



DGIV/EDU/HIST (2005) 07

Programme of co-operation activities between
the Council of Europe and the Russian Federation in
the Chechen Republic

Seminar on

“New interactive methods in teaching world and national history
in multicultural context”



Pyatigorsk, Russian Federation

23 – 25 June 2005

Strasbourg

Seminar on

**“New interactive methods in teaching world and national
history in multicultural context”**

Pyatigorsk, Russian Federation

23 – 25 June 2005

Report by

**Dr Yury GRANKIN
Pyatigorsk State Linguistic University
Russian Federation**

The opinions expressed in this work are those of the author and do not necessarily reflect the official policy of the Council of Europe.

CONTENTS

I.	INTRODUCTION	7
II.	PLENARY SESSIONS REPORTS	9
III.	WORKSHOPS DISCUSSIONS	32
IV.	CONCLUSIONS AND RECOMMENDATIONS	34
	APPENDIX I: PROGRAMME OF THE SEMINAR.....	36
	APPENDIX II: LIST OF PARTICIPANTS.....	42

I. INTRODUCTION

The aim of the Seminar was to discuss new interactive methods of teaching world and national history in the multicultural context and to work out recommendations for their use in the classroom.

In order to attain this objective it was necessary to:

- get acquainted with the priorities in the development of the educational system of the Russian Federation;
- comprehend the position of the Council of Europe on history teaching in the multicultural context;
- look at education as a means of intercultural dialogue;
- perceive the psychological aspects in the development of the new methods;
- share expertise in the use of multiperspectivity in teaching controversial and sensitive issues (examples from Northern Ireland, Portugal and Russia in general, and the Chechen Republic, in particular);
- discuss new approaches in the preparation of teaching materials on history for present-day schools.

At the opening of the Seminar on 23 June 2005 the First Vice-Rector of the Pyatigorsk State Linguistic University, Professor **Nikolai Baryshnikov**, greeted the participants and pointed out that it was not by chance that the Ministry of Education of the Russian Federation and the Council of Europe had chosen Pyatigorsk as a host city. The Pyatigorsk State Linguistic University (PCLU) sets a good example of international educational cooperation and has some valuable experience of using education as a mean of intercultural dialogue for the younger generation.



View of the Pyatigorsk State Linguistic University

Back in the early 1990s PCLU came up with the initiative to convene an international congress “Peace in the Northern Caucasus through Education, Languages, Culture”, and since then has successfully held it four times. Lectures on the history and culture of the peoples of the Northern Caucasus are read in every department, and a unique Anthology of the Literature of the Peoples of the Northern Caucasus has been published by the University publishing house.

Ms Larisa Efremova, Head of the Division of Additional and Ethnocultural Education of the State Educational Policy Department, the Ministry of Education and Science of the Russian Federation when addressing the participants, stressed the importance of conducting this event in the framework of the current developments in the educational system of the Russian Federation.



Opening session of the Seminar: Professor Ludmila Alexashkina, the Institute of the Content and Methods of Education, Moscow; Mr Hussein Demiev, Assistant to the Minister of Education and Science of the Chechen Republic; Professor Nikolai Baryshnikov, Vice-Rector of the Pyatigorsk State Linguistic University; Ms Larisa Efremova, Head of the Division of Additional and Ethnocultural Education of the State Educational Policy Department, the Ministry of Education and Science of the Russian Federation; Ms Tatiana Minkina-Milko, Programme Officer, Council of Europe; Ms Cheryl Stafford, Consultant on history and library issues, Northern Ireland; Ms Luisa De Bivar Black, In-service history teachers training specialist, Portugal; Professor Nikolai Nechaev, Vice-Rector of the Moscow State Linguistic University; Dr Alexey Krugov, Vice-Rector responsible for the International Relations, Stavropol State University.

Ms Efremova underlined that the Ministry of Education and Science of the Russian Federation supports the idea of intercultural dialogue through education, and that this dialogue should be conducted within the Russian Federation society as well as within the international community. History is part and parcel of this dialogue, and its most active participant is a teacher. His/her opinion is vital for the development of the younger generation, including the youth of the Chechen Republic. That is why it is important that teachers of this region should be trained in close cooperation with their colleagues from other parts of Russia and not remain in isolation.

Ms Tatiana Minkina-Milko, Programme Officer, the Council of Europe, informed the participants that the Seminar had been organised in the framework of the Programme of cooperation activities between the Council of Europe and the Russian Federation in the Chechen Republic. She also stressed, that during the period of 2001 - 2002, the Council of Europe along with the European Commission had been conducting a joint programme in the North Caucasian region with the active participation of history teachers from Chechnya.

Following the request expressed by the Chechen delegation at the Third National Stocktaking Conference on History Teaching in St. Petersburg in March 2003, the Council of Europe has been regularly inviting Chechen history specialists to such events and organising in-service teachers training workshops devoted to the specific problems that currently face Chechen history teachers.

It was also pointed out that seminars held in the Northern Caucasus under the auspices of the Council of Europe are aimed at reinforcing democratic stability in general and, at the same time, are dealing with concrete history teaching issues. One of the main aims of the current Seminar is to develop new approaches in teaching history on the basis of intercultural dialogue, which means not only learning how to defend one's point of view, but also how to listen and to hear what others are saying, to be able to understand other perspectives on the same issues. This kind of dialogue should be taught through history, and this subject should help young people to acquire the necessary skills to communicate through dialogue. Following the ideas expressed in the Recommendation on teaching history in twenty-first-century, adopted by the Committee of Ministers of the Council of Europe on 31 October 2001, history in the 21st Century should help to unite, rather than divide peoples.

Mr Hussein Demiev, Assistant to the Minister of Education and Science of the Chechen Republic, thanked the organisers of the Seminar on behalf of his colleagues for their dedication to this work and willingness to provide assistance to educators from the Chechen Republic. He expressed hope that further cooperation will include an exchange of experiences on teaching controversial and sensitive issues in history.

II. PLENARY SESSION REPORTS

Professor **Nikolai Baryshnikov**, Vice-Rector of the Pyatigorsk State Linguistic University, spoke about "**Education as a mean of intercultural dialogue**".

Intercultural communication is a process of verbal and non-verbal interaction between different languages and cultures with the purpose of mutual understanding or confrontation, specified by the goals, tasks, motives, intentions and purposes of the communicators.

It is important to stress the bilateral character of intercultural communication, i.e. the interaction of the communicators, which has not yet received much attention in special literature. Besides, every party (i.e. partner, communicator) is aimed at mutual understanding. It means that there is readiness and desire to understand, tolerate and accept another viewpoint. Intercultural communication is not keen on the question “why?”, but this is vital in order to be able to accept facts from another culture. Time has shown that it is not always easy to tolerate elements from another culture. It is common to hear from intercultural communication partners questions like:

“Why do people in Russia address each other using their patronymics?”

“Why do pupils in Russia greet their teacher by standing up when he/she enters a classroom?”

“Why do people in Russia eat so much bread?” and so on.

The question “why?” in the process of intercultural communication inevitably leads to failures and obstacles in achieving mutual understanding.

It is obvious that not every “dialogue of cultures” can be qualified as intercultural communication.

None of the authors studying problems of intercultural communication has so far regarded the problem of the language in which intercultural communication is conducted, whereas this factor defines its type. If the communicators do not speak one common language, their intercultural communication can only be realised through an interpreter, who adapts what is being said and ensures mutual understanding. This is an example of real intercultural communication, where real interaction of representatives of two different cultures and languages takes place, though the communication activity of the interpreter makes it indirect.

In the context of education, and to be more specific, linguistic education, we mostly deal with another type of intercultural communication, which received the working title of “non-equistatus communication”: one of the partners to some degree has command of the language of the other. A priori, it is the Russian partner who uses a foreign language while communicating with his overseas colleague or friend.

There is an explanation. In European countries, the learning of the Russian language has been dramatically reduced. In France, for instance, the share of the Russian language in educational institutions curricula is less than 1%.

Thus, we can speak of a non-equistatus type of communication. There is much effort on one side and total indifference on the other side, while intercultural communication, as has already been mentioned, is an interaction of speech.

To achieve successful communication, the partner (who speaks the native language of the other) should fulfill a number of requirements: he must know the communicative norms of the foreign language, be informed about the customs of the partner’s culture and be able to use speech and behavioural strategies and tactics typical of the cultural traditions of the country whose language he mastered through a course of studies, including professional education.

We should point out that, in this case, intercultural communication becomes a one-sided and devoid of the most important factor of communication – interaction.

Successful intercultural communication takes mutual effort and a readiness to reach mutual understanding and the tolerant perception of one's partner, who belongs to a different culture.

Bearing this in mind, intercultural communication partners do not have to imitate the speech and behavioural tactics of each other. We believe that in intercultural communication it is important to preserve one's national and cultural specificities and use the speech and behavioural tactics inherent to one's native culture. Intercultural communication depends on a mutual desire of understanding, i.e. tolerance, which is interpreted by modern psychology as the ability of an individual to acknowledge opinions, ways of life, norms of behaviour different from one's own, and without objection or counteraction.

In the context of intercultural communication, tolerance means respect for diversity of other cultures, other languages and behavioural norms, ways of thinking and self-expression.

In the UN Declaration on the principles of tolerance, it was pointed out that tolerance foresees reflection of unity in diversity; it is the thing that makes it possible to attain peace and pass from the culture of war to the culture of peace.

Ignoring the principle of tolerance in intercultural communication may lead to one culture suppressing a whole diversity of others.

If there is tolerance in intercultural communication, linguistic mistakes will be forgiven, differences in the manner of communication and the natural social and cultural mismatches will be ignored. Practice of communicating with foreigners strongly confirms the fact that if there is a desire (aim) to understand each other, mutual understanding will by all means be achieved, regardless of the linguistic mistakes, but if it (the aim) is missing, the communication will resemble a conversation between a blind person and a deaf person.

Intercultural communication partners are only interesting to each other when they manifest, verbally or non-verbally, their ethnic (cultural) identity and use their national mental strategies and behavioural tactics.

It is important that we understand a simple thing: our intercultural communication partners should accept us just the way we are, with all our natural (ethnic) manners of communication, behavioural strategies and tactics. It is ridiculous to imagine a Russian who would use the behavioural patterns typical of the Japanese culture.

In the majority of cases it is quite easy to make a distinction between the speech of a native speaker and the speech of a foreigner. That is why, with regard to the tolerant character of intercultural communication, we should re-assess some of its stereotypes, which can also be called paradoxes.

One of them is the imitation of the cultural standard of one's foreign speech partner. It quite often leads to failure in understanding, bizarre sensations and cultural shock. To illustrate this, we can refer to a short poem by Igor Guberman:

While living in different countries
And trying to make them our home,
At first we seem to be strange to their native peoples
And later – we seem to be strange to ourselves.

According to S.G. Ter-Minasova, the two pillars of intercultural communication are tolerance and patience. Unfortunately, lately the attitude to Russia has become rather intolerant. The mass media of many foreign countries do not point an attractive picture of the present-day Russian Federation. Irony and sarcasm do not contribute to the development of a multicultural world.

I am sure that in the process of intercultural communication it is silly to imitate one's partner. The knowledge of behavioural tactics of other cultures is necessary in order not to reproduce them, but to adequately understand one's partner.

Intercultural communication specialists are trained within the system of higher linguistic education and their professional objective is to develop intercultural interaction and, through this, to ensure mutual understanding.

Imitating the speech and behavioural tactics of one's intercultural communication partner can only be justified by a desire to adapt his culture. It is typical of language classes for potential emigrants, for those who want to make the country of the target language their home. The main aim of such classes is helping future immigrants to adapt to the foreign culture.

In other cases of intercultural communication it is important to prevent one culture from dominating others.

Intercultural communication does not accept comparative analysis, as the more differences there are in the cultures, traditions and mentality of the speech partners, the less probability there is of their mutual understanding.

The third type of intercultural communication differs from the two mentioned above. It can be defined as metacultural. This is the case when intercultural communication is conducted in a language which is native to neither of the speakers and thus serves as a kind of bridge between the partners. Speech interaction between representatives of different cultures, with the help of a go-between language is a specific type of intercultural communication of the non-bearers of the language and culture of communication. The metacultural type of communication reflects the ephemeral nature of copying the cultural patterns of the speech partner and confirms the validity of intercultural communication research in the spirit of tolerance.

Tolerance is the basis of intercultural communication. Even an operational, communicatively adequate level of knowledge of a foreign language cannot guarantee mistakes, blunders or confusion. But these mistakes do not matter. What matters is that a sufficient level of education can help to fix these mistakes with understanding and sometimes with a smile. If the aim of intercultural communication is mutual understanding, then linguistic, social and cultural mistakes will be easily forgiven. We cannot ignore the fact that training for real life intercultural communication is carried out in the artificial environment of a classroom, among one's fellow students, people of the same age, who belong to the same culture, in other words, intercultural communication training is conducted in a monocultural environment, and this paradox cannot be avoided.

Even if a person has a good command of the language and knows the culture of a given country well, we cannot call him bicultural. Indeed, to become bicultural, one requires a total immersion in the other culture, the so called cultural re-adaptation, which is understood as "the process of acquiring by the person grown in culture A elements of culture B" (Kostomarov, Vereschaguin). This level of cultural re-adaptation seems to become possible only after a considerable time spent in the country, no less than 10 years.

There are over 50 different languages and cultures functioning in the Northern Caucasus and, that is why this area can be regarded as a scientific research laboratory designed by nature itself to study intercultural communication. The Northern Caucasus has a number of specific features, because communication is conducted by partners who, in a narrow sense, belong to different cultures, but who do not perceive the other as an "alien", because in the integrative sense they all share the all-Russia cultural tradition.

Studying intercultural communication in the Northern Caucasus makes it possible to obtain reliable scientific data on the types and nature of interpenetration and interaction between different languages and cultures, as this area provides numerous real life examples.

The educational process in the South of Russia is aimed at developing a multilingual and multicultural person who respects the languages and cultures of one's neighbours, and the process is underway. People seem to have come to the understanding that in order to ensure peace, friendship and tolerance in the Northern Caucasus it is necessary to know the language and the culture of one's next-door neighbour.

It should be noted that it is impossible to keep away from the influence of other cultures while living in a multicultural environment. For example, Russian-speaking people who live in the Northern Caucasus differ in mentality and behaviour from Russians who live in the Russian North.

The specificities of mentality and behaviour are best seen in everyday life. For instance, at a table at a party Russians from the South always chose a "*tamada*" - a toast-master. Their handshakes are more vigorous and they also touch the right hand of the person they greet by their left hand as a sign of great respect. When they meet they often kiss, touch cheeks and hug each other. All these habits were formed under the influence of the culture, habits and traditions of the peoples of the Northern Caucasus.

The cultural interaction produces common features for all the peoples who live in the Northern Caucasus, a unique corner of planet Earth. The values we share – home, family, mother, children, friendship, love, etc. guarantee peace and peace-making process.

Having this view on communication, including the professional one, we shall be able to solve any problem in any sphere of shared activity: from History and teaching methods to conquering space. According to its nature, intercultural communication can occur only in the case of interaction between different cultures; otherwise it is *monocultural*. There are no good or bad, better or worse cultures. They are simply *different*. And they all deserve a tolerant attitude. As they say in the East, let all the flowers bloom. Only then our multilingual and multicultural planet will become like a bed of flowers unique in their beauty and smell. Let us become skillful and loving gardeners, deserving this God's creation!

Professor **Nikolai Nechaev**, Vice-Rector of the Moscow State Linguistic University, in his presentation on **“Psychological aspects of new methods in teaching history in a multicultural context”** pointed out that the development of a child, a pre-schooler and a teenager is a most complex context, which is specified by his/her activity, to some extent organised by other people, with whom he/she inevitably gets into some kind of relations and relationships. There is no person in general, there is no person as such, there is no abstract person. Every person realises his/her individual trajectory of development, and it is absolutely unique, no matter how similar it may seem to somebody else's trajectory. It also means that every person is a bearer of a unique cultural code. So when a teacher enters a classroom, he/she is sure to engage in an intercultural dialogue, and there are all the grounds to say that this dialogue is multicultural. Studying different school subjects is also multicultural, as every subject represents a definite culture – a culture of physicists and mathematicians, biologists and chemists, geographers and historians, and even ... chefs.



Presentation made by Professor Nikolai Nechaev started with an interactive exercise for all the participants.

In the process of acquiring historical knowledge a pupil gets “immersed” in the culture of historians, and along with that develops his personality by means of the school subject - history. We all seem to understand that. If we look through the comments to the history syllabuses we shall find recommendations to take into consideration the individual and age specificities of pupils, the nature of their activity and personality, whereas the contents of the syllabuses themselves show that all these recommendations have nothing to do with reality. Again, we deal with a linear representation of a vast amount of historical information, which for some reason pupils have to learn. The difference of the new syllabuses from the old ones of the Soviet period can be found only in the shift of the accents and the prevailing absence of categorical conclusions, which had to be present in the old syllabuses because of the “political order” of the regime.

The “informational” approach to presenting historical material remains a barrier on the way to logical learning based on reasoning. The “logical” approach should be built on the psychological premise that a child of 7 years old, and a child of 10, and a teenager of 14 or 16-17 are people belonging to different psychological epochs not only because they have different life experience, but also because they have developed different personalities due to a whole system of needs, motives, interests, character and abilities. A good teacher understands that and tries to connect the historical material he/she presents with the real life, lived by *his/her pupils*, and not just the life of some abstract children who happened to be in a classroom. We all understand that it is no easy thing teaching history, and no matter how hard we try to present it as unprejudiced and unbiased there is always politics behind the school syllabus. Let us remember the historic Plenums of the Communist Party after which history textbooks were rewritten. We should work out a different policy. This new policy should help form a citizen who is able to make independent decisions, rather than simply follow the ideological stereotypes protecting the interests of some groupings. Then it becomes obvious that, as it was said by the outstanding German pedagogue of the 19th Century Adolf Diesterweg, a history teacher should not bring his pupils the truth on a platter, he should teach them to find it.

Any teacher, including a history teacher, should remember that he is not just the source of knowledge, he is, first and foremost, a pedagogue and a psychologist, carrying out the most important mission of passing on social values of the previous generations. He is not, as it used to be thought, a “speaking” device “imposing” knowledge. Knowledge cannot be imposed – this is an axiom of psychology, tested by time and experience. The subject of a history teacher’s activity should be a developing person, and not history itself, however paradoxical it may sound.

Karl Marx said that the silent role of history is persevering, and he sincerely believed in the historic progress of mankind. I believe that the dramatic increase in developing new knowledge and technologies in all spheres of science and practice on the one hand, and the natural process of rejecting old knowledge on the other, make the attempts to preserve the traditional approaches, the forms and contents of traditional education senseless. The world is changing quicker than one generation replaces another. To think of education as a process of transferring knowledge has always been deficient and, today the deficiency has doubled. At the beginning of the 1980s the notion of “semi-fission” appeared in literature. This concerned specialist’s competence and, according to experts, this period is reducing non-stop. If in the 1940s the life-span of a specialist’s competence was about 10-12 years, in the 1960s this number changed to 8 years, and in the 1980s dropped to 4-5 years. And what about the 1990s? If in the 1980s the scientific progress dealt mostly with machinery and technology,

today the focus is on knowledge and technology. And this is only right, because the annual “wear” of knowledge in the highly technological industries reaches 15-20%. Just think about computer, audio and video technologies, mobile telephones and their software!

The system of education does not consist of only educational institutions. It also comprises various sources of information, like libraries, newspapers, cinema, television, internet, informal communication between people, etc. – in a word, everything that makes our world an “information society”. According to some statistics, schoolchildren spend 13,000 hours watching television and 11,000 hours at school. The question is: where do schoolchildren get their education? There are even opinions that school, as a social institution, should die away and become a part of our past. But I believe that this position is based on a dissatisfaction with the way schooling is carried out, but not on a dissatisfaction with school as such.

But if society understands general education as the basic social virtue that guarantees equal rights of individuals for further general and professional development, and if it understands that today the major task of the system of education is, in the first place, satisfaction of the educational needs of an individual, then it should create through its structures, through the state and the government, all the necessary conditions for turning education into a process of developing individuality and its concrete institutionalised forms and the means and conditions of ensuring this development.

The system of general secondary education perceives these processes in the form of proclaiming their orientation at the activity approach, individual approach and the pedagogy of cooperation, implemented through individualised teaching, humanisation of education, its specialisation and level differentiation. Moreover, this individual vector of reformation of the present-day system of general education, responding to the challenges of the current social and economic changes, is typical not only for Russia, but for many other countries in a state of transition to the so-called ‘post-industrial’ stage.

Although these manifestoes and the actions taken for their realisation are very important, the problem of the individualised approach is not quite new. At every period of social development it was analysed from a definite social and economic perspective and solved respectively. In the Soviet school with the pedagogical theory, providing its ideological basis, the principle of individualised teaching was regarded as one of the basic didactic principles, but understood as acknowledgment of individual specificities only for a better acquisition of knowledge required by the school syllabus.

This approach has been believed to be standard by many specialists. The idea that the material outlined by the school syllabus can be acquired in different ways and it does not necessarily mean lack of ability on the pupils’ side and lack of enthusiasm on the side of the teacher was regarded by the “disciples” of Soviet pedagogy as a manifestation of the alien bourgeois ideology. They denied the fact that knowledge acquisition depends on the pupils’ interests and inclinations, which reflect their everyday reality and plans for the future. Let me remind you about the horror and apprehension with which the Instructive Letter of the Ministry of Education of the USSR on the possibility of transition pupils from year to year with one unsatisfactory mark was met. For many teachers it was simpler to go on pretending: to mean unsatisfactory and to give a satisfactory mark in order to get rid of a pupil and to transfer him/her to the next year.

This example gives the idea of the prevailing planning approach to the so-called “spiritual” industry of education. In Soviet times, the syllabus of any school subject was approved on a Ministry level and was interpreted as “His Majesty Plan”, which was to be executed by all means. Reaching the planned indices and making a good showing was every teacher’s priority, no matter where he worked – at school or at university. Sometimes teachers had to engage in some ‘eye-washing’ – a very ungrateful business, which luckily has already been forgotten. Of course, a good teacher took up other challenges – to help pupils to acquire knowledge on their own, to develop their individuality, to become their own guru, rather than simply recount the content of a textbook.

It goes without saying that the most important moments connected with the personality development of pupils, such as learning from life experience and working out a view of the world, is gained outside school, and while solving those real life problems pupils have much more motivation than while doing mathematics, or physics, or history and literature. There is a saying: “You can take a horse to water but you cannot make it drink”. Unfortunately, the huge sphere of “out-of-school” life, which also exists within the school building – during breaks between classes, in toilets, etc. – and which has a strong impact on the personality development of a child, has not been studied from the point of view of its content. What kind of culture defines our children? By ignoring a whole system of real life relations, forming and reflecting the personality of a child, the proponents of “school centralism” rob themselves of the true understanding of the influence of school upon pupils.

It is not accidental that a lot of serious researchers point out that school education and the process of development of individual abilities and inclinations do not form a causal relationship, and most shrewd specialists claim that personality development has nothing to do with the present system of general secondary education.

The true individualisation of education means not only acknowledging the psychological specificities of every individual, but also the deep understanding of the tendencies which, according to A.S. Makarenko, define the short and long-term development of every pupil. In this regard, individualisation of education requires its differentiation, which guarantees satisfaction of individual educational demands and humanisation of the very process of education, which will lead to the true pedagogy of cooperation.

This cooperation is not only restricted to biology, chemistry, history or geography. It extends over to the solution of real life problems, and it is very important that pupils should learn to solve them in the process of purposeful school education. This is the essence of cooperation, humanisation and differentiation. Today we often hear that the school of memory and primitive cramming should turn into the school of thought. But this idea will remain a mere phrase, if secondary school preserves itself just as a school of subjects, ignoring the necessity of becoming a school of real life, real thought, real activity. Only this kind of work can guarantee the basic cultural values of the personality. That is why it is so important today, when we all stand at a turning point of history and understand the new objectives of general education, to make some changes to its content, form and method.

We should realise that radical changes which would reflect the realities of the present post-industrial society in which our children live today are absolutely necessary in the content of general education. Global thinking and information culture, including the skills of acquiring and processing information with the help of various tools and techniques, a deep understanding of the processes underlying the evolution of society, which is free from

prejudice and stereotypes, a deep insight into human relationships – all this should form the core of the general education content. The key structures of this core are humanities: history, literature, economics, sociology and law. The natural sciences can also be regarded as a humanitarian component, as they can reveal the global tendencies of the natural anthropological evolutions and form the foundation of ecological thinking. Mastering the languages of different cultures, the basics of linguistics, mathematics and information technologies will provide pupils with the means of information exchange. It will all contribute to the implementation of the major task of present-day secondary schools - to form the basic values of an individual. Simultaneously, school should provide all the necessary conditions for further professional self-realisation.

Of course, these reforms of general education content cannot occur overnight. It is a long-term programme which requires changes in the school curricula and syllabuses, and in the training of new specialists who should become adequate to the new objectives of education. And since history teachers should approach problems from a historical perspective, the mission of a history teacher cannot be overestimated.

Ms Cheryl Stafford, consultant on history and library issues from Northern Ireland, made a presentation on **“The use of multiperspectivity in teaching history in present-day schools, including controversial and sensitive issues: an example of Northern Ireland”**.



Ms Cheryl Stafford, Northern Ireland, during her presentation

Teaching history in Northern Ireland is difficult. For 30 years we had our ‘troubles’ where the IRA tried to gain independence from Britain for Northern Ireland through terrorism. The IRA wanted to unite the whole of Ireland and remove the British occupation of the North. In

contrast, half the population of Northern Ireland see themselves as British and do not want reunification with the rest of Ireland. Some Unionists resorted to terrorism during 30 years to fight against the IRA.

In 1994 both sides declared a ceasefire and we had a peace agreement in 1998. Thankfully the terrorism has ceased but we are now in the long process of trying to build reconciliation in our divided region.

History has a vital role to play. If the purpose of education is to produce well-rounded and sensitive human beings, then history as a challenging subject must be central to the education of our children. Through the study of history, pupils learn the complicated nature of our past and look at current political situations in a more complex way noticing that rarely is one side right and the other side wrong.

The study of history gives pupils a sense of identity and an understanding of their own cultural roots and shared inheritance even in a divided region like Northern Ireland. If the troubles in Northern Ireland and indeed other divided regions in Europe, are to be truly solved at a grass roots level, pupils need to be provided with the necessary skills and knowledge to debate current political developments. The history taught should train the minds of all young people by means of disciplined study. The process of studying history should involve disciplined enquiry, systematic analysis and evaluation of evidence, presenting arguments and, applying logical rigour in a search for the truth.

1. Approaches

We have pictures painted on our streets by terrorist groups. Our young people get a street history which is distorted by different groups presenting stereotypical views and are used to fuel hatred between the two communities. For example, there is a picture that shows 'Good King Billy' who is viewed by the Protestant/Unionist community as the triumphant king who saved Ireland from the evil forces of the Catholic King James. It is a distorted and one-sided view of the past. Multiperspectivity in history is developed by getting pupils to look at a range of sources from the time of the Battle of the Boyne in 1690. Through the analysis of sources, students learn that the Protestant King Billy actually fought with the blessing of the Pope, that he did not ride a white horse and instead of appearing as a glorious figure at the Battle of the Boyne, he actually was 4 ft 5 inches, suffered an asthma attack at the Battle and fell off his horse when crossing the Boyne. A history teacher should not miss the opportunity to challenge such a stereotypical and exaggerated view of the past. The street culture totally ignores the complexities of the European context at the time of the Battle of the Boyne. William was more interested in curbing the power of Louis XIV who supported James II than being remembered as a Protestant hero. This is an example of where regional history should always be taught within a wider European context.

This picture depicts the famine in Ireland in the 1840s as the British tried to annihilate the Irish people. It is painted by the IRA to whip up hatred and to show why Irish people should fight today to remove the British from Ireland.



Street wall painting depicting starvation in Ireland during 1840s

In a history classroom, pupils need to look at a wider range of perspectives to challenge this one-sided viewpoint. Pupils look at sources from a British perspective which shows that £ 3 million of aid was sent to Ireland at the time. Through empathy exercises, pupils have to look at the different decisions that the landlords had to make at the time and to identify the pros and cons of each decision. A decision-making exercise as a role play in the past shows pupils how complex the past was, just like life today. Through multiperspectivity in a history classroom, pupils are learning that they should never base their opinions on just one source from one side; they must look at the other side's perspective as well.

In order to promote multiperspectivity, the history curriculum should contain local, national and global history as well as a balance between political, religious, economic and social aspects of the past. If one believes the struggle between the two major groups in Northern Ireland has been continuous since early times, then it is difficult to see an end to our problems. This perspective of history is one-sided because it fails to take into account quiet times and periods of economic and cultural development. I am always keen to remind people that Northern Ireland was part of the land of saints and scholars that educated the rest of Europe in the early Medieval period (my interpretation may be a bit biased!). Thankfully some of our pictures on the streets have shown some of the history of Northern Ireland that unites the two communities – how Northern Ireland became strong because of the linen industry and shipbuilding resulting in the building of famous ships like the Titanic. Thankfully some of the street pictures now reflect some signs of peace, for example, this one shows the dove of peace.

When we appreciate the European perspective of the situation, we realise that conflict is not unique to us. In Northern Ireland we need to challenge the pessimistic view of the past. As one pupil stated to me – “in history we just learn about conflict, wars and famine”. Through the writing of new textbooks and the provision of the resources, pupils should consider how instead of the Norman invasion of Ireland being viewed as a negative Conquest, pupils should realise that the development of farming, growth of the Church, legal developments and a

flourish of culture were consequences of the Norman settlement. Pupils should be given the opportunity to challenge the notion that conquest is only negative for the native peoples. Across Europe it is important to show pupils that migration of peoples into a country can be economically and culturally beneficial for a country.

It is important that pupils are not given a diet of purely political events from a male-centred view. For example, currently in our history curriculum, pupils study the role of Countess Markievicz as the only female who was imprisoned as a rebel who took part in the rebellion against the British in 1916. Nationalists would see her as a freedom fighter, Unionists would view her as a rebel. Would it not be beneficial to consider her role as the first woman in Britain to be elected as an MP in 1918? Instead of arguing over whether she was a rebel or a freedom fighter, unionist and nationalist pupils can be brought together in recognizing an achievement of a woman at a time when women did not even have the vote. Such an interpretation also helps to address the problem of much history teaching being male-centred.

In a history classroom we use stories/events and developments in the past that unite rather than divide. For example, in Northern Ireland, the commemoration of the Great War 1914-18 has tended to rest firmly with the Unionist community. Indeed in 1987, the IRA targeted such a commemoration on Remembrance Sunday in Enniskillen – 11 people were killed. Across Ireland and Northern Ireland, many Nationalist families have not been able to remember their grandparents who fought in this war even though it was for the British Empire at the time. The poppy instead of being seen as a purely British symbol should be a symbol that both communities can embrace. Likewise the shamrock, which has been seen as an Irish symbol, should be a symbol that unites and not divides our two communities. It represents the Trinity and the arrival of Christianity in Ireland through St Patrick. Pupils should be given the opportunity to consider the shamrock as a symbol of the shared Christian heritage of the Catholic and Protestant communities.

Great impact is achieved by bringing the flags of the two communities in Northern Ireland into a history class. Pupils see these flags every day as symbols of division. A history teacher can expose pupils to the idea of seeing the flags as symbols of unity by discussing how the flags were made.

- the Union Jack is the flag of Britain but it does contain the flag of St Patrick – the patron saint of Ireland;
- the Tricolour is the flag of the Republic of Ireland but it contains the orange associated with the Unionist tradition and the Green associated with the Nationalist tradition.

The flags and emblems that have been used by certain people in the community to divide people can actually be seen to reflect both traditions. An artefact lesson is more memorable for the pupils rather than just reading historical facts from a textbook.

2. *How should history be taught?*

History should be taught using the widest range of methodologies as possible. For example:

- Drama
- TV/Video
- Presentations
- Using pictures
- Group work discussions exercises
- Debates
- Inviting speakers into the classroom
- ICT – using the Internet for independent research
- Visits to historical sites/places of interest
- Artefacts

In Northern Ireland, we are always trying to embrace the widest range possible of sources available to show the multiperspectivity of our history. Given the range of abilities that we currently have to teach, the widest range of genre as possible is needed – written, visual, physical and oral to capture the imagination and motivation of pupils. It is important, also, that pupils are aware of the wealth of evidence available about the past:

- Documents
- Newspaper articles
- Media extracts
- Photographs
- Maps
- Oral accounts
- Internet sites
- Artefacts
- Posters
- Contemporary cartoons
- Murals
- Ballads
- Music

Using a wide range of sources is key to reconstruct and interpret the past in the history classroom and will promote active learning and development of critical thinking, reasoning and problem solving. As pupils work with sources they have the opportunity to do more than just absorb information; they can also analyse, evaluate, recognize bias and contradiction and weigh the significance of evidence presented by the source. For too long in our history classrooms, pupils sat passively listening to an account of history being dictated to them. Using sources has brought about an active engagement with the subject. Contemporary and secondary sources enhance the learning process by allowing students to construct their own understanding of peoples, events and ideas. Pupils can understand how someone from a different community interpreted an action/event in the past and how that differs from your own particular interpretation. In Northern Ireland, it is essential that we get young people from the Protestant community to look at how their Catholic neighbours felt about events in the past and vice versa – getting Catholic young people to look at how Protestants would have felt about events in the past and how that explains the entrenched views held today.

“Bloody Sunday”, song by U2

It is important to use those sources which are understood by the pupils. It can be visual, written sources, and audio materials including songs.

The famous song by the pop-group “U2” can be applied for the analysis of one of the most sensitive and controversial pages of our recent history. The song “Bloody Sunday” recounts of the events in 1972 when, in the streets of Northern Ireland, British soldiers killed 14 people during the demonstration protesting against the shameful inequality between Catholics and Protestants.

Pupils are asked:

- Who is the author of this source?
- Why?
- Is this view one-sided?
- Are there any other sources confirming this one?
- Are there any other views of this event?

For example, according to the British government, British soldiers who participated in those events are quoted as saying that the fire was opened by the IRA militants.

It is also important to pay attention to the main idea of the song. Is it provocative or do we hear a call to stop and learn a lesson from the past? This source does not give us any view of the sufferings of the nationalists in Northern Ireland, but the main idea of the song is “How long are we to suffer?”

It is important that our students should learn this lesson of history so that such events are never repeated, and we all should do our best to create in Northern Ireland an atmosphere of peace and tolerance.

At the inquest of Earl Mountbatten, Queen Elizabeth II’s uncle, who was killed by an IRA bomb in 1979, the Coroner stated, “I believe it is necessary to stress again the great responsibility that parents and teachers of any nation have in the way they interpret history and pass it on to the youth of their country. I believe that if history could be taught in such a fashion that it would help to create harmony among people rather than division and hatred, it would serve Ireland and all other nations better”.

Teachers cannot solve all problems in a divided society. They are not the only influence on the development of children but they are an important one. I hope that through the education of our young people we will be successful in trying to bring greater unity between the peoples across Europe.

Ms Luisa De Bivar Black, in-service history teachers training specialist (Portugal), made a presentation on “**The use of multiperspectivity in teaching history: skill based learning of sensitive issues**”.



*Ms Cheryl Stafford, Northern Ireland, and Ms Luisa De Bivar Black, Portugal –
a short discussion before presentations*

1. Multiperspectivity dictates different ways of using sources.
2. What are sources? – Anything that gives me information that helps me solve a problem is a source.
3. Sources can be written, pictorial...
4. Pictures sometimes tell a story, and say more than words.
5. Sources can be maps, graphs, stamps, coins, caricatures, and cartoons...
6. Sources should challenge students' critical thinking and reasoning.
7. The role of the teachers is to form the tasks that constitute challenges for the students.
8. What are tasks? – The tasks are activities that work as *starting points* for reasoning as they stimulate the thinking process of the pupils.
9. In the classroom students should develop skills and acquire facts (knowledge). But how?
10. Thinking process of the students:
 - I have a doubt – a question;
 - I try to find an answer;
 - I (re)search...
 - I reach a conclusion;
 - I discuss it.

11. Textbooks are full of conclusions that historians (and others) have reached. Because these persons had the necessary authority and the conclusions seemed convincing, they are established as facts in society.
12. Conclusions are not facts, but opinions. What is fact? What is an opinion?
13. Sources in the history class:
 - teachers decide on activities;
 - teachers provide extra sources, that contradict the interpretation of the textbook;
 - teachers ensure that the questions are solvable;
 - the sources must not turn the activities into remembrance questions;
 - sources give the information that students need to reason.
14. Multiperspectivity helps pupils to understand and to accept different points of view, or opinions, or interpretations. How?
15. By exploring (cross-)cultural (mis)communication. This is done by promoting dialogue to prevent students from jumping to conclusions about people who converse in a different language.
16. By exploring cultural points of view. Teachers should increase communication between students of different cultures with an interview-based activity.
17. By understanding how words/symbols affect others. The use of certain words, like *conservative* or *radical*, or of certain symbols, like a *flag*, can either empower or offend an individual. Students and teachers should explore the sensitivity needed to understand peoples' different beliefs.
18. By listening to another point of view. Students should practice seeing situations from different points of view with role played.
19. By recalling personal experiences (link with everyday life). Students will sketch pictures representing two events in their lives that have influenced them.
20. By seeing the same event through different eyes. A teacher should help students to develop a greater awareness of the many different ways people perceive things.
21. By viewing pictures differently. Students will work to understand that people can perceive a particular situation differently.
22. Multiperspectivity: modern societies are made up of different communities with different backgrounds and experiences. They all have different opinions, different interpretations.
23. If textbooks reflect the history of only one community it lacks accuracy and learning potential.
24. Including the perspectives of the different communities in the classroom enhances/enables the introduction of the concept of multiperspectivity.
25. Different communities have different accounts/interpretations of what happened. Interpretations are not facts and are all valid. Students identify themselves with different perspectives/interpretations.
26. History will be a sensitive subject for many years, mainly for teachers. History teachers are the product of a given society, so they are subject to all the same influences, emotions and prejudices, which also affect the students (and their families).
27. Controversial and sensitive issues involve basic questions of identity:
 - Who am I?
 - Who are we (as a family, a group, a community)?
 - Who are you (my colleague, my friend, my teacher, my neighbour, etc) and
 - Who are they (the ones we have little information of)?And they also involve questions of worth (judgements of others and of selves).

28. While presenting controversial and sensitive issues, the teacher should stress the awareness that stereotypes pass down through generations and should detect myths and bias and, by doing so, help promote tolerance in a classroom.

Professor **Ludmila Alexashkina** (the Institute of the Content and Methods of Education, Moscow) in her presentation on “**The ways of teaching history on the basis of the cross-cultural dialogue in the conditions of the modern comprehensive school**” highlighted the following points:

The need for a dialogue. The world’s development today can be characterised not only by diversity and contradictions but also by the absolute interdependency of processes and events. All this defines the demand for interaction, a dialogue between people who live in different parts of the world, different countries, belong to different national, social, religious, age, professional and other groups. The modern means of communication expand the field of this dialogue and turn it into common practice.

A dialogue is based on understanding. A dialogue is impossible without the readiness of a person to admit the right of the other – an interlocutor, a business partner, etc. – to have views and interests of their own and to acknowledge them while making decisions. It should also be pointed out that mutual understanding is a multilevel category. The importance of mutual understanding between countries and peoples is stressed in various documents of many international organisations. Along with this, an individual cannot be successful in the present-day world without a deep understanding of not only one’s nearest and dearest but also of other peoples with whom he/she communicates while studying, working, or pursuing one’s leisure activities.

Understanding is based on knowledge. This statement does not require extensive argumentation. But it is important to realise that in the circle of knowledge about other peoples, if we really want to understand them, of course, besides the knowledge of their situational interests, their general values should be considered as well. These are the values derived from family, school and acquired on one’s own. They are defined by various constituents of the spiritual life of a given society or a person, such as national traditions, religious tenets, political doctrines, etc. Taking into consideration that much of a person’s knowledge and the basic perceptions of social standards and spiritual life are acquired in school, it would be only logical to attribute to school a leading role in the formation of the younger generation’s readiness for a dialogue. And it would be logical to assume that the success of this role mostly depends on the history curriculum.

How can history help in teaching about a dialogue? How can learning history at school help understanding “the others”? How can it prepare pupils for a dialogue? What curriculum is needed to ensure this result?

1. Showing the historical diversity of the world

The content of the school history course should in the first place *reflect the diversity of the types of historical communities*, of the paths taken by civilisations, countries, and peoples. This kind of knowledge will contribute to better understanding of the present-day society.

During lessons on Ancient and Medieval History (5-6 form) pupils learn about various historical communities which differed in their economic life, social structure, ethical and

spiritual values. Pupils learn about people's activities, ways of life and religion from the author's narration, documents, illustrations, etc. found in textbooks. It should be pointed out that along, with the more or less vivid descriptions of civilisations, there are explanations of reasons that defined their specific development. Pupils of this age are keen on learning how, for example, the natural geographic conditions of a given territory influenced people's economic activities, beliefs, perception of the world, etc.

The course on New History (7-8 form), unlike the above-mentioned ones, is not as rich in characterising specific civilisations. The authors of textbooks mainly focus on the problems of formation and development of the industrial society in Europe and in North America and modernisation of traditional societies. Moreover, most of the textbooks introduce such notions as "industrial civilisation", "modern civilisation", leaving practically no space for describing the specificities of societies living on the margins of the industrialised world. The latter are mentioned mostly in connection with European colonial wars, creation of colonial empires, and popular anti-colonial movements. There is an overall tendency of unification history.

The course on Modern History looks at the stages of development of the industrial, post-industrial and informational societies. The most widely used notions are: scientific and technical progress, speed of industrial development, modernisation, the catching-up kind of development, globalisation, etc. They have eclipsed the specificity of "national histories", of what we used to call "historical-cultural types". To make matters worse the focus is shifted to political history, and there is practically no space left in the textbooks for describing people's lifestyles, culture, spiritual values, etc.

This "political history" is not the best backdrop for the explanation of new trends, which appeared at the end of the 20th Century, such as diversity and the multicultural nature of the present-day world. In Modern History, we encounter active separatism and the establishment of new national sovereignties, confrontation of ideas and dividing the world into blocks of countries with different political systems, traditional and new religious movements. Today it is possible to live in a modern industrialised society and support the ancient beliefs and religion of one's ancestors; it is possible to change the red communist banners for religious standards. In this case it would be only too simple to speak of "a split personality". The modern world has many faces, sides, layers, and the complexity of individual consciousness and the consciousness of a whole society can be explained by historical roots and mechanisms of the interaction of traditions and modern developments.

2. The nature of human communities interaction. Establishing tolerance, mutual understanding and a dialogue between peoples.

In general, these problems become quite clear if we compare two tendencies. On the one hand, there is peaceful co-existence of various human groups and communities involved into peaceful economic and cultural interactions. On the other hand, there are conflicts, invasions, wars.

Periods of peace give us more opportunity to talk about mutual understanding and tolerance. But even in this case, even if we talk about the quality of relations, this cannot happen overnight. It is not enough to see "the others", to understand that this group of peoples is different from "mine". This vision, as historians say, is as old as the hills: since ancient times people have perceived "others" as "alien". Tolerance and openness for a dialogue means

acknowledging the equal rights of “others” to have values of their own, and it took quite a lot of time to develop this attitude.

How do we present the nature of human relations reflected in history in our school syllabus?

From the stories about societies of ancient and medieval times pupils learn about the division of the population into groups according to some factors: economic activity, degree of freedom or dependency, social position, religion, nation, etc. Pupils also learn about the laws, specifying the social status of different groups and relations between them. Analysis of events from political history gives us an opportunity to see the “anti-examples”. These are manifestations of social, ethnic, religious controversies, intolerance, reprisals and open persecution of those who did not fit into the basic structure of a society. Among these examples we can see persecution of the first Christians in Ancient Rome, reprisals against heretics in the Middle Ages, religious wars in Europe in the 16th -17th Centuries, ethnic and race discrimination, etc. Focusing on such events it is important to ask pupils questions, adapted to their age and knowledge, about what could underlie some definite actions – the fear of everything that is different, ideas of religious superiority, economic interests, protecting the wholeness of the state, etc. Special attention should be paid to the initiators of those events – kings, heads of states, clergy, social groupings.

Revealing the fact that over the course of history mankind has been far from ethnic, religious, etc. tolerance is quite important. Firstly, it enables pupils to see what the price of confrontation was (victims of religious wars, ethnic persecutions, etc.). Secondly, this historical background helps to understand fully the importance of human relations, based on acknowledging a person’s freedoms and equality of rights.

Historical characteristics of dialogue and tolerance as underlying principles of relations between peoples contains two aspects. The first is connected with the adoption of the corresponding standards and laws, and the second deals with people’s definite actions.

Let us give examples. The Thirty Years War (1618-1648), which was begun and fought for a long time by catholic and protestant governors of a number of European countries, was ended by the Peace of Westphalia. It became the basis for a system of international relations that existed for several centuries till the end of the 20th Century. Along with political decisions, this peace treaty was remarkable in that it settled controversial religious issues. Not only did it stipulate the compulsory *cujus regio, ejus religio* (he who reigns, chooses the religion), it also introduced the principle of tolerance for religious beliefs of one’s fellow-citizens.

Considerable breakthroughs in tolerance are associated with the ideas of the Enlightenment, which became popular in the 18th Century. These ideas received support during the French Revolution, when slogans of freedom, equality and fraternity were proclaimed. However, it is a well-known fact that, in the course of the revolution, real religious and political tolerance became a myth (remember the reprisals on the Church and the Jacobin terror).

It took more than 150 years to establish equal rights for people of different nations, religions and political preferences. One of the most important steps in this process was the adoption, after World War II, of the Charter of the United Nations Organisation (1945) and the Declaration of Human Rights (1948), which proclaimed equality, tolerance and the neighbourly spirit as the main principles of people’s relations in the present-day world.

3. *Approaches to studying historical material*

• 3.1 *Looking at events from a historical perspective*

First of all, we should concentrate on active knowledge of the epoch and understanding of the causes and consequences of some particular events. For example, speaking about the conditions of the above mentioned Peace of Westphalia (1648), a teacher can ask pupils questions like: under which historical circumstances was freedom of worship granted to some population groups in some European countries? What made it possible? Do you think all Europeans supported the Peace of Westphalia conditions concerning religious issues? What consequences did these conditions bring about?

• 3.2 *Referring to historical sources*

Referring to historical sources helps pupils to analyse a particular event, understand it and, more importantly, get involved emotionally.

Let us take some examples.

The French King Henry IV, trying to prove to the members of the Paris Parliament the necessity for endorsing the Nantes Edict on religious tolerance, said: “For twenty years I have been the leader of the Huguenot party, and I know them all. I know which of them want peace and who seeks to start a war. I know those who fight for the Catholic religion because of ambition or in support of the Spanish party, and I know those who only want to steal money. Among Protestants there have been all sorts of people, just like among Catholics... We should make no difference between Catholics and Huguenots, we must all be good French people”.

Having shown this source to pupils, it is worthwhile asking them questions like: What is the main idea of this speech? What qualities of a person are no less important to the king than their faith? Can we say that this position is vital today? There can also be a personal question like: What facts from the life of Henry IV illustrated his attitude to religion and religious conflicts of the time? Is it accidental that it was him who issued the Nantes Edict?

Photos and pictorial sources are also important. In some school textbooks the chapter about racial discrimination in the USA in 1950s is complemented by pictures, in which you can see signs “Only For the White” and “For the Black” used in those days on public transport, or a little girl holding a poster “I do not want to go to school with niggers”, or Afro-American pupils who go to school where they would study together with white children, under police guard.

While studying those pictures pupils are asked questions like: Why are the children going to school guarded by police? How do you feel about those signs? Is it possible to divide passengers, movie-goers, supermarket customers in a modern city into categories according to their social, national or religious status?

• *3.3 Defining and presenting one's attitude to historical events and people's actions*

At any stage of work with texts, documents or illustrations it is only reasonable to ask questions like: What is your attitude to the event? With whom would you have sided? Give your reasons why. When pupils answer such questions they acquire new skills of analysis and historical empathy.

Forming a position on historical events or people's actions helps pupils to identify themselves in the present day situation. Today, more often people's behaviour becomes a reflection of their ethnical, national, religious, party, etc. identity. We are used to hearing such phrases as: "He did it because he is..." – and they add nationality, religious denomination, etc. Such conclusions are tempting as they are easy, but we should teach pupils to distinguish between following a historical tradition or a norm of behaviour, on the one hand, and asocial actions infringing on the rights of other peoples, on the other. The former requires tolerance whilst, the latter requires rejection.

Dialogue is action. The most difficult problem among those which have already been discussed is the task of developing behavioural skills in the spirit of tolerance and dialogue. These skills are tested by life itself, but let us hope that the line "knowledge" → "understanding" → "attitude", which is pursued at history lessons, will end in the most important element – "action".

Doctor **Alexey Krugov** (Stavropol State University) in his speech "**New approaches to preparing teaching materials for national schools**" focused on the following points:

Back in his times, the "Iron Chancellor" Otto von Bismarck said that the war with France was won by "the German History teacher". We hope that the Chechen History teacher will win peace for this suffering land. We all understand that the situation in the Chechen Republic is an all-Russia problem, and it cannot be solved by Chechens single-handedly. It requires much joint effort. During the war years a whole generation of young people who fell out of the educational process appeared in Chechnya. The number of them reaches many thousands. They are quite young. Some of them know nothing besides fighting a war, and if they do not get involved in some peaceful occupation – studies or work – they may become a strong support for those who breed violence and strife.

Today the interpretation of many historical and cultural aspects of the life of Vainakhs (Chechens) depends on the professional competence of the history teacher. For years the in-service teachers training in Chechnya was practically non-existent. Many teachers left the Republic and we understand that today Chechen teachers have to work in very hard conditions. They are devoid of the very basic things a common teacher cannot do without. Museums, theatres, archives and other centres of the people's cultural heritage were destroyed.

Before the war in the Chechen Republic there were 362 libraries, including 3 republican ones: the Chekhov Library, the Children's Library and the Special Library for the visually impaired. They held 7,5 million publications. In the 80s in the Chekhov Library I saw some absolutely unique first editions of the first Chechen ABC textbooks. Today the number of books in Chechen libraries has dropped to 1 million copies and many of them are in a very sad state.

We understand that this kind of “influence” on the Chechen culture may bring about some irreversible changes, and to make matters worse a considerable part of the intellectual elite has moved out of the Republic. The “reproduction” of the qualified labour force will take two or three generations.

Today we are happy that schools in Chechnya stay open, teachers work and academicians write new textbooks.

Today the leading historians of the Republic are working on the two-volume “History of Chechnya”. The group of authors, lead by Doctor of History, Professor Movsur Ibraguimov, consists of prominent scientists, namely: Aslambek Hasbulatov, Sharpudin Akhmadov, Shakhrudin Gapurov, Musa Ibraguimov, Aldarbek Yandarov.

According to Movsur Ibraguimov, today Chechens do not have a full description of their national history. But it doesn't mean that the authors had to start from scratch. The first volume embracing the period from ancient times to 1917 was almost finished in the 1980s, but today it is considered as prejudiced and biased. The second volume will be devoted to the period from 1917 – till the present day. The most controversial period in the Chechen history – the last decade of the XX c. – was written by the famous historian, Doctor Djambrail Gakaev, one of the greatest specialists in Chechen national history. Chechens, including the diaspora abroad, are looking forward to this two-volume book, as it is aimed not only at academicians, but at a much broader circle of readers.

However, this is not the school regional history textbook that teachers need so badly. There is a dramatic shortage of modern interesting truthful accessible teaching materials. Culture, as psychologists teach us, is one of the peace-making tools and an efficient post-war therapy. Through culture, people (especially children), can rid themselves of the image of the enemy and heal their war wounds. But the school textbook does not only have to hold a child's attention for the cultural heritage of vainakhs, it should also inform the child about the cultures of other ethnic groups living in the Northern Caucasus. It may become a real step forward to attaining peace in our land, and it should get all the support possible, including “live” financing that was mentioned by Larissa Efremova.

In the modern cultural field of Chechnya we can observe a lot of elements from the regional North Caucasian and all-Russia cultural systems. It is important for us to see the basis for the intercultural dialogue. Thus, the unique stone towers in Ingushetia and Chechnya were built not only by Chechens and Ingushs, and similarly, the Alan cultural tradition does not belong only to Ossetians.

Some time ago in Chechnya there lived a wonderful poet Magomet Mamakaev. He found the right words about the history of his people: “On every stone, covered with eternity, past can be seen”.

Unfortunately, the war divided not only Chechens, but Russia's society as well. There are various interpretations of this great tragedy, but sorry to say, most of them are far from promoting peace. Russia and Chechnya have their own victims, heroes and their vision of history in general and this particular war is different. But any war is a dead end, and we all need peace in the Caucasus. Transition from war to peace can be made with the help of culture and truthful unbiased textbooks, recounting the cultural heritage and cultural achievements of the Chechen people.

“The Vainakh Copybook” can and will become one of the necessary steps on the road to peace. This textbook is needed not only in Chechnya, but in other North Caucasian republics and all over Russia as well. We believe that this book should reduce the interethnic tension in the region, step up the intercultural exchange and do away with the ethnic stereotypes of Chechens and highlanders as a whole.

III. WORK-SHOPS DISCUSSIONS



Session in the working groups

The participants had discussions based on the case-studies on the example of:

- World War I;
- World War II;
- a controversial issue from Portuguese history;
- a sensitive issue from the history of Northern Ireland;
- a controversial issue from the history of the Chechen Republic.

All the examples struck a cord with the audience. The participants took an active part in working out of the form and structure of the lessons, different in their subject-matter but none the less equally important.

The lesson “Racism in modern Portugal” presented by **Ms Louisa De Bivar Black** gave a strong impetus to the further talk about world wars and their consequences. **Ms Ludmila Alexashkina** continued by contributing materials on the alternative methods of teaching those topics in modern Russian and German schools.

The result was that the participants were able to introduce their original suggestions on the interactive ways of teaching controversial and sensitive issues of history. They came to a conclusion that education should be based on active learning, when pupils reflect upon the sources presented by the teacher and have to make evaluations and only then should they draw conclusions. Despite the fact that the amount of hours assigned to history in the school curriculum is reducing in practically all European countries, a teacher should focus on the key issues and thus give pupils the opportunity *to think*. In order to challenge pupils' critical thinking the teacher must use various types of sources:

- oral (witnesses' narration);
- written (documents, newspaper articles, letters);
- visual (photos, pictures, caricatures) etc.

In a very accessible game form Ms Cheryl Stafford showed with the example of Northern Ireland ("Bloody Sunday" and "Bloody Friday" of the 70-s) how to:

- formulate the key questions of research;
- select the sources according to their objectivity.

Ms Cheryl Stafford also demonstrated some kinds of activity, in which pupils can be engaged at a history class.

"The Vainakh Copybook" by Doctor Alexey Krugov sparked off a discussion on the problems of teaching national history. A group of teachers from the Chechen Republic gave their overall positive opinion of the materials presented by Doctor Krugov and expressed some wishes on their further perfecting.

The success of the seminar to some degree depended on the active participation of academician Nikolai Nechaev.

A number of participants made reports. Thus, teacher Medni Vakhabova spoke on "The customs and traditions in the spiritual culture of Chechens". She stressed that historical memory of a people consists of individual memories of every single person. An idea may start from an inconspicuous estuary, but then it becomes a stream, later a river, and rivers carry their waters to a sea. The same way patriotism is formed. The love of one's motherland is a dialectic process, and the task of the teacher is not only to help pupils maintain the ties that connect them to the land of their ancestors, they also have to make these ties stronger. While preserving and developing one's progressive national heritage pupils should think about the forms of interaction with the cultures of other peoples. Only the loving attitude to one's motherland, culture and history can promote friendship between peoples that live on our planet.

Teacher Malika Aliskhanova dealt with the "Problems of teaching regional history in the Chechen Republic and the ways of overcoming them". She believes that we should develop national identity by introducing the young to the cultural and spiritual values of their people and explaining the place and role of those values in world culture. The revival of Chechnya demands a revival of history education and, as this process should be dynamic, Chechen teachers must analyze the experience that has been amassed in other subjects of the Russian Federation, in Altai Krai in particular.



Session in the working groups

Teacher Said-Akhmed Suleimanov made a report on the “Development of multiethnic and multicultural relations of Chechen communities with the neighbouring ethnic groups till the end of the XVIII century”. The Chechen people has a rich history and culture, closely intertwined with many ancient and modern peoples of the world. The relations were political, economic and those of kindred. The peoples were engaged in the mutually beneficial trade, there were joint settlements, common cultural monuments, common festivals. The theme of friendship with Dagestan, Kabardinian, Russian, Georgian, Ossetian, Koumyck, Nogai and other North Caucasian peoples entered the Chechen oral and written folklore, and is a potent means of educating our children.

IV. CONCLUSIONS AND RECOMMENDATIONS

The discussion of the plenary session reports and opinions voiced at workshops confirmed the importance and the topical character of this seminar and showed the need for further meetings.

On behalf of teachers of the Chechen Republic **Mr Hussein Demiev** thanked the Council of Europe in the face of Ms Tatiana Minkina-Milko, and the Russian Federation Ministry of Education and Science in the face of Ms Larissa Efremova for the meaningful conversation, which became a good example of an intercultural dialogue. He also stressed that we should remember that the people of Chechnya is an integral part of Russia.

Taking into consideration the above-mentioned information, the participants of the seminar came up to the conclusions that:

- it is important to continue work on creating a textbook on the history and culture of the peoples of the Northern Caucasus;
- it is important to complete the work on the preparation of the Vainakh Copybook for pupils;
- in order to enhance the process, the authors' group should build a *vertical*, consisting of school teachers, academicians of Chechnya and academicians of the neighbouring territories;
- it is necessary to use the existing *horizontal level* embracing the expertise of other regions of the Russian Federation, and in the first place that of the Southern Federal Okrug;
- it is vital that a meeting will be organised between history teachers of Chechnya and the authors of national and world history textbooks at a federal level;
- it is absolutely necessary to conduct a seminar on the history of Chechnya in the context of Russia's history.



All the participants of the Seminar in Pyatigorsk just before their departure, 25 June 2005.

APPENDIX I

PROGRAMME OF THE SEMINAR

Wednesday 22 June 2005

Arrival of the participants

Thursday 23 June 2005

9:00 – 9:30 **Registration of the participants**

9.30 - 11.30 **Plenary Session**

Chair: Professor Nikolai Baryshnikov, First Vice Rector, Pyatigorsk State Linguistic University

Presentations by:

Ms Larisa EFEMOVA, Ministry of Education and Science of the Russian Federation, on “Priorities in development of the educational system of the Russian Federation”, Moscow;

Ms Tatiana MINKINA-MILKO, Programme Officer, Council of Europe on “What does it mean to teach history in multicultural context: overview of the Council of Europe”;

Professor Nikolai BARYSHNIKOV, First Vice Rector, Pyatigorsk State Linguistic University on “Intercultural dialogue through education”, Pyatigorsk;

Mr Khusein DEMIEV, Assistant of Minister of Education and Science of the Chechen Republic on “Teaching history in the Chechen Republic”, Grozny;

Professor Nikolay NECHAEV, Vice rector, Moscow State Linguistic University “Psychological aspects in the development of new methodological approaches in teaching history in a multicultural context”, Moscow.

11.30 - 12.00 Break

12.00 - 13.30 **Plenary session**

Chair: Professor Nikolai Baryshnikov, First Vice Rector, Pyatigorsk State Linguistic University

Presentation on: “The use of multiperspectivity when teaching history in present-day schools, including controversial and sensitive issues: an example of Northern Ireland”, by Ms Cheryl STAFFORD, Advisory Officer for History, South Eastern Education and Library Board, Northern Ireland.

Presentation on: “The use of multiperspectivity when teaching history in present-day schools, including controversial and sensitive issues: an example of Portugal” by Ms Luisa DE BIVAR BLACK, Teacher trainer, Portugal.

13.30 - 15.00

Lunch

15.00 - 16.30

Plenary Session

Chair: Professor Victor ERMAKOV, Head, Chair of Russian and International History, Pyatigorsk State Linguistic University

Presentation on “How to teach history on the basis of intercultural dialogue in present-day secondary schools”, Professor Ludmila ALEXASHKINA, Institute of Contents and Methods in Education, Moscow.

Presentation on “New approaches in the preparation of teaching materials for present-day national schools”, by Dr Alexey KRUGOV, Counsellor of the Rector on International Relations, Stavropol State University, Stavropol, Russian Federation.

16.30 – 17.00

Break

17.00 – 18.00

Plenary session

Chair: Professor Victor ERMAKOV, Head, Chair of Russian and International History, State Linguistic University, Pyatigorsk

Discussion of the presentations with all the participants.

19.00

Official Dinner

Friday 24 June 2005

9.30.– 11.00

Two Working group session 1

11.00 – 11.30

Break

11.30 – 13.00

Two Working group session 2

13.00 - 14.30

Lunch

14.30 – 16.00 **Two Working group session 3**

16.00 - 16.30 Coffee Break

16.30 – 18.00 **Two Working group session 4**

19.00 Dinner

Saturday 25 June 2005

10.00 -12.00 **Plenary session**

Chair: Professor Victor ERMAKOV, Head, Chair of Russian and International History, State Linguistic University, Pyatigorsk

Presentation on: “The use of multiperspectivity in federal history textbooks in the Russian Federation”, by Ms Irina MYSHINA Associate Professor, Academy of Retraining, Ministry of Education and Science of the Russian Federation, Moscow.

Presentations on “Teaching history in the Chechen republic: an overview of history teachers”, by Mr Said-Akhmed SULEIMANOV, Nadterechniy Region; by Ms Rosa MAMAKAEVA, Argun Region; by Ms Kurzhan UMAROVA, Gudermes Region.

Discussion of the presentations with all the participants.

12.00 – 13.30. Lunch

13.30 – 15.00 **Round Table with all the participants to evaluate the results of the seminar**

Chair: Professor Victor ERMAKOV, Head, Chair of Russian and International History, Pyatigorsk State Linguistic University

i. Presentation of the conclusions and recommendations of the rapporteurs of the round tables.

ii. Presentation by the General Rapporteur of the overall conclusions and recommendations of the Seminar.

Comments by the participants

15.00 – 15.30 Coffee break

15.30 – 16.30

Closing speeches of the Seminar by:

- i. Ms Larisa EFREMOVA, Ministry of Education and Science of the Russian Federation;
- ii. Ms Tatiana MINKINA-MILKO, Programme Officer, Council of Europe;
- iii. Professor Victor ERMAKOV, Head, Chair of Russian and International History, Pyatigorsk State Linguistic University

18.30

Dinner

Sunday 26 June 2005

Departure of the participants

QUESTIONS FOR THE DISCUSSIONS IN THE WORKING GROUPS

Working group N°1

Animators: Professor Ludmila ALEXASHKINA, Moscow
Ms Luisa DE BIVAR BLACK, Portugal
Rapporteur: Dr. Victor AKOPYAN, Pyatigorsk State Linguistic University

Topics for the discussion: how to prepare a lesson plan using examples from World history on:

- i. the World War I;
- ii. the World War II;
- iii. one of the controversial topics from the history of Portugal.

The preparation of a lesson should include:

- the analysis on how to select historical sources, including maps, illustration, cartoons etc.;
- how to build a lesson in an interactive way in dialogue form;
- how to prepare questions and tasks for pupils;
- how to assess knowledge and skills acquired by pupils during a lesson;
- how to help pupils to acquire such skills as tolerance and respect for Others.

Animators should present to the participants their proposals for lesson planning and look at how these experiences could be integrated into everyday class practice in schools in the Republic of Chechnya.

Working group N°2

Animators: Dr Alexey KRUGOV, Stavropol
Ms Cheryl STAFFORD, Northern Ireland
Rapporteur: Professor Victor ZYUZIN, Pyatigorsk State Linguistic University

Topics for the discussion: how to prepare a lesson plan using the examples from national history on:

- i. teaching national history on the basis of intercultural dialogue;
- ii. one of the controversial topics from the history of Northern Ireland;
- iii. one of the topics from the history of Chechen Republic on the basis of the materials supplied by the participants.

The preparation of a lesson should include:

- the analysis on how to select historical sources, including maps, illustration, cartoons etc.;
- how to build a lesson in an interactive way in dialogue form;
- how to prepare questions and tasks for pupils;
- how to assess knowledge and skills acquired by pupils during a lesson;

- how to help pupils to acquire such skills as tolerance and respect for Others.

Animators should present to the participants their proposals for lesson planning and look at how these experiences could be integrated into everyday class practice in schools in the Republic of Chechnya.

APPENDIX II

LIST OF PARTICIPANTS

GENERAL RAPPORTEUR

Dr Yuri GRANKIN
Vice Rector
Pyatigorsk State Linguistic University
Prospect Kalinina, 9
357532 Pyatigorsk
Tel.: +7 8793 32 94 54

SPEAKERS

Ms Larisa EFREMOVA
Head, Section of Regional and Ethno-Cultural Policy in Education
Department of the State Policy in Education
Ministry of Education and Science of the Russian Federation
Chistoprodny boulevard 6/19,
101990 Moscow
Tel: + 7 095 229 03 36
e-mail: Lazgieva@mon.gov.ru

Dr Ludmila ALEKSASHKINA
Head of the Laboratory of Historical Education
Russian Academy of Education
Pogodinskaya pl., 8
19905 MOSCOW
Russian Federation
Tel: + 7 095 305 47 47
Fax: +7 095 246 21 11
e-mail: lunalex@inbox.ru

Dr Alexey KRUGOV
Counsellor of the Rector on International Relations
Stavropol State University
1 Pushkin Str.
355009 STAVROPOL
Russian Federation
Fax: +7 865 2 35 70 23
e-mail: krugov@stavsru.ru

Ms Irina MYSHINA
Associate Professor, Chair of History, Socio-Political
Education and Law,
Academy of Retraining,
Ministry of Education and Science of the Russian Federation
Tel.: +7 095 452 05 13

Dr Nikolay NECHAEV
Vice Rector
Moscow State Linguistic University
38, Ostozhenka
119992 MOSCOW
Russian Federation
Fax: + 7 095 246 83 66
e-mail: nnechaev@mail.ru

Professor Nikolai BARYSHNIKOV
First Vice Rector
Pyatigorsk State Linguistic University
9, Kalinin prospect
357532 PYATIGORSK
Russian Federation,
Fax: + 7 8793 32 98 39

Ms Cheryl STAFFORD
Advisory Officer for History
South Eastern Education and Library Board
Grahamsbridge Road
DUNDONALD BT16 2HS
Northern Ireland
Fax: + 44 289 05 66 266

Ms Luisa DE BIVAR BLACK
Att : ERAZAN
Praça da Carreira 32, loja esquerda
2765 S. JOAO DO ESTORIL
Portugal
Fax: +351 21 452 24 39

MOSCOW

Ms Tatiana ALYMOVA
Consultant, Section of Regional and Ethno-Cultural Policy in Education
Department of the State Policy in Education
Ministry of Education and Science of the Russian Federation
Chistoprodny boulevard 6/19
101990 Moscow
Tel: + 7 095 229 03 36
e-mail: Alimova@mon.gov.ru

PYATIGORSK

Professor Victor ERMAKOV
Head, Chair of Russian and
International History
Pyatigorsk State Linguistic University
Prospect Kalinina, 9
357532 Pyatighorsk
Tel/Fax: +7 8793 32 08 43

Professor Victor ZYUZIN
Chair of Russian and
International History
Pyatigorsk State Linguistic University
Prospect Kalinina, 9
357532 Pyatighorsk
Tel/Fax: +7 8793 32 98 64

Dr. Victor AKOPYAN
Chair of Russian and
International History
Pyatigorsk State Linguistic University
Prospect Kalinina, 9
357532 Pyatighorsk
Tel/Fax: +7 8793 32 98 64

THE REPUBLIC OF CHECHNYA

Mr. Khusein DEMIEV
Assistant of Minister of Education and Science of the Chechen Republic,
Group Leader

Mr. Akhmed BAGASHEV
Head, Licensing Department, Ministry of Education and Science of the Chechen Republic
Ms Rosa MAMAKAEVA, History Teacher, Argun Secondary School # 1

Mr. Zurab GUCHIGOV
History Teacher, Urus-Martan Secondary School # 1

Mr. Said-Akhmed SULEIMANOV
History Teacher, Nadterechnaya Secondary School # 3

Ms Kurzhan UMAROVA
History Teacher, Gudermes Secondary School # 3

Ms Ayuda SULEIMANOVA
History Teacher, Kurdyukovskaya Secondary School

Ms Luisa TERLOEVA ,History Teacher, Achkhei-Martan Secondary School # 1

Mr. Islam KHAMURZAEV
History Teacher, Tolstoy-Yurt Secondary School # 3

Ms Zarema ELZHAEVA
History Teacher, Secondary School # 10, Grozny

Ms Sovdan SAPARBIEVA
Methodologist of the Department of Education, Grozny

Ms Medni VAKHABOVA
History Teacher, Chervlenskaya Secondary School # 1

Ms Malika ALISKHANOVA
History Teacher, Novosolkuschinskaya Secondary School

Ms Olesya DUDAEVA
History Teacher, Secondary School # 14, Grozny

Mr. Akhmad SHAMSADOV
History Teacher, Secondary School # 36, Grozny

Ms Luisa REZVANOVA
History Teacher, Secondary School # 14, Grozny

Mr. Sherip DZHABRAILOV
History Teacher, Secondary School # 11, Grozny

Ms Raisa SADUEVA
History Teacher, Secondary School # 26, Grozny
Ms Elena VELIKANOVA
History Teacher, Secondary School # 17, Grozny

Mr. Ruslan NUCHAEV
History Teacher, Shali Secondary School # 9

Ms Fatima VIZIRKHANOVA
History Teacher, Gikalovskaya Secondary School

Mr. Aslan ASABAEV
History Teacher, Prigorodnenskaya Secondary School

Ms Malika VISSITAEVA
History Teacher, Gudermes Secondary School # 8

Mr. Said-Akhmed BOLTAEV
History Teacher, Engel-Yurt Secondary School # 1

Mr. Said-Magomed AKHMADKHANOV
History Teacher, Kurchaloi Secondary School # 1

Ms Madina USMANOVA
History Teacher, Beno-Yurt Secondary School

Mr. Imran MAGOMADOV
History Teacher, Zakan-Yurt Secondary School # 1

Ms Raisa KANTAEVA
History Teacher, Achkhoi-Martan Secondary School # 6

Mr. Vakha MURTASALIEV
Teachers Retraining Institute, Chechen Republic

Ms Mariam MEZHIDOVA
History Teacher, Gekhinskaya Secondary School # 1, Urus-Martan District

COUNCIL OF EUROPE

Ms Tatiana MINKINA-MILKO
Programme Officer
History Education Section
Council of Europe
F-67075 STRASBOURG CEDEX
Tel: +33 3 88 41 36
Fax: +33 3 88 41 27 50 / 56
e-mail: tatiana.milko@coe.int

