

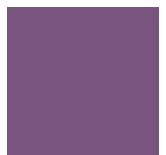


Uniwersytet
Wrocławski



Writing About Multiethnicity

Joanna Wojdon



WROCLAW 2021

Writing About Multiethnicity
Joanna Wojdon



WROCŁAW 2021

The project that has produced this publication 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 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 deputy chair of the Committee for Migration Research of the Polish Academy of Sciences. Her publications include *Communist Propaganda at School: The World of the Reading Primers from the Soviet Bloc, 1949-1989* (Routledge, 2021); *Textbooks as propaganda. Poland under communist rule. 1944-1989* (Routledge, 2018); *White and red umbrella. Polish American Congress in the Cold War era. 1944-1988* (Helena History Press, 2015).

The creation and publication of this book 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**



**Uniwersytet
Wrocławski**

© Copyright by Joanna Wojdon 2021

Typesetting and cover design:
Bartłomiej Siedlarz, Barbara Krasińska
Wydawnictwo eBooki.com.pl

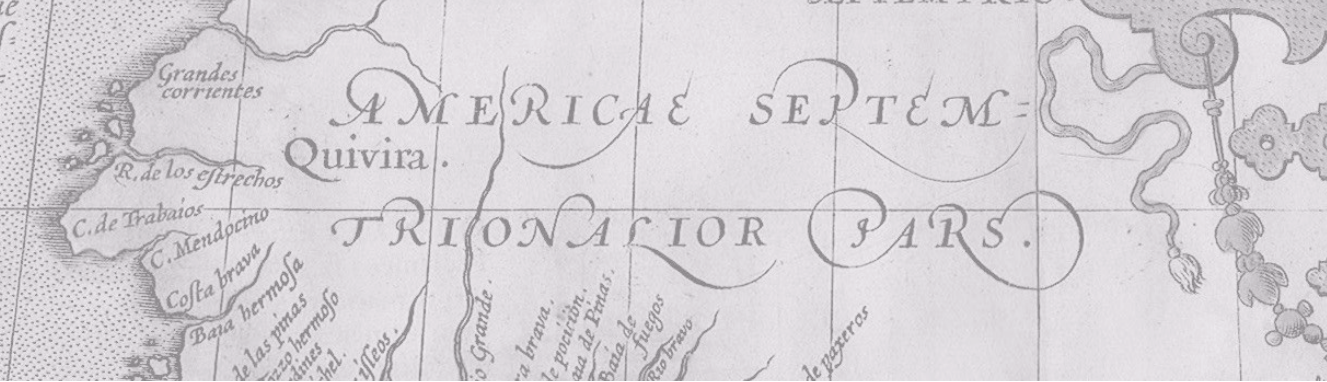
Translation:
Agnieszka Szykowska

Proofreading:
Marek Misiak

ISBN 978-83-955113-9-4

Publisher:
University of Wrocław
Faculty of Historical and Pedagogical Sciences
Historical Institute
<http://wnhip.uni.wroc.pl/Instytut-Historyczny>

Japana alijsque
essis multa Chris-
n indies novæ co-
patribus societatis
lis operarijs.



ins, nuper ad Fa
Christianam conversa



Table of Contents

Introduction. History Essays	7
1. Claim – What is the Author’s Point? Is Migration an Opportunity or a Threat? Individual and Social Perception of Migration	17
2. Source Screening. Shall a Museum in Sardinia Be Built? The Role of Historical Museums	31
3. How to Read in Order to Write? Does Casimir III the Great Deserve a Monument in Lviv? Discussions About Memory and Commemoration	51
4. Planning – How to Organize the Content? About Difficult Cooperation in Transylvania. What Binds Society Together?	65
5. Essay Form – How to Build a Narrative? Shall We Believe Legends? Legends as a Historical Source	77
6. Happy Ending. Minority Rights in Medieval Portugal. Audience – How to Reach It?	93
Answers to selected tasks	111
List of Illustrations	127
References	128

Guinea, quibusdam
ra de Piccinacoli.



ENIO NO



Introduction

History Essays



Nobody seems to like writing history essays in Polish schools: neither students nor teachers. Essays are regarded to be difficult (in the opinion of teachers, too difficult for students to teach them), time-consuming (for students to write, and for teachers to assess) and not objectively possible to assess.

Three questions arise.

- ▶ First of all: Is it worth spending time and effort on them?
- ▶ Secondly: Are they too difficult and cannot be taught?
- ▶ And thirdly: Do teachers know how to teach essay writing, and can they do that?

Is it worth it?

I am sure it is worth it, and it is very worth it. Research at the University of Michigan, and earlier at Stanford University, by Chauncey Monte-Sano, confirms that well-worked essays are more effective at transferring knowledge than a traditional lecture or reading a textbook. The knowledge that the students acquired themselves and applied in the argumentation turns out to be more durable, better structured and more operational than the passively acquired (“learnt by heart”) knowledge. These findings are in line with the popular statement of education psychologists that memory is the residue of thought.

What is more important, well formulated and prepared historical essays develop a habit of critical reference to all messages, searching for claims, arguments and evidence, rather than simple “swallowing” the claims of others. They teach how to ask questions, how to evaluate information, perceive the complexity of the world and take many aspects into account when analysing the phenomena occurring in it. These skills are useful not only in further education but also in social life. And that should be what historical and civic education is all about, because simple facts are easy to check today – and teachers should not try to make students compete with Wikipedia. The “disenchantment” of essay and devoting more attention to it in historical education than to the simple transmission of facts also opens opportunities to overcome the society’s vision of school history as boring and useless.

Are the essays too difficult?

American research shows that students do not know how to write because they do not write, so they do not have the opportunity to practice this skill. It is like putting skates on our feet once a year and being surprised that we have a problem with smoothly running on ice. It turns out that when students have written four historical essays, the fifth is much better. In addition to the specific skills students acquire when they write, their stress related to the task is also reduced: after all, they start with what they have already done several times and know how to get down to work.

The small steps method works well: when students write a short text during each class – even a few sentences – and work longer once per five topics

(in the American system — once a week). With such a practice, the students not only wrote better, but, as Monte-Sano observed, their historical thinking, as measured by the tests, clearly improved. In order to warn against the fear of too heavy a burden on students and teachers (after all, it is not possible to give up the remaining curriculum, i.e. transfer of knowledge and teaching other skills, and checking written works is time-consuming), I propose two solutions. One is more moderate and the other is more radical: for those who are willing to fundamentally change their way of teaching. Starting with the moderate one: a writing assignment does not have to be a five- or ten-pages long essay that covers an entire epoch in cross-section. A student can practice on much shorter forms: half a page, a page — to practice the structure and layout: claim — argument(s) — conclusion. A teacher gives assignments, evaluates and discusses students' essays during classes. It is also known that students value not only the teacher's comments but also those of their friends, so a *peer-review* system can be used.

A more radical solution is related to teaching strategies that concentrate historical education on students' own interpretations. The proponents of these strategies assume that the emphasis on creating one's own historical narrative stimulates the development of historical thinking but also students' knowledge about the past. Writing an essay therefore does not have to be preceded by the transmission of the facts but can serve as a starting point for students' own search for substantive knowledge. Chauncey Monte-Sano refutes the myth that increasing factual knowledge leads to better writing of essays; rather, she argues, writing essays contributes to better mastery of the contents.

This approach involves moving from — as Jeffrey Nokes, an American researcher with many years of experience as a history teacher at school, calls it — traditional to reconceptualized classroom. The traditional teaching focuses on remembering the typical message about what happened in the past. The message goes from the textbook or from teacher to student. In the reconceptualized classroom, students use the messages of the past as evidence by which they create, disseminate and defend interpretations of the past open to criticism, different perspectives and reinterpretations. They will become acquainted with the historical content during their search.

Traditional teaching is about assimilating a large amount of information and understanding of historical concepts. In the reconceptualized classroom, students acquire concepts and metaconcepts (i.e. concepts related to the way concepts are shaped), built on the skills of reading, writing and historical thinking, as well as developing a critical attitude to reality. Traditional teaching is based on textbooks and explanatory texts, and only to a limited extent on the historical sources, which are mainly illustrative. In the reconceptualized classroom, primary and secondary sources, as well as objects (material sources) show different perspectives. Textbooks are approached carefully and critically.



▲ Traditional class. https://commons.wikimedia.org/wiki/File:Meeting_of_doctors_at_the_university_of_Paris.jpg

In traditional teaching, texts provide information. In the reconceptualized classroom, they provide evidence that is useful to establish answers to historical questions, or they are treated as testimonies, i.e., messages of interpretation.



▲ Reconceptualized classroom. Were discoverers of America heroes or criminals? 6-grade students of Edmunds Middle School (USA) collect evidence, then conduct the trial of discoverers before peer court, <https://vimeo.com/164718595>.

In traditional teaching, the teacher provides information, helps students master it, and assesses how well students learn it. In the reconceptualized classroom, the teacher models authentic questioning, provides basic knowledge and evidence, cultivates historical thinking, acts as a guide in the research conducted by students, and then assesses their factual knowledge and level of historical thinking development.

In the traditional model, students assimilate information through lectures or reading, try to understand and organize it and then memorize it. In the reconceptualized classroom, they ask questions, skilfully weigh up the evidence, develop and explain their interpretations, and then defend them, criticising the ideas of others. They use historical concepts and metaphors that relate to historical research.

In the traditional classroom, writing is supposed to reflect the knowledge of historical content, and sometimes also to relate historical concepts to the present. In the reconceptualized classroom, students write to support the claim using skilfully presented evidence and historical knowledge, to respond to interpretations formulated by others (including their peers) and to relate historical concepts to the present.

Do teachers know how to teach essay writing, and can they do that?

The answer is negative – not because the teachers are poor, but because there is no single evidence-informed effective method of teaching to write history. However, there are partial results and some interpretations.

Research shows that much better results are achieved by students who, at the beginning of their historical writing development pathway, are competently, thoughtfully and decisively guided by the teacher – which means that teachers should not shirk from this work.

Focusing on the writing of historical essays has an impact on the increase of knowledge of history, whereas in the case of general writing exercises such an impact has not been noted. Research also shows that historians write differently than e.g. journalists, lawyers, writers or poets.

At the same time, however, the way historians write has not been fully investigated. Knowledge about writing “like a historian” is not as developed as knowledge about historical thinking or reading. However, we do have some points of attachment. For example, it can be observed that the products of historians’ work are usually a mixture of story, description and persuasion or argumentation. As John Lewis Gaddis noted, the work of a historian is to formulate and motivate an original research issue (question), to review existing research on similar issues, paying particular attention to their errors or omissions, which his work intends to correct or complete, to explain the process used to obtain and analyse evidence, to creatively interpret this evidence, and finally to explain and defend this interpretation in writing.

To put it simply: historians read and write to answer questions, build new knowledge, create richer and more accurate interpretations of past events and share their work with others.

As mentioned above, practice makes perfect – including when writing essays on historical subjects. However, Chauncey Monte-Sano observed that increasing the frequency of writing is not enough. Students must be guided by paying attention to the way arguments are created, and combine writing with reading and historical thinking. The best results are achieved through a holistic approach: when reading is a preparation for writing, the notes already focus on historical thinking, followed by short, concise exercises based on a single document – i.e. summaries, comments, conclusions – and the discussions on what has been written are the starting point for creating larger texts.

As in the case of many other skills, good results are achieved not only by showing good practice (i.e. good texts), but also by explaining why they are good and what is good about them, as well as by describing and explaining the process of creating a good text, for example: how to create a good claim – how to improve it – how to select arguments – how to formulate them – what to pay attention to in order to be convincing. It is worth grading the requirements and providing support to the students. A certain schema works: when the teacher requires the presentation of reading notes (or texts with notes), claims, arguments (and, in the more difficult version, also counter-arguments), including, for example, quotations for and against, or the use of specific formulations. In other words, it is worth splitting the

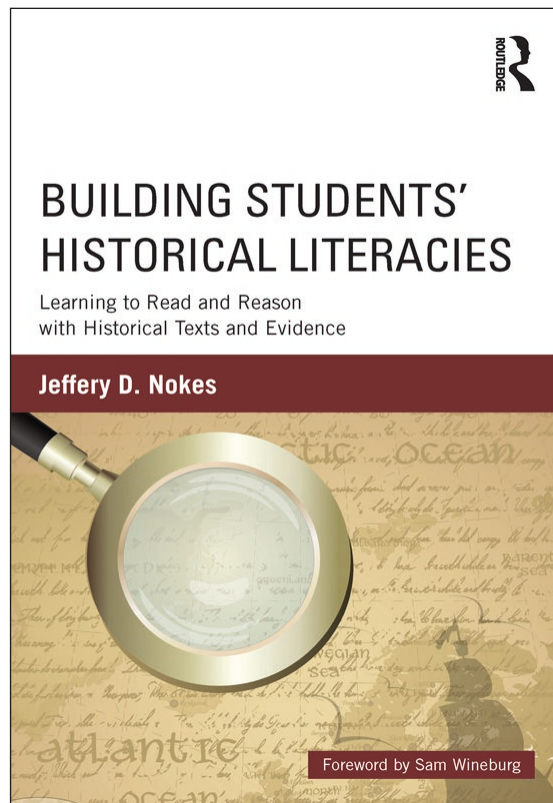
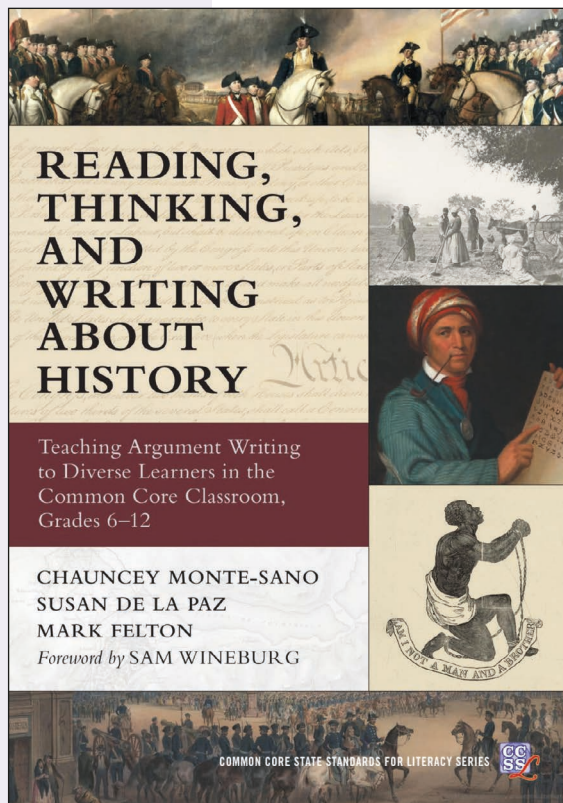
writing of an essay into several simpler activities, first practised separately and then together, with the gradually decreased support of the teacher — instead of throwing the students in at the deep end.

Fast, clear and precise feedback is important for developing students' skills — so that they know what they are doing well and what they should work on. Monte-Sano recommends a strategy: praise (preferably quoting the good parts of the work), indicate what needs to be improved, and finally, set a specific goal for each student for the near future. Researchers also point out that feedback can sometimes come from colleagues and not just from the teacher. Such a formula — with writing to specific audiences (and not just to please the teacher) — is motivating. My experience with students shows that colleagues are reliable and at the same time quite strict reviewers, and when checking the work of others, they learn for themselves.

It is a good exercise to make plans: what I would present at work in turn. As Jeffrey Nokes writes, professional historians divide writing into planning, translating (i.e. proper writing) and revising. Many of the high school-leaving essays are clearly created without a plan and there is chaos in them. Students either enumerate facts (those who are better acquainted with the past), or present their opinions, often very radical, but without confirmation in the facts. There may be no time for corrections during the exam, but the examinees should have the habit of writing an outline and know that skipping the planning stage does not pay off. Research proves that usually the first attempts at student essays, written spontaneously, without prior preparation, are a “memory dump” — an unordered, illogical, discursive, inconsistent argument.

The key to learning historical writing (and thinking) is choosing topics. It is important to show students that what matters is their opinion, that they can express their own views and thoughts, and not just summarize what others have written. Researchers describe effective classes as those in which students can and should take on real intellectual challenges, have space, a sense of ownership, and enjoy the authority and right to propose original solutions. These are classes in which adherence to the rigours of the discipline of history is controlled through peer review and the teacher's role is to provide students with the necessary resources, such as time, evidence, guidance and opportunities to present their work.

It has been observed that students develop their thinking better and are willing to analyse texts in depth when they deal with primary sources rather than secondary literature and when the texts have “visible” authors (ideally first-person authors who express their opinions openly rather than presenting them as an “objective” state of affairs). A good inspiration for thinking (and writing) is to put together several texts, especially those that challenge informal judgments about the past, and to precede independent writing with discussion or other group work. Working with a textbook generally ends up



with stating the same thing as the textbook says. In fact, it generally contains an unambiguous, predetermined message that motivates one to write summaries rather than argumentative essays. The textbook narrative gives the impression that all historical writing is a kind of somewhat more sophisticated plagiarism and consists of gathering information and repeating it, only in their own words if possible.

An important element of developing writing skills is control and assessment, i.e. feedback that the teacher provides to the student. As with any control and evaluation, it should be as short as possible in time – so that the student does not have time to forget what they have written and what problems they have faced. It is also important that the teacher's comment is not limited to listing errors and shortcomings. The specialists recommend that the teacher's review of each essay should include at least five positive comments. They suggest that the following should be assessed: the reliability of historical data (including the correctness of dates, names, surnames), basing statements on solid historical evidence, the breadth of views (whether all aspects have been taken into account), and the correctness and depth of interpretation (with which the teacher can argue, but referring to arguments rather than authority). This is an ideal situation. But, as Kellogg, Whiteford and Quinlan prove, even when the essays are not checked (or are checked occasionally), they also develop writing skills – worse than those for which students receive comprehensive feedback, but better than not writing anything.

This publication is not a handbook for learning how to write history essays and is certainly not exhaustive. However, it tries to guide students through the various stages and ways of working on historical texts. Since it was created as part of the “Cohesion Building of Multi-ethnic Societies, 10th-21st Century” project, it thematically refers to the history of multi-ethnic societies, mainly from the outskirts of the European continent and mostly in the Middle Ages. Similarly, to the previous books in this series, it also covers more contemporary topics and the students’ local environment. I do not assume that the individual “lessons” will be done in turn or from beginning to end. Each of them can constitute a separate unit, as they focus on a different skill: the formulation of the claim, evaluation of source materials (especially the Internet), selection of arguments, their arrangement, i.e. the construction of the work, language and manner of writing, as well as multiple and varied use of the same source materials. The units are probably too extensive to be used in full during traditional 45-minute lessons. However, if they inspire teachers or are useful for students to work on their own they will serve their purpose.



Claim — What is the Author's Point?
Is Migration an Opportunity or a Threat?

1

Individual and Social Perception of Migration

Claims begin with historical sources and questions people bring to those sources. Historical claims largely focus on causes and consequences of historical events (e.g., weighing the role of different causes or consequences against one another), significance (e.g., what should we remember or commemorate today), change and continuity (e.g., where do we see progress or decline over time), and historical perspectives (e.g., why did people act as they did, what were the settings that influence people's lives).

Chauncey Monte-Sano

Below you will find the beginnings of several contemporary press texts on migration. The titles themselves contain claims, i.e. they briefly inform what the author wants to tell their readers, or otherwise: the intended message of the text.

Task 1.

Underline the sentences or parts of sentences in which the claim is contained.

Extract I

You emigrate – you do not vote

Article 62 of our Constitution gives every Polish citizen the right to vote in presidential and parliamentary elections. And that is what I wanted to protest about. It is not pleasant to take someone's voting rights away, and yet that is what I am calling for. I believe that Polish citizens living abroad should not elect our president and members of parliament.

▲ https://wyborcza.pl/magazyn/1,124059,11463301,Emigrujesz__nie_glosujesz.html

Extract II

The decision to emigrate today is neither reprehensible nor glorious, nor political

In the second decade of the 21st century, one can emigrate from a middle-rich country in Central and Eastern Europe to a wealthy country in Western Europe for many reasons. Because of work, education, love – behind most of the permanent trips there is an interesting story. But what if these reasons seem too trivial to an emigrant – especially if we compare them with the motives for leaving Poland from the 19th century to the penultimate decade of the 20th? What should we say to our colleagues if we do not want to say that we have decided to leave, because we just wanted to leave and we can do it thanks to the open borders of Europe?

▲ <https://wyborcza.pl/osiemdziewiec/7,159012,21974121,decyzja-o-emigracji-nie-jest-dzis-ani-naganna-ani-chwalebna.html>

Extract III**Good and bad immigrant, or how the school works in the service of propaganda**

In the geography textbook for the seventh grade, there was a scandalous opinion about immigrants. It is great that the school wants to keep up with reality and teach about the modern world and its problems, but let us not mix temporary political journalism with education. Ideologization is not for school.

▲ <https://www.wysokieobcasy.pl/wysokie-obcasy/7,115167,22371958,dobry-i-zly-imigrant-czyli-jak-dziala-szkola-w-sluzbie-propagandy.html>

Task 2.

Among the statements below, indicate those that correspond to the claims contained in the texts from Task 1. Match them to the relevant extracts (I, II or III).

1. Immigrants should not participate in elections in the country of settlement.
2. People should not ask why someone emigrated.
3. Migration should not be taught in school.
4. People are ashamed to admit the real reasons for emigration.
5. People should not be allowed to vote during a holiday abroad.
6. School textbooks present sound academic knowledge.
7. School textbooks should present sound academic knowledge.
8. Today people emigrate for different reasons than in the past.
9. Today's Polish constitution requires amendments.
10. The migration is the subject of public debate in the media.
11. Poles living abroad should not take part in Polish elections.

Task 3.

Give three arguments to confirm or refute your chosen claim (according to your beliefs).

Task 4.

Form the titles of the following extracts so that they express the claim or claims presented by the author.

Extract IV

The analysis of the laws and regulations that the Christian rulers drew up to govern the conditions of Muslims and Jews under their authority reveals a reality marked by discrimination and ethnic-religious segregation. This reality reflected the economic interests of the conquerors and, therefore, changed as the economic needs and interests of the main powers evolved. Likewise, the ideological background of the Christians and their defence of the “true religion” played an important role. This was particularly in the first century after the conquest, as part of their occupation of the extensive territories won from al-Andalus, they strove to destroy the structure of Muslim society. The consolidation of the Jewish minority was also a third factor in the ethnic-religious situation, which prevented the possible Muslim and Christian polarity in the conquered lands. The Jews, unlike the Muslims, formed a subaltern class which was subject to the Christian rulers and their economy. Even so, anti-Judaism increased from the mid-twelfth century onwards. All the processes were channelled and legitimized by laws or norms produced at all levels of Christian power and authority, and they were retained in the collective memories as the backbone of social organization. The legislation served to isolate the small Muslim and Jewish communities both territorially and socially and was used in conjunction with an institutional framework to design and perpetuate social inequalities based on ethnic-religious differences.

Maria Bonet Donato



◀ Synagogue in Barcelona (14th century book illustration): https://commons.wikimedia.org/wiki/File:Sarajevo_Haggadah.png.

Extract V

The Karaite migration and settlement in the territory of the Grand Duchy of Lithuania (henceforth GDL) and especially in the town of Trakai has always interested scholars. Most of the studies of the Karaite past often begin with a quotation about the legend of the Karaite arrival to the GDL. This is mainly because it is the most recognizable mark of their identity, accepted by the community and assigned to it by the dominating society from the first half of the twentieth century. However, there are at least three major problems with this story: first, the same story also “belongs” to local Tatar community from already fifteenth century and is well grounded by sources and fits to the general historical context of the country’s foreign policy; second, such sources are absent in the Karaite community; and third, the legend addressed Karaite migrants mainly as warriors, which did not correspond to the general characteristics of the medieval Karaite communities. These questions raise a need to analyse the process of Karaite migration to the GDL by considering other most possible ways of their arrival and settlement in the region.



▲ Karaite cemetery in Halicz (1915): [https://commons.wikimedia.org/wiki/File:Halicz_\(Halych\),_Karaite_cemetery.jpg](https://commons.wikimedia.org/wiki/File:Halicz_(Halych),_Karaite_cemetery.jpg).

Extract VI

In 1767 [empress] Catherine II visited the town of Kazan as part of her journey along the Volga river, which was intended to give her first-hand personal experience of the problems of governing the empire before summoning a Legislative Commission later in the year to draft a new law code for the country. On the occasion of this visit, in one of her many letters to Voltaire, she wrote about the challenges she had to meet in the administration of her Empire: *Here I am in Asia... In this city there are twenty different peoples who have no resemblance to one another. But we have to clothe them in something that will be appropriate for all. There may be plenty of general principles but what about details? And what details! It is almost a whole world that must be created, unified and preserved* (Endre Sashalmi).



▲ The statue is a replica of the carriage that Catherine II used during her visit in Kazan in 1767. The picture can be a starting point for the discussion on commemorating the past. <https://media-cdn.tripadvisor.com/media/photo-s/0e/fd/37/f1/caption.jpg>.

Task 5.

Highlight the words or phrases that were most helpful in defining each author's claim.

You could see that the claim can be seen even when no author has written directly: "My claim is..." They did it indirectly.

Task 6.

Here are some “tricks” often used in the introductions to historical studies to introduce the reader to the presented reality and to make a claim, but not to do it directly by means of the phrase “I think that...”.

- A. The author tells a story that visually outlines the problem or at least has some connection with the issue in question.
- B. The author quotes the opposite claim to their own, in order to then question it.
- C. The author indicates that a given claim has already been formulated by researchers, which strengthens its credibility.
- D. The author presents their position as objective, without stating that this is one of the possible claims, supported by arguments.

To each of the extracts IV-VI assign one of the above “tricks” (A–D).

- ▶ Extract IV:
- ▶ Extract V:
- ▶ Extract VI:

Task 7.

Specify the structure of the essay to be expected at the introduction contained in each of the extracts IV-VI.

- A. The structure of the essay consisting of citing further arguments refuting the generally accepted claim.
 - B. The structure of the essay consisting of quoting successive (new) sources and reflexions confirming the generally accepted claim.
 - C. The structure of the essay consisting of presenting a sequence of events that are in line with the author's claim but are not necessarily presented in the form of subsequent arguments.
- ▶ Extract IV:
 - ▶ Extract V:
 - ▶ Extract VI:

Task 8.

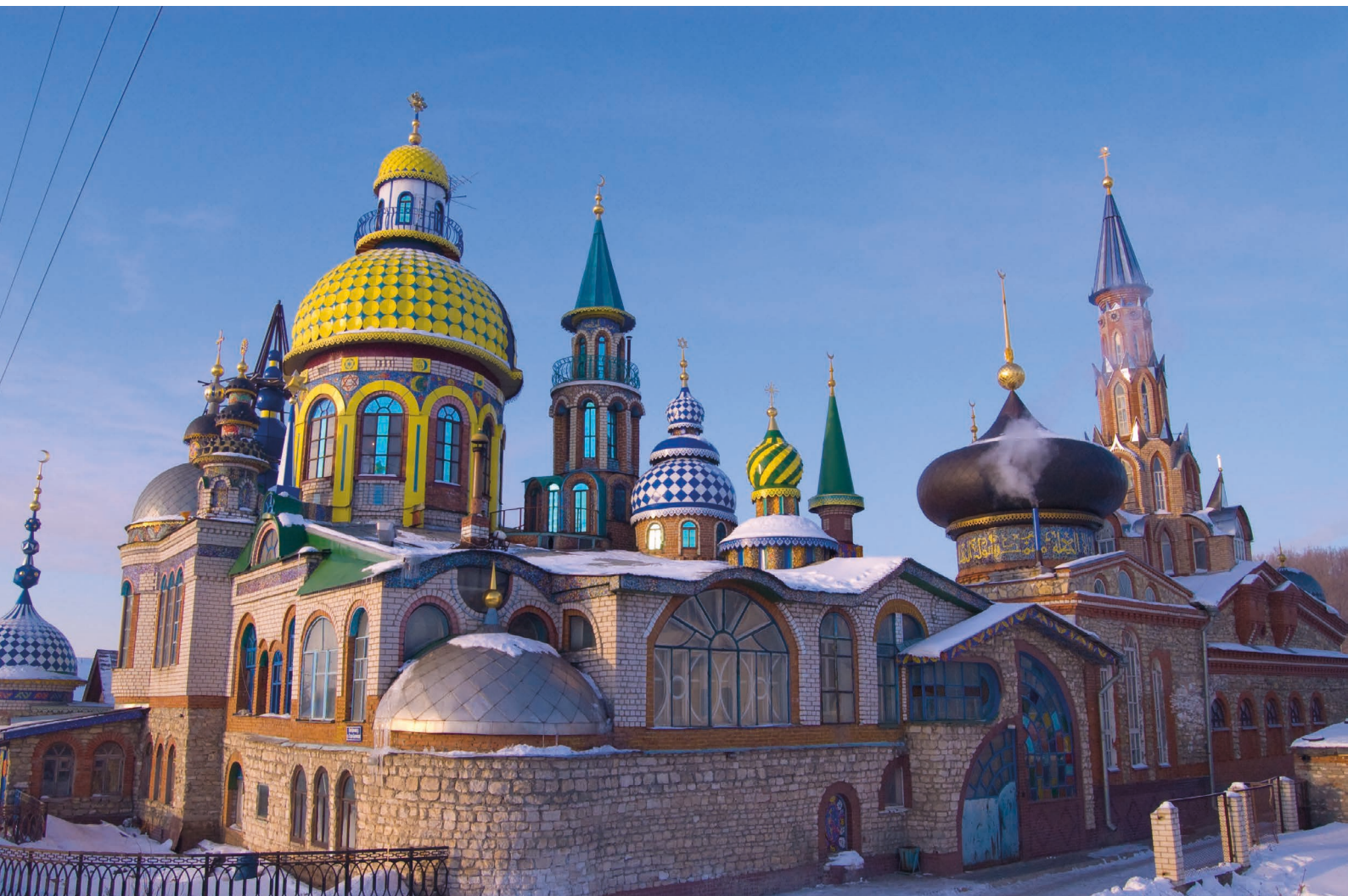
For each of the extracts IV-VI assign the way in which the authors reveal their views:

- A. they sign under the text;
- B. they write in the first person (“I think...”);
- C. they openly express doubts about some of the claims;
- D. they present the opinions of others in a critical light, thus exposing their own opinions.



▲ Karait cemetery in Bakhchysarai, Crimea on 19th century litograph.
[https://commons.wikimedia.org/wiki/File:Burial_Ground_of_the_Karaimi_Jews._\(15349991407\).jpg](https://commons.wikimedia.org/wiki/File:Burial_Ground_of_the_Karaimi_Jews._(15349991407).jpg).

▼ Temple of All Religions – built in Kazan in 1994-2013.
https://commons.wikimedia.org/wiki/File:Kazan_church.jpg.



Task 9.

Decide which of the methods in Task 8:

- A. makes (or would make) the text easy to follow;
- B. increases (or would increase) the reliability of the message and strengthens (or would strengthen) its authority;
- C. focuses (or would focus) the reader's attention on the historian's research toolkit, i.e. the way to reach conclusions.

Let us get back to the way we formulate our claim. None of the extracts IV-VI contains the explicit phrase "I think that..." However, in journalistic texts, as well as in school essays, it is a common practice: we write "I think that..." and we give our claim.

How to formulate your claim well? What distinguishes a well formulated claim from a mediocre one?

Let us start with the Extract IV. Imagine you are writing an essay on: What was the policy of the medieval Iberian Peninsula states towards the Jewish and Muslim minority? Let us formulate its claim.

The claim may be: *Jews and Muslims were persecuted in Christian countries for religious, economic and social reasons.* That is a good claim, because:

- ▶ it answers the question;
- ▶ it considers several aspects of the argumentation (religious, economic and social);
- ▶ it can be successfully developed in an essay consisting of several paragraphs.

However, it can be slightly improved. For example: *Christian countries persecuted Jews and Muslims because of religious differences, economic benefits and various aspects of social order.* This claim meets the above mentioned criteria and, moreover, contains a more in-depth analysis of the subject, shows the knowledge of the author who writes about religious "otherness" (and not only about general religious "differences"), economic "benefits" and "various aspects" of social order.

We can improve that claim even further: *Christian states used various forms of isolation and discrimination towards Jews and Muslims due to economic benefits, religious diversity and a specific understanding of the social order, which varied over time.* This claim meets all the above criteria and includes a more in-depth analysis of the issue and original interpretation concepts. The author recognises that the situation was diverse and changed over time; they write about a "specific understanding" of the social order – that is, they express their distance to the past, and understanding that the past was different from the present.

Task 10.

Now give a title to this essay. Titles from the introduction part may be helpful. The title should be consistent with the claim, but short and expressive.



▲ Karaites kenesa in Zwierzyniec (Vilnius, Lithuania). <https://www.szukajwarchiwach.gov.pl/jednostka/-/jednostka/5958641>.

Extract V is an example of an introduction that could be used for studies on several topics. It is about doubts related to the arrival of the Karaites in Lithuania, but also about the academic toolkit of the historian. For example, it can introduce one of the following claims:

- A. Historians' views to date on the origin of the Karaites are unconvincing.
- B. Historians do not know where the Karaims came from before arriving in Lithuania.
- C. Historical sources should be carefully analysed.



▲ Expulsion of Jews from Spain, watercolor by A. Gameiro from 1917. [https://commons.wikimedia.org/wiki/File:A_Expulsão_dos_Judeus_\(Roque_Gameiro,_Quadros_da_História_de_Portugal,_1917\).png](https://commons.wikimedia.org/wiki/File:A_Expulsão_dos_Judeus_(Roque_Gameiro,_Quadros_da_História_de_Portugal,_1917).png)

Task 11.

The following wording contains improved versions of each of the A–C claims. Mark them with the letters A, B, C – depending on which of the above claims they develop.

1. Even professional historians make and repeat mistakes, as the example of the Karaites' history in Lithuania shows.
2. The analysis of historical sources is not only about reading and comprehending their content.
3. The mistakes made by historians include the wrong choice of sources and taking them out of context, as the example of research on the origin of the Karaites in Lithuania shows.
4. The historical sources concerning the arrival of the Karaites in Lithuania are very scarce, and the conclusions drawn from them are difficult to verify.
5. Writing the history of the Karaites in Lithuania should start with an analysis of the sources, although few of them are apparent.
6. When analysing sources, it is important to consider not only their direct content, but also the historical context in which they were created, and to pay attention to other messages on the same or related topics.

Task 12.

Mark with an "X" the three most developed claims from Task 11.

Task 13.

Give three topics of the essay, in which you can use Extract VI.

Task 14.

Formulate the claim of the essay entitled “Results of 19th Century Migration”, and then improve it.

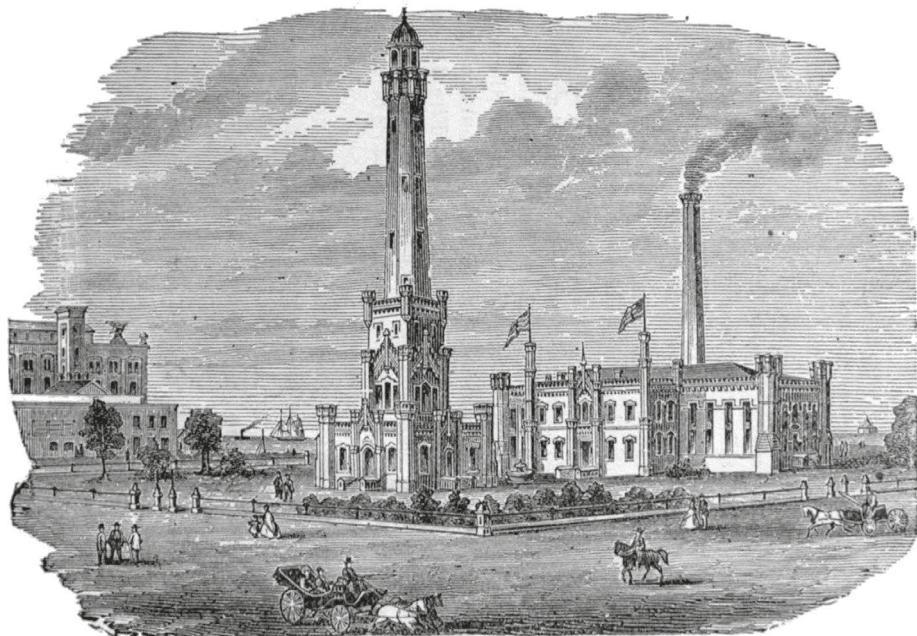
Task 15.

Write an introduction to the essay entitled “Results of 19th Century Migration” according to each of the schemes:

- A. Task 6, point a – Task 8, point a: The author tells a story that visually outlines the problem or at least has some connection with the issue in question and signs under the text.
- B. Task 6, point b – Task 8, point c: The author quotes the opposite claim to their own, in order to then question it, and openly expresses doubts about some of the decisions.
- C. Task 6, point c – Task 8, point b: The author indicates that a given claim has already been formulated by researchers, which strengthens its credibility. They write in the first person (“I think...”).
- D. Task 6, point d – Task 8, point d: The author presents their position as objective, without stating that this is one of the possible claims, supported by arguments, and presents the opinion of others in a critical light, thus exposing their own opinions.

Task 16.

Write an outline for the essay entitled “Results of 19th Century Migrations” according to one of the concepts from Task 7. You can use information from pages 99–104.



▲ Chicago downtown in 1886 r., https://commons.wikimedia.org/wiki/File:Chicago_Water_Tower_&_Pumping_Station,_published_1886.png

To the teacher

Most of the tasks in this chapter are brain training or intellectual challenges. The lesson shows that the same example can serve as an argument in different cases. Different conclusions can be drawn from one statement. In many cases there are no simple solutions, and yet focusing on one option allows for a more detailed analysis (and then an alternative position can be considered). Just like in the Oxford-style debate, the teams randomly draw the one that is to defend the “resolution” and the one that is to refute it. In this way we teach how to separate a person from their views, discuss *ad rem* and not *ad personam*, and analyse phenomena, persons and facts from different points of view and without *a priori* assumptions. We build openness and flexibility, and at the same time exercise precision and discipline of expression. Students who know the elements of the structure of correct argumentation should be able to recognise them in the narratives they encounter in different circumstances and thus become a more conscious and critical recipient of these narratives, as discussed in Chapters 2 and 3.



Source Screening Shall a Museum in Sardinia Be Built?

2

The Role of Historical Museums



▲ <https://pixabay.com/pl/photos/stare-ksiazki-czcionka-papier-1941274>

Which sources people use, as well as how they interpret those sources and piece them together, are central aspects of historical argument.

The selection of good evidence in the construction of claim is crucial, and sourcing that evidence is key to making such choices. Historical argument relies on using credible, reliable evidence that's historically significant to the questions being asked. Historians alter their questions and claims based on what the sources can tell them, rather than marching forward with a predetermined question or answer. Historical arguments are not necessarily only about the past; indeed, they can also involve claims about how the present is shaped by the past or how the past is used in the present.

Chauncey Monte-Sano

Task 1.

Based on your own experiences and thoughts, write a paragraph of the school history textbook about the role of history museums. To do this, add 4 sentences to the following introductions.

The most popular museums include historical museums, i.e. those whose exhibitions tell the story of the past. Apart from storing and presenting the exhibits, they have several other functions.

Task 2.

Formulate the claim of the extract cited below (*At the north of the south of the world*).

Let us look at a planned but not yet implemented project of a historical museum. In 2006 a contest was announced for the headquarters of the Bètile, the Nuragic and Contemporary Art Museum in Cagliari, Sardinia. The following part of the chapter deals with Nuragic art and Cagliari.

Zaha Hadid Architects

Archive Search
Studio
Related Projects







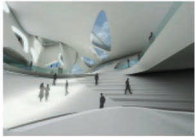
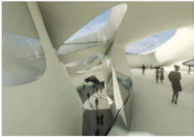
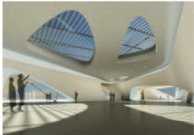
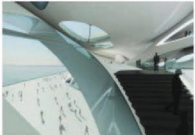


Archive: Media: Renders | Information | Credits

Architecture

Nuragic and Contemporary Art Museum

Cagliari, Italy
2006 – TBC
Regione Autonoma della Sardegna
Competition / Research
15000m²

The new museum for Cagliari serves as a landmark for the city – welcoming visitors from the sea, sharing its public dimension with the urban complex through a network of public paths. These paths continue within the building's interior, forming spaces for exhibition, communication and transit.

▲ This is the visualization of the winning architectural design: <https://www.zaha-hadid.com/architecture/nuragic-and-contemporary-art-museum>

THE MUSEUM

At the north of the south of the world

The project for the museum at Cagliari dedicated to Nuragic and contemporary art aims to make known and underline the value of an ancient civilisation that is as fascinating as it is little known. The richness of the remains from the Nuragic age, their variety of form - that ranges from small bronzes to large stone statues uncovered at Monti Prama, near Oristano - the force and originality of artistic expression that characterises them, compared by some to the finest from the twentieth century avant-garde, are yet to be fully understood and appreciated. The new museum will be able to create the conditions for this to occur: restoring the testimonies and Nuragic works to the horizon of the aesthetic experience, to bring them to a wider public, and to the Sardinians themselves, contributing to reinforcing a sense of belonging and awareness of the values of their history and culture; integrating them with contemporary artistic research, revealing their relevance to the present time. It is not only their aesthetic value, a fundamental aspect of the Nuragic civilisation is represented by the openness and dynamism that lead them to project themselves outwards, to develop intense economic and cultural contacts with other populations in the Mediterranean. The Sardinians have inherited this open attitude and it is closely linked to their identity, an identity conceived as a strength that derives from one's own tradition whilst being open to change and confrontation. The new museum is conceived therefore in the name of openness and exchange. From its position on an island that is at the north of the south of the world, a long way from the great centres for art and the marketplace, it will work towards becoming a point of reference for artistic research carried out today in the Mediterranean and north African area. In a rapidly changing geopolitical framework, through increasingly acute fractures, imbalances and tensions, the Mediterranean has for some time ceased to be a melting pot for cultures, a point of fertile exchange between populations and ethnic groups. To transform the hot frontier into a space for circulation and communication there is a need for meeting places and moments of dialogue for which art and culture offer the chance. We would like this museum to contribute to making Sardinia one of those places.

Renato Soru
President of the Autonomous Region of Sardinia

▲ And here is a presentation of the concept of the museum at http://www.betile.it/museo_eng.html

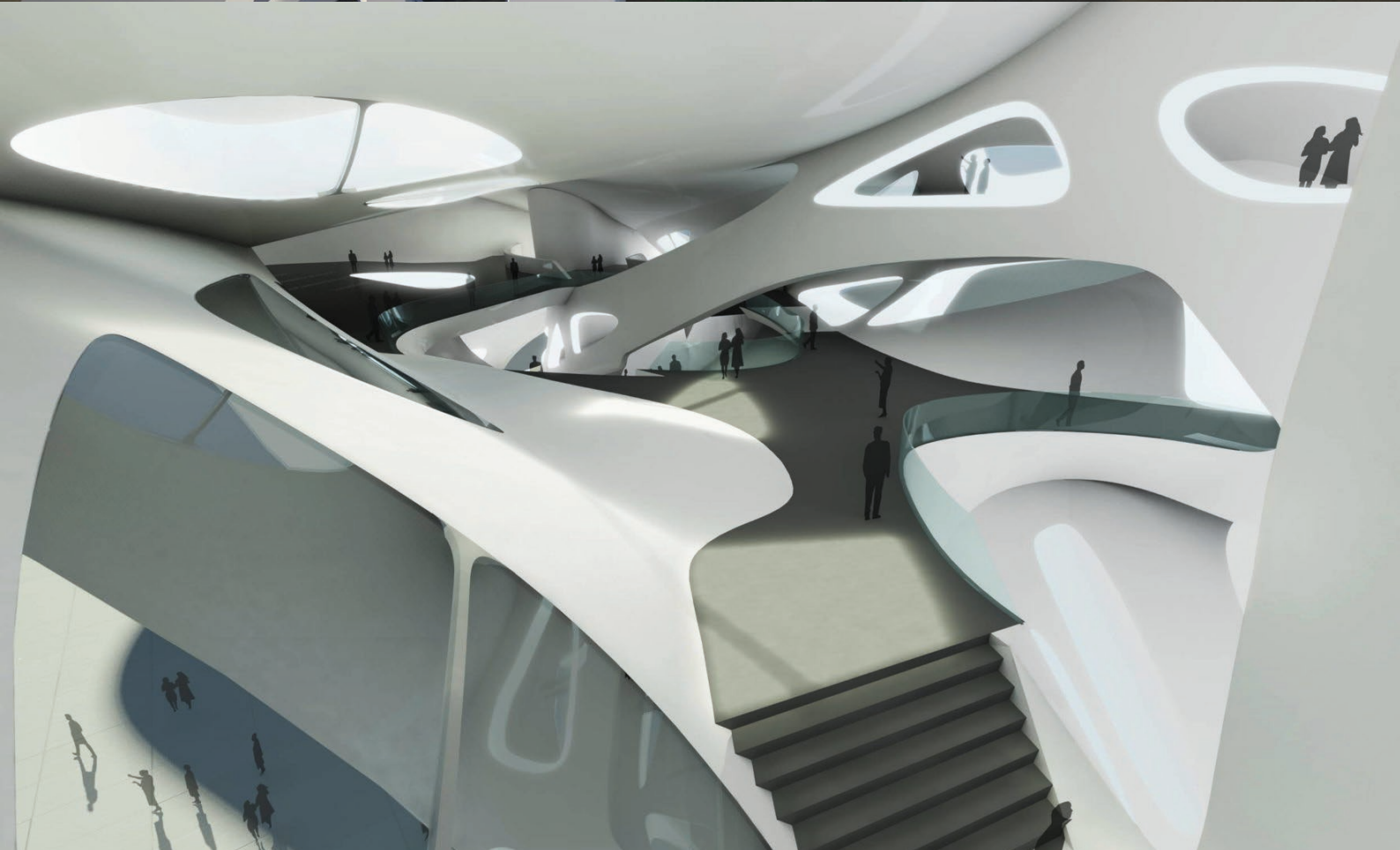
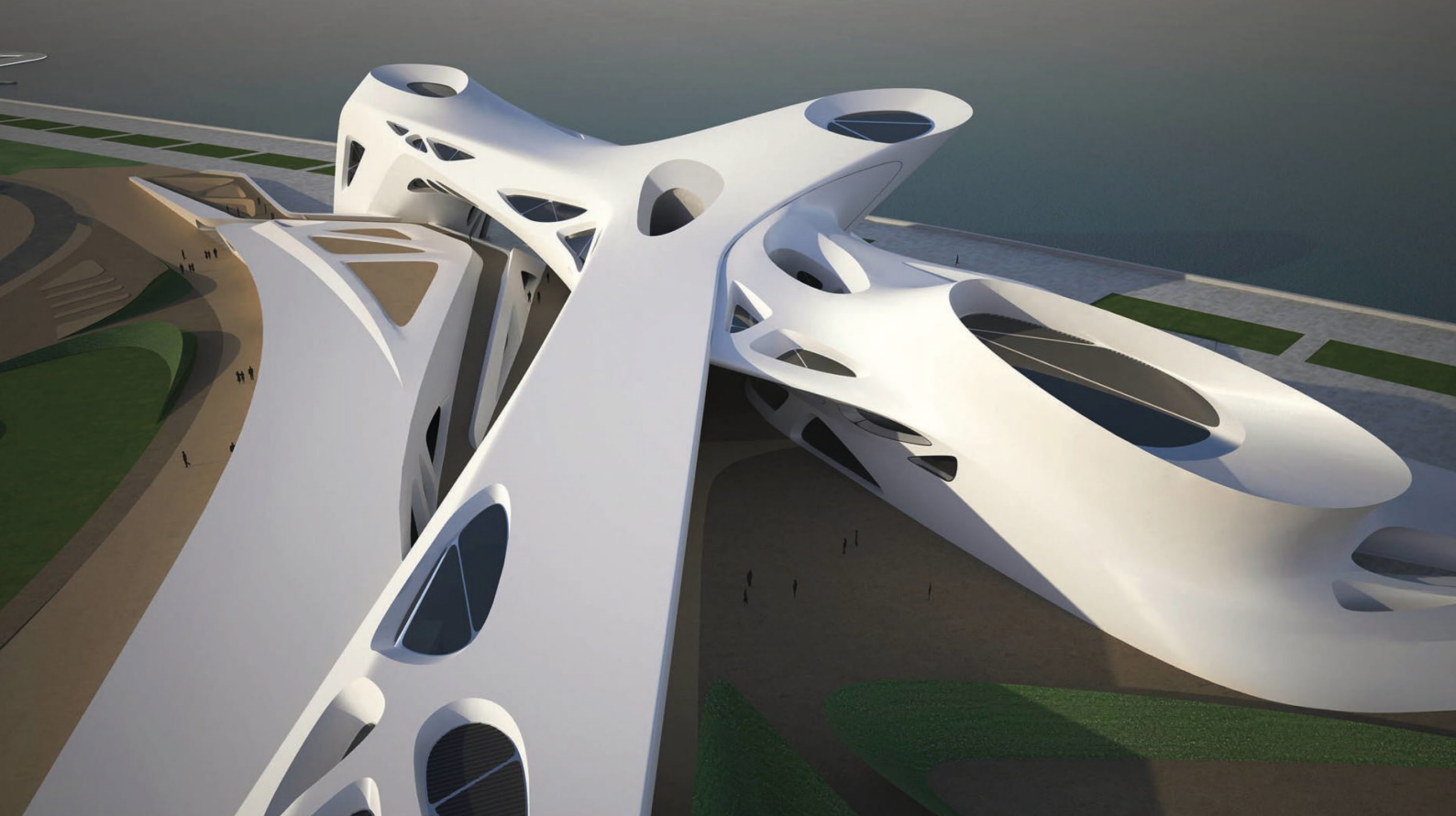
Imagine that you are a member of a jury, deciding whether the Italian government should finance the creation of this museum. Read the following text – that is the presentation of one of the concepts submitted to the contest – and then analyse it according to the posted guidelines.

At the north of the south of the world

The project for the museum at Cagliari dedicated to Nuragic and contemporary art aims to make known and underline the value of an ancient civilisation that is as fascinating as it is little known. The richness of the remains from the Nuragic age, their variety of form – that ranges from small bronzes to large stone statues uncovered at Monti Prama, near Oristano – the force and originality of artistic expression that characterises them, compared by some to the finest from the twentieth century avant-garde, are yet to be fully understood and appreciated. The new museum will be able to create the conditions for this to occur: restoring the testimonies and Nuragic works to the horizon of the aesthetic experience, to bring them to a wider public, and to the Sardinians themselves, contributing to reinforcing a sense of belonging and awareness of the values of their history and culture; integrating them with contemporary artistic research, revealing their relevance to the present time. It is not only their aesthetic value, a fundamental aspect of the Nuragic civilisation is represented by the openness and dynamism that lead them to project themselves outwards, to develop intense economic and cultural contacts with other populations in the Mediterranean. The Sardinians have inherited this open attitude and it is closely linked to their identity, an identity conceived as a strength that derives from one's own tradition whilst being open to change and confrontation. The new museum is conceived therefore in the name of openness and exchange. From its position on an island that is at the north of the south of the world, a long way from the great centres for art and the marketplace, it will work towards becoming a point of reference for artistic research carried out today in the Mediterranean and north African area. In a rapidly changing geopolitical framework, through increasingly acute fractures, imbalances and tensions, the Mediterranean has for some time ceased to be a melting pot for cultures, a point of fertile exchange between populations and ethnic groups. To transform the hot frontier into a space for circulation and communication there is a need for meeting places and moments of dialogue for which art and culture offer the chance. We would like this museum to contribute to making Sardinia one of those places.

Renato Soru

President of Sardinia Autonomous Region



▲ The visualization of the winning architectural design: <https://www.zaha-hadid.com/architecture/nuragic-and-contemporary-art-museum>

Task 3a.

Let us start by trying to figure out who is responsible for this application.



- A. Who is it financed by?
- B. What is its mission/goal?
- C. What is going to be the main message of the museum?

To answer these questions, please visit http://www.betile.it/museo_eng.html first.



Pay attention to who signed the concept of the museum.

- ▶ Does that name say anything to you? And their position?
- ▶ Which institutions are involved in the project?
- ▶ What role can the museum's scientific council play?
Check its composition.
- ▶ How do you assess the credibility of the persons
and institutions involved?
- ▶ And their impartiality?
- ▶ Whose interests can they serve?
- ▶ Can all the answers be found on the museum's website?

If the information is missing or if it raises our doubts, it is worth looking somewhere else instead of going deeper into the museum's website.

Sam Wineburg, Professor of Education and Professor of History and American Studies at Stanford University (USA), conducted a research project that was to give an answer on how to assess the reliability of information on the Internet and to be sensitive to manipulation and fake news. So, let us take his advice.

One of the conclusions of Wineburg is that the reliability of a given piece of information is not determined by how many places it appears on the Internet, but by where it appears. People often make content available without thinking, although they are not even able to check its truthfulness. Thus, the fake news spreads quickly, but it does not make it any truer.

That is why Wineburg recommends the strategy of *click restraint*, i.e. of *resisting the urge to immediately click on the first search result*. He recommends instead to use websites that we trust, because we know that the information posted there is reliable. For example, he includes Wikipedia as one of such reliable sources. He writes:

Wikipedia has several rules to help ensure the accuracy and fairness of its articles. First, pages have to cover topics that are considered important and interesting to a broad audience. Next, Wikipedia articles should have a neutral point of view. Articles are supposed to fairly present all of the significant points of views on a topic. Finally, claims must be supported by reliable sources, such as major news sources or academic publications. Editors cannot cite personal theories or unpublished research to support their claims. Those sources are cited at the end of the sentence that contains the claim and referenced (and, when possible, hyperlinked) at the bottom of the Wikipedia article.

These policies are enforced by regular Wikipedians, also called editors, as well as Wikipedia administrators. Like the editors, administrators are volunteers. What sets them apart is that they are in good standing in the Wikipedia community for their work on Wikipedia pages. They are people who have proven themselves as responsible editors who write entries with accurate, documented information. They are given additional privileges to do things like delete pages and respond to vandalism or even “lock” a page so that only certain people can make changes. There are only about 1,200 administrators for the English Wikipedia site. There are also automated bots that will correct vandalism to pages. All of these policies and mechanisms help to improve the quality of the content that appears on Wikipedia.

▲ <https://cor.stanford.edu/curriculum/lessons/lateral-reading-with-wikipedia?cuid=teaching-lateral-reading>

The English version of Wikipedia entry on Nuragic and Contemporary Art Museum is (as of July 2021) very laconic, it is the so-called “stub”: https://en.wikipedia.org/wiki/Nuragic_and_Contemporary_Art_Museum.

The **Nuragic and Contemporary Art Museum**, also known as “**Bètile**”, is a planned contemporary art museum in Cagliari, Sardinia, Italy, designed by Zaha Hadid.^[1] Work is in progress to build it on the Sant’Elia promenade, near to the Stadio Sant’Elia football stadium. The museum will be dedicated to Nuragic and contemporary art. Works from Sardinia and the Mediterranean will be displayed.

▲ https://en.wikipedia.org/wiki/Nuragic_and_Contemporary_Art_Museum

We see the extensive text in the Arabic version, but most of you probably cannot read it.

غير مسجل للدخول نقاش مساهمات إنشاء حساب دخول

مقالة نقاش

اقرأ عدل تاريخ

ابحث في ويكيبيديا



ويكيبيديا
الموسوعة الحرة

متحف بيتيلي

تحتاج هذه المقالة إلى **الاستشهاد بمصادر إضافية** لتحسين وثوقيتها. فضلاً ساهم في تطويرها. هذه المقالة **بإضافة** استنهادات من **مصادر موثوقة**. من الممكن **التشكيك** بالمعلومات غير المنسوبة إلى مصدر وإزالتها. (ديسمبر 2017)

متحف بيتيلي أو **متحف الفنون النوراجيكية والحديثة** (بالإنجليزية: Nuragic and Contemporary Art Museum) هو متحف قيد التشييد على شاطئ سانت إيليا بمدينة كالياري (جزيرة سردينيا، بإيطاليا)، وهو من تصميم المهندسة المعمارية زها حديد.^[1]

بيتيلي هي كلمة إيطالية تعني حجر منحوت، عادة له شكل مدود أو في بعض الأحيان مديب، يوضع على بعضهم البعض. يعتبر نوع صغير من أنواع المنهيز). البييتيلي بصور رمز الذكر أو الأنثى: بشكل خاص هناك تمثيل بدائي لعضو الذكر أو لثدي الأنثى أستعمل كحجر لتسوير القبور.

محتويات [أظهر]

مناقسة التصميم المعماري للمتحف [عدل]

في أكتوبر 2006، بعد سنة من فكرة تنظيم مناقسة دولية بين أهم المعماريين المعاصرين، تمكنت هيئة المحلفين من اختيار المشروع الفائز للمناقسة التي أُنكرت و تُظمت من إدارة التراث الثقافي الإقليمي لجزيرة سردينيا، بالتعاون مع جامعة ميلانو (Politecnico di Milano) (التي اهتمت بتنظيم الجوانب التقنية والعلمية) ومجلة Domus (التي نشرت المسابقة على مستوى عالمي).

هدف المشروع [عدل]

هدف هذا المشروع هو خلق مركز رئيسي للتبادل الثقافي، التي يمكن، في الوقت نفسه، أن يكون بمثابة علم مميز للزوار الذين يصلون إلى مدينة كالياري من البحر، وأن يكون أيضا استجابة للتحديات الخمسة التي أقرحت في المناقسة ومنها الترابط بين المتحف والأماكن العامة والمساهمة أيضا بزيادة المناطق العامة للمدينة. أما يجب أن يتواءم هندسياً على طول محور البحر أخذاً بعين الاعتبار منطقة سانت إلياس والإستاد

التحديات الخمسة [عدل]

المتحف الجديد بسمات برنامج الفضائي يُمثل معالجة جديدة ومبتكرة، مقترحاً نقسة لمواجهة خمسة تحديات برنامجية رئيسية:

- 1- المتحف الجديد سيكون بمثابة مرجع للفن النوركي في سردينيا وفي حوض البحر الأبيض المتوسط. ينبغي إيجاد مساحات في المتحف لتعريف الزائر بجغرافية أماكن وجود الفن النوركي في المتحف، في مراكز الفن والبحث في الجزيرة أو في حوض البحر الأبيض المتوسط. ينبغي أيضا إيجاد مساحات إعلامية لتكون كشبكة مراجع جغرافية للفن النوركي والمعاصر
- 2- المتحف الجديد سوف يستضيف ورشة عمل لمناقشة وتجريب موضوع عرض وبطريقة غير عادية الأعمال الفنية المعاصرة والنوركية. هذه المقارنة هي جوهر برنامج المعرض. الأمر يتعلق بتصميم مساحات-قاعات عرض، غرف متعددة الأحجام، مختبرات - تستضيف أعمال فنية بأحجام متنوعة (مثل الأحجام الكبيرة للتماثيل البرونزية النوركية). مساحات قادرة على استيعاب منشآت متعددة الأهداف مثل الأعمال الفنية البصرية إلى جانب الفن النوركي، مساحات قادرة على تقديم للزوار العلاقة بين الأحجام الفنية المتسلسلة والإعمال الفنية الفردية
- 3- المتحف ينبغي أن يقدم مسارات متعددة للمعارض، وعلى مستويات فراغية مختلفة. لتسمح لكل زائر اختيار مساره المفضل حسب اهتمامه التحليلي أو السطحي للفنون المختلفة، أي مسارات تسمح بالروايا التفصيلية أو السريعة.
- 4- وينبغي أن يكون مكان لإنتاج وترميم الأعمال الفنية، للبحث ولتجريب العلاقة بين الفن النوركي والفن المعاصر.

من وجهة النظر هذه، المنافسين يجب أن يوفرُوا المساحات بحيث ان فنانين ومنظمي المعارض يناقشوا اقتراحاتهم بالاجتماع مع متخصصين من تخصصات أخرى أو مع طلاب وباحثين، أو لعرض أفكارهم إلى جمهور أوسع وفي بعض الحالات لجمهور بعيد عبر الشاشات.

- 5- المتحف الجديد ينبغي أن يمثل محرك لتحديث المناطق الحضرية لمدينة كالياري. ينبغي ان يوفر أما أن ترفيه داخل وحول المبنى سواء للزوار، للسياح أو للمواطنين وينبغي أن يكون بوابة للجزيرة من جهة البحر. ينبغي إعطاء اهتمام خاص لمدخل المتحف، والعلاقة بين المساحات الداخلية والخارجية. ينبغي ان يكون هناك تنظيم تنسلسلي للبيئات العامة (مثل قاعة الدخول، المكتبة، مركز وسائل الإعلام، البار، المطعم، غرفة الاجتماعات، والمساحات التجارية،...).

التكلفة [عدل]

42 مليون يورو (منحاه صندوق الاتحاد الأوروبي ومنطقة سردينيا) لبناء وتأثيث المتحف. وفي هذه الأثناء تُرم نحو 30 تمثال نوراجيك مصنوعة بالحجر الجيري عُثر عليهم في أواسط السبعينات بمدينة كابراس، في شبه جزيرة سينيس.

مشاركه

تواصل مع ويكيبيديا

مساعدة

الميدان

تنوع

أنوات

ماذا يصل هنا

تغييرات ذات علاقة

رفع ملف

الصفحات الخاصة

وصلة دائمة

معلومات الصفحة

استشهاد بهذه الصفحة

عصر ويكي بيانات

طباعة/تصدير

إنشاء كئاب

تحميل PDF

نسخة للطباعة

لغات

English

عدل الوصلات

تصفح

المواضيع

أبجدي

بوابة

مقالة عشوائية

تصفح بدون انترنت

Task 3b.

On the other hand, we can learn a bit about the history of Sardinia from the Internet.

Once you have typed “history of Sardinia” into your search engine, decide — without entering and reading, but on the basis of page titles, domain names and content in short notes displayed at the address — which pages look the most reliable and worth clicking on. Write a mini review of each of them. Consider both the arguments in favour of clicking (if any), and those that suggest that reading a given page will not bring us closer to deciding whether it is worth building a museum. You can use the guidelines of the International Federation of Library Associations and Institutions (IFLA): <https://www.ifla.org/publications/node/11174>.

Remember that in case of doubt, you can check what opinion a given website enjoys in relation to issues other than the history of Sardinia.

https://en.wikipedia.org/wiki/History_of_Sardinia :

History of Sardinia - Wikipedia

The Phoenicians came originally from what is now Lebanon and founded a vast trading network in the Mediterranean. **Sardinia** had a special position because it was ...

[Early and Classical Antiquity](#) · [Middle Ages](#) · [Kingdom of Sardinia](#) · [United Italy](#)

<https://en.wikipedia.org/wiki/Sardinia> :

Sardinia - Wikipedia

History — Sardinia is the second-largest island in the Mediterranean Sea, after Sicily, ...
Main article: **History of Sardinia**. See also: History of mining in Sardinia. Sardinia has...

NUTS Region: ITG

Capital: Cagliari

Country: Italy

GDP per capita: €21,200 (2018)

https://www.britannica.com/.../Islands_and_Archipelagos :

Sardinia | History, People, & Points of Interest | Britannica

It is possible that the Sherden, one of the Sea People who fought in Egypt in the 13th and 12th centuries bce, either came from or settled in **Sardinia**, and they ...

<https://strictlysardinia.com/history-of-sardinia> :

The History Of Sardinia: 8 Great Things To Know

Mar 15, 2021 — How **Sardinia** got its name ... The **origins** of the name of the island are uncertain. The only thing we know is that it was given to the island ...

[The History Of Sardinia](#) · [How Sardinia got its name](#) · [The Nuragic Civilization](#)

<https://totalsardinia.com/history-of-sardinia> :

A Brief History Of Sardinia

Oct 12, 2020 — The name **Sardinia** derives from the Latin toponym **Sardinia**, whose **origins** are a bit uncertain. According to some scholars it is linked to Sardò, ...

<https://totalsardinia.com> › history-of-sardinia ⋮

A Brief History Of Sardinia

Oct 12, 2020 — The name **Sardinia** derives from the Latin toponym **Sardinia**, whose **origins** are a bit uncertain. According to some scholars it is linked to Sardò, ...

<https://www.sardinianplaces.co.uk> › guide › history ⋮

History of Sardinia - Sardinian Places

In the eleventh century, the cities of Pisa and Genoa sent troops to the island to end a period of Arab-led invasions, and trading links between the island and ...

<http://www.mediterranean-yachting.com> › Sard-hist ⋮

A brief history of Sardinia by Laurence Camillo - The ...

Sardinia is a very ancient land mass, perhaps the oldest of all Italy, going back to the Cambrian period, 570 million years ago. With the periodic fluctuation ...

<https://faculty.franklin.uga.edu> › grossvogel › outline-h... ⋮

Outline of the History of Sardinia | Steven Grossvogel

9th century? **Sardinia** acquires greater autonomy as the Byzantine presence on the island wanes. The island is divided into four large regions known as giudicati, ...

<http://www.ciaosardinia.com> › eng › sardinia › history ⋮

Sardinia Information - History - Ciaosardinia

The first settlements in **Sardinia**: The human presence in **Sardinia** dates back to the early Palaeolithic Age (between 500.000 and 100.000 years ago).

<http://www.world-guides.com> › europe › italy › sardini... ⋮

Sardinia History Facts and Timeline - World Guides

Jul 9, 2019 — **Sardinia's** earliest **history** may date to the Neolithic era, somewhere in the

We already know about Wikipedia.

Encyclopedia Britannica has been published since 1768:

<https://www.britannica.com>.

Among other websites proposed by the search engine, private blogs (indicate such), typically commercial websites (e.g. travel agencies) or press journalism should enjoy less trust.

Sardinia

From Wikipedia, the free encyclopedia

This article is about the region of Italy. For other uses, see [Sardinia \(disambiguation\)](#).

Sardinia (/sɑːrˈdiniə/ *sar-DIN-ee-ə*; Italian: *Sardegna* [sar deˈɲɲa]^[a]) is the second-largest island in the Mediterranean Sea, after Sicily, and one of the 20 regions of Italy. It is located west of the Italian Peninsula, north of Tunisia and immediately south of the French island of Corsica.

It is one of the five Italian regions with some degree of domestic autonomy being granted by a special statute.^[a] Its official name is bilingual in Italian and Sardinian: *Regione Autonoma della Sardegna / Regione Autònoma de Sardigna* (English: "Autonomous Region of Sardinia").^[1] It is divided into four provinces and a metropolitan city. The capital of the region of Sardinia — and its largest city — is Cagliari. Sardinia's indigenous language and Algherese Catalan are referred to by both the regional and national law as two of Italy's twelve linguistic minorities,^[a] albeit gravely endangered, while the regional law provides some measures to recognize and protect the aforementioned as well as the island's other minority languages (the Corsican-influenced Sassarese and Gallurese, and finally Tabarchino Ligurian).^{[9][10]}

Due to the variety of Sardinia's ecosystems, which include mountains,^[11] woods, plains, stretches of largely uninhabited territory, streams, rocky coasts, and long sandy beaches, Sardinia has been metaphorically described as a micro-continent.^[12] In the modern era, many travelers and writers have extolled the beauty of its long-untouched landscapes, which retain vestiges of the Nuragic civilization.^[13]

Contents [show]

Etymology [edit]

The name Sardinia has pre-Latin roots. It comes from the pre-Roman ethnonym *s(a)r̥d̥-, later romanised as *sardus* (feminine *sarda*). It makes its first appearance on the Nora Stone, where the word *Srd̥n* testifies to the name's existence when the Phoenician merchants first arrived.^[14] According to *Timæus*, one of Plato's dialogues, Sardinia (referred to by most ancient Greek authors as *Sardó*, Σαρδῶν) and its people as well might have been named after a legendary woman going by *Sardó* (Σαρδῶν), born in *Sardis* (Σάρδεις), capital of the ancient Kingdom of Lydia.^{[15][16]} There has also been speculation that identifies the ancient Nuragic Sards with the *Sherden*, one of the *Sea Peoples*.^{[17][18][19][20][21]} It is suggested that the name had a religious connotation from its use also as the adjective for the ancient Sardinian mythological hero-god *Sardus Pater*^[22] ("Sardinian Father" or "Father of the Sardinians"), as well as being the stem of the adjective "sardonic".

In Classical antiquity, Sardinia was called a number of names besides *Sardó* (Σαρδῶν) or *Sardinia*, like *Ichnusa* (the Latinised form of the Greek Ἰχνηύσα),^[23] *Sandalotis* (Σανδάλωτις^[24]) and *Argyropleps* (Αργυρόπλεψ).

Geography [edit]

Sardinia is the second-largest island in the Mediterranean Sea (after Sicily and before Cyprus), with an area of 24,100 km² (9,305 sq mi). It is situated between 38° 51' and 41° 18' latitude north (respectively Isola del Toro and Isola La Presa) and 8° 8' and 9° 50' east longitude (respectively Capo dell'Argentiera and Capo Comino). To the west of Sardinia is the Sea of Sardinia, a unit of the Mediterranean Sea; to Sardinia's east is the Tyrrhenian Sea, which is also an element of the Mediterranean Sea.^[25]

The nearest land masses are (clockwise from north) the island of Corsica, the Italian Peninsula, Sicily, Tunisia, the Balearic Islands, and Provence. The Tyrrhenian Sea portion of the Mediterranean Sea is directly to the east of Sardinia between the Sardinian east coast and the west coast of the Italian mainland peninsula. The Strait of Bonifacio is directly north of Sardinia and separates Sardinia from the French island of Corsica.

The coasts of Sardinia are 1,849 km (1,149 mi) long. They are generally high and rocky, with long, relatively straight stretches of coastline, many outstanding headlands, a few wide, deep

Sardinia

island, Italy

Alternate titles: *Sardegna*

Print Cite Share More

BY The Editors of Encyclopædia Britannica | View Edit History

Sardinia, Italian **Sardegna**, island and *regione* (region) of Italy, second in size only to Sicily among the islands of the western Mediterranean. It lies 120 miles (200 km) west of the mainland of Italy, 7.5 miles (12 km) south of the neighbouring French island of Corsica, and 120 miles (200 km) north of the coast of Africa. The capital is Cagliari. Area 9,301 square miles (24,090 square km). Pop. (2015 est.) 1,658,138.

FRANCE SLOV. CRO. BOS. MONT. ITALY Adriatic Sea

▲ Screenshots of articles about Sardinia on Wikipedia and Encyclopedia Britannica: <https://en.wikipedia.org/wiki/Sardinia>, <https://www.britannica.com/place/Sardinia-island-Italy>.

Task 3c.

We can compare two histories of Sardinia from Wikipedia and Britannica.

How are they similar? How are they different?

As a guide, enter the events from the island's history according to each encyclopaedia in the timeline:

Year	According to Britannica	According to Wikipedia
3000 B.C.		
2000		
1100		
1000		
900		
800		
700		
600		
500		
400		
300		
200		
100		
100 A.D.		
200		
300		
400		
500		
600		
700		
800		
900		
1000		
1100		
1200		
1300		
1400		
1500		
1600		
1700		
1800		
1900		
2000		

Wikipedia

Nuragic period

Nuraghe Losa

Main article: Nuragic civilization

Bronze Age Sardinia is characterised by stone structures called nuraghes, of which there are more than 8,000. The most famous is the complex of Barumini in the province of Medio Campidano. The nuraghes were mainly built in the period from about 1800 to 1200 BC, though many were used until the Roman period. [...]

From the 8th century BC, Phoenicians founded several cities and strongholds on strategic points in the south and west of Sardinia, often peninsulas or islands near estuaries, easy to defend and natural harbours, such as Tharros, Bithia, Sulci, Nora and Caralis (Cagliari). [...] After the Phoenicians, the Carthaginians took over control in this part of the Mediterranean, around 510 BC, after that a first attempt of conquest of the island in 540 BC ends in failure.[13] [...]

In 240 BC, in the course of the First Punic War, the Carthaginian mercenaries on the island revolted and gave the Romans, who some years earlier had defeated the Carthaginians in the naval battle of Sulci, the opportunity to land on Sardinia and occupy it. In 238 BC the Romans took over the whole island, without meeting any resistance. [...] Along with Corsica it formed the province of Corsica et Sardinia, under a praetor. [16] Together with Sicily it formed one of the main granaries of Rome until the Romans conquered Egypt in the 1st century BC.

A revolt, led by two Sardo-Punic notables from Cornus and Tharros, Hampsicora and Hanno, broke out after the crushing Roman defeat at Cannae (216 BC). A Roman army of 22,000 infantrymen and 1,200 knights, under Titus Manlius Torquatus, reached Sardinia landing in Caralis and defeating Hiostrus, the son of Hampsicora, near Milis. The Romans then met the Carthaginian-Sardinian allied forces in the south of the island, defeating them in a pitched battle that took place between Sestu and Decimomannu, and killing 12,000 men.[17] Another major revolt took place in 177-176 BC when the Balares and the Ilienses were defeated by Tiberius Gracchus, who, according to Livy, killed or enslaved about 80,000 natives.[18] The last organized revolts were repressed by Marcus Caecilius Metellus in 115-111 BC and Titus Albucius in 106.[19] However the Sardinians living in the impervious mountains of the interior resisted the Roman colonization well into Imperial times.

[...] Around the year 286 AD, Sardinia was incorporated into the Italian diocese during the empire of Diocletianus, and in 324 AD, under the rule of the emperor Constantine the Great, in the suburbicaria Italian diocese, until the conquest by the Vandals in 456 AD.

Middle Ages

After the fall of the Western Roman Empire, Sardinia was subject to several conquests. In 456, the Vandals, an East Germanic tribe, coming from North Africa, occupied the coastal cities of the island; they imposed garrisons guarded by African auxiliaries, like the Mauri. The Vandals followed Arianism and deported a number of African Bishops in the island such as Fulgentius of Ruspe.[26] In 533, Sardinia rebelled under the Vandal governor Godas, a Goth, who proclaimed himself rex of Sardinia, asking the Byzantines for aid.[27]

Byzantine era

In the summer of 533 Vandal forces (5,000 men and 120 ships), led by Tzazo, arrived in Sardinia to stifle Godas' rebellion and conquered Caralis, killing Godas and his followers.[28] In early 534, the Vandals of Sardinia surrendered immediately to the Byzantines when faced with news of the Vandal collapse in Africa;[29] thenceforth the island was part of the Byzantine Empire, included as a province in the Praetorian prefecture of Africa. The local governor sat in Caralis. During the Gothic Wars, much of the island fell easily to the Ostrogoths, but the final fall of the Germanic resistance in mainland Italy reassured Byzantine control.[30] Sardinia was subsequently included in the Exarchate of Africa until its end by the Arabs in 698 AD, when the island was likely aggregated to the Exarchate of Ravenna.[31] In 599 and during the 7th century, the Longobard fleet tried to attack Caralis and Turrus Libissonis (Porto Torres), but in vain.[32]

[...] Ospitone converted to Christianity in 594 after a diplomatic exchange. Christianization however remained long influenced by eastern and Byzantine culture. [...]

Starting from 705–706, the Saracens from North Africa (recently conquered by the Arab armies) harassed the population of the coastal cities. Details about the political situation of Sardinia in the following centuries are scarce. Due to Saracen attacks, in the 9th century Tharros was abandoned in favor of Oristano, after more than 1.800 years of human occupation while Caralis was abandoned in favor of Santa Igia; numerous other coastal centres suffered the same fate (Nora, Sulci, Bithia, Cornus, Bosa, Olbia etc.).[33] There was news of another massive Saracen sea attack in 1015-16 from Balearics, led by Mujāhid al-Āmirī (Latinized as Mueso), the Saracens' attempt of invasion of the island was stopped by Sardinian Judicates with the support of the Fleets of the Maritime Republics of Pisa and Genoa, called by Pope Benedict VIII.

From the mid-11th century the Judicates ("held by judges") appeared. The title of Judex (judge, judge in medieval Sardinian) was an heir of that of the Byzantine governor after the creation of the Exarchate of Africa in 582 (Prases or Judex Provinciae). In the 8th and 9th centuries the four partes depending from Caralis grew increasingly independent, after that Byzantium was totally cut off from the Tyrrhenian Sea by the Muslim conquest of Sicily in 827. [...]

There were four (historically known) Judicates: Logudoro (or Torres), Cagliari (or Pluminos), Arborea and Gallura. Cagliari and Arborea and Logudoro (and perhaps Gallura) were united for a time in the 11th century. [...]

In the late 12th and early 13th centuries, all four Judicates passed to foreign dynasties and the local families were relegated to minor positions. Arborea passed to the Catalan House of Cervera (Cervera-Bas) in 1185, though this was contested for the next few decades. In 1188, Cagliari was conquered by the House of Massa from the Republic of Pisa. Gallura became by marriage — it had been inherited by a woman, Elena — a possession of the House of Visconti, another Pisan family, in 1207. Only Logudoro survived to the end under local Sardinian rulers. However, its end was early. It passed to Genoa and to the Doria and Malaspina families in 1259 after the death of its last judge, Adelasia. Only a year before the others Judicates and the Pisans besieged Santa Igia and deposed the last ruler of Cagliari William III. Gallura survived longer, but the enemies of

the Visconti in Pisa soon removed the last judge, Nino, a friend of Dante Alighieri, in 1288.

About the same time, Sassari declared itself a free commune allied to Genoa. In the early 14th century, much of Eastern and Southern Sardinia, including Castel di Castro (Cagliari), was under the authority of Pisa and of the della Gherardesca family, who founded the important mining town of Villa di Chiesa (now Iglesias). Arborea, however, survived as the only indigenous kingdom until 1420. One of the most remarkable Sardinian figure of the Middle Ages, Eleanor of Arborea, was co-ruler of that region in the late 14th century; she laid the foundations for the laws that remained valid until 1827, the Carta de Logu. [...]

In 1323 an Aragonese army, under Alfonso, son of King James II, disembarked near Palma di Sulcis, in Southern Sardinia. After the fall of Villa di Chiesa the Pisans were defeated again, both by land and sea, at Lucocistera and in the gulf of Cagliari, and were forced to leave the island, maintaining only Castel di Castro until 1326. [38] The Cagliari area as well as Gallura thus became part of the first nucleus of the Kingdom of Sardinia, established nominally by Pope Boniface VIII in 1297, that was included in the Crown of Aragon. [38]

In 1353 Marianus IV of Arborea, allied with the Doria family, waged war against the Aragonese, occupying much of the island but unable to capture Cagliari. The Peace of Sanluri (1355) ushered in a period of tranquility, but hostilities were resumed in 1365, with Arborea, led by Marianus IV and then, from 1391, by Brancaleone Doria, initially able to capture much of the Island. However, in 1409 the Aragonese crushed a Genoese fleet coming in support the Sardinians, and destroyed the Judicial army at the Battle of Sanluri. Oristano, the Arborean capital, fell on 29 March 1410. William II of

Narbonne, the last Judge of Arborea, sold his remaining territories to the Aragonese in 1420, in exchange for 100,000 gold florins. [39]

[...] The loss of the independence, the firm Aragonese (later Spanish from 1479) rule, with the introduction of a sterile feudalism, as well as the discovery of the Americas, provoked an unstoppable decline of Sardinia. In the 1470s an important revolt against the Aragonese was led by Leonardo Alagon, marquess of Oristano, who managed to defeat the vicerojal army but was later crushed at the Battle of Macomer (1478), ending any further hope of independence for the island. The unceasing attacks from North African pirates and a series of plagues (from 1582, 1652 and 1655) further worsened the situation.

In 1527, during the Franco-Spanish War, a French army of 4000 men led by the Italian Renzo da Ceri attacked the north of the island, besieging Castellaragone and sacking Sorso and then Sassari for almost a month. [40]

[...] In the late 15th and in the early 16th century the Spaniards built watchtowers all along the coast (today called "Spanish towers") to protect the island against Ottoman incursions. In 1637 a French fleet led by Henri, Count of Harcourt sacked Oristano for about a week. [...]

Sardinia was disputed between 1700 and 1720. After the War of the Spanish Succession it was assigned to Emperor Charles VI in 1714, Philip V of Spain briefly recovered the island in 1717, but in 1720 the European powers assigned Sicily to Charles VI and Sardinia to the House of Savoy, so Vittorio Amedeo II became the King of Sardinia. [...]

From Piedmont, the Savoyards pursued a policy of expansion to the rest of the Italian peninsula, having their Kingdom of Sardinia be later renamed into "Kingdom of Italy" in 1861.

Britannica

History

Prehistoric and Phoenician settlement

The dominating feature of the island (some 7,000 examples of which are said to exist) is the nuraghi: truncated conic structures of huge blocks of basalt taken from extinct volcanoes, built in prehistoric times without any bonding. Most nuraghi are quite small, but a few are obviously fortresses. There is also a nuraghic village near Dorgali with traces of about 80 buildings identified. Expert opinion now dates the nuraghi to about 1500 to 400 BCE.

The civilization that built the nuraghi probably had its roots in the prehistoric population of the island, but its origins and affinities are uncertain, and it left no written records. It is possible that the Sherden, one of the Sea People who fought in Egypt in the 13th and 12th centuries BCE, either came from or settled in Sardinia, and they gave the island its name. Archaeological evidence from the nuraghi culture suggests a strongly organized power of tribal states. The working of metal from local mines was presumably the chief source of wealth. However, the presence of Phoenician trade settlements along the Sardinian coasts from the 9th or 8th century BCE must have vigorously contributed to Pro-Sardinian prosperity.

Phoenician shippers and traders were naturally interested in Sardinian mines, and they founded trading posts at such sites as Caralis (now Cagliari), Sulcis (on Sant'Antioco Island), and Tharros. Attempts at colonization by the Greeks in the early 6th century (at Olbia in northeastern Sardinia) were unsuccessful because of opposition by the Phoenicians. After Carthage had attained leadership over the western Phoenicians, the struggle for supremacy in the west caused a more direct control to be exercised over the colonists on the island. After a long period of peaceful coexistence with the indigenous peoples, the Carthaginians began, about 500 BCE, the military conquest of the most-productive parts of Sardinia, driving the Proto-Sardinians into the mountains.

Roman rule

During the First Punic War (264–241 BCE) the Romans tried to capture Sardinia, but it was not until 238 BCE that they were able to take advantage of a revolt by Carthaginian mercenaries to demand the surrender of the island. Native tribes opposed the Romans but were conquered after several bloody campaigns. The island became a province under a praetor or propraetor, to whose jurisdiction Corsica was added soon afterward (227). A rebellion in 215 BCE, fostered by the Carthaginians, was quelled by Titus Manlius Torquatus. After the failure of that uprising, the island was treated as a conquered territory. It did not contain a single free city, and its inhab-

itants were obliged to pay a sizable tithe in grain. Insurrections of the mountain tribes in 181 and 114 BCE were crushed by the Romans, but even in the time of Strabo (c. 64 BCE–21 CE) there was considerable brigandage. [...]

When Augustus reorganized the provinces, administration of Sardinia and Corsica fell to the Senate, a designation that implied a degree of stability on the islands. In 6 CE, however, frequent disturbances led Augustus to assert imperial control and to appoint a prefect to oversee the restoration of order. In 67 CE Nero returned Sardinia (but not Corsica) to the Senate in exchange for Achaëa, and the former was then governed by a *legatus pro praetore*. Vespasian took Sardinia back sometime before 78 CE and placed it under an imperial procurator. It was returned to the Senate sometime before the reign of Marcus Aurelius, when the island was governed by a *proconsul*. Either Commodus or Septimius Severus took it over again and placed it under a procurator. The frequent changes in administrative authority speak to the difficulty that the Romans experienced while governing the island. In Pliny's time *Caralis* (Cagliari) was the only city with Roman civic rights in Sardinia (when it received the privilege is unknown). A Roman colony was founded at *Turris Libisonis* (now Porto Torres), but little was reported about the island under the empire, except for its role as a granary and for the prevalence of banditry there. It was often used as a place of exile. [...]

The Vandals crossed into Africa from Spain in 429 CE and occupied Sardinia about 456. The Roman general Marcellinus reoccupied the island in advance of an ambitious expedition against the Vandals organized by the Eastern Roman emperor Leo I and Western Roman emperor Anthemius. A massive armada embarked against the Vandals in 468, but command of the operation was given to Leo's inept brother-in-law Basiliscus, and, upon the destruction of the Roman fleet, the Vandals returned. Vandal rule marked a period of cultural revival, largely because of the enforced residence at Cagliari of scores of North African bishops who had been banished by the Vandal king Thrasamund for their opposition to Arianism. Among them were St. Fulgentius and the bishop of Hippo, the latter of whom had brought with him the relics of St. Augustine. The remains of the monastery built by Fulgentius near the Basilica of San Saturnino in Cagliari date from that African cultural renaissance.

In 533–534, following the defeat of the Vandals, Sardinia was recovered by the Byzantine duke Cyril. Under the Byzantine Empire it was one of the seven provinces of the praetorian prefecture of Africa. In 550–551 Sardinia was occupied by the Goths under Totila, but after his death in 552 it was reclaimed by Constantinople. Letters from Pope Gregory I written at the end of the 6th century denounce Byzantine misgovernment and mention attacks by the Lombards on the Sardinian coast. Between 663 and 668 Sardinia was heavily taxed by the Byzantine emperor Constans II Pogonatus, but the date of its separation from the Byzantine Empire is unknown.

Arab incursions

In the 720s the Lombard king Liutprand acquired St. Augustine's relics and removed them to Pavia, but the Lombards did not occupy Sardinia as they did Corsica. The Muslim conquest of North Africa was well under way in the early 8th century, and Arab raiders first attacked

Sardinia in 711. Such assaults recurred throughout the 8th and 9th centuries. In 815 the Sardinians sent ambassadors to the Frankish emperor Louis I, and they cooperated with Leo IV and subsequent popes in campaigns against the Saracens. The need for the Sardinians to organize their own defense probably led to the formation of four self-governing *giudicati* ("judiciary circuits"), though the history of this period is obscure.

The 10th century was comparatively peaceful, but in 1015 Mujāhid al-Āmirī, ruler of the taifa state of Denia in southeastern Spain, attacked Sardinia from his base in the Balearic Islands. Although that would not be the last attack by Moorish corsairs, it was the most serious, being a real attempt at conquest. Al-Āmirī's forces overran much of the island, but the occupation was short-lived. Pope Benedict VIII spurred the Christian states to act, and the combined navies of Genoa and Pisa destroyed al-Āmirī's fleet and liberated the island.

The *giudicati* and Italian influence

The four Sardinian *giudicati* of Cagliari, Arborea, Torres, and Gallura were clearly defined territorially and politically only in the 11th century. These self-governing divisions gradually became hereditary principalities under lifelong *giudici* ("judges"). After the defeat of al-Āmirī, Sardinia became a field for expansion for Pisa and Genoa, as well as for Marseille. [...]

The peace of 1169 brought about a temporary truce between Pisa and Genoa, but it was soon broken by dissensions among the *giudici*. The *giudicati* of Cagliari and Gallura passed through marriage to a succession of Pisan families and finally to the republic itself. The *giudicato* of Torres passed from the protection of Pisa to that of Genoa until the marriage (1238) of Adelasia, heiress of Gallura and Torres, to Enzo, natural son of the emperor Frederick II. Enzo took the title of king of Sardinia, but he was seldom there, and his rule was carried on by vicars. As the struggle between the Guelph and Ghibelline (papal and imperial) factions intensified in Italy, in 1249 Enzo led a Ghibelline army against a joint Lombard-Bolognese force at Fossalta. The Ghibellines were crushed and Enzo was captured; he would spend the rest of his life in captivity in Bologna.

In the wars that followed Enzo's imprisonment, Pisa prevailed, but after the Battle of Meloria (1284) Pisan influence was limited to the districts of Cagliari and Gallura. Genoa controlled the other districts through its noble families (chiefly the Spinola, Malaspina, and Doria families). Throughout the 11th, 12th, and 13th centuries, however, Pisan influence predominated in the arts. This can be seen in the many churches built at the time, especially the basilica of San Gavino in Porto Torres and the church of Santa Maria del Regno in Ardarà.

Aragonese domination

In 1297 Boniface VIII invested James II of Aragon as king of Sardinia and Corsica. The Aragonese were not able to exert actual power over the island until 1323–24, however, when the infante Alfonso (later Alfonso IV) conquered Sardinia. He did so with the help of the *giudicato* of Arborea, which kept its independence and defended itself strenuously against the same Aragonese throughout the 14th century. A war that broke out about 1350 between the Arborean *giudice* Mariano IV and King Peter IV of Aragon was won by the latter, and peace was made at a meeting of the Sardinian *stamenti* ("estates") in 1355. A few years later Mariano resumed hostilities

against Aragon. After his death in 1376, the war was carried on by his son, Hugo, and his daughter, Eleonora of Arborea. Hugo was killed in an uprising in 1383, and, after the death of Eleonora in 1404, the giudicato was reduced to a fief of Aragon in 1410. After a final revolt had been suppressed at the Battle of Macomer (1478), Arborea was brought wholly under the Aragonese crown.

The Aragonese unified the administration of Sardinia and placed it under a viceroy residing at Cagliari. Subsequently the three orders—military, ecclesiastical, and royal—of the Sardinian stamenti began to meet at regular intervals. Alfonso V of Aragon extended to the whole island the Carta de Logu, a law code promulgated by Mariano IV of Arborea and perfected by Eleonora in 1392. The centralization of authority crippled growth, however, and the island's economy, which had flourished under the giudici, declined. The population, oppressed by taxation, decreased, and the island fell into a state of lethargy.

Sardinia, which passed with Aragon to the unified Spanish monarchy, suffered in the 16th century from raids by Barbary pirates. In 1527 a French fleet under Andrea Doria invaded the island and took Sassari but was driven off. Another French fleet, under Henri de Lorraine, was also repulsed, after taking Oristano in 1637. [...]

Austria and Savoy

During the War of the Spanish Succession, Cagliari was bombarded by an English fleet and capitulated. Sardinia became an Austrian territory in 1708, a claim that was affirmed by the Treaty of Utrecht in 1713. Spanish statesman Giulio Alberoni had hoped to make Sardinia a jumping-off point for the recapture of Spain's former Italian possessions, and in 1717 he dispatched a squadron from Barcelona which recaptured the island. In 1718 the Treaty of London compensated Victor Amadeus II of Savoy for his loss of Sicily by entitling him king of Sardinia. He took possession in 1720, and, from that time until 1861, he and his successors were known as kings of Sardinia. The house of Savoy, which maintained its seat of power in Piedmont, sought to establish its authority over the feudal nobles (of mostly Spanish descent) and over the church.

[...] In 1847 Sardinia was united with the other provinces of Piedmont with the same standing in the kingdom. That position was confirmed by the constitution of 1848, and Sardinians sat in the Piedmontese parliament.

Sardinia in a united Italy

In 1861 Victor Emmanuel II was proclaimed king of Italy, and the island became part of the unified Italian state. [...]

What information can be found in encyclopaedias that are not included in the museum website? What significance can this information have for the message that the museum tries to convey?

Task 3d.

Let us get back to the description of the museum project. Pay attention to the highlighted sections and answer the questions under the text.

At the north of the south of the world

The project for the museum at Cagliari dedicated to Nuragic and contemporary art aims to make known and underline the value of an ancient civilisation that is as fascinating as it is little known. The richness of the remains from the Nuragic age, their variety of form — that ranges from small bronzes to large stone statues uncovered at Monti Prama, near Oristano — the force and originality of artistic expression that characterises them, compared by some to the finest from the twentieth century avant-garde, are yet to be fully understood and appreciated. The new museum will be able to create the conditions for this to occur: restoring the testimonies and Nuragic works to the horizon of the aesthetic experience, to bring them to a wider public, and to the Sardinians themselves, contributing to reinforcing a sense of belonging and awareness of the values of their history and culture; integrating them with contemporary artistic research, revealing their relevance to the present time. It is not only their aesthetic value, a fundamental aspect of the Nuragic civilisation is represented by the openness and dynamism that lead them to project themselves outwards, to develop intense economic and cultural contacts with other populations in the Mediterranean. The Sardinians have inherited this open attitude and it is closely linked to their identity, an identity conceived as a strength that derives from one's own tradition whilst being open to change and confrontation. The new museum is conceived therefore in the name of openness and exchange. From its position on an island that is at the north of the south of the world, a long way from the great centres for art and the marketplace, it will work towards



▲ Runis of Nuragic builldings in Su Nuraxi (Barumini, Sardinia): https://commons.wikimedia.org/wiki/File:Su_Nuraxi_de_Barumini_38.jpg.

becoming a point of reference for artistic research carried out today in the Mediterranean and north African area. In a rapidly changing geopolitical framework, through increasingly acute fractures, imbalances and tensions, the Mediterranean has for some time ceased to be a melting pot for cultures, a point of fertile exchange between populations and ethnic groups. To transform the hot frontier into a space for circulation and communication there is a need for meeting places and moments of dialogue for which art and culture offer the chance. We would like this museum to contribute to making Sardinia one of those places.

- ▶ How does the author justify their statements? What do they base them on? What are the grounds for making these statements?
- ▶ What is missing in the text? Where would you look for evidence?
- ▶ Hint: Who formulated opinions on the similarity between Nuragic art and 20th century avant-garde art?
- ▶ How will the museum create the conditions for the reconstruction of the Nuragic testimony?
- ▶ How do we know that a fundamental feature of the Nuragic civilization was the openness and dynamism and intense economic and cultural contacts with other inhabitants of the Mediterranean?
- ▶ How can we prove that modern Sardinians inherited their openness from their ancestors 3000 years ago?
- ▶ What does “open society” mean? How do we know if the Sardinians are an open society?
- ▶ Is the Mediterranean no longer a melting pot of cultures and a place of fruitful exchange between different ethnic groups?

Here is what the historian Luciano Gallinari writes about it:

In October 2005, the Autonomous Region of Sardinia, the Italian architecture Magazine 'Domus', and the Milan Polytechnic University, launched an international competition for the construction in Cagliari of the 'Mediterranean Museum of Nuragic and Contemporary Art', called Bètile (in Sardinian the sacred stone typical of many prehistoric cultures). The basic idea was 'to unite the opposites, transporting visitors in a cultural time machine', as it was formulated by Giovanni Lilliu, the most famous specialist of the Nuragic civilisation. He is the creator of the historiographic theory deeply rooted in the island society called the 'costante resistenziale sarda' (constant Sardinian resistance) according to which the inhabitants of the interior of Sardinia would resist any attempt at conquest. These words are more than enough to link these statements to those of Arca about the Barbaricini, and in fact, from a chronological point of view, the Barbaricae Gentes of which we have talked of before, would be nothing more than a part of the descendants of the Nuragic peoples.

Now, however, the reference to the Nuragic past was not only used to show others the breadth and quality of Sardinian history, in order to get a better consideration as in the historical-political discourse developed by Arca. On the contrary, speaking of Sardinia, Lilliu exaggerated the concepts of its 'diversity, separation, identity. Diversity of nature, fauna, flora, image of irrelevance in comparison with Italy (...)'.

The Bètile Project was an identity-making initiative carried out by a leading political client, the former President of the Autonomous Region of Sardinia. It appeared from the beginning to be passed down from above, and the cultural heritage chosen as a paradigm for the millenary history of the island was only the Nuragic one, relegating all the other historical periods to the background.

After Bètile was at the centre of a long and heated political struggle between the regional governor of Sardinia, and the municipal administration of the city of Cagliari, at last in September 2009 the project was removed from the list of eleven works financed for the 150th anniversary of the Unification of Italy, which should have been celebrated in 2011.

Luciano Gallinari is a lecturer in modern and contemporary history at the University of Cagliari, as well as a researcher at the Institute of Mediterranean European History at the National Research Council of Italy; he received his doctorate in 1998 in Cagliari on medieval history and in 2009 in Paris on history and civilisations (which can be viewed at <https://cnr-it.academia.edu/LucianoGallinari/CurriculumVita>). So, his academic biography is a source of trust, isn't it?



▲ https://i1.rgstatic.net/ii/profile.image/409129173700611-1474555404838_Q512/Luciano_Gallinari.jpg

Task 3e.

Let us go back to the initial question: Should the Italian budget finance the construction of the Bètile Museum in Cagliari, Sardinia?

Let us also go back to your role as a member of the jury that is to make the decision and pass it on to the applicant. Formulate your position. Present the decision and arguments. Remember that the solution can be a little more complex than a simple “yes” or “no”. You can propose certain conditions that the museum project should meet.

Task 4.

Let us also go back to the part of the school textbook from the beginning of this chapter. Do you think it is worth changing the paragraph about the role of historical museums? Why? If so, how?

HOW TO SPOT FAKE NEWS

CONSIDER THE SOURCE
Click away from the story to investigate the site, its mission and its contact info.

READ BEYOND
Headlines can be outrageous in an effort to get clicks. What's the whole story?

CHECK THE AUTHOR
Do a quick search on the author. Are they credible? Are they real?

SUPPORTING SOURCES?
Click on those links. Determine if the info given actually supports the story.

CHECK THE DATE
Reposting old news stories doesn't mean they're relevant to current events.

IS IT A JOKE?
If it is too outlandish, it might be satire. Research the site and author to be sure.

CHECK YOUR BIASES
Consider if your own beliefs could affect your judgement.

ASK THE EXPERTS
Ask a librarian, or consult a fact-checking site.

IFLA
International Federation of Library Associations and Institutions
www.ifla.org

To the teacher

Critical analysis of web-based messages is today a key skill with a much broader scope than school history lessons. Students and parents rightly expect the school to equip graduates with it. Unfortunately, in view of the changing rules of creating these messages and the tools used, it can be expected that there will always be something to do here.

As Sam Wineburg of Stanford University argues, the criteria commonly proposed only a few years ago for assessing the credibility of websites, which attach great importance to, for example, domain name, language and style of expression, linguistic correctness or “professional” appearance, do not stand the test of time. Today, it is possible to create websites that look very professional, although there are mountebanks or other influential people with questionable goals and interests behind them. A variety of trolls and bots publish fake news that users are fooled by, and the language of their messages is also a source of aversion to those who have a different opinion.

Wineburg has created the Civic On-line Reasoning program as part of the Stanford History Education Group website. He presents scenarios of civic education classes aimed at developing good habits of critical approach to Internet messages. They are available at cor.stanford.edu. To use them, you need to create an account, but registration is free, and the site does not send spam.

One of the pillars of COR is lateral reading – meaning the habit of checking the reliability of a given message outside of the web page on which it is posted. Clicking on the tabs of the Bètile Museum website will not answer our question about the credibility of the project. We need to find out who is behind this project. For verification, it is worth relying on sites (sources) that we already trust based on previous experience. That is what professional factcheckers do.

In addition, a red light should be lit when students read texts with a clear, emotional message. They should ask for and verify the sources of the opinions provided: are they really saying what the sender says they are saying? Because perhaps the information is taken out of context, distorted, shortened, manipulated. It is necessary to check whether or not the sources belong to circles of mutually quoting “authorities”. It is important to be sensitive to the interests that can be served by publications. It is not about discouraging reading and spreading the belief that truth does not exist, but about learning to consider the intentions and interests of the sender in receiving messages. As the task, which involves comparing the history of Sardinia from two online encyclopaedias, shows, even a simple chronological message is based on a selection of facts.



How to Read in Order to Write?

Does Casimir III the Great
Deserve a Monument in Lviv?

3

Discussions About Memory and Commemoration



▲ <https://pixabay.com/pl/photos/dla-dorostlych-pamiętnik-dziennik-1850177>

Reading and writing are related, not separate processes. They are foremost rooted in thinking — not just in basic comprehension, but questioning texts, recognizing and evaluating authors' opinions.

Chauncey Monte-Sano

Task 1.

Warm-up

The way we read a text depends on what we read it for. We read the tourist guide differently to find out what is interesting in the city, differently to plan the exact route of the tour, and differently to choose a place for lunch. Here are two recipes for Lviv cuisine. Imagine that your school is organising a Lviv-style ball. You have to prepare a dish for the whole class. Specify which parts of the recipes you will pay attention to if you want to:

- A. make a shopping list;
- B. determine in which store(s) you will do the shopping;
- C. check if these are vegetarian dishes;
- D. check if you can make this dish with a friend who lives across the street from the school;
- E. write an advertisement for your dish.

Define a way of marking the relevant fragments: for example, it could be marking with five different colours, writing letters A-E in the margin, highlighting fragments with different lines, placing sticky notes, combining several of the mentioned techniques or maybe other ways.

Lviv-style stuffed plums

30 minutes. 3 people. Easy.

Ingredients:

- large prunes – 500g
- alcohol to soak the prunes in (rum, brandy, sweet plum brandy, or sweet red wine) 1 glass
- a handful of chopped orange peel (candied) – 1 piece
- chopped nuts (preferably hazelnuts) – 100g
- double cream – 1 glass
- a sachet of vanilla sugar – 1 piece

Method:

1. Pour alcohol over the prunes and leave them to swell.
2. Mix the orange peel with the nuts and fill the prunes with the mixture (they can be clipped with toothpicks).
3. Whip the chilled cream with vanilla sugar and apply a teaspoonful of it to each prune. Sprinkle some cinnamon on it if you like.



▲ <https://s3.przepisy.pl/przepisy3ii/img/variants/670x0/lwowskie-sliwki-faszerowane.jpg>

Lviv-style chicken breasts

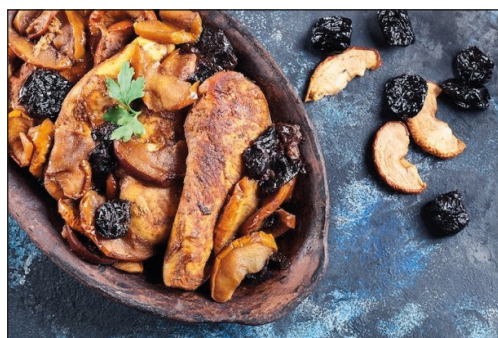
90 minutes. 6 people. Easy.

Ingredients:

- chicken breast fillets – 1 kilogram
- spicy chicken seasoning – 1 piece
- prunes – 60 grams
- dried apples – 60 grams
- balsamic vinegar – 2 tablespoons
- pepper powder – 1 teaspoon
- white wine – 1 glass
- oil – 3 spoons

Method:

1. Sprinkle the fillets with spicy chicken seasoning. Pour wine over the fruit, put it away for an hour.
2. Put the fillets in the hot oil, fry them.
3. Take the meat off the frying pan, put the fruit and wine in. Add one glass of water and boil for 15 minutes.
4. Add balsamic vinegar 5 minutes before the end of cooking. Put the meat on and warm it up.



▲ https://s3.przepisy.pl/przepisy3ii/img/variants/670x0/piersi_po_lwowsku124391.jpg

▲ These recipes come from the culinary service www.przepisy.pl; facebook.com/przepisypl.

Historians generally read historical sources or other historians' works in search of answers to questions about the past. They look for traces of the events or check if others share their theories. Most often they then use these readings to write their own texts.

Chauncey Monte-Sano, an American researcher, proposes an **I R E A D** strategy to facilitate the transition from reading to writing.

- I** Identify the author's argument in response to the historical question. What does the author want to say? Although the author does not always consciously address our problem, it is easier to understand the content when we have a reading goal in mind.
- R** Read each paragraph and ask yourself about the author's main idea. What are the parts of the argument? Summarize each paragraph as a keyword or sentence in the margin of the text.
- E** Examine the author's reliability. Who wrote the document? What can be said about this person? Why did the author write this document? Consider the author's influence on what has been written.
- A** Assess the influence of the context. Place on the timeline the events that took place when the text was written. This will allow you to assess the possible impact of these events on the content of the document.
- D** Determine the quality of the author's facts and examples. Are they strong or weak? Consider where they come from. Rate which are most convincing.

Or in short:

- I** What does the author want to say? Identify the author's argument. **R** What are the parts of the argument? Read each paragraph and ask yourself about the author's main idea. **E** Who is the author? Examine the author's reliability. **A** What happened in the world when the text was written? Assess the influence of the context. **D** Strong or weak? Determine the quality of the author's facts.

Task 2.

Read the following extract from the text by the Polish historian Grzegorz Myśliwski (pages 55-56), using the **I R E A D** strategy.

Work in three groups or read the text three times, each time focusing on a different research question.

1. How should the policy of Casimir III the Great be evaluated?
2. What role did the ascension of the Kingdom of Galicia-Volhynia to the Kingdom of Poland play in the history of Kingdom of Galicia-Volhynia?
3. How did ethnic groups other than the Poles live in the country of Casimir III the Great?





I What does the author want to say? Identify the main idea of the text in relation to the historical problem raised. This can be in the form of a title that you would give the whole text.

.....

R What are the parts of the argument? Summarize each one with one sentence.

1.
.....
.....

2.
.....
.....

E Who is the author? Examine the author’s reliability. You can check the author’s biography on Wikipedia.

A Assess the influence of the context – what circumstances could affect the content? What happened in the world when the text was written? The text was written in Poland in the 21st century. Do you see the impact of this fact on the way the content is presented?

D Strong or weak? Determine the quality of the author’s facts.

Please note that points **I**, **R** and **D** require you to read the text, while **E** and **A** require you to check the data from external sources.

Although it is often not necessary to understand every word and sentence in order to formulate the main idea of the text **I**, or even the individual parts **R**, it is difficult to evaluate the author’s arguments **D** without this. Therefore, when reading the text for the first time, it is worthwhile to mark words, sentences and statements that are unclear, need to be checked, supplemented or verified, and to note down doubts or first conclusions – e.g. according to the criteria “Advantages, Disadvantages, What is interesting”.

Task 3.

In the following extract, such annotations have been partly done – with some suggestions on what should be done to make them complete.

Follow these instructions. Then write down 3-4 your own annotations concerning e.g. unclear concepts, interesting data, doubts and other observations.

[...] Casimir III the Great died a year before and his rule constituted a successful, even unprecedented period in the history of the Jewish population in the late medieval Kingdom of Poland.
During this period, no pogrom took place in the Kingdom of Poland. On the contrary, the king issued a general privilege for Polish Jews

Check where Red Ruthenia and Podolia lie. Who did they belong to before? How did the conquest of them by Casimir progress?

i.e. Casimir III the Great.

Explain why „naturally“ (paying attention to the principles of Magdeburg law).

i.e. the richest and most influential people.

i.e. the communities that decided on all matters concerning a given group.

It should be noted that the author criticizes M. Kapral's hypothesis but does not give his own.

Worth checking on the map.

in 1364. Because the final conquest of Red Ruthenia and Podolia ended only in 1366, Casimir III the Great issued a separate privilege for Jews in these territories a year after their definitive incorporation. However, the situation of the Jews in the metropolitan city of Kraków, although economically favourable, began to worsen by the end of the last Piast's reign. It is confirmed by a proclamation of the council of the metropolitan city of Kraków to Casimir (1369), which contains a list of complaints against the Jewish residents of the capital. The decline in the situation of Jews in this city can be indirectly inferred by the order of Casimir III for the councillors of Kraków to protect Lewko, his family, and the Kraków rabbi (1370). It confirmed the protectionist nature of royal policy towards the Jewish population in the whole Kingdom of Poland.

His benevolent approach to the non-Polish ethnic groups is confirmed by the urban charter privilege of Lviv from 1356. Granted by the conqueror of the Galicia-Volhynia Rus', it resulted in a re-organization of the Ruthenian city under the Magdeburg law with all of its consequences. Naturally it gave an advantage to Germans, who were to constitute the political and economic elite of this city for many decades. Although Ruthenian law was abolished as the dominant law, since it was supposed to be replaced by German law, the king permitted all nationalities who inhabited the city (Ruthenians, Armenians, Jews and Muslims, predominantly Tatars) to be governed by their own laws if they chose to. Moreover, the listed *ethnos* could organize themselves into autonomous communes. As we know, Armenians and Jews benefited from it and even established two distinct communities¹.

At the same time, Ruthenians – the original inhabitants – did not do it. M. Kapral suggests that this was probably because of their low numbers². But this does not appear to be an adequate explanation, given that they were the native population of Lviv. At least for some time after the conquest, they must have outnumbered the small groups of migrants. Apart from that, nothing is known about their migration to other centres.

The privilege from 1356 became a model for the political institutions and ethnic relations in the conquered Ruthenian territories. Because of it, the Armenians established numerous autonomous communities. According to K. Stopka the following cities had Armenian communities: *Kamianets-Podilskyi and later also other colonies: Brody, Berezhany, Horodenka, Yazlovets, Lysets, Mohyliv-Podilskyi, Pidhaitsi, Rashkiv, Snyatyn, Stanyslaviv, Studenytsya, Tysmenytsia, Zolochiv, Zhvanets, and possibly also Jozefgrad (Balta)*³. It is also worth noting that the status of Armenians in Kamianets-Podilskyi was even stronger than in Lviv.

¹ Kapral, 'Legal Regulation', pp. 219–20; Janeczek, 'Żydzi i Ormianie', p. 285. Because it is assumed that both Armenians and Jews came to Lviv before 1356 (Papée, *Historja miasta Lwowa*, p. 25; Janeczek, 'Żydzi i Ormianie', p. 292) it cannot be disproved that they created communities earlier and Casimir the Great's document only allowed them, in their case, to continue the process of unification.

² Kapral, 'Legal Regulation', p. 216.

³ Stopka, *Ormianie w Polsce*, p. 26.

i.e. Red Ruthenia and Podolia

i.e. 1367

i.e. Kraków was the capital of the state of Casimir III the Great.

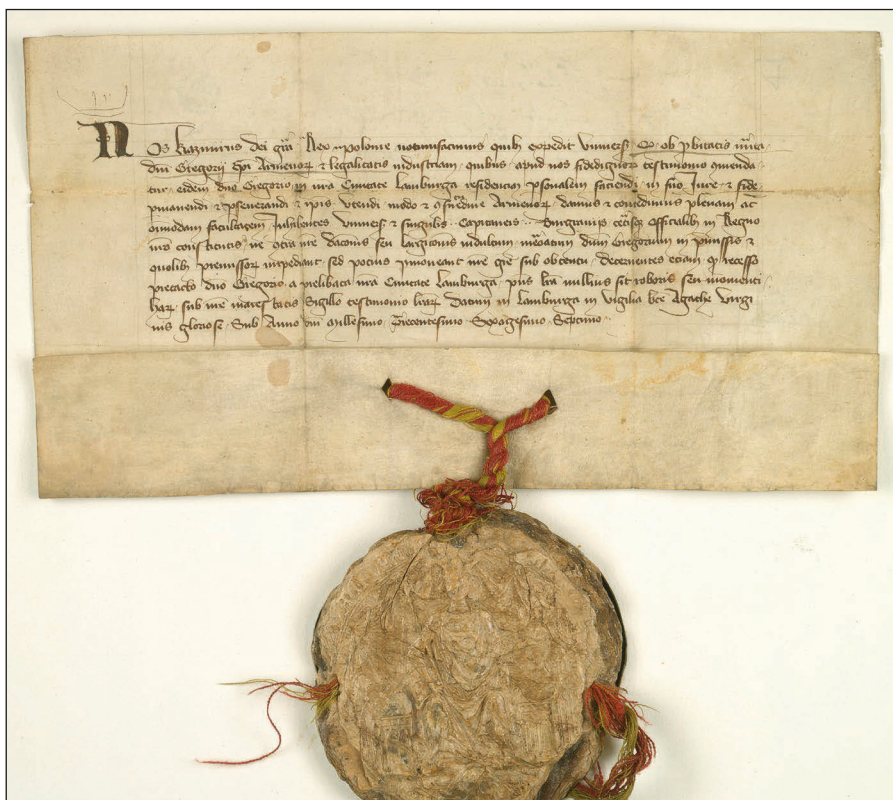
i.e. a publicly read letter from the authorities.

It means that Casimir III the Great defended the Jews.

Another term for Casimir the Great.

Find the principles of Magdeburg law.

i.e. ethnic groups.



- ▲ Document issued by Casimir the Great granting the Armenian bishop Gregory the right to stay and preach in Lviv, 1367. https://commons.wikimedia.org/wiki/File:AGAD_Kazimierz_Wielki,_krol_polski,_zezwała_Grzegorzowi,_biskupowi_ormianskiemu,_na_przebywanie_we_Lwowie.jpg.

Task 4.

Compare your answers to the **I READ** questions. Did the formulation of the research problem affect the answers? In other words, did you read the text in the same way every time?

Task 5.

The text about Casimir III the Great provided us with a lot of information. Select which of the following questions can be answered based on it.

1. What legal acts were used to regulate the legal status of ethnic groups in Polish cities?
2. Where did the Armenians live in Poland?
3. What was Magdeburg law?
4. What city was the capital of the state of Casimir III the Great?
5. Who was Lewko?

Note that these questions are of a different nature than the questions in task 2. Those concerned the text evaluation. These are informative.

Task 6.

From the following functions, select those that can be related to the text from Task 3. Quote or summarize a part of the text that performs a given function.

- | | |
|---------------------------|--------------------------|
| 1. It suggests. | 9. It characterises. |
| 2. It condemns. | 10. It describes. |
| 3. It proves something. | 11. It compares. |
| 4. It expresses doubts. | 12. It introduces. |
| 5. It refutes the theory. | 13. It glorifies. |
| 6. It supposes. | 14. It criticizes. |
| 7. It enumerates. | 15. It denies something. |
| 8. It calls. | 16. It confirms. |

Task 7.

And here are some other extracts of Grzegorz Myśliwski's work with annotations. Select one or more extracts that perform the functions below.

1. It informs.
2. It suggests.
3. It expresses doubts.
4. It underlines the importance.
5. It supposes.
6. It explains.
7. It proves something.

Years of Casimir the Great's reign. They can be useful for writing.

So even in this case they do not agree with each other, but there is probably less doubt.

Explain the term.

If we reach for Zaremska's book, we should be able to learn details.

Numerous acts of legislation regulating the status of Jews was issued by Casimir III the Great (1330–1370), who used as a model the privilege for Jews in Kalisz (1264, see below). Despite controversies about the territorial scope of the Jewish privileges, at least one of them, the act from 1364, can be recognized a nationwide act⁴. [...]

The document granting the urban charter for Lviv, issued in Sandomierz in 1356 by Casimir III the Great, is of exceptional importance for the issue under investigation⁵. It contained a clause that referred

So, historians do not agree with each other

The concept of urban charter must be clarified.

⁴ Zaremska, *Żydzi w średniowiecznej Polsce*, p. 148, 150.

⁵ *Privilegia civitatis Leopoliensis*, ed. by Kapral, no 1, pp. 27–28. The document was described by: Balzer 1909, 'Sądownictwo ormiańskie' pp. 5–8, 16, 78; Isajewicz ed., *Історія Львова*, pp. 64, 80, 83; Kapral, 'Legal Regulation', p. 214–15, 223; Stopka, 'Kultura religijna', p. 235; Kozubska-Andrusiv, '...propter disparitatem linguae', p. 53.

to Armenians, Jews, Ruthenians, Tatars, and unspecified *Saracens*⁶. Even though it only applied to one city (which was being **relocated** under the Magdeburg law), it became a model for the design of ethnic relations in numerous centres on the territory of the Galicia-Volhynia Rus', conquered by Casimir III gradually **between 1340-1366**⁷. [...]

It was almost as rare that the rulers granted protective privileges to certain individuals and their relatives. A case in point is the probably spoken request, a de facto order, of Casimir III the Great from 1370 to the city council of Kraków to **protect Lewko, a Krakowian Jew, the King's main banker, as well as his descendants and a Krakowian rabbi, Kasim. The only thing that remained was a written positive declaration of the councillors.** [...]

At the end of this period, Casimir III the Great issued a privilege for Jews, possibly only for those in the Greater Poland ones (1334). [...]

At the same time, the conquest of the Galicia-Volhynia Rus' by Casimir III the Great changed the ethnic relations in his state. New territories were incorporated. They were inhabited by **ethnos** which, up until then, were not numerous, for example Ruthenians, or altogether absent within the borders of the Polish territory before the conquest: Armenians and Tatars and other, closely unspecified Muslims (*Saraceni*)⁸.

⁶ (...) *dicte naciones Ormenorum, Iudeorum, Saracenorum, Thartharorum, Ruthenorum et aliarum quarumcumque nacionum* (...). (*Privilegia civitatis Leopoliensis*, ed. by Karpal, no 1, p. 28).

⁷ The process of the conquest and incorporation of the Galicia-Volhynia Rus', see i.e. Knoll, *The Rise*, pp. 121–77.

⁸ For an overview of the hypotheses on the topic of their identification, see Myśliwski (forthcoming).

i.e. given a new municipal charter.

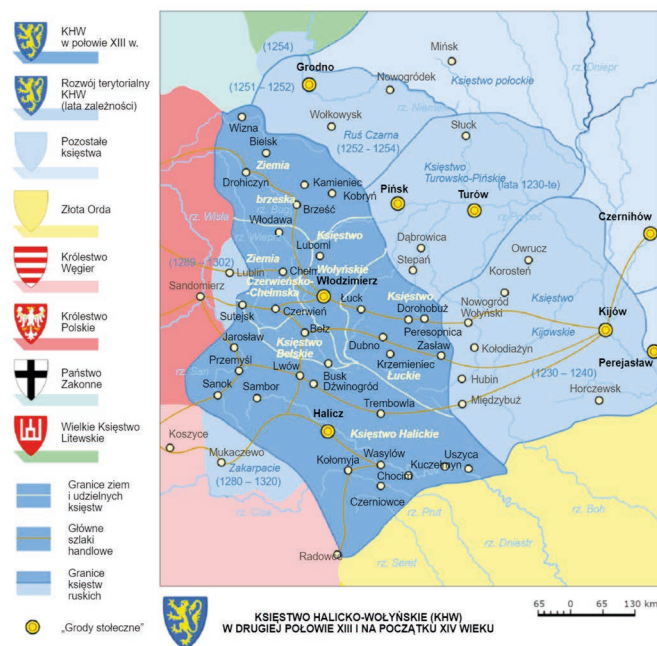
Dates of the conquest of Galicia-Volhynia Rus'. They can be useful for writing.

This means that the situation of the Jews in Kraków was not so good, if the king ordered to protect one of them.

That explains why his king had to protect him.

Thus, it can be assumed that the source material available to historians is rather scarce.

i.e. ethnic groups.



▲ Galicia-Volhynia Rus'. https://pl.wikipedia.org/wiki/Księstwo_halicko-wołyńskie

Did the quoted extracts provide new data that is useful in formulating answers to the questions from tasks 2 and 5?

Now let us go from reading to writing.

Task 8.

From among the statements below, choose those that are consistent with Grzegorz Myśliwski's statement.

1. Casimir III the Great looked after the Jewish population in his policy.
2. Casimir III the Great discriminated against Jews in his policy.
3. Casimir III the Great was guided in his policy only by the good of the state, and not by personal interests.
4. The conquest of Halych Ruthenia was of great importance for the ethnic composition of the Kingdom of Poland.
5. The conquest of Halych Ruthenia by Casimir III the Great was not one of the best moves of this ruler.
6. Lviv was an important urban centre in the state of Casimir III the Great.
7. Some issues concerning the ethnic policy of Casimir III the Great have still not been clarified by historians.

Task 9.

Take one or two arguments from the text to confirm the selected statements, and then write these arguments down in your own words.

Task 10.

Combine the statements and arguments so that an essay on the ethnic policy of Casimir III the Great can be produced. Start by formulating the main claim: The ethnic policy of Casimir III the Great was...

Task 11.

On pages 62-63 there is a text by another Polish historian, Andrzej Pleszczyński, concerning the same ruler and his politics in Halych Ruthenia.

Let us repeat Task 2 in relation to this text:

1. How should the policy of Casimir III the Great be evaluated?
2. What role did the ascension of the Kingdom of Galicia-Volhynia to the Kingdom of Poland play in the history of Kingdom of Galicia-Volhynia?
3. How did ethnic groups other than the Poles live in the country of Casimir III the Great?

Remember, you can make annotations when you are reading.



I What does the author want to say? Identify the main idea of the text in relation to the historical problem raised. This can be in the form of a title that you would give the whole text.

.....

R What are the parts of the argument? Summarize each one with one sentence.

1.
.....
.....

2.
.....
.....

E Who is the author? Examine the author's reliability. You can check the author's biography on Wikipedia.

A Assess the influence of the context – what circumstances could affect the content? What happened in the world when the text was written? The text was written in Poland in the 21st century. Do you see the impact of this fact on the way the content is presented?

D Strong or weak? Determine the quality of the author's facts.



▲ Seal of Yuri II, https://commons.wikimedia.org/wiki/File:Прорис_печатки_короля_Юрія_вершник.jpg.

The king was aware of the necessity of dealing with the Ruthenians even before he took military action to seize the territory. When, at the beginning of 1340, the last Ruthenian duke Yuri II died, the Polish ruler immediately went to Ruthenia with a haphazardly gathered army. He only managed to subordinate part of the country after conquering Lviv. There, he took the oath of the local elites and guaranteed their position and property status and the freedom to preserve their own law and religion. Initially, the king's position in Red Ruthenia was very weak. There was a strong boyar opposition there. The Lithuanians were also a serious threat. In addition, at the same time Casimir was engaged in a struggle for Silesia against the powerful Czech ruler, Charles IV of Luxembourg. In this situation, after burning certain fortifications (e.g. Lviv Castle), which could have been a support for his enemies, and manning others with Polish troops (e.g. the city of Lviv) and seizing the treasury of the Ruthenian princes, the king returned to Krakow.

The king tried to be as conciliatory as possible against the boyars, which is why he decided to appoint one of them, a certain Dymytro (Detko) from Przemyśl, his viceroy. Soon, however, this man turned against Casimir. He and the boyars who supported him sent a message to Öz Bega Khan of the Golden Horde with a declaration of loyalty and a request for help against the Poles.

With great difficulty, the Polish king stopped the strong army of the Tatars, additionally supported by the Ruthenians, in a battle on the Vistula river in 1341 and later repulsed Tatar-Ruthenian forces which were besieging Lublin. At that time, the Lithuanians took the northern part of Red Ruthenia – the Volhynia principality under their control and also its south-eastern part – Podolia.

Casimir the Great managed after heavy fighting to oust the Tartars from Red Ruthenia, but the war with the Lithuanians lasted until 1356, when the king managed to conquer the greater part of Red Ruthenia. The Tatars were also pacified.

In the last years of the wars the Polish king did a lot in order to bind Red Ruthenia permanently with his realm. He replaced the existing duality of the capital cities and the competition between Halych and Volodymyr with the newly created centre, which was from the beginning designed as a new type of large city that was unknown in Ruthenia. He built a castle in Lviv and organised the city according to the Magdeburg Law in 1356; what is interesting is that it was adapted differently to how it had been in Poland and in the West. There, the emergence of the urban community was always associated with full immunity, and the new urban charter abolished all other old laws and threw outside of the walls all those who were not subject to this new law. In Lviv, according to the will of the king, the Ruthenians and residents of other nationalities, as well as eastern religious groups were to some extent excluded from the force of the Magdeburg Law, which after all

was Catholic in character. The ruler decided that the following groups could live in the city: Ruthenians, Armenians, Jews, and the so-called Saraceni, the term used to denote Muslim population, regardless of where they came from. All of them could keep and publicly practise their own customs, religion, and laws within the municipality.

It meant that these ethnic and religious communities had their own self-government and jurisdiction. Of course, the most important positions in the city were held by the Catholics, whom urban law primarily concerned itself with. This group consisted mainly of Poles and Germans, but also included other newcomers from the West. Nevertheless, the position of the infidels, non-Catholics, in Red Ruthenia in the face of Catholic power was quite exceptional compared to other countries in medieval Europe.⁹

⁹ Kapral, Legal Regulation and National (Ethnic) Differentiation in Lviv, 1350-1600, pp. 211-228.



▲ Lviv Main Square, https://commons.wikimedia.org/wiki/File:01787_Lemberg_-_Lwow,_Josephinische_Landesaufnahme_1769-1787.jpg

Task 12.

Let us compare these two narratives, both written by Polish historians in the 21st century. How are they similar? How are they different? What could be the reason for these differences?

Task 13.

Using the texts analysed earlier, formulate an answer to the question and justify it. Does Casimir III the Great deserve a monument in Lviv?

To the teacher

Active reading should accompany work on a student's own text. The teacher's role is to implement this, not necessarily intuitive, process by selecting readings, stimulating relevant questions, suggesting useful techniques (such as, for example, marking out extracts, also using colours or symbols, making annotations in the margins and notes) – and regularly monitoring the effects of these works.

Sam Wineburg distinguished the following parts of historians' work on reading the text: sourcing (i.e. establishing basic information about the author and recipient, time and place of origin of the source, reasons or aims of its creation and the convention in which it was created), contextualisation (which includes information about the world in which the source was created: what was happening at that time, what could influence the author and their message), close reading (i.e. deconstructing the text: drawing attention to the claim and arguments, to the means of expression used, e.g. selection of vocabulary, possible inconsistencies, errors, details, mistakes, etc.), corroboration (confronting the analysed material with other messages from a given time, on a given topic or otherwise helping to determine whether the source should be trusted and what can be learned from it). Examples of reading various types of sources, not only textual, using this scheme are presented in detail in the previous volume of this series entitled "Reading about Multiethnicity".

As Chauncey Monte-Sano writes, annotating the reading slows down the process itself, but at the same time forces a more thoughtful, focused reading. It makes the student aware of what is clear and understandable and what needs to be clarified.

It is possible to take notes right away while reading or to highlight, mark, frame some words, write down keywords and main comments, and return to it after the reading is finished. Over time, students can develop a system of abbreviations and symbols (e.g. for geographical directions or abbreviated names of countries, e.g. according to car license plates). If they do not understand something (a word, a sentence, a paragraph, a chapter), they can put a question mark, and an exclamation mark for what surprised them or what they disagreed with.

Based on the annotation, the teacher can request short assignments to be done in class. Here are some examples: What is the intention of the author? What is the author going to say? What means of expression does the author use to reach the audience? How do we know it? It is important to develop a habit of justifying one's own opinions, as justifications are the basic building blocks of essays. Monte-Sano proves that skilfully created notes or even just annotations in the margins can become the material for an essay. Following the notes accompanying the reading (or lack of them) allows the teacher to assess the student's effort, and also makes it easier to diagnose where the cause of the student's difficulty in working on the essay is – whether it is the result of negligence, misunderstanding, mistakes in drawing conclusions, or perhaps other factors. It is an important clue for further work.



Planning — How to Organize the Content? About Difficult Cooperation in Transylvania

4

What Binds Society Together?

As they plan their writing, historians and social scientists consider how to convince an audience of their argument using evidence and reasoning.

▲ http://readingrewrite.umich.edu/disciplinary_tools/counterargument-planning-graphic-organizer

Probably almost every historian does it a little differently, sometimes more generally, sometimes more specifically – but writing an essay starts with planning. The overall structure of the essay is defined during the planning process. In historical works, we usually have a choice of problem-based or chronological arrangement. In the problem-based arrangement, the issues/problems previously identified are presented in sequence, while in the chronological arrangement, the narrative is run according to the course of time – from the most ancient events to those less distant in time – selected and commented on according to the assumptions adopted by the author. Combining problem-based and chronological arrangement at the same time is also possible, when the problems identified are discussed in chronological terms (e.g. describing how the Russians, the French, the Germans, and the English were preparing for World War I, or when we would present what was happening in June, July, August, September, October 1914 in individual countries).

Task 1.

What parts of the essay would you expect from the following introduction by Andrzej Pleszczyński? Give a title to the whole essay and to each of its parts. What kind of arrangement was planned: problem-based or chronological?



▲ Casimir III the Great, [https://commons.wikimedia.org/wiki/File:Kazimierz_Wielki_\(Wizerunki_ksiąząt_i_krółów_polskich\).jpg](https://commons.wikimedia.org/wiki/File:Kazimierz_Wielki_(Wizerunki_ksiąząt_i_krółów_polskich).jpg)

The aim of this study will be to discuss the most important and lasting decisions of Casimir III the Great and his successors, which contributed to the integration of some part of the Ruthenian community [with the Polish state]. I will also mention the disintegration factors. In conclusion, I will outline the problem of borrowing the historical memory of the Ruthenian elite, which was created by the most important old Polish chronicler, Jan Długosz, because this problem is strongly connected with the policy of Polish elites towards Ruthenian society.

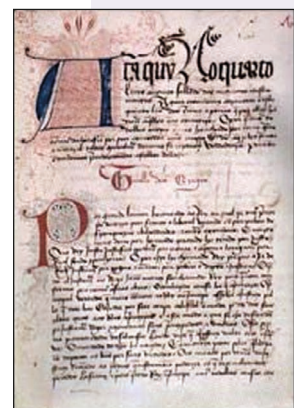
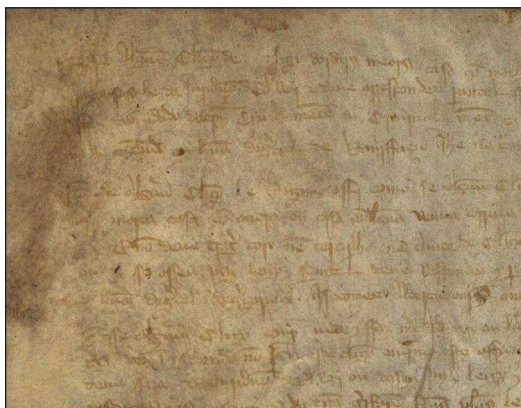
- ▶ The title of the whole essay
- ▶ Part 1
- ▶ Part 2
- ▶ Part 3
- ▶ Arrangement

Task 2.

1. In the following extract from the introduction to the chapter on ethnic minorities in medieval Portugal, mark the elements that correspond to the problem-based arrangement and those that refer to the chronological arrangement.
2. Propose a table of contents, giving titles to the individual chapters:
 - A. In problem-based terms,
 - B. In chronological terms.

In general, the subject of the legal statements can be grouped in several categories. Justice, social, and administration are on the top of the ranking. Contracts on assets and business, and properties are in a second level of prevalence. Finally, ecclesiastical affairs, usury, debts, tithe, incomes, and weapons are poorly represented in these documents. A more particular analysis puts in evidence curious strands. The first selected collection, *Livro das Leis e Posturas* (1249–1393), contains, above all, laws on justice, contracts, and social issues. Later on, *Ordenações de D. Duarte* (c.1433–1438) value also the segment of the justice, the contracts and the administration. *Ordenações Afonsinas* (1446) gather a large set of laws on aspects of justice, social, and administration. And, finally, *Ordenações Manuelinas* (1512/1513) deal with social issues, justice and administration. To sum up, this means that the royal legislative statements above all concern judicial procedures; these aimed to prevent disorder and to punish disruptive behaviour in a diverse society. Only very late on, during the reign of Manuel I (1495–1521), did the legislation pay particular attention to social issues. The Portuguese society was, in fact, a multi-ethnic one. The coexistence of these very diverse ethnic groups, which included foreigners, meant that the consciousness of otherness developed and differences were accepted. And the law was somehow used to regulate, to shape and to discipline or to control such a diverse society, especially in some cities. Considering the three main topics throughout the four legislative collections – justice, social, and administration – it is very interesting to analyse each one of these general categories in more detail.

Paula Pinto Costa and Joana Lencart



- ▲ Excerpts from mentioned documents, (left to right): *Livro das Leis e Posturas*, *Ordenações de D. Duarte* i *Ordenações Manuelinas*. <https://digitalr.arquivos.pt/ViewerForm.aspx?id=4223265>; http://antt.dglab.gov.pt/wp-content/uploads/sites/17/2013/10/TT-MSMB-A-65_97_m0051.jpg; [https://commons.wikimedia.org/wiki/File:Portugal_\(Ordeções_Afonsinas\).jpg](https://commons.wikimedia.org/wiki/File:Portugal_(Ordeções_Afonsinas).jpg).

How to get down to planning?

You can try to use the following scheme:

1. Determine what you consider important. This will be your claim (or position).
2. Justify your claim. Why are you right?
 - a. Provide evidence (what information from the source(s) confirms your claim).
 - b. Explain how the evidence supports your claim.
 - c. Explain why your evidence is credible.
3. Sometimes you can also include a counterargument, that is, you can argue with another opinion:
 - a. What is the other point of view on this issue that is inconsistent with yours?
 - b. On what grounds (details, quotations) of the data is the counterargument based?
 - c. Why is your claim (and its evidence or arguments) stronger – why are you right?
4. Summarize your considerations.

In one essay, you can repeat this scheme by addressing several issues and taking a position for each of them, and then summarizing the whole argument.



▲ Map of Transylvania, https://commons.wikimedia.org/wiki/File:Ungarn,_Siebenbürgen,_Woiodina_und_Slavonien.jpg.

Task 3.

Recognize the elements from the planning scheme in the following text.
Quote the relevant fragments:

1.
- 2a.
- 2b.
- 2c.
- 3a.
- 3b.
- 3c.
4.

Which elements are missing?

The problem of tithe collection in 1432

Four decades after the regulation of the tithe farming was adopted at Sântimbru, the issue of the tithe collection was again hot. The representatives of the bishop of Transylvania complained that the nobles raised all sorts of barriers to tithe collectors. On April 11, 1432, King Sigismund ordered Transylvanian nobles to stop impeding the chapter in collecting the tithes from wine and grains. According to the complaint, the nobles forbade their tenant peasants, under the threat of capital penalty, to allow access to water wells or to sell food or give hospitality to the tithe collectors of the chapter. Thus, the chapter was forced to allow the nobles to collect the tithes, paying to the chapter sums that they themselves deemed enough.



▲ View of the city Cluj (Claudiopolis) in the 17th century. There are also other names of that city in the title. Similarly, Lviv, described in previous chapter, has different names: Lwów, Lwow, Leopolis or Lemberg. [https://en.wikipedia.org/wiki/File:Cluj_by_Joris_Hoefnagel,_1617_\(v2\).jpg](https://en.wikipedia.org/wiki/File:Cluj_by_Joris_Hoefnagel,_1617_(v2).jpg).

Task 4.

Which paragraph(s) can be considered as argument(s) supporting the claim that cooperation between the various states in medieval Transylvania was not easy and harmonious?

On November 5, 1426, the decisions regarding the military organization were communicated to the Transylvanian estates. The disposition referred also to the initiative of the King that the captains of the Saxons, of nobles and the inhabitants of Braşov will come to sign an agreement for the common good. The King also announced that he had requested the nobles, Szeklers, Saxons, cities and districts from Transylvania to send their military forces (*gentes ipsorum exercitiales*) to the support of Prince Dan II of Wallachia.

The inhabitants of the southern parts of Transylvania were the most exposed to Ottoman attacks and were bearing the costs of defense. It seems that solidarity with those who had to invest in the military expenses was rather low in the northern parts of the province. On February 24, 1433, King Sigismund ordered the royal cities Cluj and Bistriţa to contribute to the defense efforts of the seven Saxon seats, which had paid 2000 soldiers to guard the roads from Făgăraş to Haţeg in order to prevent Ottoman incursions in 1432. The two cities, located in the northern parts of the province were not under direct threat and refused to contribute to the military expenses and did not intend to change that attitude in the future, which triggered the King's demand that they support the efforts of the Saxons from the southern part of the province.

During the last couple of years, I have investigated the relationship between the Saxons, the nobility, and the Szeklers in Transylvania in the late fourteenth and the first half of the fifteenth century. [...]

In the early sixteenth century, the principle of *unio trium nationum* (i.e. nobles, mostly Hungarians, Saxons, and Szeklers) was accepted and became the constitutional basis of the principality after 1540, but the steps taken to build political unity were slow and were achieved with great difficulty in the fifteenth century, through signing binding treaties between the three groups (1437, 1438, 1467).

Task 5a.

1. Decide whether the structure of the text quoted below is chronological or problem-based.
2. Give a title to it.
3. Give titles to each paragraph.

The fact that the nobility or the Saxons, or local clergy turned to the king in order to get redress for some of their dissatisfaction might indicate weak or ineffective ways of cooperating at local level. [...]

On 21 March 1391, King Sigismund was at Sibiu and issued several charters confirming the privileges of the Saxons, but he also issued a new regulation that regarded both Saxons and the nobility. The royal regulation attempted to provide a solution to the disagreements between the two communities which were caused by the nobility's lack of enthusiasm for punishing the wrongs committed by their subjects in the territory of the Saxon estates. The Saxons claimed that the nobles were soft and lenient (*tepidi essent et remissi*) in punishing the wrongdoers who caused damages to them. Moreover, when the Saxons asked the nobles to pronounce judgement in cases of theft, arson, or robbery committed by tenants from the (their) counties... the nobles invoked their old custom according to which these crimes belonged to the jurisdiction of the courts in Turda and Sântimbru. While this request provides us with evidence of contact between the Saxons and the nobles from Transylvania, the fact that it did not produce the expected outcome suggests that the two groups were not able to effectively address and harmonize their interests. Another dissatisfaction was that the nobles did not fulfil their duty to assist in finding the traces of the thieves; they did not allow the Saxons to investigate the traces of wrongdoers entering their villages, neither would they let them know if these traces lead to other properties. Thus, as the Saxons complained, the number of wrongdoers had increased which was causing them more damage. The solution to this dysfunction (it tends to be a mass noun) was that both communities should obey rules for capturing and punishing those who committed thefts, arson, robberies, and other crimes decreed by the King.

The Saxons received the authorization to pursue offenders in any village which belonged to a nobleman. After the *nocives homines* were recognized, including by delict objects, the property owners were to judge and punish the wrongdoers on the spot, according to their crimes, either by hanging, beheading, or mutilation. Thus, this royal decree superseded the limitation of the decree of Voivode Thomas Szécsényi, in 1342, which recognized the right of proprietors to judge



▲ 16th c. map of Transylvania, https://commons.wikimedia.org/wiki/File:Chorographia_Transylvaniae_Sybembürgen_1532.jpg

all crimes committed by their tenants, except theft, arson, and robbery. In a sense, the *ius gladii*, which in the previous decades was granted by individual privilege only to rich noblemen, was extended to all landowners. The nobles who refused to assist Saxons in their efforts to detect and punish wrongdoers, according to the decree, were to pay the composition of the wrongdoers and were held responsible for the restitution of the stolen goods and compensation of expenses incurred by Saxons in their investigations. The next two provisions explain even more clearly the goal of the decree. The King ordered that the customary law of the kingdom will be applied in any other litigations between Saxons and nobles. The last provision clarified that the Saxons were mutually obligated to apply the requirements stipulated for the nobles, with the goal of preserving the peaceful relationships between the two communities. Although this decree seems to have had an impact upon the nobility, establishing new rules and obligations, it reflects at the same time the need to provide solutions in order to ensure that autonomous jurisdictional areas functioned and imposed similar obligations on the Saxon community in the search for and punishment of wrongdoers.

Next month, in April 1391, the King was in the area of the Transylvanian counties and heard the complaints of the nobility and the clergy and

issued new regulations addressing grievances voiced by representatives of these categories. The first was a response to complaints voiced by the nobility; it concerned the protection of property rights of the relatives of condemned noblemen. The second was about the conditions and rules of movement of tenant peasants from one estate to another. Both decrees were issued on 28 April, while the King was in Cluj.

Several members of the clergy and inhabitants complained that many landowners impeded their tenants from moving away through unjust accusations (*calumpniis*), even after they had paid all their dues and obtained the approval from their judges. These practices caused losses to other landowners. After invoking the notion of original equality of all people, which justified that the royal authorities should give back the freedom of those who were subjected not by nature, but by human power, the charter outlined the conditions, which all landowners had to observe. The first article confirmed the right of free movement (after they paid all their dues) to all tenant peasants living either on the royal domains, noble or ecclesiastical estates. The nobleman who did not allow his tenants to leave, but wanted to keep them by his authority, had the obligation to explain to one of the two noble magistrates the reasons of their refusal. The noble magistrates had the task of judging, discussing, and bringing corrections. If a landowner persisted in forcing a tenant who had paid all his dues to remain, recorded in written form by the noble magistrate, had to pay a fine of ten silver marks to the landowner where the tenant intended to move. Then, the voivode would make sure that the retained tenant was freed and moved to the estate where he intended to go. [...]

On 22 May 1419, King Sigismund ordered all the mighty and officials of Transylvania to aid the Saxons in catching, judging and punishing criminals. Representatives of seven Saxon districts complained that they had suffered damage caused by county residents, both noble and non-noble, who committed thefts, robberies, arrests, physical injuries and murders on their territory. Some mighty men were responsible for encouraging their subjects to commit such acts. The King ordered the nobility to assist the Saxons in the search for the perpetrators and empowered the nobility to judge and punish the criminals in accordance with the law, prohibiting a voivode or count from raising any objection.

On December 29, 1429, the Saxons complained to the king against violence committed by county inhabitants against them.

The recurrence of this problem, as it appeared in 1391, 1419, and 1429 is that the functioning of autonomous and separate jurisdictional areas continued to be a source of tension between the Saxons and the nobles. Another observation is that there is no sign of local initiatives for finding solution on either side. We only see the recourse to the royal authority which was called upon to support the part that was considered injured.

Task 5b.

1. Decide whether the highlighted extracts are claims or evidence.
2. Indicate on what basis we can consider the evidence cited by the author to be credible.

Task 6.

Using the same source materials as the author, propose an outline for a problem-based essay. Formulate the position you wish to substantiate, and two or three arguments based on the sources quoted.

You do not have to use these sources entirely. Remember that one of the important elements of a historian's work is the selection of sources.

Task 7.

Referring to examples from Medieval Transylvania and modern societies, consider what constitutes the social cohesion. Consider three of the following factors: power, law, economy, defence, history, identity.

Note that you may negate the role of one of the factors, e.g. stating that it is not true, as NN claims, that this factor has a significant impact on the social cohesion.

The essay should consist of:

1. A clearly formulated claim, in which you will refer to selected factors;
2. An introduction, in which you define the concept of social cohesion;
3. Paragraphs corresponding to arguments, with references to historical sources, press releases or information taken from the Internet, always with a precise bibliographical description; they should refer to the claim, should be concrete, clear and convincing;
4. An insightful summary that will give the reader food for thought.

To the teacher

Planning and organizing content should always precede the writing of essays. In school practice, the teacher should even require the essay outline to accompany the student's essays. While reading the essay, it is easy to determine if it was planned out. It puts in order not only the writing process, but also the author's thinking. Even if the plan changes while writing, it will be a conscious and probably justified step. Otherwise, we get a set of loosely related thoughts.

Using already existing text may be helpful. I do not necessarily mean tiring students with writing summaries or plans, which is tedious and unattractive, and poorly develops critical thinking. But checking if and where the text grasps the main point and if the author is consistent in its presentation is a step in the right direction.



Essay Form — How to Build a Narrative? Shall We Believe Legends?

5

Legends as a Historical Source



▲ https://commons.wikimedia.org/wiki/File:Nikolaos_Gyzis_-_Historia.jpg

In addition to selecting good evidence, historians must explain its role in the argument and why or how that data supports the argument. Evidence-based argumentation in history is not just about the literal text and it's not a matter of simply inserting a quotation from the sources to show that there's evidence to support a claim. In addition to these foundational aspects of argument, historical argument leads students to consider the credibility, relevance and significance of the evidence in developing and convincing others of a claim.

Chauncey Monte-Sano

The effectiveness of the argumentation is affected by the validity of the arguments themselves, the strength of the source evidence used, as well as the way it is presented. The way of presentation is significantly influenced by the writer's language skills. Moreover, it turns out that the way you write has an impact on the way you think.

The principles and advice in this chapter are based on *Style. Lessons in Clarity and Grace* by J. Williams (Pearson Education, 2014).

Level 1 – sentence structure

Let us go back to the sentence written above:

The effectiveness of the argumentation is affected by the validity of the arguments themselves, the strength of the source evidence used, as well as the way it is presented.

The same thought can also be expressed in the following way:

How effective a historian will be depends on whether he or she uses valid arguments, how strong the source evidence is and how he or she presents it.

What is the difference between the two sentences?

1. Let us look for subjects and predicates in them. Let us recall from the grammar that the subject is usually a noun (answering the questions who? what?), and the predicate is a verb in the personal form (what does it do? what happens to it?).

*The **effectiveness** of the argumentation is affected by the validity of the arguments themselves, the strength of the source evidence used, as well as the way it is presented.*

*How effective a **historian** will be depends on whether he or she uses valid arguments, how strong the source evidence is and how he or she presents it.*

In the first sentence, the subject is the concept of effectiveness.

In the second sentence, the subject is a historian-researcher, who deals with the past.

Reading this sentence, we have in front of our eyes a person who wants to be effective and uses all his/her skills and tools for this purpose: arguments, evidence, methods of presentation. Maybe we could even draw a historian and their audience. It is more difficult to draw the effectiveness..

Psychologists confirm that it is easier to read and understand texts that refer to flesh and blood characters who perform activities that the reader can easily imagine. A good sentence should consist of a flesh-and-blood subject and a predicate specifying the activity (or activities) that this subject performs.

2. Let us see how the actions are expressed in our sentences. Note that in the first version of the sentence, some of the historian's actions occur in passive voice (used and presented). However, active voice works better, because the reader can more easily imagine, and consequently understand and remember the whole story.



Karaites is an ethnic-religious group whose representatives live in various countries, mainly in Central and Eastern Europe, the Middle East and the USA. The number of Karaites is estimated at several thousand but just over 1500 of them live in Europe. Their religion is derived from Judaism but is separate from it.

◀ Karaites on 19th century illustration.
<https://commons.wikimedia.org/wiki/File:Qaraylar.jpg>.

Task 1.

Explain the differences between the successive transformations of the following sentence (refer to the recommendations about the flesh-and-blood subject, the actions expressed in the active voice and the principles of a good claim from lesson 1).

1. The beginnings of the Karaites in the Grand Duchy of Lithuania were studied by many historians.
2. Many historians have studied the beginnings of the Karaites in the Grand Duchy of Lithuania.
3. Many historians have studied how Karaites came to the Grand Duchy of Lithuania.
4. Many historians have studied when, from where and under what circumstances the Karaites came to the Grand Duchy of Lithuania.

Task 2.

Write the following sentences so that they have a flesh-and-blood subject (indicated in parentheses at the end of each sentence), and the actions that this subject performs are expressed in the active voice.

Example:

Original version: *Oral tradition is an important source for historians to reconstruct the past where written sources have not been preserved. [Historians]*

Version with the flesh-and-blood subject and actions expressed in active voice: *Historians try to explore the past even when written sources do not exist. They benefit, among other things, from the information that members of local communities pass on orally from generation to generation.*

1. In Halych, although it was mentioned in many versions of legends about the arrival of the Karaites, there was no uniform attitude towards the beginning of their settlement: a different chronology and circumstances were mentioned. [Inhabitants of Halych]
2. Historiography analysing the Karaite settlement in Trakai shows two main trends: 1) treating it as the result of the political campaign of Grand Duke Vytautas against the Golden Horde, as the legend spread by the Karaite community says; 2) criticising the above approach, based on the lack of sources that could support it. [Historians]
3. The issue of Karaite settlement in the Grand Duchy of Lithuania became important for the Karaites themselves in the early 19th century. [Karaites]
4. The author pointed out the existence of various legends about the arrival of the Karaite community in Lithuania and the fact that the story of the Karaites, brought to the Polish-Lithuanian Commonwealth by Prince Vytautas, became widely known in Galician communities only in the 19th century. [Author, Galician communities, Karaites]



▲ History of Karaite settlement in Europe: <https://pl.wikipedia.org/wiki/Plik:Karaite-histoire.png>



Sentence structure – continued

Simple things at the beginning of the sentence – important at the end

This is another recommendation based on psychological research. Psychologists recommend starting a sentence (as well as a paragraph and a whole essay) with statements that are generally known, accepted, and easy to assimilate, and placing those that are the most important or difficult to grasp at the end of the sentence. A simple beginning builds a thread of understanding between the author and the reader. On the other hand, the final words are given a logical accent during reading, which exposes them and adds importance to them.

Task 3.

Choose one sentence from the following, which:

1. Emphasizes the fact that the author of the message about bringing the Karaites is Mordecai Sultansky.
2. Gives meaning to Prince Vytautas as the one who brought the Karaites.
3. Draws attention to the date of arrival of the Karaites in Lithuania.
4. Highlights the places where the Karaites settled in the Grand Duchy of Lithuania.

Remember that it may be helpful to read the sentence aloud and check which words are emphasized.

- A. In a story told by Mordecai Sultansky, Grand Duke Vytautaslav brought the Karaites from Crimea in 1286 (sic!) and settled them in Trakai and Lutsk.
- B. Mordecai Sultansky told a story of bringing the Karaites from Crimea and settling them in Trakai and Lutsk by Prince Vytautas in 1286 (sic!).
- C. Mordecai Sultansky said that in 1286 (sic!) Karaites were brought from Crimea and settled in Trakai and Lutsk by Grand Duke Vytautas.
- D. The fact that in 1286 (sic!) the Karaites were brought from the Crimea and settled in Trakai and Lutsk by Grand Duke Vytautas, was told by Mordecai Sultansky.

The principle of sentence building should therefore be a simple start and a strong end. The sentence should end with new concepts, insights, ideas. The reader pays attention to the content which is at the end of the sentence. You can verify this by reading the text aloud and checking where the emphasis is. Important things should be emphasised. It is better to move the less important things to the middle of the sentence so that the most important ones appear at the end.

◀ Vytautas the Great on a 18th century painting: [https://commons.wikimedia.org/wiki/File:Vitaūt_Vialiki_Vytaūt_Vялікі_\(XVIII\).jpg](https://commons.wikimedia.org/wiki/File:Vitaūt_Vialiki_Vytaūt_Vялікі_(XVIII).jpg)

Level II – Sentence combination

The subsequent sentences of the text should form a coherent, logical whole. Coherence is determined primarily by how one sentence ends, and another begins. You can think of them as two pieces of a jigsaw puzzle that you want to put together – or the railway cars that you want to connect to each other.

Here are two sentences:

The issue of Karaite settlement in the Grand Duchy of Lithuania became important for the Karaites themselves in the early 19th century. Earlier, several people were writing down their history, but the problems of the past were not relevant to the whole community.

The first one ends with “in the early 19th century”. The second one begins with a reference to time: “earlier” (that is, before the 19th century).

In the next two tasks we will move away from the Karaites. But then we will go back to them.

Task 4.

Highlight the words and phrases that link the previous sentence to the next.

Although the Americans abolished the system of strict quotas [restrictions on the number of immigrants admitted annually from a given country] under the 1965 reform of immigration laws called the Simpson-Mazzoli Act, they introduced several other restrictions. These changes have not made it any easier for Poles to apply for immigration visas. In this situation, illegal immigration began on a massive scale. Formally, Poles came to the USA as tourists, not applying for immigration visas at all, hence they were called “vacationers”. However, they spent their “vacation” doing paid work and at the same time they overstayed their visas, disappearing from the radar of the U.S. immigration authorities where possible.

Let us summarize

Readers like it when the text is structured in the following way:

- ▶ At the beginning of the sentences, there is information that they are familiar with. More difficult elements are easier to absorb when they are placed at the end.
- ▶ A subject appears in a sentence as soon as possible, preferably flesh-and-blood one, and the action appears in its vicinity.
- ▶ Actions are expressed in the active voice and not hidden as nouns.
- ▶ The sentences are logically and grammatically connected with one another.

In general, when we write, we focus on putting our thoughts on paper (or screen), not on making them understandable to the audience. Therefore, the written text should be edited later – that is, rewritten so that it not only reflects our thoughts, but also effectively meets the needs of the readers (see chapter 3 about what the text can “do”). It is not worth doing both at the same time, because it usually slows down the writing process and the effect is not always satisfactory.

Task 5.

Split the following sentence into several sentences that describe what happened in north-western Transylvania around 1437. Remember the rules of building and combining sentences.

In 1437, during an uprising of peasants from north-western Transylvania, caused by a curse imposed by the Bishop of Transylvania on peasants who refused to pay tithing with a new, more expensive coin for the last three years, the first agreement on mutual assistance was signed by state representatives.

Paragraph

Sentences are combined into paragraphs in the text. But a paragraph is more than just a few sentences “clamped” with ends and beginnings. The words “however”, “and so” or “then” do not create cohesion by themselves. A good paragraph contains a guiding thought that binds the individual sentences together. If a paragraph is longer than 5-6 sentences, it should be easy to distinguish the sentence which captures the main idea. This thought (or sometimes thoughts) is then repeated even several times, so that the message of the whole paragraph is clearly visible.

Another binder of the paragraph is the subject. The subject does not have to be the same in every sentence, but you should not change it in every sentence because it makes the readers tired and distracted.

When building a paragraph, it is worth following a similar principle as when building sentences: start with the information that the readers know, and end with the information that they do not expect. If our paragraph has an introductory phrase, there should be words at the end of it that signal the topic of the whole paragraph. At the end of the sentence ending the paragraph, there is room for its main message and conclusions.

In a bad paragraph, the subjects of the sentences are changing, the individual statements are not linked by a common topic and there is nothing that alerts the reader to the paragraph’s main point.



▲ Monument "Contribution of Polish Americans to Polish-Soviet War of 1920" erected in 1998 in Warsaw.
https://en.wikipedia.org/wiki/File:Pomnik_Czynu_Zbrojnego_04.jpg.

Task 6.

Compare two versions of the paragraph with the same content. Write down the differences in relation to:

1. Conveying the main point.
2. Recalling the main point.
3. The consistency of the subject.
4. The actions expressed by verbs.
5. A simple introduction.
6. New content and main conclusions at the end.

Version A

The lack of mass return migrations of Poles after 1918 can be justified by the lack of stability and certainty about the fate of the Polish state, as well as by the disillusionment experienced by many returnees and those who supported the fight for Polish independence from the USA. It turned out that the hard-earned dollars lost their value completely due to the hyperinflation raging in Poland in the early 1920s. Soldiers of the Blue Army did not enjoy special veteran privileges, but rather were treated as “strangers”, and they felt as such. Also, many others who decided to come back found out that they were no longer “at home” in their hometowns, and that the United States was more likely to make them “feel at home”. Children, homes, including living conveniences, but also a community of life experiences and habits related to daily life were the reasons why they decided to stay in the USA.

Version B

After 1918, Poles did not return from America in large numbers to the newly established Poland. They were not sure if the Polish state would survive and if it could function normally. Some of those who had decided to come back were severely disappointed. The disappointment was particularly felt by those who got involved in the struggle for Polish independence, and the independent Republic did not appreciate their efforts – political, financial or military. They did not receive any prominent government positions. This may have discouraged the return of people who would have hoped to make a political career in Poland. In turn, potential entrepreneurs remembered the effects of Polish hyperinflation in the early 1920s, as a result of which the first people returning soon lost the savings they invested in Poland. Finally, Poles in the USA were disappointed with the way the soldiers of the Blue Army originating from the Polish American youth were treated in Poland. They did not experience great appreciation, did not enjoy special veteran privileges, but rather were treated as “strangers”, and they felt as such. Also, many others who decided to come back found out that they were no longer “at home” in their hometowns, and that the United States was more likely to make them “feel at home”.

For volunteers: suggest an improved version C. Use clues from p. 88.



▲ Fragment of the *Prussian Homage* (of 1525) by Jan Matejko: https://commons.wikimedia.org/wiki/File:Prussian_Homage.jpg.

Professional editors propose the following way of working on paragraph consistency:

1. Evaluation

Mark the first 7-8 words in each sentence of the paragraph, stopping if you come across a verb earlier.

Then highlight the subjects.

Mark the fragments that are unclear.

2. Analysis

Assess whether the subjects form a relatively small set of interrelated concepts.

Do they correspond to the most important issues/performers of the actions (and preferably are flesh-and-blood characters)?

3. Correction

Try to standardise subjects and in the first words of each sentence include the actions they perform.

Make sure that what you write about corresponds to the knowledge of your readers. Avoid taking shortcuts that may be unclear to the audience.

Below there are two versions of the text on Polish-Teutonic relations in Pomerania at the end of the fifteenth century, which were analysed.

Original version

After losing the Thirteen Years' War with Poland, the Teutonic Knights remained only a shadow of its former power. Casimir IV Jagiellon, by virtue of the second Toruń Peace, of 1466, which ended it, managed to deprive the Teutonic Knights of wealthy Royal Prussia and the capital in Malbork. An additional nuisance and humiliation to the proud great masters was the obligation to take an oath of allegiance to the Crown. It was with great difficulty that King Casimir succeeded in taming the drives of rebellious vassals to shed or at least seriously reduce this dependence.

Corrected version

In 1466 Poland and the Teutonic Knights made peace in Toruń, which ended the Thirteen Years' War. As a result, the Teutonic Knights remained only a shadow of their former power. The former capital of the Teutonic Knights' State, Malbork, and all the wealthy Royal Prussia (or Gdańsk Pomerania and the surrounding area) came under Polish rule. What is more, each successive Grand Master of the Teutonic Knights had to take an oath of allegiance to each successive King of Poland. Between 1469 and 1489 four great masters paid homage to King Casimir IV Jagiellon, but others avoided it. On the one hand, they took advantage of the fact that the Republic focused its attention on the Tatar-Turkish border. On the other hand, they argued that they were princes of the German Empire, so their superior was the Emperor, not the King of Poland.

Task 7.

Assess how the change of form has affected the message in the above excerpts.

1. Claim/message of the first text.
2. Claim/message of the second text.
3. Suggest a title for the first text.
4. Suggest a title for the second text.
5. Write down the concepts used by the author of the first text.
6. Write down the concepts used by the author of the second text.
7. Which text explains better?
8. Which text is more judgmental?
9. What remains unclear in the first text?
10. What remains unclear in the second text?

Here are practical tips that can help you to create paragraphs that will pass the consistency test from the beginning – or at least require fewer amendments.

When you get down to planning a new paragraph or part of your essay, write down the subjects you will be writing about. These may be flesh-and-blood characters, but also important concepts. Try to draw them and look at them. For concepts, write down the ideas they relate to. As you write, keep these subjects in mind. If they are missing, it will be a clear signal that your deliberations have gone astray.

Task 8.

Draw (i.e. make a schematic sketch on a piece of paper or screen) and then write down the following paragraph.

One of the leaders of Grand Duke Vytautas defeated the three rulers of the Karaite districts that took action against him. This leader invaded the Crimean Peninsula and reached the main centre of the Tatar power in Crimea. Vytautas is therefore credited with the abduction of a significant number of Tartars from the area around the old Crimea at the end of 1397, and with them 383 Karaite families.

Below you will find more comments on the language of the text itself.

1. Do not insist on using synonymous phrases to avoid repetition. It is more important that the reader always knows who/what is being talked about. Not everyone needs to know that the last king from the Piast dynasty, the son of Ladislaus the Short, ruler of Greater Poland, Sieradz and Kuyavia, founder of the Kraków Academy, brother-in-law of Charles Robert and husband of Aldona are the same person: Casimir III the Great.
2. Remove words that are superfluous (e.g. absolutely, quite, obviously).
3. Remove words that repeat the meaning of other words (e.g. completely and totally).
4. Delete words suggested by other words (period of time, yellow colour, large size).
5. If possible, replace the expression with a word (instead of “due to the fact that” write “because”; instead of “despite the fact that” write “though”, “in the event of” – “if”, “there is a need” – “must”).
6. Replace negatives with positive statements (not worth rejecting – worth considering).
7. Avoid metadiscourse – that is, comments on the writing process - where it is not necessary (“It must be said that...” [if you write like that, it means you think it must be said], “in my opinion” [usually, when you write, you present your opinion], “I think...”).

Task 9.

Choose the best and the worst of the following sentences. Justify your choice.

1. In order to present the past convincingly and effectively, it is necessary to show how earlier events influenced later ones.
2. I believe that an absolutely essential element in creating a convincing, effective historical message is to show the cause and effect relationships between the presented events and to show how some events resulted from others.
3. It is impossible to present the past convincingly and effectively without showing the cause and effect relationships between the events presented and how some events resulted from others.

Task 10.

Shall we believe legends?

Edit an introduction (1-3 paragraphs) to the essay on the above topic. Formulate your claim to it and present a line of argument. Then rewrite it to be as consistent as possible with the principles referred to in this chapter.



▲ Wawel dragon. *Cosmographiae universalis libri VI* by Sebastian Münster: https://commons.wikimedia.org/wiki/File:Münster_wawelski.jpg.

To the teacher

Students have probably already experienced the fact that pseudo-scientific prose with complex concepts, presented in a static way, where nothing happens, is difficult to understand, tires and bores the reader. Unfortunately, there are many examples of such prose.

Transforming someone else's text can be good practice for creating one's own (or: When a student transforms someone else's text, they gain skills that they will use when writing their own). The objectives of such tasks are threefold. Firstly, as with other "active reading" tasks, we develop a habit and good practice of critical (not passive) reading. Secondly, we aim to improve the students' writing skills so that they can create flesh-and-blood characters and express their actions with verbs in active voice. Finally, we let them develop a habit of editing texts, while usually in school practice they give the teacher an essay immediately after writing it, sometimes without even reading it.

In order to implement editing of students' own written statements, you can set a deadline for students to submit their essays, collect them within that deadline, and after some time give them back their own texts and recommend that they edit them. The time should not be too short – so that the authors can have a good look over what they have written.



Happy Ending Minority Rights in Medieval Portugal

6

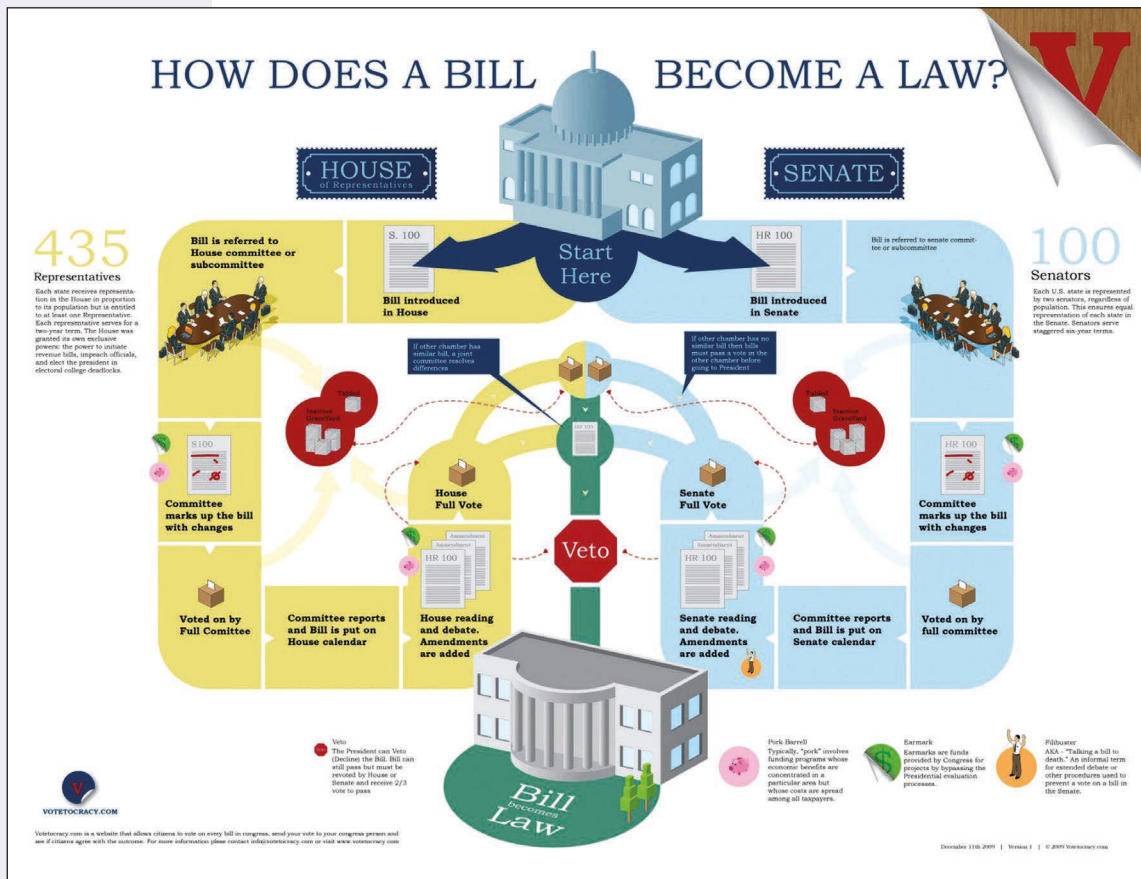
Audience — How to Reach It?

Historians' interpretations depend on the questions they ask of their sources. In a historian's work, it is not a matter of rewriting or summarizing the sources in historian's own words (although this sometimes happens, especially when the sources are difficult to access or are written in an exotic language), but of asking good questions about them and drawing conclusions. What does "good" mean? It depends on many factors. For example, good questions are those that have not yet been asked, that show connections that have not yet been noticed, that reveal facts that have not been noticed before; that will allow a better understanding of what the author was guided by when they created the source, or what the people described in that source were guided by.

Task 1.

Warm up: Who oversees the law in our country? Who reports the need to change the law? What does the legislative process look like?

In the USA, the legislative process looks like this:



▲ <https://visual.ly/community/Infographics/politics/how-does-bill-become-law>

Task 2.

The following text shows what the law making process in medieval Portugal might have looked like.

Note that it partly contains quotations from original medieval sources, partly – their summaries and partly – the historian's conclusions. These three types of narration were highlighted graphically. Specify how the following are highlighted:

1. Sources
2. Summaries
3. Conclusions

[In the Middle Ages,] the origin of royal power is divine, and its first manifestation is to legislate and to judge, as stated by the king himself "he may rightly govern his kingdom and keep his people in right and justice; and when he rightly does not rule he no longer deserves to be called King".

Indeed, the preparation of the law was a slow process. It implies, somehow, a previous commitment or a negotiation. For instance, when the Portuguese king João I defined how the inheritances of the free Moors (Mouros forros, whose own fiscal and religious identities were respected) should be managed, a precise procedure was written down in the text [...]: "And because we thought it was imperfect and very dark, we ordered to the Moorish *Alcaide* (the keeper of the castle) of the city, to gather again certain Moors expert in law and well connoisseurs of their law, who would see and examine with due diligence the declaration, and if they thought that it was in some way deceased or outdated or it has any dark part, they should suppress it and amend it, according their own law, that it ought to be."

Sometimes, the king decided to change the law according to his own will. While King Afonso II (1211-1223) forbade the assignment of public administration charges to Jews or Muslims, King Dinis (1279-1325) decided that Jews could become royal officers. Later, King Duarte (1433-1438) decided that Muslims could not serve the king, the infantes or any other lord. Kings did not decide alone, and they were prone to diverse influences. For instance, the town of Santarém asked the king to forbid Jews and Moors from holding any office and from collecting any incomes on behalf of the king.

Task 3.

Identify the main similarities and differences between the systems of introducing new laws in the contemporary United States and medieval Portugal.

You may wonder if this is a good piece of comparative material and what follows on from our conclusions. Or shall we just treat this as an intellectual exercise?

Task 4.

What other conclusions can be drawn from the text from Task 2:

1. about the position of king in a medieval state;
2. about the role of social groups in making the law;
3. about the situation of Jews and Muslims in medieval Portugal;
4. about life in medieval Portugal;
5. about how medieval Portugal differed from the present day?

Task 5.

Write down the summary of the quoted extract in such a way that it emphasizes the conclusions drawn from the question you have chosen.

Here are some examples:

(A) The simplest ending of the essay may include a repetition of the main claim – for example:

(1) “As it can be seen from examples quoted, in medieval Portugal it was the king who played the main role in law making”. Or maybe the opposite: “As it can be seen from examples quoted, in practice the role of the king in medieval Portugal was limited.”

Alternatively, we can follow a different path and use the same “inside” for different claims and conclusions:

(3) “The situation of ethnic minorities in medieval Portugal cannot be clearly assessed. Depending on the place, time and circumstances it could be quite different”.

(B) It may pose new questions and problems that are worth investigating:

(1) “It would be worth comparing the role of the Portuguese monarch with the position of kings in other Western European countries at that time”.

And with reference to (3):

“As it can be seen, the situation of Jews and Muslims in different cities of medieval Portugal was diverse and changeable. It would have to be examined whether there were cities that demanded more liberal treatment of ethnic minorities”.

- (C) It can also show the claim in a new light and relate it to a wider problem:
- (1) "As it can be seen, the king played an important role in the legislative process in medieval Portugal. This role was influenced, among others, by the personal qualities and authority of the monarch. It is worth investigating what was, and still is, the role of the personal qualities of those who participate in the legislative process".
- Or with reference to (3): "Comparing medieval Portugal with other Western European countries at that time is the only way we can see how that country was unique with regard to ethnic minorities."
- And with reference to (5): "Analysing the policy of Portuguese cities towards ethnic groups, we can begin to formulate hypotheses about the factors that foster openness to 'strangers'".

The writing process is also influenced by the audience. Although the stereotypical historian is an old man who spends his life in the archives, reads and writes weighty books or possibly gives long and intricate speeches at conferences, public historians convey their discoveries in an attractive way and reach wide audiences. They know that the same source material, can be presented in multiple ways, depending on the intended public.

Task 6.

Below there are three messages concerning the beginnings of Polish immigration in Chicago in the 19th century: an extract of a scholarly book, a recording of a radio podcast and a film preview. Dominic Pacyga, a historian from Chicago, takes part in all of them.

Identify the audience and the purpose of each of these messages. List at least one advantage and at least one disadvantage of each, and then answer the following questions.

	Message 1	Message 2	Message 3
Audience			
Purpose			
Advantages			
Disadvantages			

1. Which message is the most and which is the least emotional?
2. Which one of them lets you imagine life in 19th century Chicago the most easily?
3. Which one of them best explains the scale of the phenomenon of migration?
4. Have any of them encouraged you to continue exploring the life of Poles in Chicago?

Message 1.

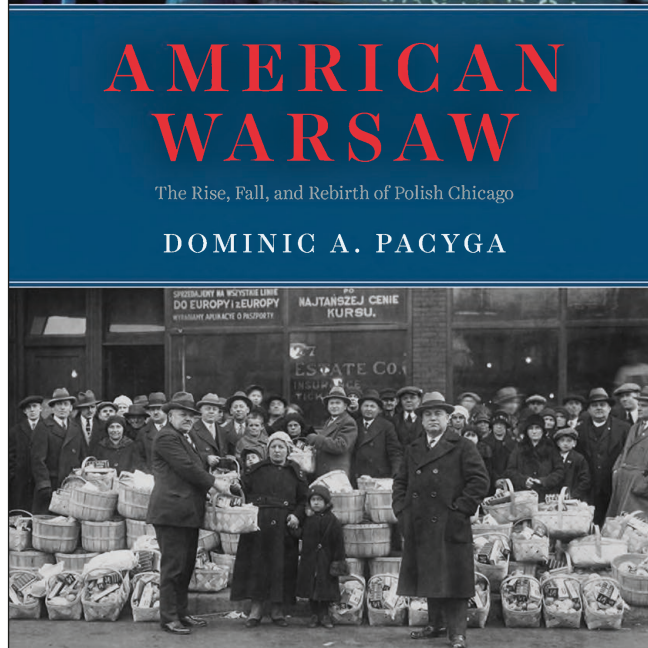
In the years 1870-1914, over two million Poles left their country as part of European and transatlantic migration. In the 1880s, about 100,000 Poles came to America. The annual number of newcomers grew from about 30,000 in 1890 to 50,000 ten years later. In 1910, 130,000 Poles came to the United States, and three years later 170,000. Many finally returned to Poland, and some made several trips back and forth across the Atlantic in search of higher wages.

The migration of Poles to cities like Chicago was part of the global capitalist system, which consisted of interrelated elements. This great mobility was possible thanks to technological changes. The inclusion of Polish lands into the modern industrial capitalist system and the mass introduction of railways changed the old patterns of employment and led to the transformation of villages. The railways opened the European East, as did the American West. Migrations from Eastern Europe were a daily reality since steamers made crossing the Atlantic relatively cheap and convenient.

(D. Pacyga, *American Warsaw*, pp. 84-85)



◀ <https://tmm.chicagodistributioncenter.com/IsbnImages/9780226406619.jpg> (University of Chicago Press)



Message 2.

<https://wpna.fm/podcast/03-za-chlebem-part-3-welcome-to-united-states>
<https://dziennikzwiaskowy.com/polskie-chicago-cykl/odcinek-pierwszy-podroz-do-ameryki>

Ellis Island

Ellis Island looked like a castle floating on the water. Steamboat passengers were transported to it by ferries. The Ellis Island transitional immigration centre has always been crowded and hustled – often several ships came to the quay at once and crowds of people passed through. Immigrants were usually very nervous, they were worried about losing their luggage and children, they were nervous about the journey that awaited them in an unknown country. Everything was new to them – the New York skyline, people, a different language, different smells and sounds. The immigration process began in the main hall. At the beginning, each immigrant was examined by a doctor. Immigration services did not allow sick people to enter the United States. There was a hospital on Ellis Island where the flu or cold could be cured. But if the newly arrived immigrant was seriously ill, they were sent back to the ship and back abroad. Fortunately for free, but it was little consolation to those who were sent back.

Most travellers wore dark clothes, which the doctors marked with chalk. If the examined person had problems with their legs and limped or had problems with the efficiency of his hands – the letter “X” was put on their back. If they had a fever above 100 degrees Fahrenheit, they were marked with “100”. It happened that sick children were separated from their parents and had to visit the doctor’s office, and the stairs leading to it were called “stairs of tears”. The ophthalmologist used a special device to lift each eyelid and look into the eyes, assessing the health of newcomers on this basis. Consider that most immigrants had never visited a doctor and had never encountered such a developed bureaucracy. Getting through Ellis Island must have caused them a lot of anxiety and stress, all the more so as most officials and doctors did not speak Polish.

You will be Daley

After the medical examination, it was time to check the passport; some questions were asked about the destination of the journey and the amount of money. And, of course, first and last name. A clerk was often unable to read or correctly pronounce the names of immigrants, and so Dalesiński, for example, became Daley in one moment. The first and last names were very often changed and typed into immigration documents. Many travellers coming from Poland could not read or write, so they did not realize that they were starting their American adventure under a different name.

After the immigration process was completed, the newcomers were transported by ferry to the mainland, and another challenge awaited them in New York – getting to the train station and getting on the

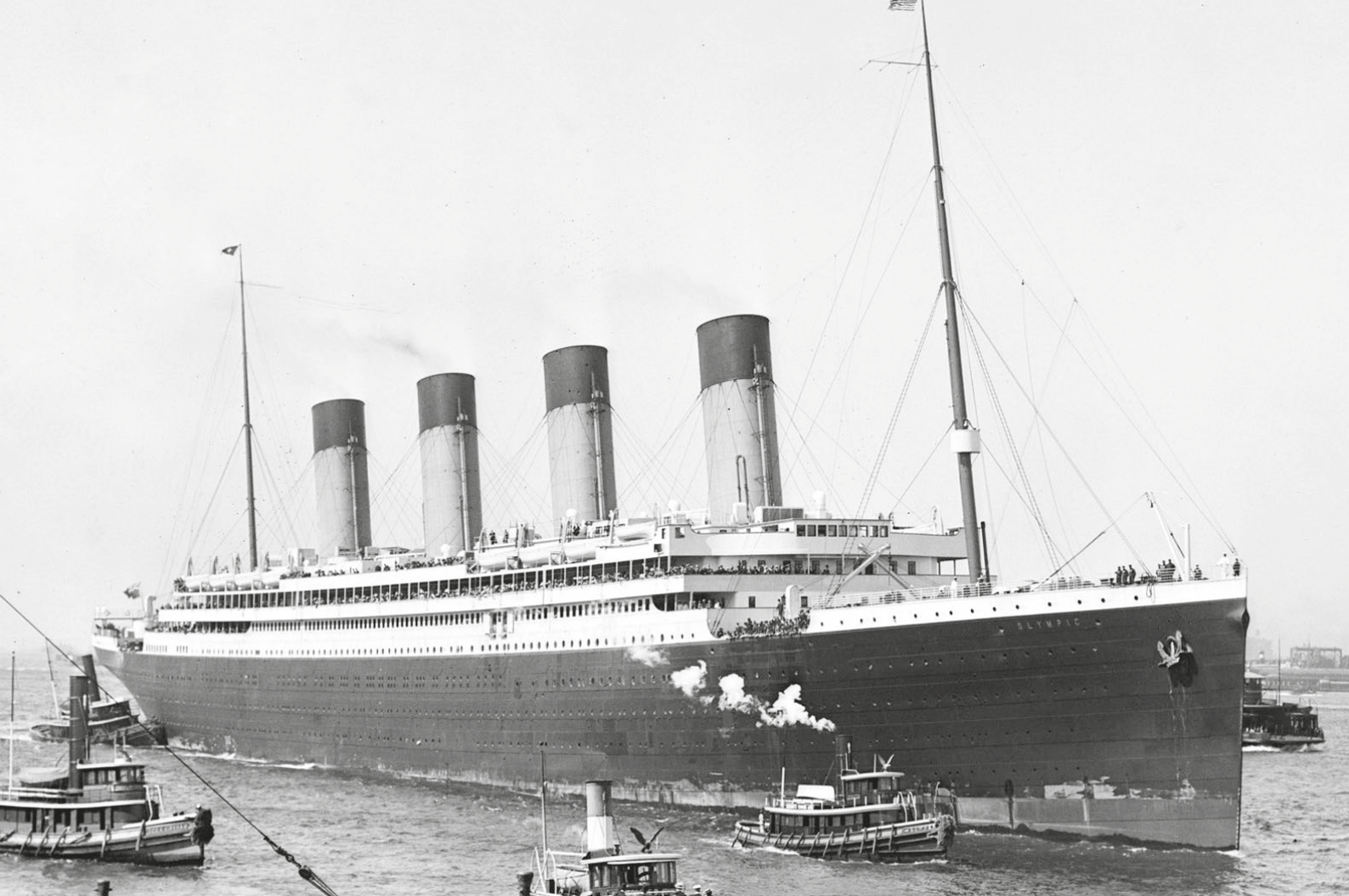


▲ <https://www.britannica.com/place/Ellis-Island>

right train. The trains carrying immigrants were third class trains. It should take a day to get to Chicago, but in reality, the journey was often much longer.

Cows go first

Imagine you are a newcomer to America, and you are going to your cousin Zygmunt, who is waiting for you on Thursday at four o'clock in the afternoon at LaSalle station in Chicago. That is the time and place you gave him in the telegram you sent from New York. But you get to Pennsylvania or Ohio, and suddenly the train stops in the middle of nowhere. Why are we waiting? Because of the trains that bring animals – cows, pigs and sheep – to Chicago slaughterhouses. Trains with animals were second class trains and as such had priority over trains carrying immigrants. There were a few stops along the way and the train was late, and you came to Chicago at four in the morning instead of four in the afternoon. Unless, of course, you got off at the right station. While still in Indiana, the train stopped, and the conductor loudly announced that we were in East Chicago. The only English word you knew was “Chicago” and you got off in a hurry... in Indiana. Half of the trouble if you got off in South Chicago, because there were a lot of Poles living in this district. Sometimes on the train you believed the scammers who convinced you that there is no point in going to Chicago, that you will find better prospects and a better job in Buffalo, for example. Women, in particular, became victims of the touts, and then the pimps – they ended up being taken to brothels. That is why relatives



▲ RMS Olympic: https://commons.wikimedia.org/wiki/File:Olympic_in_New_York_cropped.jpg.

▼ Imigrants from Europe on Ellis Island, 1915: https://commons.wikimedia.org/wiki/File:Arriving_at_Ellis_Island_LCCN2014710704.jpg





▲ Medical check-ups on Ellis Island: <https://www.promisedyouamerica.com/2017/10/ayn-rand-institute-pushing-open-borders.html>.

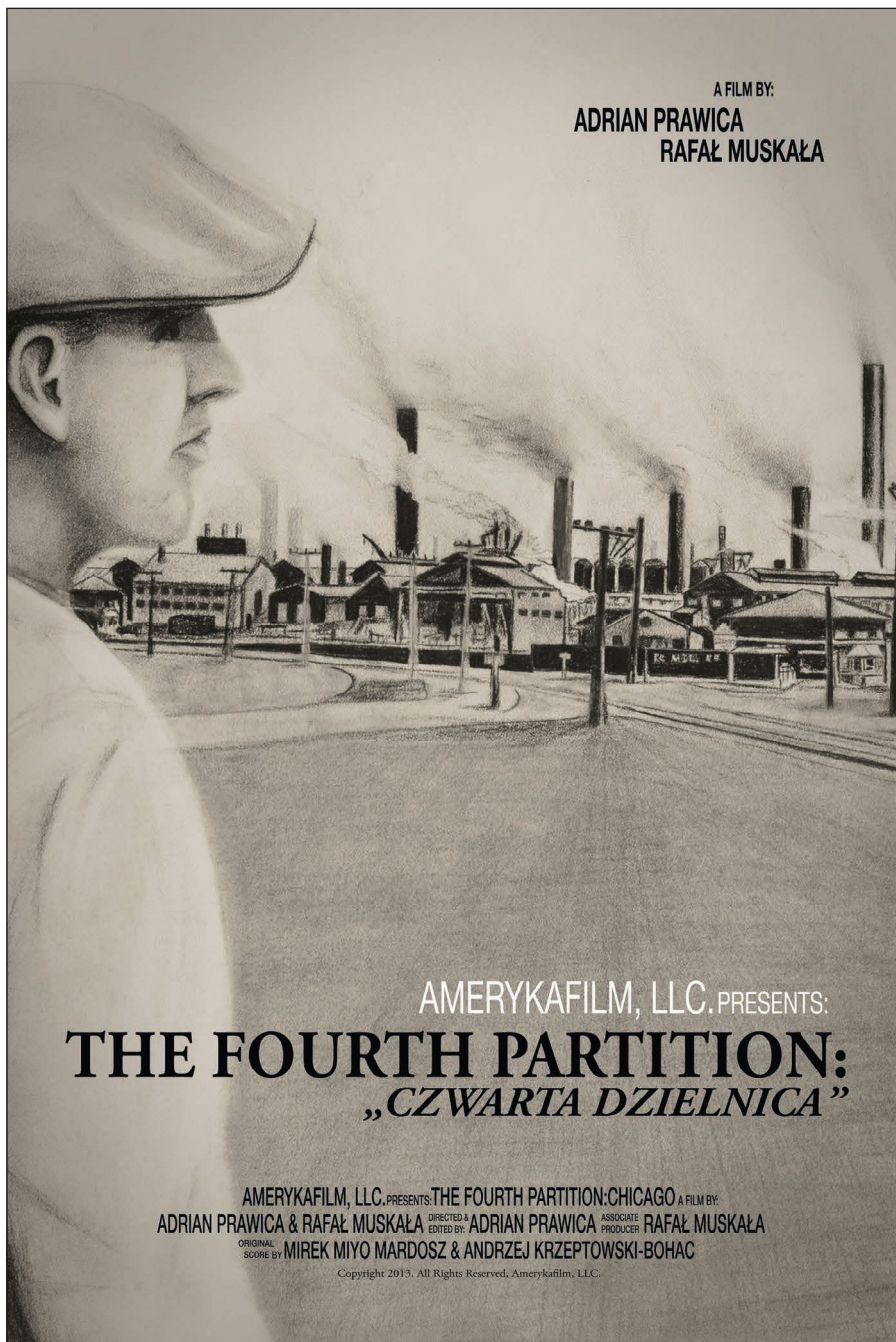
wrote very clearly in their letters from America – “Don’t talk to anyone, do not let anyone touch your luggage, watch out for suspicious offers and keep your eyes open. Watch out, watch out and watch out again!”.

Drink in your taverns!

But suppose the journey went smoothly and you got to Chicago late. Cousin Zygmunt waited a few hours, but he finally left. All you know is that he lives around Milwaukee Avenue. So, you get on a horse-drawn streetcar, and you get to Milwaukee Avenue. What are you doing? You go to a Polish tavern and ask about Zygmunt. If they know him here, you sit down, order a beer and wait for him to come, because he goes to the tavern every day on the way from work. He finally comes, and you are at your destination.

Taverns were the centres around which social life revolved. All nations – Poles, Lithuanians, Germans, Slovaks, etc. – had their taverns in Chicago. But beware! It was dangerous to end up in the wrong tavern. In 1916, “Dziennik Związkowy” (“Trade Union Daily”) described the story of a German who, drunk, entered a Polish bar by mistake. Forty Poles were staying in the tavern and everyone under oath testified before the police that the events happened in the following way – a bottle standing on a shelf magically took on human shape, jumped off the shelf, approached the German, hit him on the head and dragged him out of the bar into the street. Then it came back and turned back into a bottle. The article ends with a warning: “Drink in your taverns! Do not come to ours”.

Dominic Pacyga



▲ Film poster *The Fourth Partition*: <https://www.imdb.com/title/tt3237768>

Message 3.

<https://www.amazon.com/Fourth-Partition-Adrian-Prawica/dp/B00U4FA6SM>

Below is an extensive text on the segregation of Jews and Muslims in medieval Portugal. You will create three other messages based on it. First, however, draw information from it that is not explicitly mentioned – some suggestions are included in the comments.

If "at least in theory" – that means that the practice looked different.

[In Medieval Portugal] Jews and Muslims were, at least, in theory, obliged to live in special neighbourhoods. This segregation could result in restrictions on freedom. *Judiarias* and *mourarias* were ghettos which were well defined in the urban plan of the cities and villages where Jews and Muslims were settled. The Jewish communities extended throughout the kingdom, whereas the Muslim ones were restricted to the south, from the basin of the Tagus river. This was a way of segregation even in a time when these ethnic groups were already deeply embedded in Portuguese society and performed relevant economic functions.

In the Middle Ages, there were other ways of spatial segregation, such as the so-called *coutos de homiziados*, this is, border territories for criminals. This kind of ghettos received Christian people, as well as members of any ethnic group. The sole criterion was to be considered a criminal, by the royal justice. In these territories, the minorities did not seem to have a specific place for them.

On the other hand, a law enacted by King Duarte aims to punish those who gave protection to prisoners (*cativos*) who had tried to escape. According to Duarte, this was a very frequent occurrence and so he defined a strict regulation. He encouraged the complaint and rewarded those who helped to get the prisoners back.

Finally, other punitive measures were imposed on those who brought forbidden products to the Muslim enclaves. In particular, during the conflicts, it was forbidden to bring weapons, iron, vessels, or wood for making them, linen, and artillery.

In order to increase the royal income, the trade transactions were taxed, according to the rules set out in this document. The municipal charters have a lot of data about taxation. Among the products for sale there were also Moors. The purchase or the sale of a Moor, either male or female, by people who did not live in the city was taxed at a rate of $\frac{1}{2}$ *maravedi* (an Iberian coin). The same value should be paid whenever a horse or a mule under 10 *maravedis* was sold. If the price of these animals were 10 *maravedis*, the fiscal income would be the double, which means one *maravedi*. Again, the comparison was made, when the king determined that the purchase or the sale of a horse or of a Moor outside Lisbon the toll (*portagem*) should have been paid in the place where the business took place. Whereas the person who owned a Moor, who was a blacksmith or a shoemaker, was exempted from the payment of tax for this worker.

Usually, if there are prohibitions, people do forbidden activities anyway. In a tropical country, would it make sense to ban bringing skis to a café?

As above: it means someone has done it.

Terrifying but precise data about Muslims and the slave trade.

Some crafts were very important as this municipal charter reveals. Nevertheless, at the beginning of the fifteenth century [...] Jews and Muslims were not able to enjoy the same privileges as Christians inside municipalities, where they could not become a full citizen, which means all their privileges were removed, and they were not exempted from the toll's taxation. In spite of the legislation, Afonso V granted an exemption, in 1445, to five officers, Moors and Jews, who wanted to live and install their workshops in Mourão, in the south at the extreme border between Alentejo and Castile; this was later confirmed by his son João II in 1486. [...]

In the first half of fifteenth century, a very curious prohibition was imposed first on the Jews and then on the Muslims. Both were forbidden to have Christian servants.

The creation of specific neighbourhoods for these groups in 1361, and the obligation to adopt clothing which identified the wearer with specific signs and colours as a member of an ethnic minority were very symbolic. The so-called Concordat, an agreement that had been established between the Portugal and the Holy See in 1289, imposed on the Jews the use of distinctive signs and the payment of the tithe.

Having noticed that some Moors and Jews had adopted Christian ways of dressing, so that they could pretend to have another cultural identity, King Afonso V, in the second half of the fifteenth century, decided that they should go to prison, and they would be judged whenever it was found to have occurred. This decision can be seen within the context of King Pedro I's order, from the second half of the fifteenth century, that Jews were to live apart in separate neighbourhoods.

It could also be interpreted as a measure to protect Jews from being attacked and from the hatred against this community following the Black Death. Later on, Muslims were also allocated specific ghettos. This rule was not fully respected and therefore João I introduced some penalties for those who were caught outside these neighbourhoods after a certain hour. [...] Other guidelines insisted in separate lives. Jews could not drink in Christian taverns, only in their own. The permanent threat of social riots, enhanced by cultural differences, justified this preventive regulation. It seems that they did not trust each other. For instance, Jews and Muslims were forbidden from taking weapons into celebrations where the king was present, and also into games. [...]

There is [a] group of laws which consider both Jews and Muslims at the same level as any other group. For example, Jews or Muslims could not enter any Christian woman's house or vice versa. Christians, Muslims, and Jews could only make mutual contracts and loans based on the principle of reciprocity. Finally, Manuel I recognized at the same level of credibility the testimonies from Jews and Christians.

When members of these minorities, namely Jews and Muslims, decided to become Christians, they received many privileges. The legislation is plentiful on this subject. Since the first quarter of the thirteenth cen-

So, they could not move freely around the country.

It is good to be friends with the King 😊.

So, at the time this provision was introduced, there were such cases. Not only the Muslims held this extremely low social position.

There were assimilation processes.

So, they did it.

ture, after conversion, the former Jews who had become the so-called “new Christians” could receive inheritances from their parents.[...]

However, someone who decided to go back to their Hebraic [or Muslim] faith, after being advised, would be punished with the death penalty. [...]

From João I to Afonso V (1385 to 1481), Jews and Muslims could not be forced to become Christians, but this situation changed radically with King Manuel I, who decided that the Jews and Muslims should either fully assimilate or be expelled from Portuguese territory in 1496. In addition, he ordered the owners of slaves from Guinea to ensure their baptism. Paradoxically, during the same year of 1496, King Manuel I appointed several Jewish and Muslim officers to their neighbourhoods (*mourarias* and *judiarias*).

Task 7a.

Write a sub-section of the school textbook (maximum 800 characters or 130 words) entitled “The plight of ethnic minorities in medieval Portugal”.

Task 7b.

Imagine that you are the creators of a TV program or YouTubers who are to prepare a program about the interaction between the Portuguese, Jewish and Muslim people in medieval Portuguese cities. Prepare a script for a 30-second preview of your film.

Although the following illustrations come from neighbouring Spain, from the 14th century book, you may want to refer to them.



▲ A Christian and a Muslim playing together on instruments called ouds: https://commons.wikimedia.org/wiki/File:Christian_and_Muslim_playing_ouds_Catinas_de_Santa_Maria_by_king_Alfonso_X.jpg.



▲ A Christian and a Muslim playing chess: <https://commons.wikimedia.org/wiki/File:ChristianAndMuslimPlayingChess.JPG>.

Task 7c.

Write a script for a two-minute podcast in which you will discuss what the local legal codes say about life in medieval Portugal. You can record a podcast later if you want.

Task 7d.

Write a press article, like the one presented in "Głos Wielkopolski" (p. 108), about how the law tried to keep up with life in medieval Portugal. It can take the form of an interview with a historian or your own statement.

Task 7e.

Check out what your textbook says about the relations between the Jewish and Muslim population of the Iberian Peninsula in the Middle Ages. Write a letter to the publisher in which you will either praise or criticise the material. Remember about the introduction, argumentation and conclusion.

Jędrzej Skrzypczak: Journalism changes, the law does not keep up

MONIKA KACZYŃSKA • 27 November 2013

Professor Jędrzej Skrzypczak talks about the challenges facing journalism and the fact that the law does not keep up with the changes that take place in journalism

Is it still clear who the journalist is?

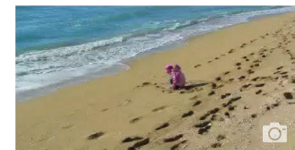
Jędrzej Skrzypczak: In theory, yes. The definition is contained in press law. Only since the current press law was created, the reality has changed completely. Technological progress has led to the spread of electronic media, and with them, citizen journalism. Given that a journalist has certain rights, the question arises as to whether these rights should be enjoyed by everyone, or whether they should be used by some European countries to create the concept of a professional journalist.

What is that supposed to do?

Jędrzej Skrzypczak: In the broadest sense, the protection of freedom of expression. Currently, it is not threatened by censorship as an official action, but by social censorship. It is probably not felt by journalists working for large editorial offices but let us remember that the media in Poland are also local media, which find it much harder to become independent. The position of a professional journalist provides, in countries that have introduced this category, certain social privileges.

▲ <https://gloswielkopolski.pl/jedrzej-skrzypczak-dziennikarstwo-sie-zmienia-prawo-nie-nadaza/ar/1052612>

NAJNOWSZE



Sprawdź, gdzie zapłacisz bonem turystycznym nad morzem



Mieszkańcy piszą do prymasa i arcybiskupa w sprawie plakatu



Gigantyczne wyprzedaże w IKEI. Co kupisz za grosze?



Wspomnienie: Jana Kulczyka długo nikt nie zastąpi



W tych miastach i gminach Wielkopolski żyje się najlepiej

To the teacher

Most of the essays written by students at school have one reader – the teacher. The teacher knows the material the student is writing about better than the student themselves. The teacher does not read to learn anything, but to check whether the student has assimilated the material.

Two things can be changed in this area. Firstly, as it has already been seen in previous chapters, the student can choose their own topic. The teacher can formulate the topics in such a way that the student's essay does not involve summarizing the material from a textbook or other message, but rather forces the student to take a position and state their case. Then, while reading the work, the teacher will learn – not about the history, but about the student, the student's opinion and the course of reasoning. It can be assumed that there will be a bit of a staging anyway: the student plays the role of a historian and pretends to be interested in the issues raised, and the teacher keeps reading it as a review and an evaluation. However, the chances that both will find something interesting and useful in working on a text are greater than in the standard paper/project model.

Secondly, students may be offered forms other than the traditional essay addressed to the teacher (or examiner, colleagues, academic readers). The claim-arguments pattern also appears in journalistic forms, not only written (e.g. reportage, essay, interview, etc.), but also audio or video recorded (podcasts, blogs, films), for which scripts, screenplays, etc. are written. A letter, application, petition, appeal, declaration, resolution are other forms in which a position is presented and justified. From time to time, it is possible to propose statements that are not based on the claim-arguments pattern but require the student to digest and present their interpretation of the past. A student can create a tweet, a telegram, a haiku, a sonnet, a trifle or other poem, a palindrome, a fairy tale, a legend, an inscription (e.g. a tombstone inscription), a slogan (e.g. a commercial), a theatrical scene and many others. It is only worthwhile to guard against the temptations of ahistorical tasks and not to recommend the students to create a telegram that could be sent by Christopher Columbus from the deck of Santa Maria or a tweet by Joachim von Ribbentrop from Moscow in August 1939.

As part of the practice on writing conclusions, students can go back to their previous essays and check whether the introduction and the conclusion combine into a logical whole. If not, suggest redrafting the conclusion, e.g. according to one of the strategies proposed in this chapter.

Answers to selected tasks

Chapter 1

Task 1.

- ▶ **Extract I:** I believe that Polish citizens living abroad should not elect their president and parliament members.
- ▶ **Extract II:** The decision to emigrate today is neither reprehensible nor glorious, nor political.
- ▶ **Extract III:** Ideologization is not for school.

Task 2.

- ▶ **Extract I:** 9, 11
- ▶ **Extract II:** 4, 8, 10
- ▶ **Extract III:** 7

Task 4.

- ▶ **Extract IV:** For example: Medieval Spanish legislation in the service of the Church discriminated against Jews and Muslims. [Possibly also, for example: Religious discrimination can be enshrined in law.]
- ▶ **Extract V:** For example: The legend of the arrival of the Karaites in Lithuania raises doubts among historians. [Also, for example: The beginnings of the Karaites' presence in Lithuania are shrouded in legend. Don't believe the legends.]
- ▶ **Extract VI:** For example: Catherine II carefully prepared herself to make decisions. [Also, for example: Catherine II maintained contacts with luminaries of the European Enlightenment. Catherine II was striving to unify her subjects. Catherine II did not like diversity. The road to hell is paved with good intentions.]

Task 5.

- ▶ **Extract IV:** first sentence.
- ▶ **Extract V:** "However, there are at least three major problems with this story".
- ▶ **Extract VI:** "challenges she [Catherine] had to meet".

Task 6.

- ▶ **Extract IV:** C
- ▶ **Extract V:** B
- ▶ **Extract VI:** A

Task 7.

- ▶ Extract IV: B
- ▶ Extract V: A
- ▶ Extract VI: C

Task 8.

- ▶ Extract IV: A
- ▶ Extract V: C
- ▶ Extract VI: D

Task 9.

- ▶ A – B
- ▶ B – A, B
- ▶ C – C, D, B

Task 10.

For example: The victors write the law

Task 11.

1A, 2C, 3A, 4B, 5B, 6C

Task 12.

3, 4, 6

Task 13.

- ▶ For example: The influence of the idea of Enlightenment on 18th century European rulers.
- ▶ Nationality policy of the Russian Empire.
- ▶ Contacts between Tsarist Russia and the West.

Task 14.

The results of 19th-century migration were mostly positive.

Examples of argumentation:

- ▶ The results of 19th century migration were beneficial for both receiving and sending countries.
- ▶ Nineteenth-century migration has brought a variety of benefits: political, social, cultural, both for receiving and sending countries.

Other possible claims:

- ▶ The results of 19th century migration were unfavourable.
- ▶ The results of 19th-century migration is a complex issue.
- ▶ I do not care about the results of 19th-century migration.

Task 15.

- A. There are four gentlemen sitting at a table in a New York restaurant.
- B. Nineteenth-century Polish romantic poetry is full of regret and longing for the lost homeland. "Emigration is declassation," said Polish emigrants at the end of the 20th century. But did those who left their home country in the 19th century really lose out on this? Did their homelands lose out – enriched by both money transfers and experiences passed on orally, by letter and practically (after their return)? Did the countries they came to lose out by their hardworking hands or open minds?
- C. American historians have repeatedly pointed out that the entire history of the USA is the history of migration. Without the migration of the 17th and 18th centuries, the United States would not have come into being, but without the migration of the 19th century, it would not have become an economic power, it would not have obtained the status of a superpower, and its political and social life and culture would have developed quite differently. I completely share that opinion. What is more, I believe that the United States is no exception, as 19th century migration has also shaped the history of many other contemporary countries.
- D. The 19th century was a time of huge population movements, especially in Europe. Researchers divide these movements according to different criteria, for example the distance from the place of origin to the place of settlement, the sustainability of the migration (temporary, periodic, settlement) or the motives of the migrants. For example, some moved for economic reasons – in search of wealth (or only means of survival), while others moved for ideological or political reasons, such as missionaries who wanted to spread the faith, administrators of European colonies or victims persecuted by the invaders. However, these divisions do not matter much if we want to make an overall assessment of this process. Regardless of the category, migrations have broadened the horizons not only of their direct participants, but also of those whom the migrants have left and those to whom they have arrived.

Task 16.

E.g. according to point b (the structure of the essay consisting in citing further arguments refuting the generally accepted claim).

Claim:

- ▶ It is believed that emigration is a problem, a difficulty, a loss. Using the example of 19th century migrations, I will prove that they brought various benefits – political, social, cultural – to both the receiving and sending areas and to the migrants themselves.

Arguments:

- ▶ Personal level. The longing usually passes, and emigration opens up opportunities that do not exist at home, e.g. Maria Skłodowska-Curie would not have the conditions in Warsaw for research like she did in Paris.

- ▶ Political benefits for the sending areas. The leaving may create a sense of loss, emptiness, but who would lobby for the independence of Poland in the West at the turn of the 19th and 20th century, if not emigrants?
- ▶ Political benefits for receiving countries. The arrival of many new people, the so-called immigration waves, create some problems, but for example, they allow for faster population growth, which often translates into the position of the state or region – e.g. the development of US power in the 19th century.
- ▶ Economic benefits for receiving countries. Waves of immigrants threaten unemployment, but when used effectively, they provide a useful workforce. An example of industrial development in the Ruhr area.
- ▶ Economic benefits for sending countries. Emigration helps to deal with unemployment, e.g. in 19th century Galicia, from where Poles, Jews and Russians (Ukrainians, Lemkos) left and then sent remittances home.
- ▶ Cultural benefits for receiving countries. In Chicago, the waves of immigrants were arousing fear, their living standards or customs seemed alien and bursting society, but the city became a world metropolis and a cultural centre of all kinds.
- ▶ Cultural benefits for sending countries. Polish romantics were very sad, but it was in exile that masterpieces of Polish literature were created.

Summary:

- ▶ Negative experiences of migration can be cited, but it is difficult to imagine the achievements of modern civilization if there were no 19th-century migrations.

Chapter 2

Task 1.

For example, they organize meetings, special exhibitions, museum lessons, provide expert knowledge, issue publications, rent space to others, etc.

Task 2.

For example: Historical museums are important institutions.

Or: Storage of exhibits is not the most important function of historical museums.

Or: The activities of historical museums are related to the past.

Task 3a.

- A. It is not known.
- B. Dissemination of Nuragic art and promotion of Sardinia as a centre of culture and art.
- C. The Nuragic art is magnificent. The Sardinians are characterised by openness and an identity based on tradition, probably Nuragic, and want to animate cultural exchanges in the Mediterranean.
 - ▶ Renato Soru. President of the Autonomous Region of Sardinia – it is difficult to say who he is.
 - ▶ Region, Nuragic and Contemporary Art Museum in Cagliari, a certain Domus.
 - ▶ The Scientific Committee is a guarantee that this is a serious institution. The composition is under the “Scientific Committee” tab.
 - ▶ It is difficult to assess their credibility.
 - ▶ They are probably involved in the project, so they are willing to support it.
 - ▶ Not everything is known from the website.

Task 3c.

The similarity lies in the chronological representation of Sardinia’s political affiliation from antiquity to the 20th century

They differ in data selection and some explanations.

The information that is not on the Bètile website relates primarily to the island’s political dependence on various players throughout history.

They question the statement about the continuity between the Nuragic and 20th-century or contemporary art. Perhaps also a claim about the typical characteristics of Sardinians.

Task 3d.

There is no evidence, no sources of these opinions, coming from experts. This is an example of an advertising statement.

Tasks 3e i 4.

To be decided by the student. It is important that the student substantiate their position.

Chapter 3

Task 2.

1

- I** Casimir was a very good ruler and took care of his subjects from different ethnic groups.
- R** He defended the Jews. In the law on the location of Lviv, he granted rights to almost all nationalities, except for Ruthenians.
- E** He is a specialist in medieval history.
- A** Human rights include the right to maintain one's ethnic identity and cultivate the practices associated with it. Diversity, not uniformity, is appreciated. Multiethnicity is considered to be the wealth of society. Poles enjoy the territorial development of their country and are willing to praise the kings who have been successful in this field.
- D** Strong. He provides specific legal solutions, discusses with the findings of other researchers.

2

- I** The Kingdom of Galicia-Volhynia benefited from being incorporated into the Kingdom of Poland.
- R** Casimir took over Ruthenia with the solutions concerning the protection of the Jewish population. He adapted the location of the city under German law to the specificity of multinational Lviv.
- E** He is a specialist in medieval history.
- A** The text is in line with the Polish point of view: it favourably assesses the accession of Red Ruthenia to Poland. He would probably have presented this fact with greater reserve during the Polish People's Republic, because after World War II Lviv became a part of the Soviet Union and the authorities of the USSR were trying to erase its Polish heritage also in Polish memory.
- D** Strong, because he provides specific legal solutions, discusses with the findings of other researchers. However, he does not cite the findings of Ukrainian, Russian, Armenian or Jewish researchers, which weakens his argument.

3

- I** Casimir's country was home to many ethnic groups.
- R**
 1. The Jewish population enjoyed the special protection of the king.
 2. The city law of Lviv provided opportunities for various ethnic groups to exist.

- E** He is a specialist in medieval history.
- A** The text is in line with the Polish point of view: it favourably assesses the accession of Red Ruthenia to Poland. Human rights include the right to maintain one's ethnic identity and cultivate the practices associated with it. Diversity, not uniformity, is appreciated. Multiethnicity is considered to be the wealth of society.
- D** Strong, because he provides specific legal solutions, discusses with the findings of other researchers. However, he does not cite the findings of Ukrainian, Russian, Armenian or Jewish researchers, which weakens his argument.

Task 5.

1, 2, 4,

Task 6.

1. for example, that there were some anti-Jewish incidents in the Kingdom in 1370
2. *one can say that he condemns discrimination against different ethnic groups* (he writes about the king's kind attitude towards them, whose policy he praises)
3. e.g. that Casimir was legally protecting Jews
4. e.g. that there were few Ruthenians in Lviv
5. as above
6. that there is another reason the Ruthenians did not take advantage of Lviv's location under German law
7. Armenian municipalities in the Kingdom of Poland; ethnic minorities in the state of Casimir
8. no
9. Casimir's policy towards Jews, towards Halych Ruthenia, the population composition of Lviv
10. situation of Jews in the Casimir's state
11. consequences of the location of Lviv for various ethnic groups
12. the concept of the protectionist nature of the monarchy, the figure of Lewko
13. the figure of Casimir
14. M. Kapral's arguments
15. M. Kapral's theory
16. e.g. that there were no anti-Jewish pogroms in the Kingdom of Poland during the Casimir's reign

Task 7.

1. *It contained a clause that referred to Armenians, Jews, Ruthenians, Tatars, and unspecified Saracens. [...] The only thing that remained was a written positive declaration of the councillors.*
2. *The probably spoken request, a de facto order, of Casimir III the Great from 1370 to the city council of Kraków to protect Lewko.*
3. *Despite controversies about the territorial scope of the Jewish privileges [...] can be recognized...*
4. *The document granting the urban charter for Lviv, issued in Sandomierz in 1356 by Casimir III the Great, is of exceptional importance for the issue under investigation, OR the conquest of the Galicia-Volhynia Rus' by Casimir III the Great changed the ethnic relations in his state.*
5. *Possibly only for [Jews] in the Greater Poland.*
6. *A de facto order (king's request is an order).*
7. a) Claim: the conquest of Red Ruthenia by Casimir III the Great changed the ethnic relations in his country. Evidence: The territories were joined where ethnos were either not very numerous so far (Ruthenians) or absent from the Polish state before the conquest: the Armenians and Tartars and other more unspecified followers of Islam (Saracens).
b) Claim: The location privilege for Lviv was of exceptional importance for the issue discussed here. Evidence: Although it referred to only one city (transferred to Magdeburg law), it became a model for the organization of ethnic relations in numerous centres in the Kingdom of Galicia-Volhynia.

The text indicates who Lewko was. It shows new forms of regulating the status of residents (e.g. verbal order of the ruler). The author points to the breakthrough significance of the accession of Red Ruthenia to Poland, as well as to the act of locating Lviv as a model solution, also used in other cities of Ruthenia under the rule of Casimir.

Task 8.

1, 4, 6, 7

Task 9.

1. *Numerous acts of legislation regulating the status of Jews were issued by Casimir III the Great. AND: The king permitted all nationalities who inhabited the city (Ruthenians, Armenians, Jews and Muslims, predominantly Tatars) to be governed by their own laws if they chose to.*
4. *At the same time, the conquest of the Galicia-Volhynia Rus' by Casimir III the Great changed the ethnic relations in his state.*
6. *The privilege [for Lviv] from 1356 became a model for the political institutions and ethnic relations in the conquered Ruthenian territories. The author lists numerous groups living in the city.*

7. *The decline in the situation of Jews in this city can be indirectly inferred by the order of Casimir III. But this does not appear to be an adequate explanation, given that they were the native population of Lviv. Despite controversies about the territorial scope of the Jewish privileges. At the end of this period, Casimir III the Great issued a privilege for Jews, possibly only for those in the Greater Poland ones (1334).*

Task 10.

At the discretion of the students.

Task 11.

1

- I** Casimir III the Great was an effective ruler and was able to achieve his goals with compromises.
- R** (1) He gradually subjected Ruthenia, taking care of other parts of the country.
(2) He tried to use the local mighty, but when necessary, he fought with armour.
(3) In order to permanently link the Red Ruthenia with his state, he strengthened the role of Lviv at the expense of the former capitals and gave its multi-ethnic and multi-religious inhabitants more rights than in other cities, maintaining the privileged position of Catholics.
- E** He is a professor of history from Lublin, specializing in medieval history, including the Piast monarchy.
- A** The focus on Polish affairs can be seen. The author values the political effectiveness of the king.
- D** Strong. He cites examples of various events, in chronological order, and links events in Ruthenia with other events.

2

- I** The annexation of Russia cost a lot of effort (including military effort).
- R** (1) Casimir annexed Ruthenia in stages.
(2) It was associated with bloodshed, betrayal, and political solutions.
(3) In order to permanently link Ruthenia with his country, the king invested in Lviv and gave it special rights.
- E** He is a professor of history from Lublin, specializing in medieval history, including the Piast monarchy.
- A** The focus on Polish issues and the presentation of the Polish point of view can be seen (Ruthenia is annexed to Poland and not, for example, conquered, lost).
- D** Strong. He cites examples of various events, in chronological order, and links events in Ruthenia with other events.

3

- I** The king gave them certain freedoms so that they would consider his state as their own.
- R** (1) Casimir had numerous opponents among the inhabitants of Ruthenia and neighboring countries.
(2) He dealt with them in various ways.
(3) In order to permanently link Ruthenia with his country, the king invested in Lviv, and gave special rights to its inhabitants of various nationalities and religions.
- E** He is a professor of history from Lublin, specializing in medieval history, including the Piast monarchy.
- A** The focus on Polish affairs can be seen, and the acquisition of the favour of various ethnic groups for the Kingdom of Poland is assessed positively. The rights and freedoms of the inhabitants are also valued – one can conclude that the author is a democrat, although he also values the effectiveness of the ruler.
- D** Strong. He cites examples of various events, in chronological order, and links events in Ruthenia with other events.

Task 12.

Sources unanimously state the date of the final annexation of Red Ruthenia to the Kingdom of Poland, granting a location privilege for Lviv, state that it was a location under German law, unanimously enumerate the ethnic groups covered by the local government in Lviv, indicate the privileges of the German and Polish population.

Grzegorz Myśliwski emphasizes the rights of the Jewish population and focuses on the privilege itself and its scope (which groups benefited from it). He praises Casimir III the Great as the one who (maybe for moral reasons?) defends various ethnic groups.

Andrzej Pleszczyński describes in detail the process of annexation of Red Ruthenia to the Kingdom of Poland. The location of Lviv is its culmination. He presents Casimir as an effective ruler, and the privileges granted to minorities (more religious than ethnic) – as an instrument of his (rather self-interested) policy.

The differences may result from different contexts in which Lviv's location privilege is shown or from different evaluation of Casimir by each researcher.

Task 13.

The decision is up to the students. It is worth considering the local aspect (location of the city, its rank in the country), but also the fact of its current statehood in Ukraine.

Chapter 4

Task 1.

The title of the whole essay: For example: Integration of the Ruthenia with the state of Casimir III the Great.

1. Politics of Casimir III the Great.
2. Disintegration factors.
3. The problem of borrowing memory from Jan Długosz.

Problem-based arrangement

Task 2.

1. Problem-based arrangement: “analyse in more detail” and the last paragraph, the rest is chronological arrangement.
2. A. Problem-based titles: Justice. Social affairs. Administration.
B. Chronological titles:
 - ▶ *Livro das Leis e Posturas.*
 - ▶ *Ordenações de D. Duarte.*
 - ▶ *Ordenações Afonsinas.*
 - ▶ *Ordenações Manuelinas.*

Task 3.

1. *Four decades after the regulation of the tithe farming was adopted at Sântimbru, the issue of the tithes collection was again hot.*
2. a. *The representatives of the bishop of Transylvania complained that the nobles raised all sorts of barriers to tithe collectors. On April 11, 1432, King Sigismund ordered Transylvanian nobles to stop impeding the chapter in collecting the tithes from wine and grains. According to the complaint, the nobles forbade their tenant peasants, under the threat of capital penalty, to allow access to water wells or to sell food or give hospitality to the tithe collectors of the chapter. Thus, the chapter was forced to allow the nobles to collect the tithes, paying to the chapter sums that they themselves deemed enough.*
b and c – none
3. none
4. none

Task 4.

The inhabitants of the southern part of Transylvania.

Task 5a.

1. chronological
2. the King’s interference in disputes between the Saxons and the Transylvanian nobility

3.
 1. origins of the decree of 21 March 1391
 2. substance of the decree of 21 March 1391
 3. decree of April 1391
 4. decree of 22 May 1419
 5. complaint of 29 December 1429
 6. summary

Task 5b.

1. claims
2. are based on sources from the era

Task 6.

For example: The role and activities of the king in Transylvania.

1. lawmaking,
2. settlement of disputes,
3. visiting the subjects,
4. mediating between the parties.

Task 7.

Up to the student's decision. It is important that the work is clearly structured and that the arguments are supported by evidence.

Chapter 5

Task 1.

2. Historians become subjects, not objects.
3. Karaites become a subject, not an object.
4. The word "how" and "found" are specified.

Task 2.

1. People dealing with the history of Halych gave different dates and circumstances in which Karaites came to the city, although legends often presented this issue.
2. Historians who study the Karaite settlement in Trakai accept two versions of events. Some believe that Grand Duke Vytautas brought the Karaites to the city to help him fight the Tartar Golden Horde – as the legend has it, which the Karaites themselves spread. Others claim that there are no sources to confirm this version, so it cannot be accepted.
3. At the beginning of the 19th century, the Karaites themselves considered it important to determine under what circumstances they settled in the Grand Duchy of Lithuania.

4. The author pointed out that various legends tell different stories about how the Karaites came to Lithuania, and it was only in the 19th century that the inhabitants of Galicia began to talk more widely about the fact that the Karaites were brought to the Polish-Lithuanian Commonwealth by Prince Vytautas.

Task 3.

1. D
2. C
3. B
4. A

Task 4.

They introduced restrictions – changes introduced.

In this situation:

- ▶ illegal – formally
- ▶ vacationers – vacations

Task 5.

In 1437, a peasants' uprising broke out in north-western Transylvania. The peasants had been refusing to pay tithing in a new, more expensive coin for three years. In this situation the bishop of Transylvania put a curse on them, to which the peasants reacted with a rebellion. This was the first time that representatives of the states signed an agreement in which they committed themselves to help each other.

Task 6.

1. In both versions it is in the first sentence (Poles did not return from America in large numbers to Poland after 1918, because they would not feel good in Poland).
2. In version A, the only reminder is the last sentence. In version B: "this may have discouraged the return of people who...", "potential entrepreneurs", "the Polish community was disappointed", "many others who decided to come back".
3. In version A, the subject changes: no migration, it turned out, soldiers of the Blue Army, many others, children, houses – and usually it is not a flesh-and-blood subject.
In version B: mostly Poles from the USA and their various subgroups.
4. In version A, actions are much more often expressed in nouns and subjects are impersonal/abstract.
5. In version A, the first sentence is very long, but it summarizes the main message of the whole paragraph. In version B the same thought is broken down into 3 sentences, which makes it easier to understand.
6. The last sentence sums up all the considerations in both texts. The construction of the individual sentences can be worked on in both texts.

Task 7.

1. The grand masters were bad and did not respect the provisions of the Second Toruń Peace.
2. Not all grand masters paid homage to Casimir IV Jagiellon.
3. Casimir IV Jagiellon enforced the observance of treaties on unfaithful great masters.
4. The Toruń Peace was not always enforced.
5. Thirteen Years' War, the Toruń Peace, the Grand Master, duty, the Crown, vassals, dependence, the oath of allegiance.
6. Peace, the Thirteen Years' War, the Teutonic Knights, the capital, Royal Prussia, the grand master, oath of allegiance, homage, borderland, emperor, king, princes.
7. B
8. A
9. For example: How did Casimir "succeed in taming the drives of the rebellious vassals"?
10. For example: Which masters did pay homage and which did not? In what years was the homage paid or when was it not? Why did those who paid homage not mind the arguments of those who refused to do so?

Task 8.

For example: At the end of the 14th century, the three rulers of the Karaites' districts took action against one of the chiefs of Lithuanian Grand Duke Vytautas. In 1397 Vytautas invaded the Crimean Peninsula and reached the main centre of Tatar power in Crimea [or, for example, to the Tatar capital, the capital of the state/Crimean Khanate]. He kidnapped a number of Tatars and Karaites from there. That is why some people still claim that it was Duke Vytautas who brought Tatars and 383 Karaite families to Lithuania.

Task 9.

- ▶ The best 1 – the shortest, actions expressed in verbs.
- ▶ The worst 2 – most actions expressed in nouns. This is also the longest sentence.

Chapter 6**Task 2.**

1. in quotation marks
2. in yellow
3. in green

Task 3.

Similarities: e.g. both systems include public consultation and allow for different types of social pressure to shape the law.

Differences: e.g. in Portugal, the legislator is the king (for life, hereditary); in modern systems the parliament in agreement with the president (in terms of office, elected).

Task 4.

1. The position of the king is dominant, but he takes into account the opinions of other (mighty, cities).
2. They are included, but not always and not in a formal way.
3. They can enjoy certain rights, but it is variable. But it can also be seen that they are sometimes consulted on matters concerning them.
4. For example, there was a social stratification, different groups had different rights.
5. There was no equality before the law.

Task 5.

It is worthwhile for students to come up with different conclusions than those given in the examples in the text.

Task 6.

	Message 1	Message 2	Message 3
Audience	readers (American or international)	readers of Polish Daily Zgoda and radio listeners	potential viewers
Purpose	presenting the history of the Polonia in Chicago	presentation of the first moments of 19th century immigrants in the USA, interest of the audience	an incentive to watch a film, an advertisement
Advantages	lots of specific data	colourful narration, dialogues, descriptions, anecdotes	dynamic message, numerous illustrations
Disadvantages	text rather complicated	less specific information	simplification, superficiality

1. most – 3, least 1
2. 2 or 3
3. 1
4. up to the students' decision

List of Illustrations

Cover: https://commons.wikimedia.org/wiki/File:Antonello_da_messina_san_girolamo_nello_studio_1475_ca_02.jpg (Antonello da Messina). **Table of Contents:** https://commons.wikimedia.org/wiki/File:Ortelius_-_Maris_Pacifici_1589.jpg (Abraham Ortelius). **Introduction:** https://commons.wikimedia.org/wiki/File:Carta_Marina.jpeg (Olaus Magnus); https://commons.wikimedia.org/wiki/File:Meeting_of_doctors_at_the_university_of_Paris.jpg (Étienne Colaud); <https://i.vimeocdn.com/video/572538338>, <https://vimeo.com/164718595> (Edmunds Middle School); <https://books.google.pl/books?id=nb-AwAAQBAJ> (Teachers College Press); <https://images.routledge.com/common/jackets/amazon/978041580/9780415808989.jpg> (Routledge). **Chapter 1:** <https://pl.wikipedia.org/wiki/Plik:TheMeltingpot1.jpg>; https://commons.wikimedia.org/wiki/File:Sarajevo_Haggadah.png (Idan Perez); [https://commons.wikimedia.org/wiki/File:Halicz_\(Halych\),_Karaites_cemetery.jpg](https://commons.wikimedia.org/wiki/File:Halicz_(Halych),_Karaites_cemetery.jpg) (Korps Hofmann); <https://media-cdn.tripadvisor.com/media/photo-s/0e/fd/37/f1/caption.jpg> (Tripadvisor); [https://commons.wikimedia.org/wiki/File:Burial_Ground_of_the_Karaimi_Jews_\(15349991407\).jpg](https://commons.wikimedia.org/wiki/File:Burial_Ground_of_the_Karaimi_Jews_(15349991407).jpg) (Carlo Bossori, Edmund Walker); https://commons.wikimedia.org/wiki/File:Kazan_church.jpg (Maarten); <https://www.szukajwarchiwach.gov.pl/jednostka/-/jednostka/5958641>; [https://commons.wikimedia.org/wiki/File:A_Expulsão_dos_Judeus_\(Roque_Gameiro,_Quadros_da_História_de_Portugal,_1917\).png](https://commons.wikimedia.org/wiki/File:A_Expulsão_dos_Judeus_(Roque_Gameiro,_Quadros_da_História_de_Portugal,_1917).png) (Roque Gameiro); https://commons.wikimedia.org/wiki/File:Chicago_Water_Tower_&_Pumping_Station,_published_1886.png. **Chapter 2:** <https://pixabay.com/pl/photos/pliki-papieru-urząd-praca-biurowa-1614223> (myfra); <https://pixabay.com/pl/photos/stare-książki-czcionka-papier-1941274> (DKrue); <https://www.zaha-hadid.com/architecture/nuragic-and-contemporary-art-museum>; https://commons.wikimedia.org/wiki/File:Su_Nuraxi_de_Barumini_38.jpg (Olaf Tausch); https://i1.rgstatic.net/ii/profile/image/409129173700611-1474555404838_Q512/Luciano_Gallinari.jpg (ResearchGate); <https://www.ifla.org/publications/node/11174>; https://commons.wikimedia.org/wiki/File:Rafał_Hadziewicz_-_Kazimierz_Wielki_nadaje_przywileje_włościanom.jpg (Rafał Hadziewicz); <https://pixabay.com/pl/photos/dla-doroslych-pamiętnik-dziennik-1850177> (Pexels); <https://s3.przepisy.pl/przepisy3ii/img/variants/800x0/lwowskie-sliwki-faszzerowane.jpg> (Przepisy.pl); https://s3.przepisy.pl/przepisy3ii/img/variants/670x0/piersi_po_lwowsku124391.jpg (Przepisy.pl). **Chapter 3:** https://commons.wikimedia.org/wiki/File:AGAD_Kazimierz_Wielki,_krol_polski,_zezwała_Grzegorzowi_biskupowi_ormianskiemu_na_przebywanie_we_Lwowie.jpg (Jakub, arcybiskup halicki); https://pl.wikipedia.org/wiki/Księstwo_halicko-wołyńskie; https://commons.wikimedia.org/wiki/File:Прорис_печатки_короля_Юрия_вершник.jpg; https://commons.wikimedia.org/wiki/File:01787_Lemberg_-_Lwow,_Josephinische_Landesaufnahme_1769-1787.jpg. **Chapter 4:** <https://pixabay.com/pl/photos/dracula-zamek-bran-transylwania-4741842> (sgrunden); [https://commons.wikimedia.org/wiki/File:Kazimierz_Wielki_\(Wizerunki_książąt_i_królów_polskich\).jpg](https://commons.wikimedia.org/wiki/File:Kazimierz_Wielki_(Wizerunki_książąt_i_królów_polskich).jpg) (Ksawery Pilati); <https://digitarq.arquivos.pt/ViewerForm.aspx?id=4223265>; http://antt.dglab.gov.pt/wp-content/uploads/sites/17/2013/10/TT-MSMB-A-65_97_m0051.jpg; [https://commons.wikimedia.org/wiki/File:Portugal_\(Ordeções_Afonsinas\).jpg](https://commons.wikimedia.org/wiki/File:Portugal_(Ordeções_Afonsinas).jpg); https://commons.wikimedia.org/wiki/File:Ungarn,_Siebenbürgen,_Woiwodina_und_Slavonien.jpg (Carl Jungmann, Wilhelm Alt, Adolf Stieler, Justus Perthes); [https://it.wikipedia.org/wiki/File:Cluj_by_Joris_Hoefnagel,_1617_\(v2\).jpg](https://it.wikipedia.org/wiki/File:Cluj_by_Joris_Hoefnagel,_1617_(v2).jpg) (Joris Hoefnagel); https://commons.wikimedia.org/wiki/File:Chorographia_Transylvaniae_Sybenbürgen_1532.jpg (Johannes Honter). **Chapter 5:** https://commons.wikimedia.org/wiki/File:Chanter_Angelos_Akotandos_-_St_George_on_Horseback,_Slaying_the_Dragon_-_Google_Art_Project.jpg (Angelos Akotandos); https://commons.wikimedia.org/wiki/File:Nikolaos_Gyzis_-_Historia.jpg (Nikolaos Gyzis); <https://commons.wikimedia.org/wiki/File:Qaraylar.jpg> (Auguste Raffet); <https://pl.wikipedia.org/wiki/Plik:Karaites-histoire.png> (Christophe Cagé); [https://commons.wikimedia.org/wiki/File:Vitaüt_Vialiki_Biraýt_Vjaliki_\(XVIII\).jpg](https://commons.wikimedia.org/wiki/File:Vitaüt_Vialiki_Biraýt_Vjaliki_(XVIII).jpg); https://en.wikipedia.org/wiki/File:Pomnik_Czynu_Zbrojnego_04.jpg (Szczębrzeszynski); https://commons.wikimedia.org/wiki/File:Prussian_Homage.jpg (Jan Matejko); https://commons.wikimedia.org/wiki/File:Münster_wawelski.jpg (Sebastian Münster). **Chapter 6:** https://commons.wikimedia.org/wiki/File:Pierre-Auguste_Renoir,_Le_Moulin_de_la_Galette.jpg (Pierre-Auguste Renoir); <https://visual.ly/community/Infographics/politics/how-does-bill-become-law>; <https://senat.edu.pl/senat/proces-legislacyjny>; <https://tmm.chicagodistributioncenter.com/ISBNImages/9780226406619.jpg> (University of Chicago Press); <https://www.britannica.com/place/Ellis-Island> (Library of Congress); https://commons.wikimedia.org/wiki/File:Olympic_in_New_York_cropped.jpg (Bain News Service); https://commons.wikimedia.org/wiki/File:Arriving_at_Ellis_Island_LCCN2014710704.jpg (Bain News Service); <https://www.promisedyouamerica.com/2017/10/ayn-rand-institute-pushing-open-borders.html>; <https://www.imdb.com/title/tt3237768> (IMDB); https://commons.wikimedia.org/wiki/File:Christian_and_Muslim_playing_ouds_Catinas_de_Santa_Maria_by_king_Alfonso_X.jpg; <https://commons.wikimedia.org/wiki/File:ChristianAndMuslimPlayingChess.JPG>.

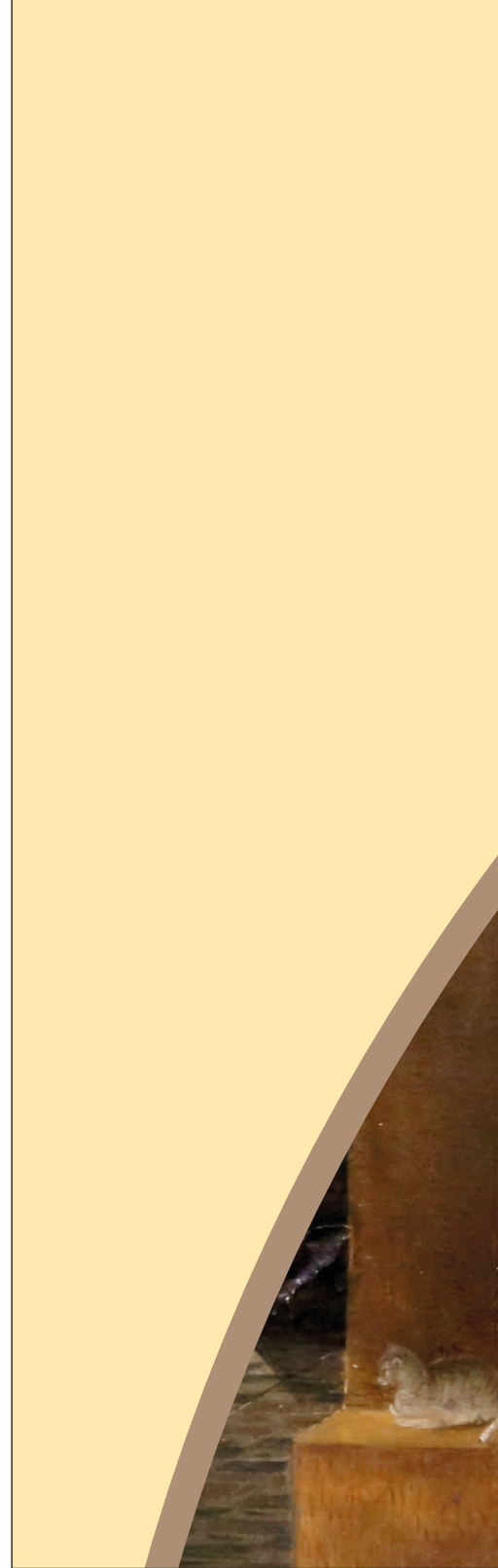
References

- ▶ Bennion J. et al., *Asking the right questions: Using reflective essays for experiential assessment*, "Journal of Experiential Education" 2019, v. 43, no. 1, p. 37–54.
- ▶ De La Paz S. et al., *Adolescents' disciplinary use of evidence, argumentative strategies, and organizational structure in writing about historical controversies*, "Written Communication" 2012, v. 29, no. 4, p. 414–454.
- ▶ Jadczyk M., *Trudna sztuka pisania eseju – wypracowania na maturze rozszerzonej z historii*, "Wiadomości Historyczne" 2018, no. 1, p. 33–39.
- ▶ Kellogg R.T., Whiteford A.P., Quinlan T., *Does automated feedback help students learn to write?*, "Journal of Educational Computing Research" 2010, v. 42, no. 2, p. 173–196.
- ▶ Monte-Sano C., *Argumentation in history classrooms: A key path to understanding the discipline and preparing citizens*, "Theory Into Practice" 2016, t. 55, no. 4, p. 311–319.
- ▶ Monte-Sano C., *Beyond reading comprehension and summary: Learning to read and write in history by focusing on evidence, perspective, and interpretation*, "Curriculum Inquiry" 2011, v. 41, no. 2, p. 212–249.
- ▶ Monte-Sano C., *Qualities of historical writing instruction: A comparative case study of two teachers' practices*, "American Educational Research Journal" 2017, v. 45, no. 4, p. 1045–1079.
- ▶ Monte-Sano C., De La Paz S., Felton M., *Reading, Thinking, and Writing About History: Teaching Argument Writing to Diverse Learners in the Common Core Classroom, Grades 6–12*, New York 2014.
- ▶ Monte-Sano C., De La Paz S., *Using writing tasks to elicit adolescents' historical reasoning*, "Journal of Literacy Research" 2012, v. 44, no. 3, p. 273–299.
- ▶ Nokes J.D., *Historical reading and writing in secondary school classrooms* [in:] *Palgrave Handbook of Research in Historical Culture and Education*, M. Carretero, S. Berger, M. Grever (ed.), London 2017, p. 553–571.
- ▶ Nokes J.D., De La Paz S., *Writing and argumentation in history education* [in:] *The Wiley International Handbook of History Teaching and Learning*, S.A. Metzger, L. McArthur Harris (ed.), Hoboken 2018, p. 551–578.
- ▶ Pacyga D.A., *American Warsaw: The Rise, Fall and Rebirth of Polish Chicago*, Chicago 2019.
- ▶ Williams J., *Style. Lessons in Clarity and Grace*, Boston 2014.
- ▶ Wineburg S., Martin D., Monte-Sano C., *Reading Like a Historian: Teaching Literacy in Middle and High School History Classrooms – Aligned with Common Core State Standards*, New York 2012.
- ▶ Wojdon J., *Thinking About Multiethnicity*, Warszawa 2020.
- ▶ Wojdon J., *Reading About Multiethnicity*, Wrocław 2021.

Websites [accessed 3 May 2020 r.]

- ▶ *Read.Inquire.Write*, <http://readinquirewrite.umich.edu>
- ▶ <https://www.amazon.com/Fourth-Partition-Adrian-Prawica/dp/B00U4FA6SM>
- ▶ <https://wpna.fm/podcast/03-za-chlebem-part-3-welcome-to-united-states>
- ▶ <https://dziennikzwiazkowy.com/polskie-chicago-cykl/odcinek-pierwszy-podroz-do-ameryki>

Joanna Wojdon, born 1973, is an Associate Professor at the Institute of History, University of Wrocław, chair of the Department of Methodology of Teaching History and Civic Education. Her research interest include also the history of the Polish Americans and public history. She has authored an award-winning *White and Red Umbrella: Polish American Congress in the Cold War Era (1944-1988)* (Helena History Press, 2015), *Textbooks as Propaganda. Poland under Communist Rule, 1944-1989* (Routledge, 2018), *Communist Propaganda at School. The World of the Reading Primers of the Soviet Bloc, 1949-1989* (Routledge, 2021), and *Public in Public History*, co-edited with Dorota Wiśniewska (Routledge, 2021).



ISBN 978-83-955113-9-4