Ivo Papasov with ensemble "Thrace"

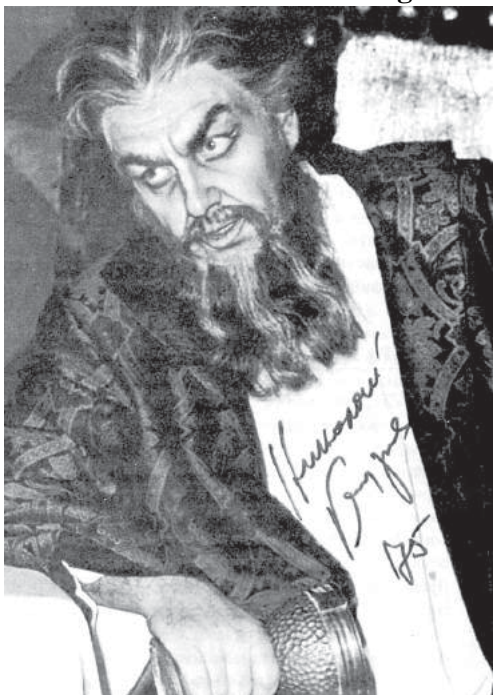
T. Bakalov. Anthology of Bulgarian Folk Musicians. S., 1998



Questions:

1. Which are the typical elements of traditional culture?
2. What's the role of folklore in the modern Bulgarian society?
3. What is the acknowledgement of Bulgarian folklore all over the world?

Doc. 302
Nikolay Gyaurov in the performance of "Hovanshtina" of Moussorgski



V. Baev. In the face of Bulgaria. S., 1975

Doc. 303
Bulgarian child' choir, 1989



XX International Festival "Sofia Music Weeks", program, 1989

Doc. 304
New Year's Music Festival -
Festival Symphonic Orchestra
conducted by Emil Chakarov,
solist Mirella Freni, NPC, 1990

*New Year's Music Festival in
 National Palace of Culture,
 Sofia. Program, 1990*



Doc. 305
“Shturtzite” (The Crickets,
formed in 1967) -they are the
symbol of honorable behavior
and high quality of Bulgarian
rock music



Doc. 306
The Idea of “Balkan Horses”

Newspaper “Capital”, 30.06.2001

The group of : Tamara Obrovatz (vocal), Teodosiy Spasov (kaval - shepherd's pipe), Hakan Beshar (percussion), Stoyan Yankoulov (drums), Vlatko Stefanovski and Krassi Zelyazkov (guitar), Sanya Ilich (clavichord), Kostasa Theodorou (bass) and Emil Boukour (nay) joined in Sofia at the end of 2000 with the idea to arrange the ringing kaleidoscope of the Balkans. “Balkan Horses” played in Nish, Belgrade and Skopje before coming to Sofia.

Questions:

1. Does music stimulate an open society? Explain your answer.
2. What different kinds of music are the Bulgarians listening to today?

MACEDONIA

Doc. 307
Tito between the members of folk group



Macedonian dances, Georgi Dimcheski, Skopje, 1983

Doc. 308
Regulation for founding of state ensemble for folk dances and songs of Peoples Republic of Macedonia

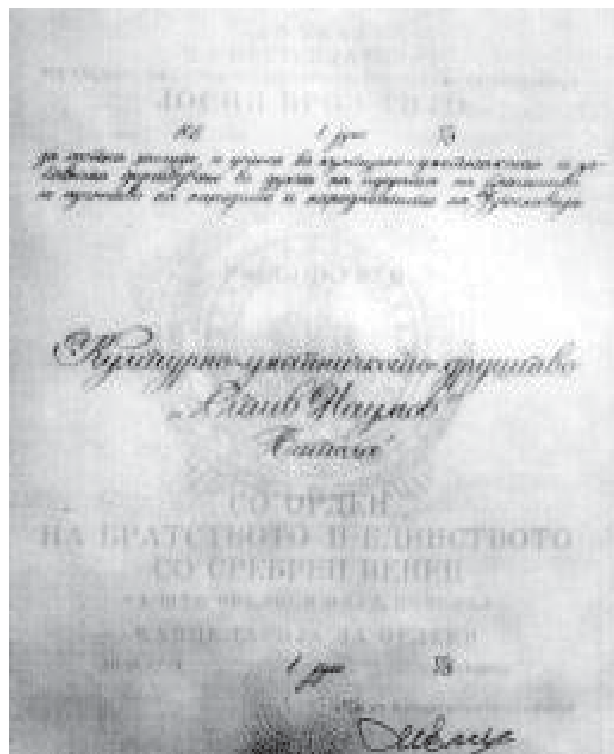
Article 2

The tasks of the state ensemble for folk dances and songs of People’s Republic of Macedonia are as follows:
 To maintain, develop and raise artistic meaning of folk dances;
 To maintain and elaborate folk songs; and
 To prepare programe with folk dances and songs and to present them at public artistic performances.

50 years “Tanec”, Skopje 1999

(This regulation was brought by the Government on 24.03.1949, published in official gazette of Peoples Republic of Macedonia on 04.04.1949.)

Doc. 309
Decree given by the President of Socialist Federal Republic of Yugoslavia (SFRY) for Cultural artistic group “Stiv Naumov”



Cultural artistic group “Stiv Naumov”

Doc. 310
Folk dancer

“When I was a little boy very often I was able to see on TV screens folk-dancers presenting Macedonian folklore. Since then I admired them. Their dances were with easiness and their movements across the stage magical. I remember that in that period I started to dream to be one of them, to play the dances with all their difficulty and to take many applause’s. My wish became true when one day a scout from the local cultural-artistic society looking for new dancers has shown in my school. Of course I grabbed that opportunity besides the fact that I was only nine years old.”

“I remember that on first dancing class I arrived one hour earlier and I was very impatient to begin. My wish to become a folklore dancer was huge.”

“My dream came true and I was one of those who were representing Macedonian folklore all across the world. Older members were nice and friendly to me and they gave me all support that I needed that time to become more self-confident.”

*Recollection of Dobre Blazevski,
Skopje, 2001*

Doc. 311
Folk groups in Macedonia



50 years “Tanec”, Skopje, 1999



Fife years PRM, 1950



Fife years PRM, 1950



Fife years PRM, 1950

Question:

1. Find out which nationalities you can recognize on the pictures?
2. Point out in which way the state was involved in folk groups.

Overall question:

1. Research what music young people listened to in communist time.

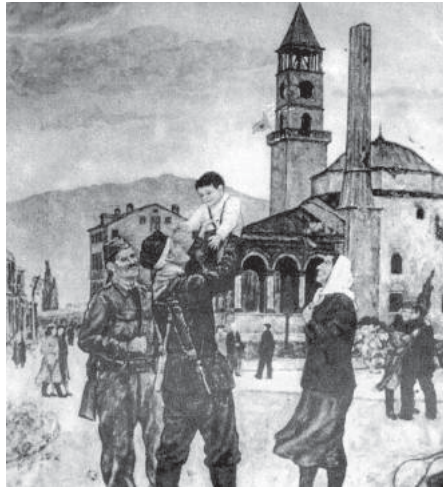
PAINTING AND MONUMENTS

Key question:

1. What is the guiding principle for the artist?

ALBANIA

Doc. 312
The morning of November 17 in Tirana



Doc. 313
The bread from our hands



Doc. 314
Enver Hoxha in meeting with members of General Headquarters of National Liberation Army



Doc. 315

The newspaper Korrieri
 December 4, 2001

Figurative art from a 1945 year period has been on display since yesterday at the XXI Gallery. The goal of further research into the period dealing with the heated topic of socialist realism, which at the same time testifies the of art of an historic epoch, is also to display those values that were condemned following 1990.

Doc. 316
International Exhibitions

Demokracia October 24, 1999

Albanian painters participate in the exhibition "Behind the Wall", the biggest exhibition of contemporary art from eastern European countries that recently opened at the Museum of Modern Arts in Stockholm, Sweden.

Doc. 317
Impressions of one visit to northern Albania

"Albanian Newspaper", 20
 March 2002

Photographic exhibition of work by Stan Sherer from America at the Academy of Art. Photographs are focused on northern Albania in 1994; Life, everyday work, Albanian hospitality, beautiful landscape, etc..

Doc. 318
Giada Kuka in pages of
“ChildArt”

Newspaper “Korieri” March
2001

Giada Kuka, 10 years old child from Albania and her painting is among the best of competition organized by International Childrens Art Fondation (ICAF) in USA. Here theme was about the events of 11 september in USA. Shy was selected from 83 children all over the world.



Doc. 319
View “Still life”



Magazine “Spekter” 1999

Question:

1. What kind of themes you recognise in the painting before and after 1990?

Doc. 320
Efforts to protect popular
buildings

The monument No.1 1983

Along with the great work in all areas of life, our country devoted special attention to the protection of popular buildings, reaching important conclusions on a sound methodical basis within a short time.

Doc. 321
“Monuments dedicates histo-
rical and economical develop-
ments”



Doc. 322
Skenderbeg's monument

Questions:

1. How do you recognise the social – realism style?

Magazine "Monument" Nr 1
 1983



BULGARIA

Doc. 323
A letter of T. Zhivkov to the Academic Council of the Bulgarian Fine Arts Academy, 27.03.1969

T. Zhivkov about literature art and culture. S., 1972

We take up the position that the Bulgarian Fine Arts Academy is a basic part of our activity to grow up young talents and to lead them on the way of the great art. Like you are, we also are sure that Marxism-Leninism, method of socialist realism and party politics in the field of the art are "narrow" enough, and will not allow introducing the foreign concepts and influences, which are not acceptable for us.

Doc. 324
Jivka Encheva. The Threshing, 1952



Doc. 325

Plamen Valchev. In the Bosom of the Beauty.



Doc. 326

The reviewer about the art

40 years Bulgarian socialist art. S., 1984

Dynamics and variety, brave achievements of new plastical territories, an experimental spirit and search outline the contemporary master's process in the field of the art outline the contemporary artistic process. The results provoke disputes and it is not occasionally, they provoke evaluations of different origin, they provoke thoughts. It is completely normal. But it is evident that the great achievements, reached during the last years by the Bulgarian art definitely proved it's unique and lasting place in the entire development of our socialist artistic culture.

Doc. 327

Zlatu Boyadjiev. A Cowherd. 1961



D. Avramov. Chronicle of one dramatic decade. S., 1994

Doc. 328

Stoyan Venev. Milkman, 1964



Млекоп, 1964 г.

"Starshel" (Hornet) newspaper, 2001

Doc. 329

Keazim Issimov. Grape Harvest



<http://art.cl.bas.bg/indexcl.html>

Doc. 330
Christo Simeonov.
To the Cooperative farm



Socialist building in the works of Bulgarian painters. S., 1954

Doc. 331
Monument of V. Lenin in the central part of Sofia 1972



Veneta Ivanova. Bulgarian monumental sculpture. S., 1978

Doc. 332
Monument of St. St. Cyril and Methodius – Sofia, 1975



Veneta Ivanova. Bulgarian monumental sculpture. S., 1978

Doc. 333
Petko R. and Pencho P. Slaveikov's statues in Sofia.



Doc. 334
National Palace of Culture in Sofia, 1981

Questions:

1. What should be the guiding principle for the artists ?
2. What kind of characters from the political and cultural life can you see?
3. What is the artistic method used?
4. What is the manner to introduce the monuments in human's life?



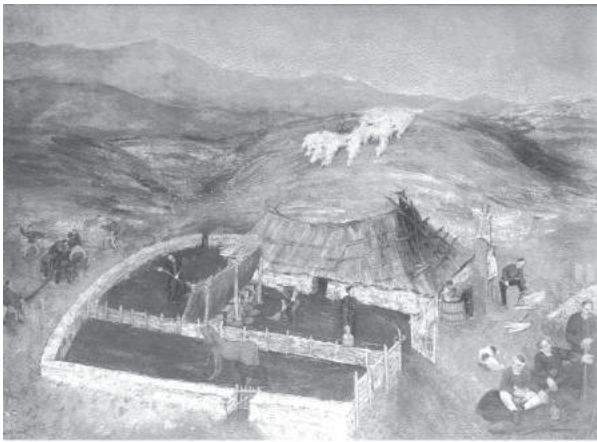
MACEDONIA

Doc. 335
From the activity of the painting artists

New Macedonia, 08.02.1953

...In the summer period the Association will organize one exhibition in Ohrid and probably during the festival if it sustains. On the occasion of 50-years from Ilinden uprising, the Association will take an active part too, making portraits of our famous heroes from that time and historical composition from the uprising. For this work, activities will be shared between painters and sculpture artists. The frame work of the Association this year includes the presentation of exhibition of master-pieces of European artists which is organized by UNESCO in the bigger Macedonian cities....

Doc. 336
Sheepfold



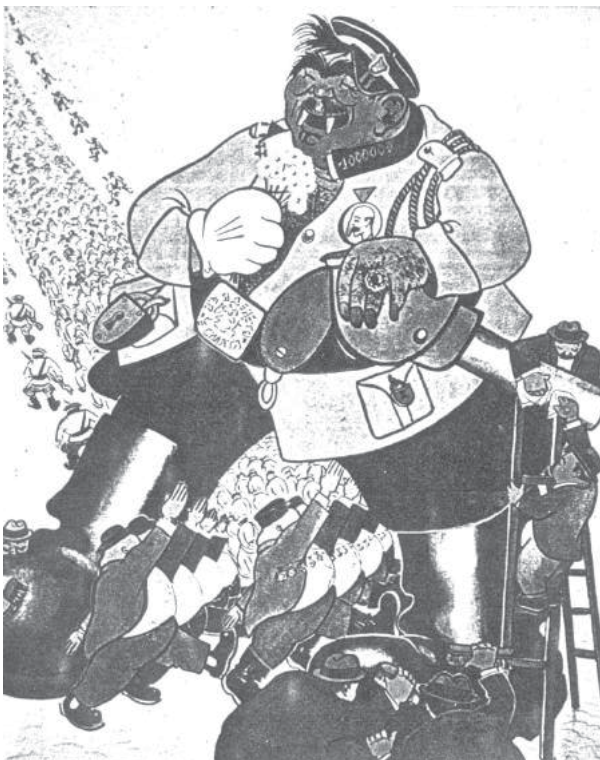
Lazar Lichenovski, 1945

Doc. 337
Fishing on the lake



Vangel Kodzoman, 1956

Doc. 338
Vasilie Popovik-Cico- Fascist parade



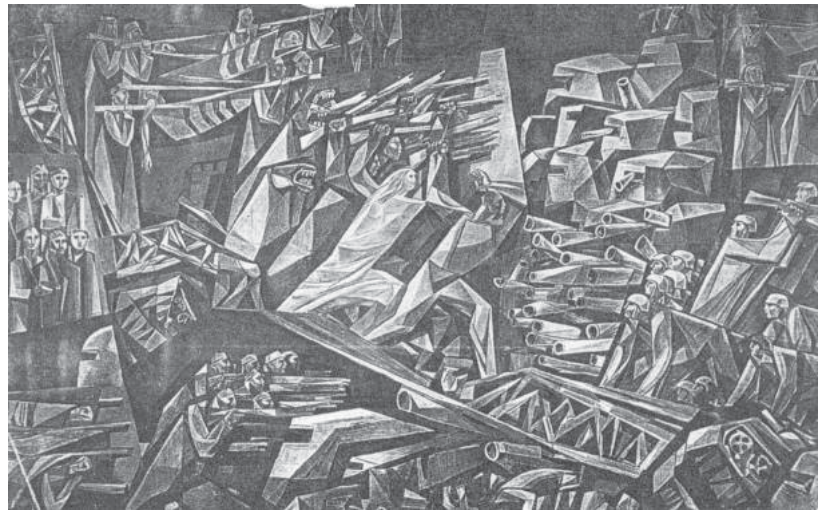
*Contemporary Macedonian painting,
 Boris Petkovski, 1981*

Doc. 339
Brotherhood- unity, Lasko Dzurovski



Vladimir Velickovski, Macedonian cartoon, 1994

Doc. 340
Brotherhood-unity



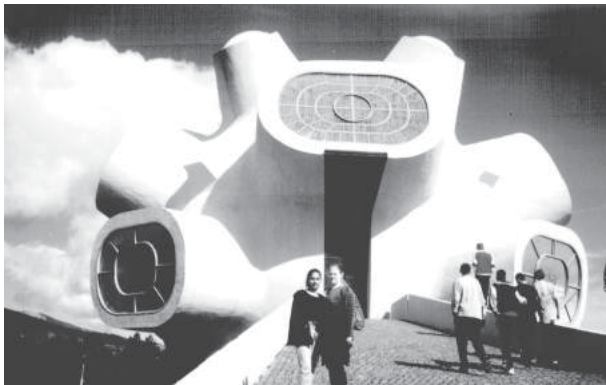
Borko Lazeski, 1976

Doc. 341
A law for protection of the monuments

The 1991 Constitution of the republic of Macedonia
Article 56

...the objects and the facilities which are of significant historical and cultural importance, determined by the law, are goods of common interest for the republic and they enjoy special protection. The republic guarantees protection, development and enrichment of the historical and the artistic treasure of Macedonia and all the communities in Macedonia, as for the goods which consist no matter their legal regime...

Doc. 342
Macedonium



Private archive

Doc. 343
Monument in Prilep



Private archive

Doc. 344
Fighters from NLS



Doc. 345
St. Cyril and Methodius



Doc. 346
Grave of Goce Delcev



Doc. 347
Mother Teresa



Questions:

1. What kind of themes can you recognize in the artist's works?
2. Recognize in which sources you find social realism.

OVERALL QUESTIONS

1. How did values of arts change between 1945 and 2001?
2. Why did the state support the folklore?
3. Compare the role of minorities for keeping the cultural heritage in every country.
4. What did freedom of creation meant in the three countries?
5. Explain what the common trends in arts in Albania, Bulgaria and Macedonia were during the communist regime.
6. In what way communist ideology influenced arts?

Teaching approaches

1. Find masterpieces showing socialist realism, avantgarde tendencies, mass culture and make an exhibition and instruct a guide for the main artists.
2. Make a screen for TV emission on the Balkan arts. Introduce in trees distinguished authors (writer, musician, artist, group etc.) from the tree Balkan countries.
3. Discuss in the classroom if it is necessary to maintain the monuments and works of artists from the communist regime.
4. Make research about the main changes in art in three countries after the collapse of the communist system.
5. Write an essay "The freedom of creation and the power: a view from the Balkans".
6. Discuss if these paintings really reflected reality or they could be identified as propaganda.

LIFE STYLE

Key Questions:

1. How did the time reflect on tastes?
2. How did the tastes of the time impact on everyday life?

ALBANIA

Doc. 348

New Values

The magazine "Shqiptarja e Re" (New Albanian) 1973

The new fashion does not completely suit some of the women and girls who have changed their style of dress....

Doc. 349

From the meeting of the Presidium of the People's Assembly, January 1973

How can it be possible to allow young boys and girls to be dressed like cowboys with long hair and beards, as we often see some students, even some young workers? It is not at all correct to be passive and indifferent to such displays.

Doc. 350

Clothes in the 60's, 70's and 80's



Private archive, 1957



Magazine "New Albanian", 1974



Magazine "New Albanian" 1980

Doc. 351

The magazine "Shqiptarja e Re" (New Albanian) 1971

...The discussion focused on clothes...I asked why some had not changed their styles, one of them said it was how they were used to dressing..."I'd like to change my style but I do not because of my father", one of the girls said...

"Yes, that is right, our husbands do not allow us to do so", one of her friends said.

Opinions

- The party in power even intervened in family matters, in the way people dressed, in their attitudes, etc
- Fathers, male domination and backward customs were a great obstacle to change.
- Following the liberation of the country, traditional costumes in all areas area were replaced by simple costumes.
- Women wore linen skirts and trousers, woollen jumpers, white gowns, white headkerchiefs.
- The magazine "Shqiptarja e Re" introduced new seasonal fashion designs in almost every issue, particularly after the '70s.
- Real life developments were like as if it were a stage production.

Doc. 352
Clothes nowadays



Doc. 353
New fashions for this season



Magazine "The spakter", 200

Doc. 354
How about today?

Finally, the Albanians can also see Albanian fashion designers on television alongside foreign fashion designers, such as Valentino, Krizja, Versace, Max Mara, etc...

The newspaper Demokracia
October 1998

Therefore, the opening of beauty salons was as normal as a logical phenomena. These salons were looking for a new market and not for an artificial and saturated one.

Doc. 355
The first Miss Albania

Magazine: "Jeta" March 2002
Miss Valbona Selimllari

Magasin "Jeta" 2001

The national beauty contest to select the most beautiful Albanian girl was organized in Tirana for the first time in 1992 and continued every year thereafter. Among other things, these shows presented different types of women's fashion.



Questions:

1. Why did the communist regime not allow western style of clothing?
2. Give some examples about change and continuity in life style after 1990.

Teaching approach:

Open an exhibition of clothes over the years.

BULGARIA

Doc. 356
The suit of 1947



Magazine "Jenata dnes" (Woman today), 1947

Doc. 357
Brigade Fashion



Magazine "Jenata dnes" (Woman today), 1960

Doc. 358
At an exhibition. G. Anastasov, 1977



G. Anastasov. G. Anastasov's cartoons on political, economical and cultural themes. S., 1977

Doc. 359
From the report of British ambassador in Sofia Richard Spate to Foreign Office (27 August 1957)

D. Dimitrov. Soviet Bulgaria during three British mandates 1956-1963. BBC, London, 1994

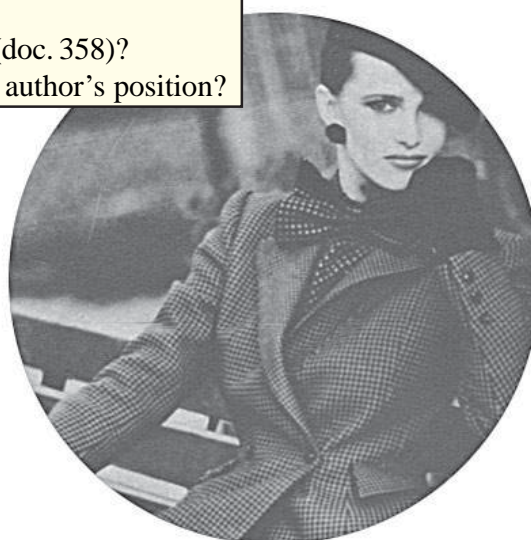
I saw last week motorcycles from Checkoslovakia, cameras from Eastern Germany, Swiss clocks, imported nylon stockings and underwear, Sweden blades and different sportive and tourist goods in the recently opened new Central Department Store, built of the Moscow type of building. Of course, the new store is ostentatious, but the improvement is not restricted only for the capital, it can be seen even in the shops of small towns during the last months. It is obvious that not only the higher party elite can spend money. Common people in the streets are dressed much nice and one can see women who are elegant. Since during last summer the motorcycles were rare goods, now hundreds of them go out of the city on Sundays, and the Government had to start a campaign for safe movement, because of the rising number of fatal accidents.

Questions:

1. What is the message in the cartoon (doc. 358)?
2. What is the role of the fashion for author's position?

Doc. 360
The suit of the 80's.

Magazine "Lada", 1980



Doc. 361
Venus is beautiful even dressed in ecoleathers

Magazine "Paraleli", No.5, 1992

To make beautiful cloths from materials and to leave threatened with extinction animals - that is the new appeal of the fashion designers, specialized in leather cloths projects. They more often use well woven ecoleathers. To make them more attractive, they color them in fresh colors, which will outline against the muddy winter days: orange, red, pink. They use the fabrics both for everyday and for holiday cloths: short jackets, tailored official coats. New ecoleathers allow the tailor-designer to make cloths, which any woman would put on with pleasure.

Doc. 362
Fashion House "Roshavata Garga" ("The Toused Crow"), 1990s

http://www.art.bg/main_b.htm

Fashion house "Roshavata garga" is established in 1991 by Mrs. Albena Alexandrova who is also the designer of the fashion house. They offer fashion clothing for ladies. Twice a year they are presenting the fashion trends for the fashion house. The Association of the designers in Bulgaria has awarded them in 1997 as fashion house of the year .:

Doc. 363
Miss Bulgaria 2001



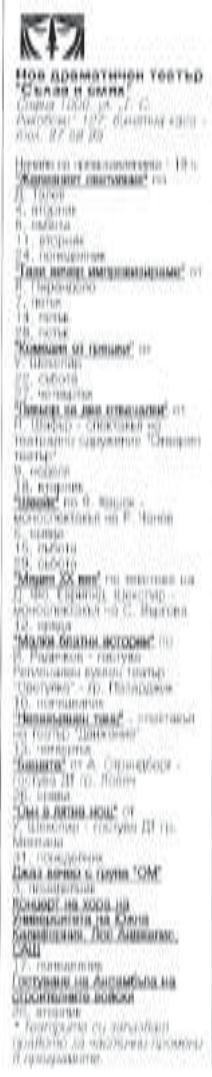
newspaper "Trud" (Labour), 2001

Questions :
 1. What is the information about everyday life?
 2. What is the actual problem in doc.361 not only about the fashion?
 3. What are the motives in Miss Bulgaria 2001 's dresses?

Doc. 364
Membership cards for video clubs



Doc. 365
Play-bill, May 1999



Doc. 366
Table (Bulgaria)

According to *Statistic annuals of PRB 1960, 1980, 1991, 1995, 2001.*

	1944	1950	1960	1965	1975	1980	1985	1989	1990	1995	2000
Ōheatres, number.	17	32	46	36 ¹	55	58	65	70	74	86	80
Theatre attendance – thousands of persons	1521	1167	6011	4951	6027	6405	6026	5410	3700	2412	1.5 million
Cinema, number.	165	778	1515	2403	3689	3453	3314	3081	2174	232	179
Cinema attendance – thousands of persons	14925	35078	112075	126362	114295	95851	96375	6794	47692	4676	1.8 million
TV programs, total hours	-	-			3887	4230	4716	5912	6248	32884 ²	382061

¹ – the increase is due to closing or joining of some theaters

² – Incl. programs of private TV stations since 1995, since 1997 – programs of cable TV-operators with own video-channel, and since 1999 – also programs of licensed TV and cable telecommunication networks

Doc. 367
Vacation is opened. Hurrah, hurrah, hurrah!

Marco Ganchev, Vacation and after vacation impressions. Magazine "Vsyaka nedelya" (Every Sunday), 1992

It was for the first time when I was going to draw on my savings in a good mood because of the high interest being at the moment. And also because I could convince my family not to go to the Black sea coast, but to spend the summer on a village in my grandfather's house, which was deserted. "Chuck it! "I said, "The Black sea is so much contaminated! Don't you hear the ecologists? As much as we have more Green parties, even fighting each other, they agree that the sea is dying. Should we die with it? We are not necrophils to lay on the sand next to a corpse in the throes of death?" [...] And so on spitting upon the sea, this once we can find the richest stock of words fund from now-a-days newspapers.

And after - a lot of lyrics. Next to those newspapers there are several literature ones dragging out of a miserable existence. "Do you know, kids?" I said, "how the partridges flutter in the stubble-fields? They keep mum, they huddle themselves and at the last moment they fly almost in front of your trouser legs. And what about the quails? [...] Eh, what a summer we will have!"

Doc. 368
Albena resort: hotel "Dobroudja".



Doc. 369**December 8 – Bulgarian Students' Holiday****Doc. 370****The First Technoparade in Sofia, 1999.***Magazine "Lik" (Visage), 1999***Questions:**

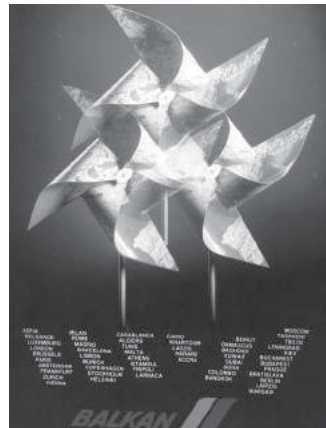
1. Comment on the preferential entertainment events for the free time during the period of 1944-2000.
2. Analyse the information in doc. 364 an 366 and explain the new entertainment occurrence.
3. What are the political and economic changes found in the text (doc. 367)? What is their influence on the everyday life of the Bulgarians under the conditions of a transition?

Doc. 371
Advertisement of 1970s.



Private archive

Doc. 372
With Balkan over the world, 1989.



Publicity material

Doc. 373
Card payment, 1990s.



Publicity material

Doc. 374
McDonald's restaurant in Plovdiv, 1999



Magazine "France Bulgarie éco", 1999

Doc. 375
Tereza Marinova and Bulgarian Red Cross, 2001

"I help. Let's help together! Bulgarian Red Cross needs our support to fill it's human mission!" Tereza Marinova, Olympic and World champion in triple jump.

Publicity material



Question:

1. Give examples for similarities and differences in advertising during and after the communist period.

MACEDONIA

Doc. 376
Fashion 1950, (women from countryside)



Private archive, family Molerovich

Doc. 377
Fashion 1953



Doc. 378
Fashion 1963



Doc. 379
Hippie style of 1970s

Recollection of Dr. Petar Risteski, Skopje, 1999

“It was early in the morning and the students of the high school in Kocani were in a hurry not to be late for the first class. Dragan and Mirce were senior students, they wore long hair and jeans and were appealing to girls because they were daring unruly guys who wouldn’t listen to the teachers threatening them that they would have their hair cut. That morning 1974, they were riding their bikes to school as every morning when two police officers with electric haircutting machines in their hands intercepted them. It took them only one move to cut a cross on their heads and leave. The next morning, Dragan and Mirce came to school with their bare-cut heads and were rowdies again.”

Doc. 380

A follower of the hype movement during the 70s



Private archive

Doc. 381

A suitcase full of hats from Moscow

Interview with Dr. Zlata Popovska, Magasine "Imidz", 2000

"In 1970, I went to a pre-graduate party to Paris with my fellow students. It was the time when turquoise blue was stylish so I bought myself a few pieces of clothes in that colour. The same year, I bought a necklace in the same colour in Venice. In 1985, I went to Moscow, and I remember that I came back to Skopje with a suitcase full of hats in all colours and various shapes. Also, I often travelled to Thessalonica to replenish my wardrobe."

Doc. 382

Jeans from Italy

Recollection of Ljupco Molerovic, Skopje, 2000

"In remote 1967, my parents and I went for a tourist visit and shopping to Italy. I was 17, the age when I paid special attention to the way I dressed. At that point, Super Rifle jeans, silk stockings for women etc. were very trendy. We intended to bring back many pairs of these so much demanded pieces of clothes for our relatives and friends. I remember that we bought around 25 to 30 pairs of jeans. Upon arriving home, we were greeted by everybody, there were people in our house, our neighbours who had never before stepped into our home but were now hungry for stylish and trendy clothes."

Doc. 383

The good old times

"My parents have been telling me, that during the 50ies, the biggest trend were the music films, which were on the repertoire of the city cinemas. The American musical "A ball on the water", the Spanish "Mother, hear my song", have made the Skopje's cinemas full. These films have made big emotions, especially at the woman audience."

"During the 60s, the young people in Macedonia listened to the Beatles, Shadows, Cliff Richard, the King of the rock and roll, Elvis Presley. In 1964, my parents bought the miracle of the technique, the black and white TV, which was marked as a very happy event among our neighbors who visited our home every evening so that they could hear and see the important events in our state."

"Recollection of Dobre Blazevski During the 70s, I was already a secondary school student, people were wearing long hairs, jeans which were very in, there were some hype funs - the style which provoked revolt of the teachers. I remember very well when the mathematics teacher was very angry and he dismissed from the class my best girl friend because she was wearing a sweater with the American flag on it. Each day, students were dismissed from classes because they were wearing long hairs, because of their bad attitude towards the other students."

“During those years, the most watched was the American series “The city Peyton”, with Ryan O’Neill as the leading actor, and during the 80ies, the soap opera “Dynasty”. From the native language films, the most watched were the partisans’ films, which were particularly emitted for some national holidays.”

Recollection of Igor Vinokich

Doc. 384
Fashion 1972



*Private archive, family
Ljatkovski*

Doc. 385
Advertisement, 1970



покорисен од сите подароци...
...е подарокот на **RIZ**

A more useful than any other...
...is the present of RIZ

24 month credit,
8% discount
for foreign exchange

кредит на
24 месеци
8% попуст
за девизи

Doc. 386
Commercial, 1974

The best gift to a girlfriend, sister,
mother, wife for 8 march

НАЈУБАВ ПОДАРОК
НА ДЕВОЈКАТА, СЕСТРАТА,
МАЈКАТА, СОПРУГАТА ЗА **8 МАРТ**



Doc. 387

A trip for two to Hollywood for the shooting of new sequels Place

4. СУПЕР НАГРАДА

ПАТ ВО »ГРАТЧЕТО ПЕЙТОН«
 Патување во Холивуд за две лица на снимање продолжување на серијата »Гратчето Пејтон«

Разгледување на атракциите на западниот брег на Америка, на светот на спектакл и забава: посета на Дизниленд, на филмските студии на Холивуд, на атрактивниот аквариум Мериленд дресирани морски животни во Сан Педро, жинувања кои на се забораваат!

курсот за 4. СУПЕР НАГРАДА трае 31. XII 1972.

КАКО ДА СЕ УЧЕСТВУВА?
 Испратете 10 празни пакувања на Подравка супа од кои најмалку 5 мораат да бидат од супи во коцка, на адреса:

ПОДРАВКА
 41001 Загреб
 пошт. претинак 619
 за СУПЕР НАГРАДА

ПОДРАВКА
КОКОСЈА
 Супа

Prosvetena zena 1972

Doc. 388

Midi skirt style- for the young

Prosvetena Zena 1970

The miniskirt style is still dominating in the streets of Vienna and Salzburg. In these early autumn days, but the shopping windows are full of midi skirt designs and fashion magazines and women's columns abound in proposals how to adjust mini dresses to the new style.

Doc. 389

Fashion '90.



*Private archive,
 family Veljkovich*

Doc. 390
Production of films

*Statistics Bureau, Statistic
 annuals from 1960, 1970, 1980,
 1990 and 2000*

Year	Full-length movies	Short-length movies
1959	3	12
1969	1	10
1975	1	19
1981	3	12
1991	1	6
1998	0	0

Questions:

1. Make a comparison between the effect on the fashion during the time of the communism and these days.
2. Make a comparison of the life-style during the Socialism in Albania, Bulgaria and Macedonia.

OVERALL QUESTIONS

1. How did political and economical changes affect life-style?
2. What are the influences and impositions in the area of life-style?
3. Compare the life-style in the three countries.
4. Write an essay about in what way fashion reflected society in the period 1944-2000.

Teaching approaches

1. Find data from your parents and their friends of same age about their favorite hobbies as students, about their idols and singers or groups they preferred. Make an inquiry into the same theme among your classmates and draw general conclusions in a newspaper.
2. Organize at your school a party in style of 1950s (of Disco years 1980s) etc.
3. Prepare a computer version of fashion style défilé.

BIOGRAPHIES

Albania

ALEKS BUDA (1911-1993)

Chairman of the Science Academy of Albania. The chairman of the Science Academy of Albania, remains one of the great personalities of Albanian culture and science. He was an erudite historian and a great teacher. As Chairman of the Science Academy, he has made a huge contribution to the orientation and direction of scientific studies in general, and specifically in the field of Albanian studies. Prof. BUDA's scientific papers are published and presented at foreign scientific auditoriums with competence and authority. He is called "the Albania Ambassador". He has become the model of a competent and democratic teacher with his great culture and passion, his modesty and simple manner of communication, his scientific accuracy and depth of thought.

TEFTA TASHKO KOÇO

1910- 1947. An Albanian lyrical singer . "People's Artist". She was born in Egypt

He was born in Gjirokaster in 1936. Writer, poet and publicist.

He completed the high school in his city of birth, he completed the University studies for Literature at the Institute 'Gorki' in Moscow. Some of his works are : "General of the dead army" 1964 "What are these high mountains thinking about" (1964 poetry), "Who brought Dorentina" 1970, "The Great Winter" 1977, Chronicle on the stone" 1970, three mourning songs on Kosovo (1998) "The cold flowers of March" (2000) etc.

His works are translated into several foreign languages in over 30 states of the world. Since 1991 the writer is living in Paris, but he often comes to Albania.

In 1996 he was accepted the title "Night of the Honor Region" by the French Senate. He was also awarded the prize "National Honor"

DRITERO AGOLLI

Born in Merkulas of Devoll district, in 1931, Poet, writer, publicist and political activist. He completed the University studies in the University of Leningrad (Peterburg), Faculty of Philology. He has been the Chairman of the Artists and Writers League of Albania for several years.

Some of his works are : "My steps on asphalt" 1961, "The Man with a gun" 1976

"The rose a glass". Some of his works are published in various states of the world. He was awarded the prize "National Honor" in 1999.

XHANFIZE KEKO, born in 1929 .

"People's Artist" She mainly treated topics for the children, as "The newest city in the world" in 1974, "Beni walks himself" in 1974, "Tomka and his friends" in 1977.

"When a movie was being shot" in 1981, "A small delay" in 1982.

VAÇE ZELA , born in Lushnje , in 1938.

A singer, People's Artist. She studies Dramatic Art, but she devoted herself to the light and popular music. She has participated in 26 National Festivals and 10 times she has been winner of the first place. Some of the songs she has sung are : The first child" "Flake and snow" "O Sheep Bleag".

She is awarded the Golden Disc by the American Institute of the Bibliographies and the prize "Great Master of Work" 1999

DRITERO AGOLLI

Ppoet, writer, contributor and political worker was awarded an honorary title.

ISMAIL KADARE

Writer, poet and publicist who from 1991 lived in Paris. He received an honorary title. The French Senat awarded him the Legion of Honour. He was also awarded the National Order of Honour .

PETRO MARKO

"Great Master of Work" 1988 and Honorary Citizen of Vlora.

XHANFISE KEKO

Producer, People's Artist, mostly deals with child topics. The wife of Endri Keko, People's Artist.

VERA GRABOCKA

Producer of a number of shows, producer of the first Miss Albania. Called "The iron lady" in Albanian art circles.

INVA MULA

Soprano of international fame

Bulgaria

Nikolay Gyaourov (1929). Bulgarian opera singer. From 1961 he sang first bass at “La Scalla” Opera House in Milan. He sang mostly in Europe and America. Awarded the Legion of Honour (1991, France).

Dimitar Dimov (1909 - 1966). Bulgarian novelist and dramatist. He studied law at Sofia University, and trained in veterinary medicine (1934). He worked as a vet in the country. Specialized in histology of the nervous system in Spain. He became a professor at the Veterinary Medical Institute in Sofia in 1953. He was an author of more than 20 scientific studies and the novels: *Poruchik Benz* (Lieutenant Benz) (1938), *Osadeni dushi* (Condemned Souls) (1943) and *Tyutyun* (Tobacco) (1951, 1954 – 2^e edition). He was a president of the Union of Bulgarian writers (1964 - 1966).

Donyo Donev (1929). Bulgarian director and artist, cartoonist. Educated at the Academy of Arts in Sofia. Author of the first Bulgarian full-length cartoon film “And they called them Monteki and Kapoletti” (1985). Creating a mixture between anecdote and social satire, he spiritualizes his characters and this way they become bywords. He creates popular characters in the film cartoon: “The Tree Fools”.

Petya Doubarova (1962 – 1979). a talented Bulgarian poet born in Burgas. She edited her first book when she was 14 - poems, essays, short stories. Her only book of poetry named “The sea and Me” has its permanent place in Bulgarian literature. She committed suicide when she was 17, at the very beginning of her promising creative life.

Rayna Kabaivanska (1934). Bulgarian opera singer (soprano) and one of the most distinguished opera singers worldwide. A guest artist on the best opera stages in the world. A fund named “Rayna Kabaivanska” was founded in 1991 for the search

and support of artistic activities among Bulgarian orphans. Awarded “Stara planina” - a medal degree in 1995.

Milcho Leviev (1937). Bulgarian composer, pianist, jazz-musician. He left Bulgaria after 1970 and held concerts with the “Don Ellis Band” all over the world. He taught jazz composition and improvisation at The University of South California. After 1989 he visited Bulgaria many times, made records with Bulgarian jazz-musicians, and took part in jam sessions.

Mincho Minchev (1950). Bulgarian violinist and professor. Educated at the Bulgarian State Music High school (Conservatoire). In London he studied under Prof. Ifra Neeman. Virtuoso performer of Nikolo Paganini. Laureate of numerous international awards. As solist in many symphonic orchestras in Europe and America, he received many international awards.

Stanislav Stratiev (Stanko S. Miladinov’s pseudonym) (1941 - 2000). Bulgarian novelist, dramatist and script-writer. He studied philology of the Bulgarian language at Sofia University (1968). Dramatist (1976 - 1983) and director of the Satire Theatre in Sofia. He was one of the most talented and courageous satirist – exposers in Bulgarian theatre: *Rimska banya* (Roman Bath), *Sako ot velur* (Velour jacket), *Reis*, *Balkanski syndrom* (Balkan’syndrome), *Balgarskiat model* (The Bulgarian Model) etc. His comedies were translated and played abroad.

Todor Tsonev (1934). Bulgarian artist, sculptor and cartoonist. He trained as a cartoonist in the class of Iliya Beshkov at the Academy of Arts in Sofia. He made a series of cartoons attacking the Todor Zhivkov regime. He was arrested by the Bulgarian Secret Services and repressed. He organized an exhibition entitled “Chronicle of authoritarianism” which included his best cartoons from the Todor Zhivkov’s series.

Macedonia

Blaze Koneski

(village Nebregovo, 1921-Skopje, 1993) university professor, philologist, poet and academician. In 1994, he was elected as a member of the Commission for making the Macedonian handwriting and for codification of the Macedonian Literature language. As a full-part member of MANU he was elected in

the first structure on 18th of August, 1967, and became its first president. He is an author of several science works, and also he has confirmed as a poet and writer. He has written several collections of poetry and stories. He has won several awards in the country and outside the country.

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