

THINKING



ABOUT



MULTIETHNICITY



Joanna Wojdon



CENTRUM EDUKACJI
OBYWATELSKIEJ

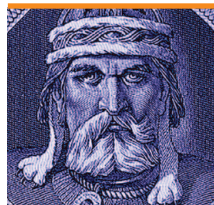
THINKING



ABOUT



MULTIETHNICITY



Joanna Wojdon



Translated by
Agnieszka Szyjkowska

Warsaw 2020



**CENTRUM EDUKACJI
OBYWATELSKIEJ**

	Introduction On Historical Thinking	5
1	Holidays in Mallorca In Search of Cause and Consequence	9
2	When Does a New Epoch Begin? Continuity and Change through the Example of a Local Community	21
3	How to Look for Ethnic Groups in Medieval Sources? Historical Evidence	37
4	Why do the Crimean Karaites Love Grand Duke Vytautas? On Historical Significance	55
5	What Did a Medieval Christian Think of the Infidel? A Historical Perspective	67
6	Stories: Real or Beautiful? The Ethical Dimension of History and the Profession of a Historian	77
	Answers	89
	Works Cited	102

Ad. M. 1832



Introduction On Historical Thinking

For many students, learning history is about memorising facts: dates, names, and places of battles – for the simple purpose of being promoted to a higher level or passing an exam. History appears to be a sequence of consecutive, more or less ordered events, thoroughly examined by historians. However, this is not what this academic discipline is about. Ukrainian historian Oleksiy Tolochko has recently observed that history taught at school and academic history basically share only a name. He claims that education in history at school deals mainly with repeating and consolidating national myths so that, as a result, young men of military age know which military draft office (Russian or Ukrainian) they should report to after graduation. However, I favour the view of Polish scholar, Hanna Wójcik-Łagan, who claims that historical thinking should be the working paradigm in teaching history. With such an approach, it is possible to demythologise the past and develop a methodology and skill-set to approach any narrative critically, and this is the aim of the proposed lessons prepared in this study.

How can historical thinking be developed in pupils? How can they be encouraged to utilise their skills in this area? And what does such thinking comprise? I am less interested in examining the existing narratives and the types of historical thinking reflected in them, than in showing students how to think historically through action – in such a way that they learn at school how to practice historical method rather than simply assimilating knowledge about the past. Despite individual scholars presenting slightly different views on the essence of historical thinking, they generally agree that it is impossible to teach it theoretically, and it needs to be practice-based on specific materials pertaining to selected substantive contents.

Sam Wineburg of Stanford University asserts that historical thinking occurs when students cross the boundary of thoughtless acceptance of commonly accepted statements concerning the past to creating their own understanding of history through examining the sources rooted in context. In turn, Dutch scholars Jannet van Drie and Carla van Boxtel define historical reasoning as “an activity of students [who] when learning history [...] not only acquire knowledge of the past, but also use this knowledge for interpreting phenomena from the past and the present”. Much of this work is based on the findings of Peter Seixas and his team at University of British Columbia where six main concepts of historical thinking have been identified: “establish historical significance; use primary source evidence; identify continuity and change; analyse cause and consequence; take historical perspectives; and understand the ethical dimension of historical interpretations.” These elements provide the structure for this publication – each of its sections focuses on one of the aspects differentiated by Seixas, although often with reference to the others. I have not tried to preserve the thematic uniformity

of chapters artificially because the primary objective of a lesson should not be about covering the theoretical teaching plan, but rather about communicating information and shaping students' skills and attitudes. Generally, by changing methods, resources and strategies, teachers can achieve teaching objectives more effectively than even the best "monoculture".

My aim is for the lesson to show not only a picture of the past as such, but also the work of a historian on the learning of it; not ready-made answers, but the means to obtain them so that students are enabled to take on the roles of historians. But what kind of historians? At this point another of Peter Seixas' concepts is worthy of consideration. He differentiates three fundamental models of teaching history at school, which can briefly be described as follows: history as a memory model, a disciplinary model, and a postmodernist model. The first focuses on shaping the collective memory, the sense of belonging to a community, especially the national (but also local) community. Learning consists of assimilating the narrative of a teacher or a textbook which contains simple, clearly evaluated messages referring mainly to the political history of one's own country. The disciplinary model departs from the simple factual message in favour of acquainting the reader with the historian's job of analysing and interpreting sources. It places emphasis on exercising practical skills, e.g. reading maps, interpreting written, iconographic or statistical sources, and especially including searching for specific data within them. A student should locate in the sources the arguments confirming a given historical message – like a historian in a traditional, positivist model, whose task was to determine what happened based on academic research methods. In turn, in the last model, it is assumed after postmodernist historians that each message about the past is a story, and the researcher's work consists not in selecting or creating the only "correct" narrative, but in evaluating and understanding where different interpretations come from. Of course, we cannot accept that all narratives are equivalent and nothing certain can be said about the past, since scholars have developed methods that allow us to verify judgements about the past and invalidate statements that lack confirmation in sources.



According to Seixas' typology, the current volume comes closest to the postmodernist model. In lesson scenarios, various methods of searching for the truth about the past have been shown. They prove that history is not something closed and unambiguous, offered up on a plate. Rather, it can be demonstrated that sources are already interpretations in themselves as they depend on the times in which they were created, on the people who created them, and on the conditions and objectives they were intended to fulfil. Instilling healthy scepticism, the lessons provide students with tools for criticising the sources (both primary and secondary). Moreover, they show how to go beyond mere scepticism, and to continue to derive information – not always in accordance with the information that the authors intended to communicate – about the past from available materials.

History lessons usually concentrate on communicating specific knowledge about the past, while research behind this knowledge appears only by chance (if at all), as if it were secondary information. The ideas behind this book are quite the opposite – they are primarily devoted to the methods of historical research, with historical content remaining, in a way, in the background, while yet observing the rule that the methods cannot be taught without content.

The majority of lesson topics pertain to the Middle Ages, arising from the assumptions of the international research project *Cohesion building of multiethnic societies, 10th-21st c.*, within which this publication was created. The project has been carried out under the supervision of Professor Przemysław Wiszewski of University of Wrocław within the National Humanities Development Program, and creates an opportunity for considering the perspectives of various countries and nations. We do not go beyond Europe, mainly covering the peripheries of Western Europe, that is the areas which still – as observed by Belgian scholar Karel Van Nieuvenheuyse – traditionally remain outside the Eurocentric core of teaching history. Yet, it is not about making students in Poland or Slovakia learn the details of the history of Portugal and vice versa, but to encourage them to understand that over there, far away, important and interesting events were also taking place, and that history taught at school shows only certain fragments of the past, while examples, interesting observations, or illustrations of phenomena can be sought in variety of places and time periods.

I am attempting to demonstrate that there is a correlation between contemporary (not just academic) discourse, and the debates about the Middle Ages. Such issues as functioning multi-ethnic societies, identity and its criteria, duration and change are after all still present in public debate, and the events and figures from the Middle Ages are frequently used in historical politics, often becoming objects of manipulation. For example, both Ukraine and Russia celebrate the anniversary of the acceptance of Christianity by Prince Vladimir as the beginning of their statehood. Therefore, it would be useful to teach about the Middle Ages in such a way so as not to spread stereotypes of the inhabitants of Ruthenia as Russians or Ukrainians, and to go beyond typical fairy tales of marvellous castles, beautiful princesses and courageous knights.

The ideas presented for lessons have been prepared with international students in mind, mainly European. Thus, the lessons do not refer to a specific core curriculum (since the curricula in Europe are in no way standardised), nor do they follow accurate time frames (in different countries lessons are of different length) or take into consideration the number of students in a class. They are intended for young people attending secondary schools (15–19 years of age), though some elements may also be applicable to earlier stages of education.



In each lesson I begin with issues more loosely connected with the history of the Middle Ages and more strongly related to students' experiences to connect the discussed topic with everyday life and the problems of contemporary times. Teaching should start from what students know and not from what they do not.

In turn, for homework I encourage students to relate the issues discussed during the lesson to their local or national history – to bring those issues closer to them in a geographical sense.

In the *For the Teacher* section I propose certain methods that can be applied with individual lesson elements. Nevertheless, the teacher is free to prepare classes and modify my suggestions in order to suit a specific class, topic, or conditions and their own preferences. Hence, the suggestions are not to be treated as closed scenarios, “recipes for lessons” that are to be “covered” from the start to finish, step by step. Rather, I suggest that the teacher read the whole unit, preferably starting from the materials for the students, then moving on to the guidelines for the teacher in order to construct their own scenario for a class. I will not attempt to estimate the time needed to cover

consecutive elements, but the majority of the presented thematic units are probably too extensive for all the activities to fit into a traditional school lesson unit. However, they may prove useful in students' clubs, residential school trips or block lessons. It is sometimes sufficient to simplify some of the proposed solutions by omitting an exercise or the whole block. The ideas may also be beneficial in creating one's own scenarios for other topics. I leave it for the teacher to decide on selecting lesson components and fitting them into their own class. Therefore, this publication is first and foremost an inspiration for teaching historical thinking and can be applied to completely different examples.

The teaching aids and objectives proposed for each unit are approximate and may differ depending on how the class is conducted. Nonetheless, I hope the lessons will create an openness among students to the various ways of looking at the past, along with a critical attitude towards primary and secondary sources.

At the end of the book there are answers to some of the questions, mainly the closed ones, excluding the simplest ones. In the chapters there are also open questions that are not about getting the «right» answer, but about inspiring students to reflect on the material themselves. "Cited works" replace footnotes, which I have abandoned, for the sake of clarity of individual chapters.



1

Holidays in Mallorca In Search of Cause and Consequence

Lesson objectives

The student:

explains the concept of the Reconquista;

locates the Balearic Islands on the map and presents the main changes in their political affiliation from ancient to contemporary times;

distinguishes between causes and consequences, presents cause and consequence relationships;

arranges the causes and consequences of a given event into a hierarchy;

reads and completes a decision tree;

draws conclusions based on historical maps;

integrates pieces of information obtained from various sources;

evaluates popular academic texts (tourist guides) critically;

and edits a simple text containing a cause and consequence relationship.

Methods include:

guided work (individual, in groups).

Teaching aids include:

worksheets;

a map of Europe (late medieval or contemporary geographical or political map);

scissors;

glue;

and a board or sheets of paper for writing down ideas.

For the teacher

Cause and consequence thinking is inherent to teaching history. In primary school, children learn to differentiate between causes and consequences and create cause and consequence relationships from given events. We assume that a high school student already knows that what had happened in the past had its causes and consequences and that they have mastered the abovementioned skills. Now we want to show that encompassing the historical process in cause and consequence relationships helps to create a coherent, interesting and convincing historical narrative. In other words, the aim is to present the past in a logical and clear way. At this point we must point out certain regularities:

- ▶ The chronological sequence of events does not imply their cause and consequence relationships;
 - ▶ Not all causes and consequences have equal importance;
 - ▶ One event or process has many causes and many consequences (some of them are close in time, and some more distant);

- ▶ Individual causes did not necessarily determine the occurrence of a given phenomenon, and individual effects may in consequence lead to completely different consequences in the more distant future, because the whole series of causes and consequences make up the historical process.

Introduction

The Balearic Islands are among the most popular places for spending holidays in Europe. Maybe you or your friends have been there. Mallorca, Menorca and Ibiza bring to mind a warm climate, entertainment and leisure. As an advertisement from one tourist guide says:

Mallorca is a Shangri-la of Europe located in the Mediterranean Sea. It is rightly associated with sun-warmed beaches, dazzling turquoise water, palm promenades and iconic music clubs.

Tourist guides – apart from information on weather, hotels, entertainment, currency – usually present a short history of the described place:

Archaeologists believe the first human settlements in the Balearic Islands date from around 5000 BC and the islands were later regular ports of call for Phoenician traders. The Carthaginians followed and founded Ibiza City in 654 BC, making it one of the Mediterranean's major trading ports. Next came the Romans, who, in turn, were overwhelmed by the Visigoths.

Three centuries of Muslim domination ended with the Christian Reconquista, led by Jaume I of Catalonia and Aragón, who took Palma de Mallorca in 1229 and sponsored the invasion of Ibiza in 1235. Menorca was the last to fall: Alfonso III took it in 1287 in a nasty Vietnam-style campaign, completing the islands' incorporation into the Catalan world.

After their initial boom as trading centres and Catalan colonies, the islands had fallen on hard times by

the 15th century. Isolation from the mainland, famines and frequent raids by pirates contributed to their decline. During the 16th century Menorca's two major towns were virtually destroyed by Turkish forces and Ibiza City's fortified walls were built. After a succession of bloody raids, Formentera was abandoned.

After backing the Habsburgs in the Spanish War of Succession, Mallorca and Ibiza were occupied by the victorious Bourbon monarchy in 1715. Menorca was granted to the British along with Gibraltar in 1713 under the Treaty of Utrecht. British rule lasted until 1802, with the exception of the Seven Years War (1756–63), during which the French moved in, and a brief Spanish reconquest after that. In the Spanish Civil War, Menorca was the last of the islands to succumb to Franco's forces

Similar data has been provided in Encyclopaedia Britannica:

The Balearics were conquered by the Vandals in 526 and fell to the Byzantines in 534. The Muslim occupation of the islands was complete by 903. James I of Aragon conquered the islands of Majorca and Ibiza between 1229 and 1235, and Minorca fell to his descendant, Alfonso III, in 1287. The Balearics were established as an autonomous kingdom in 1298 and rejoined Aragon in 1349. The British captured Maó in 1708, and the Treaties of Utrecht in 1713 ceded Minorca to the British, who occupied it until 1802. The Balearics were established as a Spanish province in 1833. A regionalist movement emerged in the late 19th century but failed to consolidate. A statute of autonomy was proposed in 1931 but not enacted until 1983.

The historian, like the insurance investigator, sifts through evidence to determine the causes of events — often from a multitude of possibilities. Unlike the investigator, though, the historian is also interested in the event's consequences.

Peter Seixas

<https://bezdroza.pl/ksiazki/majororka-travelbook-wydanie-3-dominika-zareba,bemat3.htm#format/d>

<https://www.lonelyplanet.com/spain/balearic-islands/history>

<https://www.britannica.com/place/Balearic-Islands>

However, a recital of the consecutive conquests and conquerors does not really explain what happened in the past on the Balearic Islands. Before you proceed to the next page, write down three questions that you would ask the authors of the quoted texts to understand better the transformations that occurred on the Balearic Islands in the late Middle Ages, from the 13th to 15th centuries.

Ask three questions of the authors of the texts:

1

2

3

When learning history, we usually expect not only the enumeration of dates and facts, but also an ordered sensible story of the events along with an explanation of how and why they occurred. Bestselling books are not those that mention a great many facts, but rather are the ones offering the most interesting, consistent and convincing stories.

Showing cause and consequence relationships between presented events and how some of them resulted from the other are elements of creating a convincing and effective historical story. Look for such relationships pertaining to the Balearic Islands, passing from Arabic control to the rule and influence of the Catalans. The notion of the Reconquista, that is the process of driving the Arabs out of the territory of the Iberian Peninsula will be useful at this point. The Battle of Covadonga in 722 is considered as its beginning, with the capture of Grenada by the Christians in 1492 being considered as the end.

Return to the questions for the authors of the texts of the travel guide and the encyclopaedia. Indicate which questions relate to the causes of taking control over the Balearic Islands by Aragon (C) as well as those that refer to its consequences (E), e.g.:

1	Why was it Aragon that took control of the Balearic Islands?	C	E
2	Why did the Reconquista of the Balearic Islands occur at the beginning of the 13th century?	C	E
3	What happened to the Arabic people living on the islands up to that time?	C	E
4	Who were the inhabitants of the Balearic Islands before the Arab conquests?	C	E
5	What was the administration of the Balearic Islands like after Aragon took control?	C	E
6	What was the impact of the Reconquista on the everyday lives of the inhabitants?	C	E
7	How are the heritages of Greek, Phoenician, Visigothic, Arab and Aragonese pasts perceived today on the Balearic Islands?	C	E

A

To determine the causes and consequences of events and processes, historians comb through available sources and studies. Maps may also be useful in drawing conclusions. Analyse the materials and complete the following exercises.

Sources mention two battles in consecutive years: 1212 and 1213. Fill in the table based on the information given below.

In 1212 at Las Navas de Tolosa, the Christian forces of King Alfonso VIII of Castile, Sancho VII of Navarre, Afonso II of Portugal and Peter II of Aragon crushed the Muslim army, thereby weakening the Arabic reign in the southern part of the Iberian Peninsula.

In 1213 at Muret, King Peter II of Aragon was killed in the battle with the Crusader army of Simon IV de Montfort. Peter II was aiding his allies in Languedoc, who supported the Cathar heresy, against whom Simon IV de Montfort was crusading. The Crusaders enjoyed the support of France, whose kings were striving to strengthen their power and to unite the state and small vassal states more closely.

Year	1212	1213
Place of the battle		
Allies of Aragon		
Opponents of Aragon		
Result of the battle for Aragon		

B

Based on the analysis of the **maps** showing Spain at the beginning of the 13th and the middle of the 14th centuries, explain the causes of the change to the borders of the Kingdom of Aragon that took place at that time. Answering the following questions will help.

1. Which states shared a border with Aragon in the 12th, 13th and 14th centuries in the north and south? In which century were there a greater number of neighbours?

	Neighbours of Aragon in the north	Neighbours of Aragon in the south
12th–13th century		
14th century		

2. In which direction and at whose expense did the Kingdom of Aragon develop? Where and to whose benefit did it lose its influence? Enter the battles mentioned in exercise A in the appropriate gaps below:

The Kingdom of Aragon developed in the direction of at the expense of

The battle of in the year was an element of that process.

Meanwhile, Aragon lost its influence in to

The battle of in the year was an element of that process.

Spain in the year 1210



http://www.lib.utexas.edu/maps/historical/spanish_kingdoms_1210.jpg
 (from: Atlas to Freeman's Historical Geography, Edited by J.B. Bury, Longmans Green and Co. Third Edition 1903, University of Texas Libraries, The University of Texas at Austin, public domain)

Spain in the year 1360



http://www.lib.utexas.edu/maps/historical/spanish_kingdoms_1360.jpg
 (from: Atlas to Freeman's Historical Geography, Edited by J.B. Bury, Longmans Green and Co. Third Edition 1903, University of Texas Libraries, The University of Texas at Austin, public domain)

C

In this exercise, consider the studies of other scholars in your observations, just as real historians do. Based on available reference books, decide what were the historical processes, including those taking place outside the country's borders, which were connected with the change of borders and the position of Aragon. Write the name of each of them in the relevant parts of the exercise.

D

To sum up your inquiries, you need to engage in historical thinking and draw conclusions. Can it be assumed that the same processes resulted in the interest of Aragon in the Balearic archipelago? Explain that relationship in three sentences.

Hint: the conquest of Valencia and the Balearic Islands was the result of the outcomes of both battles. You can find out about that by asking further questions. What would have happened if the Arabs had won the battle of Las Navas de Tolosa? What would have happened if the Aragonese had defeated the Crusaders at Muret?

Keep in mind that causes as well as consequences can be treated in broader terms. Events usually have many causes, but we distinguish one as being the direct cause. In this case, the position of the Arabs on the Iberian Peninsula had been weakening for several centuries, while Christian states were growing stronger. Encouraged to engage in the Reconquista by the Church, they united their armies and achieved victory at Las Navas de Tolosa. If, however, Christian states had lost that battle, then perhaps there would be another one, this time victorious for the other side. One cannot say that the battle of Las Navas de Tolosa caused the settlement of the Balearic Islands by Aragon, even if it is one of the causes of that process.

One should also remember that not every preceding event is a cause, nor is every subsequent event a consequence (e.g. the fact that the Castilians retook Grenada from the Muslims on 2 January 1492, and Christopher Columbus set off to America on 3 August 1492 does not mean that he set out on a journey because the Reconquista was completed).

When reflecting on historical causes and consequences, one should also consider the human factor, e.g. decisions made by politicians, rulers, and even ordinary people. One can attempt to predict the consequences of their actions, but on the whole it is impossible to picture all of them.

Examine the **consequences** of the conquest of the Balearic Islands and Valencia by Aragon. To do that, use decision trees. Imagine that you found a tree like that prepared by the advisors of the King of Aragon, James I, when he was wondering how to treat the newly conquered areas and their people. His aim was to incorporate those areas into the Kingdom of Aragon permanently.

You are at an advantage compared to the advisors at that time, because they could only **predict** the consequences of individual decisions, but today we, looking from the perspective of number of centuries, already **know** what happened. Fit the events that took place in the 13th century into the tree diagram by writing the letters A-N in the appropriate boxes.

Hint: several events can go on more than one branch, while others have none.

Events to fit in:

A

In 1232 in Mallorca, there was an Arabic language school; in 1250 the monastic province in Toledo sent eight Dominicans to study there, including Ramon Marti.

B

From 1259, the convent of Dominicans dedicated to St. Catherine in Barcelona conducted its own language school led by Ramon Marti.

C

The school in Murcia taught Arabic and Hebrew in 1265.

D

Joan de Puigventós was the head of Studium Arabicum in Valencia in 1281.

E

The bull of the Pope John XXI of 17 October 1276 confirmed the formation of a monastery in Miramar in Mallorca, where thirteen Franciscan brethren were to learn Arabic as well as the methods of converting pagans according to Llull.

F

Ramon Llull made efforts to establish oriental schools where the Arabic language, customs, and literature could be studied. He tried to convince, among others, successive popes, rulers and authorities of the University of Paris of those plans. However, he was eighty before he lived to see the fulfilment of those plans during the Council of Vienne (during which the Order of the Knights Templar was dissolved).

G

Preparing for potential polemics, the monks wrote apologetic theses in which they defended the principles of Christianity in preparation for the anticipated arguments from their opponents – Arabic or Jewish.

H

Around 1254, Ramon Marti wrote De Secta Mahometi – a work against the followers of Islam.

I

In 1267, Marti wrote Capistrum iudeorum against Jews and their religion.

J

Ramon Marti was the author of Vocabulista in arabico, a Latin-Arabic and Arabic-Latin dictionary.

K

In 1263 in Barcelona, there was a public debate over the patronage of James I with the participation of Pau, a convert from Judaism, and the Girona rabbi Nahmanides. Although Pau gave a rather weak performance, as a result of the debate Jewish books were confiscated, and Christian monks took to pointing out Jewish mistakes in interpreting them. The Bible was the holy book for both Jews and Christians, but the differences between the former and the latter consisted in different interpretations.

L

In 1268, there were anti-Jewish riots in Xàtiva. The King protected the local Jewish community.

M

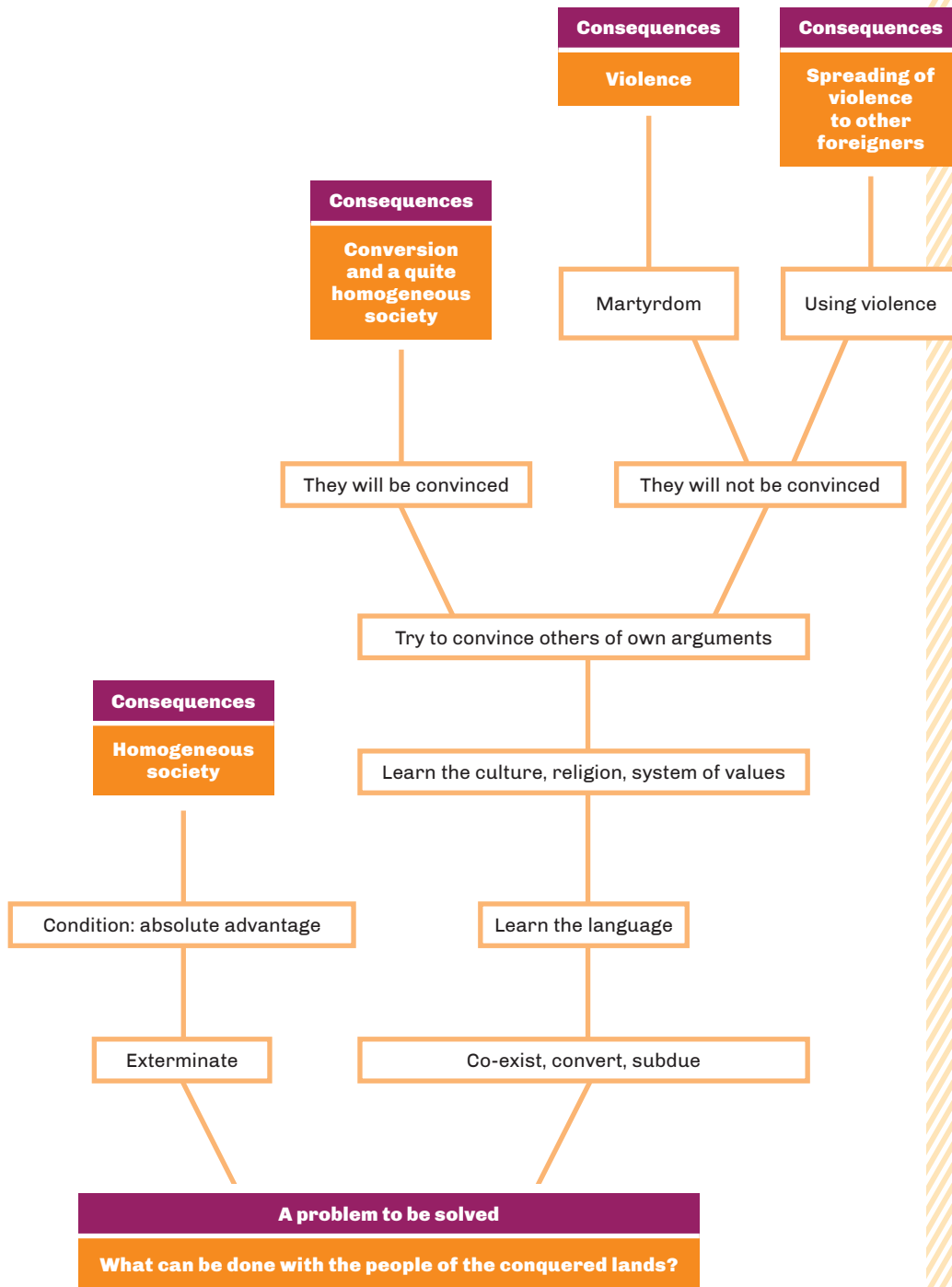
Until the end of the 13th century, the rulers of Aragon took away all privileges which up to then had been enjoyed by the Jews. From the 14th century Jews no longer held any official positions in the state. In turn, Dominicans conducted a campaign of compulsory conversion to Christianity. In 1492 Jews were driven out of the Iberian Peninsula.

N

Attempts at a dialogue with the followers of Islam did not succeed. Ramon Llull who tried to conduct those talks, among others, during a mission in North Africa, initially hoped for a dialogue, but at the same time he was also calling for a crusade. He himself was ready to be martyred for the cause. He was subjected to stoning, and his long beard was pulled out.

Objectives and values

Permanent inclusion of the conquered lands and their inhabitants to the Kingdom of Aragon, taking advantage of their economic potential (including agricultural, as well as commercial bases in the Balearic Islands), effective management of the conquered lands, converting the people to Christianity (see lesson 5 about the mentality at the end of the Middle Ages and the beginning of the modern era).



Recapitulation

Events usually have many causes and many consequences. One could debate which are more and which are less important. Decide what each of you believes to be the main cause and the main consequence of conquering the Balearic Islands by Aragon in the 13th century. Write down and compare your choices.

Main cause:

Main consequence:

Homework

1

From a (printed or Internet) guide find some information about your town. Decide whether it includes cause and consequence relationships, or only enumerates consecutive events. In the case of the latter, choose a section and edit it with consideration of the causes and consequences of the discussed events.

2

After becoming acquainted with all the chapters of this book, or by using your own general knowledge, complete the table. Give examples of multi-ethnic societies that appeared as a result of each of the causes given in the table. In the last column enter what other consequences – apart from the emergence of multi-ethnic societies – those events or processes had.

Cause	Example of Society	Consequence
A. Conquest		
B. Driving out people from the neighbouring country		
C. Bringing in settlers		
D. Merging of people on borderlands		
E. Economic migrations		

Detailed remarks

The part of the lesson related to cause

Before doing the task with maps, students might be given information about the Reconquista and about the vassalage system in France, and about the gradual centralisation of the king's power in France. Next, in task C they must only associate the data presented earlier with the battles from task B. We can propose a text from a textbook, a popular history magazine or data from the Internet pertaining to those phenomena. It is useful to change the source of information that is used by students – if most materials come from the textbook, refer to the teacher's lecture or encourage the students to use the Internet, an encyclopaedia or a scholarly article.

Task C includes a wide range of activities.

Students should have the freedom of taking a position and justifying it. However, attention should be paid to whether the justification is correct and logical.

The part of the lesson related to consequences

A decision tree may be used not only for examining the past, but also when making current decisions – professional or personal ones. Decision trees were first used in business, but now they are also popular in school education. Hence, in connection with the deliberations about the medieval Balearic Islands, students have an opportunity to acquire a practical skill that is useful in everyday life. It is worth pointing out to them that the example used in that lesson is not quite a typical decision tree, as it lacks for and against arguments for and against proposed solutions. However, we have other significant elements, such as problems requiring decision-making (in the tree stump), objectives and values (at the very top of the crown), and possible settlements and their consequences. Students may be encouraged to decide which consequences constitute arguments for making a given decision (and the chain of events), and which are arguments against it.

In the final tasks of the lesson students should draw conclusions independently. The teacher should ensure that they are well-justified.

Homework

The homework refers to local history. Students have an opportunity to check how the rules that were mentioned during the lesson are used in practice, and propose their own methods of implementation. To accomplish this, it will be necessary to expand the students' knowledge about local history.

2

When Does a New Epoch Begin? Continuity and Change through the Example of a Local Community

Lesson objectives

The student:

gives the boundaries of epochs adopted in historiography (at least Antiquity and the Middle Ages) as well as arguments justifying the adoption of those dates;

explains the processes of continuity and change in global, national and local history;

gives the examples of their co-occurrence;

explains the rules of periodisation of eras and determination of turning points;

analyses the source text critically, referring it to a map and a broader historical context;

reads a scholarly text with the help of guiding hints;

takes part in a discussion, justifying their own position;

and interprets and designs objects showing continuity and historical change of public space.

Methods include:

group work, including the snowball technique and project-related work;
guided individual work.

Teaching aids include:

worksheets;

a map of Ruthenia or Central-Eastern Europe;

a map of Italy (with the location of Verona);

a short text concerning the history of Ruthenia in the Middle Ages (especially the Tatar raids);

and a text (e.g. from an Internet website) concerning the history of a local community (the town in which students live or go to school).

For the teacher

The lesson has two main goals related to students' understanding of history and the historian's job. First, it pertains to the perception of continuity and change in history, as expressed in

the title, which is key for historical thinking. Students should understand that historical breakthroughs are arbitrary, often subjective issues, frequently determined from certain time, geographic or social perspective.

Secondly, the course of the lesson is based on the analysis of two types of texts that are fundamental to the historian: primary and secondary sources. The selected examples are quite difficult, but the questions and tasks should be helpful for understanding them and in drawing the conclusions necessary to fulfil the objectives connected with continuity and change. It is useful to show students that difficult texts should be read several times and that each reading allows students to uncover different elements.

- ▶ As a result of the lesson, students should learn to perceive both the changes and the permanent elements in various historical processes. Hence, the lesson may be connected with the introduction to periodisation or the beginnings of the Middle Ages (then, one can start from Verona and proceed to Kievan Rus after that).

2

When Does
a New Epoch
Begin?
Continuity
and Change

One of the keys to continuity and change is looking for change where common sense suggests that there has been none and looking for continuities where we assumed that there was change.

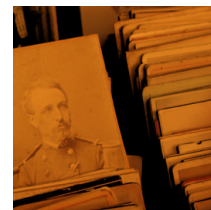
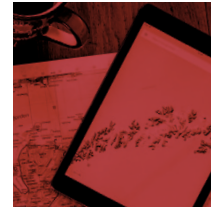
<http://historicalthinking.ca/continuity-and-change>

Introduction

Every now and then the media inform us about ground-breaking discoveries or breakthroughs after which “nothing will remain the same”. The table below shows some of those that occurred in contemporary times. Provide the information about when they happened.

	Year	Change	Position in the ranking
The detonation of the first atomic bomb			
The first man in outer space			
The first computer			
The first mobile phone			
The fall of communist governments in Eastern Europe			
The attack on the World Trade Centre			

Create a ranking of those turning points. To do that, write out the changes that occurred as a result of each of them. Consider also the social and geographical range of impact of the changes. In other words, think about who was particularly affected by them and who might not have even noticed them. You may have noticed that events that meant the end of the world for some (because, for example, they lost someone close, their home, the feeling of safety or vice versa – became world famous celebrities, like the first astronauts) may have been completely unnoticed by others. We frequently fail to notice what would seem to be minor changes, but due to their accumulation the reality which they help create is completely different from that of just a few years earlier. This can be said about the development of the Internet, the invention of which was not announced by any newspaper headlines, but which has changed our lives so much that today it is difficult to imagine living without online newspapers, stores, or weather, music or film websites, not to mention email, messaging tools or social media.



Media scholar, Piotr Kubiński, writes about the era of graphic interfaces and how they are not only limited to games or computer programmes but how they affect the mentality of millions of people. The people who do not know and do not understand the solutions adopted in interfaces find it difficult to function in a society using these solutions on a daily basis, e.g. they cannot buy a ticket for public transportation because they do not know how to operate a touch screen. Those who understand interfaces, in a way, live in a new era, and the others are still stuck in the old ways, though it is difficult to specify clearly when the change occurred.

Similar processes took place in the past. Though we think of that change as it is presented by historians: as a series of consecutive events, forming cause and consequence relationships, and in a more general perspective – in historical epochs, analysing the sources, we may also view the past through the eyes of those who lived back then and who did not know the outcomes of their presence or whether the changes occurring were temporary and local, or global and permanent.

In a moment you will look for changes in two sources seemingly confirming continuity. To help you with this, consider the broader context. For example:

- information about the presented reality coming from different sources;
- our knowledge about the author of the source and about what they could have known about the presented reality, e.g. we know that a medieval chronicler will not write about a concrete desert because they could not have possibly heard of concrete;
- and an analysis of the way it is presented.

Kievan Rus

Preliminary task

Look at the area of Kievan Rus on a contemporary map of Europe. Describe that territory in relation to its geographic features (e.g. rivers, seas, cities), and also the people living there along with their neighbours. Use the names of geographic directions. Begin by first describing the north-west and move clockwise – this is usually how territories are described on maps.



Source: https://commons.wikimedia.org/wiki/File:Kievan_Rus_en.jpg

Compare your descriptions in your group. Are there any differences between them? Why is that?

Read the two descriptions of Rus and its neighbours. Source A presents that area at the beginning of the 12th century, and source B presents the 13th century. Next, complete the table and underline the ethnic groups mentioned in both sources.

	Ethnic groups		
	Still exist today	No longer exist, but known from other historical sources	Difficult to identify
Source A			
Source B			

Additional task

Explain what fate awaited the peoples mentioned in column 2. Are there any traces left of them today? Real enthusiasts may want to look for information about the peoples from column 3.

Source A

In the share of Japheth lies Rus', Chud', and all the gentiles: Merya, Muroma, Ves', Mordva, Chud' beyond the portages, Perm', Pechera, Yam', Ugra, Litva, Zimegola, Kors', Letgola, and Liv'. The Lyakhs, the Prussians, and Chud' border on the Varangian Sea. The Varangians dwell on the shores of that same sea, and extend to the eastward as far as the portion of Shem. They likewise live to the west beside this sea as far as the land of the English and the French. For the following nations also are a part of the race of Japheth: the Varangians, the Swedes, the Normans, the Gotlanders, the Russes, the English, the Spaniards, the Italians, the Romans, the Germans, the French, the Venetians, the Genoese, and so on. Their homes are situated in the northwest, and adjoin the Hamitic tribes.... Among these same Slavs are included the White Croats, the Serbs, and the Carinthians. For when the Vlaxhs attacked the Danubian Slavs, settled among them, and did them violence, the latter came and made their homes by the Vistula, and were then called Lyakhs. Of these same Lyakhs some were called Polyanians, some Lutichians, some Mazovians, and still others Pomorians.... At Beloozero are situated the Ves', and on the lake of Rostov, the Merya, and on Lake Kleshchino the Merya also. Along the river Oka (which flows into the Volga), the Muroma, the Cheremisians, and the Mordva preserve their native languages.... The following are other tribes which pay tribute to Rus': Chud', Merya, Ves', Muroma, Cheremis', Mordva, Perm', Pechera, Yam', Litva, Zimegola, Kors', Narva, and Liv'. These tribes have their own languages and belong to the race of Japheth, which inhabits the lands of the north. (The Russian primary chronicle, p. 52, 53, 55 [sine anno].)

Source B

From here [i.e. the Rus' Land] to the Hungarians, [from there] to the Poles, and to the Czechs, from the Czechs to the Yatvingians, from the Yatvingians to the Lithuanians, and to the Germans (Nemtsy), from the Germans to the Carelians, from the Carelians to the Ustyug region, where the pagan Toymichi [?] settle, and behind the Breathing Sea [Arctic Ocean], from the Sea to the Bulgarians, from the Bulgarians to the Burtases, from the Burtases to the Cheremisses, from the Cheremisses to the Mordovians – all nations and pagan lands had been subjugated by the will of God to the Christian [Russian] people, entirely to Grand Prince Vsevolod, to his father, Yuri, Prince of Kiev [Yaroslav the Wise], to his grandfather Vladimir Monomakh, and the women of Polovtsi [Cumans] frightened their children in the cradle with him. And the Lithuanians did not dare to show themselves in the light of day from their wetlands, and the Hungarians fortified the stone walls of their cities by iron gates in order that Vladimir Monomakh the Great could not conquer them, and the Germans were happy that they were far away – over the Sea. The Burtasy, the Cheremis, the Vyadas [?], the Mordvinians kept wild bees [bortnichali] for Grand Prince Vladimir. And Emperor Manuel [Comnenos] feared of Grand Prince Vladimir who had not [yet] conquered Constantinople and sent rich gifts to him. And in those days – from great Yaroslav, and to Vladimir [Monomakh], up to Yaroslav of those days [nyneshnego Yaroslava] and his brother Yuri, Prince of Vladimir grief [happened] for the Christians... (The Tale of the Ruin of the Rus' Land).

Compare the source descriptions with your description of the lands of Rus. No doubt you will spot some similarities. Is it not fascinating that many names of natural structures and peoples still exist today – 900 years later?! This proves historical continuity in naming, among other things. However, you have also undoubtedly spotted the changes.

Look at both chronicles as literary works. Mark the statements that pertain to source A and those that pertain to source B (some may pertain to both, and some to neither).

The source contains a neutral recitation of tribes/nations/ethnic groups.	A	B
The source is limited to the above recitation.	A	B
The source contains detailed information about the neighbours of Rus, their customs, achievements.	A	B
The source contains emotional assessments of the neighbours of Rus.	A	B
The source refers to certain neighbours in a positive way.	A	B
The source expresses pride in the conquests of the rulers of Rus.	A	B
A strong Rus is ideal for the chronicler.	A	B
A strong ruler (even if he acts with cruelty) is ideal for the chronicler.	A	B
The chronicler is proud that Rus intimidates others.	A	B
The source is a tool for the political programme of unification of the lands of Eastern Europe.	A	B

No doubt you have noticed that even though both descriptions pertain to the same territory and period, they differ greatly. It is hard to account for that fact with any groundbreaking events from the history of Rus between the 12th and the beginning of the 13th century. We know from other sources that there were none, nor did any significant changes occur among the neighbours of the state of Rus. A significant breakthrough came in the form of the Tatar raids of 1237–1240. That is why some scholars propose a thesis that Source B is much more recent than Source A, and though it seemingly provides the description of the lands of Rus from the 1230s – before the Tatar raid – in reality it comes from the 15th century and shows how Kievan Rus was perceived at that time. Comparing it with Source A, we can also notice what sort of changes occurred in the political objectives and in the mentality of the rulers of Rus and their chroniclers. In this source one can see the praise of making territorial conquests within state politics – a feature of the late-medieval state of Muscovy.



Verona

Created at the turn of the 8th and 9th centuries, the work *Versus de Verona*, a poetic praise of the city of Verona, creates a description of the history of the city *ab urbe condita*, that is from the moment of its founding. This is how Aneta Pieniędz writes about the city:

A topographical description of this ideal town of Verona directly refers to the antique model of urban spatial organization with a centrally located forum surrounded by the temples of the most important gods. The pride in the town's greatness in Roman times is not hurt by the awareness of its pagan roots. The author of this poem claims that such a perfect town was founded by evil people who did not know God's law and who worshipped stones and wooden figures. The new religion was the one to breathe some life into the stone walls. Thus, after a description of the greatness of ancient buildings, we see a list of Verona's bishops with a figure of Saint Zeno in the foreground. The description of the pagan town is organized according to a sacral topography of places of worship related to the relics of the saints.

This is the moment in the poem when we encounter an interesting detail. Among the saints who protect Verona, the author lists Saints Firmun and Rusticus, two martyrs. It is said that their remains were translated to Verona by Bishop Anno during the reign of the last two Lombard kings, Desiderius and his co-reigning son Adelchis. The times of these two rulers, whom the poet mentions by name, mark the period of greatness of the Church in Verona. This is when other relics of sainted martyrs and believers come to the town, and their sanctuaries turn into a new town wall protecting Verona from visible and invisible dangers and ensuring God's special care and guardianship over the town. Erected by pagans, this town is then sanctified with its bishops' piety, and, blossoming with the help of the Lombard kings, it becomes a final residence of Pepin, the young Frankish ruler.

Answer the following questions.

Which ethnic groups were the consecutive rulers of Verona connected with?

1

2

3

What is the decisive moment in the history of Verona in light of the document (at which point – according to the author – did a new epoch begin)?

Which elements of continuity of history (permanent, constant or repeatable) do we see in that work?

Now apply the periodisation of history adopted in historiography for the analysis of the source. At the turn of which two great historical epochs is Versus de Verona presented?

Old epoch

New epoch

Which events is that turning point connected with in historiography (what happened and what caused the end of one epoch and the beginning of the next)? Provide at least three examples.

1

2

3

How was this turning point reflected in the content of the work?

Aneta Pieniędz further explains:

However, it can be claimed that Versus de Verona illustrates the phenomenon that is characteristic for group historic memory — the reconstruction of the past in the situation of actually breaking a political continuity. The conquest of Italy by the Franks [...] forced not only a new order of social relations in local (ethnic) communities [...] but also a new version of their own history. [...] The tales about the past of a given community that are created in new conditions are hybrid in character: on the one hand, they are rooted in the tradition of the given group; on the other hand, this tradition is subject to transformations which justify the need for change — the most visible examples of such work with memory are related to the tales in which a military failure or even the loss of political autonomy is rationalized as God's just deed leading to the subsequent elevation of one's own group [...], or their negative consequences are understated (the motif of a harmonious co-existence of Franks and Lombards in Italy).

What memorial sites are mentioned by Aneta Pieniędz?
Refer also to her first text.

1

2

Optional task

Find some information about each of the three ethnic groups living in Verona and justify in what way the quoted text expresses memory of each of them.




































Recapitulation

Wrocław was a city that throughout the centuries changed its state affiliation many times. These changes are shown in the table on the next page. The ethnic composition of the inhabitants of Wrocław would also change – as a result of a long-term process (e.g. under the influence of Germanisation of the medieval patriciate) or abruptly (e.g. as a result of post-war displacement of the Germans).

We know that the authorities of Prussia, and then the Third Reich emphasised the German character of the city, while the authorities of the Polish People's Republic after World War II referred to its Polish origins. After the fall of the communist system, at the turn of the 20th and 21st centuries, the slogan of the city was “Wrocław – a meeting place”, and the authorities strived to show the multi-century, diverse output of the city considering the diverse ethnic affiliation of its inhabitants in the past.

The photographs on the next page show a fragment of the pavement in Nankiera Square in Wrocław. Bronze plaques were placed there symbolising important events in the history of the city. New ones are added from time to time. Look at those pertaining to events leading up to the end of the 19th century. Without looking for information on the Internet, determine when they could have been laid. Justify your answers.

Political and administrative affiliation of the city of Wrocław

Period	State	Administrative unit
9th century–907	 Great Moravia, Silesians	
907–985	 Duchy of Bohemia, Silesians	
985–1025	 Duchy of Poland	
1025–1034	 Kingdom of Poland	
1034–1038	 Duchy of Poland	
1038–1042	 Duchy of Bohemia	
1042–1076	 Duchy of Poland	
1076–1079	 Kingdom of Poland	
1079–1138	 Duchy of Poland	
1138–1173	 Duchy of Silesia	
1173–1248	 Duchy of Lower Silesia	
1248–1335	 Duchy of Wrocław	
1335–1469	 Kingdom of Bohemia  Holy Roman Empire	
1469–1490	 Kingdom of Hungary	
1490–1620	 Kingdom of Bohemia  Holy Roman Empire	
1620–1742	 Habsburg Monarchy / Holy Roman Empire	
1742–1807	 Kingdom of Prussia	Administration authority of Wrocław, department of Wrocław, Wrocław county
1807	 First French Empire	
1807–1815	 Kingdom of Prussia	Administration authority of Wrocław, department of Wrocław, Wrocław county
1815–1871	 Kingdom of Prussia	Province of Silesia, administrative district of Wrocław, county: Wrocław municipality
1871–1918	 German Empire	Kingdom of Prussia, province of Silesia, administrative district of Wrocław, county: Wrocław municipality
1918–1919	 Weimar Republic	State of Prussia, province of Silesia, administrative district of Wrocław, county: Wrocław municipality
1919–1933	 Weimar Republic	State of Prussia, province of Lower Silesia, administrative district of Wrocław, county: Wrocław municipality
1933–1938	 The Third Reich	State of Prussia, province of Lower Silesia, administrative district of Wrocław, county: Wrocław municipality
1938–1941	 The Third Reich	State of Prussia, province of Silesia, administrative district of Wrocław, county: Wrocław municipality
1941–1945	 The Third Reich	State of Prussia, province of Lower Silesia, administrative district of Wrocław, county: Wrocław municipality
1945–1946	 The Republic of Poland	District II (Lower Silesia)
1946–1950	 The Republic of Poland	Wrocław voivodeship, township
1950–1952	 The Republic of Poland	Wrocław voivodeship, township
1952–1957	 Polish People's Republic	Wrocław voivodeship, township
1957–1975	 Polish People's Republic	Voivodeship of Wrocław, separated city
1975–1989	 Polish People's Republic	Voivodeship of Wrocław, initially a separate city with voivodeship rights
1990–1998	 The Republic of Poland	Wrocław voivodeship, municipality
since 1999	 The Republic of Poland	Voivodeship of Lower Silesia, city with county rights

Source: Wikipedia, https://pl.wikipedia.org/wiki/Historia_Wrocławia



Establishment of the bishopric (1000)

The Mongol invasion (1241)

Location under Magdeburg Law (1242)

Incorporating Wrocław into the Kingdom of Bohemia (1335)

Incorporating Wrocław into the Austrian Habsburg Monarchy (1526)

Granting five-field coat of arms (1530)

Founding the University of Wrocław (1720)

Incorporating Wrocław into Prussia (1741)

Revolution of tailors (1793)

Occupation of the city by the Napoleonic Army (1807)

The first railway line (to Oława, 1842)

Construction of the Centennial Hall (1913)

The fall of Festung Breslau and devastation of the city (1945)

The Polish trade union, Solidarity (1980)

The Eucharistic Congress (1997)

The Millennium Flood (1997)

UEFA Euro (2012)

Wrocław – the European Capital of Culture (2016)

Listed below are bronze plaques that inform us about great events in the history of the city.

The plaques present the whole history of the city from medieval to contemporary times – proving its continuity. At the same time the plaques show decisive moments, therefore change.

Task 1

Mark the changes that are connected with political events and ethnic transformations with one colour. With another colour, mark those that pertain to supralocal events and reflect European or world changes.

Task 2

Determine the consequences of each of those changes.

Task 3

Indicate which spheres of life are missing in the plaques and what the reasons for that could be.

Task 4

Historically, Wrocław is a multi-ethnic city. Not only did it change its state affiliation, but also people of various nationalities would flow in (or leave, sometimes voluntarily and sometimes forced to do so). Today their descendants may be among tourists visiting the city. Do you think in its present form the pavement with the plaques could be acceptable to the Poles, Germans, Czechs, Austrians, and Jews visiting it? Justify your answer for each group.

Homework

Design plaques like the ones in Nankiera Square in Wrocław for your own town taking into consideration the turning points and the elements of continuity in its history. Make sure your choice of pavement is acceptable and attractive to tourists from different countries.

2

When Does
a New Epoch
Begin?
Continuity
and Change

For the
teacher

Detailed remarks

Introduction

In the introductory table it is difficult to determine the exact dates of when devices like the computer and mobile phone were invented, though it is easy to say what civilisational changes are connected with making them ubiquitous. At this point it will be useful to refer to cause and consequence as the elements of historical thinking.

Ranking of turning points

The task aimed at determining the ranking of turning points depends on the teacher and how they ask students to do it. It may be through voting, students may give points to individual items and then the points will be counted ("Eurovision" model); one could also apply the snowball technique, whereby everybody decides on their own ranking, then in pairs students compare their propositions and determine a ranking together. The procedure is then repeated for groups of four, eight, and finally for the whole class.

Analysis of the sources about Rus

When it comes to the sources about Rus, the most basic information should be extracted first: the names of the peoples living around the area. Next, like historians, we combine the information obtained from the sources with our own general knowledge and with the findings from the secondary literature. In this case, the students should recognise the names of contemporary nations (general knowledge) in the medieval chronicles and look, e.g. on the Internet, for information about other ethnic groups that have been mentioned.

Comparison of students' descriptions of Kievan Rus may be done with the use of the above-mentioned snowball technique, or simply by pairing the students off and having them compare their texts. If, in turn, we prefer to have greater control over the students' work, we can choose a person to read their proposition aloud, so that other students may comment on that description. Descriptions can also be prepared in groups on sheets of paper which may be exchanged between groups so that adjustments can be made.

Finally, when we read the text again, we can point out the tone of the narrative and the hidden content and messages, and the means the authors used to achieve that. The conclusions are based on the findings of an experienced researcher, Aleksander Musin, as the students' knowledge is too rudimentary to enable them to formulate independent hypotheses. However, the preceding exercises should help them understand the legitimacy of the researcher's speculations.

When reading the scholarly text by Aneta Pieniędz, the teacher can explain any potential doubts and (with the use of exercises) control whether students understand the author's thoughts. This also resembles the work of a scholar who, while reading verifies the internal coherence of the message, compares the new findings with the knowledge they already have, and tries – even if it is for themselves – to explain those issues that were not explained by the author of the study.

Recapitulation

In this part of the lesson we refer to history in the public space. Aneta Pieniędz referred to it when mentioning old Verona. The Wrocław plaques commemorating key events in the history of the city are our example. Hence, we are showing here a certain continuity; even today history is present in public space. Plaques constitute one more type of a symbolic text or message. Their analysis is conducted according to a fixed pattern. First, we determine the basic factual data (dates of events). Then, we compare them with the knowledge from other sources (we look for background events). When reading again, we categorise the events on the plaques. Finally, we try to look at them from various points of view by investigating, for example, the reasons for selecting a given event for commemoration.

In task 3, pertaining to specifying the consequences of each of the turning points in the history of the city, we can ask students to work in pairs and adjust the number of analysed plaques accordingly. Each team will have one sheet of paper. The students' task will be to determine and write down one consequence of the event shown on their plaque. Next, the sheet is given to another pair who writes down a different consequence, etc. The number of repetitions of the cycle can be adjusted to the amount of time during the lesson (e.g. 4–5 times, or until the sheet has reached the last pair). The last pair will choose the three most important consequences from those proposed earlier by their classmates and present them to the class. When using this method, it is important to watch the time closely when passing on the sheets so that each pair has only one sheet at a given time.

In task 4 the class may be divided into groups corresponding to tourists of different nationalities visiting Wrocław. It is in the groups that decisions are to be made, and they are to be presented briefly to the class (with justification).

Homework

Just like the rest of this volume – this section combines new content with local history. It has a practical dimension and refers to public space. However, it also requires searching in relevant literature and possibly in the sources. It pertains to turning points and hence obliges the students to think about continuity and change. Different points of view are possible.

3

How to Look for Ethnic Groups in Medieval Sources? Historical Evidence

Lesson objectives

The student:

identifies various ways of analysing sources;

analyses illustrations independently, looking for details and comparing them;

interprets graphs and diagrams;

and formulates research questions independently and relates them to various sources.

Methods include:

source analysis, individually or in groups.

Teaching aids include:

varied sources (in the form of printouts, worksheets or slides);

a magnifying glass can be used for the analysis of iconographic sources (or a close-up in the case of a computer presentation).

For the teacher

In the lesson devoted to continuity and change, emphasis was placed on the careful analysis of the text. Now, we will show students how conclusions may be drawn on the basis of a cur-

sory reading, sometimes only summaries, or without even reading the documents at all. In the analysed examples it was enough to examine the place and time of the creation of a document, language, occurrence of certain words or captions under pictures and the pictures themselves. It is worth directing students' attention to the fact that the way of analysing and using the sources depends on the research questions that we pose in relation to them. At the same time, the questions asked depend on the material that we have at our disposal. We analyse the changes in appearance of princely retinues because we have pictures which show that such changes occurred. However, we do not ask about knights' diets or their careers at school, because the quoted sources lack data from which we would be able to draw conclusions.

- ▶ Substantive content performs an illustrative function and provides data for practising. It should not be treated as material that is to be memorised.

Introduction

You may have heard about dyslexia. Maybe you or one of your friends has it. Guides for dyslexics often give the examples of famous people who were said to have been affected by it: Hans Christian Andersen, Lewis Carroll, Alexander Graham Bell, Pierre Curie, Michael Faraday, Thomas Edison, Albert Einstein, Galileo Galilei and Leonardo da Vinci. How do we know this if the name dyslexia did not appear until the end of the 19th century? It was then that such a condition was described and classified, but it only became widely known as late as a century later (ask your parents – no doubt most of them will say that there were no dyslexics at their schools).

Looking for dyslexia before the 20th century, researchers have read biographical data and tried to identify the symptoms of the condition in them: difficulties with reading and writing correctly, learning to read late, problems with learning at school. There are similar attempts at diagnosing other conditions/diseases which people in the past experienced and which were not diagnosed correctly at the time due to the contemporary state of knowledge in medicine. For example, Frédéric Chopin's death certificate lists the cause of death as tuberculosis. However, many contemporary scholars question that diagnosis and claim that throughout his life the great composer could have suffered from cystic fibrosis, and that this was the ultimate cause of death. Other diseases are also considered – all on the basis of the preserved medical documentation, letters and reports from people who knew Chopin. Attempts were made to carry out genetic tests of the artist's heart, which is kept in a special urn in one of the churches in Warsaw.

The book *O Chorobach i dolegliwościach sławnych ludzi* [*Diseases and Ailments of Famous People*] by Ludwik Stomma addresses that subject. The author has combed through various written sources in search of untypical behaviours, lifestyles and afflictions of the figures he describes. Then, he consulted professional doctors for a suggested diagnosis on the basis of the most recent developments in medicine. He referred to old documents with a strictly defined purpose which may not necessarily have been in agreement with the intentions of their authors. Such elements as handwriting or traces of blood on manuscripts may be, purely by chance, proof of some diseases.

Reading a source for evidence demands a different approach than reading a source for information. The contrast may be seen in an extreme way in the difference between reading a phone book — for information — and examining a boot-print in the snow outside a murder scene — for evidence. When we look up a phone number, we don't ask ourselves, "who wrote this phonebook?" or "what impact did it have on its readers?"

We read it at face value. The boot print, on the other hand, is a trace of the past that does not allow a comparable reading. Once we establish what it is, we examine it to see if it offers clues about the person who was wearing the boot, when the print was made, which direction the person was headed, and what else was going on at that time.

<http://historicalthinking.ca/primary-source-evidence>

Document analysis

Medical diagnostics of people from the past is not the only instance where historians examine documents for information outside the focus of their creators. It pertains especially to phenomena that were not mentioned directly, because they were not known in the past or due to various considerations were – consciously or not – omitted. For example, today great significance is given to national and ethnic identity, and societies marked by great diversity are the subject of detailed analyses. In the Middle Ages those concepts were not developed (cf. the text by Przemysław Wiszewski in chapter 5 on that subject), and therefore rulers would not have endeavoured to display multiculturalism, unlike today.

Let us see how we can inspect sources for proof of the existence of phenomena not directly mentioned by the authors. In doing so, we will also observe what limitations are connected with such attempts.

1

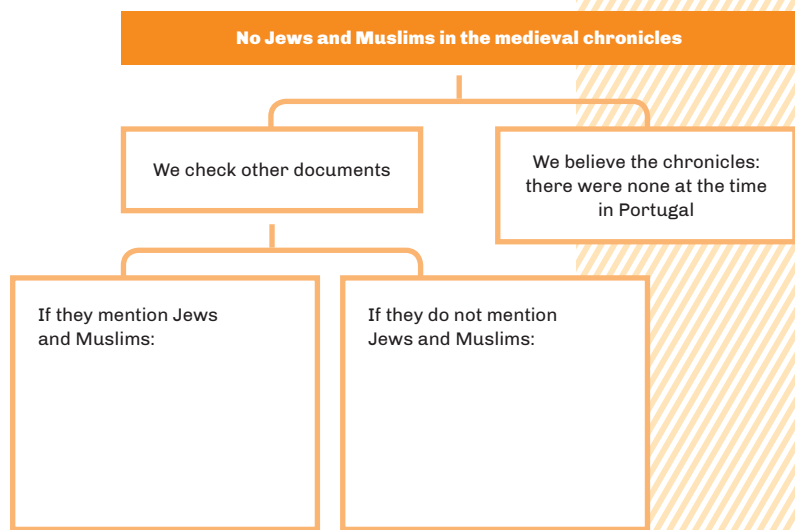
The mention of ethnic and religious groups in documents (Portugal)

Let us proceed to Portugal. Portuguese scholars Paula Pinto-Costa and Cristina Pimenta wanted to know what role Jews and Muslims played in Portuguese society at the turn of the 14th and 15th centuries. Portuguese chronicles from that period make no mention of those ethnic and religious minorities. They appear only in the works of later modern historiographers describing the period from the 13th to 15th century. Two hypotheses may be formulated:

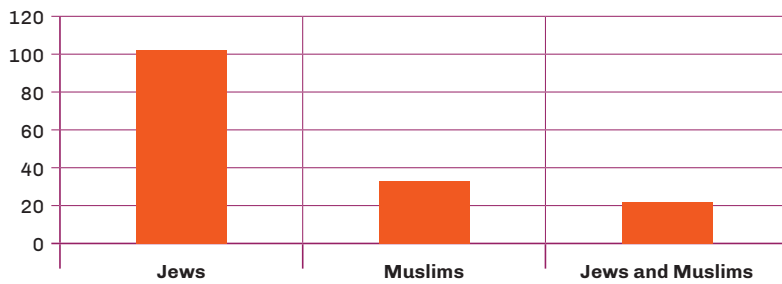
- 1 Jews and Muslims did not live in Portugal at the close of the Middle Ages, but the fact that they are mentioned in modern chronicles means that future realities (known to authors from their own experience) were used to describe older times;
- 2 Jews and Muslims lived in Portugal at the close of the Middle Ages, but the authors of contemporary chronicles did not write about them due to certain reasons.

To confirm the first hypothesis, one would need to refute the second. Pinto-Costa and Pimenta decided to investigate whether Jews and Muslims were mentioned in medieval sources other than the chronicles. They referred to the registers of documents issued by the royal chambers, and checked for any mentions any of those ethnic and religious groups as inhabitants of the kingdom.

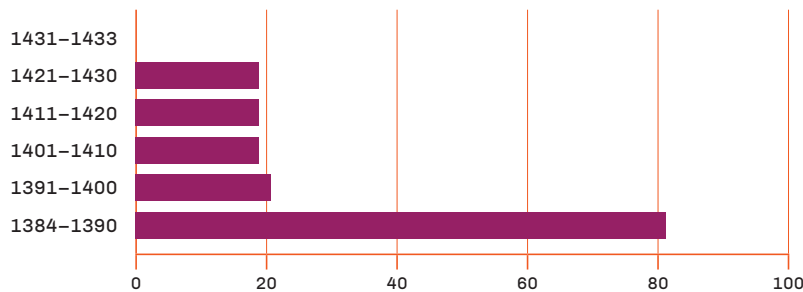
Mark the line of the researchers' thought on the diagram. Fill in the conclusions of the research.



As a result of becoming acquainted with the documents from the chambers of King John I of Portugal who ruled in the years 1385–1433, researchers have identified as many as 160 texts mentioning Jews and Muslims. They included their observations in three charts.



Minority groups (Jews and Muslims) in John I Chancery



Documents from the realm of John I

Issues pertaining to Jews and Muslims in the documents from the chambers of King John I



Which of the following questions can you answer by analysing those charts?
If it is possible, provide an answer.

- 1** Did King John I mention Jews and Muslims in his documents during the course of his reign?
- 2** Which minority attracted the King's attention more often? Why?
- 3** What were the matters in which Jews and Muslims were engaged in medieval Portugal?
- 4** Are differences in the scope of matters pertaining to both minorities visible?
Which differences are those?
- 5** In which documents – pertaining to Jews or Muslims – are there more privileges?
- 6** What was the King's attitude to each of those groups?
- 7** What was the attitude of each of those groups towards the King and the Portuguese?
- 8** In which cities is the presence of minorities particularly visible?

Ask four other questions that come after the quantitative analysis of the sources.

1

2

3

4

Exchange the questions with other students and try to answer them based on the data from the charts.

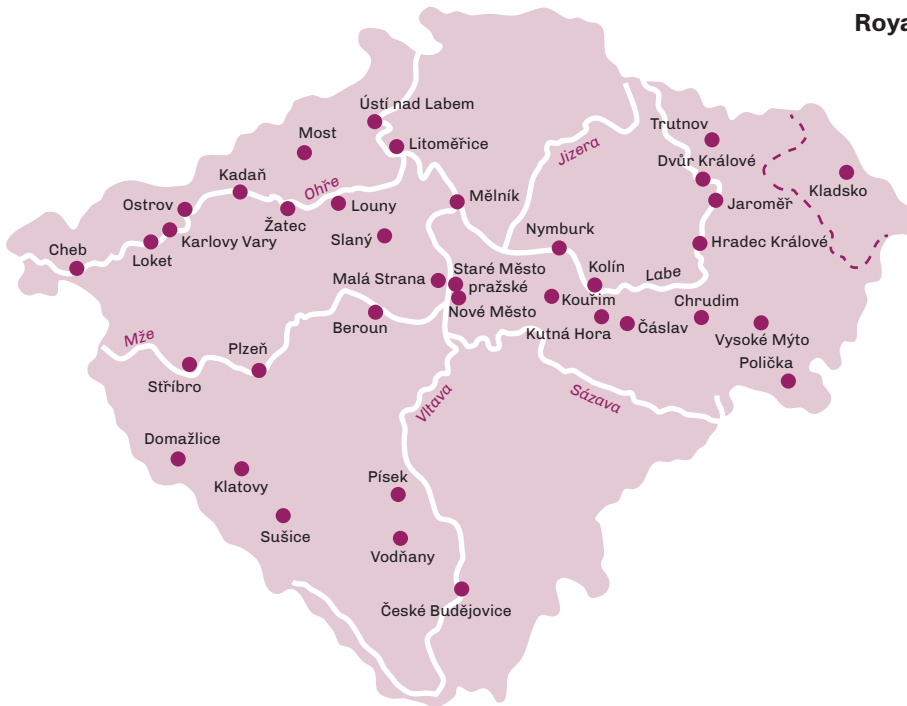
For some questions it will no doubt be impossible to find an immediate answer, but that is how it often is with historical research: solving one problem creates a number of new questions and possibilities of interpretation. You need to think about ways of obtaining the necessary data. Sometimes it helps to analyse the collected material more thoroughly. For example, Pinto-Costa quoted data from documents pertaining to the people in Beja, Lisbon, Santarém, Loulé, Tavira and Estremoz – which enables us to answer question 8.

However, sometimes you need to look in completely different sources.

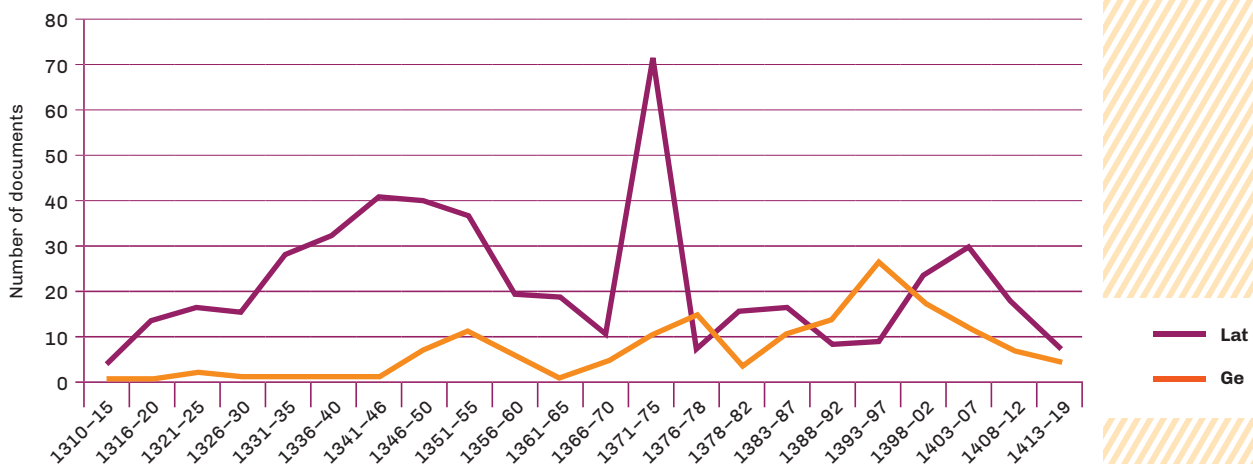
Language of the documents (Czechia)

A Czech scholar, Tomáš Velička, was interested in ethnic transformations of towns in north-west Czechia on the eve of the modern era. It is known that German and Czech influences clashed there. How can the phenomenon be examined? Velička decided to analyse the language (Latin or German) of documents issued by the kings of Czechia for Czech royal cities.

Royal cities in Czechia around 1400



For the period before the Hussite Wars he created the following chart:



Indicate which language dominated royal documents in the 14th century and, based on information from other sources, assess whether this situation was typical in medieval times.

- In which areas of life is the most popular language of medieval documents still present today?
- Which language appears in those documents in the second part of the century?
- Which language does not appear in the documents, though you would expect it to?

Write down three conclusions that may be drawn from the conducted analysis. Take into consideration, for example, to whom the documents were addressed (to which social groups in the cities), who exercised power in Czechia, and which cultural trends were spread throughout Europe.

1

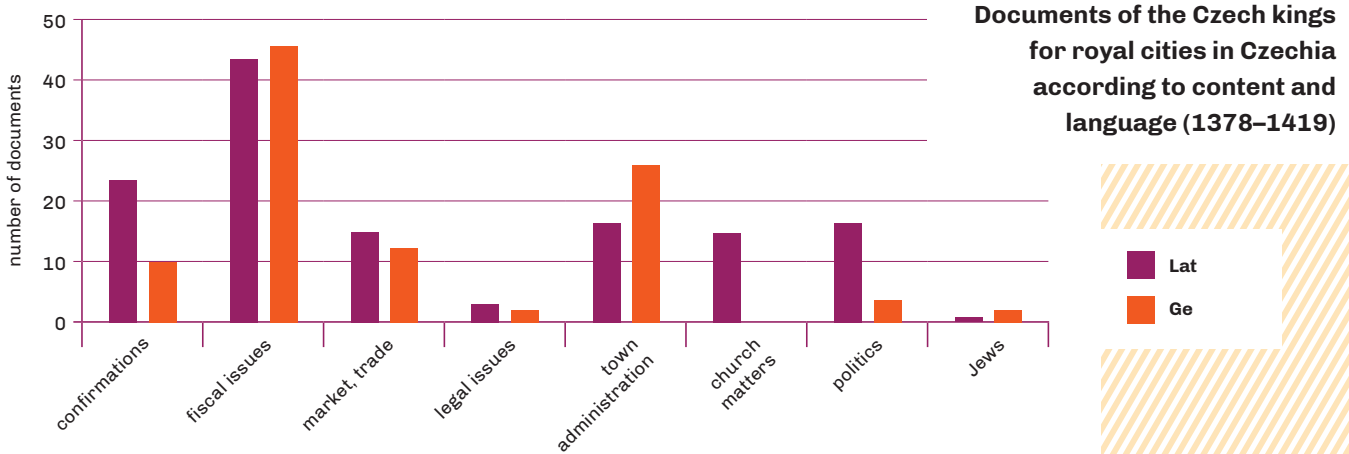
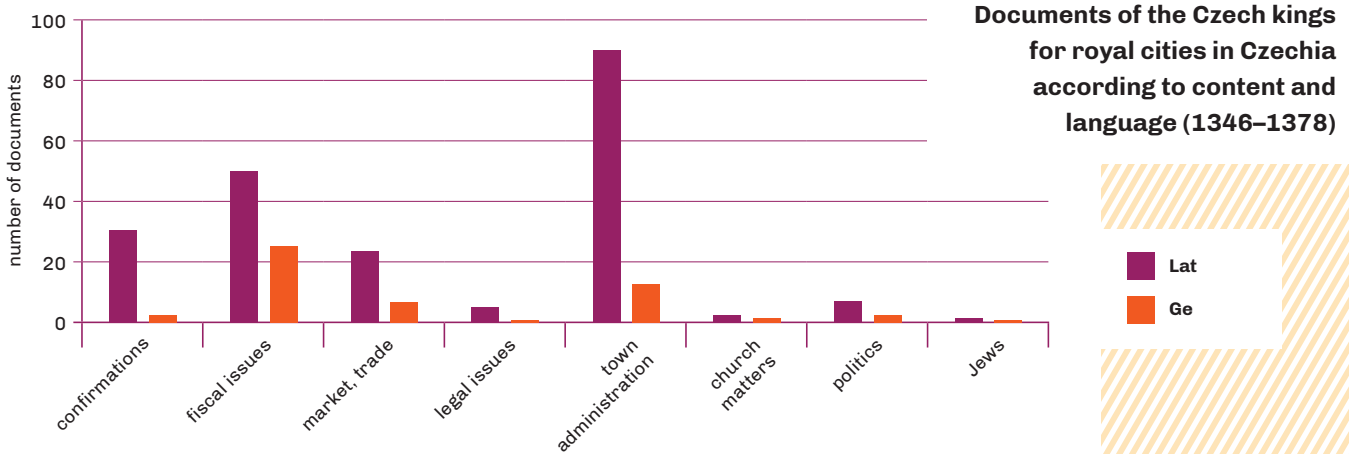
2

3

For the years 1378–1419, Velička also prepared a table in which he compared the languages of the royal documents by city. Mark on the map those in which the majority of documents were written in German. Where were they located? Formulate a conclusion that can be drawn based on this information.

City	Latin	German	City	Latin	German
České Budějovice	18	12	Slaný	5	0
Cheb	0	23	Hradec Králové	1	4
Žatec	17	4	Malá Strana	5	0
Louny	15	3	Stříbro	4	1
Old Town of Prague	10	8	Ústí nad Labem	2	3
Most	9	8	Pirna	1	3
Kadaň	10	6	Mělník	4	0
Litoměřice	10	6	Loket	1	3
Kolín	11	3	Domažlice	4	0
Plzeň	8	3	Nymburk	2	2
Písek	9	0	Vysoké Mýto	3	0
New Town of Prague	8	1	Kutná Hora	1	2
Klatovy	7	1	Ostrov	2	1
Čáslav	3	4	Vodňany	3	0
Kouřim	6	0			

In making other comparisons it was necessary to read the documents (or at least their summaries).



Write down 2–3 additional conclusions pertaining to language transformations which may be drawn on the basis of information about the content of the documents.

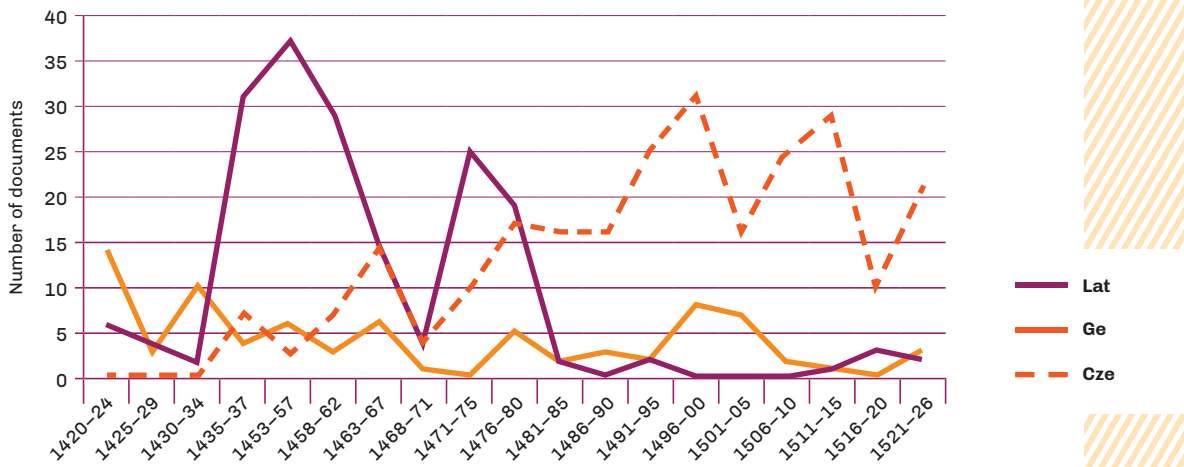
1

2

3

Do these conclusions generally change anything we already knew?

Now look at the language of the documents issued by the kings of Czechia during the period of the Hussite Wars (1419–1434) and after they had ended.



Create an argument to justify the idea that this comparison of documents confirms the thesis formulated by historians about the impact those wars had on weakening the position of German feudal lords and the Catholic Church in Czechia. Give two arguments and indicate time periods in which they could be observed.

Argument	Period
1	
2	

Illustrations as the source of ethnic transformations (Silesia)

Miniature paintings portraying the life of St. Hedwig of Silesia

Illustration 1



<http://www.getty.edu/art/collection/objects/4017/unknown-maker-the-family-of-berthold-vi-the-marriage-of-saint-hedwig-and-heinrich-silesian-1353>

H̄ sc̄a hedwigis subuo calnata corā manro suo apparuit ⁊ sic indignationem eius euasit.



H̄ms gūther abbas lubēsis ⁊ fesse sc̄e hedwig- nonos a calnos oboluc- p̄obedienciaq; ut eos peccare i iūxat





<http://www.getty.edu/museum/media/images/web/larger/00436201.jpg>

Illustration 1 shows the meeting of Duke Henry I the Bearded with his future father-in-law, Count Berthold IV of Andechs, who is giving him his daughter, Hedwig, as wife.

Examine the retinues accompanying Henry and Berthold.
Write down four differences that you notice in their appearance.

1

2

3

4

Illustration 2 shows Henry and Hedwig a few years later at the moment when St. Hedwig was given a pair of shoes by her confessor.

Describe the surroundings of the duke and duchess now.

This image signifies that Silesian knighthood had become westernised or even Germanised under the influence of Hedwig and her marriage to Henry. It seems the process was complete, for there are no signs of any elements of traditional Silesian appearance.

Now look at later illustrations from the same book (**Illustration 3**), showing Silesian knights at the battle at Legnica in 1241 led by Henry II the Pious, son and successor of Henry I the Bearded. Indicate which figures resemble warriors of Henry I the Bearded in illustration 1 as well as those that represent the Western European style of weaponry and fighting. What might it mean that both types are present in the battle? Write down your hypotheses in two or three sentences.

Notice that the coats of arms on the shields of all the knights (including the westernised ones) indicate their Silesian and Polish origin. Hence, we know that they are not strangers from abroad.

Compare your hypotheses with the interpretation of Przemysław Wiszewski, the scholar investigating the history of medieval Silesia, presented on the right. Are you convinced by his arguments?

Iconographical narrative, which in equal measure reflected and created the dukes' and knightly elite's vision of Silesian society, communicates a complicated but comprehensible enough statement: yes, Silesian society had changed and during the reign of the founder of the Duchy of Silesia had become less traditional and more westernised. Nevertheless, although it was still and would continue to be diversified, in times of troubles all Silesians should be united. Moreover, the regional past was intended to teach the value of acceptance of the diversity of Silesian cultural formations. Tolerance and cooperation were suggested as the foundations, the keystones of the society, sealed by the blood of knights of both cultures who had been killed on the Legnica battlefield. In the story told through colourful images in the Codex, the pride of being Silesian, the heir of great dukes and warriors overshadowed possible ethnic issues. (Przemysław Wiszewski)

Recapitulation

In the 19th and early 20th centuries, Europeans travelled to the United States on ships. At the moment of entering the harbour (mainly in New York) the crew of the ship were required to present the list of passengers to American immigration authorities. Such lists – the so-called passenger manifests – are kept to this day in the National Museum of Immigration on Ellis Island, an island near New York City. Newcomers passed through this office before receiving a permit allowing them to stay in the USA.

Find the boxes with the following information: number, full name and surname, age (year and month), gender, marital status, vocation or profession, ability to read and write, nationality, the last place of residence, any assistance they would receive in settling in the USA, intended place of residence in the USA (state, city or town). Can you read the questions that the immigrants were asked upon arrival to the United States?

Design a form of historical research that could be conducted in the archives on Ellis Island. What sort of information could you try to find there? In what cases can manifests be used as evidence?

Homework

Quote some historical (source-confirmed) proofs for the presence of various ethnic groups in the history of your town or region.

Detailed remarks

Introduction

For homework, before the lesson, you can tell the students to talk with their parents about dyslexia in their schools.

Portugal

You can ask the students to create their own chart of the reasoning of the two researchers.

Czechia

You can introduce or remind the students of additional information pertaining to John Hus and the Hussite Wars.

Silesia

Students should be encouraged to examine the illustrations carefully. A magnifying glass can be used or an electronic version of the illustration (then it can be enlarged significantly).

Recapitulation

Here, the passenger manifest could also be enlarged, and students can be encouraged to formulate more detailed questions in relation to it (not just referring to a simple reading or the entries). You could also show them the findings made by Joanna Kulpińska (cf. answers at the end of the book).

Homework

The homework can be done together with the students in the form of a trip, provided there are objects from the past on its route that prove the existence of various ethnic groups at the visited areas.

4

Why do the Crimean Karaites Love Grand Duke Vytautas? On Historical Significance

Lesson objectives

The student:

enumerates countries and ethnic groups that hold Grand Duke Vytautas (or some other figure chosen by the teacher) in high esteem;

explains the criteria that are usually met by national heroes;

explains why some heroes are revered by many groups;

interprets the legend;

recognises attributes of power on monuments;

and creates a short composition.

Methods include:

brainstorming, guided work (individual or in groups) based on various teaching aids.

Teaching aids include:

a board or flip charts;

a projector or a TV to play a film – the legend about Grand Duke Vytautas;

photographs of monuments of Grand Duke Vytautas;

and worksheets.

For the teacher

The criteria for selecting the teaching content constitute the topic of discussion among the creators of core curricula, authors of school textbooks, teachers, politicians and historians.

The selection of the content is sometimes con-

ected with political criteria, and it is frequently aimed at shaping the national identity (this is proven by numerous research results on the images of selected events in school textbooks in different countries and periods). However, students may see for themselves that the school's selection is not the only possible one; for instance, the creators of historical films, novels or computer games about historical events place an emphasis on other aspects while others are the subject of public debate or official celebrations. In this scenario the main emphasis was placed on various national perspectives. Today it is quite likely that our students may attend school abroad or that there will be some students in our school who have previously studied abroad (or if not the students themselves then their parents – in such families the family message will be different from that of the school). Thus it seems even more vital to be able to recognise the diversity of the provided criteria.

The lesson concentrates on the figure of the Lithuanian Grand Duke Vytautas and how he was perceived by the Crimean Karaites, but also by the Tatars, and to a smaller degree by the Lithuanians, Jews and Poles. It shows how attributing significance to a person changes over time, how it was used for utilitarian purposes (the issue of building a temple) and what forms of manifestation are of particular significance (the source, legend, monuments, naming).

Leaving aside Vytautas (who, for the purposes of the lesson about significance, may of course be replaced by another figure or phenomenon), it would be useful to encourage students to reflect on what factors historians and general society consider when showing an increased interest in a given figure, event or phenomenon. One important factor is the needs of the present. As researchers have shown, Americans were more interested in shaping their democracy when they became engaged in conflict with totalitarian regimes during and after World War II, and the rights of the non-White population – after mass protests in the 1960s. Hence, historians are in a way guided by the needs of the present. However, historians are also the ones who attribute significance to the issues they examine. Therefore, any issue is a relative and subjective matter, but at the same time is crucial for creating and analysing historical narratives.

- ▶ Note: the lesson has an interdisciplinary character. It is worth referring to students' knowledge of legends. The knowledge acquired from cultural studies or art classes may be useful in connection with analysing the monuments. In turn, geography will be useful when working with the map of Europe.

Introduction

Match the rulers on the next page to the countries where they are considered to be the founders of statehood. At first, do not search for the information on the Internet or in other sources. Use only your own knowledge (or intuition).

The past is everything that ever happened to anyone anywhere. There is much too much history to remember all of it. So how do we make choices about what is worth remembering?

Significant events include those that resulted in great change over long periods of time for large numbers of people.

<http://historicalthinking.ca/historical-significance>

Now check the answers. How many people did you recognise? How did you know about them? Why do we not recognise all of them, even though in their own countries they are very important figures known to all?

What or who makes a given person recognisable or important? Determine the 5 most important factors.



Alfred the Great



Asparuh



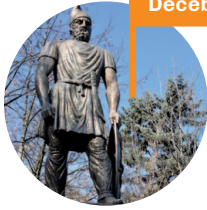
Árpád



Bořivoj I



Clovis



Decebalus



Gorm the Old



Giuseppe Garibaldi



Harald Fairhair



Magnus Maximus



Mindaugas



Mieszko I



Mojmir



Rurik



William of Orange



Viriathus



Vladimir the Great



Grand Duke Vytautas

How many of you have heard about King Mindaugas, considered to be the founder of the Lithuanian state, who first appears in sources in 1219? How about another Lithuanian, Grand Duke Vytautas, who lived at the turn of the 14th and 15th centuries? Lithuanians as well as Russians and Poles would probably be able to say something about him. He is viewed as a hero not only by Lithuanians, but by Tatars and Crimean Karaites as well.

Watch a cartoon showing a legend about Grand Duke Vytautas and answer the questions.

The Legend about the marvellous horse of Grand Duke Vytautas:

<https://www.youtube.com/watch?v=-qIXWzrxfH4>

What characters appear in the cartoon? Divide them into persons mentioned by their first name, groups mentioned by their general name, and anonymous characters.

Evaluate each of them as positive, negative or neutral – depending on how they were presented in the cartoon.

Group of characters	Character	Evaluation
Mentioned by first name		
Mentioned by general name		
Anonymous		

If we assume that significant persons are mentioned by their first name or by general name, then who is this cartoon about? What are the relations between the significant persons?

What are the characteristics of Grand Duke Vytautas? Which characteristics are visible at first sight, without becoming involved in the story? How are they emphasised?

Do you know who the Crimean Karaites are?

The Crimean Karaites are an ethnic and religious group whose descendants live in different countries, mainly in Central and Eastern Europe, the Middle East and the USA. The number of Crimean Karaites is estimated at several thousand, with a little more than 1500 of them living in Europe. Their religion originated in Judaism, but is separate from it. Scholars still argue about the origin of these people and formulate various theories pertaining to their migration. However the Crimean Karaites themselves believe that it was Grand Duke Vytautas who brought them to Central and Eastern Europe from Crimea. They give the number of 383 (or 483) families that he was to settle in Trakai, and subsequently in Lutsk and Halych. However, those numbers do not come from 14th century sources but from the works of 19th-century historians, among others Tadeusz Czacki, dated to 1860.

Analyse the cartoon about Grand Duke Vytautas as a legend.

Divide yourselves into three groups and watch the cartoon again.

- Group 1 will pay attention to real elements (based on real geographic or historical facts)
- Group 2 will focus on probable elements
- Group 3 will analyse unreal elements (contrary to the laws of nature)

Together determine for what purpose each group of elements was introduced to:

- make the presented events plausible;
- expose common values and beliefs;
- glorify selected characters;
- and explain the origin of geographical objects, natural phenomena or etymologies of their names.

	Examples	Objective of introducing into the legend
1 Real elements		
2 Probable elements		
3 Unreal elements		

In the 19th century it was written that the memory of Vytautas was alive among the Tatars, who officially commemorated him (they called him Vattad). In 1930, they built a mosque in Kaunas (the capital of Lithuania at the time) and named it after Vytautas. It enabled them to receive the support of Lithuanian authorities and complete the construction in the record time of only three years – just in time for the 500th anniversary of their patron's death.

The origin of the Lithuanian Tatars (the same engaged in fighting with the Crimean Karaites in the cartoon) is presented quite similarly in Tatar legends. They are also said to have been brought by Grand Duke Vytautas from Crimea. Some sources say they were prisoners of war while others call them ordinary settlers. Think about which version would bring greater honour to the Tatars, and which would be more embarrassing to them.

The stories pertaining to leading the Crimean Karaites and the Tatars are so similar that some suspect the Crimean Karaites of taking over the Tatars' story and simply replacing the nationality of the settlers. Interestingly, no information about Vytautas has been preserved among the Crimean Karaites living in modern times in Crimea, as if they had not even recorded any of the events that became the founding myth of the Lithuanian Karaites. The absence of these facts in Crimea worries historians. If the Crimean Karaites had also transmitted the story about bringing families to Lithuania, one could assume that it had almost certainly happened. However, it may be that for those who stayed in Crimea not much had changed, and the fate of the displaced was not sufficiently important for the memory to have been passed on orally. It was the resettled Crimean Karaites who had to remake their lives in completely new surroundings, and hence the story would have originated with them.

Vytautas was also remembered with appreciation by the Lithuanian Jews to whom he granted their first privilege in the Lithuanian state in 1389, giving them the same economic rights as Christians. Demanding the renewal of those rights, they always cited the legal regulations established by Vytautas (more about that in lesson 6).

Finally, Vytautas is revered by Lithuanians themselves, but not as the creator of a multi-ethnic state who would lead and take care of various minorities, but as a mighty ruler, upholder of the country's sovereignty and the creator of its territorial expansion. The monuments of Vytautas stand in many cities in Lithuania and Belarus, as well as in Poland.

Look at the monuments and decide which qualities of Vytautas are evident in them.

- Is it possible to recognise Vytautas from his facial features?
- What attributes of power does he have?
- What does his body language say?
- What is similar in all those monuments and what is different?



Kaunas

https://commons.wikimedia.org/wiki/File:Vytautas_the_Great_Monument_in_Kaunas.JPG



Juodeikiai

https://commons.wikimedia.org/wiki/File:Monument_of_Vytautas_Juodeikiai.jpg



Trakai

https://commons.wikimedia.org/wiki/File:Trakai_-_Vytautas_der_Gro%C3%9Ffe_-_Holzstele.jpg



Perloja

<https://commons.wikimedia.org/wiki/File:Perloja-Vytautas-01.jpg>



Cracow (Grunwald Monument)

https://pl.wikipedia.org/wiki/PomnikGrunwaldzki-Posta%C4%87Ksi%C4%99ciaWitolda-POL,_Krak%C3%B3w.jpg

A piece of information: Wrocław in Poland has a street named after Grand Duke Vytautas, although it was allegedly named after him not as a result of any services he may have given the city, but rather in commemoration of the Soviet Army's first chief of the Civic Militia, nicknamed "Vytautas", who captured the stronghold of Breslau in May 1945. Later it was decided that he was undeserving of having a street named after him, but in order to minimise changes another Vytautas was found – Grand Duke Vytautas of Lithuania. However, Poles generally remember his cousin Jagiełło better, who was baptised, married the Queen of Poland Jadwiga and founded the Jagiellonian dynasty. Initially, he also ruled in Lithuania, but was removed by none other than Vytautas. Their mutual relations differed after that, sometimes they were allies while at other times they fought against each other.

Recapitulation

Go back to the qualities of heroes, written down when brainstorming. Which of the qualities did Vytautas have? Were the same qualities important for all the groups that believe or believed Vytautas to be their hero? Justify your answers.

Write 1-2 paragraphs on what in your opinion causes someone to become an important historical figure. Does it depend on their personal traits? On the function they exercise? The times they lived in? The values they cherished? Or maybe on the demand for a specific type of hero? Or for a hero in general? Are there any specific conditions that must be met for someone to become a hero? Who makes the decision about that? What impact may the choice of a given figure as a hero have on the life of a given group?

Homework

From your national or local history, choose a figure that is or could also be a hero in other countries or for other national or ethnic groups. Imagine that you can name a street or a school in another country or countries after that person. Prepare arguments to support your choice. Will they be identical for all the countries?

Hero:

Hero's nationality:

Country 1 in which he could
be a hero:

Arguments:

Country 2 in which he could
be a hero:

Arguments:

The basis for reflection

Tadeusz Kościuszko is an example of a hero, who for various reasons is also commemorated in other countries. In Poland he is admired primarily as a leader of the anti-Russian uprising of 1794 called the Kościuszko Uprising. It broke out when Russia and Prussia made the second partition of Poland (they divided the lands of the Polish state between themselves). Many Poles, including soldiers, resisted coming to terms with that situation, and therefore planned the uprising. Tadeusz Kościuszko assumed leadership. Ultimately, the Poles suffered a defeat, which led to the third partition. As a result Poland ceased to exist as a sovereign country for more than 100 years. Nevertheless, Kościuszko is not remembered as the one who was responsible for the fall of the Polish state, but rather as the one who engaged in a heroic fight.

The victorious battle of Racławice became the focus of a giant panoramic painting, commemorating its 100th anniversary. Kościuszko tried to bring into battle not only the professional soldiers or political elites of the country, but also ordinary peasants with whom he formed units known as *kosynierzy* (or 'scythers', as they were armed with war scythes due to the lack of better weapons). Peasants who joined the uprising were released from serfdom, and those who became famous for their bravery in combat were awarded noble titles. That motif was eagerly used by the communist propaganda in post-war Poland depicting Kościuszko as the precursor of the communist revolution, concerned with the fate of the oppressed classes.

Poles who settled in the USA in the second half of the 19th century highlighted completely different motifs in Kościuszko's biography. They mentioned a time preceding the uprising, when, in his long military career, the Polish general had enlisted in the American army to help fight for the independence of the United States. He became famous in the battle of Saratoga where he constructed defensive works. George Washington also appointed him to build the West Point stronghold on the Hudson River. As one of three foreigners, he became a member of the elite Society of the Cincinnati. Shortly before leaving America, he gave the money he earned there to buy the freedom of his black slaves and to educate them. Hence, the Polish community living in America eagerly hailed him as their hero. His life proves that Poles came to the United States much earlier than the labour migrants at the end of the 19th century. In this narrative, they were not only beneficiaries, enjoying American prosperity, but through their own efforts they also contributed to the creation of the USA. Kościuszko was ahead of his time when it came to democratic and abolitionist views – that was another reason for pride among the descendants of the first English settlers and other ethnic groups (each looking for distinguished ancestors with outstanding merit for American history or culture). Kościuszko's memory is still present in public spaces in USA. Two large bridges in New York have been named after him, and a county in Indiana and a town in Mississippi carry his name.

Moreover, the highest peak of Australia carries the Kościuszko name. The first European who discovered it was a Pole, Paweł Edmund Strzelecki, who travelled around Australia in the years 1839–1843. He wanted to commemorate the Polish hero and at the same time highlight his origin as discoverer of that peak.

Detailed remarks

What or who makes a given person recognisable and important?

Determine 5 of the most important reasons.

This part of the lesson may be conducted using the brainstorming method.

The essence of this method is division into two phases. In the phase in which we collect ideas, we write down all suggested propositions given, without assessing them and without disqualifying any of them a priori. It is important to accept propositions in an orderly manner and encourage everyone to participate actively. Students should not be limited or a situation should not be allowed where one or several people dominate the exercise. The best answer (or answers) is not chosen until the second phase.

You could use two variants of phase one.

1. All students in the class propose their ideas in one or two rounds or until no one in the class has any more new ideas (this may be very time-consuming). You need to remind that they cannot repeat the ideas.
2. You specify the time (e.g. 5 minutes) for proposing ideas. Students who want to say something raise their hand and you write their answer on the blackboard. You stop accepting ideas after the specified time is up.

In the second phase you can apply various methods of selecting the best propositions. Before the end of the first phase you can appoint a jury – several students who do not give their own ideas but assess the ideas of their classmates and decide (individually or together) which are the best. Alternatively, you can have the whole class vote on the ideas, e.g. a good solution is by having the students raise their hands (you can ask the students to raise both hands for great ideas, and one for good ones).

The determined features should be kept – the best would be in a visible place: on the blackboard or on a Bristol sheet, or alternatively in students' notes – so that it is possible to go back to them when summing up.

The Legend about Grand Duke Vytautas

There are two schools of thought when analysing short films. One school of thought says that during the first viewing the students should watch the film freely, without directing their attention to any particular elements, to allow them to be acquainted with the content, experience emotions, and then only with consecutive screenings should the students focus on the assigned issues. Another school of thought refers to any other teaching aids and suggests that the analysis of each source is preceded by a task directing reception.

Before screening the film students can be asked to try and guess, on the basis of the title, what characters, places, events will appear in the cartoon (e.g. Grand Duke Vytautas, horse, subjects – since it is a story about a duke; fighting, enemies, good and evil – since it is a legend). Write them down and check whether students' conjectures have been confirmed.

Questions about the groups of characters may be asked before the first or second screening.

New questions should appear before the second (or third) screening. I advise against discussing those issues with students based on previous screenings (in case the teacher wants to save time in order to play the film again). Watching the film again will allow the students to notice new elements. Students already know the plot and the characters, and can now focus on the form and relate the story to the convention of a legend. This part of the lesson may be treated as optional and the teacher may proceed directly to the analysis of monuments.

Write 1–2 paragraphs on what, in your opinion, makes someone become an important historical figure.

Students should have the opportunity to express their own opinion as long as they can justify it. They may refer to Grand Duke Vytautas or some other figure. At an earlier stage of the lesson it seems reasonable to signal some issues, but the teacher should not formulate here any uncompromising judgments for the students to remember, but rather should inspire students to reflect upon the material.

Homework

Students are free to choose the figures they want to promote as heroes of several nations/states. It is useful to encourage them to do their research individually. A list of figures may also be created and they can be asked to examine some of them and choose one candidate for a hero. It is worth checking whether and in which countries the figures selected by the students are really considered heroes and why they are held in high esteem there.

5

What Did a Medieval Christian Think of the Infidel? A Historical Perspective

Lesson objectives

The student:

identifies in the sources from the past the elements indicating the mentality and cognitive horizons of their creators;

explains the influence of the creator's contemporaneous reality on their narrative about the present, past or future;

interprets in this spirit written and iconographic sources;

engages in a discussion on universality or relativity of moral norms in history, justifying the adopted position;

and creates a short composition.

Methods include:

guided work (analysis of illustrations, primary and secondary sources), discussion.

Teaching aids include:

19th century illustrations showing the world of the future (printed or on slides);

primary and secondary sources;

and worksheets.

For the teacher

In relation to the analysis of the sources and studies, scholars engaged in historical thinking use the metaphor of looking at the past through the eyes of another or someone else's lenses through which

certain things are clear and others are blurred. They also write about a wall with holes through which we can observe the world on the other side. Depending on the perspective chosen, images may be different, though they demonstrate the same reality. Historians also point out that narratives about the past carry information not only about the presented world but also about the author of the source (their knowledge, views, mentality) and about the recipient for whom it was created – i.e. about the perspective. Just as when analysing a photograph, we may determine the place where it was taken, likewise when reading a text, we may see what knowledge about the world the author had. Attentive reading reveals what the author believed to be obvious, common knowledge, clear to every reader, and what – in their opinion – required comments and explanations. We can also learn about the views they shared with the intended recipients of the work, as well as opposing views, or alternatively, unpopular views they have tried to promote even knowing they will not gain approval. Hence, we select materials for the lesson from which we will draw conclusions about the author and

the recipients, and to a lesser degree about the represented world. Of course, that does not release a historian from the comprehensive analysis of the contents – after all, it allows us to assess, among other things, the credibility of the message. We treat not only the text but also the visual materials in the same manner. As in other scenarios, here interpretation consists of asking questions, finding answers and creating our own story. The answers and interpretations presented by students may differ, as long as they are well justified. We are interested in both what the texts contain and what is missing. We encourage students to reflect upon the content of the message and the impressions it evoked in the readers, including contemporary ones. We show history

as a dialogue between a researcher and the sources, as well as between a researcher and the recipients of their narrative.



Introduction

The illustrations show how people in the 19th century imagined reality in the year 2000.

Write down the following objects and phenomena that:

- 1 _____
can be found in the present times but could not be found in the 19th century (had been correctly predicted)
- 2 _____
could not be found in the 19th century and cannot be found today (the predictions of authors' designs that did not come true);
- 3 _____
could be found in the 19th century and are present in the illustrations but cannot be found today (the authors of designs incorporated things known from their own experience into their design of future visions);
- 4 _____
and can be found today but are not present in the illustrations (their occurrence was beyond the imagination of the authors).

Though it is sometimes called "historical empathy", historical perspective is very different from the common-sense notion of identification with another person. Indeed, taking historical perspective

demands comprehension of the vast differences between us in the present and those in the past.

<http://historicalthinking.ca/historical-perspectives>

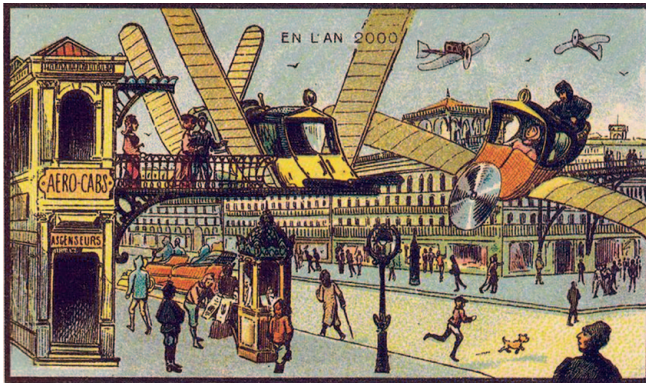
What reality (that of the 19th century or of the year 2000) is better reflected by the illustrations?

What can we learn from the illustrations about the people from the 19th century?

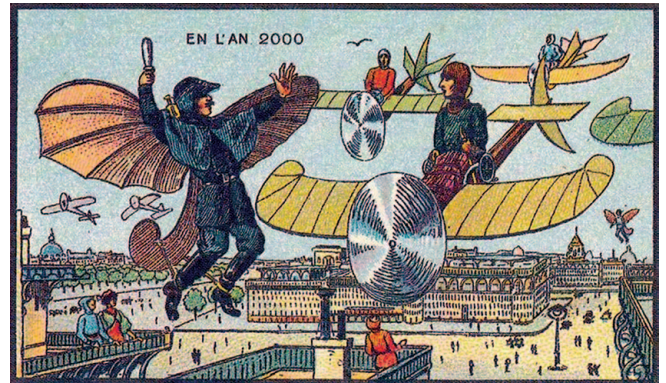
About the customs, fads, social relations of the time?

About dreams, fascinations, aspirations of people?

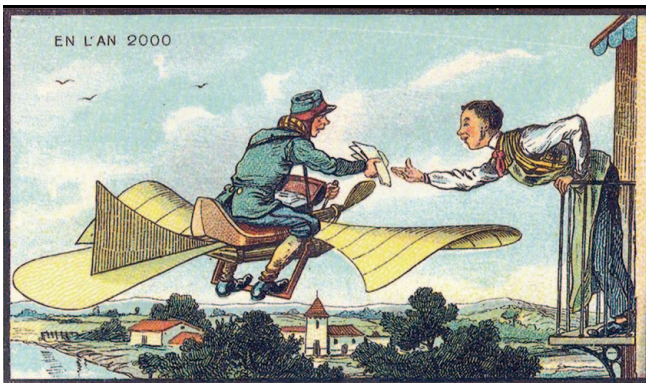
What is most surprising for you in those illustrations?



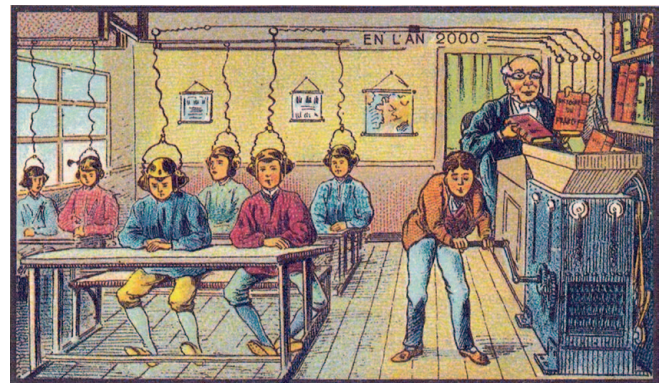
Aero-Cab Station



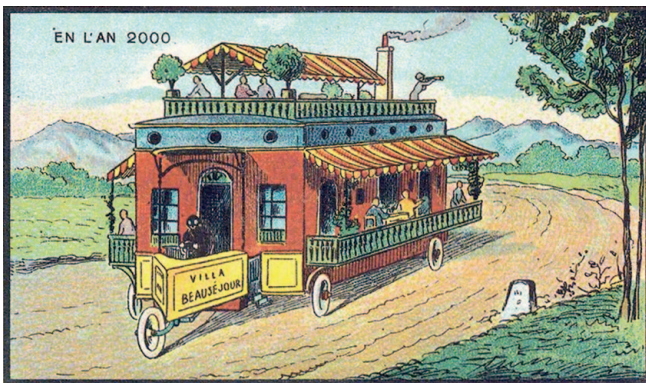
Aviation Police



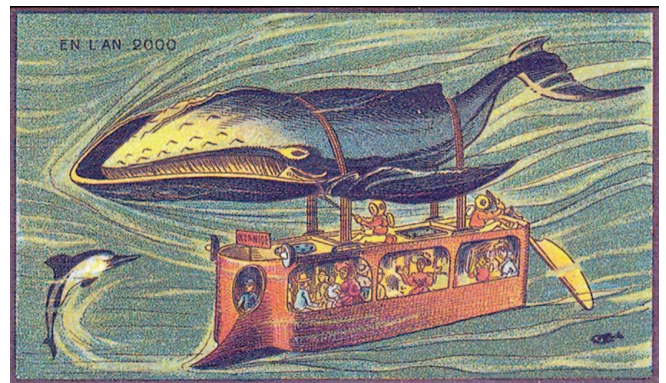
The Rural Postman



At School



A House Rolling Through the Countryside



A Whale-Bus

<https://publicdomainreview.org/collections/france-in-the-year-2000-1899-1910>

Note that the 19th-century ideas of the 21st century do not reflect the times we live in today, nor are they an image of European reality from the time in which they were created. However, they bring the mentality of Europeans of the time a little closer to us. It is not an easy task to recreate the way of thinking of the people of the past. A historian who is able to do that will better understand the motives and actions of historical figures, and can better explain why people acted or described events in a specific way. It is also easier for them to determine which data is probable, and which was most likely invented or falsified.

Analysis of texts

1

The Americas

Let us go back to the Americas at the turn of the 15th and 16th centuries. Portuguese sailors have just arrived there. They still did not know it was America – for they were looking for a sea route to India. They arrived in a faraway land: maybe an island, maybe a continent.

Here are some accounts of their first contacts with the indigenous people. After reading them, answer the following questions.

Who was the addressee of those accounts?

What did the addressees learn about the new land and its inhabitants?

What do we learn about America and its inhabitants?

What do we learn about the Europeans of the time?

What was the biggest surprise for the Europeans?
How did they try to cope with that?

What was the biggest surprise for you when reading those letters?

Letter A. Pedro Vaz de Caminha (a citizen of Porto) to the king of Portugal, May 1, 1500
In appearance they are dark, somewhat reddish, with good faces and good noses, well shaped. They go naked without any covering; neither do they pay more attention to concealing or exposing their shame than they do showing their faces, and in this respect they are very innocent. [...] They seem to me people of such innocence that, if one could understand them and they us, they would soon be Christians, because they do not have or understand any belief, as it appears.

Letter B. Anonymous narrative:

[T]hey found that they were people of dark colour, between white and black, and well built, with long hair. And they go nude as they were born, without any shame whatever, and each one of them carried his bow with arrows, as men who were in defence of the said river. On the aforesaid armada there was no one who understood their language¹.

Letter C. Christopher Columbus to Luis de Santangel, February 15, 1493

In these islands, where all go naked, men and women, as well their mothers gave birth to them; but he adds, until now I have not found monstrous men as many thought, but on the contrary all these people have a very beautiful abidance.

¹ GREENLEE, *The voyage of Pedro Álvares Cabral*, p. 58.

The author of letter A clearly wanted to Christianise the natives. How can such a desire be accounted for? Write down the objectives and values taken into consideration and disregarded by him.

Considered objectives and values

Disregarded objectives and values

In two sentences present an assessment of his attitude from the perspective of:

- A.** Present-day Europeans;
- B.** Present-day Brazilians;
- C.** Europeans of the time;
- D.** The people of the time living in the discovered areas.

Summarise in your own words, in 3–4 sentences, what the sources say about the arrival of Europeans in the Americas, as if you were to present it to a classmate. What expressions, which the authors of the letters did not know, did you use?

And at the same time in Silesia...

Describe two perspectives of looking at the ethnic identity of Silesians at the brink of modernity which are presented by a contemporary historian, Przemysław Wiszewski, in the following text. Consider whose perspectives they are, what time they come from and how they differ from one another. Next, formulate two questions which you would like to ask the author of the text.

At the end of the 15th c. Caspar Borgen, a clergyman from Głogów (Glogau), wrote a long work called the Głogów Annals. With 360 entries, he described the history of Silesia from the beginning of the 13th c. until 1493. The Annals were divided into several parts. The history of the whole region was presented very synthetically and it was included in the notes devoted to the lives of dukes of individual branches of the Silesian Piast dynasty. On the other hand, Borgen described in detail the events which took place in the second half of the 15th c. in Głogów, particularly during the life of Duke Johann (Jan) II the Mad (1435-1504). In the whole work, the narration contains many minute details, titbits from the lives of the inhabitants of Silesia, particularly of the Duchy of Głogów. The author explicitly differentiates precisely the behaviours of individual social groups within a given political community (duchy). He points clearly to the decisions made by the knightly class and the middle-class townsmen respectively. He also mentions specific forms of activity of the peasants during political conflicts. Throughout his narrative, he refers frequently to terms describing ethnic belonging to communities as mentioned in the Annals.

These general remarks pertaining to the narrative of the Annals are necessary for an analysis of the way in which he wrote about the inhabitants of Silesia. He never used the names "Poles" or "Germans" when referring to them. These names, as with Czechs, Austrians, Hungarians and other names, were used by him in relations to inhabitants of political bodies other than Silesia. Thus, he identified the people living in the region in question in two ways. Firstly, he often indicated their relationship to a particular duchy or town, and in the case of noblemen the administrative district (weichbild, a unit below the level of a duchy). Secondly, he used the term "Silesians" to describe all inhabitants of the region. For him, that name was equivalent to typical ethnic names. When he wrote about the attack of the Hungarian king Matthias Corvinus on Bohemia in 1470, he enumerated his allies one after another in one line: the king of Hungary Matthias [Corvinus] with many men, namely Saracens, Hungarians, Moravians, Croatians, Silesians (...) entered Bohemia. At the same time, the author was aware that the local people spoke German. In his work, written in Latin, he often quoted terms, sayings, and even extensive quotations in German – a folk language, as he termed it. He also cited the words spoken in the folk language by Duke Johann II the Mad referring to a certain dispute with clergymen. Nowhere, however, did he explicitly refer to Silesians as Germans, though he happened to use the name in relation to hired Austrian soldiers (while in other places he also called them Austrians).

It does not seem appear that the inhabitants of Głogow and nearby areas, i.e. lands located by the border with the Kingdom of Poland, did not use Polish in the 15th c. The information pertaining to the modern period indicates that the local Polish-speaking communities were numerous and strong. The Annals also contains names and surnames connected with the Polish language tradition. Therefore, it seems that the author raised in the German speaking environment thought it natural to insert sentences in his mother tongue to the learned work. Yet, it does not mean that he thought Silesians belonged to the German ethnic group only. On the contrary, he considered them members of the community that was separate, in terms of ethnicity, from Czechs, Germans and Poles. Thus, in presenting their history he omitted the problem of ethnic diversification of the Silesian community. Clearly, it was of so little significance for him, as opposed to the connection with the political and administrative bodies (duchy, town or a court of a specific ruler), that he did not think it necessary to mention it.

3

Multi-ethnic and multi-cultural society in medieval times and today

The former Polish-Lithuanian Commonwealth, and especially the Grand Duchy of Lithuania, are listed as examples of multi-cultural and multi-ethnic states, tolerant of the various religions. Are we not, however, ahistorically transferring our contemporary ideas about multiculturalism to earlier times?

	The qualities you expect from a tolerant multi-cultural society	How do the privileges for Jews in Polish and Lithuanian lands in medieval and early modern times appear in relation to those issues?
Equality before the law		
The right to reside		
Graveyards		
Courts and punishing criminals		

Privilege I

The privilege of Bolesław the Pious for Jews in Greater Poland issued in Kalisz in 1264.

In the name of the Lord. Amen. [...] we, Bolesław, by the grace of God Duke of Greater Poland, hereby inform both our contemporaries as well as posterity, whom this letter will reach, that we have decided to present the Jews living in the whole area of our state their rights and privileges that they received from us, as is stipulated in the following document. [...]

As cited in: R. Szuchta, *1000 lat historii Żydów polskich. Podróż przez wieki*, Warszawa 2015, pp. 24–25.

8. Further, if Jews really quarrel among themselves or start fighting, the judge in our city cannot claim the right to judge them, but it will be only us or our voivode or the voivode's judge who will have the right to judge them. [...]

9. Further, if any Christian will in any way harm a Jew, the perpetrator is to pay the penalty to us and our voivode, that is to be taken to our treasury, and only after that will they be able to return to our grace; while they should give compensation to the injured for the treatment of injuries and for the expenses that are demanded and required by the laws of our state. [...]

14. Further, if any Christian were to in any way destroy or raid a cemetery, we hereby decree that they be severely punished according to the custom and the rights of our land, and their whole property, of whatever nature, would go to our treasury. [...]

29. Further, if any Christian were to collect their pledge from a Jew by force or were to do violence in their house, they should be severely punished as the destroyer of our treasure. [...]

31. In accordance with the orders of the Pope, in the name of our Holy Father we strictly forbid anyone to accuse in the future any Jew living in our state of consuming human blood, as according to the legal imperative all Jews should completely refrain from consuming any blood. However, if any Jew were to be accused by any Christian of killing a Christian boy, three Christians and the same number of Jews should prove it; and if proven, then that Jew will only be punished accordingly for committing the crime. If, however, he is exonerated as a result of the testimony of the Jews and as a result of his own innocence, the Christian will rightly suffer the penalty that was to be imposed on the Jew [...].

Privilege II

The privilege of the Grand Duke Vytautas for Trakai of 1388 introduced the rule that the punishment for harming a Jew was to be equal to the punishment for harming a nobleman, that is twice as severe as for harming an ordinary man.

Privilege III

The regulation "de non tolerandis christianis" – the prohibition of Christians settling in Jewish districts – was included in the privileges granted by the rulers from the House of Vasa to Jews from the Grand Duchy of Lithuania in the years 1629 and 1646. Increasingly often documents appeared which forbid Jews to settle in Christian districts, cities or even states, sometimes enforced suddenly and resulting in Jews being driven out. For example, in 1646 on the initiative of the Crimean Karaites Jews were driven out from rabbinical Trakai.

As can be seen, the present-day notions of multi-ethnic society differ from the model posulated in former centuries. It is difficult to treat old solutions as models for modern times. It cannot be denied, however, that people back then did attempt to to reconcile the relations between the various ethnic and religious groups.

Recapitulation

Organise a discussion concerning the following issues:

- Are all moral and legal norms relative and do they change over time?
- Do natural laws and universal norms exist?

In textbooks, sometimes there are tasks pertaining to presenting a given situation from the point of view of the other party. Explain why the following instruction would be ahistorical: "Imagine that you are an Indian living in America at the beginning of the 16th century. Write a letter presenting your first meeting with the European newcomers".

Homework

Imagine that you were to tell a teenager from the 15th century about how you spend your free time. Write down your answers in five sentences.

Detailed remarks

Illustrations from the 19th century

The tasks with iconographic sources may be done in pairs, groups or individually. Each student may work on one illustration or go ahead and draw conclusions from the whole set.

In order to encourage students to look at the images closely and describe the presented objects, one of the techniques used in teaching foreign languages may be used. For example, divide the class into 5–6 groups, cut each illustration in half or into quarters and give the pieces to the groups. Next, one group will describe their fragment without showing it to the others and the other groups check whether they have the missing part of the picture. If they identify aloud their part correctly, they receive positive points (e.g. +2) and if incorrectly, negative points (e.g. -1). If at the end it turns out that a given group had a fragment of the picture but they did not say it aloud, points will also be deducted (e.g. -2 for an undeclared fragment, to discourage passiveness). In the next round, another group chooses the starting fragment.

Recapitulation

The debate may be a good introduction for the next lesson. Any form of discussion may be used. It may be a very formalised Oxford-style debate with the formulation of a clear thesis (e.g. moral norms are permanent and invariable), and defending or attacking it – by each of the two teams respectively. In turn, in the «for and against» debate, each party presents the predetermined number of arguments (e.g. two) for the option chosen by them (or drawn for them) while the other party refutes those arguments. We could also try a panel discussion with a group of participants as experts who previously prepare their positions or even with invited guests whom students will be able to question. It is worth encouraging students to refer to the motifs mentioned during the lesson in their presentations. This can be taken into consideration in the final scoring of the debate; however, the criteria for awarding points should be known to the students from the very beginning.

6

Stories: Real or Beautiful? The Ethical Dimension of History and the Profession of a Historian

Lesson objectives

The student:

enumerates primary sources on the conflict between King Bolesław the Bold and Bishop Stanislaus;

explains the basic controversies connected with that conflict;

creates a list of priorities and modifies it on the basis of new data;

interprets a source text using given instructions;

designs and creates the frames for a comic book taking into consideration the image and verbal layers;

identifies values communicated in a historical text;

and chooses a view and justifies it.

Methods include:

creating a ranking (according to the adopted method), project (based on the formula of a webquest, though not necessarily relying on materials from the Internet), guided work, discussion.

Teaching aids include:

a board or flip charts;

worksheets, including sheets for creating the comic strip.

For the teacher

A typical school textbook narrative tends to communicate values rather than to encourage one to reflect upon them. The claiming of an objective truth about the past assigns the hallmarks of “academic nature” to it, therefore increasing its impact. This has frequently been used in propaganda, especially in totalitarian systems. As Peter Seixas observes, the communication of values in a historical narrative is not reprehensible in itself, and it is even desirable. It can be treated in utilitarian categories, thereby applying the hallmarks of utility to research and history teaching. One could also look at it through the prism of social and moral roles or the historians’ mission. However, it would be useful if students could deconstruct historical narratives, providing they are aware of their subjective nature and know how to recognise the values it promotes. Generally, the comparison of many accounts on the same topic allows one to notice the differences of both interpretation and evaluation presented by authors. That process is easier when the narrative deviates from the system of values demonstrated by the recipient.

The issue of empathy in conducting research and teaching history gives rise to further controversy. How far can we go when trying to understand (in the sense of accepting) the values and objectives of people from the past, even if they do not conform to our notions? What compromises can a historian make? It would be valuable to talk with students about that – so that they approach every text (including textbooks) with a certain amount of criticism. In this way, school history will also fulfil its educational role, preparing conscious citizens of a democratic informative society for adult life.

The issue of empathy in conducting research and teaching history gives rise to further controversy. How far can we go when trying to understand (in the sense of accepting) the values and objectives of people from the past, even if they do not conform to our notions? What compromises can a historian make? It would be valuable to talk with students about that

– so that they approach every text (including textbooks) with a certain amount of criticism. In this way, school history will also fulfil its educational role, preparing conscious citizens of a democratic informative society for adult life.



Introduction

Mention two favourite historical books or films. Compare your choices with those of your classmates. Which titles recur?

Determine the features of a good historical book or film.

Prepare a ranking of such features from most significant to relatively insignificant.

Taking historical perspective demands that we understand the differences between our ethical universe and those of bygone societies. We do not want to impose our own anachronistic standards on the past. At the same time, meaningful history does not treat brutal slave-holders,

enthusiastic Nazis, and marauding conquistadors in a "neutral" manner. Historians attempt to hold back on explicit ethical judgments about actors in the midst of their accounts, but, when all is said and done, if the story is meaningful, then

there is an ethical judgment involved. We should expect to learn something from the past that helps us to face the ethical issues of today.

<http://historicalthinking.ca/ethical-dimensions>

1

Polish Medieval Chronicles about King Bolesław the Bold and Bishop Stanislaus

Compare three medieval sources about Bolesław the Bold, Polish ruler in the 11th century. In three sentences write which event is mentioned by all three accounts. Which account seems the most credible to you? Why?

Gallus Anonymus

It would take a long time to say how it happened that King Bolesław was banished from Poland. Suffice it to say, that being himself [God's] Anointed Son he should not have given corporal punishment to [another] Anointed Son for any sin. For it did much harm to him to employ sin against sin and for treason he had the bishop's limbs cut off. Yet we neither justify the bishop-traitor nor recommend the king who claimed his rights so foully – let us leave these matters to say how he was received in Hungary.

Wincenty Kadłubek

And king [Bolesław] conducted the war with such passion that he rarely stayed in his castle, always in a camp, rarely in his homeland, constantly among his enemies. That state of the affairs brought the state as many benefits as it did dangers, for as much as it gave opportunities for honest training, it also gave rise to treacherous insolence against the king. For when the king delayed for a very long time, first in the Russian states, and then almost outside the Parthian Empire, the servants bent the lords' wives and daughters to their will [sexually]: some were weary of waiting for their husbands, others were driven to despair, still some were taken by force into the embraces of household servants, who occupied their lords' households and fortified their towns. Not only did they try to prevent the lords from returning, they even declared war on those returning. For this singular audacity, the lords exacted punishments on these men whom they only defeated with difficulty. As well, the women who had willingly succumbed to the servants suffered well-deserved punishments, for they had dared to commit an atrocious and astonishing crime that cannot be compared with any disgrace.

Since then, olive became oleaster, and honey became wormwood. For Bolesław abandoned his love for righteousness, the war fought with enemies, and turned against his own [...].

And when saintly Stanislaus, Bishop of Kraków, could not dissuade him from this cruelty, first he threatened him with murder [...], and ultimately killed him and was banished to Hungary.

Jan Długosz

Meanwhile, when Bolesław the king of Poland wintered in Kiev, the knights' bravery and discipline grew lethargic; and the king himself as well as his soldiers, except for a few, engaged in pleasures, feasts, debauchery and insubordination, to such an extent that it was more detrimental to them to be victors than vanquished, for victory brought them more harm than benefit. Kiev has plenty of all kinds of food, sufficient to satisfy even the greatest greediness, abounding in meat, honey, fish and grain. The women are of a small constitution, dark-haired, beautiful and flirtatious: captured by their charm, the Polish king and knights, elated by the glory of victories, who had acquired all kinds of wealth, lost their good conduct and showed disgraceful insubordination. King Bolesław too, seeing himself at the height of favourable circumstances, having conquered

so many cities, acquired so much wealth and conquests, intoxicated by the worship that was not spared for him, took on such pride and vanity, that he became unapproachable and almost always gave answers and orders through envoys and town criers. Not stopping at common debauchery and following the filthy obscenities of Russians for whom the sin of Sodomy was common, he committed the foulest offences; and allowing himself to be carried away by the lewdness of those he had defeated with arms, he brought disgrace to his offspring, kingdom and people, which could only be erased by the grace of God itself. And how far he insulted the majesty of God Almighty with such immorality, who had bestowed upon him so many victories and the holiest successes, will be revealed by further sequence of events. So first on his own, and subsequently even with Russians, though he followed their dissoluteness, he became an object of contempt; and the respect and love for the king in the hearts of the knights died rather than cooled. It was not only the king himself who suffered contempt and hatred from his own people and from the Russians, but the Poles also received the deserved scourging from God. For the wives, daughters and sisters of those who had committed indecent defiance, weary of their husbands' lengthy absence, a 7-year abandonment and neglect of their beds, disregarding the shame of their offence, or their youth, or women's modesty, especially when news spread that some men had died, others had gone missing in battle, while still others lived indecently with prostitutes, some of the women voluntarily gave themselves to their servants, some of them were violated, or seduced by flattery, deceptive persuasion and lies, they surrendered to depravity. The news of such common shamelessness of the Polish women, when it finally reached the king's camp in numerous rumours and reports, and as usually is the case, fears and suspicions magnified it considerably, many tales were concocted and conjectures made which, passing from mouth to mouth, spread like a plague. Thus, such horror and outrage arose among the soldiers that they started running from tent to tent like madmen, telling about their injury, adventures and griefs. Finally, some were overcome by such rage that without the king's permission or even without any reply, they departed as quickly as possible to Poland. Many knights followed the example given by a few who wanted to put a stop to or punish the depravity of their wives and servants, and the king could stop them neither with punishments nor gentle persuasion; therefore, increasingly, by both day and night, those who did not feel safe after experiencing the harshness of the king, would leave his camps, leaving Bolesław defenceless in the enemies' country.

POLES PUNISH THEIR ADULTEROUS SERVANTS AND WIVES WITH VINDICTIVENESS.

The Polish knights who were coming home not because of desire, like the Scythians had once done, but because of their wives' adultery, faced a new war with their servants (that was the punishment imposed by the just God on the Poles for their defiance in Kiev). For the servants who had ravished their wives, knowing well that the lords would seek revenge for these misdeeds, supported not only by advice but also by their ladies who, already accustomed to their disgrace, had become attached to them, took to arms and having closed the gates would not let their masters in, and fought those who were forcing their way. Yet since the lords overcame their insolent resistance, though not without effort and loss, they began to torture them with imaginative torments, also killing their unfaithful wives, especially those that because of their sexual urges had mated with their household staff. And punishing their adulterous servants and wives with death, they exacted their wrath and revenge. [...]

Meanwhile, the vehement wrath of King Bolesław began to rage not only against the women who were yet kept alive thanks to their husbands' love or because of a lesser crime,

but even against the men themselves. For having returned from Rus to Poland with a much depleted army, he complained and objected that in the enemy country his own comrades, who had received many kindnesses from him, had left him and exposed him to open danger; he reproached them [saying that] because they had fled he had almost died or been shamefully imprisoned, and he was only saved miraculously. [...] At that time, the Republic of Poland appeared extremely miserable and dreadful, when knights unscathed by throngs of enemies in battles, having returned home had suffered greatly from their wives and their own servants, and had received from the king himself such harshness, directed at them and their relatives, and their wives whom they wanted to keep alive, greater than any such shown to them by an enemy. That in itself was dreadful, yet what was more horrifying was King Bolesław's dissipation as he did not abandon the practice of animal obscenity, contrary to nature, copied from the Russians, but he came to love it even more than them. What is strange is that among such a great number of holy men, clerics and lay people who lived in the vast kingdom of Poland there was not a single one who would dare to advise or admonish the king for such shameful crimes and cruelties; everyone was afraid of his ruthlessness. For the king, not reprimanded by anyone, devoted himself to his shameful addiction and any other indecencies which brought the most severe disasters and oppressions onto the country. This was noticed by Stanislaus the Bishop of Kraków and his soul pained him, and as a good shepherd he was saddened for his flock and his king.

Following this, there is a long description of how Bishop Stanislaus tries to influence a change in the king's behaviour, but ultimately the bishop dies because of him. Meanwhile the king is exiled to Hungary.

The main protagonists of the drama include King Bolesław, who is called the Bold and Stanislaus of Szczepanów, who is the Bishop of Kraków. Today, the latter is one of the most important Polish saints.

Imagine you work in a design studio. A customer is looking for authors to create a comic strip about Bolesław and Stanislaus. They announce a competition in which you need to present a basic idea and at least two scenes showing the actions of one of the two main protagonists.

Criteria of evaluation

- Selection of a key scene (and answers to questions in point 3 above)
- Scene dynamics
- Presenting the scene in accordance with the sources (or source)
- Considering the graphic and text layers
- Depicting the king's psychological characteristics
- Propagating values
- Aesthetic value and meticulousness of workmanship

The following tips will help you approach the task.

1 Begin by creating a psychological portrait of the figure of King Bolesław. Write down the features that are ascribed to him by medieval chroniclers.

2 On the basis of those features, as well as the portrait of Bolesław by Jan Matejko, draw the figure of the king.

3 Decide on the main scenes that should be included in the comic strip. Mark which chronicle each of the scenes come from. Decide whether you will base your comic on one or many accounts.

You have probably noticed that the chronicles differ greatly when it comes to details. The second and especially the third account introduce an in-depth description of the start of the king's crime (by quoting the story about the king's expedition to Kievan Rus). What is the purpose of that story in each of the chronicles? Enter the numbers 2 and 3 next to the intentions of the authors of the relevant accounts listed below.



http://www.pinakoteka.zascianek.pl/Matejko/Images/Pc_Boleslaw_Smialy.jpg

- A** Giving an account of the events that actually took place.
- B** Justifying the wrath of King Bolesław, which led to the crime of murdering of the bishop.
- C** Promoting the law of fidelity to a husband/wife during a time of separation.
- D** Criticising the policy of permanent warfare.
- E** Presenting women as the worse, weaker (including morally) sex, guilty of wrongdoing.
- F** Showing Rus in a bad light.

- Which of the goals marked above are important not so much for the story about the past, but rather for the readers of the chronicle?
- Name the values that are promoted by each of the accounts. Which are still valid today? Justify your answers.

4 If you were to base your comic strip on only one chronicle, which one would you choose? Why would you choose that particular chronicle?

5 Draw two scenes, including at least one with the king. Use illustrations and text (in "bubbles" or in the form of captions).

6 Your idea for a comic strip for the competition may be presented.

2

Approaching contemporary times

Read the excerpts of these works by contemporary historians pertaining to medieval times and ethnic matters. Name the values communicated by these scholars. Indicate the means through which the authors try to convey those values.

A rich and genre-wise diverse collection of sources that allows the tracking of the transformations of collective identifications among the authors from Veronese and regional elites, has luckily been preserved till today.

Aneta Pieniędz

Values

Means

The state had been a decisive factor in the adaptation and regulation of the forms of relationships between diverse ethnic and confessional groups, and thankfully so. This prerogative of the state had been granted by the legislation concerning the patronage of the Grand Duke, and the perception of all state residents as subordinates whose rights' guarantor it was.

Jurgita Verbickiene

Values

Means

Using Latin as the official language in the kingdom could on the one hand bridge ethnic and linguistic differences between elite groups, and on the other hand gave a protective shield against the difficulties the dynasty experienced in introducing German as the common language of communication and culture in the entire Habsburg empire, as for example Joseph II (1780-1790) who tried to impose the German language on the entire empire.

Dániel Bagi

Values

Means

Karaites were not an exception, their self-consciousness absorbed cultural sentiments prevalent in the society and transformed these sentiments in a particular way so as to accommodate the Karaite community's need to define its existence as a community in a certain territory in a meaningful way. At the end of the 18th century, after the partitions of the Polish-Lithuanian Commonwealth, the need for integration acquired a new direction – the administration of the Russian Empire and, partly, Russian society. It is only natural that different circumstances and different neighbouring societies demanded distinctive stories – the emergence of such divergent stories points to the flexible nature of the story. The stories, narrated by those communities, were primarily necessary as a tool for integration into the dominant society, and only later became a significant instrument in the formation of the self-perception of Karaites. [...] There was a need to be accepted by the dominant society, the need to ensure forbearance towards themselves and their way of life, and the professed religion.

Dovile Troskovaite

Values

Means

Silesian society had changed and during the reign of the founder of the Duchy of Silesia had become less traditional and more westernised. Nevertheless, although it was still and would continue to be diversified, in a time of tribulation all Silesians should be united. Again, the regional past was intended to teach the value of the acceptance of the diversity of cultural Silesian formations of Silesians. Tolerance and cooperation were put forward as the foundations, the keystones of the society, sealed by the blood of the knights of both cultures killed on the Legnica battlefield. In the story that was told in the Codex through colourful images, the pride of being Silesian, being the heir of great dukes and warriors dominated over possible ethnic issues.

Przemysław Wiszewski

Values

Means



Recapitulation

Peter Seixas claims that presenting history is always connected with conveying certain values, that is what recipients expect from professional scholars of history. They want the story of the past to be coherent and to show a history that makes sense and carries a message for the present and the future. Making judgments helps to achieve such objectives. Seixas observes that it need not be in the form of open assessments of figures or events. What other means can be used?

There is, however, a view that it is the primary task of a historian to strive to determine the truth about the past. Yet, it is not always possible to present it in black-and-white categories of good and evil. It is not always clear and is not necessarily comprised of reasonable stories. We sometimes have only pieces of information, mutually contradictory or parallel narratives which do not create a clear general image. However, do we then as readers not feel a certain sense of dissatisfaction? Go back to the account from the chronicle of Gallus Anonymus, which omits providing the details of the homicide of Bishop Stanislaus. We would prefer him to have provided them, wouldn't we? On the other hand, if the story of the unfaithful wives has been concocted, does it then disqualify the chronicles that include it?

Below are two theses. Provide justification for why you agree with one more than the other. Explain why you do not agree with the other one.

Thesis 1: The most important thing in historical research is to recreate the facts from the past as faithfully as possible – even if it is not interesting to anyone.

Thesis 2: The most important thing in historical research is to strive to ensure that the discovery of the past contributes to a better way of life for people in the present – even if one sometimes needs to risk simplification or embellishment.

Let us return to the qualities of a good historical book. Do you want to make changes to your list of priorities after this lesson?

Homework

In a chosen book or magazine find a fragment of a historical text that communicates values. List them. Comment on the text in light of the course and results of the debate what makes a good historian.

Detailed remarks

Introduction

Ranking of the qualities of a good historical book: there need not be a lot of qualities, 4–5 will suffice. It is important that the accuracy and attractiveness of the message appear, possibly also a teaching value or communication of values. The ranking may be determined, for example, by means of voting, by raising a hand (openly and with the possibility of voting on several options by each person) or with the use of sheets of paper on which students will write the most important quality (secretly, so they are not influenced by the choice of others; this is slightly more time-consuming). We can also recommend that each student create their own ranking and then share it with the others – this is the most time-consuming method (the teacher can collect sheets of paper or ask students what position they ascribed to each of the qualities).

Polish Medieval Chronicles about King Bolesław the Bold and Bishop Stanislaus

The work on the comic strip follows the pattern of the project, or actually a webquest; however, students do not have to look for the necessary information on the Internet. Nevertheless, other features of webquest are retained, especially a clear division into five parts: introduction, task, process, evaluation (with clear evaluation criteria) and recapitulation.

At the beginning, using drama method, we introduce the students to a problem situation they may face in adult life: participate in a comic strip competition on a given topic.

We tell them their task is to draw a comic strip based on the given sources and we present the evaluation criteria. Empirical research on a small sample showed that the use of a comic strip in teaching has a positive impact on students' motivation to learn and on long-term memory when it comes to memorising historical processes presented in the form of a comic strip. The best results were achieved by actively using a teaching measure in which the students did not limit themselves to simply reading a comic strip, but drew it on their own or filled in strips that were prepared earlier (e.g. by adding dialogues in the bubbles). That last method was a more effective motivation as older students typically object to creating artistic works on their own.

Then, we lead them by the hand indicating what preparatory work they should do before starting to draw: from which perspective they should analyse the sources and what they should extract from them (the features of the king and the plan of the events). We show what is significant in a comic strip (protagonists, key scenes). At this point it would be useful to refer to some other comics on historical or other topics to draw students' attention to the ways of creating the scenes. During the draft stage, we encourage students to reflect on the substantive side, including the usefulness of individual sources (chronicles) and on the way they relate to the events. Solving a problem (creating a comic strip) thus becomes a pretext for conducting research on the source text. The research element is also part of the final evaluation of the comic strip project.

In each class conducted with the project method, a recapitulation is vital: presentation of the results of students' work as well as elaborating on them in connection with the teaching content. One could, for instance, organise a display of comics and ask the students or teachers to vote on the one they like best. However, points will be assigned by the history teacher in the following categories: selection of scenes, compliance with the sources, values.

At the end you could ask the students to share their thoughts on the project: what they liked; what they learned and memorised; and what they would change in the tasks and in their work.

Recapitulation

The main objective of that task is practising the ability of arguing for or against something. It could be done in several ways: a) as an individual written assignment; and b) students choose a thesis they agree with and then the supporters of each of the theses occupy a designated place in the class – two teams are formed that conduct a "for and against" debate or only formulate a few arguments for their thesis and a few against the thesis of the other team; c) work in pairs: one person from each pair gets thesis 1 and decides whether they want to defend it or refute it; the other person does the same with thesis 2, and then they exchange their opinions; or d) a debate may be conducted in an online forum. Finally, this task may be given to students as homework.

Homework

The homework is actually a reference to the students' local surroundings. It could be suggested which titles the students should use or allow them to choose by themselves. A history textbook could also be a recommended title. It is important to look at the historical narrative in terms of the values it promotes.

1

Holidays in Majorca: In Search of Cause and Consequence Answers

Task A

Year	1212	1213
Place of the battle	Las Navas de Tolosa	Muret
Allies of Aragon	Castile, Navarre, Portugal	Languedoc, Cathars
Opponents of Aragon	Muslims	Crusaders (Simon de Montfort), France
Result of the battle for Aragon	Victory	Defeat

Task B.1

	Neighbours of Aragon in the north	Neighbours of Aragon in the south
12th–13th century	Catalonia, Aquitaine, Burgundy, France	Aquitaine, France
14th century	Castile, Arabs	Castile and León

Task B.2

The Kingdom of Aragon expanded in the direction of the **South** at the expense of the **Arabs**.
The battle of **Las Navas de Tolosa** in the year 1212 was a result of that process.

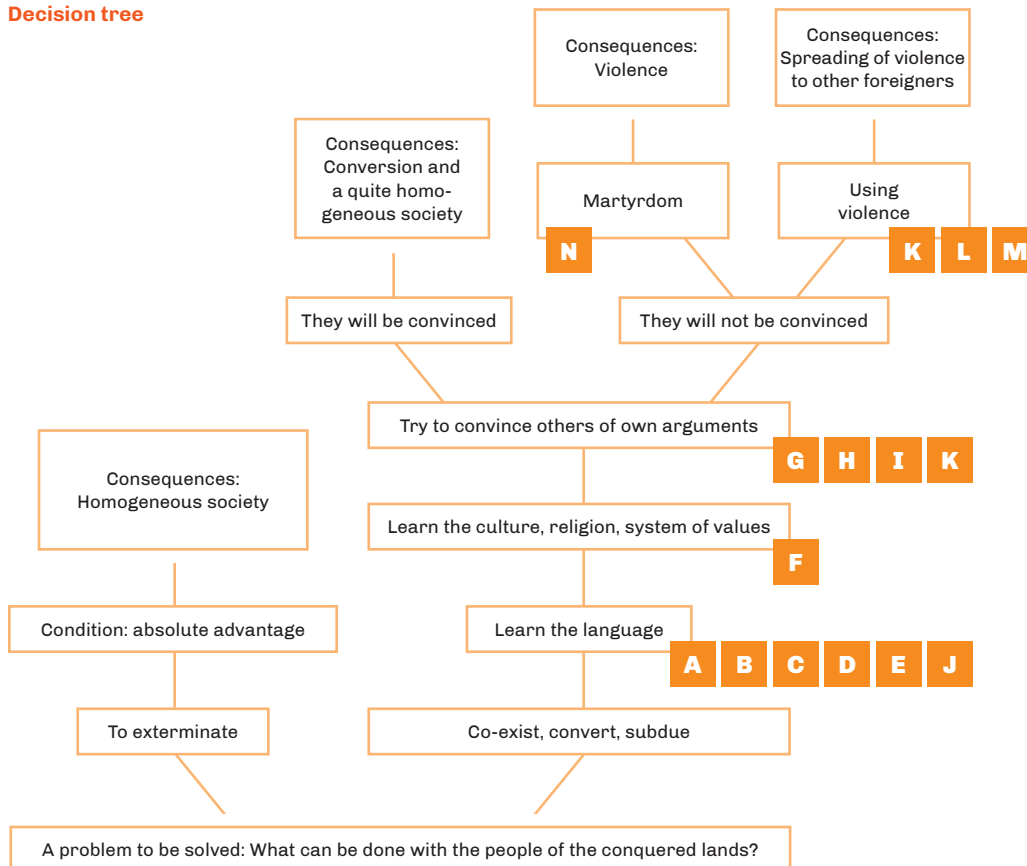
Meanwhile Aragon lost its influence in the **North to France**.
The battle of **Muret** in the year 1213 was an element of that process.

Task C

Process:
Reconquista.

Process:
Centralisation of the king's power in France.

Decision tree



Homework – sample answers

	Example of a society	Consequence
A. Conquest	Hungary, Italy, Spain	Destruction of material culture, a drop in the level of security
B. Driving out people from the neighbouring country	Lithuania	Rich culture
C. Bringing in settlers	Silesia	Development of craft, agriculture, cities
D. Merging of people on borderlands	Czechia	Economic development, development of international contacts
E. Economic migrations	USA	Industrial development, improvement in the people's living standards

2

When Does a New Epoch Begin? Continuity and Change through the Example of a Local Community

Answers

Introduction

In the table below, it is difficult to determine the exact dates of when the devices were invented (the computer, the mobile phone), though it is easy to say what civilisational changes are connected with making them ubiquitous. At this point it would be useful to refer to cause and consequence as the elements of historical thinking.

	Year
The detonation of the first atomic bomb	1945
The first man in outer space	1961
The first computer	1943 (some also give 1937)
The mobile phone	1917, 1973, 1983, GSM – 1991
The fall of communist governments in Eastern Europe	1989
The attack on the World Trade Center	2001

Ruthenia

	Ethnic groups		
	Still exist today	No longer exist today, but known from other historical sources	Difficult to identify
Source A	Lithuanians, Letygols, Lendians (Poles), Swedes, Italians, Germans, Czechs, Croatians, Serbians, Bulgarians	Permians, Livonians, Old Prussians, Varangians, Normans, Goths, Angles, Galatians, Romans, Venetians [as people], Polans, Veleti, Masovians, Pomeranians, Moravians	Mera, Muromians, Wes, Mordvins, Zaboloshka, Chudes, Pecera, Jamians, Jurga, Zemigola, Kors, Chudes, Korlags, Fragovs, Chorutans, Chvalisovs
Source B	Hungarians, Poles, Czechs, Lithuanians, Germans, Karelians	Yotvingians, Polovtsi	Toimitz, Burtasi, Çirmeş, Mordovians, Viadovs

Verona

Which ethnic groups were the consecutive rulers of Verona connected with?

1. Romans 2. Lombards 3. Franks [Alemanni also appear]

What is the decisive moment in the history of Verona? Conversion to Christianity.

What elements of continuity of history do we see in that work? Ancient structures, worship of the saint.

At the turn of which two great historical epochs is Versus de Verona presented? Antiquity; Middle Ages.

What events is that turning point connected with in historiography?

1. The Fall of the Western Roman Empire 2. The beginning of Islam 3. The end of persecution of Christianity
Others possibly accepted in historiography.

How was this turning point reflected in the content of the work? In no way.

Memorial sites in Verona:

1. Ancient pagan temples 2. Christian temples as the places of worship of local saints

Recapitulation

Task 1. 1335, 1526, 1741 1802, 1945, [1980]; 1000, 1241, 1802, 1842.

Tasks 2, 3, 4 – to be decided by the teacher.

1. Mention of ethnic and religious groups in documents (Portugal)

1. Did King John I mention Jews and Muslims in his documents during the course of his reign?	No, in the last years of his reign he did not issue such documents.
2. Which minority attracted the King's attention more often? Why?	Jews. The reasons are not mentioned in the sources.
3. What were the matters in which Jews and Muslims were engaged in medieval Portugal?	There is no direct reference in the sources. Documents mostly pertain to the matters of ownership, income and jurisdiction.
4. Are differences in the scope of matters pertaining to both minorities visible? Which differences are those?	There are no significant differences. Even if there are more columns for Jews, looking proportionally (the ratio of the general number of documents pertaining to a given group) we have very similar results for both groups.
5. In which documents – pertaining to Jews and Muslims – are there more privileges?	There is a proportionally larger number for the Muslims.
6. What was the king's attitude to each of those groups?	No information can be found.
7. What was the attitude of each of those groups towards the King and the Portuguese?	No information can be found.
8. In which cities is the presence of minorities particularly visible?	There is no information on it, but it is mentioned by Costa-Pinto and discussed below.

2. Language of the documents (Czechia)

Which language dominated royal documents in the 14th century? Latin.

In which areas of life is that language still present today? Law, medicine, documents of the Catholic Church.

Which language appears in those documents in the second part of the century? German.

Which language does not appear in documents, though you would expect it to? Czech.

Write down three conclusions that may be drawn.

It could be suspected that the documents were addressed to the higher classes of municipal society (and not to the commoners), as these groups were becoming Germanised and that process was influenced by Renaissance trends which chose the vernacular over Latin. The House of Luxembourg ruled in Czechia from 1310 to 1437.

Cities receiving the most documents in German included:

Cheb, Hradec Kralove, Pirna, Lohet, Čáslav. Cheb and Lohet are located by the west border with Germany. Pirna is today located in Saxony. Hradec Kralove and Čáslav are located in the northern part of the country.

Write down 2–3 additional conclusions pertaining to language transformations which may be drawn on the basis of information about the content of the documents.

The German language was in time more frequently used in almost all types of documents, especially in current fiscal and administrative matters. Latin maintained a dominant position in legal matters, including in the scope of confirming privileges. It was also the only language in church matters. That would suggest that the king held to the language customs followed among recipients (priests and lawyers – Latin, tradesmen and officials – German).

That data does not subvert the findings to date, but expands and completes them.

Create an argument to justify the idea that this comparison of documents confirms the thesis formulated by historians about the impact those wars had on weakening the position of German feudal lords and the Catholic Church in Czechia. Give two arguments and indicate time periods in which they could be observed.

	Factor	Time
1	Appearance of documents in the Czech language and their gradual domination	Appearance in 1432, domination – after 1480
2	Disappearance of documents in Latin	The first decline occurred after 1457, and from 1481 Latin virtually disappears in general from royal documents for Czech cities

3. Illustrations as the source of ethnic transformations (Silesia)

Differences in appearance: headgear, hairstyles, weapons, scarves (or the lack thereof), the length of clothes, the shape of shoes (especially the way of tying them).

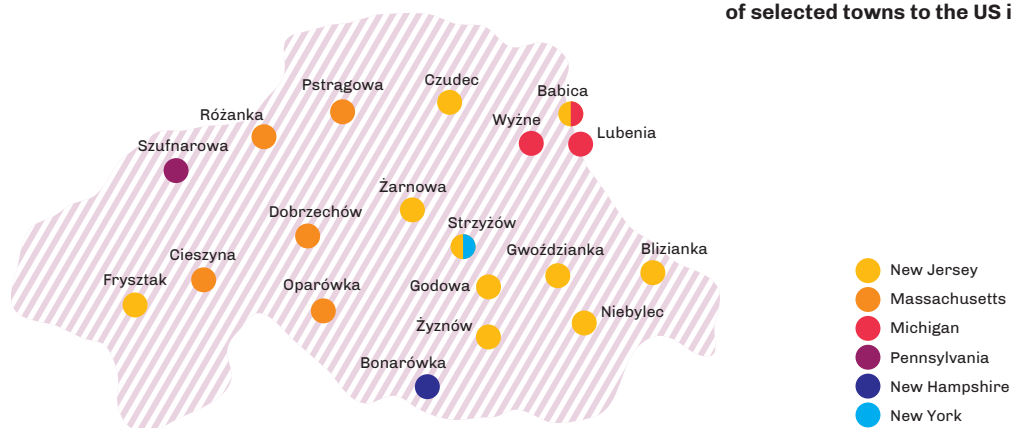
Battle scene: knights on horseback, in full armour, helmets, with swords – represent West-European style; infantrymen in the lower part of the illustration and in the back – the style of traditional Silesian warriors.

Recapitulation

Joanna Kulpińska, researcher from the Jagiellonian University conducted research based on passenger manifests from Ellis Island. Here are some of the findings based on those manifests.

The ship passenger manifests from the Archive on Ellis Island make it possible to find many of formerly unknown pieces of information on the immigrants coming to the United States at the turn of the 19th and 20th centuries. On their basis, one might suspect at least a large diversity of migration trends in individual regions of Poland at that time that could be observed even in such a small area as a county. The analysis presented in that part of the chapter pertains to one of the sub-Carpathian counties – Strzyżów county. The data presented on the map below was obtained based on the analysis and comparison of information from several columns of the form from manifests of passenger ships: the last place of residence, the planned place of residence in the USA (state, city or town) and dates of arrival in the US.

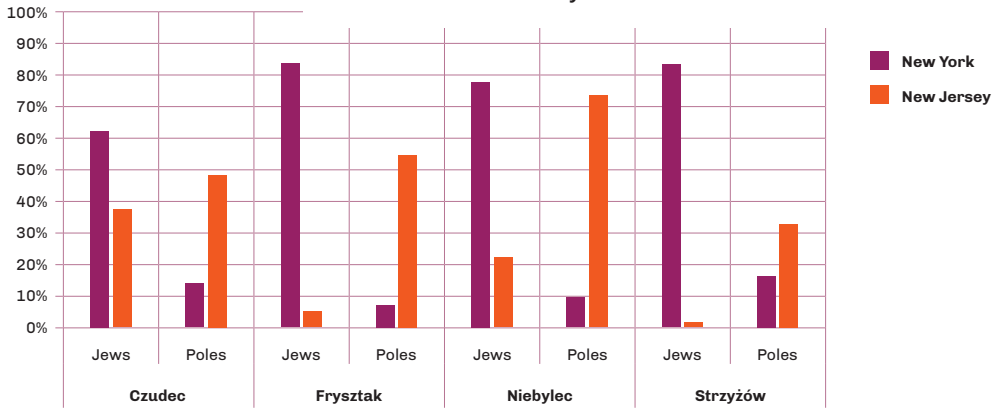
The dominant destinations of migration of the inhabitants of selected towns to the US in the years 1900–1914



Source: study by J. Kulpińska based on the analysis of the passenger lists of ships from the Ellis Island archive.

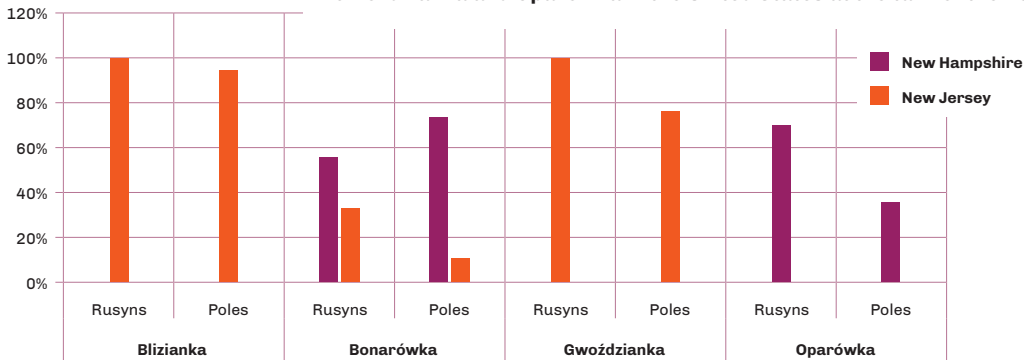
Diversification or consistency of migration destinations can also be observed by comparing ethnic groups living in the county at the turn of the 19th and 20th centuries. They were mainly Poles, Jews or Rusyns (called Carpatho-Russians in this region). We can see that the destinations chosen by Polish and Jewish inhabitants of selected towns were different. The followers of Judaism went mainly to New York back then, while the dominant destination for Poles was the state of New Jersey. Some Carpatho-Russians also followed their Polish neighbours to the above-mentioned region of the USA, hence we can observe a mutual influence of migration trends of these two groups. Most Rusyns from the southern part of the county set off, however, to the state of New Hampshire. The information contained in several columns of the form from manifests of passenger ships: the last place of residence, the planned place of residence in the USA (state, city or town) and dates of arrival in the USA, was used to create the following charts.

The main destinations of Jewish and Polish immigrants from Czudec, Frysztak, Niebylec and Strzyżów in the United States at the turn of the 19th and 20th centuries



Source: study by J. Kulpińska based on the analysis of passenger lists of ships from the Ellis Island archive.

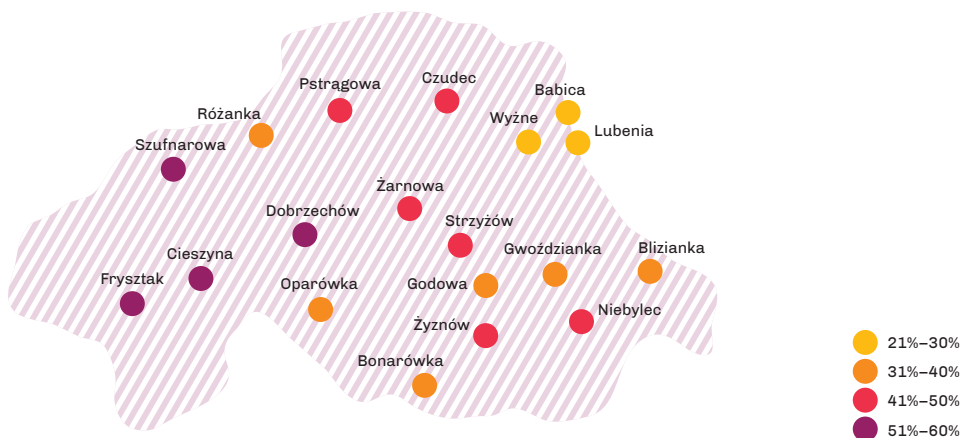
The main destinations of Russian and Polish immigrants from Blizianka, Bonarówka, Gwoździanka and Oparówka in the United States at the turn of the 19th and 20th centuries



Source: study by J. Kulpińska based on the analysis of passenger lists of ships from the Ellis Island archive.

Archive data also show information indicating that both men and women migrated from the examined area. On the map below we can see a division of the county into the western part with the domination of women leaving and the north-eastern part with a very low percentage of female migrants. The data was obtained by analysing columns pertaining to the migrants' sex, last place of residence, date of arrival in the United States.

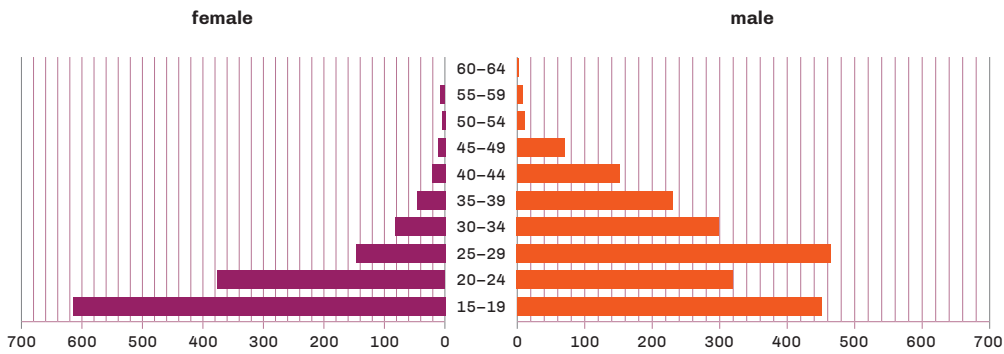
The percentage of women from the Strzyżów county in migrations at the beginning of the 20th century



Source: study by J. Kulpińska based on the analysis of passenger lists of ships from the Ellis Island archive.

By analysing the migrants' gender, we can also find out some interesting data on their age. In the following chart we can see that in the case of women, it was mainly young girls deciding to leave (in the age bracket of 15–24 years of age). Among men, we can observe a larger percentage of people who were well into adulthood. The presented chart was prepared based on data contained in the columns: sex, age, last place of residence, and dates of arrival in the United States.

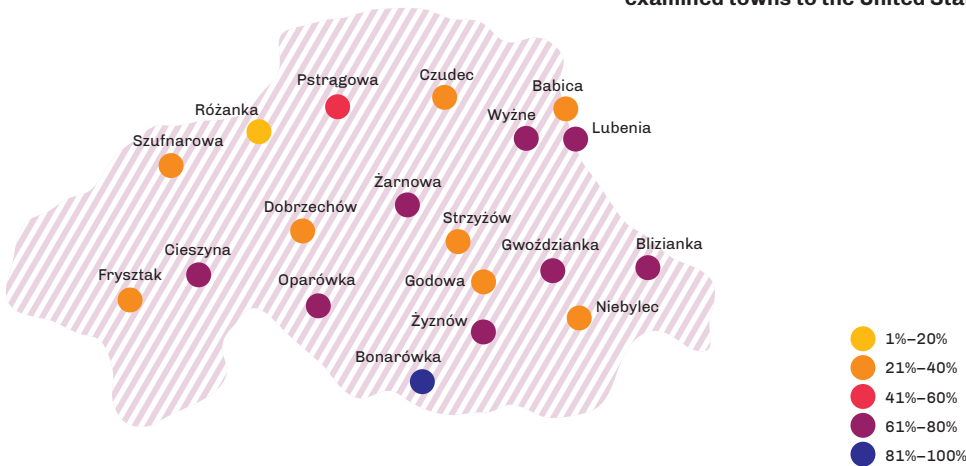
The age structure of female and male migrants, based on the examined towns, who left for the United States in the years 1901–1918 (N=3863)



Source: Study by J. Kulpińska on the basis of ship passenger lists from the Archive on Ellis Island.

Another significant variable differentiating migrants of both sexes is their level of education. On the map below we can see the disproportions between the percentage of illiterate women who left for the United States from a given area. Różanka was the town from which more highly educated women came. The data presented below was obtained from the analysis of several columns of ship passenger lists: sex, ability to read and write, last place of residence, dates of arrival in the United States.

The percentage of illiterate women among migrants from the examined towns to the United States in the years 1900–1914



Source: study by J. Kulpińska based on the analysis of passenger lists of ships from the Ellis Island archive.

4

Why do the Crimean Karaites Love Grand Duke Vytautas? On Historical Significance

Answers

Founders of states:

Alfred the Great	England
Árpád	Hungary
Asparuh	Bulgaria
Bořivoj I	Czechia
Clovis	France
Decebalus	Romania
Giuseppe Garibaldi	Italy
Gorm the Old	Denmark
Harald Fairhair	Norway
Magnus Maximus	Wales
Mindaugas	Lithuania
Mieszko I	Poland
Mojmir	Slovakia
Rurik	Russia
Viriathus	Portugal
William of Orange	the Netherlands
Vladimir the Great	Ukraine

Grand Duke Vytautas

What characters appear in the cartoon?

Group of characters	Character	Evaluation
		+ → Positive evaluation – → Negative evaluation N → Neutral description
Mentioned by first name	– Grand Duke Vytautas	+
Mentioned by general name	– The Crimean Karaites	+
	– Tatars	–
Anonymous	– Crimean Karaite women, children and the elderly from Trakai	+
	– Vytautas' courtiers	N
	– Children	N

If we assume that significant persons are mentioned by their first name or general name, then who is this cartoon about?

About the Crimean Karaites and Grand Duke Vytautas.

What are the relations between the significant persons?

The Grand Duke protects the Crimean Karaites and helps them. They see him as their guardian and authority. They trust him – they do not ask how he will solve their problem, they just believe he will.

What are the characteristics of Grand Duke Vytautas?

Wisdom, ingenuity, attentiveness, understanding for his subjects, efficiency in ruling.

Which of them are visible at first sight without becoming involved in the story? How were they emphasised?

For example, wisdom in the eyes of the ruler.

	Examples	Objective of introduction to the legend
1. Real elements	<ul style="list-style-type: none"> - The Crimean Karaites lived in Lithuania and cultivated their fields 	<ul style="list-style-type: none"> - Substantiation of the presented events - Emphasising common values and beliefs (love for the land)
2. Probable elements	<ul style="list-style-type: none"> - The Crimean Karaites went to war against the Tatars - The flood after the spring melt in Trakai - The Crimean Karaites asked Grand Duke Vytautas for help, and he agreed to grant it 	<ul style="list-style-type: none"> - Substantiation of the presented events - Emphasising common values and beliefs (acknowledging the power of the ruler) - The glorification of Vytautas
3. Unreal elements	<ul style="list-style-type: none"> - A horse drank so much water that the level of waters decreased - A lake was created overnight 	<ul style="list-style-type: none"> - The glorification of Vytautas - Explanation of the origin of the lake

Look at the monuments and decide which qualities of Vytautas are revealed by them.

The insignia of power, the nature of a warrior (knight's armour), strength, Christianity (cross in a crown).

Is it possible to recognise Vytautas from his facial features?

We do not know what Vytautas looked like (just as in the case of other medieval rulers – it would be useful to make students aware of that). On some monuments his face is clearly idealised.

What attributes of power does he have?

A sword, sometimes a crown (but not on the Polish monument), a coat.

What does his body language say?

Seriousness, strength, power.

1. The Americas

Who was the addressee of those accounts? Europeans of that time.

What did the addressees learn about the new land and its inhabitants?

The continent was inhabited. The inhabitants had a skin colour that was previously unknown to Europeans (white and black were known to Europeans from Antiquity, especially to the inhabitants of Spain and Portugal, who had contact with Africa, but now an intermediate colour with a red tint appears). They were well-built and had long black hair. They did not wear any clothes, but used weapons (bows and arrows). They spoke a language that was not understood by Europeans. They were not Christians.

What do we learn about America and its inhabitants?

It was inhabited by Indians, who did not wear any clothes. Most probably they had never had any previous contact with Europeans and surely not such that would leave any notable trace in the Indian culture (since none of the parties knew the language of the other and there was no possibility of communication; and since Europeans wanted to Christianise them immediately, and the inhabitants of America clearly knew nothing of Christianity). They used bows and arrows, but did not know about firearms.

What do we learn about Europeans of the time?

They landed at the mouth of a river. It was their first encounter with the Indians. They were shocked by the nudity of Indians but at the same time were fascinated by their strong build and beauty. They felt they were on a Christian mission. They imagined strange creatures inhabiting the previously unknown regions of the world – those images were not confirmed upon first contact with the Indians. They decided Indians had more similarities than differences when compared with Europeans (there were no doubts at all whether they were human). They had already had contact with people of other races and religions.

What was the biggest surprise for the Europeans? How did they try to cope with that?

Nudity was the biggest surprise. The first account explains the innate innocence of the inhabitants of America, their purity of the sins of Europeans connected with sexuality. The third one says that they were also beautiful. It is worth pointing out that none of the accounts mention Indian women.

What was the biggest surprise for you when reading those letters?

Remember to give students the freedom of presenting opinions and the time for formulating them. Research shows that teachers are prone to waiting only a few seconds for students' answers, and when there are none, they either answer the question themselves or point to a person who will answer in stress – often repeating clichés – or refuses, risking a negative grade, or they give up on the question altogether and continue with the lesson. When students see that, they feel released from the obligation to formulate their own opinion. If, however, the teacher would wait a few more seconds, the chance for students' participation would increase, resulting in deeper conclusions.

Aspiration for Christianising the Indians

Author's objectives and values: believes propagating Christianity is their moral obligation resulting from sincere faith: Christianisation will bring salvation to those who are converted. Abandoning that task would be a sin. Hence they are planning it in best faith. They do not, however, take Indians' objectives and values into consideration. They assume that Indians have no beliefs. They believe that the objective aspirations of Indians must be the same as their own (including the aspiration for salvation in the spirit of Christianity).

In two sentences present the assessment of their attitude from the perspective of [possible answers are given here, but it would be useful to give students the possibility of formulating their own conclusions as long as they are substantiated]:

- A.** Present-day Europeans [you can point out the contemporary departure from the Christianising mission and "europeanising" other people];
- B.** Present-day Brazilians [they should notice here the beginning of the multi-ethnic society];
- C.** Europeans of the time [they should agree with it];
- D.** The inhabitants of the discovered areas of the time [they may feel fear or hostility, alternatively fascination].

2. Silesia

Describe two perspectives of looking at the ethnic identity of Silesians at the brink of modernity which are presented by a contemporary historian, Przemysław Wiszewski, in the following text. Consider whose perspectives they are, what time they come from and whether they differ from one another.

- The perspective of the author Caspar Borgeri from the 15th century – he sees Silesians as a separate group, though he notices Polish and German elements but does not connect them with either Polish or German statehood or with the people living in Poland or Germany. The «Polish» Silesians are not seen as the Poles living in Poland, but as analogically Germans. There is no connection between ethnic groups and states.
- The contemporary (present-day) perspective, particularly the Polish, audience of Wiszewski – they aspire to determine whether Silesians were Germans or Poles and how their characteristics changed, in accordance with the concept of «great nations», including persons using a given language or remaining in a given cultural circle. Such a perspective excludes at the same time people with different ethnic and cultural baggage.

3. Lithuania

	The qualities you expect from a tolerant multi-cultural society	Privileges
<i>Equality before the law</i>	All people have the same rights	Each group is treated separately and according to different rules
<i>The right to reside</i>	Anyone may purchase/rent a flat they can afford wherever they want	Demarcated districts for individual religions, the prohibition to live outside them
<i>Graveyards</i>	Anyone may be buried in a public graveyard; there may also be religious graveyards – only reserved for the followers of a given religion	Separate for each religious group
<i>Courts and punishing criminals</i>	Equality before the law: the same legal regulations, procedures for every man, regardless of their religious or ethnic affiliation	Separate legal regulations/privileges are used for each group and separate courts function; when people from different groups engage in conflict between themselves, the case is adjudicated by the duke

Recapitulation

Indians were illiterate.

1. Medieval chronicles

In three sentences write what event is mentioned by all three accounts.

The murder of Bishop Stanislaus by Bolesław the Bold. The first says it will talk about its aftermath, while the other two focus on explaining the circumstances of how it happened.

Which account seems the most credible to you? Why?

The first has no fantastic elements, the last is the most detailed.

2. Approaching contemporary times

	Values	Means
Aneta Pieniądz	Good if many sources from the past are preserved; praise for having access to diverse sources	Selection of words ("fortunately")
Jurgita Verbickiene	Good if the state regulates relations between minorities	Selection of words ("luckily")
Dániel Bagi	Bad if authorities try to impose one language and culture on citizens	Selection of words ("protective shield against difficulties" – difficulties are something bad, something you need to protect yourself against; "he tried to impose" – the word impose has a negative connotation)
Dovile Troskovaite	Good if ethnic groups retain their cultural diversity, if they fight for their place in a dominant society	Verbs indicating necessity, compulsion
Przemysław Wiszewski	It is good if commonalities are more important than differences; praise for tolerance of ethnic diversity in society and the pride of common heritage	Words with positive connotations ("acceptance", "foundations", "united", "pride"; more words were devoted to cooperation and tolerance than differences)

Recapitulation

Ways of presenting values by historians: this may include a selection of material that is presented by a historian, selection of words, broadness of narrative.

Works Cited

For the introduction

Drie Jannet van, Boxtel Carla van, *Historical Reasoning: Towards a Framework for Analyzing Students' Reasoning about the Past*, "Educational Psychology Review" 2008, no. 2, pp. 87–110

«Восточная Европа – регион, где история – взрывоопасная вещь» – историк Алексей Толочко, <https://hromadske.ua/ru/posts/my-liubym-zavoevatelei-ubyits-merzavtsev-tyranov-kotorykh-schytaem-svoymy-heroiamy>, available: 1.12.2017

Jadczak Maria, *Jak uczyć historii w epoce „burzy i naporu” – „dobra” czy „nie dobra” zmiana w nauczaniu historii – głos w dyskusji*, „Wiadomości Historyczne” 2016, no. 5, pp. 25–26

National Archives, Document Analysis Worksheets. <https://www.archives.gov/education/lessons/worksheets>

Nieuvenheuyse Karel Van, *Using Multiperspectivity to Break through Eurocentrism*, „Public History Weekly” 2017, at: <https://public-history-weekly.degruyter.com/5-2017-9/using-multiperspectivity-to-break-through-eurocentrism/>, available 1.12.2017

Seixas Peter, *A Model of Historical Thinking*, "Educational Philosophy and Theory" 2017, no. 6, pp. 593–605

Seixas Peter, *Historical Thinking Project*, at: www.historicalthinking.ca, available: 1.12.2017

Seixas Peter, *Schweigen! Die Kinder! or Does Postmodern History Have a Place in the Schools?*, in: *Knowing, Teaching and Learning History: National and International Perspectives*, red. P. Stearns, P. Seixas & S. S. Wineburg, New York 2000, pp. 19–37

Wineburg Sam, *Historical Thinking and Other Unnatural Acts: Charting Future of Teaching the Past*, Temple University Press, Philadelphia 2001

Wójcik-Łagan Hanna, *Myślenie historyczne – paradygmat nowoczesnego nauczania historii*, in: *Wokół problemów edukacji...*, ed. J. Wojdon i B. Techmańska, Wrocław 2012, pp. 257–278

Wojdon Joanna, *Postmodernizm i inne wyzwania dla szkolnej edukacji historycznej*, „Wiadomości Historyczne” 2017, no. 2, pp. 27–29

For applied teaching methods and techniques

Choraży Ewa, Konieczka-Śliwińska Danuta, Roszak Stanisław, *Edukacja historyczna w szkole. Teoria i praktyka*, Warszawa 2008

Document analysis worksheets, at: <https://www.archives.gov/education/lessons/worksheets>, available: 1.12.2017

Sztuka nauczania. Czynności nauczyciela, ed. K. Kruszewski, Warszawa 2017

Taraszkiewicz Małgorzata, *Jak uczyć lepiej? Czyli refleksyjny praktyk w działaniu*, Warszawa 2000

Wojdon Joanna, *Technologia informacyjna w warsztacie nauczyciela – webquest*, in: *Nauczanie historii – ciekawiej. Notatnik nauczyciela*, red. W. Mrozowicz, K. Sanojca, Wrocław 2008, pp. 36–39 or at: <http://www.cen.uni.wroc.pl/Pliki/28.pdf>, available: 1.12.2017

www.webquest.org

www.bie.org

For Chapter 1

<https://bezdroza.pl/ksiazki/majorka-travelbook-wydanie-3-dominika-zareba,bemat3.htm#format/d>

<https://www.lonelyplanet.com/spain/balearic-islands/history>

<https://www.britannica.com/place/Balearic-Islands>

lib.utexas.edu/maps/historical/spanish_kingdoms_1210.jpg

lib.utexas.edu/maps/historical/spanish_kingdoms_1360.jpg

majorka.com.pl/baleary.xml

For Chapter 2

Historia Wrocławia, at: https://pl.wikipedia.org/wiki/Historia_Wrocławia, available: 1.12.2017

Kubiński Piotr, *Gry wideo. Zarys poetyki*, Kraków 2016

The Russian primary chronicle: Laurentian Text. S. H. Cross, O. P. Sherbowitz-Wetzor (eds., trans.), *Harvard studies and notes in Philology and Literature* 12, (Cambridge, Mass. 1930).

Słowo o pogibeli Russkoy zemli [The Tale of the Ruin of the Russian Land] – translated by A. Musin

For Chapter 3

Stomma Ludwik, *Choroby i dolegliwości sławnych ludzi*, Gdańsk 2007

Szejnert Małgorzata, *Wyspa klucz*, Kraków 2010

The vita of St. Hedwig of Silesia, available: 1.12.2017, at: <http://www.getty.edu/art/collection/objects/4017/unknown-maker-the-family-of-berthold-vi-the-marriage-of-saint-hedwig-and-heinrich-silesian-1353>, <http://www.getty.edu/art/collection/objects/4028/unknown-maker-saint-hedwig-receiving-shoes-miraculously-abbot-gunther-of-leubus-presenting-shoes-to-saint-hedwig-silesian-1353>, <http://www.getty.edu/museum/media/images/web/larger/00436201.jpg>

For Chapter 4

Storożyński Alex, *Kościuszko. The Peasant Prince*, Thomas Dunne 2009

Recording: *Miraculous Horse of Grand Duke Vytautas – Crimean Karaites legend*, at: <https://www.youtube.com/watch?v=-qIXW-zrxfH4>, available: 1.12.2017

For Chapter 5

A 19th-Century Vision of the Year 2000, at: <https://publicdomainreview.org/collection/a-19th-century-vision-of-the-year-2000>, available: 1.12.2017

Szuchta Robert, *1000 lat historii Żydów polskich. Podróż przez wieki*, Warsaw 2015

For Chapter 6

Długosz Jan, *Dziejów polskich ksiąg dwanaście*, vol. III, Kraków 1867

Gall Anonim, *Kronika polska*, translated from Latin into Polish by Roman Grodecki, introduction and editing by Marian Plezia, Wrocław 2003

Wincenty, tzw. Kadłubek, *Kronika polska*, translation from Latin into Polish and editing by Brygida Kürbis, Wrocław 1992

Sources of illustrations: cover and p. 1 Andrew Neel/Unsplash, <https://publicdomainreview.org/collections/france-in-the-year-2000-1899-1910>, https://sk.wikipedia.org/wiki/S%C3%BAbor:Mojmir_knieza_Velkomoravske.jpg, Ne_ONBRAND/Unsplash, p. 3 https://pl.wikipedia.org/wiki/Plik:Adolf_Friedrich_Erdmann_von_Menzel_002.jpg, p. 5 Dariusz Sankowski/Unsplash, p. 6 Joao Silas/Unplash, p. 8 Chris Lawton/Unsplash, p. 9 http://www.lib.utexas.edu/maps/historical/spanish_kingdoms_1210.jpg, p. 9 and next: sheets from a notebook – Lyudmyla Kharlamova/Shutterstock.com, p. 21 Mr Cup Fabien Barral/Unsplash, p. 23 Simon Migaj/Unsplash, Mr Cup Fabien Barral/Unsplash, p. 27 Simon Migaj/Unsplash, p. 37 Giammarco Boscaro/Unsplash, p. 55 https://commons.wikimedia.org/wiki/File:Vytautas_the_Great_Monument_in_Kaunas.JPG, p. 57: Alfred the Great, https://pl.wikipedia.org/wiki/Plik:Adolf_Friedrich_Erdmann_von_Menzel_002.jpg, Árpád, https://en.wikipedia.org/wiki/File:%C3%81rp%C3%A1d_on_Feszty%27s_Panorama.jpg, Asparuh, https://commons.wikimedia.org/wiki/File:Asparukh_of_Bulgaria.JPG, Bořivoj I, https://commons.wikimedia.org/wiki/File:Bo%C5%99ivoj_I.jpg, Clovis, https://commons.wikimedia.org/wiki/File:Fran%C3%A7ois_Louis_Dejuinne_08265_bapt%C3%A4me_de_Clovis.JPG, Decebalus, https://commons.wikimedia.org/wiki/File:Statue_of_Decebal_-_Deva_01.jpg, Giuseppe Garibaldi, https://commons.wikimedia.org/wiki/File:Giuseppe_Garibaldi_1861.jpg, Gorm the Old, https://en.wikipedia.org/wiki/Gorm_the_Old#/media/File:Gorm-the-old.jpg, Harald Fairhair, https://pl.wikipedia.org/wiki/W%C5%82adcy_Norwegii#/media/File:Flateyjarbok_Haraldr_Halfdan.jpg, Magnus Maximus, https://commons.wikimedia.org/wiki/File:Maiorina_Magnus_Maximus_usurpateur_Lyon.jpg, Mindaugas, <https://en.wikipedia.org/wiki/Mindaugas#/media/File:Mindaugas.jpg>, Mieszko I, <https://commons.wikimedia.org/wiki/File:Mieszko1.jpg>, Mojmir, https://sk.wikipedia.org/wiki/S%C3%BAbor:Mojmir_knieza_Velkomoravske.jpg, Rurik, [https://commons.wikimedia.org/wiki/File:Rurik_-_from_Titulyarnik_\(1672\).jpg](https://commons.wikimedia.org/wiki/File:Rurik_-_from_Titulyarnik_(1672).jpg), Viriathus, [https://commons.wikimedia.org/wiki/File:Viriato_-_Zamora_\(Terror_Romanorum\).jpg](https://commons.wikimedia.org/wiki/File:Viriato_-_Zamora_(Terror_Romanorum).jpg), William of Orange, https://pl.wikipedia.org/wiki/Plik:William_III_of_England.jpg, Vladimir the Great, <https://www.flickr.com/photos/iksberto/8753723792>, p. 67 Dariusz Sankowski/Unsplash, p. 77 Davide Cantelli/Unsplash, Carmen Penaranda/Unsplash, p. 82 http://www.pinakoteka.zascianek.pl/Matejko/Images/Pc_Boleslaw_Smialy.jpg, p. 85 Elijah O'Donnell/Unsplash.

First published in Polish in 2018 with the title *Myśląc o wieloetniczności* by Centrum Edukacji Obywatelskiej

Coordination: Aleksandra Nagot

Copyediting and proofreading: Laura Napran

Technical editor: Dorota Nawalany

Graphic design and typesetting: Zofia Herbich

Copyright: University of Wrocław, Faculty of Historical and Pedagogical Sciences

ISBN 978-83-955113-5-6

The creation and publication of this academic paper was financed within the programme of the Minister of Science and Higher Education under the name „Narodowy Program Rozwoju Humanistyki” in the years 2014–2020 (0102/NPRH3/H12/82/2014), *Mechanizmy budowania spójności w społecznościach wieloetnicznych, X–XXI w./ Cohesion building of multiethnic societies, 10th–21st c.*



**NARODOWY PROGRAM
ROZWOJU HUMANISTYKI**

The project that has produced this publication, ***Mechanisms of cohesion building of multiethnic societies, 10th-21st c.***, aims to capture and analyse the mechanisms that ensure the cohesion of multi-ethnic societies in Europe. It focuses on the Middle Ages and the early modern period, symbolically spanning the years 962-1789, which is due to the conviction of the unique character of the solutions introduced at that time in terms of the coexistence of different ethnic groups. They allowed Europeans to dynamically develop their civilisation and cultural potential by providing access to information produced by various communities. How was it possible to minimise conflicts between different ethnic groups in countries whose political boundaries included many, sometimes linguistically, culturally and religiously different groups? This question can only be answered by looking at our continent broadly. Therefore, the research is carried out at the level of state organisations (Czechia, Lithuania, Poland, Portugal, Russia, Hungary) and regions (Silesia, Catalonia, Transylvania) by researchers coming from nine contemporary European countries. Together, we look at the mechanisms enabling the coexistence of different ethnic groups within the former political communities through the prism of memory and stories about the past, economy and culture, and finally – politics. We hope that understanding past ways to seize the opportunity of living together will help us understand the world around us and consider it an opportunity for us all. The project was created and is coordinated by Prof. Przemysław Wiszewski at the Historical Institute of the University of Wrocław.

Joanna Wojdon is associate professor at the Historical Institute of the University of Wrocław, chair of the Department of Methodology of Teaching History and Civic Education, member of the Steering Committee of the International Federation for Public History, board member of the International Society for History Didactics and managing editor of *The International Journal of Research on History Didactics, History Education, and History Culture* (JHEC). Her publications include *Textbooks as propaganda. Poland under communist rule. 1944-1989* (Routledge, 2018); *e-Teaching history* (Cambridge Scholars, 2016); *White and red umbrella. Polish American Congress in the Cold War era. 1944-1988* (Helena History Press, 2015).