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Ministry of Education and Science

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**MULTICULTURALISM AND  
INTERCULTURALITY  
IN THE FIRST TO FIFTH GRADE  
TEXTBOOKS IN PRIMARY EDUCATION  
IN THE REPUBLIC OF MACEDONIA**

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## INTRODUCTION

Textbooks play a significant role in building an idea among students for the diversity of people in the world and the environment in which they live. Researches show that the way *the others* are presented in a textbook affect at other students the formation of attitudes towards those groups. If textbooks contain more positive examples, with a clear commitment to building a multicultural society and those examples express more of basic principles of interculturality, then there are real preconditions students to form positive attitudes, opinions and behavior in relation *to others*. Hence, it is necessary that in writing and the selection of textbooks, especially in multi-ethnic schools and communities, to take into account the intercultural dimension of texts, tasks and illustrations in them, respectively to promote contents that will enable acceptance, respect and interaction of the different.

These considerations, at a theoretical level, are confirmed in official documents relating to the textbooks used in the schools of the Republic of Macedonia. Thus, the Methodology for evaluation of textbooks<sup>1</sup>, prepared by the Bureau for Development of Education in the Republic of Macedonia, points out that in the textbooks should not be used terms and expressions that express disparaging attitudes towards certain communities or individuals, but the contents and illustrations should transmit cultural values and encourage mutual cooperation and a sense of respect for *the others*. In order to check the level of application of these recommendations in practice, a comprehensive analysis of almost all textbooks used in teaching students from first to fifth grade in the nine-year basic education was carried out. The research is enriching existing analyzes of intercultural dimension in primary education textbooks and allows understanding of the current situation in education in terms of the development of intercultural values and attitudes among children in early school age.

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<sup>1</sup>*Conception of making textbook and the methodology for textbook evaluation of the (2010)*. Skopje: Bureau for Development of Education of the RM.

## The Research Objective

The research of textbooks used in teaching students from first to fifth grade in the nine-year primary education is conducted in order to provide insights into the representation and the manner of presentation of the cultural characteristics and interaction between the different ethnic communities in Macedonia, as well in the presence of multicultural content related to the broader, global context. Identified conditions allow perceiving if the textbooks and the level these textbooks sensitise, students from early school age, to diversity that surrounds them and encourage the intercultural dialogue and cooperation. Thus, the findings will offer guidance to improve the quality of textbooks in terms of multiculturalism and interculturality, and this will represent a contribution in building intercultural educational - environment in the Republic of Macedonia.

## The Research Methodology

In the research are used combined qualitative and quantitative methods and procedures, and the results are shown by narrative description, tables and illustrations with examples.

The **qualitative processing** is done by using the method *Content analysis through deductive definition of categories*. Starting from the determination of the terms multiculturalism and intercultural, there are six categories for analysis: 1.Cultural identity; 2.Interaction between the different; 3.Stereotypes and prejudices; 4.Personal names and authors; 5. Presentation of the Fatherland and 6.Openness to the World. Below is defined each category.

**Cultural identity** represents a group of characteristics based on which the individual is recognized, and it's formed under the influence of the culture the individual belongs to. This identity covers aspects of national and religious affiliation, language, traditions, customs, history etc.



**Interaction between the different** means social communication between two or more individuals or groups that vary on the basis of ethnic and/or religious affiliation and gender, and it's exercised for fun and socializing, professional collaboration, mutual support, alliance etc. In a multicultural society interaction between the different is an indication of integration and coexistence of people of different cultures.

**Stereotypes and prejudices** are beliefs about certain social groups (categorized by race, nationality and religious affiliation, sex and gender, profession etc.), that are formed without sufficient knowledge and critical reviewing. *Stereotype* is a simplified generalization about the characteristics of members of a particular group that may have offensive connotations. **Prejudice** is unfounded, but consistently maintained position, followed by strong feelings, built on the basis of partially correct or incomplete information that distort the reality.

**Personal names and authors** as a category covers two aspects: the representation of personal names which are more characteristic of members of a particular ethnic community in the Republic of Macedonia, and the presence of authors of literary, artistic and musical works, as well as athletes, according to national affiliation and gender. In the analysis of personal names should be taken into consideration the inability to make a clear distinction and their percentage due to the use of the same names in different ethnic communities.

**Presentation of the Fatherland** refers to contents that encourage developing patriotism, a sense of belonging, responsibility and care for the Fatherland as well as contents which emphasize the multicultural character of the Republic of Macedonia.

**Openness to the World** suggests the presence of texts, information and illustrations pertaining to the broader cultural context, beyond the borders of the Republic of Macedonia. This category highlights the openness of textbooks to the world achievements in culture, science and sports.

All categories, except the third, have a positive connotation and it's desirable to be met in textbooks because they express the attitudes and practices that are aimed at building intercultural dialogue. Stereotypes and prejudices on any ground have a negative

connotation, so they should not be in textbooks. Their presence is justified only if they have educational function, meaning that allows teaching for their recognition and avoidance.

**The quantitative analysis**, mainly, refers to the indicator Personal names and authors, and it covers spreadsheets with frequencies and percentages of the represented authors on the basis of their nationality and gender, as well as the percentage of multicultural elements represented in the text and illustrations.

## **The Research Sample**

The analysis includes 140 books of 14 compulsory and elective courses and 32 workbooks in three compulsory subjects of the nine-year primary education curriculum for the academic year 2015/16. The compulsory subjects covered include the textbooks of Macedonian, Albanian, Turkish, Serbian, Macedonian language for students from other communities, society, mathematics, natural sciences, technical education, music education, physical and health education and art education. The elective subjects include language and culture of the Vlachs and language and culture of the Roma. The analysis does not include subjects for which there are no textbooks (computer skills and basic programming (compulsory) language and culture of Bosniaks, working with computer (optional) or whose textbooks are written in foreign (English) language

Textbooks for society, mathematics, natural sciences, technical education, art, music and physical and health education that are used in the teaching in Albanian, Turkish and Serbian language, are translation of those written in Macedonian language, however, a comparative analysis of the textbooks of all languages was made in order to identify the existence and success of linguistic adjustments in terms of multiculturalism.

The textbooks in mathematics, science and society are accompanied by workbooks that, along with the corresponding textbooks were subject to qualitative and quantitative analysis also.

The list of analyzed textbooks and workbooks is given in Appendix 1

In the following analysis, are used the codes of textbooks and workbooks when the text refers to them. Each code is made up of letters and numbers. Capital letters at the beginning indicate the name of the subject the textbook is intended for, the figure is an indicator of the grade, and capital letter following the figure is used as a distinctive landmark when for the same subject and grade are available several textbooks. Small letters following the figure indicate the language the textbook is written (MJ – Macedonian language, aj - Albanian language etc.), and they are used when the same textbook has been translated and adapted to several languages. When it comes to the workbook, the code is derived in the same way, but the letters indicating the name of the course adds a slash mark and RT (workbook).

## MACEDONIAN LANGUAGE

The analysis included 13 textbooks in Macedonian language used in classes from first to fifth grade of nine-year primary education (Appendix 1).

### Cultural identity (tradition, customs, holidays, history, national and religious affiliation)

The textbooks of Macedonian language mainly represent the cultural identity of the Macedonian people, through texts and images that point to the history, the national and religious characteristics of the Macedonians.

Most texts refer to costumes that are associated with the celebration of Christian holidays Christmas and Easter. Thus, in several textbooks included are **Christmas Eve and Christmas Eve** songs: "Christmas" (MJ-1B, p.67; MJ-3B, p.104) "Gather around children" (MJ-3B, p.101; MJ-4B, p.121), "**Koledica meledica**" (MJ-4B, p.70). There are more articles in which are described preparation, celebration and the meaning of Christmas holidays: "Night when the stars falling down" (MJ-2A, p.170; MJ-4B, p.72) and "A Man learns as long as he lives" (MJ-4B, p.66), in which presented is the setup of the lean table, sharing the bread and asking for a coin, as well as the mutual greeting: "*Christ was born!*" .... *He was truly born!*"); "Joy before Christmas," in which described are the preparations before Christmas and **Christmas Eve dinner** (MJ-4B, p.124); "A magical starry night" (MJ-2A, p.172) and "Magical Night" (MJ-2B, p.81), in which described is the birth of Jesus; "Christmas Snowflake" (MJ-4A, p.76) that teaches children to have faith, love and hope ( "*Now I know what I wish for Christmas: faith, hope and love in the hearts of all people*").

The celebration of Easter is represented in almost all textbooks in Macedonian. The rituals related to this holiday, especially dyeing eggs, are described in more texts: "When the holiday comes – "Easter joy" (MJ-2A, p.210), "Easter eggs" (MJ-2B, p.140), "Easter" (MJ-4A, p.132), "Easter joy" (MJ-4B, p.198). "The sixth member" (MJ-5, p.118) as well as in the songs: "Easter song" (MJ-2B, p.141; MJ-3B, p.170), "Easter" (MJ-4B str.196; MJ-4B, p.124),

"Easter" (MJ-3B, p.171 ). Easter is mentioned in the text "Peyo dancing in another man's boots" (MJ-4B, p.122).

Several texts refer to celebrating other holidays as is the religious holiday Ilinden (text "Names" MJ-2A, p.113, which are about the name-day celebration of the grandfather and grandson); St. George (A song for St. George from the Macedonian folklore "Bow down green willow" MJ-4B, p. 209; although St. George is a holiday that is celebrated by members of other ethnic communities as well in Macedonia, the processing of the song lacks the intercultural dimension).

Historical figures represented in textbooks in Macedonian language are mainly important figures from the past of the Macedonian people, primarily revolutionaries who fought for the liberation of Macedonia from foreign occupation. The most represented one is Gotse Delchev, who is found in the songs "Black Plague has fallen" (MJ-3B, p.182) "Gotse of Ours" (MJ-4A, p.90), "Song for Gotse" (MJ-4B p.170), "A Ballad for Gotse" (MJ-4B, p.134), as well as in the text "A strange man appeared" (MJ-5, p.88). Besides him, mentioned are other heroic characters of the Macedonian national history: in the Macedonian folk song "Sirma Duke" (MJ-4B, p.171) described are the strength and heroism of Sirma; in the epic folk song "Mariovo for George Sugare wept" is enchanted the eponymous hero; in the text "My first book" is found the name of Marko Krale (MJ-4B, p.92). In two of the songs are mentioned together many important characters of the Macedonian history: Clement, Naum, Goce and Yane, in "Macedonia" (MJ-3A, p.37; MJ-3B, p. 50); Gotse Delchev, Dame Gruev, Sandanski, in "Today above Macedonia is being borne" (MJ-3B, p. 139).

In three textbooks are featured several songs dedicated to Slavic Enlighteners Cyril and Methodius "Cyril and Methodius" (MJ-2B p.73), "St. Cyril and Methodius "(MJ-3B, p. 9)," Hymn for Cyril and Methodius ", "The holy brothers", "Your name is an eternity", (MJ-3B, p.194, 195). The textbooks in Macedonian language for the higher grades include contents that emphasize the importance of the mother tongue also. Such are the songs "The native language" (MJ-4B, p.35), the thought of Blaze Koneski: *The Language is our only Fatherland* (MJ-4B, p.35), the thought of St. Cyril: *Mother tongue is the key that opens the secrets of the truth. Without it the nation will have eyes yet remain sightless, have ears yet remain deaf and*

*have reason yet remain simpleminded* (MJ-4B, p.141), and the thought of Krste P. Missirkov: *Religion and language are the soul of a people* (MJ-4B, p.90).

Some of the works dedicated to historical figures are accompanied with their illustrations: St. Cyril (MJ-2B, p.122), St. Cyril and St. Methodius (MJ-3B, p. 9), Gotse Delchev (MJ-3B. P.182), as well as with images of Gotse Delchev, Nikola Karev, and St. Clement and St. Naum, that are presented in the content of the song titled "Macedonia" (MJ-3B, p. 50).

The cultural identity of the Macedonian people is revealed not only through writings, but through the questions and tasks that are included, and which stimulate the students to think and discuss. Such are the questions on the songs "Our Gotse" (MJ-4A, p.90), "A Song for Gotse" (MJ-4B, p.170), "A Ballad for Gotse" (MJ-4B, p.134) and about the text "A strange man appeared" (MJ-5, p.88), as well as about the Macedonian folk legend "Bears' Rock" (Мечкин камен) (MJ-4B, p.132), in which the questions relate to the location Bears' Rock (Мечкин камен) and the Ilinden uprising. Questions are included in more works pertaining to the celebration of Christian holidays Christmas Eve and Christmas (MJ-4B, p.70; MJ-1B, p.67), about the religious holiday Faith, Love and Hope ("*Ask someone older or look into the religious calendar for the date of the religious holiday Faith, Love and Hope and what does that holiday represent*") (MJ-4A, p. 78) about Forgiveness (MJ-4B, str.209), Easter (demanding that children talk with their parents, grandparents for Easter customs in their region (MJ-4A, p.132; MJ-4B, str.209), questions related to the symbolism of Easter egg (MJ-4B, p.124)).

Most of the illustrations in textbooks in Macedonian language related to the cultural identity of the Macedonian people represent the celebration of Christian holidays Christmas and Easter. Depending on the content which is processed in the works, different elements of the celebration are presented such as: Christmas Eve fire (MJ-4B, p.121; MJ-4B, p.67); lean Christmas Eve dinner (MJ-4B, p.66); oak leaf or Christmas eve twig (MJ-4B, p.70); the birth of Jesus Christ (MJ-2B, p.81; MJ-3B, p.104; MJ-4B, p.119). Easter holidays are represented by illustrations that show: dyeing eggs (by a young woman and a girl (MJ-2A, str.210) by a grandmother and granddaughter (MJ-4B, str.198) baskets with Easter eggs ( MJ-2B, p.140; MJ-2B, p.141; MJ-4A, p.132; MJ-4B, p.195; MJ-4B, p.124) nest with red eggs

and a written Christian greeting "Christ has **risen/resurrected**—indeed he has **risen/resurrected**" (MJ-4B, p. 196), breaking Easter eggs; (MJ-5, p.118).

Several illustrations represent historic characters of the Macedonian people, in six of them is presented Gotse Delchev (MJ-4A, p.90; MJ-4B, p.170; MJ-4B, p.134; MJ-5, p. 88, 89, 148 ); one dedicated for George Sugare (MJ-5, p. 36), and in one of them the content of the song "Sirma Duke" is presented (MJ-4B, p.171). *Three illustrations that indicate religious affiliation are given: a church (MJ-2B, p.20), a cross and a priest (MJ-2A, p. 56, 62) and as monuments of the past of the the Republic of Macedonia are presented photographs of the Cathedral Church in Skopje and Samuil's fortress in Ohrid (MJ-3B, p.138, 139). In a textbook presented are four items of the country's cultural heritage (carving, filigree, mosaic, pottery) (MJ-4B p.37,38, 39).*

Cultural identity of members of other ethnic communities living in Macedonia is represented with two contents and two illustrations only. In the fifth grade textbook is included the poem ***Holiday everywhere*** (MJ-5, p.86), dedicated to the holiday Adha (Bayram), followed by an explanation of words that are associated with the celebration of this holiday (Qur'an, Ramadan ezan, worshiping, dhikr). In the Macedonian folk legend "Bear's Rock" Pitu Guli's courage is praised (MJ-4B, p.132), and he is mentioned in the questions made about it also, as well as in the poems "Macedonia" (MJ-3A, p. 37; MJ-3B, p. 50) and "Today above Macedonia is born" (MJ-3B, p. 139). The two illustrations represent Muslim religious object, respectively a mosque (MJ-3B, p.191; MJ-5, p. 86).

In the Grammatical section, when processing the topic of the use of capital letter are listed two examples that go beyond Macedonian cultural identity: one is related to the names of people (Macedonian, Albanian) (MJ-4B, 44), and the second one is related to holidays (Adha or Eid or Bayram locally) (MJ-4B, p.163).

Contents pertaining to the cultural identity of the Macedonian people are richly illustrated, yet there are only a few illustrations with intercultural connotation. One is related to the children's right to choose a religion. It presents a boy and a girl while they pray in different ways, according to the religion they belong to, and under the illustration is written: *"The child has the right to choose his/her religion"* (MJ-5, p. 28). Other pictures show

objects that are part of the culture of many ethnic groups, in association with the song "Crafts", are provided two illustrations showing local moccasin and kaolin jugs that are part of the tradition of Macedonians, Albanians and Turks (MJ- 3A, p. 92), and in one of the textbooks for second grade is presented mortar (avan) - an object that is common to all ethnic communities living in the Republic of Macedonia (MJ-2B, p. 41). One illustration is related to St. George folk custom of swinging of a tree (MJ-4B, p.209) which is characteristic of Macedonians and Roma, but also for some members of other ethnic communities.

The tradition in the musical art is represented by three illustrations of folk music instruments: artisan flute, drum, bagpipe (MJ-2A p.51,62,100) while Macedonian traditional costumes are displayed in more illustrations and photographs, in which almost equally are represented both male and female costumes (a dancer and a shepherd (MJ-1A, page 5, 14); male folk dancers in national costumes (MJ-4B, p.144; MJ-4B, p. 122); women's costumes (MJ-3B p.140; MJ-4B, p. 35); image of a part of national costume (MJ-4B, p.209). There's only one illustration presenting together male and female characters in traditional Macedonian and Turkish clothing (MJ-4B, p. 96).

### **Interaction between the different (respect, socializing and cooperation)**

The textbooks in Macedonian language contain several contents showing socializing, cooperation and unity ("Smile", MJ-3A, p.105; "The camaraderie is something sacred", MJ-4A, p.84: "I told you, you told me" MJ-4A, p.94: "Let us love", MJ-5, p. 48, "Happy New Year" MJ-5, p.80), yet there's a small number of those showing or encouraging interaction between different ethnic communities living in Macedonia. In the first and second grade textbooks the intercultural dimension is present only in one sentence promoting coexistence of Albanians and Macedonians ("*Our neighbors have two daughters*," MJ-1A, p.10), which is followed by an illustration of the Albanian family, which is recognized based on parts of their traditional clothes. But, in the 2010 edition of the same textbook, the



illustration has been modified by removing exactly the parts of clothes the Albanian community is recognized by.

Individual examples are found in textbooks for higher grades. In the three textbooks for third grade there's only one text ("Working action" MJ-3A, p. 90), which indicates the respect and cooperation among children of different ethnic groups (Djoko, Mile, Adem, Nina) in terms of afforestation OF the forest: "... *It should not be said my tree, your tree, but our forest! The forest is common, ours, we need to cultivate it, protect it and love it altogether!- explained Adem....*" Identical is the situation with the fourth grade textbooks, only one textbook contains a text ("Together we celebrate and socialize" MJ-4B, p.74) of a female student of Albanian nationality in which is demonstrated communication and interaction between children with different ethnic origin (Anitsa, Aleyna, Ajsu, Afrim, Marko, Allen). Children of Christian faith go to visit friends who celebrate Eid (Bayram). Altogether they make comparisons between the celebration of Christian and Muslim holidays and make a conclusion that all children are equal regardless their origin and religion: "*Ajsu: We are all of different nationalities, and we still wonderfully socialize. Imagine: a Macedonian, a Serbian, a Turk, an Albanian and a Bosnian and we are still most faithful friends. Marco: It does not matter. Yet we are the same, we are children. We rejoice the same way, laugh same way and we cry same way...*". Intercultural elements are identified in the Macedonian folk tale "The peasant and the mullah" (MJ-4B, p.12).

Encouragement of the interest about the other and fostering intercultural dialogue is more pronounced in the requirements and questions addressed to the students and they are included in a large number of literary works. Thus, during the analysis of traditional Christian customs the students are required to learn about the traditions of other religions and to differentiate the similarities and the differences with Christianity (MJ-4B, p.67). When analyzing the text "Together we celebrate and socialize" (MJ-4B, p.74), the students are encouraged to compare the Muslim and Christian holidays, learn more about Eid, visit Muslim friend, to congratulate their friends on holiday who celebrate Eid and to learn about their customs. Similar request is identified in the directions about the celebration of Christmas holiday, in the section *Choose yourself* (MJ-3B, p.105): "*Invite for Christmas lunch your friends from another religion who do not celebrate Christmas*". A comparison with

intercultural context is made in the analysis of the songs: "The night when stars were falling down" (MJ-5, p.74) with the request to the students for socializing and mutual understanding with children from different religious affiliation ("*Invite some of your friends from another religion to be your guest*"); "Everywhere holiday" (MJ-5, p.87), through the requirement "*Talk to the friend close to you on things you know for the Muslim holiday Eid-ul Fitr \*Bayram*)" and through the task given to the students to compare the rules for celebrating Eid-ul Fitr at Muslims and the Christmas at Christians; "Holiday" (MJ-3A, p.43) through the questions that provoke students to think and discuss about holidays of other ethnic communities in Macedonia also (*Which holidays do we celebrate in Macedonia? What is the occasion to celebrate these holidays? How are the celebrations marked?*); "Christmas" (MJ-3B, p.104) through questions for students' reflection: *New Year and Christmas are holidays when it is bestowed. In which holidays in other religions it is bestowed?*

In the song "Holiday Song" (MJ-1B, p.33) students are asked questions about the holidays (*What holidays do we celebrate? How do you recognize that we're celebrating? How do you act during the holidays?*). Although they do not directly refer to interculturality, however, the teacher can guide the students to think about the holidays of other ethnic communities living in the Republic of Macedonia. Such "hidden interculturality" is identified in the question directed to the students to recall, and write "important personalities from our past" also (MJ-3B, p.50).

Interculturality is present in the question preceding the Macedonian folk tale "The peasant and the mullah" (MJ-4B, p.12), by which the children are required to explain who is mullah, and who is priest, as well as in the brief explanation given for the mullah and priests during the Ottoman Empire.

There are more illustrations in textbooks that depict socializing and cooperation among children, but they do not explicitly contain elements by which characteristics of different ethnic communities in Macedonia are recognized. One illustration only shows the socializing of children from different ethnic and religious backgrounds although interculturality is recognizable, primarily, due to the text that stands up to the illustration. (MJ-4B, p.75).

## **Stereotypes and prejudices (based on ethnic and religious affiliation, gender and profession)**

In none of the textbooks of Macedonian language from first to fifth grade are found texts indicating presence of stereotypes and prejudices on any ground. Only in one textbook illustration indicate gender stereotype, since only the mother is represented as the family member in charge of housework, care for children and assists them in doing their homework (MJ-2B, p.24, 25, 27, 53, 55, 107). In terms of the illustrations, also it's noted that in most cases the girls are dressed in pink, red or purple clothes.

## **Personal names and authors**

Personal names which are found in the texts of Macedonian language textbooks, are mainly characteristic of the Macedonians. In the textbooks for first grade names that are common to the Macedonians are exclusively present, and in those of the higherer grades could be met names of members of other ethnic communities in Macedoniaalso: (Orhan, Esat, Lejla, Usnija, Esmā, Shana, Qazim (MJ-2B); Haris, Jafer, Shpresa, Orhan, Vasek, (MJ-3B); Lejla, Qemal, Sevima, Julbina, Orhan(MJ-4B); Orhan (MJ-4B); Shpresa, Zani (MJ-5). However, in two textsonly, names of members of different nationalitiesare given together: Djoko, Mile, Adem, Nina ("Working Action" MJ-3A, p.90); Anica, Aleyna, Ajsu, Afrim, Marko, Allen ("Together we celebrate and rejoice," MJ-4B, p.74). The other textbooks contents in which names of characters belonging to different ethnic groups while they are in some kind of interaction, are absent.

In some textbooks, with lower representation, are identified foreign names, too. Those are mostly names of world famous characters from cartoons or fairy tales (Noddy, Fifi, Barbie, Popeye, Pinocchio-MJ-1A MJ-1B; Pinocchio, Gepetto - MJ-2B, MJ-4B; Jerry-MJ-4B) or names that are found in texts which are works of foreign authors: *Double Lottie (Lottie and Lisa)*- MJ-4B; *Harry Potter and the Chamber of Secrets*, *Emil and the Detectives*, *Pippi the long socks* (MJ-5). Only in one textbook there are several names which are

characteristic of other cultures (Louise, Ulrika, Trilevip, Dashenka, Luigi, Abu Ali) or represent celebrities from more distant countries (Walt Disney, Yuri Gagarin) (MJ-4B).

In the examples and tasks that are given in textbooks dominant names are those which are characteristic of the Macedonians. Thus, during the processing the subject use of the capital letter, most examples are related to Macedonian names, authors, journals, Orthodox holidays, institutions that carry names of prominent Macedonians (Kole Nedelkovski, the Miladinovci Borthers) (ML-4B, p. 44-45 ; ML-4B, p.163).

More than half of the authors of works in Macedonian textbooks are Macedonians (55.55%), and their presence is greater in textbooks in the third (63,47%), fourth (64.89%) and fifth (69.35 %) grade. Insignificant is the percentage of Serbian (2.98%), Turkish (1.35%) and Albanian authors (0.67%), while it's more pronounced presence of authors from different cultures in the world (14.22%). In all cultures is evident domination of the male authors (81.15%). At Albanian and Turkish authors there are no women, in Macedonian 20% are women, and nearly same is the number at the foreign authors (18.09%).

The situation regarding the representation of authors by nationality and gender is presented in Table 1:

Table 1: Representation of the literary worksauthors by their nationality and gender in Macedonian language textbooks

Grade <del>gender nationality</del>	I			II			III			IV			V			Total		
	m	F	tot. %	m	F	tot. %	m	F	tot. %	m	F	tot. %	m	F	tot. %	M	F	tot. %
Macedonians	27	5	32 38,09 %	51	19	70 38,88%	89	17	106 63,47%	126	33	159 64,89 %	35	8	43 69,35 %	328	82	410 55,55%
Albanians	/	/	/	/	/	/	/	/	/	4	/	4 1,63%	1	/	1 1,61%	5	/	5 0,67%
Turks	/	/	/	3	/	3 1,66%	1	/	1 0,59%	4	/	4 1,63%	2	/	2 3,22%	10	/	10 1,35%
Serbs	2	1	3 3,57%	4	/	4 2,22%	1	2	3 1,79%	12	/	12 4,89%	/	/	/	19	3	22 2,98%
Others	4	1	5 5,95%	16	4	20 11,11%	24	9	33 19,76%	38	1	39 15,91 %	4	4	8 12,9%	86	19	105 14,22%
Text without authors			44 52,38 %			83 46,11%			24 14,37%			27 11,02 %			8 12,9%			186 25,2%
<b>Total</b>	<b>33</b> <b>82,5</b> <b>%</b>	<b>7</b> <b>17,5</b> <b>%</b>	<b>84</b> <b>100%</b>	<b>74</b> <b>76,2</b> <b>8%</b>	<b>23</b> <b>23,71</b> <b>%</b>	<b>180</b> <b>100%</b>	<b>115</b> <b>80,4</b> <b>1%</b>	<b>28</b> <b>19,5</b> <b>8%</b>	<b>167</b> <b>100%</b>	<b>184</b> <b>84,4</b> <b>%</b>	<b>34</b> <b>15,59</b> <b>%</b>	<b>245</b> <b>100%</b>	<b>42</b> <b>77,77</b> <b>%</b>	<b>12</b> <b>22,22%</b>	<b>62</b> <b>100%</b>	<b>448</b> <b>81,15</b> <b>%</b>	<b>104</b> <b>18,84%</b>	<b>738</b> <b>100%</b>
	<b>40</b> <b>100%</b>			<b>97</b> <b>100%</b>			<b>143</b> <b>100%</b>			<b>218</b> <b>100%</b>			<b>54</b> <b>100%</b>			<b>552</b> <b>100%</b>		

## **Presentation of the Fatherland (developing patriotism, sense of belonging, responsibility and care for the Fatherland the RM)**

Generally, in all analyzed textbooks of Macedonian language are included texts and images that describe the Fatherland Macedonia, but there are no contents in which it is represented as a mutual Fatherland of several ethnic communities.

The development of patriotic feelings is mostly achieved through poems in which the Fatherland is cherished as most beautiful and dearest one etc. and the feeling of love is expressed for her. Such are the songs titled "My Fatherland" (MJ-1B, p. 21), "The way my Fatherland hugs me" (MJ-2A, 180), "The image of the Fatherland" (MJ-2B, p.20) "Fatherland" (MJ-2B, p.9) "Macedonia" (MJ-3A, 37), "Macedonia" (MJ-3B, p.138) "For my Fatherland" (MJ-3B page .10), "Fatherland" (MJ-4A, p.9), "One Fatherland you have" (MJ-4B, p. 173), "The Fatherland we are" (MJ-4B, p. 10), "Hey, Fatherland" (MJ-4B, p. 28), "My Fatherland" (MJ-5, p. 8). In this context are the requirements for the students to find in children's magazines other songs dedicated to the Fatherland (MJ-4B, p.11) and discuss with classmates about the meaning of the notion *Fatherland* (MJ-4B, p.28).

Several texts promote the natural beauties of Macedonia, such as in the student work, "The Fatherland is beautiful" (MJ-4B, p.72), in which are described the Ohrid Lake and the rivers Radika and Drim, as well as the texts "Travel" and "Pelister eyes" (MJ-5, pp. 32 and 54). In order to enrich the knowledge of our natural beauties is "The Legend of Dojran Lake" (MJ-4B, p.191).

In order to present the Fatherland in terms of developing patriotism and a sense of belonging, are the contents which are devoted to the public holidays and state symbols. Thus, in the song "On October 11" is explained the reason for celebrating this holiday (MJ-3A, p.49), and through assigned tasks the students are required to discuss public holidays in the Republic of Macedonia, such as Independence Day 8<sup>th</sup> of September, and in such case the students are directed to use the knowledge of the subject society and to follow radio and TV shows dedicated to this holiday (MJ-4B, p. 10, 11 and 173). In one of the textbooks is the text of the anthem "Today above Macedonia is rising" (MJ-3B, p.138), while in higher grades

textbooks are asked questions about the state symbols and the feelings they cause at students (MJ-4B pp. 173; MJ-4B, p. 11).

The most commonly used illustration to display state symbols is the Macedonian flag (MJ-1A, p. 40 and 104; MJ-1B, p. 21; MJ-2A, p.180; MJ-4A, p. 9; MJ-4B, p. 11; MJ-5, p.32), a football player wearing a jersey with the Macedonian flag (MJ-1A, p. 107), and only in one textbook is presented the State Coat of Arms (MJ-4B, p. 10). There's an illustration of the world map in which is shown the location of Macedonia (MJ-4B, p. 28), as well as the map of the Republic of Macedonia, in which are marked the most important sights and natural resources (MJ-3B, p. 11; MJ -5, p.9). This group of illustrations also includes illustrations representing Macedonia and the Macedonian flag (MJ-4A, p.90) as well as photographs of the monument "Makedonium" and other historical monuments which are located in Krusevo (common monuments of Macedonians and Vlachs) (MJ-3B, p.138, 139, MJ-4B, p.132.133). The other photographs and drawings on this theme are mainly landscapes from Macedonia (MJ-3B, p. 139 and 141; MJ-4B, p.30 and 191; MJ-5, p.9,14,54, 148).

## Openness to the World

Openness to the world is represented through works that promote the unity of all children of the world, as well as through stories, fairy tales and fables by foreign authors or other nations' folklore. In the song "The most beautiful bouquet" is emphasized the unity of people of different cultures in the world through comparison with a beautiful, colorful bouquet (MJ-2B, p. 152), and in the song "The desire of all children" is expressed the desire for a happy childhood for all children worldwide (MJ-3A, p. 106) (.. *All the children to weave in, white, yellow, black promptly...*). In the same relation are the texts "Smile" ("*... Smile in all languages is the same in all people perfectly understand it.*") (MJ-3A, p.105) and "Space Communications" ("*...Hello Blackish, Whitish, Yellowish, Reddish from deserts and oceans, from towns and villages..*") (MJ-3C, p.110). With the purpose of learning about new cities and continents are offered three texts: "New York is a big city," in which the cities New York, New Delhi, New Orleans are mentioned (MJ-2A, p.131), "Maxim and the sides of the world" (MJ-

3B, p. 135), where the child Maxim cannot decide in which side of the world to travel, whether to go east to Asia, south Africa or north to the North pole, and the text about discovery of America by Columbus the Sailor (MJ-4B, p. 15).

Textbooks in Macedonian provide an opportunity for the students to become familiar with the literary works of writers from different countries such as: "Pinocchio's ABC book" "My father's amusement park" "First in Space", "The Story of Rain" "The Story of snow", "The most powerful creature," an excerpt from "Double Lottie (Lottie and Lisa)" "Wicked mother and the great aunt" (MJ-4B, p. 88, 102, 108, 128, 129, 146, 162), with excerpts of most popular works, "Harry Potter and the chamber of secrets," "Emil and the detectives" and "Pippi the Long socks" (MJ-5, p. 140), as well as the fables of Aesop, La Fontaine, Hartsenbush and folk tales of other nations (MJ-4A, p. 60, 83, MJ-4B, p. 181).

Only in the fifth grade textbook is found content that speaks for the child's rights, which is supported by an illustration of children with different skin color, under which is written "*All children are equal*" as well as an illustration of children who pray, under which is written "*The child has the right to choose the religion*" (MJ-5, p. 28). In some textbooks are mentioned holidays which are celebrated in many countries, such as 1<sup>st</sup> of May, presented by a song with the same title as an example of unity amongst the different (MJ-3A, p. 94), then the Day of Planet Earth April 22<sup>nd</sup>, via a text that emphasizes unplanned exploitation of natural resources and the pollution of Earth (MJ-5, p.138) and 1<sup>st</sup> of April, the April Fool's day (MJ-4B, p. 112).

Openness to the world, in the textbooks of Macedonian language that are designed for students of early grades, is represented mainly by illustrations of characters and heroes from the world famous cartoons and fairy tales (Ninja Turtles, Noddy, Fifi, Snow White and the Seven Dwarfs, Barbie, Donald, Minnie Mouse and etc.) (MJ-1A, 2B-MJ, p.104; MJ-2B, p.117 and 118; MJ-3A, p. 130 and 131; MJ-3B, p. 185), Sleeping Beauty, Cinderella (MJ -1b), Pinocchio, Bambi, the Three pigs, Little Red Riding Hood (MJ-1B), pictures of animals that live on other continents (elephant, crocodile, zebra), illustrations of members of other races (Japanese), sports (rugby) and space aircraft (MJ-1A, p.66) and photos of famous world cities (New York) (MJ-1B, p. 95; MJ-2A, p. 11 and 131). Tasks are set to encourage discussion



according to the dominant interests of children of this age for the characters from the cartoons (MJ-3B, p.84).

Another category of illustrations pointing to unity in a global context are those showing children of different races who embrace one another, holding their little hands around the globe or play together (MJ-2B, p. 152 and 167; MJ-3A, p.106 ; MJ-4A, p.38), and in an illustration are presented children dressed in national costumes from different countries in the world (MJ-4B, p.10).

## CONCLUSIONS

- From the analysis of the textbooks of Macedonian language from first to fifth grade of nine-year basic education analysis, can be concluded that the representation of intercultural elements is not very emphasized.
- The most represented texts, questions and tasks, and illustrations pertaining to the cultural identity of the Macedonian people, which is predominantly represented by the celebration of religious holidays Christmas and Easter, as well as the character of Gotse Delchev as a prominent revolutionary of Macedonia's past. Cultural identity of members of other ethnic communities in Macedonia is represented with few texts and illustrations, mainly reflecting the identity of Muslims, mainly through customs associated with the holiday Eid-ul Fitr (Bayram) .
- Textbooks have a small number of texts and illustrations that point interaction between different ethnic communities. Respect, socializing and cooperation are more identified as tasks and requirements set for the students in processing texts, especially in relation with the celebration of Christian and Muslim holidays and getting familiarized with the traditional customs of *the other*.
- The majority of Macedonian language textbooks do not contain text or illustrations that explicitly indicate the presence of stereotypes and prejudices on ethnic and religious grounds. Only a small number of textbooks illustrations indicate gender

stereotypes regarding the role of the mother in the family and gender stereotype in terms of the color of clothing for girls.

- Most of the personal names that are found in the texts, examples and tasks are characteristic of the Macedonians. In the higher gradestextbooks are present names used by other ethnic communities, yet there are very few contents in which names of characters belonging to different ethnicities are mentioned together.
- More than half of authors of the literary works represented in textbooks are Macedonians. Authors from other ethnic groups are underrepresented while foreign authors have more pronounced presence. Male authors are dominant in all nationalities.
- Contents representing the Fatherland are aimed to developing patriotism, emphasis of public holidays and symbols and enchantment of Macedonia's natural beauties, but in none of the analyzed textbooks Fatherland is represented in a multicultural context.
- Openness to the world in the analyzed textbooks for the early grades is usually represented by illustrations of characters from cartoons and fairy tales, whereas in the higher grades there are literary works by foreign authors as well as texts and illustrations pertaining to unity and the rights of children as well as international holidays.

## ALBANIAN LANGUAGE

The analysis included 11 textbooks in Macedonian language used in classes from first to fifth grade of nine-year primary education (Appendix 1).

### **Cultural identity (tradition, customs, holidays, history, national and religious affiliation)**

In the textbooks of Albanian language is predominantly represented the cultural identity of Albanians, mainly through national and religious symbols, literary works, historical events and characters and traditional costumes.

National identity is particularly emphasized in the songs "Unë jam Shqiptar" ("I am an Albanian") (AJ-4B, 37) and "Gjuha Shqipe" ("Albanian language"), in which the author urges his compatriots to learn the language ("*... Friends Albanians, come together and listen to me, learn the language as soon as possible!*") (AJ-4B, 13). In the context of emphasizing the importance of language and the alphabet for the national identity: the text dedicated to *November 22 Day of the Albanian alphabet* "Në Manastir më 1908" ("in Bitola on 1908") (AJ-5, p.64), the song "Në Manastir" ("In Bitola") (AJ-4B, p.23) and text for the Bitola Congress (Kongresi Manastirit i) in which on 1908 was established and standardized the Albanian alphabet (AJ-4B, p.13)

Another important holiday for education of the Albanians in their mother tongue is the 7<sup>th</sup> of March the Albanian teacher Day, mentioned in the song "Korça" ("Korcha"), named after the city in which the first Albanian school in 1887 was opened (AJ-4B, p.88). The same holiday is mentioned in the text "Marsi sjell shumë gjëra" ("March brings many things") (AJ-3B, p.85). In order to familiarize students with the Albanian writers and their work, the textbook for fifth grade shows short biographies of the five authors (AJ-5 pg.24, 28,66, 86, 93).

From historical figures in textbooks more space is devoted to Skanderbeg. He is enchanted in the songs titled "Skënderbeu" ("Skanderbeg") (AJ-2B, p.130; AJ-2B, p.116), the text "Guri i Skënderbeut" ("Skanderbeg's Stone") (AJ- 3A, p. 166) and "Dëllinja e Skënderbeut" ("Skanderbeg's Juniper") (AL-5, p. 66). In the text "Porosia e fundit e Skënderbeut" ("The last Skanderbeg's message"), through the words of their hero ("*Be always united because in that way even without me you'll be winners*") (AJ-3B, p.31) Albanians are called to harmony and unity. To Skanderbeg's character and acts are related texts "Mirë se erdhe në Shkup, Skënderbe!" ("Welcome to Skopje, Skanderbeg") and "Skënderbeun e donte gjithë populli" ("Everybody loved Skanderbeg"), dedicated to the joyful feelings of Albanians in Macedonia for the installation of his monument in Skopje (AJ-4B, p.33; AJ-4B, p.68).

A female character of the Albanian history, presented in textbooks, is the pioneer of the Albanian women education Sevasti Kjiriazi - Dako, who participated in the Congress of the Albanian alphabet in Bitola (Kongresi i Manastirit - Alfabetit) (AJ-4A, p. 137). Another important female character in recent history is Mother Teresa, whose humanity is enchanted in the song "Nëna jonë Terezë" ("Our Mother Teresa") ("*...Mother Teresa, you generous mother, you daughter of ours, Albanian...*") (AJ-4B, 44).

Only the text "Flamuri magjik" ("The Magical Flag") is dedicated to the Albanian flag (p.130-131), while in the same textbook there are some verses of the Albanian anthem also (AJ-4A, p. 132).

The only religious holidays that is mentioned is St. George, which some Albanians celebrate as a tradition and in this occasion traditional dishes are prepared as well as rites with newborn children are practiced. This holiday is mentioned in the text "Më fal, kanarinë" ("Excuse me, you Canary bird") ("*...the night before the St. George holiday...*") (AJ-5, p.103).

Proportional to the texts, most illustrations depict Skanderbeg's image (AJ-2B, p.130; AJ-2B, p.116; AJ-3A, p. 166, AJ-4A, p.136; AJ-4A, p. 133; AJ-4B, p.33, AJ-5, p.66). From other eminent personalities, the picture of Mother Teresa (AJ-4B, p.64) as well as the picture of the Albanian Renaissance representative Naim Frasheri are present (AJ-4B, p.13).

There are a large number of illustrations showing traditional Albanian malecostumes (AJ-1B, p.60; AJ-3B p.7, 31, 33, 34, 44, 56, 107; AJ-4B, p.37; AJ -4B, p.33, AJ-5, p 22 and 55). Furthermore, there are illustrations of a mosque as a religious object associated with the Muslim religion as the dominant religion of Albanians in the Republic of Macedonia (AJ-1A, p.49; AJ-2A, p.69). Rarely can be found religious objectof Catholic faith members, which is less represented amongst Albanians, as it is the Cathedral with the Albanian flag waving, (AJ-4A, p.130, 131). The Albanian flag is shown in other text books also (AJ-3A, p.167; AJ-4A, p.132), while other symbols important to the history and cultural identity of Albanians are Skanderbeg's sword and helmet (AJ-3A; p.167).

### **Interaction between the different (respect, socializing and cooperation)**

In none of the Albanian language textbooks from first to third grade can be found texts, tasks or illustrations pointing to interaction between members of different ethnic communities living in the Republic of Macedonia. Only in the fifth grade textbook, in the article entitled "Në kursin e gjuhës" ("In the language course") it's talked about socializing between children who together attend a course in a foreign language and belong to different ethnic groups living in the Republic of Macedonia: Arta Jusufi from Gostivar (Albanian girl), Ali Ulker Vrapciste (Turk-boy) Ivica Ristovski from Gostivar (Macedonian-boy), as well as Bosnians, Roma, etc.. (AJ-5, p.65). In addition to the emphasis on camaraderie, the text points to the knowledge of the languages of *the others* ("*... I will try to explain in Albanian and Macedonian language. I believe we will not have problems - said the professor. Not - shouted altogether at once. We all know the languages of our friends. We are good friends and often we are together...*").

Only in one fourth grade textbook is shown a picture of an Albanian boy and a Roma boy who are embraced, and below it is written: ME + YOU = FRIENDSHIP (AJ-4A, p. 67). In other textbooks there are no illustrations in which interaction between the different is evident.

## **Stereotypes and prejudices (based on ethnic and religious affiliation, gender and profession)**

Generally, in the textbooks are not observed texts and illustrations indicating stereotypes and prejudices. Exceptions are a few illustrations in which stereotypically is shown the role of the woman as the only one in the family that takes care of household duties and helps children in learning and takes them to school (AJ-1A, pp. 5,15,16,65). The only text that could point to a stereotype regarding the profession is "Pastruesi i ri" ("New Janitor"), in which the Zoo Janitor has a Muslim name (Isa) (AL-3B, p.80).

## **Personal names and authors**

In the contents of the Albanian language textbooks, the highest percentage of personal names which are found are those characteristic of Albanians (Lulja, Era, Agim Blerim, Genti ... AJ-3A; Hadrian, Anila, Ardi, Vjollca Zana, Rona ... AJ-3B; Emir, Zana, Taulant, Gent, Drini ... AJ-4A; Besa, Dritan, Shega ... AJ-4B; Drita, Bekim, Petrit, Faton, Krenar, Marku, Arber ... AJ-4B; Drita, Genc, Luli, Shpend, Afërdita ... AJ-5).

In one of third grade textbook only, and in the only one of fifth grade, are present names which are encountered amongst Macedonians (Ana, Vera, Diana, Eva-AJ-3A; Pavle, Ivica-AJ-5A) but very few of them. One of the textbooks also contains personal names which are common for members of ethnic communities of Muslim religion (Orhan, Halil, Hajrije, Ulker - AJ-5A), and in almost all textbooks from third to fifth grade are present several foreign names (Enzo Ferrari, Gilles Villeneuve in the text "Red car" by an unknown author; Dzhambulati and Georgie in the text "Kampionët e vegjël" ("Little champions") (AJ-3A, p.177) Nikolina, Jourdain in the text "Zhurdeni dhe mësuesi" ("Jourdain and the teacher") by Jean Moliere, Pinocchio and Jeppeto in "Libri i Pinokut" ("Book of Pinocchio"); Juan in the folk Chinese tale "Huani dhe milingona" ("Juan and the ant") (AJ-3B, p.91, 18, 11); Henric, Claudia, Pierre (AJ-4B) Henric, Eva (AJ-5).

There's not a single text in which are mentioned together names of members of different ethnic communities in Macedonia, which would reflect the interaction between them.

In terms of representation of the authors in texts which are found in textbooks domination of Albanian male authors is apparent (see Table 2). In the textbooks for first and second grade much larger is the number of texts that do not have authorship (80.5%), and therefore the number of Albanian authors is lower (16.66%, 14.44%), while in the next three grades, their percentage increases significantly (over 60%). It is indicative that in the 11 analyzed textbooks there are 6 texts only by Macedonian authors, which is representation less than 1%, and only one text of a Serbian writer and none of Turkish authors. 8.76% of the texts are written by authors belonging to cultures that are not typical for the Republic of Macedonia, so it can be observed that the percentage of their representation is smaller in textbooks of first and second grade (2.77%, 4.33% ), while it increases and it's roughly the same in those of third and fourth grade (14.72%, 13.93%).

Regarding the gender of authors, most of them are males (306 or 91.61%), while the number of female authors is significantly lower (28 or 8.38%). The domination of male authors can be noted both among the Albanian authors as well as authors of the wider cultural scene.

Table 2: Representation of the literary works authors by their nationality and gender in Albanian language textbooks

Grade	I			II			III			IV			V			Total		
<del>gender</del> Nationality	M	F	tot. %	M	F	tot. %	M	F	tot. %	M	F	tot. %	M	F	tot. %	M	F	tot. %
Albanians	12	/	<b>12</b> <b>16,66</b> %	37	3	<b>40</b> <b>14,44</b> %	71	8	<b>79</b> <b>61,24</b> %	93	8	<b>101</b> <b>61,21</b> %	32	2	<b>34</b> <b>64,15</b> %	<b>245</b>	<b>21</b>	<b>266</b> <b>38,21%</b>
Macedonians	/	/	/	1	/	<b>1</b> <b>0,36%</b>	1	1	<b>2</b> <b>1,55%</b>	2	0	<b>2</b> <b>1,21%</b>	1	/	<b>1</b> <b>1,88%</b>	<b>5</b>	<b>1</b>	<b>6</b> <b>0,86%</b>
Turks	/	/	/	/	/	/	/	/	/	/	/	/	/	/	/	/	/	/
Serbs	/	/	/	1	/	<b>1</b> <b>0,36%</b>	/	/	/	/	/	/	/	/	/	<b>1</b>	/	<b>1</b> <b>0,14%</b>
other	2	/	<b>2</b> <b>2,77%</b>	10	2	<b>12</b> <b>4,33%</b>	17	2	<b>19</b> <b>14,72</b> %	21	2	<b>23</b> <b>13,93</b> %	5	0	<b>5</b> <b>9,43%</b>	<b>55</b>	<b>6</b>	<b>61</b> <b>8,76%</b>
texts without authors			<b>58</b> <b>80,55</b> %			<b>223</b> <b>80,5%</b>			<b>29</b> <b>22,48</b> %			<b>39</b> <b>23,63</b> %			<b>13</b> <b>24,52</b> %			<b>362</b> <b>52,01%</b>
<b>Total</b>	<b>14</b> <b>100%</b>	<b>0</b> <b>0%</b>	<b>72</b> <b>100%</b>	<b>49</b> <b>90,74</b> %	<b>5</b> <b>9,25</b> %	<b>277</b> <b>100%</b>	<b>89</b> <b>89%</b>	<b>11</b> <b>11%</b>	<b>129</b> <b>100%</b>	<b>116</b> <b>92,06</b> %	<b>10</b> <b>7,93</b> %	<b>165</b> <b>100%</b>	<b>38</b> <b>95%</b>	<b>2</b> <b>5%</b>	<b>53</b> <b>100%</b>	<b>306</b> <b>91,61</b> %	<b>28</b> <b>8,38%</b>	<b>696</b> <b>100%</b>
	<b>14</b> <b>100%</b>			<b>54</b> <b>100%</b>			<b>100</b> <b>100%</b>			<b>126</b>			<b>40</b>			<b>334</b>		



## **Presentation of the Fatherland (developing patriotism, sense of belonging, responsibility and care for the Fatherland the RM)**

The textbooks of Albanian language lack contents that represent the Fatherland, the Republic of Macedonia, in an intercultural context. Developing responsibility and care for Fatherland is identified in only one song that is included in the second gradetextbook(*"Let's respect the Fatherland,/Let's improve and beautify her"*, the song "Të vegjëlit" ("The little ones") AJ-2B p. 131) and one question that follows it (*"What should children do for the Fatherland?"*). The Fatherland beauties are represented in one song in the third grade textbook ("Zogjtë e liqenit" - "The lake birds," AJ-3A, p. 173, in which is enchanted the Ohrid lake and the river Black Drim), as well as several pictures Sharr Mountain, Skopje, Tetovo and Ohrid, which should represent an stimulus for oral exercise (AJ-1B, p. 60). In the context of developing patriotism is the song "Përgjërimi për jugun" ("Longing for the South") by Konstantin Miladinov (AJ-5, p.106) which is the only Macedonian author represented in this textbook.

## **Openness to the World**

The content analysis of Albanian language textbooks indicates presence of more intercultural elements which are framed in a broader, global context. Thus, in several textbooks are featured children's rights which are defined by the United Nations (AJ-1A, p.3; AJ-2A, p.3; AJ-2B, p 155; AJ-4B, p.3). Fostering peace and unity among the different is recognized in the text "Ngjyrat e lëkurës" ("The colors of the skin") ("*... and they understood that the world is one and they should love each other. Their happiness comes from love, and not from the skin color ...*", AJ-3A, p.158); in the topic *We talk – we are brothers of one world (We are brothers of one country)* ("*Each bird has its own song, / every nation its own language/but, we all together sing the same./No- to War!/yes-toFreedom!*", AJ-3A, p.160); in the songs "Ejani o fëmijë" ("Come Children") ("*... with the sound of this song let's break down walls/Let's build bridges by holding hands*" (AJ-3B, p. 114),"Porosia"("Message") ("*We children /of white/yellow/and black color/to the people around the world /we're sending this message to you:/ atomic bombs/tanks/and cannons/*

*WE DON'T WANT, NO!...*", AJ-4B, p. 162), "Ne jemi" ("We are") ("... we are the youngest army of the world/that fights against war and armament ...", AJ-5, p.36), "Bota do të jetë një" ("The world will be one") (AJ-5, p.138).

Openness to other cultures is identified in the text "Fëmija i mrekullueshëm i shekullit" ("The wonder kid of the century"), which provides biographical information about the famous composer Wolfgang Amadeus Mozart (AJ-4B, p.94), as well as in the song "Çka thotë shkronja M" ("What does M letter tell us"), in which the word mother is presented in several languages ("*Mami*", "*madre*", "*mam*" "*mother*", AJ-1A, p.77) .

In the section *oral expression*, in speech exercises "In which country of the world we live in", is talked about the respect and socializing among different in a broader context: "*... regardless that we are different, we need to love each other. It's the only way we will happily live...*" (AJ-3A, p.159). It's included an illustration of children who are showing the Republic of Macedonia on the world map.

Most of the aforementioned contents are accompanied by illustrations depicting children with different skin color (AJ-1B str.95; AJ-3A, p.160), children from different cultures holding hands around the Globe (AJ-3B, p. 114; AJ-5, p.138), children with flags of different countries (AJ-4A, p.132). Two illustrations show the world map and globe (AJ-2B str.10, 11), while several are related to the rights of children (AJ-1B, p.98).

## CONCLUSIONS

- From the analysis of Albanian language textbooks, from first to fifth grade, of nine-year basic education can be concluded that the representation of intercultural elements is not very small.
- Most represented texts and illustrations are those pertaining to the cultural identity of the Albanians, which is predominantly represented through historical characters, such as Skanderbeg, by emphasizing the importance of the Albanian language and alphabet and celebration of important dates related to the standardization of the language and alphabet and education in the mother tongue. In addition, are emphasized Albanian national symbols (flag, anthem), traditional

costumes and religious objects (mosques), also. It is surprising that in the text or illustrations are not found examples of customs of celebrating the major Muslim festivals such as Eid-ul Fitr (Bayram).

- Only in two textbooks of Albanian language are encountered texts or illustrations indicating interaction between members of different ethnic communities in the Republic of Macedonia.
- Not a single textbook in Albanian language contains texts or illustrations indicating presence of prejudice on ethnic or religious grounds. Only one example of a stereotype on the basis of gender and profession were found.
- Personal names which are characteristic of Albanians are most used ones in Albanian language textbooks. In only two textbooks are mentioned small numbers of names that are recognized as Macedonian, and in only one, names that are found in other ethnic communities of Muslim religion.
- In the textbooks is dominant the presence of texts by Albanian authors, very little are represented Macedonian, Serbian authors representation is insignificant, and the authors of other nationalities are not represented at all. More pronounced is the percentage of foreign authors and the number works that have no authoris approximately one tenth. The domination of male authors is evident.
- Fatherland is represented with a few songs in which are enchanted its natural beauties, as well as illustrations of several cities and areas of Western Macedonia. There are no contents representing Macedonia in a multicultural context.
- The textbooks contain more texts, information and illustrations indicating openness to the world. Most of them relate to the presentation of children's rights and the peace and unity of the children of different races, cultures and countries.

## **TURKISH LANGUAGE**

The analysis included five textbooks of the subject Turkish language used in classes from first to fifth grade of nine-year primary education (Appendix 1).

## Cultural identity (tradition, customs, holidays, history, national and religious affiliation)

In the textbooks of Turkish language from first to fifth grade, the cultural identity of the Turkish community members is shown through texts, questions for discussion and illustrations. The texts indicate that every Turk should be familiar with national history and culture. The most impressive example of a literary work that emphasizes pride and happiness for belonging to this community is the song "Ben Türküm" ("I am a Turk") (TL-5, p.17).

(TJ-5, p.17). In addition, are mentioned important historical characters, such as Kemal Atatürk in the short story "Atatürk ve çocuk" ("Atatürk and the Child") (TJ-34, p.53), and in the song "Atatürk" ("Ataturk") (TJ-4, 44), where his role in building the Republic of Turkey is highlighted. Traditions and customs practiced in typical Turkish family are enchanted in the poem "Ailemiz" ("Our Family") (TJ-3, p.45). In this context is described the celebration of the Muslim holiday of Eid-ul Fitr (Bayram) in the song "Şeker bayramı" ("Candy holiday") (TJ-3, p.150) and the short story "Bayram yeri" ("Eid -festive place") (TJ-4, p.126). The language, as part of cultural identity, is enchanted in songs "Güzel Türkçem" ("My beautiful Turkish language") (TJ-3, p.83), "Güzel Türkçem" ("My beautiful Turkish language") (TJ-4, p.63) and "Lisan" ("The language") (TJ-5, p.66).

In the analyzed textbooks are mentioned two holidays: the Day of Turkish education December 21<sup>st</sup>, a national holiday of the Turkish community which is celebrated only in the Republic of Macedonia only, and the Children Holiday which in Turkey is celebrated on April 23<sup>rd</sup>, and it's enchanted in the song "Çocuk bayramı" ("The children's Holiday") (TJ-5, p.105). In the text "Çanakkale geçilmez" ("Canakkale cannot be passed") is described the Turkish people courage (TJ-5, p. 89).

Questions for discussion with students, which are related to the cultural identity of the Turks, mainly refer to the requirement to describe how is Eid-ul Fitr (Bayram) celebrated today in a Turkish family (TJ-3, p.150), as well as to ask elder family members on how have the holidays been celebrated in the past, in order to make a comparison with the present. The students are required to do research since when is the national holiday of Turks, 21<sup>st</sup> December, the Day of Turkish education celebrated in the Republic of Macedonia..

The illustrations depicting various aspects of the cultural identity of Turks are mostly accompanied by texts and are more present in textbooks designed for students of younger age. So, very vividly is shown the way Eid-ul Fitr (Bayram) is celebrated (TJ-1A, p. 76). In several textbooks are placed images of Nasredin Hoca (TJ-2, p. 96; TJ-4, p.33; TJ-5, pp. 31 and 102) and the father of the Turkish nation, Kemal Ataturk (TJ-2, p. 96; TJ-4, p. 64, 66; TJ-05, pp. 31 and 102), the Turkish flag and map of the Republic of Turkey (TJ-4, p.63; TJ-5, p.17). Photos of men and women dressed in traditional costumes are shown (TJ-4 p.33) as well as woman with a headscarf as part of traditional women's clothing (TJ-2, p.24 and 59), an illustration of a family where the parents sit and drink tea while the kids play (TJ-3, p.45), the traditional musical instrument - "saz" (TJ-5, p. 54), an illustration of the strength and courage of the hero Seyit Ali lifting up a cannon of 257kg (TJ-5, p. 89).

### **Interaction between the different (respect, socializing and cooperation)**

The interaction between the different is found in more prosaic songs or compositions where socializing, relationship between students, parents and relatives is mentioned. Such are the lyrics: "İki arkadaş" ("Two friends"), "Orkestra" ("Orchestra"), "Sihirli pasta" ("Magic cake"), "İmece" ("Cooperation"), "Gökkuşağının hikayesi" ("Story of the Rainbow") (TJ-4, p.17,1941, 67, 87). In the first and second grade textbooks texts are underrepresented, so the socializing among children is shown through illustrations. However, in these illustrations the interaction between members of different ethnic communities living in the Republic of Macedonia is not emphasized.

Only in the songs "Bir dünya bırakın biz çocuklara" ("Give us children a world"), "Dünya çocukları" ("Children of the world"), "Dünyayı bize verseler" ("Only if the world were ours") ( TJ-1, p. 73; TJ-3, p.27; TJ-4, p.131), as well as in illustrations supporting them (TJ-2, p.66) is explicitly represented interaction between members of different cultures but in a broader context.

## **Stereotypes and prejudices (based on ethnic and religious affiliation, gender and profession)**

Overall, there are no stereotypes or prejudices in any text or illustrations in the textbooks. It's observed only one gender stereotype regarding the profession, whereby those who conduct the professions doctor, professor, policeman, postman or engineer are shown to be males, and only the teachers' profession is shown as a female one. (TJ-2, p.88).

As a prejudice can be treated also the biased overemphasizing of the beauty of the Turkish language in the song "Güzel Türkçem" ("My beautiful Turkish language") ("*Come in Turkish to speak and in Turkish to understand, to the whole world to announce, there's no nicer language than ours.*") (TJ-4, 63) and in the song "Lisan" ("The language") ("*Turkish language is nice for us, darkness is another language for us, Istanbul speech, is the purest, finest of us.*") (TJ-5, p.66).

## **Personal names and authors**

Given that the texts are mainly from Turkish authors, personal names found in all textbooks are mostly traditional Turkish names, such as: Oguz, Pamuk, Aynur, Memish, Ahmet, Omer, Hasan, Ayshe, Orhan, Jeyda, Janan, Jemile, Osman, Sevin. In folk tales are present characters from popular Turkish literature such as Nasredin Hoca, Adzhivat, Karagoz etc. In literary works by foreign authors are encountered names typical of their region: Nancy, Heidi, Edmondo, Enrico etc. (TJ-5 p.34,38,44).

Although in textbooks are used songs and stories by Turkish writers living in the RM, such as Necati Zekeriya, Fahri Kaya, Recep Bugarich, Shukri Ramo, Ilham Emin etc., there's not a single text in which are mentioned alongside names of characters who are members of different ethnic groups living in the Republic of Macedonia.

Table 3 shows the distribution according to ethnic and gender affiliation of the literary works authors in the textbooks in Turkish language. Out of the total number of authors, even 88.8% are Turks, 10.2% belong to world literature, only 1% are Macedonians, Albanians and no Serbs at all. Almost the same proportion is present in all

5 textbooks, except that in the first to third gradetextbooks Macedonian authorsare not represented at all.

Regarding the gender of the represented authors males are by far more represented (81.19%), while women participate only with 18.81%. The domination of male authors is present in all five books, while it is most emphasized in the second grade textbook (91.49%).

**Table 3.** Representation of the literary worksauthors by their nationality and gender in Turkish language textbooks

Grade	I			II			III			IV			V			Total		
<i>gender</i> <i>Nationality</i>	<i>M</i>	<i>F</i>	<i>tot.</i> <i>%</i>	<i>M</i>	<i>F</i>	<i>tot.</i> <i>%</i>	<i>M</i>	<i>F</i>	<i>tot.</i> <i>%</i>	<i>M</i>	<i>F</i>	<i>tot.</i> <i>%</i>	<i>M</i>	<i>F</i>	<i>tot.</i> <i>%</i>	<i>M</i>	<i>F</i>	<i>tot.</i> <i>%</i>
Turks	21	4	<b>25</b> <b>89,3</b> <b>%</b>	42	4	<b>46</b> <b>97,8</b> <b>%</b>	57	20	<b>77</b> <b>90,6%</b>	53	14	<b>67</b> <b>87%</b>	41	13	<b>54</b> <b>82%</b>	<b>214</b>	<b>55</b>	<b>269</b> <b>88,8%</b>
Macedonians										1	/	<b>1</b> <b>1,3%</b>	2	/	<b>2</b> <b>3%</b>	<b>3</b>	<b>/</b>	<b>3</b> <b>1%</b>
Albanians																		
Serbs																		
Other	3	/	<b>3</b> <b>10,7</b> <b>%</b>	1	/	<b>1</b> <b>2,2%</b>	8	/	<b>8</b> <b>9,4%</b>	9	/	<b>9</b> <b>11,7%</b>	8	2	<b>10</b> <b>15%</b>	<b>29</b>	<b>2</b>	<b>31</b> <b>10,2%</b>
texts without authors																		
<b>Total</b>	<b>24</b> <b>85,71</b> <b>%</b>	<b>4</b> <b>14,29</b> <b>%</b>	<b>28</b> <b>100</b> <b>%</b>	<b>43</b> <b>91,49</b> <b>%</b>	<b>4</b> <b>8,51%</b>	<b>47</b> <b>100%</b>	<b>65</b> <b>76,47</b> <b>%</b>	<b>20</b> <b>23,53</b> <b>%</b>	<b>85</b> <b>100%</b>	<b>63</b> <b>81,82</b> <b>%</b>	<b>14</b> <b>18,18</b> <b>%</b>	<b>77</b> <b>100%</b>	<b>51</b> <b>77,2</b> <b>7%</b>	<b>15</b> <b>22,73</b> <b>%</b>	<b>66</b> <b>100%</b>	<b>246</b> <b>81,1</b> <b>9%</b>	<b>57</b> <b>18,8</b> <b>1%</b>	<b>303</b> <b>100%</b>
	<b>28</b> <b>100%</b>			<b>47</b> <b>100%</b>			<b>85</b> <b>100%</b>			<b>77</b> <b>100%</b>			<b>66</b> <b>100%</b>			<b>303</b> <b>100%</b>		



## **Presentation of the Fatherland (developing patriotism, sense of belonging, responsibility and care for the Fatherland the RM)**

Fatherland is more represented in the higher grades textbooks, through texts with patriotic themes and illustrations of state symbols. The awareness of belonging to the Fatherland and love for it, is developed through the songs: "Benim yurdum" ("My Fatherland"), "Ne güzeldir benim yurdum" ("How beautiful my Fatherland is"), "Köyümüzün herşeyi var" ("There's everything in our village") "Yurt" ("Fatherland"), ("I love the Fatherland") (TJ-3, page 12; TJ-4, p.12, 32; TJ-5, p. 8). The song "11 Ekim" ("October 11") is dedicated to the Holiday October 11<sup>th</sup> (TJ-5, page 22), and in the song "Üsküp'e selam" ("Greetings to Skopje") is praised the beauty of the capital (TJ-5, p. 43). In continuation, students are required to conduct a research for the capital and the significance of the holiday November 13<sup>th</sup>. In the same textbook is set a similar requirement, but this time it's related to Independence Day September 8<sup>th</sup> (TJ-5, p. 8). In the third grade textbook, students are required to learn about the national anthem of the Republic of Macedonia (TJ-3, p. 13).

Regarding the illustrations, the most common ones are those displaying the flag of the Republic of Macedonia (TJ-2, p.94; TJ-3, p.13; TJ-4, p. 12; TJ-5, p. 8), and the map of the RM (TJ-4, p. 12).

Fatherland is not represented in a multicultural context in any of the contents.

## **Openness to the World**

Openness to the world in all textbooks is presented mainly through songs expressing the desire to build a world in which all children, of all races and cultures will be equal and united and have a happy childhood. Such are the songs "Bir dünya bırakın biz çocuklara" ("Give us children a world"), "Dünya çocukları" ("Children of the world"), "Dünyayı bize verseler" ("Only if the world were ours") ("*Black, yellow, white, or Indian, it does not matter, we are children, we'll understand each other, we'll share love, and true friendship we'll*

*create...*") (TJ-1, p. 73; TJ-3, p. 27; TJ-4, p.131). Related to this, illustrations pointing to multiculturalism in a global context show children of different continents, with different color of skin, like Japanese girl, an Arab boy etc. (TJ-1, p.36,50, 73; TJ-2, p. 35,70; TJ-3, p.24, 61, 132; T4-131) conversation over the phone between a child from Turkey and child from Macedonia (TJ-2, p.66).

In textbooks intended for lower grades are included illustrations of animals that live on other continents (TJ-1), while in those intended for the higher classes are mentioned cities and countries around the world: Edinburgh, London, Philadelphia, Canada (TJ-4,p.47), the cities of Konya, Akshehir and Sivrihisar that are in the Republic of Turkey (TJ-4, p.34), as well as Baghdad, Egypt, Syria (TJ-5, p.25).

## CONCLUSIONS

- Textbooks for Turkish language contain a large number of texts and illustrations pertaining the cultural identity of the Turks, that encourage a sense of pride and joy because of the affiliation to this community, glorify the language and lead to the respect for tradition and customs.
- In the literary works and illustrations it's not emphasized interaction between members of different ethnic communities in the Republic of Macedonia.
- Overall, the textbooks do not contain contents contributing to the formation of stereotypes and prejudices. Only one example of gender stereotype in terms of occupations and overemphasized bias related to the beauty of the Turkish language is found.
- The majority of literary works are written by Turkish authors, predominantly males, while the presence of authors from other communities that live in the RM is very little or none. Given the previous fact, personal names found in all textbooks are

mostly traditional Turkish names. There's not a single text in which are mentioned alongside names of characters belonging to different ethnicities.

- In no content the Fatherland is represented in a multicultural context, but there are texts and illustrations through which the love for the country and respect for its state symbols and holidays is expressed.
- Several contents promote openness to the World, mostly through texts and illustrations showing unity of children of different races and cultures. There are also information about other states, cities and animals that live in other continents.

## **SERBIAN LANGUAGE**

The analysis included 3 books o the subject Serbian language, for third, fourth and fifth grade of the nine-year primary education (Appendix 1).

### **Cultural identity (tradition, customs, holidays, history, national and religious affiliation)**

In the analyzed textbooks, the cultural identity of the Serbs is mainly shown through contents that emphasize the essence of mother tongue and folk creativity, as well as the celebration of the historical personalities who have contributed to their promotion. The greatest importance is given to the Serbian educator and founder of the Serbian church of St. Sava, to whom a folk song and one authorial song are dedicated(SJ-4 p.77,78,79), the folk tale "Најбоље задужбине" ("The best legacy:") (SJ-4, p.82, 83) as well as tasks that stimulate students to look for other literary works which praise his personality, as well as to discuss his works (SJ-4, p.79, 80). Within the same textbook, is presented a text written by St. Sava, in which he blesses and calls the Serbian people for peace, unity and brotherly love. It is also emphasized that 27<sup>th</sup> of January, the St. Sava holiday, is a national holiday of

the Serbian community in the Republic of Macedonia, and the tradition of his celebration in schools dates since the 18<sup>th</sup> century. Another important character for the cultural identity of Serbs is Vuk Stefanovic Karadzic, the reformer of the Serbian language and spelling and collector of folklore. His contribution is described in a short informative text (SJ-3, p. 6) and in the song "Vuk" (SJ-4, p. 95), and in that context are included several questions for discussion (SJ-4, p.96). The importance of language for the identity of a people is emphasized in the quotation of the medieval Serbian ruler Stefan Nemanja (*"It's better to lose all the battles and wars than the language. After losing battles and wars the people remain. If the language is lost – thenation is lost also."*)(SJ-4, p. 5).

The Serbian folklore is represented through an excerpt from the epic poem "A Kosovo Girl" (SJ-5, page 36), while in continuation the students are given two tasks. The first task is during the class of music education to find and listen folk songs that enchant heroes of history, and the second task is during Art Education class to draw a portrait of King Marko, inspired by the description of him in the folk song „Марково прво јунаштво“ ("Markos' first heroism"), in which his courage in the fight against slavery by the Turks – Ottomans is praised. (SJ-5, pp. 33,34,35). The feats of King Marko are discussed in the folk tale „Краљевић Марко“ as well ( "Kinglet Marko") (SJ-3, pp. 102, 103). This is the only work which is stated to be a Macedonian folk tale, but based on the questions for discussion it is not clear whether King Marko is presented as a character of the Macedonian history or the wider Balkan region, as it's stated in the textbook for fourth graders (*"King Marko is a famous hero of folk songs. He was the son of King Volkasin and lived in Prilep. All of the Balkans Nations sing about him..."*) (SJ-4, p. 91). Attached is the epic folk song "Марко Краљевић и вила" ("Kinglet Marko and the fairy"), in which is enchanted the Serbian hero Milos Obilic as well (SJ-4, p. 89, 90). The songs and lyrics are also accompanied by images of King Marko (SJ-3, p. 102; SJ-4, p. 91; SJ-5, p. 33). The only known folklore character, who is representative of the Turkish people is Nasreddin Hoca, and he is described in the story "Насрадин-хоџа и његова крива" ( "Nasreddin Hoca and his cow") (SJ-3, p. 93).

Same as the texts, the illustrations in textbooks are mainly in the function of presenting the cultural identity of Serbs. Pictures of the Hilandar monastery on Mount

Athos, the fresco of St. Sava in Milesevo Monastery and the church St. George in Old Nagoricane, which was renovated by the Serbian King Milutin are shown (SJ-4, p. 77, 83, 84). Only one photograph and a drawing represent the Serbian women's national costume (SJ-5, p.36, 37). The illustrations in textbooks mainly display Caucasian people, with no features of other ethnic communities. An exception is the photography depicting a scene from the movie *Macedonian Bloody Wedding*, in which the female character wears Macedonian folk costumes, while the man is represented by a Turkish fez on his head (SJ-4, p. 171) and the illustration of Nasredin Hoca, who is also wearing a fez on his head (SJ-3, p. 93).

Celebration of religious holidays, customs or traditional cuisine is not a subject to any of the analyzed textbooks in Serbian. Only in one of them are mentioned several religious holidays, such as: Christmas, VIDOVDEN, Easter, Eid-ul Fitr (Kurban Bayram), St. George's, but in the context of spelling, not in the context of their celebration (SJ-5, p.136)

### **Interaction between the different (respect, socializing and cooperation)**

Although several contents promote socializing and mutual assistance, only the story „Успомена из Охрида“ ("Memories from Ohrid") explicitly talks about friendship between two children from different ethnic communities, Philip and Jafer ( "*Jafer is from Tetovo and Philip is from Bitola. They were introduced this summer at the lake in Ohrid. They immediately became close friends. Every day and all day they would stay together. They swam together, and collected shells together.*") (SJ-3, p.36).

It can be observed that in the books of Serbian language no texts or illustrations which represent this dimension are included. What makes it difficult the identification, by the names or images, if the interaction is conducted between members of different ethnic groups is the fact that members of the Serbian community, whose religion is Orthodox, mainly have the same name with the members of the Macedonian community. For example,

in the text "Три друга" ("Three Friends") (SJ-3, p.66) are mentioned Zivko, Rodoljub, Misha and Nenad, but it can't be concluded whether all the children are Serbs or are there Macedonians or perhaps members of other communities. Anthropological features or the clothing, in the illustrations, cannot be an indicator for distinction, too.

### **Stereotypes and prejudices (based on ethnic and religious affiliation, gender and profession)**

Textbooks do not contain stereotypes and prejudices, except in the textbook for third grade where in the discussion on Macedonian folk tale „Кралевић Марко“ ("Kinglet Marko") where is mentioned the heavy Turkish slavery and *Turkish thugs*. Of course, it is understandable that in the literature, the enemy is shown with a negative connotation, but it should be noted that an explanation is missing since this historical fact should not be generalized and produce hostility towards members of the Turkish people.

### **Personal names, historical characters and authors of different communities**

Within the textbooks mostly are encountered Orthodox names i.e. Serbian (Milan, Srdjan, Gordana, Tiana...), which is expected because most of the authors are of Serbian nationality. The texts written by foreign authors, such as „Писмо“ ("Letter"), „Пошта“ ("Mail") „Балон“ ("Balloon"), „Патување“ ("Journey"), "Мали цвет" ("Little Flower"), there are names of characters specific to nationality to which the authors belong to, such as Enrico, Alenka, Jashua, Fina etc. (SJ-4 str.51, 62, 108, 118).

The textbooks for fourth and fifth grade do not contain names which are commonly given to members of the Muslim religion and there is not a single text in which alongside are mentioned the names of members of different ethnicities. In the third grade textbook, only in the text "Телефон" ("Telephone") by Rifat Kukaj (SJ-3, p. 141) are

encountered Albanian names (Genc, Gazmend), but they are not put in an interaction with names of members of other ethnic communities, nor the content relates to any intercultural dimension. Only one text in the third grade textbook is about characters that belong to different ethnic communities, Philip and Jafer. (SJ-3, p.36).

In general, the authors of the texts included in the textbooks are mostly Serbs and belong to the male gender (Table 4). Compared with the other two, in the third grade textbook is evident the highest balance in terms of gender and in terms of ethnicity, but the representation of Albanian and Turkish authors is very small there as well (by 2.70%). After the Serbian authors, represented in average by 36.56%, follow authors from different countries of the world (25.27%), and approximately with the same average is the representation of texts whose authorship is unknown (24.73%). Macedonian authors in average participate with 10.75% of the texts, and their highest presence is in the third grade textbook (16.22%) while the lowest is in the fifth grade textbook (4.08%). As the grades increase, a decreasing trend is observed among the Albanian and Turkish authors, who are anyway minimally represented.

In regards to the gender of the authors, it is evident that in all three books the males dominate (81.43% versus 18.57%). The gender imbalance is most apparent in the fifth grade textbook, where female authors are represented only in 9.68% of the texts. The domination of male authors is present in all subcategories based on national affiliation.

**Table 4:Representation of the literary authors works by their nationality and gender in Serbian language textbooks**

Grade gender nationality	III			IV			V			Total		
	M	F	tot. f (%)	M	F	tot. f (%)	M	F	tot. f (%)	M	F	tot. f (%)
Serbs	14	5	<b>19</b> 25,68%	21	7	<b>28</b> 44,44 %	19	2	<b>21</b> 42,86 %	54	14	<b>68</b> 36,56%
Macedonians	9	3	<b>12</b> 16,22%	6	/	<b>6</b> 9,52%	2	/	<b>2</b> 4,08%	17	3	<b>20</b> 10,75%
Albanians	2	/	<b>2</b> 2,70%	1	/	<b>1</b> 1,59%	/	/	/	3	/	<b>3</b> 1,61%
Turks	2	/	<b>2</b> 2,70%	/	/	/	/	/	/	2	/	<b>2</b> 1,07%
Others	16	6	<b>22</b> 29,73%	13	2	<b>15</b> 23,81 %	9	1	<b>10</b> 20,41 %	38	9	<b>47</b> 25,27%
Texts without authors			<b>17</b> 22,97%			<b>13</b> 20,63 %			<b>16</b> 32,65 %			<b>46</b> 24,73%
Total	43 75,4 4%	14 24,5 6%	74 100%	41 82%	9 18%	63 100%	28 90,32%	3 9,68%	49 100%	114 81,43%	26 18,57%	186 100%
	<b>57</b> 100%			<b>50</b> 100%			<b>31</b> 100%			<b>140</b> 100%		

### **Presentation of the Fatherland (developing patriotism, sense of belonging, responsibility and care for the Fatherland the RM**

In the textbooks of Serbian language there are no contents representing the Republic of Macedonia in an intercultural context. Love for the Fatherland is represented in several patriotic songs: „Како расте домовина“ ("As the Fatherland is growing") (SJ-3, p. 44), „Сад у мојој земљи грми, шуми рад“ ("Now in my country the work thunders and makes noise")



and "„Уочи Дана Републике“ ("On the Republic's Day eve" ) (SJ-5, p.40, 42). The texts are accompanied by tasks which require students to define what is Fatherland, to describe the feelings the Fatherlandstirs in them, to write a short poem on the topic *My Fatherland* and to prepare a wall newspaper with handwritten poems and pictures with the Fatherlandnatural beauties.

There are few illustrations and images representing the Fatherland. Only in one textbook the Macedonian flag is represented (SJ-3, page 43) while other state symbols are not mentioned at all. There are only two pictures depicting the beauties of Macedonia: Ohrid (SJ-3, page 43) and a motif of the typical Macedonian house (SJ-4, p.127).

## Openness to the World

Openness to the world is most explicitly shown in the third grade textbook through several points of the United Nations Declaration on the Rights of the Child, which promote equality and freedom of all children, regardless their race, economic status and gender ("*All the children of the world - white, black and yellow, rich and poor, girls and boys- have equal right to love, understanding and food...*") (SJ-3, p.72). In the same context, the song „Велико коло“ ("Grand dance"), by which the author invites all children of the world to come together and dance in the grand dance. In the illustration close to the song are shown fifteen children holding hands, all of different races and nationalities, dressed in traditional costumes (SJ-3, p.82). In the fourth grade textbook there are no texts or illustrations showing this dimension. Only the song „На овом свету има нас разних“ ("In this world we are just different"), although without a clear multicultural message, can serve as a basis for a longer discussion of diversity in a broader cultural context.

Regarding the illustrations that support the openness to the world, in the third grade textbook are mainly characters from cartoons like Popeye, Pluto, Betty Bop (SJ-3, p.138), while in the fifth grade textbook are represented animals that do not live here, and they, as

well as Mogly, the main character in the novel for children "Jungle Book", who is a boy with dark skin color (SJ-5, p. 23).

## CONCLUSIONS

- In the textbooks of Serbian language, contents highlighting the cultural identity of Serbs are mainly related to the importance of the mother tongue, folklore and some characters from the Serbian history. In this context, most of the space is dedicated to the founder of the Serbian church and the first Serbian enlightener (educator) Saint Sava.
- There are no texts or images emphasizing interaction between members of different ethnic groups living in the R. of Macedonia. Only one story explicitly talks about friendship between two children from different ethnic communities..
- Overall, stereotypes and prejudices are not present, except in one instance in history where *Turkish thugs* are mentioned, it is necessary therefore to explain to the students that the past should not reflect the current perception of the Turkish people.
- In literary works dominate Serbian i.e. Orthodox names of the characters, in only one content are found together different names for the members of the Christian and Muslim faith. Authors of the texts included in the textbooks are mostly Serbs and belong to male gender, while the representation of Turkish and Albanian authors is minimal.
- Developing patriotism and a sense of belonging to the Republic of Macedonia is done through literary works and discussion about the Fatherland. Illustrations of state symbols are absent, except in one instance where the Macedonian flag is displayed, and there are no pictures that would present the beauties of the Fatherland. Representation of the motherland as a multicultural community is absent.
- Openness to the world is often shown with texts and illustrations pertaining to unity and the rights of children around the world, with texts by world renown authors and illustrations of characters of cartoons' heroes.

## MACEDONIAN LANGUAGE FOR STUDENTS OF OTHER COMMUNITIES

The analysis included 11 textbooks, of Macedonian language for students of other communities, which are used in fourth and fifth grade of nine-year primary education (Appendix 1).

### Cultural identity

The textbooks contain several texts and examples through which the cultural identity of the Macedonians is represented, but are less related to the cultural features of other ethnic communities.

Macedonian cultural identity is represented by a folk tale ("Miser" MJZ-4B, p. 86) and two folk songs ("The forest has neither purred nor weaved" (MJZ-4A, p.89) and "In the middle of the village" (MJZ-4A, p.90). The latter contains the words *trumpets (zurla) and drums* and is accompanied by an illustration of a drum. In the text "May" (MJZ-4A, p.92) is mentioned St. George's feast, Easter is mentioned in the story „Пејо со туѓи чизми на оро“ ("Peyo is dancing in someone else boots") (MJZ-4A, p.90) and in the grammatical section for the use of capital letter (MJZ-4B, p.125), while Christmas is mentioned in the same section (MJZ-4B, p. 108; MJZ-4B, p.125) as well as in the text *Winter with holidays (I celebrate Christmas because I am a Christian, MJZ-4B, p.79)*. Examples of titles for books, magazines, newspapers etc. are presented in „Шеќерна приказна“ ("Sweet Story,") "Развигор" ("Zephyr"), "Дневник" ("Daily") (MJZ-4B, p.125, MJZ-5, page 29), St. Cyril is mentioned in the study of the Macedonian alphabet (MJZ-4B, 42) and the Macedonian language in one instance (*I live in Macedonia and I want to speak the Macedonian language*) (MJZ-4B, p.43).

Other ethnic communities are represented only by an Albanian folk tale "Најубавиот плод" ("The most beautiful fruit") MJZ-4B, p. 76; MJZ-4B, p. 66), while the Eid (Bayram)

holiday is mentioned when processing the grammatical content *Capital letter* (MJZ-4B, p.108) and the topic *Зимата со празниците* (*A jas Bajram, затоа што сум муслиманка*, (*Winter with holidays (and I (celebrate) Eid, because I am Muslim*), MJZ-4B, p.79). In the topic *Introduce yourself* (MJZ-4B, p. 6) students of different ethnic groups (*I am Albanian, I am Turk*) introduce themselves, and in one instance there's a bilingual introduction *Unë jam Mirvet Selmani! / Jas sum Mirvet Selmani!* (*I am Mirvet Selmani*). In the text within the topic "Language" are listed all languages in Macedonia (Macedonian, Albanian, Turkish, Serbian language MJZ-4A, p.42), and the names of nations and nationalities are mentioned Macedonians, Albanians, Roma, Turks, Vlachs (MJZ-4B, p.125). In one of the fourth grade textbooks when teaching the letters the section *Same, similar or different* is repeated and it calls for the students make comparison between the Cyrillic and Latin version of the characters (MJZ-4B str.19-38). Comparison in terms of alphabets is made in the information provided in the theme *Macedonian alphabet* also (*Cyrillic has five letter less than the Albanian Latin alphabet* MJZ-4B, 42).

Cultural identity is implicitly represented by several questions encouraging students to discussing the holidays which are celebrated in their families. Thus, in processing the topic "Year, months and seasons" the question is: *Which holiday do you celebrate at home? Tell us what date this holiday is?* (MJZ-4A, 41), and similar questions are asked related to theme *Winter Holidays* (*Which holidays does your family celebrate? How do you prepare for celebration? How do you welcome guests? What do you serve?*) (MJZ- 4B, p.79).

## **Interacion between the different**

In textbooks are present more texts showing socializing and cooperation of a number of characters, but it is mainly realized amongst children and adults of the same nationality. In these examples dominate examples of names which are characteristic of members of the ethnic communities with Muslim faith (MJZ-4A: pp. 12, 31, 32, 33, 34, 43, 61, 83, 93; MJZ-

4B, p. 22 23, 24, 25, 26, 29, 40, 51, 56, 64; MJZ 5, p.15, 23, 43). However, several texts showing interaction of characters from different ethnic communities are identified: "Neighbors" in which neighbors Kani, Jevdet and George drink together tea prepared by Jemile (MJZ-4B, p. 27); "Friends," in which Jelo, Kemal and Jaffer buy bagel at Uncle Chedo's shop and they socialize with his son George (MJZ-4B, p. 28); "Friendship," in which is presented the game of Femi, Zvonko, Hanna, Tsveta and Khalid; "Shemsa is sewing in machine" with the characters Shemsa, Olya, Lea and Milla (MJZ-4B, 25); a text in which are mentioned Usnija, Esmā and Jana (MJZ-4B, p.24), "Describe the subject" with the characters Agim and Mitre (MJZ-4B, p.55), "Language is no barrier to good friendship" with characters Orhan, Slavcho and Agim (MJZ-5, p.14). In the textbooks there are some examples of socializing of children with different nationalities: *Tsvetan and Faton are good chess players, Halim and Zvonko are excellent football players* (MJZ-4B, p. 29), *Tsveta, Frose and Heidi sing in the school choir, Grandpa Femi and Tsane play chess* (MJZ-4B, p. 27), *little Dennis playing instrument with Anna* (MJZ-5, p. 86), *Rufi has red sneakers, and Zhare has green sneakers, Esat has blue sneakers* (MJZ-5, p . 18).

Textbooks contain more illustrations depicting children with a different look, but without clear intercultural elements.

### **Stereotypes and prejudices (based on ethnic and religious affiliation, gender and profession)**

Textbooks do not have contents that point to stereotypes and prejudices on any grounds. The only example that could refer to stereotype regarding parental roles is the text *Father is reading* that is accompanied by an illustration in which a family where the father is

sitting on a chair and reading a newspaper, and the mother standing over him is represented(MJZ-4B, p.45) .

### Personal names and authors

The analyzed textbooks are abundant with male and female names. Most prevalent names are the ones that are characteristic for the Macedonians, but almost equally are present names that are recognizable to members of ethnic communities of Muslim faith. In the texts and examples they are given individually or together.

In several texts that are excerpts of works from foreign authors are present foreign names, too (MJZ-4A, p.66, 97; MJZ-4B, p.53, 58), and in grammatical examples is mentioned a foreign personal name (Jackie, MJZ-4B, p. 107).

Gender balance is present in the contents with texts and illustrations.

There are no authorial texts in the textbook MJZ-4A. In other textbooks distribution of authors by gender and nationality is represented in the table below:

*Table 5:* Representation of the literary works authors by their nationality and gender in the textbooks of Macedonian language for students of other communities

Grade nationality	IV (MJ3-4B)			IV (MJ3-4B)			V			Total		
	M	F	tot. %	M	F	tot. %	M	F	tot. %	M	F	tot. %
Macedonians	19	5	24 40,67 %	26	9	35 64,81 %	35	5	40 54,05%	80	19	99 52,94%
Albanians	1	/	1 1,69%	1	/	1 1,85%	2	/	2 2,7%	4	/	4 2,13%

Turks	1	/	<b>1</b> 1,69%	3	/	<b>3</b> 5,55%	5	/	<b>5</b> 6,75%	9	/	<b>9</b> 4,81%
Serbs	2	/	<b>2</b> 3,38%	/	/	/	5	/	<b>5</b> 6,75%	7	/	<b>7</b> 3,74%
Others	/	/	/	/	/	/	/	/	/	/	/	/
Text without authors	13	1	<b>14</b> 23,72%	7	1	<b>8</b> 14,81%	8	2	<b>10</b> 13,51%	28	4	<b>32</b> 17,11%
<b>Total</b>			<b>17</b> 28,81%			<b>7</b> 12,96%			<b>12</b> 16,21%			<b>36</b> 19,25%
	<b>36</b> 85,71%	<b>6</b> 14,28%	<b>59</b> 100%	<b>37</b> 78,72%	<b>10</b> 21,27%	<b>54</b> 100%	<b>55</b> 88,7%	<b>7</b> 11,29%	<b>74</b> 100%	<b>128</b> 84,76%	<b>23</b> 15,23%	<b>187</b> 100%
	<b>42</b> 100%			<b>47</b> 100%			<b>62</b> 100%			<b>151</b> 100%		

The obtained results show that more than half of the authors of literary works are Macedonians (52.94%), followed by foreign authors (17.11%) and much smaller is the percentage number of Turkish, Serbian and Albanian authors (4.81% 3.74%, 2.13%). Male authors are dominant in all textbooks (84.76%), while the percentage of represented female authors is significantly lower (15.23%). Their number is highest among Macedonians authors, and lower among foreign authors, while in other communities in Macedonia is not represented even a single female author.

### **Presentation of the Fatherland (developing patriotism, sense of belonging, responsibility and care for the Fatherland the RM)**

Fatherland the Republic of Macedonia is presented with the text "With us grows our Fatherland, too" which is followed by an explanation of what Fatherland is and which is our Fatherland and a question related to the September 8<sup>th</sup> holiday (MJZ-4A, p.20), and the same holiday is mentioned as a state holiday in the theme *Winter with holidays* (MJZ-4B, p.79) and in the poems "Congratulations September 8" (MJZ-4A, p. 21 MJZ-5, p.12) "Fatherland" (MJZ-

4A, p. 21 MJZ-5, p.13) and "Image of Fatherland" (MJZ-4B, 11). The works are accompanied by illustrations depicting nature such as lakes, mountains and cultural monuments in Macedonia, while in one of them the Macedonian flag is shown (MJZ-4B, 11). Natural and cultural beauties of Macedonia are also presented in the text "On vacation" (MJZ-4B, p.109). The poem "Fatherland" is placed in the map of the Republic of Macedonia and in a map of Macedonia with temperatures of cities is presented when processing the topic about weather (MJZ-4A, p.79).

Implicit development of patriotism is identified in the poem 'Skopje' (MJZ-4A, p. 14) and the poem "Environmental messages" which is accompanied with a question: *What is your contribution to the preservation and beautification of the environment in which you live?* (MJZ-4A, p. 84). The same applies to the examples given in the grammar section, and refer to the names of cities, villages, rivers, mountains and lakes in the Republic of Macedonia (MJZ-4B, p. 108).

### **Openness to the World**

Openness to the world is identified by presenting various scriptures (alphabet - Ancient Greek alphabet, abcd - Latin alphabet - old Slavic alphabet, Cyrillic and Latin, MJZ-4A, 42) and through examples of two foreign languages also (English and Chinese , MJZ-4A, 42). The importance of knowing the languages is emphasized in the preface of a textbook (*The language is a treasure. As many languages you speak so much you are worthy* (MJZ-4B, p.3).

Foreign cities are mentioned in a text that is accompanied by an illustration of the city ("In New York," MJZ-4B, 36) and in several examples (*Valon and Shpresa live in New York, while Vildane and Shemo live in Geneva* MJZ-4B, p. 25), and at one instance additional information are given about specific countries (*China, the land of silk, in which people have always kept crickets-musicians*, MJZ-4A, str.95). In grammar examples are mentioned names of foreign countries (Albania, Bulgaria, Serbia) and foreign seas (Aegean Sea, Adriatic Sea, MJZ-4B, p. 108).

There are two texts also presenting excerpts of foreign authors literary works (excerpt from the novel "Double Lottie (Lottie and Lisa)" (MJZ-4A, str.97) and the text "Emil,



his mother, grandmother and Pony" (MJZ-4A, p. 66) as well as the texts and poems of several foreign authors (MJZ-4B, pg. 25, 53, 62, 97, 117, 122; MJZ-4B, pg. 50, 53, 55, 72, 84, 93, 94 95; MJZ-5, pp. 67, 68.73). In two textbooks are present folk tales from foreign cultures also (Indian story (MJZ-4B, p.51), Chinese folk tale (MJZ-4B, p. 63), a Romanian folk tale (MJZ-4B p.67-68; MJZ-5, page 50), Guinea folk tale (MJZ-4B, p.74). There's also a text about Walt Disney ("My father's amusement park") which is followed by additional information on how Disneyland was established and the countries which have this amusement park (MJZ-4B p.88-89). In examples of grammatical section are presented several characters from cartoons (Geppetto, Donald the Duck, MJZ-4B, p.120)

In some of the textbooks are met and poems in which the unity of the children of the world is represented(MJZ-4B, pp. 78, 90, 91; MJZ-5, p.32) and which are accompanied by illustrations of children of different races.

Openness to the world is reflected in several assignments for students (oral and written exercises in connection with parts of the UN Charter, a Latin proverb, and proverbs by Byron and Tolstoy, MJZ-4B, p.103) too, as well as in looking for the requirement related to the represented illustration of children of different nationalities and races, dressed in their traditional clothing (*View illustrations of children and by the clothes specify which nation they belong to?* MJZ-4B, p.115).

There are also several illustrations related to animals that are not typical for the Macedonian climate and ambiance (MJZ-4B, pp. 12, 31, 74; MJZ-4B, p.24, 74).

## CONCLUSIONS

- In the textbooks of Macedonian language for students from other communities there are not many contents relating to the presentation of the cultural identity of individual communities. Macedonians are represented only by a few folk songs and by stories and individual examples in which are mentioned some of the Christian holidays and some Macedonian magazines and newspapers. Examples of cultural traits of different ethnic communities are still in smaller numbers

- Several texts in which is shown interaction of characters from different ethnic communities are represented.
- In the contents of textbooks is not recorded presence of stereotypes and prejudices on any grounds.
- Macedonian authors are the most represented, foreign authors are represented less, while authors from other ethnic communities in Macedonia are represented in a small percentage. In all textbooks for all nationalities male authors are dominant.
- The Fatherland is represented by contents pertaining the celebration of September 8<sup>th</sup>, as well as text and illustrations in which are represented the natural beauties and cultural monuments in Macedonia. Display of Macedonia in a multicultural context is absent.
- In textbooks is present big number of information showing openness to the world. They are mainly related to the presence of foreign authorsworks, texts and illustrations representing the unity of the world's children, examples of different alphabets and languages of foreign cities and alien animal species.

## THE LANGUAGE AND CULTURE OF VLACHS

The analysis included 3 textbooks of the language and culture of Vlachs for third, fourth and fifth grade of nine-year primary education (Appendix 1).

### **Cultural identity (tradition, customs, holidays, history, national and religious affiliation)**

Cultural identity of Vlachs is largely present in the three books, and it's represented by literary work, the celebration of Orthodox religious holidays, customs and traditional cuisine.

In the textbooks are presented traditional Vlach folk songs and stories through which children are introduced to the Vlach culture and develop the sense of belonging to the Vlach community. Such are the songs: "Nani, nani tu nănushi" ("Sleep, sleep in a cradle"), "Muză calauză" ("Muse guide"), "Armănamea a noastră vrută" ("Vlachs our beloved"), "Crushuva a noastră" ("Krushevo ours"), "Vini veara sh-primuveara" ("Summer and spring came") (JKV-3, pp. 17, 21, 44 and 47; JKV-5, p. 45) as well as the stories "Ficiorlu sh-năpărtica" ("The child and the snake") and "There were two brothers" ("Sh-eara doi frats") (JKV-5, page 33 and 49).

In the initial pages of the textbooks for third and fourth grade, immediately after the brief summary is presented Vlach anthem "Parental Testament" ("Dimăndarea părintească") by the author Konstantin Belemache, who is a very important personality for the Vlach culture and tradition. It emphasizes respect for their language as one of the main features of an ethnic identity ("*One who forgets own language, let him burn in fires, his life in torment to run, in fire his tongue to be baked!*").

In the context of religion as part of the identity, through dialogues, images and illustrations, is displayed the celebration of the most important Christian holidays Christmas, Easter, St. Mary (JKV-3, p. 22 and 23; JKV-4, p.43).

In the fourth grade textbook there are several examples which represent the Vlach customs. The text "Adets di ma ninti" ("Customs of the past") describes the customs on the occasion the child makes first steps, gets the first tooth and says the first word (JKV-4, p. 33) as well as a traditional Vlach game (JKV-4, p. 37). Another custom specific to Vlachs is celebrating the name day of women population, which is not typical for the Macedonian tradition, under which the name days are usually celebrated by male members only. This custom is presented through dialogue, in which the girl Elena (Vlach) is treating her friends for her name day (JKV-4, p. 43).

In the topic *who is and who and what they work* are taught professions. All examples of personal names and cities through which is taught this topic dominantly represent the Vlach ethnic community and professions represented among Vlachs ( "*Elena Shapka (Hat) from Stip is a special education teacher, Kustika Mihailov from Bitola is a lawyer, Thoma Lega from Krusevo is a director and Dimitar Taho from Skopje is judge*"). (VJ-4, p. 21). As it can be seen from the examples names of people from Bitola, Skopje, Stip, Krusevo are given i.e. these are cities with the largest percentage of Vlachs. The same topic is discussed in JKV-5, and the director and actor Toma Enache, who has Vlach origin is presented in it.

Vlach traditional costumes are represented in fourth and fifth grade textbooks. Khyra Yorgovanu - Manzu a poetess from Romania is presented in traditional costume, along with her short biography and two of her personal works. (JKV-4, p. 61). In the same textbook are given two pictures of the performance in a music festival, and the performers are dressed in traditional Vlach costumes. One of the performers is singer Elena Gheorghe from Romania (JKV-4, p. 63). In the fifth grade textbook is described and shown a photography of traditional Vlach male and female costume (JKV-5, p.23, 27).

Only in the fifth grade textbook is presented an important date of Vlach history- opening of the first Vlach school in 1880 in Bitola. Another thing that is specific for this

textbook of Vlach language only, is teaching about traditional Vlach dishes, a recipe for Vlach pie is given, and beans in a pan a dish which is traditional for both Vlachs and Macedonians (JKV-5, p. 35-38).

Although there are a large number of contents promoting the cultural identity of Vlachs, it is evident that contents representing other ethnic communities living in the Republic of Macedonia are absent. Only the Orthodox or international holidays are mentioned.

### **Interaction between the different (respect, socializing and cooperation)**

In all three textbooks is presented interaction that is usually between members of the Vlach ethnic community, and rarely between Vlach and other communities living in the Republic Macedonia. Such examples include dialogues between children and adults with Vlach and Macedonian names - Michali, Misha, Petar, in the context of teaching greetings and nice behavior (JKV-3, p. 14), a dialogue between two children, *Vladimir and Atanas* (JKV-4, p. 25), a dialogue between two female friends, *Angela and Marija* (JKV-4, p. 43), a Christmas card from Maja to Nelly is written (JKV-3, p. 23), an e-mail with the subject - congratulating the name day to the Vlach *Yorgu* from his friend *Nichola* (JKV-4, p. 39). However, based solely on the names it's not always possible to draw a reliable conclusion if it's some kind of intercultural relation, because some names are common to both Vlachs and Macedonians. An explicit example of interaction between these two communities is the text in which is represented a family of mixed ethnicity (*Kaliopi "Zoran is a Macedonian by his father, but his mother is Vlach"*) (JKV-5, p.20). There is only one example of interaction between a Vlach and a Turk, and it is the folk tale of Nasreddin Hoca (JKV -5, p. 56).

Several examples in each of the textbooks point to interaction between Vlachs and children from countries around the world. For example, an e-mail communication, related to a computer game, between Punchi, who has a Vlach name, and Mia, with an international name is shown (JKV-3, p. 37), as well as a text that describes the introduction of Vlach children with new student Luka who is from Italy (JKV-5, p. 8). In the topic *Where are you*

*from? Who are you?*-there are three examples of introducing children of different ethnic communities in Macedonia, as well as examples of children of other nationalities living in countries around the world. Thus, a child from Italy living in families with mixed ethnic composition, the father is Vlach from Albania and the mother is Italian is presented, and the family in daily communication speak three languages: Vlach, Albanian and Italian (JKV-4, p.8) as well as a text describing the two children, Angela (Vlach girl from Macedonia) and George from Italy ("*Vlach by his father and Italian by his mother*") (JKV-4, p.9). In the exercises section are presented examples of children of different nationalities: "Elena is a French girl, Marija is Macedonian girl, Michaela is a Vlach girl from Bulgaria, Alexandru is a Romanian boy" (JKV-4, p.10).

### **Stereotypes and prejudices (based on ethnic and religious affiliation, gender and profession)**

In the text for family members introduction and their occupations are observed stereotypes regarding the profession of Vlachs (JKV-4, p.20). Thus, all family members have professions doctor, teacher or engineer; respectively there are no examples of professions that require lower qualifications. Presentation of the Vlachs exclusively as architects, painters etc. are present in the fifth grade textbook, too(VJ-5, p. 20).

In terms of professions are observed gender stereotypes, also. Thus, almost all illustrations in the fourth grade textbook depict teachers, are all with female characters while in the illustrations on page 22 are presented a female teacher and an actress on the one side and a doctor and a judge on the other side.

There are gender stereotypes also in terms of housework responsibilities between men and women. Through texts and images only woman is assigned the role of a housewife, who is responsible for preparation of meals in the family, while the man has a passive role (VJ-4, p. 35; VJ-5, p. 38).

Only in the text "Hugelu Nastradin" ("Poor Nasreddin") is observed prejudice, and in the the story is about that the man is appreciated based on his clothes, while the poor peron is also

given less nice dishes ("Hey you, you honor the clothes, and you do not honor the people who are family people") (VJ-5, p. 56).

In the third grade textbook were not found stereotypes or prejudices.

### **Personal names, historical characters and authors of different communities**

In the analyzed textbooks can be observed that mostly Vlach names are used. It should be emphasized that in the fourth grade textbook are more represented names for which there is doubt whether they are Vlach or Macedonian names (mostly of Greek origin) are present, while less are present traditional Vlach names. For example: *Kosta, Toma, Niko, Ellena, Marija* (accent is on the first syllable from the back), *Atanas, Agapi*, are names that are accepted as Vlach names, but some of them are considered Macedonian names, too. On the other hand, *Kustica, Calliope, Micha, Yorgu, Krangu, Dina, Halcha Barba, Marusha* are traditional Vlach names.

The proportion of representation of the literary works authors, categorized by national affiliation and gender is shown in Table 6. The large number of texts of unknown authors makes impossible to obtain a more objective picture of this criterion, since such works have the highest percentage (63.51%) of representation. Out of the texts with known authors, overwhelmingly dominate those written by Vlachs (35.14%), an insignificant percentage are world authors (1.35%), and there are no texts written by Macedonian, Albanian, Turkish and Serbian authors. The absence of harmonization of the three textbooks is immediately evident when it comes to the domination of nationality of the authors. Namely, while in the third and fourth grade textbooks most of the authors are members of the Vlach ethnic community (42.11% and 59.26%), in the fifth grade textbook they are represented with 7, 14% only, while for the largest percentage of texts the authors are unknown (92, 96%).

Another interesting fact, which is specific for these textbooks only, is that female authors are predominantly represented in two of the three textbooks. The discrepancy in favor of women is particularly evident in the fourth grade textbook where they are represented in even 81.25% of the texts.





Table 6: Representation of the literary works authors by their nationality and gender in Vlach language and culture textbooks

Grade	III			IV			V			Total		
gender nationality	M	F	tot. f (%)	M	F	tot. f (%)	M	F	tot. f (%)	M	F	tot. f (%)
Macedonians	3	5	8 42,11%	3	13	16 59,26%	1	1	2 7,14%	7	19	26 35,14%
Albanians			/			/			/			/
Turks			/			/			/			/
Serbs			/			/			/			/
Others	1	/	1 5,26%			/			/	1		1 1,35%
Text without authors			10 52,63%			11 40,74%			26 92,96%			47 63,51%
<b>Total</b>	4 44,44 %	5 55,5 5%	19 100%	3 18,75 %	13 81,25 %	27 100%	1 50 %	1 50 %	28 100%	8 29,63%	19 70,37%	74 100%
	9 100%			16 100%			2 100%			27 100%		

### Presentation of the Fatherland (developing patriotism, sense of belonging, responsibility and care for the Fatherland the RM

In none of the textbooks are included texts that develop patriotism, and state symbols of the Republic of Macedonia are not presented too, neither is pronounced multiethnic composition of its population. In this context are mainly involved texts and illustrations that show its beauties, and in such cases are mostly represented cities in a large percentage of the Vlach population in the Republic Macedonia lives, such as Krusevo, Bitola, and Skopje. In support of this conclusion may serve the short text within the theme *Beloved Fatherland* (JKV-5, p. 16 and 17).

## Openness to the World

In the third grade textbook there are no contents showing openness to the World, while in the fourth and fifth grade textbooks there are few such contents. In fourth grade textbook is given an exercise in which children who come from different countries - Macedonia, Bulgaria, Romania, France and the UK (JKV-4, p.10) are presented. Besides the photo of each child stands an illustration of the flag of the country they come from.

## CONCLUSIONS

- The Cultural identity of Vlachs is largely present in the three books, and it's represented by literary work, the celebration of Orthodox religious holidays, customs, traditional cuisine and costumes. However, contents representing the cultural identity of other ethnic communities living in Macedonia are absent.
- In all textbooks are found contents pointing to social interaction, most often between the Vlachs and rarely between members Vlach communities and member of other communities living in the Republic Macedonia. There is interaction of Vlachs with citizens of other countries on the world, mostly from Romania. Attention should be paid to the fact that only in these textbooks for mother tongue are presented examples of families of mixed ethnicity, in which different languages are spoken. .
- Stereotypes are evident in respect of professions the Vlachs deal with, which are always socially desirable and require high qualifications and education. Also stereotypes based on gender can be observed regarding the execution of house works, and the woman is solely responsible for them.
- In the analyzed textbooks can be observed that Vlach names are mainly used, with a few exceptions of names characteristic of the Macedonian Orthodox population or

international names. The nationality cannot be assessed based on the names only, because the same names are used by members of different ethnic communities.

- Most texts with known authors are works of the Vlach ethnic community members, while there are no Macedonian, Albanian, Turkish and Serbian authors at all. In the textbooks for language and culture of Vlachs most of the texts are written by female authors.
- The Fatherland is mainly presented through texts and illustrations that show its beauties and most prevalent cities are the ones in which a large percentage of the Vlach population in the Republic Macedonia lives, such as Krusevo, Bitola, and Skopje. There are no contents that present the state symbols of the Fatherland; neither is emphasized that it is the Fatherland of members of different ethnic communities.
- Openness to the world is shown through the celebration of holidays which are celebrated around the world, such as New Year or birthdays, while it is observed only one instance of representing the citizens of various countries in the world and their national symbols.

## **LANGUAGE AND CULTURE OF THE ROMA**

The analysis included three books of the subject language and culture of the Roma, which is taught as an optional subject from third to fifth grade in the nine-year basic education.

### **Cultural identity (tradition, customs, holidays, history, national and religious affiliation)**

Textbooks of language and culture of the Roma primarily represent the cultural identity of the Roma. The textbooks contain contents which are related to traditional Roma

holidays: Vassilitsa (Old Calendar New Year), St. George and 8<sup>th</sup>April-the Roma Day, when processing the text "Bersheskere vaktija" (Seasons of the Year) (JKR-3, p. 26); Vassilitsa, St. George in the text "Vasilica thaj Hederlezi" ("Vassilitsa and St. George") (JKR-3, p. 36), St. George in the poem "Alo tano daje, amaro dive" ("Our day has come Mom") (JKR-3, page 37); World Roma Day on April 8 in the text '8-to April' ("8<sup>th</sup> April") (JKR-5, p.50). In one part of the text "E romengiri istorija thAL olengiri chib" ("History and language of Roma") is mentioned that Roma Christians celebrate the holidays such as Christmas and Vassilitsa, while the Roma Muslims celebrate Ramadan and Eid (Bayram) (JKR-5 str.71-74 ).

In few texts the history and origin of the Roma is explained: "O bijanipe e Romengoro" ("The Birth of Roma") (JKR-3 str.76,77); "Istorija thaj kultura e Romengiri" ("History and culture of the Roma"), in which is explained the migration of Roma from Europe to the Balkans and Macedonia (JKR-4 str.66-68); "E romengiri istorija thaj olengiri chib" ("History and language of Roma") (JKR-5 str.71-74). The history of Roma and their long journey accompanied with music is enchanted in the poem "Romano vordon" ("Roma cart") (JKR-5, p.5), as well as in several poems (JKR-3, p.78-82; JKR 5, p.45). In one example of grammar are mentioned historical figures The Brother Ramiz and Hamid (JKR-3, p.43).

The musical culture of the Roma is represented by several Roma songs and dances which are mentioned in the theme "Romane gilja thaj kjeliba" ("Roma songs and dances") (JKR-3, p.84) and in the text "O folklor e romengo" ("Roma folklore") (JKR-4 str.69-73), as well as musical instruments known at Romas, and that are traditionally used in Roma weddings such as: snout, drum, tambourine, tarabuka, violin (JKR-3 p. 83; JKR-4 str.69-73). In one of the textbooks are shown illustrations of drum and snout (zurla) named as folk instruments ("Miletikane instrumentija" ("Folk Instruments") JKR-4, p.70). These instruments are listed exclusively in the context of the Roma folklore and tradition, although they reflect the tradition of the other ethnic communities in Macedonia, too.

In two illustrations are presented "shalvari" as traditional Roma costume: in addition to the Roma songs and dances presented in the topic "Romane gilja thaj kjeliba" ("Roma songs and dances") (JKR-3, p.84) and in the processing of the poem "Bijav" ("Wedding") they are presented as a wedding garment (JKR-4, p.33).

In all three textbooks are present contents relating to traditional Roma crafts and professions also. In two of them are given explanations ("O folklor e romengo", JKR-4 str.69-73; "Kovachija" ("Blacksmiths") JKR 5, p.75; "E Roma kotari Makedonija" ("The Roma in Macedonia") JKR-5, page 29), and in one are present illustrations of tin-craftsmen, basket knitter, wooden spoon makers (JKR-3, p.85).

The aforementioned holidays, musical instruments and traditional costumes at the Roma are listed exclusively in the context of the Roma folklore and tradition, although they are a mark of cultural identity of the other ethnic communities in Macedonia, too.

The only texts in which the cultural identity of others is represented are the poems: "Lachisii Makedonija" ("Beautiful Macedonia"), in which is mentioned the Ilinden Uprising and historical figures Gotse Delchev, Dame Gruev and Pitu Guli, during the students visit in Krusevo (JKR 5, p.9), and "Ohrid" in which are mentioned the St. Sofia church and the monastery St.Naum and Clement, Naum of Ohrid and Gligor Prlichev (JKR-4, p.23). A character of the Macedonian people history (Mirche Acev) is mentioned in the examples for the use of capital and small letter (JKR-3, p. 43).

### **Interaction between the different (respect, socializing and cooperation)**

In two textbooks is found only one example showing socializing between children of different ethnic communities: in the text "O avgo sikljovimaskoro dive" ("After a day at school"), Zoran, Muharrem and Safet await for each other in the school yard and enter into the school together (JKR-3, p. 32); in the text "Kjeriba lafi basho palonilaj (tomna)" ("Talk about fall") students Esmeralda, Sudahan, Zoran and Fatima discuss the fall in the school yard (JKR-4, page 26). Given that in both texts is mentioned the name Zoran which used among the Roma population, it still remains an open question whether it's an example of interaction between the same or different. The same dilemma applies to the text "Amalipe" ("Friendship") in which is represented the friendship between Zoran and Petar in the school

bench (JKR-5, 39). In this case also, the interaction can be related to the children of Macedonian nationality, as well as to children of different ethnic background.

In the fifth grade textbook are present two examples of interaction; the text "Amari staja" ("Our classroom") in which students Esmeralda, Zoran, Elena and her Ismet allocate work responsibilities in the classroom (JKR-5, page 21) and the poem "Amalina" ("Friends") in which is presented the socializing between Atidze, Drita and Jana (JKR-5, p.46). In the same textbook is the text "Amari lachi Shutka" ("Our beautiful Shutka"), in which Shutka is presented as a multi-ethnic municipality where together live Roma, Macedonians, Albanians, Bosnians and others. (JKR-5, p.12). Coexistence with other ethnic groups (Vlachs, Albanians, Macedonians, Serbs) is mentioned in the text "Istorija thaj kultura e Romengiri" ("History and culture of the Roma") (JKR-4 p.66-68).

### **Stereotypes and prejudices (based on ethnic and religious affiliation, gender and profession)**

There are texts or illustrations in the textbooks indicating the presence of stereotypes and prejudices on any grounds.

### **Personal names and authors**

In textbooks the most prevalent personal names are those which are characteristic of the Roma (Elvis, Murat, Senat, Husnija, Ferida, Muharrem, Mevche, Esmeralda, Atidze). However, you should be taken into consideration that some of the names which are identified as Roma names are used by other ethnic communities (Susanna, Zoran, Muharrem, Atidze, Murat, and Trajko). Therefore, it is not always possible to make a clear distinction of personal names on ethnic grounds. .

In textbooks are present few works by authors from different ethnic communities living in Macedonia, as well as authors from other countries. The situation is presented in Table 7:

*Table 7: Representation of the literary works authors by national affiliation and gender in textbooks of language and culture of the Roma*

Grade <i>gender</i>	III			IV			V			Total		
	M	F	tot. %	M	F	tot. %	M	F	tot. %	M	F	tot. %
Roma	5	/	5 6,02%	5	1	6 8,45%	2	/	2 3,27%	12	1	13 6,04%
Macedonians	6	/	6 7,22%	4	/	4 5,63%	2	/	2 3,27%	12	/	12 5,58%
Albanians	/	/	/	/	/	/	/	/	/	/	/	0
Turks	/	/	/	/	/	/	/	/	/	/	/	0
Serbs	1	/	1 1,2%	/	/	/	1	/	1 1,64%	2	/	2 0,93%
Others	1	/	1 1,2%	3	/	3 4,22%	1	/	1 1,64%	5	/	5 2,32%
Texts without authors			70 84,34 %			58 81,7%			55 90,18%			183 85,11%
Total	13 100%	/	83 100%	12 92,3%	1 7,69%	71 100%	6 100%	/	61 100%	31 96,87%	1 3,12%	215 100%
	13 100%			13 100%			6 100%			32 100%		

It is evident that most of the texts in the textbooks are without authors (85.11%). Representation of the Roma and Macedonian authors is approximately the same (6.05%, 5.58%), only two are Serbian authors (0.93%) while foreign authors are represented by five (2.32%). The prevalence of male writers is almost absolute; only one Roma woman is present as author in the fourth grade textbook.

## **Presentation of the Fatherland (developing patriotism, sense of belonging, responsibility and care for the Fatherland the RM)**

In the textbooks contents of the Roma language and culture, the Republic of Macedonia is not represented as a multiethnic country. In an illustration the map of the RM is shown (JKR-3, p.73), and in several poems, are mainly represented its beauties: "Ov sasti tuke Makedonijo" ("Be healthy Macedonia") (JKR-3, p. 74) "Ohrid" (JKR-4, p. 23), "O Vardari" ("For Vardar") (JKR-4, p. 24)). "Macedonia" (JKR-4, p. 31, JKR-5, p. 47), "Mo bijando than" ("My birthplace") (JKR-5, p. 43). The text "Baro dive" ("Big Day") is about the meaning of the holiday "11<sup>th</sup> October" through the story of the old man Sali about his days as a partisan (JKR-4, p.38).

## **Openness to the World**

Representation of the contents identifying the openness to the world is insignificant. There are two texts only related to the observance of international holidays: the text "Bahtalo 8 mart daje" ("Happy March 8<sup>th</sup> Mom ") describes the importance of the international women's holiday March 8<sup>th</sup> (JKR-3, p. 11) and the text "8-to April" ("8<sup>th</sup> of April") is about the day of Roma in the world (JKR-5, p.50).

In two examples of grammar are found names of foreign authors and their work (Gogol and Taras Bulba, JKR-3, p, 42), while in one instance in the text about the Roma origin and their migration is mentioned an historical figure (Alexander the Great, JKR -3, page 43; JKR-4, p.66). In the textbooks are present several works by foreign authors (Leo Tolstoy, JKR-4 Hans Christian Andersen, Aesop, Oton Zupancic, JKR-5).

While processing the topic "Istorija thajkultura e Romengiri" ("History and culture of the Roma") (JKR-4, p.66) in several instances the world is mentioned as a concept only, and the information are accompanied with illustrations of the world map. In the text "E



naturakere sikavipe" ("Natural beauties") (JKR-3, p.14) is made a comparison between various parts of the world in terms of climate.

## CONCLUSIONS

- In the textbooks of language and culture of the Roma representation of the cultural identity of the Roma is dominant, through texts and illustrations relating to traditional Roma holidays, songs, dances, musical instruments and costumes, as well as the history and origin of the Roma. In two works only and an example of grammar, characters from the history of the Macedonian people are included. Cultural features of other ethnic communities in Macedonia are not represented.
- In two texts only coexistence of members of various ethnic communities is mentioned. Few examples show socializing between children who might be from different ethnic groups, although given the acceptance of the same personal names in different ethnicities, it could also be an example of interaction between "the same" and not between the different.
- In the textbooks are not observed stereotypes and prejudices on any ground.
- Most of the personal names that are used are typical of Roma, a small number of Macedonians, while names that are inherent to other ethnic communities are not represented.
- The number of texts with known authors, in the textbooks, is small. Out of them, the Roma and Macedonian authors are almost equally represented, more than half of represented authors are foreigners. From other ethnic groups, there is only a very small percentage of Serbian authors. Almost all authors are males.
- Fatherland is represented, primarily, by several poetic works in which its beauties are enchanted. Contents that represent Macedonia as a multicultural community are absent.
- Openness to the world is expressed very little and it's represented by an insignificant number of examples of international holidays, foreign writers and historical figures.

## SOCIETY

The analysis included two textbooks of the subject society, which are used in fourth and fifth grade education and a handbook of society for teachers who teach in I, II, and III grade of nine-year primary education. Textbooks are available in four languages (Macedonian, Albanian, Turkish and Serbian), so their total number is 8, while the manual is available in Macedonian and Albanian (Appendix 1). The textbooks and manuals of all languages were analysed in order to assess the adequacy of their translation and adaptation.

### **Cultural identity (tradition, customs, holidays, history, national and religious affiliation)**

In the Manual of the society in Macedonian language and the cultural identity is represented by historic characters from the distant and more recent past under the theme *My country has history(past)*. It is scheduled a research activity with students who are required to bring photos, texts or short reports of a conversation with an adult family member, related to the importance of Alexander the Great, King Marko, Gotse Delchev and heroes of the Second World War. In addition are given pictures of Cyril and Methodius, Gotse Delchev, Alexander the Great, Kocho Racin and King Marko (O/P-1-3mj, 75). In Albanian language manual are shown pictures of Cyril and Methodius, Skanderbeg, Gotse Delchev, Alexander the Great and Naim Frasheri (O/P-1-3aj, 75). Taking all this in consideration it may be concluded that the Albanian version of the manual reflects more the multicultural reality in the Republic of Macedonia.

Starting from the Antiquity and the reign of Alexander III of Macedonia, through the Middle Ages and the creation of the Glagolic alphabet by St. Cyril and Methodius and the Cyrillic by Clement and Naum, the Ottoman rule and the rise of the revolutionaries, the emerging changes in the Balkan and two World wars up to the creation of the modern Macedonian state with its first president Metodi Andonov-Chento, is described the history

of Macedonia the Macedonian people (0-5 MJ, pp. 18-27). On these pages are listed the most important events in the Macedonian history and its most important figures. In the topic *Periodic breakdown of the Macedonian history* there are two examples that indicate that in the struggle for freedom of Macedonia participated not Macedonians only, but members of other ethnic communities also. The first topic reads: "*In the struggle for freedom (from Ottoman-Turks slavery) except Macedonians participated Albanians, Turks, Vlachs*" (0-5mj, p.21), while the second lists national heroes of Macedonian and Albanian nationality: Strasho Pindzur, Mirche Acev, Ibe Palikuka, Vera Ciriviri-Trena, Kuzman Josifovski-Pitu, Liman Kaba, Tsvetan Dimov, Bajram Shabani and others. (0 5mj, p. 23).

In the thematic unit *Cultural heritage of the territory of the Republic of Macedonia*, students are required to review photographs depicting Skopje's Old Bazaar, Kale- Skopje's Fortress, Samuil's Fortress, Painted Mosque, Galichnik and Ohrid and tell what do they recognize and whether they have visited any of them, as well as to list some other cultural monuments (0-5mj, p.70). Within the same topic, students receive information about more archaeological sites, mosaics, sculptures from Heraklea, Lychnidos, Skupi, Stoby and Kokino. Besides this content, textbook offers other thematic units such as the *Monuments of Culture*, which depict photographs of frescoes (fresco painting of the Lesnovo Monastery, Lamentation of Christ, and an icon of St. Mary), wood carving (Holly Savior- collective self-portrait, Bigorski wood carving), churches (St. George-Stip, St. Pantelejmon- Nerezi), museums (Museum of Ohrid), bridges (Stone bridge- Skopje, Kratovo Bridge), mosques (Painted Mosque), inns (Kurshumli han) Arabati Baba-Tekke, amams (oriental baths) (Chifte Amam) Ohrid architecture. (0-5mj, pp. 73-75). Also are shown illustrations and photographs of embroidery, traditional costumes (Macedonian and Albanian) and Ohrid pearl (0-5mj, 75). Macedonian, Albanian, Turkish and Roma traditional costumes are presented in the chapter *Ethnic structure* (0-5mj, p. 33).

In the chapter *Religions and religious institutions* are included information on the basic tenets of the Christian and Islamic religions. Through photographs are depicted religious objects of the religions which are practiced in the Republic of Macedonia,

Archbishop cathedral church, a mosque, a Catholic church, a synagogue, the Evangelical Methodist church and Holy books the Bible and Qur'an. (- 5mj, pp. 43 and 44).

The multicultural character of the country is most explicitly presented in the theme *Macedonia-Multicultural treasury*, explaining that Macedonia is a country where several cultures as well as members of the Christian religion and Islam live. Folklore and crafts typical of the region, customs and costumes as an important part of the Macedonian Culture are taught (O-5mj, p. 76). In the Albanian language textbook this theme is treated through the Macedonian folklore and the following questions are asked: "*Do you know any Macedonian folk song?; What are the characteristic Macedonian instruments?; Compare the similarities and differences of Macedonian folk melody with the folk music of other ethnic communities.*" It can be noted that the above mentioned content in the Macedonian version has significant adjustments, such as "*Folklore through songs tells the fate of people who lived in Macedonia; Do you know any folk song? What are the typical folk instruments?*"(O-5 MJ, p .76). In Macedonian and Serbian version of the textbook, is noted formulation of questions as previously indicated, while in the Turkish and Albanian textbooks it is emphasized *Macedonian song, Macedonian instruments*.

One example which illustrates the ethnocentricity of textbooks is present in the topic *Marital life and marital roles*. The textbook in Macedonian language suggests that marriage may be concluded with the registration in the registry and/or a wedding in a church (O-4mj, p.18), while the Albanian version states that marriage can be concluded with the registration in the registry and/or wedding with Hoca(Imam) (O 4aj, p.18). In both instances is mentioned the religious aspect of marriage only from a position of their own religious background instead in both textbooks to stand both possibilities, which would emphasize the multicultural character of our country.

## Interaction between the different (respect, socializing and cooperation)

In more contents of society textbooks reference is made to respect, cooperation, socializing, care for the other, though inter-ethnic relations are emphasized less frequently. In the manual, when processing the topic *Me and you, we and you*, the teacher is instructed to suggest the III grade students that we all belong to some communities ("... *we live in the same building or street and we are neighbors, we live in one city and we are fellow citizens, we live in the Republic of Macedonia and we are all fellow of the Republic of Macedonia..*") (O/P-1-3, p.55). Then the students are asked to invent three activities they would implement in the community in order to help building mutual relations. In the theme *Respect for differences* is encouraged socializing among children of the opposite sex (O/P-1-3, page 58), and in the theme *How is my class organized* students are guided on how to collaborate with classmates (*listen to your friend, respect his opinion, speak the truth, etc.*) (O/P-1-3, p.61).

In the fourth grade textbook students are taught on the ways a team functions and what are the benefits of teamwork, but there's no example or team composition that speaks about interaction between the different (A-4, page 5). In the fifth grade textbook, in thematic units *Personal and group life, Socializing of the person in the group, Factors of socializing, Rules of behavior in the environment and fulfilling duties, Conflict and its resolution, Children's rights as human rights*, there are contents that generally promote socializing, the need for group cooperation, respect for rights, etc., but without specific examples or illustrations through which interaction between the different would be recognized (O-5).

An explicit example, through which students learn to recognize and respect differences between ethnicities and are stimulated to think in terms of their acceptance through their own experience, is found in the topic *Democratic life in the municipality*. Students are asked to answer the following questions: *In what ways do people in your local community differ? Which nation/nationality do you belong to? What language do you speak at school? What language do you speak at home? Why is it important that all people in your local community are equal? In what ways do residents of your municipality exercise equality?*

*Do you accept and respect differences among people and write an example of your acceptance and respect (O-4, p. 79).*

Another example in which is clearly highlighted the interaction between ethnicities is the theme *radio, television, internet* in the fourth grade textbook. In the section of research activities, students should conduct survey with 50 participants of all ages and all ethnic groups about the most-watched TV channel. In the table are listed TV channels that broadcast in Macedonian, Albanian and Roma languages: MTV, A1, Sitel, Kanal 5, Telma, Alsat and BTR (O 4mj, p. 28). In addition, it is required to conduct a survey of the most read daily newspaper, while in the given table, besides the Macedonian newspapers Vecer, Vest, Vreme, Utrinski, Dnevnik is included the Albanian daily newspaper Koha, too.

### **Stereotypes and prejudices (based on ethnic and religious affiliation, gender and profession)**

A positive example of activity with the students in order to overcome gender stereotypes regarding the professions is given in the manual of Society in the topic occupations/professions (O/P-1-3).

In contrast, in the textbooks are included contents that implicitly may affect the creation of a distorted picture of some concepts and phenomena, either because clumsily selected examples, or because of inappropriate and poorly adjusted translations. As an illustration of the first one can be mentioned the excerpt of the play "Chorbadzi Teodos" in which, in order to present the characteristics of men and women in the past, the girl Stojanka is mentioned, for whom Teodos says: "*Stojanka-peasant name. Go and find a name Stojanka in a calendar. And she's black ... and what could a girl from such a family be? Her father is a saddle maker. How could my son marry his daughter?*" .....(O-4mj, p.14). According to this brief excerpt, students by using the technique of Venn's diagram should determine the specific and common characteristics of man and woman. At that age the students are not able to read the whole drama so that they are able to get a complete insight into the context, as well as the period in which the drama was created. Unfortunately, they get for

analysis an excerpt which could be a source of stereotypes and labeling, if the above reasoning of the protagonist is not clearly condemned.

In thematic unit *Types of families*, is written the following: "*Recently the number of single parent families has significantly increased. Those are families where children live with one parent because of their parents' disagreement*"(MJ O 4, p.10). Such information stereotypically connects single parent families with families in which there has been a divorce (which also, does not mean that parents after divorce necessarily have disrupted relations). The family can also be a single parent one for other reasons such as a deceased spouse, a decision to raise a child without living with a partner etc.

As an illustration of poorly adjusted translation from Macedonian to Albanian and Turkish language may be indicated a content in the theme *Family Life*, which says: "*In addition to bloodlines, there is also kinship resulting from the marriage; kinship resulting from the adoption; spiritual kinship (godfather, brotherhood, kinship in milk); Are you in a spiritual kinship with someone and in what kind?*"(O-4, p. 8). The listed information are based on stereotypical assumptions that every child is born in a family, and that most probably has established spiritual kinship with someone. The content is literally translated into Albanian and Turkish language, where the concept of godfather, for most students, doesn't have the same meaning as for the majority of students of Macedonian nationality. At the same time, it does not mean that all Macedonians and members of the Christian faith have godfather or they are all baptized, and the same is additionally emphasized by the last question in aforementioned example, respectively it will lead some students in a situation not to get a specific answer.

A difference in the formulation which is used to define the notions about *ethnic communities and people* in textbooks in Macedonian, Serbian and Turkish language was found, contrary to the definition in the Albanian language textbook. In O-5mj O-5sj and O-5tj, p.33 it says: "*In the Republic of Macedonia, live the Macedonian people, as well as parts of the Albanian people, Turkish people, Vlach people, Serbian people, Roma people, Bosnian people and others. The parts of other people living in Macedonia are ethnic communities.*" Whereas in O-5aj says: "*In the Republic of Macedonia, live the Macedonian people, the Albanian people,*

*Turkish people, Vlach people, Serbian people, Roma people, Bosnian people and other. Other nations/people living in Macedonia are ethnic communities."*

Another example of inconsistent interpretation, by which at pupils who speak different languages, is created a basis for a different understanding of the same concepts is found in the fifth grade textbook. In the Macedonian version it's written: "*Fatherland is heritage, and at the same time is a state of possessing land, territory, spiritual values and contents that constitute the culture of **a people**."* (O-5mj, p.7). The above definition prejudices that the Fatherland belongs to only one nation, i.e. such approach has ethnocentric character. In the Albanian translation it says..."*territory, spiritual values and content that constitute the culture of **a country***" (O-5aj, p.7).

## **Personal names and authors**

Personal names used in texts of society textbooks reflect the national and religious affiliation of most of the population the textbook is intended for. If it's a textbook in Macedonian language then names characteristic of Macedonians are used: Mila, Marko, Darko and Nikola (O-4mj, p. 24), Nikola from Vlae and Marko from Kapishtec, respectively Stojanovski family (O-4 MJ, 34), Marija, Filip, Teo Milica, Darko, Jana, Mila, Ognen (O-4 MJ, p. 39).

In the same texts and tasks in the Albanian language textbook, are used exclusively Albanian names: Visar, Dardan, Miranda and Fitim (O-4aj, p. 24) Faton from Butel 1 and Genc from Chair, respectively Sulejmani family (O-4aj , 34), Fatime, Vulnet, Merita, Jetmir, Mirjeta, Ylber, Mirushe, Dashmir (O-4aj, p. 39).

The only original text is an excerpt from the play "Chorbadzi Teodos" by the Macedonian author Vasil Iljoski. (O 4, p.14)

In the fifth grade textbook are mentioned many historical figures and prominent figures of culture such as: Vlado Malevski, Todor Skalovski, Goce Delchev, Pitu Guli, Dame



Gruev, Jane Sandanski, Alexander the Great, Philip II of Macedonia, St. Cyril and Methodius, St. Clement and St. Naum, King Samuel, outlaws Karposh, bishop Pjeter Bogdani, Gorche Petrov, Nikola Karev, Pere Toshev, Strasho Pindzur, Mirche Acev, Ibe Palikuka, Vera Ciriviri-Trena, Kuzman Josfiovski-Pitu, Liman Kaba, Cvetan Dimov, Bajram Shabani, Nexhat Agolli, Metodi Andonov-Chento, Victor Hugo, Beethoven. Out of 30 characters from history and culture, 22 (73.33%) are Macedonians, 5 (16.67%) are Albanians, 1 (3.33%) is Vlach and 2 (6.67%) are world-famous writers and composers. These figures are listed in textbooks of all languages.

### **Presentation of the Fatherland (developing patriotism, sense of belonging, responsibility and care for the Fatherland the RM)**

In the textbooks and the manual of society representation of the Fatherland through texts and images largely present. In the manual, during the processing the lectures about the topic *My Fatherland*, with the I gradestudents and the subject *Macedonia - My Fatherland*, with the II grade students, are set goals and activities through which they are introduced to the symbols of the Republic of Macedonia and their meaning, and they are encouraged to develop love and sense of belonging towards their Fatherland (O/P-1-3, p.25, 41). In the attachment is included a text describing Theodora's love for her Fatherland. ("*My country is called the Republic of Macedonia. It is small, but there's place for all who love her. Fatherland is my beloved home. Here I was born, my father, my mother and my grandfather were born here, too.*") (O/P-1-3, p. 41). In the fifth grade textbook is included an whole topic titled *Our Fatherland - the Republic of Macedonia*, within which is taught what represents the Fatherland, while the anthem, coat of arms, flag and map of Republic of Macedonia are represented also (O-5, p. 6,7,8,10). It is complemented with images of Skopje as the capital of the Republic. In a thematic unit Jobs, employment, denars, trade, the illustration represents the domestic monetary unit denar (A-4, p.74).

Many contents are dedicated to the natural beauties, tourism and cultural life in the RM. In the thematic unit *Natural factors and life in the neighborhood*, with photographs are represented: the highest mountain in eastern Macedonia, the highest mountain in southern

Macedonia, the highest peak and largest valley in the RM (O-4, pp. 43 and 44). Within the topic *Dwellings(habitats) and settlements*, in geographicals maps is represented the Republic of Macedonia and the students are given tasks to find and mark the the maps lakes, rivers, mountains and cities (O-4mj, pp. 52, 53, 54). In the fifth grade textbook are shown lakes, spas, rivers, mountains, valleys, endemic plants and rare animal species, and its contents are complemented by photographs (O-5, pp. 5-17). The contents of the theme Tourism in the RM represent the natural beauties of the country, tourist destinations, authentic architecture and archaeological sites. Basic information about the city of Ohrid (a city under the protection of UNESCO), Mavrovo lake, Galichnik, Matka Canyon are provided. Photographs represent the Lake Ohrid, Mavrovo, Galichnik Wedding, Lake Matka and Krusevo-Ethnocity (O-5, pp. 38 and 39).

### Openness to the World

In the manual of society the openness to the world is represented through contents by which students are introduced to the universal children's rights. When processing the subjects *Rights and responsibilities* with I grade students and *My rights and obligations* with the II grade students, **they** are taught what are the rights and responsibilities children have ("*Children have the right to school and education. Every child has the right to leisure and play. Children have the right to associate and cooperate*") (O/p-1-3, p. 35) and are familiarized with the services and persons that protect children's rights. To achieve these goals, in the manual are given guidance and links for viewing cartoons for children's rights that are prepared by UNICEF. Similarly, in the fifth grade textbook is presented the Universal Declaration and the Articles of the Convention on the Rights of the Child (O-5, p.64).

In the thematic unit *Position and natural features of the RM* is shown a map of Europe and the map of the Balkan Peninsula, in order to recognize the position of the RM in relation to the Balkan countries (O-5, p. 14, 85). Furthermore, information about the European Union, along with the flags of Member States of the Union, its symbols (flag, anthem, motto and currency) and photographs of the buildings of the EU Council and the European Parliament in Brussels are provided (O-5, p.86, 87, 88).

*The main problems in the world and in the Republic of Macedonia* is a topic which deals with the current global developments as globalization, environmental problems, environmental protection, energysavings and new energy sources, transport systems, technological innovations and development of information technology (O-5, p.93-100). Through these contents students are up to date with the global trends and the situation in the country regarding these issues.

Another aspect of openness to the world is the emigration and the migration processes. These issues are discussed in the topics *Emigration from the Republic of Macedonia in the world* and *Foreigners in the Republic of Macedonia*. The first one analyzes the migrations, the reasons for migration, activities of expatriate organizations etc. (O-5 MJ, p.79, 80 and 81) while the second one explains what is a foreinger, overseas, what are the reasons the foreigners stay in the Republic of Macedonia etc. (O-5, pp. 82 and 83).

The connection of the RM with the world is highlighted through international manifestations in the field of culture, which are traditionally held in some cities in our country, such as Struga Poetry Evenings, Ohrid Summer, Film Festival Manaki Brothers (O-5, p. 42).

## CONCLUSIONS

- Textbooks and manual of society contains texts and images that reflect the multicultural reality in the Republic of Macedonia, which is especially evident in the fifth grade textbook through topics *Macedonia-Multicultural treasure*, *Our Fatherland Macedonia*, *Individuals in the group and in the society* and *The Republic of Macedonia in the world*. Information about the ethnic structure of Macedonia, Christian and Muslim religion and religious sites of religions practiced in the RM, the cultural monuments in various parts of Macedonia dating from different periods are provided.

- Although social interaction is processed within multiple topics, only two examples clearly state that the examples are about intercultural relations.
- In the textbooks of society are included contents which may affect the creation of a distorted picture of some concepts, phenomena and events, either due to clumsily selected examples, or due to inappropriate and inconvenient translations from one to another language. A positive example of overcoming gender stereotypes regarding the professions is given in the manual of society in the subject *occupations/professions*.
- The list of personal names which are used in the texts in the textbooks is determined by the language the textbook is written.
- There are no examples of a group of characters with mixed ethnic composition. From historical figures and prominent figures of culture, the most represented are Macedonians (73.33%) then Albanians (16.67%) and the least represented are Vlachs (3.33%).
- Openness to the world is represented in many aspects, ranging from the universal rights of children through the position of RM in the Balkans and in Europe, basic information about the European Union, introduction to the global world trends and problems, up to issues related to migration and emigration processes.
- Comparative analysis of textbooks in all languages show that the Macedonian version is almost literally translated into Turkish and Serbian, while textbooks in Albanian language are present some kind of adjustments mentioned in the analysis.

## ART EDUCATION

The analysis included two textbooks of art education in Macedonian, Albanian, Turkish and Serbian language, which are used in fourth and fifth grade of nine-year primary education (Appendix no. 1)

## Cultural identity

In both textbooks of art education is presented cultural identity of the Macedonian people through illustrative material related to works of art created by Macedonian artists, as well as buildings and religious objects that are characteristic for the Macedonians. Thus, three examples of Macedonian folk embroidery (LO-4 str.30-31, 76; LO-5, p. 32); three frescoes from Macedonian churches (the church in Nerezi,, LO-4, p. 9, 61; LO-5, p. 9; the church in Maleshevo, LO-5, p. 65); several icons of saints (LO-4, pp. 25, 42, 61, LO-5, page 44, 65); iconostasis of two churches (St. Dimitria - Bitola, LO-4, p. 71; St. Spas LO-5, p. 72), a mosaic of Heraclea (LO-5, p. 64) are shown. The artistic element *proportion* is illustrated with a picture of the Monastery St. Joachim Osogovski (LO-4, 39) and the Macedonian house (LO-5, p. 40),*the balance* is represented by a painting of the church in Staro Nagoricane (LO-4, page 34). Three sculptures (of St. Cyril and Methodius (LO-4, p. 75; LO-5, p.73) and the Great Mother (LE-5, p. 9) are presented, too. During the processing of the the topic *Design and Visual communications* examples of a poster and a Macedonian magazine are presented.(LO-4, p.76, 77; LO-5, p. 81-83). In the section *Gallery* with the subtitle Macedonian artists are represented 12 pictures of 12 authors from Macedonian nationality. (LO-4 p.78, 79).

In the textbooks are absent artworks and artists from other ethnic communities in Macedonia. The only example that presents the art of the others is the painting "Islamic art", which illustrates the explanation of the artistic element *rhythm (pace)* (LO-4, p.31).

## Interaction between the different (respect, socializing and cooperation)

In the texts and illustrations in textbooks are not found examples of interaction between members of different cultures.

### **Stereotypes and prejudices (based on ethnic and religious affiliation, gender and profession)**

In textbooks are not observed contents that indicate presence of stereotypes and prejudices on any ground.

### **Authors of works of art**

The textbooks of art education are richly illustrated with photographs and drawings of a large number of artists. Some authors are repeated in the various thematic sections, but they are presented with different artworks. Representation of artists according to the national affiliation and gender is presented in Table 8:

Table 8: Representation of artists according to their nationality and gender in art education textbooks

Grade	IV			V			Total		
<i>gender</i> <i>Nationality</i>	m	f	<i>tot.</i> %	m	f	<i>tot.</i> %	m	f	<i>tot.</i> %
Macedonians	56	3	<b>59</b> 21,29%	45	5	<b>50</b> 15,77%	<b>101</b>	<b>8</b>	<b>109</b> 18,35%
Albanians	3	1	<b>4</b> 1,44%	4	/	<b>4</b> 1,26%	<b>7</b>	<b>1</b>	<b>8</b> 1,34%
Turks	/	/	/	/	/	/	/	/	/
Serbs	8	/	<b>8</b> 2,88%	1	/	<b>1</b> 0,31%	<b>9</b>	/	<b>9</b> 1,51%

Roma	/	/	/	/	/	/	/	/	/
Others	75	/	75 27,07%	127	7	134 42,27%	202	7	209 35,18%
Anonimous art works			131 47,29%			128 40,37%			259 43,6%
<b>Total</b>	<b>142</b> 97,26%	<b>4</b> 2,73%	<b>277</b> 100%	<b>177</b> 93,65%	<b>12</b> 6.34%	<b>317</b> 100%	<b>319</b> 95,22%	<b>16</b> 4,77%	<b>594</b> 100%
	<b>146</b> 100%			<b>189</b> 100%			<b>335</b> 100%		

The data show that the highest percentage (35.18%) of represented artists are foreign artists, Macedonian artists are nearly half (18.35%) and the number of Albanian and Serbian authors is very small (1.34%, 1.51%). The number of male authors is significantly higher (95.22%) than females (4.77%).

### **Presentation of the Fatherland (developing patriotism, sense of belonging, responsibility and care for the Fatherland the RM)**

Contents showing Macedonia as a multiethnic and multicultural country are absent in art education textbooks. There are only two illustrations of the Macedonian flag as a national symbol (LO-4, p.76; LO-5, p.83), a poster with the Macedonian flag on the occasion of 100<sup>th</sup> anniversary of independence of the Republic of Macedonia (1903-2003) and in the topic *shaping* is included a photography of the object Makedonium in Krusevo (LO-4, p.72).

### **Openness to the World**

Textbooks are illustrated with large number of photos of foreign artworks. They depict sculptures (LO-4, page 9, 48, 70, 74; LO-5, p.72, 73.74), compositions and drawings

(LO-4, p. 52, 73; LO-5, p. 13, 45, 50); frescoes (LO-4, p. 25); reliefs (LO-4, p. 70; LO-5, p.72); terracotta (LO-4, p. 71; LO-5, p.51). Several religious objects are presented by photographs (LO-4, p. 38; LO-5, 36, 41); one city from another state (LO-4, p.26), an old map (LO-4, p.12); a sarcophagus (LE-5, p.79) and a logo (LO-4, p.77).

## CONCLUSIONS

- Art education textbooks do not have intercultural dimension. The cultural identity of the Macedonian people is represented, almost exclusively, through illustrations and information relating to Macedonian artworks. The culture of other ethnic communities is not represented.
- There are no contents that would represent or implicate interaction between members of different ethnic groups in Macedonia in the field of fine arts..
- In the contents of textbooks is not recorded presence of stereotypes and prejudices on any grounds.
- Foreign artists are the most represented ones, Macedonian artists are almost half of them, and very few artists are from other ethnic communities in Macedonia.
- Presence of content representing the Fatherland is insignificant. Fatherlandrepresentation in a multicultural context is absent.
- There are a large number of illustrations of foreign works of art and objects in the textbooks, which shows their Openness to the World. However, the illustrations are often inadequately represented and are not adjusted to the age of students.

## MUSICAL EDUCATION



The analysis included two textbooks of music education in Macedonian, Albanian, Turkish and Serbian language, which are used in fourth and fifth grade of nine-year primary education (Appendix no. 1)

## Cultural identity

Musical education textbooks, mainly, provide fostering the cultural identity among Macedonian students only. It is recognized through many contents in both textbooks (MO-4: folklore, folklore creativity, folklore quotes of words of wisdom, folk songs: MO-5: folklore, elements of folklore, folk music, elements of folk music, folk songs, Great day - Easter, the Heavy dance. There are several illustrations relating to Macedonian costumes (MO-4, p.63; MO-5, p.65, 74, 76, 77, 83, 85) as well as one monastery (MO-5 p 74).

In both textbooks are present musical works of several Macedonian composers (MO-4: S. Dimova, p. 4, 29; S. Gajdov, p.20, 42; V. Nikolovski, p. 30; F. Smokvarski, p.37, 40, 51, MO-5: K. Makedonski, p.5; S. Dimova, p. 12, 13, 18, 38, M. Vasik- Stefanovska, p.22; S. Gajdov, p.24 48, 72, 95, C. Angelovska p.31 I. Pecevaska, p.88), and for some of them are included biographical data also (MO-4: A. Dzambazov, p.25; T. Skalovski, p.45, T. Proshev, p.67 G. Kolarovski, p.69). Many Macedonian folk songs and dances are represented also (MO-4, p.30, 41, 43, 61, MO-5, p.65, 76, 77, 79, 80, 81, 82, 83, 94) as well as illustrations and information about the Macedonian customs (Galichnik wedding, customs of Forgiveness, customs of St. George (MO-4, p.63) the Tale of Easter (MO-5, p.74).

Cultural identity of other ethnic communities is represented through the content *Folk songs from the tradition of other ethnic communities* (MO-4, pp. 48, 49) in which is featured a Vlach folk song (*Alaiminte* - Hey, high mountain) and an Albanian folk song (*Hu, hu, Dady, hu*), which is actually a counting device); implicitly through the content *Folk Instruments* (MO-4, p.62, MO-5, p.74, 76, .77) within which are provided illustrations of tools that are common in the musical traditions of the several ethnic groups (bagpipes, snout (zurla), flute, mandolin, saz, drums, tambourine, tarabuka, flute, lute) and through the

content *Customs from different regions and different ethnic communities in Macedonia* (MO-4, p. 63) in which are mentioned customs of Al Adha (Kurban Bayram) as an example of customs of **Muslim** ethnic community!

### **Interaction between the different (respect, socializing and cooperation)**

The only content indicating the interaction between the different is the task *Explore other customs of various ethnic communities* when processing the topic *Customs from different regions and different ethnic communities in Macedonia* (MO-4, 63).

### **Stereotypes and prejudices (based on ethnic and religious affiliation, gender and profession)**

In the textbooks are not observed contents which explicitly indicate the presence of stereotypes and prejudices on any grounds. Inappropriate choice of content within the topic *We sing and play* (MD-5, p. 65), which could be a source of stereotypes folk song "Little girls", which describes the relationship of white Rada to black Arab boy ("*For each girl there's a boy. For white Rada the black Arab boy, and she wondered what to do with him. Two days she cuddled, three days she rubbed him, and on a white horse she put him. The horse shines white and the boy gets black*").

### **Authors of musical works**

In the textbooks are represented a total of 86 authors, and 61,62% of the musical works are anonymous. The distribution of authors by nationality and gender is represented in Table 9:

Table 9: Representation of artists according to their nationality and gender in music education textbooks

Grade gender nationality	IV			V			Total		
	M	ж	tot. %	M	ж	tot. %	M	ж	tot. %
Macedonians	6	2	<b>8</b> 21,05 %	5	8	<b>13</b> 27,08 %	<b>11</b>	<b>10</b>	<b>21</b> 24,41%
Albanians	/	/	/	/	/	/	/	/	/
Turks	/	/	/	/	/	/	/	/	/
Serbs	/	/	/	1	/	<b>1</b> 2,08%	<b>1</b>	/	<b>1</b> 1,16%
Roma	/	/	/	/	/	/	/	/	/
Others	1	/	<b>1</b> 2,63%	8	2	<b>10</b> 20,83 %	<b>9</b>	<b>2</b>	<b>11</b> 12,79%
Anonimous musical works			<b>29</b> 76,31 %			<b>24</b> 50%			<b>53</b> 61,62%
<b>Total</b>	<b>7</b> 77,77%	<b>2</b> 22,22%	<b>38</b> 100%	<b>14</b> 58,3 3	<b>10</b> 41,66	<b>48</b> 100%	<b>21</b> 63,63 %	<b>12</b> 36.36%	<b>86</b> 100%
	<b>9</b> 100%			<b>24</b> 100%			<b>33</b> 100%		

The data show that the highest percentages (24.41%) of represented musicians are Macedonian, followed by foreign musicians (12.79%), while the number of Serbian musicians is insignificant (1.16%). Musical works of artists belonging to other ethnic communities in Macedonia are not present. The number of male authors (63.63%) is significantly higher than that of females (36.36%).

## Presentation of the Fatherland (developing patriotism, sense of belonging, responsibility and care for the Fatherland the RM)

In musical education textbooks are absent contents showing Macedonia as a multiethnic and multicultural country.

## Openness to the World

In textbooks are met several foreign composers and their musical works, as well as basic information about them and their portraits: MO-4: J. Verdi with a *Triumphant march* from the opera *Aida* (p.18); W.A. Mozart's *Turkish March* (p.33); P.I. Tchaikovsky's ballet *The Nutcracker* (39); A. Dvorak with *Slavonic Dance* (p. 50); P.I. Tchaikovsky with *the Swan Lake* (p.53); C. Saint-Saens with *March of the Lions* (p.55); J. Haydn with *Children symphony* (p. 65); MO-5: A. Vivaldi, p.39, C.Saint-Saens with *Carnival of Animals*, p. 46, 47; J. Strauss with *Radetzky March* (p.53) E.Grig with *Peer Gynt* (p. 60, 89, 90); O. di Lasso with *Echo* (p. 61); J. Brahms with *Lullaby* (p.66); N. Rimsky-Korsakov with *the Flight of bumblebee* (pp. 96, 97).

Openness to the world is represented through the information of the metronome, about its creator and composer who first used it (MO-5, p.40), as well as a Russian folk song (MO-5, 44) and several traditional American songs (MO-5, p.43, 44).

Out of 125 illustrations that the two musical education textbooks contain, 22 or 17.6% have intercultural dimension, since they show composers or dances from different countries.

## CONCLUSIONS

- In the musical education textbooks are mostly present contents that reflect the cultural identity of the Macedonians. Those are, primarily, musical works and illustrations representing the Macedonian folk music and the Macedonian customs during certain holidays and events. The culture of other ethnic communities is represented by a small number of examples of folk songs, instruments and customs of some of them.
- A comparative analysis of the music education textbooks that are written in Macedonian, Albanian, Turkish and Serbian language shows that the textbooks which are designed for students from other ethnic communities represent a translation of the Macedonian, including that the lyrics are literally translated into the respective language without taking into consideration the rhythm, rhyme or logical meaning of the song content. In the Serbian language textbook is observed only translation of the songs titles, and not of all songs, while the content of the songs is in Macedonian language.
- There are no contents that would constitute or implicate interaction between members of different ethnic communities in Macedonia in the field of the music, but a few illustrations of folk musical instruments common to the musical tradition of different ethnicities.
- In the contents of textbooks is not recorded the presence of stereotypes and prejudices on any grounds.
- Macedonian authors of musical works are the most represented ones, foreigner to a smaller percentage, while the number of artists from other ethnic communities in Macedonia is insignificant.
- There are no contents representing the Fatherland in a multicultural context, northose which develop patriotism and the concern for the Fatherland.

- Openness to the world is presented through several information and illustrations of foreign composers and their works, dances and music devices as well as through individual examples of folk songs from other regions.

## PHYSICAL AND HEALTH EDUCATION

The analysis included two textbooks of physical and health education in Macedonian, Albanian, Turkish and Serbian language, used in fourth and fifth grade of nine-year primary education (Appendix no. 1)

### Cultural identity

In both textbook of physical and health education are exclusively represented elements of the cultural tradition of the Macedonian people. All information and illustrations relating to topics *Dances/the basics of dances* within which are included folk dances and costumes from the Macedonian folklore: a description of the dance "Pajdushko" and images of Macedonian folk costumes (FZO-5, p. 39); description and two illustrations of the dance "Heavy" as the best and hardest Macedonian dance as a "hymn of migrant workers and the locomotion of the anger accumulated in the soul of the Macedonians during countless centuries of slavery" (FZO-5, p. 41); 14 photographs of male and female folk dancers wearing Macedonian folk costumes (FZO-4 p.32,33,34,35). In one place is shown the Ensemble "Tanec" and students are required to write an essay about it (FZO-5, p.40, 41). In two other tasks students are required to write an essay about famous Macedonian athletes ( "I ... Vrbica Stefanov" "I ... Darko Panchev, Goran Pandev," FZO, p.49, p. 71).

There are no contents, in the textbooks, which would reflect the tradition and cultural identity of other ethnic communities living in Macedonia, nor indications of common elements in the folklore of the different ethnicities.

### **Interaction between the different (respect, socializing and cooperation)**

There's not a single text in the textbooks, in which are mentioned alongside the names of athletes belonging to different ethnicities, nor there are contents in which can be met interaction between characters of different nationalities.

### **Stereotypes and prejudices (based on ethnic and religious affiliation, gender and profession)**

There are no texts or illustrations in textbooks indicating the presence of stereotypes and prejudices on any grounds.

### **Names of athletes**

In the contents of the fifth grade textbook pertaining to sports: basketball, handball, volleyball and football, there are a few names of Macedonian athletes: Vrbica Stefanov as player MZT and Rabotnichki, winner of the Italian Cup and Championship, also winner of the Greek Cup with AEK and winner of the Turkish championship with Ulker sports (FZO-5, p.51); Vladimir Bogoevski most successful Macedonian volleyball player, although all his successes which are included are successes of the Yugoslav national team (FZO-5, p. 57); Kiril Lazarov (FZO-5, p.64); Darko Panchev and Ilija Najdovski as former Yugoslav football players of "Crvena Zvezda" from Belgrade (FZO-5, p.72). The only athlete from another ethnic group which is present in this textbook is Indira Kastratović (FZO-5, p. 63);

### **Presentation of the Fatherland (developing patriotism, sense of belonging, responsibility and care for the Fatherland the RM)**



None of the texts in the textbook represent the Republic of Macedonia as a multiethnic and multicultural community. Developing of patriotism can be observed only through the information provided about the successes of the handball club "Gorce Petrov", but in this occasion the multinational composition of the club is not emphasized (FZO-5, p.64).

## Openness to the World

In the fourth grade textbook, this indicator is presented only through one information about athletics as the queen of sports, whose name derives from the Greek word *atlos i.e. competition* (FZO-4, p. 16), as well as through photographs of anonymous male and female gymnasts from several competitions (FZO-4, p. 24).

In the fifth grade textbook the openness to the world is more pronounced and it is identified through information and photos of several worldwide known names from various sports disciplines: athlete and world record holder Jusain Bolt of Jamaica (FZO-5, p.24), the American athlete Carlton Frederick Lewis (FZO-5, page 25), the Romanian gymnast Nadia Elena Comaneci (FZO-5, page 24), the Argentinian and Barcelona football player Lionel Andres Leo Messi (FZO-5, p.73). There are also information concerning the sports in the world: World Gymnastic Federation, p.34; the International Basketball Federation, p.50; the International Steering Committee for volleyball (FIBV), p.57; the International Handball Federation (IHF), p.64; the first football team "Sheffield" for FIFA and UEFA, p.72. On page 38 the tango is described as a modern dance, its origin and characteristics.

## CONCLUSIONS

- In the Physical and Health Education textbooks the multicultural and intercultural dimension of the processed content is absent..

- In the texts and illustrations, almost exclusively, is presented the cultural identity of the Macedonian people, mainly through folk dances and costumes.
- Almost all mentioned athletes from Macedonia are of Macedonian nationality.
- There is no content that would refer to the common cultural characteristics and cultural proximity of different ethnic groups in Macedonia.
- There are no contents that would represent or implicate interaction between members of different ethnic communities in Macedonia in the field of sports and physical culture.
- The Republic of Macedonia is not presented as a multicultural community, nor is included any contents that develop patriotism, a sense of belonging and responsibility and care for the Fatherland.
- Openness to the world is identified in only one textbook and it relates, primarily, to the presentation of famous athletes of the world and the international associations.

## **TECHNICAL EDUCATION**

The analysis included a total of 8 books of technical education intended for fourth and fifth grade students in the nine-year basic education, who attend classes in Macedonian, Albanian, Turkish and Serbian language. There are no contents at all which reflect the multicultural and intercultural dimension in any of the six categories that the analysis was based on.

## **MATHEMATICS**

The analysis included 9 textbooks of mathematics from first to fifth grade, and 3 workbooks from third to fifth grade of nine-year primary education. They are translated

and adapted editions of textbooks and workbooks approved by the International Centre for Cambridge exams and they are used here since the academic year 2014/15 with the decision of MES of the RM. All textbooks and workbooks of mathematics have been translated into four languages in which the teaching in primary schools in Macedonia is conducted (Macedonian, Albanian, Turkish and Serbian) so the analysis covers a total of 36 textbooks and 12 workbooks (Appendix 1). The analysis was primarily focused on the textbooks and workbooks in Macedonian language, and then are commented differences that resulted during their adaptation to the other three languages.

### **Cultural identity (tradition, customs, holidays, history, national and religious affiliation)**

In none of the textbooks or workbooks of mathematics from first to fifth grade are included contents which present the cultural identity of communities who live in the Republic of Macedonia. One of the reasons for this is that the authors of the analyzed textbooks and workbooks of mathematics are foreigners, and during the translation was not made the adaptation in this context. Moreover, the very nature of the subject mathematics is not as fertile ground for contents that are culturally colored, as is the case with subjects mother tongue and society.

### **Interaction between the different (respect, socializing and cooperation)**

In the textbooks and workbooks of mathematics interaction between different can be identified only in the textual exercises in which characters participate together in some activities, and their ethnicity is established based on the names or through illustrations. In the first and second grade textbooks there are no contents suggesting such interaction. In the third grade textbook it is present in the following topics: *Ordering numbers*, where Marija, Sanja, Berat, Ana, Nichola and Redzep need to align cards according to a specified criteria (M-3, p.10); *Reading data from tables* in which the students Sara, Ridvan, Marko and Tanya have written the number of hours per week they watch TV (M-3, p. 59); Venn's

diagram in which Dzemail has drawn a Venn diagram to show which of the children (Harris, Nadica, Petar, Christina, Arta, Jacov, Simon, Dzevat, Julia, Jana, Emina, Anna, Nichola and Mia) in his class love chocolate, respectively ice-cream (N 3, p. 60); Carroll's diagram, where Jovan asks his friends whether they like oranges and apples, and in order to note the responses he receives, he uses a Carroll's diagram. In the diagram are entered names Arta, Marija, Naum, Alex, Jovan, Simona, Koki, Ahmed, Petar, Anja, Monica, Sarah, Anne and Michaela (M-3, p.61); and the topic *Let's get 100* in which Nichola, Petar, Anife, Mickey, Jana, Jovan, Lea, Erhan, Koki, Lydia, Lola, Zoran Ridvan, Suze, Leon, Mary, Muhamed, Allen and Anna are raising money for charity, and each of them is trying to raise 100 denars (M-3, p. 82).

In several exercises in the fourth grade textbook is observed direct interaction between children whose names indicate their different backgrounds. This is observed in the textbook in Macedonian and the textbook in Albanian language. Thus, in the topic *Comparison of decimal numbers* are used names: Liri, Jana, Mark, Merita, Gzime and Fatos (M-4aj, 27); in *Measurements (Units) of length* are used names: Sara, Marko, Agim, Arta, Andrea and Cyril (M-4aj, p.29) respectively Sarah, Marko, Ali, Angela, Andrej, Nina and Cyril (M-4mj, p. 29). Interaction between the different is present in the mathematics workbook for fourth grade in Macedonian language, in which are mentioned the names Cyril, Matea, Andrea, Meral, Stefan and Adnan (M / PT-4mj, p.31), while in the version in Albanian language (Kenan, Masar, Agim, Merita, Stefan Ardit M / PT-4aj, p.31), and in the Turkish language version for the same example are used only Turkish names.

In the fifth grade textbook interaction between the different is present in the following contents: *Sequence of operations* in which are mentioned names: Kemal, Marko, Anastasia, Lindita (M-5mj, p. 13), while in the Albanian language textbook instead Anastasia's name is Arta's name; in the content *How many words per day*, are used the names: Ema, Kika, Sajmir, Tony (M-5aj, p.60); in the content *Presentation of the elections in pictogram*, are used the names: Sajmir, Sara, Kastriot, Blerta, Emilia, Agim, Nina, Vergim, Lulzim, Gzim (M-5aj, p.62) while in the Macedonian textbook are used names Simon, Sara, Kire, Blerta, Emilia, Amir, Nina, Velibor, Goran, Lazar (M-5mj, p.62). In the contents *Bar-like diagrams* and *Division by clustering*, both in the Macedonian and Albanian version of the

textbook is shown interaction between the different through the use of names from different ethnic communities living in Macedonia (M-5, p. 101 and 111).

In several illustrations in textbooks of all languages are shown children different by gender, with different skin color and different appearance, involved in sports and other types of activities (M-4, p. 40; M-5, p .7, 81,112,113, 134).

### **Stereotypes and prejudices (based on ethnic and religious affiliation, gender and profession)**

In none of the analyzed textbooks, or the workbooks of mathematics are found texts or illustrations indicating stereotypes or prejudices on any grounds.

### **Personal names**

The analysis showed that the textbooks of mathematics for first and second grade in all languages are used names given to the Macedonians: Angela and Sara (M-1B, pp. 28 and 40), Nichola, Petar, Maria and Sonia (M-1C), Jana, Sara, Jasmina and Maria (M-2A), Sara, Tomce, Mare, Matea, Nichola and Simon (M-2B, p.8, 11.48). The names of members of other communities are absent or rarely present together with Macedonian names, such as Lina, Artan, David, Lea and Recep (M-2B, p. 13), Recep and Tanja (M-2B , p.31) Ratko, Jana, Jane, Miki, Petar, Artan, Simon and Ana (M-2B).

Textbooks and workbooks from third to fifth grade use multiple names and their affiliation depends on the language of instruction. Macedonian names are most common in textbooks and workbooks in Macedonian language (81% in M-3mj; 80% in M-4mj; 83% in M-5mj, 86% in M/RT-3mj; 75% in M/RT-4mj and 67% of M/RT-5mj). Similarly, Albanian names are most common in textbooks and workbooks in Albanian language (81% in M-4aj; 71% M-5aj M/RT-3aj; 81% in M/RT-4aj; 67% in M/RT-5aj). A similar situation is with the textbooks and workbooks in Turkish (92.5% in M-4tj; 97% in M-5tj; 100% in M/RT-4tj and

100% in M/RT-5tj). The remaining percentages refer to the representation of names that are typical of other communities, and most of the time it's a matter of communities with different faith (Muslim versus Christian and vice versa).

In the translation of textbooks in Serbian is made only a slight adjustment of personal names used in the Macedonian version. For example, instead of the name Angela used Serbian version Andzela (M-1B, p. 28), uncle Tomche was renamed chika Branko (M-2B, p. 8), Ratko is changed to Rade (M-1B, p.11) instead the names Kire, Sashe, Kika and Angela, are used the Serbian versions Kira, Sasha Kiki and Andzela (M-4 and M-5).

### **Presentation of the Fatherland (develpoing patriotism, sense of belonging, responsibility and care for the Fatherland the RM)**

In most mathematics textbooks for first and second grade, as well as fourth and fifth grade workbooks, there is no content through which Fatherland is represented. Only in one textbook through the topic the *Coins in my country*, students are introduced to Denar as a domestic currency ( "*Draw the coins of your country, fill out the total value of the coins, draw the coins that you will use to pay; make the amount of coins for any price ...* " (M-1B, pp. 27-30). In several textbooks and workbooks from third and fourth grade are given tasks to operate with domestic currency, such as collecting money for a charity, in which are included children from different communities in the RM (Nichola, Jana, Branka, Zoran, Maria, Petar, Jovan, Koki, Ridvan, Allen, Anife, Lea, Lydia, Suze, Muhamed, Mickey, Erhan, Lola Leon, Anna) (M-3, p. 82), the combination of coins of different value to get 100 dinars (M/RT-3, p.64) and the requirement to calculate half the cost for visiting Markov Monastery, Samuil fortress, the top od Vodno and Galichnik wedding (M-4, p.104).

It can be concluded that during the adaptation of textbooks in mathematics, part of the original geographical and cultural characteristics, given by the authors, are replaced with domestic, which are more familiar to the students and contribute to better explore and learn the Fatherland. However, these explicit contents do not lead to the development of patriotic feelings.

## Openness to the World

In the mathematics textbooks for first and second grade are mainly absent topics through which openness to the world is presented. In only one textbook within the thematic unit *The mass at animals*, there are illustrations of animals with different body weight such as jaguar, leopard, gepard, coyote, lynx and domestic cat (M-2A, p. 38). In the textbooks and workbooks of mathematics from third to fifth grade, within the various topics, the students are required to show tabular categorisations according to different criteria, animal species that live on different continents, such as: tiger, octopus, crocodile, macaw parrot, dolphin, leopard and others. (M-4 p.113, 123 M/RT-3, p.47).

Part of mathematical operations that students are taught for, are performed using the euro as legal means of payment used in the EU countries. Thus, in thematic units *Let's learn about euro* and *A bit more about the euro* (M-3, p.81, 83) in the tasks are represented many everyday situations in which the payment is done in euros or cents. Similarly, within the topic *Tasks with money* students are required to perform calculations in euros and cents (M/RT-3, p. 65).

In teaching certain mathematical concepts are used illustrations and information that do not have local, but wider significance. In this regard, the processing of thematic unit *Symmetrical shapes* are used flags of the countries Canada, UK, Switzerland, Argentina, Macedonia, etc.. (M-5, p. 18), while in the content *Axis Symetry* is shown African tribal mask (M-5, p. 17). Pictures with the flags of Macedonia, Australia, Botswana, India, France, Thailand, Canada, Trinidad and Tobago, Switzerland and others are involved in the topic *Country flags* (M/RT-5, p.18).

Sports and sports activities are a topic that also allows the expansion of knowledge of students with information from the world. In the thematic unit *Races and Records are* presented the results of the races in 400m, together with the names of competitors and countries they come from (Keith Young UK; John Masaba Uganda, Michael Lewis of the

United States; Boris Burgard Germany etc.) (M 5, p.26). *Activities in the adventure camp* is content in which are presented illustrations of different sports and sporting activities which are practiced in different parts of the world (M-5, p.61), while in the topic *Summer holiday activities* are presented illustrations of sports activities which are not so often practiced in our country, such as surfing, judo, horse riding, shooting (M/RT-5, p. 21).

Within some of the mathematical excercicers are also involved information on geographic regions and constructions around the world, such as a mosque in Istanbul (M-4, p.45), the tallest building in the world Burj Khalifa (M-5, p.92) the river Nile and the river Congo (M-5, p.45).

In some textbooks are included illustrations which represent members of different races and cultures (M-5, pp. 53, 132, 139). Some of these images are within the topics related to different ways of counting ("*For thousands of years, different cultures, used to find different ....; Calculate using the ancient Egyptians methods...*") or they show individuals with exceptional ability to calculate by memorizing (Mrs. Shakuntala Devi of India).

In the mathematics textbooks and workbooks in Albanian, Turkish and Serbian language are present the same information which are directly translated from the original editions.

## CONCLUSIONS

- The analyzed textbooks and workbooks of mathematics do not depict the cultural identity of the communities living in the Republic of Macedonia. Given that their authors are foreigners, it can be concluded that they are generally not adjusted to our society.
- In several excercises in the textbooks and workbooks of mathematics in Macedonian, Albanian and Serbian language is observed the direct interaction between children whose names indicate their different ethnic background. However, in the same books in Turkish language are not made appropriate adaptations, and all names which are used are Turkish.
- The contents of mathematics textbooks and workbooks do not lead to development of stereotypes or prejudice of any kind.



- The names of the characters in textual mathematical problems often do not reflect the multicultural reality in the Republic of Macedonia. The largest percentage of the names are typical for the members of the community whose mother tongue is the language in which the textbook is written, and less are present names characteristic for members of other communities or mixed names. The first and second grade textbooks in all languages mainly contain names that are characteristic of the Macedonians, respectively they do not represent adapted versions of the Macedonian translation.
- In most textbooks and workbooks of mathematics there are no contents through which Fatherland is represented. In cases where during adaptation the original geographical areas and cultural monuments have been replaced by domestic ones, the contents do not explicitly promote patriotic feelings, but they rather have informative character.
- Textbooks and workbooks of mathematics offer lots of information from the world, which are skillfully used in the processing of mathematical topics. They enable enriching the knowledge of students with data from different areas (biology, geography, sports and sporting activities, ethnology), thus expanding their horizons.

## NATURAL SCIENCES

The analysis includes five books and five workbooks of natural sciences in Macedonian, Albanian and Turkish which are used in teaching students from first to fifth grade in the nine-year basic education.

### **Cultural identity (tradition, customs, holidays, history, national and religious affiliation)**

Within the processed thematic units are not observed contents which would affect the development of cultural identity.

## Interaction between the different (respect, socializing and cooperation)

The interaction between different children/students is represented only in textbooks and workbooks for first and second grade through a dozen illustrations and several information requirements, and examples that point to the socializing and cooperation. When processing the thematic units "We are all different and yet the same" (PN-1, p. 34) are given a text and two illustrations (children of different gender, different skin color, different cultural characteristics and differently dressed) that emphasize the positive perception of external differences and identification of similarities. In support of the theme and illustration are several activities required from students: *"Look at the picture with the children who are playing. What do you see? Talk to other students about them. Compare them. Find as much as possible differences. Explain to other students what you think. Now look at the picture again. Find as much as possible similarities. How many similarities did you find? Explain to other students what you think. Draw a picture of yourself. Now draw a picture of another child in your class. Put the two images close to each other. A) Show them to the whole class. B) What do you look like? What's different about you? What's same?"* (PN-1, p.32, 33). In the first grade textbook are placed 6 more illustrations (PN-1, p.14, 25, 27, 58, 89, 91) and in the workbook, three of them are repeated (PN/RT-1, p. 24 26, 89) showing interaction between students of different gender, different appearance (eg, length of hair, hairstyle, glasses), but all children are dressed in school uniforms that is not typical for schools in Macedonia (boys with shirt and tie, girls in dresses and tops and sweaters). In one image children of different genders and different appearance are not formally dressed (PD-1, p. 67).

In the second grade textbook and workbook are encountered three examples of interaction between children of different gender and different ethnic background ("*These are the results of Ana and Adnan*" (PN-2, p. 25), "*Ana and Adnan are exploring*" (PN/RT-2, p.19), "*Stephan and Leyla practice their performance with shadows*" (PN-2, p. 38), "*Tamara and Layla got difficult and exciting task ....*" (PN-2, p. 60), and in one are mentioned along three names that are characteristic of different ethnicities (Elena, Emir, Damir) (PN-3, p.72).

## **Stereotypes and prejudices (based on ethnic and religious affiliation, gender and profession)**

Sources of stereotypes in textbooks are not recognized, but there are two examples in the second grade textbook in which is mentioned the name Mr. Dumby. The name is used in a humorous context ("*Mr. Dumby always mixes things. His bed is made of jelly, bicycle of paper, his shoes are made of concrete*" (PN-2, pp. 13, 26), however, it has offensive characters and a more appropriate translation should be found.

## **Personal names**

In the first and fifth grade textbook and workbook no personal names are present. In other textbooks and workbooks there's a greater representation of names that are characteristic of the Macedonians. Less present are names that are inherent to Albanians, Turks and Bosniaks and they are presented separately (Merita, Adnan, Rijat, Lindita, Afrim - PN-2; Emir - PN/RT-3) or together (and Leila Ali, Uncle Adnan, Ali and Leila - PN-3; PN/RT-3). Only two names that are equally met at several communities are identified (Sara, PN-2, PN/RT-2; Jasmina PN-3).

In translated textbooks in Albanian, Turkish and Serbian language are kept the same names or some adjustments are made (eg. Elena in Serbian textbooks is found as Jelena; Kate is replaced by Katarina, Bile with Biljana (PN-3, p. 27, 51, 72, 73). In the fourth grade textbook translated into Serbian names Ana, Maja, Bojan, and Alexandar are kept, while in Albanian and Turkish language translations they are replaced with names that are characteristic for Albanians (Arta, Arben, Bujar, Merita), or Turks (Ajshe, Mehmet, Berkant, Fatma) (PN-4, p.96 - 97).

In all textbooks of natural sciences are present a large number of names of scientists, inventors and philosophers from different countries in the world and from different

historical periods (PN-2, p.11, 59, 61; PN-3, p.5, 9, 22, 43, 55, 59; PN-4, p.108; PN-5, p.74, 80).

In the textbooks are not included original authors' texts.

### **Presentation of the Fatherland (developing patriotism, sense of belonging, responsibility and care for the Fatherland the RM)**

Through thematic units are not recorded contents that would influence the development of patriotism or a sense of belonging to the RM.

### **Openness to the World**

In the textbooks and workbooks of natural sciences are present many information and illustrations that show openness to the world. The most represented contents are those representing animal species from different geographic areas (PN-1, pp. 6, 11, 17, 53; PN/RT-1, p. 17; PN-2 str.1, 3, 4, 6, 8, 53; PN-3 p. 2,3, 6,14, 15, 36, 83; PN/RT-3, p. 19, PN-4, p. 5,12,13; PN/RT- 4, p.6; PN-5, p. 57, 100, 106, 107, 111, 127, 133), examples of habitats of flora and fauna (PN-2, p.1; PN-4, p.8 -21), different geographical areas (PN-2, p.11; PN/ RT-2, p. 3; PN-3, p. 66; PN-4 p.12, 22, 50, 78; PN- 5, p. 19, 33) other plant species (PN-2, p. 6; PN/RT-2, p. 46; PN-3, p. 33, 34, 37; PN-4, p. 20; PN/RT-4, p. 5).

Textbooks also rich with questions, activities and photos that encourage students to think, explore and learn more about scientists, researchers and inventors from different countries and periods, as well as about their discoveries (PN-2, p. 11 47, 59, 61, PN-3, p. 5, 9, 19, 22, 25, 43, 55, 59, 74, 89, PN-5, pp. 61, 63, 74, 79, 80, PN/RT-5, p.20). With specific examples are presented questions and information pertaining to different places and peoples in the world (PN-2, p. 11; PN-3, p. 61; PN-4, p. 33); other crops and their benefits (PN-2, p.11, 23); celebrations and festivals (PN-2, p. 29), organizations (PN-2, p. 9), a famous

emperor (PN-3, p. 9); people with special needs (PN-3, p. 5). In certain textbooks there's a different percentage of illustrations with intercultural components: 29.82% in PN-1, 17.39% in PN-2, 8.39% in PN-3, 18,35% in PN-4, 18, 30% in PN-5. Other illustrations are closely related to the thematic units processed in them and they often represent plants, animals, foods, body parts, materials for experiments, natural phenomena etc.

## CONCLUSIONS

- Multiculturalism in textbooks and workbooks of natural sciences is morerepresented in global, and very little in the domestic, national context.
- Given that the authors of textbooks and workbooks of natural sciences are foreigners, cultural identity of any ethnic group in the Republic of Macedonia is not represented in them.
- Interaction between the different is recognized through a small number of contents included in several textbooks and workbooks. Tasks and examples are related to socializing and cooperation between children of different ethnic communities in Macedonia, but the illustrations mainly show the joint work of students from other countries.
- Appart of two examples of inadequate translation from English of a male name, there are no contents in which stereotypes and prejudices on any groundsare recorded.
- Most of the personal names used, are characteristic of Macedonians and less of members of the Albanian, Turkish and Bosnian community. Other communities are not represented.
- There are no contents pertaining to the Republic of Macedonia and its presentation as a multicultural community.
- Openness to the world is particularly emphasized and it is represented by numerous examples, illustrations and information pertaining primarily to landscapes, flora, fauna and eminent scientists from different countries worldwide.

## GENERAL CONCLUSIONS

The conducted analysis of textbooks used in classes from first to fifth grade provides opportunity to draw multiple conclusions and recommendations to improve the textbooks in terms of multiculturalism and interculturality:

- The analyzed textbooks of mother tongue of all communities in the Republic of Macedonia (Macedonian, Albanian, Turkish, Serbian, Vlach and Roma) are characterized by ethnocentricity, respectively the cultural identity of the relevant community is predominantly represented in them. In some books on a smaller scale are encountered contents that relate to *the others*, while in some they are not present at all.
- Since the textbooks and workbooks of mathematics and natural sciences represent translated and adapted versions of the original editions of the Cambridge International Centre for exams, the cultural identity of any community in the Republic of Macedonia is not represented in them.
- In the art education and physical education textbooks almost exclusively are represented the cultural identity of the Macedonian people, primarily through folk dances and costumes and works by Macedonian artists. Although in musical education textbooks representation of the cultural landmarks of the Macedonians people is predominant, there are contents reflecting the musical traditions of other ethnic communities.
- In the technical education textbooks there are no contents and illustrations that reflect the multicultural dimension.
- Overall in all textbooks are less represented themes that explicitly promote social interaction between members of different cultures. Topics that have affirmative approach to cooperation, socializing, helping and respect for other people are

included, but in images and words it's not evident that they belong to different ethnic or religious communities.

- The interaction between the different, to the greatest extent, is present in Macedonian language textbooks, especially in the requirements for the students when processing texts. In the textbooks of Macedonian language for communities, the interaction is represented by several examples of socializing and cooperation between the different, and only in the textbooks on language and culture of Vlachs some examples of mixed marriage families are represented.
- In most of the books contents indicating stereotypes on any grounds are absent. In only a small number of textbooks illustrations indicate gender stereotypes regarding the role of the mother in the family, and in terms of the color of clothing for girls (Macedonian language and the language and culture of Vlachs) and of stereotypes in several articles regarding the profession (language and culture of Vlachs, Turkish and Albanian language).
- Regarding the representation of personal names, in mother tongue textbooks are prevalent names which are characteristic of a community that speaks the respective language, and in a smaller percentage are mentioned names of members of other communities living in the Republic of Macedonia.
- The names of the characters in textual problems in mathematic often do not reflect the multicultural reality in the country. The largest percentage of the names are typical for members of the community and the language in which the textbook is written in the community mother tongue, while the first and second grade workbooks in all languages mainly contain names that are characteristic of the Macedonians, respectively they do not represent adapted versions of the Macedonian translation.
- In the mother tongue textbooks, texts of authors belonging to the respective community are dominant, with a higher incidence of authors from foreign cultures, whereas the authors from other ethnic communities in Macedonia are least represented. In all textbooks, except those of language and culture of Vlachs, the proportion of represented male authors is by far greater.

- In the musical education textbooks Macedonian authors of musical works are prevalent also, followed by foreign composers and least represented are artists from other communities. The fact that musical education textbooks in Macedonian language are literally translated into other languages, without adapting them, which disrupts the meaningfulness of works, deserves attention.
- Only in art education textbooks are used mostly foreign authors, with a much smaller percentage are present Macedonian others, while the number of others is insignificant. In the physical and health education textbooks almost exclusively are present names of Macedonian athletes.
- Except in textbook of society in none of the other textbooks Fatherland the Republic Macedonia is represented in a multicultural context. Most contents developing patriotic feelings (state symbols, national holidays, cultural and historical monuments) are found in textbooks of society, Macedonian and Turkish language, while in the other textbooks, are mainly represented amenities and cities in Macedonia in which live members the communities to whom the textbook is intended for.
- Openness to the world is most obviously expressed in textbooks on society, natural sciences, Macedonian language, Turkish language, mathematics, musical education, Macedonian language for students of other communities while in the other textbooks it's present with fewer contents. In the lower grades openness to the world is shown through texts and illustrations relating to characters from cartoons and fairy tales, and in higher grades through children's rights and the unity of children of different races, cultures and countries.
- In the process of translation of textbooks from Macedonian into other languages are observed incompletely translated text, explanations under illustrations and the titles of tables, which are given in Macedonian language, takeover of Macedonian expression in other languages or incorrect translations. This is particularly evident in textbooks of society. Inadequate translations could lead to the adoption of incorrect information or their misinterpretation by the students.



## RECOMMENDATIONS

- In all textbooks on all subjects and in all languages to be included more contents (literary works, information, illustrations, problems and questions) that will allow dissemination of the cultural symbols of all communities in the Republic of Macedonia.
- Instead emphasizing the differences, in textbook it's needed to put emphasis on the common elements in tradition, folklore and everyday life of various ethnic groups in Macedonia.
- The interaction between the different needs to be emphasized and represented with more texts, illustrations and examples which relate to both fictional characters and real people. Particular attention should be paid to the formulation of tasks and questions related to socializing, assistance and cooperation in order to emphasize the intercultural dimension of these universal values. .
- When using examples of folklore works, it is necessary to pay attention on their selection and their interpretation in a contemporary context in order to prevent the development of stereotypes and prejudices towards *the others*. Also, in the process of selecting illustrations should be avoided the ones that lead to stereotypes regarding gender and profession.
- There should be gender and ethnic balance of the authors of literary and artistic works.
- In all textbooks the Republic of Macedonia should be presented as the Fatherland of various ethnicities and through contents which are processed priority should be given to developing a sense of belonging and care for the Fatherland instead placing the ethnic identity in the foreground.
- In the textbooks in all subjects should be included contents that will bring closer to the students the universal benefits in science, arts and sports and will raise their

awareness for the need of developing intercultural values and relations in a global context.

- When adapting textbooks by foreign authors (mathematics, natural sciences) it is necessary to conduct more serious adaptation which means to include information, illustrations and issues pertaining to domestic cultural and natural setting.
- The books which have been translated from Macedonian to other languages (art education, musical education, physical and health education, technical education, society) should also be subject to adaptation of contents in accordance with the cultural specifics of the population they are intended for. It is necessary in the future to conduct a revision of all translations of textbooks (from Macedonian into some other languages) in order to carefully and systematically filter all shortcomings in terms of spelling, fostering literary standard language, upholding the meaningfulness and truthfulness of the information etc.

## Appendix 1: Listo of analyzed textbooks

MACEDONIAN LANGUAGE	CODE
Тофовиќ – Камиловиќ, М. (2008). <i>Македонски јазик за прво одделение за деветгодишно основно образование</i> . Скопје: Просветно дело.	MJ-1A
Стрезовска, Е., Симитковска, Ј., Неческа, Т., Митровска, А. (2008). <i>Македонски јазик, учебник за прво одделение за деветгодишното основно образование</i> . Скопје: Топер.	MJ-1B
Јанушев, М. (2008). <i>Учебник по македонски јазик за прво одделение за задолжително деветгодишно основно образование</i> . Скопје: Македонска искра.	MJ-1V
Тофовиќ – Камилова, М. (2008). <i>Македонски јазик за второ одделение за деветгодишно основно образование</i> . Скопје: Просветно дело.	MJ-2A
Тримчевска, М., Трајкова, С., Кртолица, Б. (2008). <i>Македонски јазик за второ одделение за деветгодишно основно образование</i> . Скопје: Просветно дело.	MJ-2B
Петрушевска, Д., Васиљевиќ, С., Кртолица, Б. (2008). <i>Македонски јазик за II одд за задолжително деветгодишно образование (второ издание)</i> . Скопје: Македонска искра.	MJ-2V
Спасевски, М., Гркова, Л., Лалчевска – Серафимовска, Б. (2009). <i>Македонски јазик за трето одделение деветгодишно основно образование</i> . Скопје: Просветно дело.	MJ-3A
Синадиновска, О., Андоновски, В., Јанчевска, М. (2013). <i>Читанка по македонски јазик за трето одделение за деветгодишно основно образование</i> . Скопје: Табернакул.	MJ-3B
Настовска, В., Севдинска, Љ. (2015). <i>Македонски јазик за трето одделение за деветгодишно основно образование</i> . Скопје: Просветно дело.	MJ-3V
Севдинска, Љ. и Настоска, В. (2008). <i>Македонски јазик за четврто одделение за деветгодишно основно образование</i> . Скопје: Просветно дело.	MJ-4A
Кртолица, Б., Митковска, В., Гавриловска – Аврамовска, В. (2013). <i>Македонски јазик за четврто одделение за деветгодишно основно образование</i> . Скопје: МОН.	MJ-4B
Атанасова, Љ. (2009). <i>Македонски јазик за четврто одделение за деветгодишно основно образование</i> . Скопје: МОН.	MJ-4V
Севдинска, Љ. и Настоска, В. (2010). <i>Македонски јазик за петто одделение за деветгодишно образование</i> . Скопје: МОН.	MJ-5
ALBANIAN LANGUAGE	CODE
Mustafa, H., Mustafa, Xh. (2008). <i>Gjuhë shqipe për klasën e parë të arsimit fillor nëntëvjeçar</i> . Shkup: Prosvetno Dello.	AJ-1A
Terova, M., Mustafa, I. (2008). <i>Gjuha shqipe 1 për arsimin fillornëntëvjeçar</i> . Tetovë: Botime shkollore Albas.	AJ-1B
Mustafa, A., Mustafa, Xh. (2008). <i>Gjuhë shqipe për klasën e dytë të arsimit fillor nëntëvjeçar</i> . Shkup: Prosvetno Dello.	AJ-2A

Petro, R., Kadriu, V., Terova, M. (2008). <i>Gjuha shqipe 2</i> (Албански јазик 2). Tetovë: Botime shkollore Albas.	AJ-2B
Gega, XH., Bakiu, B., Sejdiu, G.(2008). <i>Gjuhë shqipe për klasën e dytë të arsimit fillor nëntëvjeçar</i> . Shkup: Prosvetno Dello Sha.	AJ-2V
Petro, R., Kadriu, V. (2008). <i>Gjuha shqipe 3</i> . Tetovë: Botime shkollore Albas.	AJ-3A
Kasapi, Gj., Etemi, S., Dalloshi, I. (2008). <i>Gjuha shqipe për klasën e 3</i> . Shkup: Besa Press.	AJ-3B
Petro, R., Pepivani, N . (2014). <i>Gjuha shqipe 4</i> . Shkup: MASH.	AJ-4A
Mustafa, A., Mustafa, Xh. (2014). <i>Gjuhë shqipe për klasën IV</i> . Shkup: MASH.	AJ-4B
Bojku, F., Osmani, Z. (2009). <i>Gjuha shqipe 4 për klasën e 4-të të arsimit fillor 9 vjeçar</i> . Shkup: MASH.	AJ-4V
Rustemi, Xh., Bekteshi, R. (2010). <i>Gjuha shqipe dhe leximi 5 për klasën e pestë të arsimit fillor nëntëvjeçar</i> . Shkup: MASH.	AJ-5
<b>TURKISH LANGUAGE</b>	CODE
Emin, O. , Alil, S. (2009). <i>Türkçe Kitabım 1 dokuz yıllık ilköğretim</i> .Üsküp: MCEBB.	TJ-1
Alil, S., Ali, C. , Emin, O. (2008). <i>Benim Türkçe Kitabım 2 dokuz yıllık ilköğretim</i> . Üsküp: MCEBB.	TJ-2
Ali, C., Emin, O. ,Alil, S. (2009). <i>Benim Türkçe Kitabım 3 dokuz yıllık ilköğretim</i> . Üsküp: MCEBB.	TJ-3
Ali, C., Emin, O. ,Alil, S. (2010). <i>Türkçe Kitabım 4 dokuz yıllık ilköğretim</i> . Üsküp: MCEBB.	TJ-4
Ago, A. , Emin, O. (2011 ). <i>Türkçe Kitabım 5 dokuz yıllık ilköğretim</i> . Üsküp: MCEBB.	TJ-5
<b>SERBIAN LANGUAGE</b>	CODE
Божиновска, Д., Спасовска, Б. и Утковска, М. (2010). <i>Српски језик за III разред основне школе</i> . Скопје: МОН.	CJ-3
Стошић, Д. (2010) <i>Српски језик за четврти разред основне школе</i> . Скопје: МОН.	CJ-4
Стошић, Д., Велкова, С. и Лажетић- Јовановска, С. (2013) <i>Српски језик за пети разред основне школе</i> . Скопје: МОН.	CJ-5
<b>MACEDONIAN LANGUAGE FOR STUDENTS OF OTHER COMMUNITIES</b>	CODE
Киранциски, Б. (2009). <i>Македонски јазик за четврто одделение во деветгодишно основно образование за учениците од другите заедници</i> . Скопје: МОН.	MJ3-4A
Кртолица, Б., Митовска, В. и Гавриловска – Аврамовска, В. (2009). <i>Македонски јазик за четврто одделение во деветгодишно основно образование за учениците од другите заедници</i> . Скопје: МОН.	MJ3-4B
Заборска, Л. Фида, С. и С. Спасовска, К. (2009). <i>Македонски јазик за IV одделение за учениците од другите заедници во деветгодишно основно образование</i> . Скопје: МОН.	MJ3-4V

	MJ3-5
Заборска, Л., Фида, С. и Спасовска, К. (2010). <i>Македонски јазик за петто одделение во деветгодишно основно образование за учениците од другите заедници</i> . Скопје: МОН.	
<b>LANGUAGE AND CULTURE OF VLACHS</b>	<b>CODE</b>
Mitreva, Z., Costova, V. shi Mihailova, J. (2011). <i>Limba shi cultura a Armănjlor ti clasa III nau anj educatcii primară</i> . Scopia: MON.	JKV-3
Mitreva, Z., Costova, V. shi Mihailova, J. (2011). <i>Limba shi cultura a Armănjlor ti clasa IV nau anj educatcii primară</i> . Scopia: MON.	JKV-4
Mitreva, Z., Costova, V. shi Mihailova, J. (2014). <i>Limba shi cultura a Armănjlor ti clasa V nau anj educatcii primară</i> . Scopia: MON.	JKV-5
<b>LANGUAGE AND CULTURE OF ROMA</b>	<b>CODE</b>
Petrovski, T. (2009). <i>I çhib thaj i kultura e Romengiri bašo III klasi</i> . Скопје: МОН.	JKP-3
Petrovski T., Ramova, M. (2010). <i>Romani çhib thaj kultura bašo IV klaso</i> . Скопје: МОН.	JKP-4
Petrovski, T., Ramova, M. (2010). <i>Romani çhib thaj kultura bašo V klaso</i> . Скопје: МОН.	JKP-5
<b>SOCIETY</b>	<b>CODE</b>
Живковиќ, Б. (2009). <i>Општество за IV одделениедеветгодишно основно образование</i> . Скопје: МОН.	0-4мј
Zhivkoviç, B. (2014). <i>Shoqëria për klasën e IV të arsimit fillor nëntëvjeçar</i> . Shkup: MASH.	0-4aj
Jivkoviç, B. (2013). <i>Toplum-IV.sınıf dokuzyillik ilköğretim</i> . Üsküp: MCEBB.	0-4гј
Живковић, Б. (2009). <i>Друштво за IV. разред- деветгодишње основно образовање</i> . Скопје: МОН	0-4сј
Митовска, В., Величковска, О., Гавриловска – Аврамовска В. (2010). <i>Општество за V одделение за деветгодишно основно образование</i> . Скопје: МОН.	0-5мј
Mitovska, V., Veliçkovska, O., Gavrilovska- Avramovska, V. (2010). <i>Shoqëria për klasën e pestë për arsimin fillor nëntëvjeçar</i> : MASH.	0-5aj
Mitovska, V., Veliçkovska, O., Gavrilovska-Avramovska, V. (2010). <i>Sosyal bilgiler-beşinci sınıflar için dokuzyillik ilköğretim programına göre</i> . Üsküp: MCEBB.	0-5гј
Митовска, В., Величковска, О., Гавриловска-Аврамовска В. (2010). <i>Друштво за пети разред деветгодишњег основног образовања</i> . Скопље: МОН.	0-5сј
Талимџиоска Д., Камчевска Б., Самарџиска – Панова Љ., Ајрулаи А., Наумоска О., Митровска А., Караѓулеска Ц.(2014). <i>Прирачник по општество за наставниците кои изведуваат настава во I, II, и III одделение во деветгодишното основно образование</i> . Скопје:БРО.	0/П-1-3мј

Talimxhioska, D., Kamçevska, B., Samarxhiska – Panova, L., Ajrullai, A., Naumoska, O. Mitrovska, A., Karagjuleska, C. (2014). <i>Doracak për shoqëri për mësimdhënësit që realizojnë mësim në klasën e I, II, dhe III në arsimin fillor nëntëvjeçar</i> . Shkup: BZHA.	O/Π-1-3aj
<b>ART EDUCATION</b>	CODE
Ордев, Д. (2009). <i>Ликовно образование за 4 одделение</i> . Скопје: МОН.	ЛО-4мј
Ordev, D. (2009). <i>Arti figurativ për klasën e 4</i> . Shkup: MASH.	ЛО-4aj
Ordev, D. (2009). <i>Resim eđitimi 4.sınıflar için</i> . Üsküp: MCEBB.	ЛО-4тј
Ордев, Д. (2009). <i>Ликовно образование за 4 разред</i> . Скопје: МОН.	ЛО-4сј
Ордев, Д., Ордев, И. (2010). <i>Ликовно образование за 5 одделение</i> . Скопје: МОН.	ЛО-5мј
Ordev, D., Ordev, I. (2010). <i>Arsim figurativ për klasën e 5</i> . Shkup: MASH.	ЛО-5aj
Ordev, D. (2010). <i>Resim eđitimi 5. sınıfı için</i> . Üsküp: MCEBB.	ЛО-5тј
Ордев, Д. (2010). <i>Ликовно образование за 5 разред</i> . Скопје: МОН.	ЛО-5сј
<b>MUSICAL EDUCATION</b>	CODE
Димова, С., Ангеловска, В., Васиќ-Стефановска, М. (2009). <i>Музичко образование за IV одделение – деветгодишно основно образование</i> . Скопје: МОН.	МО-4мј
Dimova, S., Angelovska, V., Vasiq-Stefanovska, M. (2009). <i>Arsimi muzikor për klasën e IV të arsimit fillor nëntëvjeçar</i> . Shkup: MASH.	МО-4aj
Dimova, S., Angelovska, V., Vasiq-Stefanovska, M. (2009). <i>Dokuz yıllık ilköğretimi IV. sınıfları için Müzik Eğitimi</i> . Üsküp: MCEBB.	МО-4тј
Димова, С., Ангеловска, В., Васиќ-Стефановска, М. (2009). <i>Музичко образование за IV разред деветгодишњег основног образовања</i> . Скопје: МОН.	МО-4сј
Димова, С., Ангеловска, В., Васиќ-Стефановска, М. (2009). <i>Музичко образование за V одделение – деветгодишно основно образование</i> . Скопје: МОН.	МО-5мј
Dimova, S., Angelovska, V., Vasiq-Stefanovska, M. (2009). <i>Arsimi muzikor për klasën e V të arsimit fillor nëntëvjeçar</i> . Shkup: MASH.	МО-5aj
Dimova, S., Angelovska, V., Vasiq-Stefanovska, M. (2010). <i>Müzik Eğitimi V. sınıfları için - dokuz yıllık ilköğretimi</i> . Üsküp: MCEBB.	МО-5тј
Димова, С., Ангеловска, В., Васиќ-Стефановска, М. (2010). <i>Музичко образование за V разред деветгодишњег основног образовања</i> . Скопје: МОН.	МО-5сј
<b>PYSICAL AND HEALTH EDUCATION</b>	CODE
Карапанцевска-Белческа, Л. (2009). <i>Физичко и здравствено образование: учебник за четврто одделение во деветгодишно образование</i> . Скопје: МОН.	Ф30-4мј
Karapanxhevskaja-Belçeska, L. (2009). <i>Arsim fizik dhe shëndetësor: libër për klasën IV në arsimin fillor nëntëvjeçar</i> . Shkup: MASH.	Ф30-4aj
Karapancevska-Belçeska, L. (2009). <i>Dokuz yıllık ilköğretim eğitiminde IV. sınıflar için Beden ve sağlık eğitimi</i> . Üsküp: MCEBB.	Ф30-4тј

Карапанџевска-Белческа, Л. (2009). <i>Физичко и здравствено образование: уџбеник за IV разред деветгодишњег основног образовања</i> . Скопје: МОН.	Ф30-4сј
Поповски, П., Поповски, Ј., Димитровска, С. (2010). <i>Физичко и здравствено образование за V одделение во деветгодишно основно образование</i> . Скопје: МОН.	Ф30-5мј
Popovski, P., Popovski, J., Dimitrovska, S. (2010). <i>Arsimi fizik dhe shëndetësor për klasën V të arsimit fillor nëntëvjeçar</i> . Shkup: MASH.	Ф30-5ај
Popovski, P., Popovski, Y., Dimitrovska, S. (2010). <i>Beden ve sağlık eğitimi – ilköğretim dokuz yıllık öğretimi V. sınıflar için</i> . Üsküp: MCEBB.	Ф30-5тј
Поповски, П., Поповски, Ј., Димитровска, С. (2010). <i>Физичко и здравствено образование за V разред деветгодишњег основног образовања</i> . Скопје: МОН.	Ф30-5сј
<b>TECHNICAL EDUCATION</b>	CODE
Вељановска, В. (2009). <i>Техничко образование за IV одделение во деветгодишно образование</i> . Скопје: МОН.	ТО-4мј
Velanovska, V. (2009). <i>Arsimi teknik për klasën IV të arsimit fillor nëntëvjeçar</i> . Shkup: MASH.	ТО-4ај
Velyanovska, V. (2009). <i>Teknik öğretim-dokuz yıllık ilköğretimi IV. sınıflar için</i> . Üsküp: MCEBB.	ТО-4тј
Вељановска, В. (2009). <i>Техничко образование за IV разред деветгодишњег основног образовања</i> . Скопје: МОН.	ТО-4сј
Николовски, Б., Георгиева, К. (2010). <i>Техничко образование за V одделение: деветгодишно основно образование</i> . Скопје: МОН.	ТО-5мј
Nikollovski B., Georgieva, K. (2010). <i>Arsimi teknik për klasën e V të arsimit fillor nëntëvjeçar</i> . Shkup: MASH.	ТО-5ај
Nikolovski B., Georgieva, K. (2010). <i>Teknik eğitimi – dokuz yıllık ilköğretim kitapları V sınıflar için</i> . Üsküp: MCEBB.	ТО-5тј
Николовски, Б., Георгиева, К. (2010). <i>Техничко образование за пети разред: деветгодишње основно образование</i> . Скопје: МОН.	ТО-5сј
<b>MATHEMATICS</b>	CODE
Морисон, К. (2015). <i>Математика 1, прв дел</i> . Скопје: Арс Ламина.	М-1А-мј
Морисон, К. (2015). <i>Математика 1, втор дел</i> . Скопје: Арс Ламина.	М-1В-мј
Морисон, К. (2015). <i>Математика 1, трет дел</i> . Скопје: Арс Ламина.	М-1V-мј
Morrison, K. (2015). <i>Matematika 1, pjesa e parë</i> . Shkup: Ars Lamina.	М-1А-ај
Morrison, K. (2015). <i>Matematika 1, pjesa e dytë</i> . Shkup: Ars Lamina.	М-1В-ај
Morrison, K. (2015). <i>Matematika 1, pjesa e tretë</i> . Shkup: Ars Lamina.	М-1V-ај
Morison, K. (2015). <i>Matematik 1, birinci bölüm</i> . Üsküp: Ars Lamina.	М-1А-тј
Morison, K. (2015). <i>Matematik 1, ikinci bölüm</i> . Üsküp: Ars Lamina.	М-1В-тј

Morison, K. (2015). <i>Matematik 1, üçüncü bölüm</i> . Üsküp: Ars Lamina.	M-1V-тј
Морисон, К. (2015). <i>Математика 1, први део</i> . Скопје: Арс Ламина.	М-1А-сј
Морисон, К. (2015). <i>Математика 1, други део</i> . Скопје: Арс Ламина.	М-1В-сј
Морисон, К. (2015). <i>Математика 1, трећи део</i> . Скопје: Арс Ламина.	М-1V-сј
Морисон, К. (2015). <i>Математика 2, прв дел</i> . Скопје: Арс Ламина.	М-2А-мј
Морисон, К. (2015). <i>Математика 2, втор дел</i> . Скопје: Арс Ламина.	М-2В-мј
Морисон, К. (2015). <i>Математика 2, трет дел</i> . Скопје: Арс Ламина.	М-2V-мј
Morrison, K. (2015). <i>Matematika 2, pjesa e parë</i> . Shkup: Ars Lamina.	M-2A-aj
Morrison, K. (2015). <i>Matematika 2, pjesa e dytë</i> . Shkup: Ars Lamina.	M-2B-aj
Morrison, K. (2015). <i>Matematika 2, pjesa e tretë</i> . Shkup: Ars Lamina.	M-2V-aj
Morison, K. (2015). <i>Matematik 2, birinci bölüm</i> . Üsküp: Ars Lamina.	M-2A-тј
Morison, K. (2015). <i>Matematik 2, ikinci bölüm</i> . Üsküp: Ars Lamina.	M-2B-тј
Morison, K. (2015). <i>Matematik 2, üçüncü bölüm</i> . Üsküp: Ars Lamina.	M-2V-тј
Морисон, К. (2015). <i>Математика 2, први део</i> . Скопје: Арс Ламина.	М-2А-сј
Морисон, К. (2015). <i>Математика 2, други део</i> . Скопје: Арс Ламина.	М-2В-сј
Морисон, К. (2015). <i>Математика 2, трећи део</i> . Скопје: Арс Ламина.	М-2V-сј
Морисон, К. (2015). <i>Математика 3, учебник</i> . Скопје: Арс Ламина.	М-3-мј
Morrison, K. (2015). <i>Matematika 3, libër</i> . Shkup: Ars Lamina.	M-3-aj
Morison, K. (2015). <i>Matematik 3, ders kitabı</i> . Üsküp: Ars Lamina.	M-3-тј
Морисон, К. (2015). <i>Математика 3, уџбеник</i> . Скопје: Арс Ламина.	М-3-сј
Морисон, К. (2015). <i>Математика 4, учебник</i> . Скопје: Арс Ламина.	М-4-мј
Morrison, K. (2015). <i>Matematika 4, libër</i> . Shkup: Ars Lamina.	M-4-aj
Morison, K. (2015). <i>Matematik 4, ders kitabı</i> . Üsküp: Ars Lamina.	M-4-тј
Морисон, К. (2015). <i>Математика 4, уџбеник</i> . Скопје: Арс Ламина.	М-4-сј
Морисон, К. (2015). <i>Математика 5, учебник</i> . Скопје: Арс Ламина.	М-5-мј
Morrison, K. (2015). <i>Matematika 5, libër</i> . Shkup: Ars Lamina.	M-5-aj
Morison, K. (2015). <i>Matematik 5, ders kitabı</i> . Üsküp: Ars Lamina.	M-5-тј
Морисон, К. (2015). <i>Математика 5, уџбеник</i> . Скопје: Арс Ламина.	М-5-сј
Морисон, К. (2015). <i>Математика 3, работна тетратка</i> . Скопје: Арс Ламина.	М/РТ-3-мј



Morrison, K. (2015). <i>Matematika 3, fletore pune</i> . Shkup: Ars Lamina.	M/PT-3-aj
Morison, K. (2015). <i>Matematik 3, alıştırma defteri</i> . Üsküp: Ars Lamina.	M/PT-3-tj
Морисон, К.(2015). <i>Математика 3, радна свеска</i> . Скопје: Арс Ламина.	M/PT-3-cj
Морисон, К.(2015). <i>Математика 4, работна тетратка</i> . Скопје: Арс Ламина.	M/PT-4-mj
Morrison, K. (2015). <i>Matematika 4, fletore pune</i> . Shkup: Ars Lamina.	M/PT-4-aj
Morison, K. (2015). <i>Matematik 4, alıştırma defteri</i> . Üsküp: Ars Lamina.	M/PT-4-tj
Морисон, К.(2015). <i>Математика 4, радна свеска</i> . Скопје: Арс Ламина.	M/PT-4-cj
Морисон, К.(2015). <i>Математика 5, работна тетратка</i> . Скопје: Арс Ламина.	M/PT-5-mj
Morrison, K. (2015). <i>Matematika 5, fletore pune</i> . Shkup: Ars Lamina.	M/PT-5-aj
Morison, K. (2015). <i>Matematik 5, alıştırma defteri</i> . Üsküp: Ars Lamina.	M/PT-5-tj
Морисон, К. (2015). <i>Математика 5, радна свеска</i> . Скопје: Арс Ламина.	M/PT-5-cj
<b>NATURAL SCIENCES</b>	<b>CODE</b>
Расел, Е. (2012). <i>Природни науки 1, учебник</i> . Скопје: Арс Ламина.	ПН-1-мј
Rasell, E. (2012). <i>Shkencat natyrore 1, libër</i> . Shkup: Ars Lamina.	ПН-1-aj
Rasel, E. (2012). <i>Doğa bilimleri 1, ders kitabı</i> . Üsküp: Ars Lamina.	ПН-1-tj
Расел, Е. (2012). <i>Природне науке 1, уџбеник</i> . Скопје: Арс Ламина.	ПН-1-cj
Ливсли, Т. , Хериџ, Д. (2012). <i>Природни науки 2, учебник</i> . Скопје: Арс Ламина.	ПН-2-мј
Livsli, T., Herixh, D. (2012). <i>Shkencat natyrore 2, libër</i> . Shkup: Ars Lamina	ПН-2-aj
Livsli, T., Heric, D. (2012). <i>Doğa bilimleri 2, ders kitabı</i> . Üsküp: Ars Lamina	ПН-2-tj
Ливсли, Т., Хериџ, Д. (2012). <i>Природне науке 2, уџбеник</i> . Скопје: Арс Ламина.	ПН-2-cj
Ливсли, Т., Хериџ, Д. (2012). <i>Природни науки 3, учебник</i> . Скопје: Арс Ламина.	ПН-3-мј
Livsli, T., Herixh, D. (2012). <i>Shkencat natyrore 3, libër</i> . Shkup: Ars Lamina.	ПН-3-aj
Livsli, T., Heric, D. (2012). <i>Doğa bilimleri 3, ders kitabı</i> . Üsküp: Ars Lamina.	ПН-3-tj
Ливсли, Т., Хериџ, Д. (2012). <i>Природне науке 3, уџбеник</i> . Скопје: Арс Ламина.	ПН-3-cj
Hudson, T., Haigh, A., Roberts, D., Shaw, G. (2014). <i>Природни Науки за IV одделение-деветгодишно основно образование</i> . Тетово: Arbëria Design.	ПН-4-мј
Hudson, T., Haigh, A., Roberts, D., Shaw, G. (2014). <i>Shkencat natyrore për klasën e IV – arsimit fillor nëntë vjeçar</i> . Tetovë: Arbëria Design.	ПН-4-aj
Hudson, T., Haigh, A., Roberts, D., Shaw, G. (2014). <i>Doğa bilimleri IV sınıflar için –dokuz yıllık ilköğretimi</i> . Kalkandelen: Arbëria Design.	ПН-4-tj
Hudson, T., Haigh, A., Roberts, D., Shaw, G. (2014). <i>Природне Науке за IV разред-деветгодишње основно образовање</i> . Тетово: Arbëria Design.	ПН-4-cj
Hudson, T., Haigh, A., Roberts, D., Shaw, G. (2014). <i>Природни Науки за V одделение-деветгодишно образование</i> . Тетово: Arbëria Design.	ПН-5-мј

Hudson, T., Haigh, A., Roberts, D., Shaw, G. (2014). <i>Shkencat natyrore për klasën e V – arsimit fillor nëntë vjeçar</i> . Tetovë: Arbëria Design.	ПН-5-aj
Hudson, T., Haigh, A., Roberts, D., Shaw, G. (2014). <i>Doğa bilimleri V sınıflar için – dokuz yıllık ilköğretimi</i> . Kalkandelen: Arbëria Design.	ПН-5-тј
Hudson, T., Haigh, A., Roberts, D., Shaw, G. (2014). <i>Природне Науке за V разред-деветгодишње образовање</i> . Тетово: Arbëria Design.	ПН-5-сј
Расел, Е. (2012). <i>Природни науки 1, работна тетратка</i> . Скопје: Арс Ламина.	ПН/РТ-1-мј
Rasell, E. (2012). <i>Shkencat natyrore 1, fletore pune</i> . Shkup: Ars Lamina.	ПН/РТ-1-aj
Rasel, E. (2012). <i>Doğa bilimleri 1, araştırma defteri</i> . Üsküp: Ars Lamina.	ПН/РТ-1-тј
Расел, Е. (2012). <i>Природне науке 1, радна свеска</i> . Скопје: Арс Ламина.	ПН/РТ-1-сј
Ливсли, Т., Хериц, Д. (2012). <i>Природни науки 2, работна тетратка</i> . Скопје: Арс Ламина.	ПН/РТ-2-мј
Livslı, T., Herıxh, D. (2012). <i>Shkencat natyrore 2, fletore pune</i> . Shkup: Ars Lamina.	ПН/РТ-2-aj
Livslı, T., Heric, D. (2012). <i>Doğa bilimleri 2, araştırma defteri</i> . Üsküp: Ars Lamina.	ПН/РТ-2-тј
Ливсли, Т., Хериц, д. (2012). <i>Природне науке 2, радна свеска</i> . Скопје: Арс Ламина.	ПН/РТ-2-сј
Ливсли, Т., Хериц, Д. (2012). <i>Природни науки 3, работна тетратка</i> . Скопје: Арс Ламина.	ПН/РТ-3-мј
Livslı, T., Herıxh, D. (2012). <i>Shkencat natyrore 3, fletore pune</i> . Shkup: Ars Lamina.	ПН/РТ-3-aj
Livslı, T., Heric, D. (2012). <i>Doğa bilimleri 3, araştırma defteri</i> . Üsküp: Ars Lamina.	ПН/РТ-3-тј
Ливсли, Т., Хериц, д. (2012). <i>Природне науке 3, радна свеска</i> . Скопје: Арс Ламина.	ПН/РТ-3-сј
Hudson, T., Haigh, A., Roberts, D., Shaw, G. (2014). <i>Природни Науки за IV одделение-деветгодишно образование, работна тетратка</i> . Тетово: Arbëria Design.	ПН/РТ-4-мј
Hudson, T., Haigh, A., Roberts, D., Shaw, G. (2014). <i>Shkencat natyrore për klasën e IV – arsimit fillor nëntë vjeçar, fletore pune</i> . Tetovë: Arbëria Design.	ПН/РТ-4-aj
Hudson, T., Haigh, A., Roberts, D., Shaw, G. (2014). <i>Doğa bilimleri IV sınıflar için – dokuz yıllık ilköğretimi, araştırma defteri</i> . Kalkandelen: Arbëria Design.	ПН/РТ-4-тј
Hudson, T., Haigh, A., Roberts, D., Shaw, G. (2014). <i>Природне Науке за IV разред-деветгодишње основно образовање, радна свеска</i> . Тетово: Arbëria Design.	ПН/РТ-4-сј
Hudson, T., Haigh, A., Roberts, D., Shaw, G. (2014). <i>Природни Науки за V одделение-деветгодишно образование, работна тетратка</i> . Тетово: Arbëria Design.	ПН/РТ-5-мј
Hudson, T., Haigh, A., Roberts, D., Shaw, G. (2014). <i>Shkencat natyrore për klasën e V – arsimit fillor nëntë vjeçarö fletore pune</i> . Tetovë: Arbëria Design.	ПН/РТ-5-aj
Hudson, T., Haigh, A., Roberts, D., Shaw, G. (2014). <i>Doğa bilimleri V sınıflar için – dokuz yıllık ilköğretimi, araştırma defteri</i> . Kalkandelen: Arbëria Design.	ПН/РТ-5-тј
Hudson, T., Haigh, A., Roberts, D., Shaw, G. (2014). <i>Природне Науке за V разред-деветгодишње образовање, радна свеска</i> . Тетово: Arbëria Design.	ПН/РТ-5-сј