



Original Contribution

HISTORIC ANTHROPOLOGY IN EDUCATION OF MANKIND AND SOCIETY (3RD - 4TH GRADES, PRIMARY STAGE OF EDUCATION)

T. Kasnakova-Ivanova*

Faculty of Education, Trakia University, Stara Zagora

Abstract

The current investigation presents the essential characteristics of historic anthropology, its popularity in Bulgaria and the opportunity for application of this approach in the education in the new subject Mankind and Society in 3rd-4th grades in primary stage of education. Concrete didactic models for work are presented.

Key words: historic anthropology, primary education, human and society.

Since the eighties of the twentieth century social history found its new development through differentiating a new direction called "Historic Anthropology". The conceptions of historic anthropology passed through different ways and as any new subject it has followers and deniers. It must be noted that the conception in itself is not a limitation but is an extension in regards to common theoretic positions between history and social sciences.

An important role in the development of historic anthropology played the contemporary development of "knowledge of regions", "local history", research of "small vital worlds" and especially "family history". They stimulate the new subject due to the fact that to a great extent they research humankind, social groups and the interaction between them. Besides that, similarly to those approaches, historic anthropology is also a complex field which as pointed by the German researchers Gert Dresel "is as a big room in which one can enter through different doors." (1 : 11).

With the assistance of historic anthropology different already existing ideas about the past can be challenged.

Historic anthropology allows for a closer look and follows closely the facts through better communication, understanding and tolerance.

The investigations in this direction are particularly important for general history education and specifically in the new subject "Mankind and Society" taught in third and fourth grades. Historic facts: important or unimportant are abstracts. They can "live" only through the help of teachers and could be more attractive if they stress more on man as a participant in those happenings through thoughts, feelings, expectations, physical and physiological health, mentality and behavior. The process of getting to know the experiences of men from the history would give the students the opportunity to get in touch with the Bulgarian spiritual make-up (with its negative and positive sides) in a casual way and to live through different history ages. By doing so and discovering historic problems students can learn better about themselves and appreciate their own vital standings in society.

The aim of this investigation is to analyze some theoretic and didactic aspects of historic anthropology and to stress on its opportunities for education in the discipline "Mankind and Society" by making it more interesting, attractive, useful for students and society in general.

* **Correspondence to:** *Assoc. prof. Tsonka Kasnakova-Ivanova, PhD, Faculty of Education, Trakia University, Stara Zagora,*
E-mail: kasnakova@uni-sz.bg

ESTABLISHMENT AND MEANING OF HISTORIC ANTHROPOLOGY.

As it was previously noted, historic anthropology formed as a scientific trend in the eighties of the twentieth century. An important role in its development has different historic and social investigations done by researchers in the French Annales School created by Marc Bloch (1886 – 1944) and Lucien Febvre (1878 – 1956). The representatives of this school consider that research of history must be done in the broader scope of all aspects of life and society and especially those which take longer to change in time (demographic, state of mind and other structures). Lucien Febvre reminds us that “History is a science about men and we cannot forget that! It is a science for the constantly changing human societies, about their constant and necessary adaptation to the new living conditions – material, political, moral, religious, and intellectual. It is a science for that reconciliation existing, for that ongoing harmony through all epochs among different conditions of human existing and during the same time – material conditions, technical, spiritual. That is how history finds Life...”(2: 99).

One of the most prominent followers of the French School F. Brodel /1902 –1985/ stresses on the multi-layered characteristic of “event history” pointing at the necessity for inclusion of all fields of science which could assist in deeper pervasion in the micro-world and its organizing center- a Man. That is how during the forties and fifties years of the twentieth century the interdisciplinary approach is implemented by the Annales School, as a leading method in the scientific system. It leads to exceedingly vast broadening of the thematic scope of history as a science and assists in the creation of border fields of knowledge, such as historic geography, historic demography, sociologic history and of course historic anthropology. Today Jacques Le Goff – doyen of Annales School expresses his opinion that meanwhile anthropology has become “a privileged partner for conversations.”(1 :17)

Another strong supporter of historic anthropology- Andrew Burgier, a French historian, a professor at EHESS (Social Sciences Higher Education Institution), the editor of a long standing “Annalies” magazine, points out that at a first sight this is a synthesis of history and anthropology, but it is not just that. „It is not even about a new area of history,

he sais, but a new way of making history, a way which is a continuum of the spirit of the old “Annalies” and the analysis of „so called „state of mind.” (3) Historic Anthropology, according to him is an interest toward the usual, casual, monotonous, banality, anything which has not been an object of interest for history up to that moment. This could be different things – from royal ritual through meat consumption and general history of nutrition, diseases and birth control methods and so on. Some of his most famous books translated in many languages are “Dictionary of historic sciences”, “Family History”, “History of France”, “Gene-alogia”, “Mentality history- an instrument of understanding the present” and others. His studies “Historic Anthropology” is translated in Bulgarian. At the end of March, Andre Burgier has been participated in two lectures in the long-time cooperative monthly seminar in EHESS. He was lead by prof. Ivailo Znepolski and prof. Georgi Fotev.

The last three decades, there has been an increasing interest in historic anthropology noted in Germany and Austria. An Institute for historic anthropology exists in Freiburg im Breisgau since 1975. Johan Martin has an important part in the institute. He is also one of the leading figures in the major “historic anthropology” ,which was taught at a local university in the winter semester of 1995/96 (1 :13).

During that time in the Berlin Free University, a new structure was created and applied- “Interdisciplinary Center for historic anthropology”. Many historians, philosophers, teachers and sociologists get involved in the center. There are almost 30 volumes of researches published by the center. “Paragrana-International journal for historic anthropology” is an initiative of the center.

Since 1993 a team of historians and ethnologists from the German-speaking society, among which are the outstanding social historic from Vienna Michael Mitterauer and the German historic Gert Dresel, published another journal “Historic Anthropology. Culture, Society, Daily Round”. An Institute for Historic Anthropology “Ludwig Boltzmann” was created in Vienna.

Thomas Nipperday must be noted as the first furtherer of historic anthropology, called for placing more stress on anthropology in history in the sixties of twentieth century.

There is a great interest in historic anthropology in Bulgaria as well. Some of the

researches done in the field of region-knowledge could be named as investigations in that direction: “Indge Vojvoda- kurdgalia and guaridan” by Goro Gorov, 1941; “Mihail Gerdgikov in the Preobragenskoto Rebelion” by Vida Bukovinova, 1983; “The Revolutioner from Star Zagora Kolio Ganchev” by Hristo M. Jonkov, 1995; “One spot of Belomorska Trakia/Balukioi/” by Dimityr Karev; “The Remarkable history of Malaysian Bulgarians” by Dimitar Shishmanov, 2000 and many others. Other sources of such works include the writing of Ivan Hadjiiski “Customs and Spirituality of Our Nation”, the investigations of Marko Semov, related to the Bulgarian national psychology; “Bulgarian Intellectuals throughout the Renaissance” by Rumiana Radkova; “The Socio-psychological types in Bulgarian History” and “The Bulgarian Culture XV – XIX centuries” by Nikolay Genchev; “Bulgaria through the Renaissance” by V. Paskaleva; “The World of Bulgarians through the early centuries of Ottoman Rule” by Tzvetana Georgieva; “Bulgarian Nationality during the XVII Century” by Elena Grozdanova; “Karioty” by Nevena Daskalova in which she reveals the daily routs of the population of Strandzha-Sakarski region and others. Interesting in the anthropology perspective is the new research of N. Daskalova “Ritual breads from the villages along Lower Tundga/end of XIXth and beginning of XXth centuries”, 2008.

Today the most active interest toward historic anthropology is seen the Department of Anthropology in New Bulgarian University. A seminar “Anthropology readings” is organized regularly since 2000. During the seminar academics from different programs of the Department inform and present for discussion different results of their ongoing researchers’ projects. Important foreign and Bulgarian scientists from the field of humanitarian and social sciences are invited to the forum. Anthropology and sociology students participating in research projects make their first steps in systematizing and presenting their work in front of academic audience. (4).

On November, 9th, 2006 a seminar collection was organized in cooperation with the Department of “Culture History”. Prof. Christian Jordano from the Freiburg University, Switzerland read lectures on topic “Taking Care of the Past. Anthropology and History”. In his lectures he stresses the importance of basic questions related to how

anthropologists work with historic topics and how the historic topics can be objects of anthropology analysis. By reviewing some of the basic historic views in the past two centuries, prof. Jordano makes a note of the experience done by Paul Ricior to redefine the issues of truths in historic knowledge and Pier Nora’s thesis about the places of memories. Using those two historiography keys of the 20th century views prof. Jordano maps out basic questions which history is called to find answers for:

- How to achieve legitimacy of historic events as important to a given society;
- How to use the past events and what kind of thoughts they bring to people;
- How to interpret, imagine and re-discover historic events;
- How and due to what reasons are certain evens more or less important.

On December, 14th, 2006, Magdalena Elchinova presented her results from her research project “American Macedonians – constituting of cultural identity”. The research was done from February 1st to July 25th 2006 in cities of Chicago, Fort Wayne and Indianapolis, USA. On the seminar M. Elchinova presented her organization of field research in the investigation as she stressed on the affect of socio-cultural context on the development of the observation. (4).

On December, 21st, 2006 Irena Bokova and students from the Department of Anthropology presented the results from summer school “Anthropology in/of the city” conducted in September, 2006 in Kiten, Bulgaria. The presentation includes picture materials and interviews conducted during the anthropology research of the city. The problems of tourism as an industry for the city and rural part of Kiten, cultural- historic inheritance and its revival, Kiten through the eyes of tourists and other topics were discussed. (4).

Some interesting investigations were published in the Annual of the Department of Anthropology in New Bulgarian University (NBU). One of them is the collection called “Figures of Refugees”. As an academic undertaking, this is a first in its type for Bulgaria where refugee issues are well known mainly from the works of foreign organizations and Non-Governmental Organizations (NGOs), experts on refugee law and from some rare articles in the periodical press. It is a continuance of Anna Krusteva’s engagement together with a team from the Center for European Refugee,

Immigration and Ethnical Research at New Bulgarian University with the topic of mobility. It comes out shortly after an important book by Anna Krusteva "Immigration in Bulgaria." The collection is inscribed in the contemporary debates on refugee issues and enters in a dialogue with many of them. Theoretically non-homogenous, the collection "Figures of Refugees" presents a great number of points of views on the problem coming from authors from different fields of knowledge – political science, international relations, emigration research, and history. Special input in the collection is dealing with refugee issues on the background of international and European tendencies, as well as intertwining Bulgaria in the world flood of migration. Another important contribution is the field work and the inclusion of life cycle stories and biographic motives in the representation of refugees (4).

Timidly but surely historic anthropology enters in the courses of lectures in some public universities in Bulgaria. In Sofia University, Raina Gavrilova offers a course of lectures on the topic "Historic Anthropology in Bulgaria." In the Southwestern University in Blagoevgrad there have been different numbers of historic-anthropology researches done, the results of which are regularly presented on national and Balkan forums.

The author of the current research has published a monograph „Historic Anthropology. Theoretic and didactics aspects" in 2001 (6) and is holding a course of lectures on historic anthropology in the Faculty of Education in Trakia University, Stara Zagora.

THEMATIC AREAS OF HISTORIC ANTHROPOLOGY.

Before we follow some of the basic thematic areas of historic anthropology we must note that it is in one or another way closely connected to the so-called systematic anthropologies- biological, philosophical, cultural and social, due to the fact that they have a common subject of interest- a man. Methodology change which has been used in the last two-three decades in anthropology sciences has an important role. The main question asked by every science is, how to extend to reality the most which is possible through learning about man and man's integrity. The new anthropology becomes more

sensitive to aspects of historic side of an object which could be researched and there for is becoming more an anthropology of human abilities.

Everything said above, gives a cause to emphasize that science, which is interested to the most in the variety of human abilities and the changes of human existing is history. History can follow and research the huge variety of different trends of behavior, state of mind and to interpret them. This process, of course is a two way process not only because history is integrating in anthropologies but the other way as well.

As a result of this, as Gert Dresel points out, the following becomes *possible*:

- **First** through impulses, which come from anthropology sciences, history reaches topics which were overlooked by historians for a long time, topics such as illness and death.
- **Second**, all people to become the center of a historic investigation and to be looked at with their specific mentalities and behaviors, regardless of their social status.
- **Third**, could be looked at in a different way- the way in which its researched objects are taken upon very seriously, similarly to cultural and social anthropology in its alien existence and difference (1 : 32).

A methodological and hermeneutic turn is noted in the work of various anthropologist and historians since the end of last century and the beginning of our century. As a result of the interest in research is mainly pointed not only to events in their political characteristics and cultural history but to how individuals and groups interpret their own world, how they behave and act in their interpreted world – and how history is constructed in the their ways of ways of interaction and different ways of interpretation."(1 :35).

Reorientation of history science creates conditions for dialogue between historians and anthropologists, a dialogue which meanwhile takes upon institutionalized means of communication. The communication means are the Anglo-Saxon journals "Past and Present" and "Comparative studies in society and history" from the seventies of twentieth century, joined by "Journal of Interdisciplinary History". In the German-speaking society the communication means are "Saeculum", an annual book for universal history which is

made with the assistance of staff of the Institute at Freiburg and is about historic anthropology as well as the journal already mentioned "Historic Anthropology". An important center for dialogue between historians and anthropologists is the History Institute "Max-Plank" in Gottingen.

As a result of their cooperation and dialogue the parameters of historic science are constantly changing. This is mostly seen in the discovering of new topics. On a second place the research is done through a new sight using new methods. That is how it is possible to outline the thematic scope of historic anthropology, which are: (by Dresel):

- Basic human experience;
- Family – relatives;
- Woman– man – gender;
- Life cycle stages: childhood, youth, age;
- Birth and death;
- Religion – religiosity;
- Labor;
- Conflict;
- Acquaintances with the "foreign" ;
- Space and time;
- Body;
- Sexuality;
- Internal life;
- livelihood;
- Interaction between man and the surrounding world.

The common feature among all the topics is that they are all dedicated completely to man and man's experience and behavioral ways. The processes of change in contemporary society in the past decades have influenced the process of forming the topics.

Let us have a look at the mentioned above topics without looking into them in details. There is a specifically great research interest toward Family during the seventies of twentieth century. This could be explained by the quick increase of numbers of divorces and by the enormous change in attitudes and interaction between different members of the family and of all relatives in general. Of course each family history could be written in different ways which in itself is a clear demonstration of the variety of historic anthological research.

The social historian Richard Zider for example describes the development of the family since the eighteen century mainly in relations to reproductive behavior and productivity conditions. He is interested in the distributing of family types- for example,

families in the village, families of craftsman , bourgeoisie and others.(1 : 45/)

In 1983 William Hubbard differentiated three basic approaches toward historic investigation of families: in demographic direction: „feelings” settings and economic approach. Some of the followers of the demographic approach include "Cambridge Group for the History of Population and Social Structure" as well as some early researches of the family done in Vienna. They see the family mainly as a socio-biological institutions" as G. Dresel points out.

In the second direction of historic research of families, the family is looked at as "a building of feelings: how each member reacts to one another and what emotional value is expressed through it". The research "History of Childhood" done by the French historian Philip Aries /first French edition is from 1960; the German edition is from 1978/ is the brightest example of this approach.

William Hubbard points that according to the third approach – economic approach: "The family and its matching household are seen as an organizational mediating instance between the material and personal resources. Through their reproductive and socializing activities on one side it influences intensively the number and type of work force. On the other side, the structure and behavior of a family, as well as the relationships among all members are depending on the real necessity of work force and property relations. "(5: 24).This approach has many followers in different countries.

Another contemporary thematic field of historic anthropology is the issue of **woman– man – gender**. More than likely this interest is provoked by the fact that for century history reflected issues only with one gender-male. It was not until the second half of twentieth century when the inequality between men and women becomes more evident and is present in discussions. Of course the feminist movements in different regions of the world have played an important role in the upbringing of hundreds of women-professional historians which are conscientiously working for establishing women's identity.

In the first historic research on women where the old traditional approaches are applied special attention is given to the "great" women. Gradually the interest broadens toward regular women, analyzing the individual and group forms of challenges and gender identification, the border between manhood

(men life style) and womanhood (women life style). Number of investigations such as those performed by Rudolf Decker and Lotte Van Der Paul get closer to the anthropology of abilities. It might be interesting to note the fact that in a number of new history works about women, as Gert Dresel points, that “despite the unfair treatment of women and that they have been objects of strategies for oppression by men, women have always had room for action; women have been active and participating persons (as well), who create history” (1: 48 – 51).

A number of investigations are dedicated to the changing roles of women and as well as to inter-gender relations throughout the epochs.

The different stages of life: childhood, youth and age are another interesting thematic field in historic anthropology. A deeper analysis of different anthological investigations on such issues give G. Dresel the reason to note that the biggest number of works cover the topic of childhood, (by Philip Aries, by Lloyd de Mause, by Edward Shorter, by Irene Hardach-Pinke, Christa Hemmerle and others.). The other life stages are covered less: youth and adolescence (by Michael Mitterauer, by Arthur E Imhof, by Peter Bornstein and others). G. Dresel uses the researches of Erhard Hvoika, and reaches to the conclusion that “historic anthropology as it follows the steps of historic and culturally changing meanings of a child, a young person and adolescent, so that at the end it must raise a question about the changing relations between representatives of members of different life stages, in other words, the relations between generations and the different characteristics of each generations.” (1 : 53).

Another thematic field in historic anthropology- **birth and death** raises many questions because they seem like ordinary phenomena. This however is only at first sight, because the rituals related to birth and deaths are very different and specific for each ethnic group and cultures through the ages. Investigating them gives the opportunity to reveal interesting details from the historic development of different nations, societies and to assist in the process of knowing and socializing them better.

Religion and religiosity are also interesting in the thematic field because through them we reach many areas of human life, many innermost experiences. One of the first anthropological researches in this field

belongs to Jacques Le Goff. In his description of a man from the Middle Ages he establishes that “a few epochs have been so convincing in one overall eternal image such as the Christian Middle-Ages from ninth to fifteenth centuries. In this religion-captivated society, penetrated to its utmost intimate structures, this image of a man is evidently defined by religiosity”.(7:10) There are almost no other concepts from this period outside of the Christian religion.

It was not only during the Middle Ages, but today as well that religion and religiosity to a great extend are the determining factors of mentality and behavior of each person and whole societies reflecting their life experience. That is why it is important to research those factors.

Even though somewhat still timidly, scientists do touch on the new thematic field – **labor**. The research of *labor* began in the New Age and continues today. The historic anthropology of *labor* is trying to reconstruct in “tradition and history the terminology and ideas, the concept of labor in historic philosophies of past anthropological models”.

Conflict is the field which has been an interest to many historic-anthropologically oriented researchers since very early. Political, social, ethnic, cultural, religious and other conflicts from the past epochs and contemporary times are investigated in order to find the best opportunities for their resolution today.

Acquaintances with the “foreign” is a contemporary topic which has become very important in a world of globalization. Extended migration processes, continuous travelling, sets this topic as fundamental not only for historic anthropology, but for many other sciences. This explains the great interest toward this issue and the research has been done in that field.

Space and time are new topics in historic science in general and partly new for anthropology. This is far beyond clear because there is no history or description of anything without space and time.

The body is the other thematic field of historic anthropology. Usually the body and the soul, respectively in nature and culture are looked at as two separate fields. As G. Dresel notes “such dualistic understanding of body/nature and soul/culture considers the first sphere as one, in the scope of human history, long unchanged constant and the second one as a dynamic, historically-changing sphere.

This also means that: the nature/respectively the body is the parameter which can influence the culture but not the other way around – the field of interaction between nature and culture is one-way” (1 : 65)

May be the body is in the most direct connection with **sexuality**. It is researched as a social construction consisting of fantasies, lust, reproductive behavior, erotic, sexual practices, taboos and orders and others as well as sexual practices of different groups from different historic periods and as history of homosexuality.

One of the most interesting and attractive fields in historic anthropology is the **internal life related** to people’s views of their own lives, of themselves and the world in which they live. The French analysts have a big advantage in the field of research, because they have been working on investigation of internal life since the twentieth years of twentieth century and calling it “History of mentality”. Hundred of pages with fundamental physical and psychological structure of humans throughout the centuries and from different parts of the world. (see Dresel, pp 68 – 70).

In the contemporary world feelings are investigated along with views. The five human senses: the sense of seeing, hearing, feeling, taste and touch are also well covered in their historic and cultural variability. In regards to history of taste comes another thematic field – **livelihood**. The investigations of “pleasure” and “livelihood” allow a deeper look into the life of different social groups and individuals at certain times. Often livelihood is the main index for social and economic status of a society or of an individual.

A new and very important for the contemporary reality is the thematic field in historic anthropology- **Interaction between a man and the surrounding world**. It is provoked by the global environmental pollution, the climate changes and alienation of people as well as many other factors.

The extreme importance of this issue leads to number of researches. The American journal “Environmental History Review” from the seventies of twentieth century sets the beginning of research in this direction. Later on it is followed by the British edition of “Environment and History”. In the German-speaking society the issues of interaction between a man and the surrounding world find their place in the anthropologically oriented

magazine such as “Beitraege zur historische Sozialkunde” and “Werkstattgeschichte”.

Gradually the idea of connectivity between nature, man and culture in the history of environment becomes more accepted. In this relation Ruth and Deter Gro write the following: “The conscious and unconscious choice of certain notions of nature and culture predispositions in a wider scope note the respectively for its time view and with that the modules of apprehending nature and the experience of nature as well as formulating its territories”. (1:72).

METHODOLOGY OF HISTORIC ANTHROPOLOGY RESEARCHES.

As it was noted as a result of the appearance and development of historic anthropology, a change of paradigms in historic sciences has happened in two directions. The first one which was followed through the previous division is about the thematic variety and the second one is related to the variety of new methods, approaches, principals and terms.

During the seventies and eighties of twentieth century due to a huge variety of historic topics and as a result of the development of History of daily round, Culture History, Social history, History of Mentality a “issue clogging”. According to scientists like: Georg G. Iggers:, Winfried Schulze, Gert Dresel and others this is related to the fact that “history science allows too little place for theoretical thinking and for tools in order to have all basic human experiences historically developed.” (1 : 74).

Regardless of the approach used toward history at last there is always a moment of *comprehending a certain image of man and a model* which in general explains the way of historic process and the main driving forces in it. Analysts, according to Dresel use approaches in which history is seen as something happening behind people’s backs.

Unlike the ideas of analysts, historic anthropology reconstructs basic human experiences as it looks for and researches their variety, meaning it “approaches historically” the man in general. In this regard historic anthropology is rightly considered as the anthropology of abilities. A question is raised right away- what is the philosophy model of historic anthropology? In science there are too many discussions on this issue. With all the differences existing between all researchers as

Gert Dresel points out, there are things in common. "They do not discuss what are the parameters of interpretations, actions and experiences of human and the determined historic dynamics. More than likely they place the actions and human development on an universal anthropological fundament. They speak only of the fundamental abilities of human- the ability to act and poeses. /Praxis and Poieses/" (1:76). This model, according to G. Dresel is applicable in historic anthropology of opportunities and differences. "This is such an anthropological model which develops as abstract as possible and not only makes it possible for approaching historically the objects of investigations /gender, sexuality, childhood and others/ and self-approaching historically the researchers /terminology, theories and others/, but it also makes approaching historically inevitable".

People do not always act consciously and even so there is often a difference between their intentions and the results from their actions. That is why usually the efforts of researchers from the analytically-oriented historic sciences are aiming at human structures. "Historic, social, societal and cultural structures of certain times were always related to human actions" and that is why, according to Gert Dresel, we cannot step back from this knowledge. More than that, individuals and social groups are not only the creators of history but also its re-creators. Historic anthropology asks questions for those specific divisions which people have in history. It is interested in the "interpretations of the world and society in their relations to social action and behavior and for societal continuity and discontinuity". (1: 76) .

Historic anthropology cannot be interested only in the structural frames of history and in the living conditions of the respective time. It poses the issue of in-ward look for how individuals and social groups interpret their natural and social surrounding world.

One of the leading terms in historic anthropology is the culture. There are many definitions of culture. Based on their different views two main currents could be defined in the attempts of describing culture. The first one to a great extend understands culture as "high culture" keeping in mind the discoveries and creations of society elite. In this case culture is seen as a separate field which follows certain law norms together with other fields such as

politics, economy and others. The closest to that in this conception is societal history.

The followers of value-rational approach are very different than the conception previously presented. They see culture as something broad; everything created by man with his/her abilities, actions and views of the world.

Culture marks the way man absorbs the world, changes and tendencies of structured by human conditions. Culture just like history always marks change and dynamics. According to Dresel "historic anthropology could be called the historic creation of culture" (1: 80). Looking at it at a first sight-everything is culture. That is why there needs to be systematization. Dresel proposes three opportunities for that:

The fist systematization is connected to the thematic fields of historic anthropology related to human experiences. *The second opportunity* is related to the characteristics of the historic time /Antic, Middle Ages, New Time and others/ and *the third systematization* is related to the cultural specifications of common features of social groups through different historic times and places.

Based on their thorough research Gert Dresel outlines the following goals and tasks of **historic anthropology**:

- On first place he puts the issue of cultural diversity;
- Secondly-the goal of getting to know the historic individuals and social groups and their subjectivity in their own ways of thinking;
- Thirdly-to historically describe ancient human experiences;
- Fourthly- to follow the specifics for the relative time valuable forms of expressions in culture and people's contribution to the dynamics in history;
- Fifth - historic anthropology comes out of complex historic relations;
- Sixth- it sees history as plural therefore histories, culture as cultures; and
- Seventh- recognizes the contact between historic cultures as a main driving force in historic dynamic. (1 : 87).

The issue related to **historic sources and methods** of historic anthropology is very interesting. Historic anthropology chooses its own sources in relation to the issue which is being researched and the time in which it is set. An important role have not only the written evidence /especially personal evidences such as autobiographies, diaries, journals or letters/

and material /clothing, livelihood, homes, personal belongings and others/ sources but the oral /memories, descriptions and others/. Especially important are the figurative sources – pictures and other works of art, caricatures and drawings because they give interesting information about life in different epochs.

The underlined interest of historic anthropology toward personal evidence is closely related to the interest toward challenges, ways of thinking, feelings and others of individuals and social groups. Related to that we must note that it uses not only methods of history science but it also adapts and develops many other methods from other disciplines. Methods based in cultural and social anthropology, ethnology and ethnography- methods of field research become more popular. This makes the historic investigation a “communication science, which if allowed by the type of research, directly enters in communication with the objects of research- for example by a narrative interview and other methods of Oral history”.

Well aware of scientists from the German-speaking society, G. Dresel notes that publishers of the first edition of the journal “Historic Anthropology” present the following **principles** as the fundamentals of historic anthropology. Increased attention towards small comprehensible objects/ such as a village/, interest toward historic and cultural change of human fundamental living dispositions such as reproduction, birth and death; interdisciplinary common work and rejection of ethnocentric approaches.” (1 :14).

Historic anthropology is interdisciplinary oriented science. It is deeply related to cultural anthropology, ethnology and philosophic anthropology which to a great extent are also seen as anthropologies of abilities. They offer similar topics, use almost the same methods and approaches in research and are enriching each other with their work.

Based on the fundamental approaches used in their research, Dresel outlines several **types of historic anthropology**:

- Comparative historic anthropology;
- Historically-oriented cultural and social anthropology;
- Culturally anthropologically oriented micro-history;
- Historic research of national culture / cultural-historic investigation/;
- Oriented toward contemporary history of every day;

- History of mentalities;
- Historic research of behavior;
- Philosophically-oriented historic anthropology (1 :107 – 128).

Each one of the pointed above historic anthropologies develops and adapts for history science new research strategies, methods and interpretation approaches. Those are practically the different schools and divisions of the field of historic anthropology. *Comparative historic anthropology* might be the most traditional one because comparing as a method is in the beginning of research of human experiences. Hundreds of historic anthropological researches based on comparison could be named starting with Mark Block /twentieth years of the twentieth century/ and conclude with the wide-scoped interdisciplinary cultural comparisons from the Institute of Historic Anthropology in Freiburg. A good example is the investigations in two volumes “Tasks, roles and spaces of men and women” (Freiburg / Munich, 1989).

Gert Dresel adds to “*historically oriented culture and social anthropology*” those anthropologists and historians who investigate widely the unwritten cultures as historic phenomena – and “at first unwritten cultures in out of Europe spaces, therefore in the traditional field of cultural investigation, social anthropology and ethnology and second, such which cover East Europe and the Balkans.” (1 : 111).

“*Culturally oriented macro-history*” develops under the strong influence of American cultural anthropology and the influence of historians from the Institute for History “Макс Планк” in Gothingen. It is interesting that gradually the ethnocentric models which usually valued the western culture of elites higher than the so called “primitive” culture. There is an aspiration to perceive seriously all cultures and their histories, as each separate culture is perceived as an opportunity for rationalization of how people can organize their lives.

Historic research of national culture is very close to cultural-anthropological oriented micro-history. They are alike in the sense that they both direct researcher interest toward lower social levels, marginal groups and others as well as toward historic actors. Meanwhile there are certain differences. First, there is different in the object of the research. Cultural anthropologically oriented micro-history is limited to the closer cultural and social area /for example a village/ a historic research of

national culture is much wider. Many folklorists work in this research field.

Oriented toward contemporary history of every day attracts more and more followers. It is seen as the field in which action and experience, structure and practice interact. This division has unusually great number of supporters in Germany where the so called “Every day history” or “History from the bottom” has been developing for decades now.

History of mentality raises the question of the establishing anthropological structuring of one person of one social group or of one society at a certain time and place or at a certain period of time. This anthropological field has its own researches the earliest of them come from France represented by the analysts and hundreds of followers of today in different regions of the world.

Historic research of behavior stands very closely to the history of mentality. At a first sight it seems as its natural continuance because it looks at the issues not of the number of challenges, ideas, ways of thinking and feelings of individuals or societies for certain acts of historic human influence.

Philosophically oriented historic anthropology according to Gert Dresel is very isolated from the rest. There is no dialogue between this division and the rest historic anthropologies. “In this division the representatives—philosophers such as Diter Lencen, Gunter Gebauer and Thomas Mahu, pedagogues such as Christoph Wolf and Dietmar Kamper, as well as literature expert such as Gert Matenklot and historian as Michael Erbe – are organized in on “Interdisciplinary center for historic anthropology” as a part of the Free University in Berlin”. For the period 1988 – 2000 they publish series of 20 volumes of “Historic anthropology” /Publisher Raymer Berlin/. As it was previously noted this center published the “Paragrana, the international journal for historic anthropology” first issued in 1992.

APPLICABILITY OF HISTORIC ANTHROPOLOGICAL APPROACH IN EDUCATION IN HUMAN AND SOCIETY (3RD-4TH GRADE OF PRIMARY SCHOOL)

Reforms in educational system are one of the contemporary issues in the last two decades not only in our country but in the whole world. What are the reasons and predispositions which determine this situation?

At first place there are huge economic and technological changes in the contemporary human civilization. Technological processes developing in full force lead to concrescence of productions from different regions of the world. Financial and economic formations are established. This leads to the necessity for widening communications, the need of new knowledge and skills and use it creatively, decision making skills for certain actions.

Secondly there are social reasons. The process of globalization in contemporary society is increasing. Universal human values are formed and better established. There is almost no difference in where a person lives. A basic issue of society today is the socialization of contemporary personality in order to feel each part of this dynamically developing world.

On third place we could place the processes in cultural studies. The influences and interaction between cultures in ethnic and religious plan are a fact. The development of Internet-culture leads to forming of a common cultural stereotype.

An important premise for reforms in educational system is the great political changes at the end of twentieth century as well. The collapses Eastern European socialist systems lead to the creation of new political unions. There is a certain aspiration toward creation of global political system such as the European Union strengthening and broadening of the North Atlantic Treaty Organization (NATO) and others. These processes lead to the need of new knowledge about their development and necessity for widening the communications between different countries and regions of the world.

All those process force the quick reformation of the educational system in our country. This is particularly important for the historic education which plays an important fundamental role in the development of the contemporary personality.

At the current time historic education happens through education in homeland (1st grade), Surrounding world (2nd grade), Human and Society (3rd and 4th grade) in the primary grades which in accordance with the new educational program cover the thematic field “Human and Society” and of history and civilization (5th-12th grades).

In first and second grade separate and very basic ideas of Bulgarians’ past is presented. Special place is left for family, relatives, traditions and customs. This

educational substance allows/imposes the use of the historic anthropological method in the educational process. This of course can happen with the presence of needed skills and knowledge in teachers as well. At this age children are open for such knowledge and educational activities because they are become witnesses of interaction between family members in a very natural way. Besides that they learn in their own way with specifics of their own predispositions human experience and building up social experience which is very necessary for them. Learning about traditions and customs are very important because they are a part of every day life of people, a part of their spiritual world and their humanity. Learning about traditions and customs of different ethnic groups living in our country at the appropriate school grade simulates the mutual familiarization, enrichment and respect; assist the formation of feelings of tolerance and acceptance of the “foreign”, of “other”.

Topics such as environment and people are very favorable in historic anthropological aspect. Here, in accordance with the students' age different issues related to global pollution and other environmental problems could be discussed. I believe that in this age students are most persuadable to upbringing and formation of personal responsibility that is why all opportunities have to be bravely used.

The educational content of the subject “**Human and Society**” for 3rd and 4th grades are especially appropriate for historic anthropological education in primary school. This is a new discipline for Bulgarian middle school system introduced by a new program of the Ministry of Education and Science from 2003 in the Republic of Bulgaria..

This is an interdisciplinary subject which includes knowledge from history, geography, ethnology and civil education. In the center of human cognitive interest are man and the relations, interactions with the environment throughout different historic epochs. This is why more knowledge is needed for teachers in the field of modern historic anthropology, social history, ethnology and civil education. These efforts are necessary from both teachers and students in order to successfully complete the National Educational Requirements (NER), also known as standards.

In accordance with the Educational program, the educational content is related and based on the fundamental informational nuclei: **Homeland; Human and the environment; National and cultural inheritance; Bulgaria**

– **a part of the world; I and my world; I am a citizen of my country; I and the world of the adults; Sources of knowledge.**

Educational content is constructed as a logical continuance of the already accepted strategy for work in first and second grade. It follows orientation toward gradual resizing, widening and enriching of the fundamental terms related to the educational minimum of knowledge, skills and attitudes acquired in the previous grades. The formulating of topics and positioning of fundamental informational and axiological accents assist in establishing an integrated approach and highlight the possible spheres of influence on other educational subjects. This is why in which disconnectedness and studying of a specific educational content as an end in it could be avoided.

Goals of “Human and society” education:

- To continue specification and enrichment of already acquired ideas and terms related to acquaintance with homeland;
- To acquire a good degree of rationalization of number of regularities related to nature and social environment and human labor;
- To introduce to students the borders and significant for Bulgaria sites and its geographical position in Southeastern Europe;
- To begin building of systematic knowledge of cultural and national inheritance of our nation and to develop it as a patriotic feeling;
- To form a feeling of national belonging in a social context in ethnic diversity and to develop tolerance between different Bulgarian citizens;
- To continue to enrich the environmental culture of students and their positive personal attitude toward the surroundings.

Expected results at the educational program level related to the standards are:

- **Description of homeland; Knows the meaning of family and relatives:**
 1. Knows and protects the historic monuments of the homeland.
 2. Describes the natural sights in the homeland.
 3. Expresses attitude toward family traditions and holidays.

Determines the meaning of some natural factors (water, soil and others) important for human existing:

1. Describes the diversity of nature in Bulgaria;

2. Relates the meaning of some natural factors important for human existing;
3. Names with the help of a map, chosen natural sites.
- **Shows the relations between the peculiarity of nature and labor activities performed by man:**
 1. Names the labor activities performed by man related to the peculiarities of Nature;
 2. Explains the meaning of each type of labor.
- **Sets examples for results from the interaction between human and Nature:**
 1. Describes the positive relation between man and Nature;
 2. Describes the harmful results from the interaction between man and Nature.
- **Sets examples for changes in environment and people's customs due to some technical inventions:**
 1. Describes changes in people's customs in the twentieth century as a result of technical inventions;
 2. Names the technical inventions lead to changes in the environment.
- **Describes elements of everyday life of Bulgarians throughout different epochs:**
 1. Gives examples for religion influence on everyday life;
 2. Describes new elements of the life of Bulgarians during the time of national revival;
 3. Explains the specificity of everyday labor of Bulgarians throughout different epochs.
- **Recognizes the National symbols (flag, coat of arms, anthem):**
 1. Identifies his/herself through national symbols;
 2. Recognizes the national flag and anthem.
- **Distinguishes the basic state institutions and difference the basic state institutions and the local authorities:**
 1. Lists the fundamental state institutions and organs of local authority. Recognizes the difference between them.
 2. Distinguishes the basic state authorities and their role for democracy functioning.
 3. Understanding the term "the citizen of Bulgaria".
 4. Lists the basic fundamental rights.
- **Recognizes and defines in time the official and custom holidays in Bulgaria:**
 1. Differentiates custom from official holidays.
 2. Gives examples for custom holidays of different ethnic societies.
- **Gives examples for meaningful cultural achievements of Bulgarian people:**

1. Gives examples of the most important achievements in Bulgarian culture through the Middle Ages: architecture, monuments, writings.
- **Tells about radiant personalities and events in Bulgarian history:**
 1. Tells about radiant personalities from the Middle Ages of our history: rulers, writers;
 2. Tells about significant characters during the the Renaissance ;
 3. Gives examples of significant personalities from the New Bulgarian History.
- **Knows the role of language, religion and traditions for preserving and developing of Bulgarian Nation:**
 1. Understands the meaning of Christianity and Slavic for the preservation and development of Bulgarian nation.
- **Names the capital of the Republic of Bulgaria and lists their landmarks:**
 1. Names the Capital of Bulgaria and locates it on a map;
 2. Describes important landmarks in the capital.
- **Differentiates material from written sources of knowledge:**
 1. Recognizes material monuments from different epochs;
 2. Differentiates archeological and ethnographic monuments.
- **Uses the map as a source of knowledge:**
 1. Describes the tools for describing the surface and water on the map;
 2. Recognizes the map and the most important signs (for some natural resources, peaks, country borders);
 3. Defines the directions on map.

With the setting of the educational substance are outlined the fundamental informational parameters directly related to the fundamental nucleus and fixed standards of State Educational Requirements (SER) in the subjects of "Human and society" и "Civil education".

The educational subject "Human and society" has a large potential for directing education toward personal development of the student. This requires understanding and respect of individual potential of each child, gearing to the style of comprehension and studying of each student, reporting the speed of work, interests and abilities for assimilation of techniques of cognitive activities.

Important qualities in children have to be developed with the organization of

education based on cooperation and reporting of individual contribution of each child to the common result.

In the process of education the intellectual and emotional development of children is encouraged.

Similarly to the textbook and the notebook from third grade the questions and tasks in the textbook are developed as a system on several levels. One of the parts is directly related to the basic passages (section What is the “new” I know and I can). Their diversity is as per prerequisites of SER as questions and tasks are related to facts, terms, separate conclusions and generalizations.

The separate level which supposes elements of search, research and logical connections is separated on purpose in order to have a conclusion (section „Discover on your own”). This way the intellectual knowledge-seeking and the pursuit of independent use of already acquired information in new situations is encouraged.

In the textbook there is a newly developed function for the images. They are considered a source of information equal to the text (as such source) and an object of interpretation. The tasks of the images are to compensate the missing information in the text, developing ideas which provoke children to live through the event. Some of them are basis for the development of new marks of terminologies. The ratio between text and pictures is 50:50 which makes the content and activities easy accessible. It is important to take into consideration the work process and their diversification and "taking down to the age of the children" with the parallel deposition of additional pictures which underlie and direct toward concrete ideas from the text.

In the study set the notebook undertakes the training activities fully synchronized with the content and type of activities developed in the textbook. In it a leading part is set for the types of tasks which allow based on the images to grasp the context and the techniques of comprehension of information from the text and the pictures. The tasks in it allow stimulating of the interest of fourth graders to rationally comprehend information and to apply differentiated approach without overwhelming them with too much abstract in content activities.

In the teachers' book there are no universal solutions on the directions and technology for implementing each lesson. The

book is developed in a way so that it offers opportunities for introduction and use in the process of development of new topics to the full potential of the notebook. Of course the search of new versions in implementing the lessons is dependent on the great professional experience of each teacher.

The approaches and organization presented in the book could be used as a guide which will lead to the adoption of new, related to the concrete characteristics of the class lessons.

The basic specifications of the subject “Human and society” in the graduating class of grade school is in the fact that to a great extend the thematic substance is repeated in third and fourth grade with a different number of classes (hours). This condition required good knowledge of the material for a each of those grades separately, regardless of the educational level.

This specification is set in the preparation of the textbook and the notebook in order to create didactic conditions for different style of lesson planning in the educational process.

One of the big part in educational content for fourth grade is known by students from the previous school year. That is why the basic texts in the textbook carry familiar information which is added and structured in a new way. That is how the familiar content is expanded and looked at in a greater details by adding small in size new information.

The small number of classes/hours (32) for the formulated in that way basic topics in the program (six topics) requires decreasing the number of classes/hours for special exercises compared to third grade but it keeps the rhythmic of the revisions and summaries of knowledge. The tasks which are left as the basic tasks are the ones which create conditions for recollection and application of basic skills.

Several specifications should be looked at when a student is working with the textbook. The consecutively presented in third grade line of equally distributed basic information in the main text and illustration which are also “read” by the students continues. The accent on emotional attitude of students toward nature, past and present of their home-land exists but it is not stressed upon in the text here on purpose as it is included in various types of tasks in the section “Discover on your own” and the illustrations.

Additional opportunities for such accent are included in the teachers' book. It contains additional information which is not required and allows quick reaction when questions arise or including of fragments depending on the specific needs and interest of the children.

Education is mapped out on the active participation of children in the development of the new educational content. That is why in the notebook there are tasks for direct work in class and tasks which are suitable for homework. These tasks aim to encourage the interest of young students and sometimes to include the families in their solution.

Due to the fact that the textbooks for third and fourth grade are developed as a system in the same conceptual model the work with them and their correspondent notebooks is identical. This is specifically important for students' work. This sustainability is necessary to them because they use it to introduce themselves into the ways of independent studying and orientation in written information.

In the textbooks for "Human and society" for fourth grade the expectations for goals of the students are projected through the educational content and activities which cover completely the educational program and the specified in it State Educational Requirements.

What are the ways the necessary compliance is achieved? Mainly the structuring of educational content is established driven by the necessity for achieving content synchrony between subjects with close thematic direction, such as "Human and society" and "Human and Nature".

In the textbook in compliance with the program are outlined new content accent: labor and the life style of people, co-existing with other societies. They develop a picture of the everyday life of people and make learning content closer to the interest of children. They make the content understandable for younger students. Meanwhile it gives the logical boundaries for information reproduction especially when creating short oral expositions in the form of narrations.

Coherent with SER for educational content in the text book are included the first steps toward technological knowledge. Lessons-exercises are developed with practical orientation: Map of my Home-land; Geographical fields. They give knowledge for activities and their succession. Children master elements of techniques for independent acquirement and use of knowledge. Those are their first steps of learning how to study.

The ways in which the text in the textbook is constructed contributes to the development of intellectual habits and is the first support in the development style of studying. They are derived from the fundamental texts which set the models for presenting of information.

The unknown words and terms differentiated in the section "The dictionary-my helper" assist students in understanding the said and written (the meaning of information).

A proof of the opportunities in the educational content of Human and society for anthropological education are in pointed in the mentioned above standards and fundamental topics and the expected results shown in the table bellow.

Here are some specific opportunities for *historic anthropological education*. In the educational work different methods and strategies from the International program "Development of critical thinking through reading and writing are used.

The lesson topic "National Revival Town" aims to introduce the influence of the changes through the National Revival period on the every day life of Bulgarians and the town as the space in which different type of residents interact. The content of the lesson gives an opportunity for thinking through the opportunity for co-existing between different ethnic groups in cities in the nineteenth century. The accent is set on dynamic changes which lead to mixing of different societies and their common existing. The topic offers excellent opportunities for the development of tolerance and latitude as well as to create the ideas that Bulgaria is a country for all Bulgarian citizens, regardless of their ethnical belongings.

In order to increase the interest toward the upcoming work at the beginning of the class, a "Brain attack" method is used with questions "Who are the most significant leaders of the National Bulgarian Revival?" and "What changes in society do you think have occurred as a result of their action?" The first changes occur in the craftsmanship, trading, education and architecture.

In order to implement the goals of the lesson a multimedia presentation is prepared with the images of architectural monuments from the National Revival which is presented to the third graders at the beginning of the main lesson with the task to look at it carefully in order to be able to make a description of their ideas of the National Revival town.

Expected results from topics – Third grade	Expected results from topics – Fourth grade
<p>Topic One: Our Country- The Republic of Bulgaria: - in front of the map of our country; - Our Capital Sofia: past and future; - cultural sites of Bulgaria.</p> <p><i>Expected results:</i> 1. Describes means for expressing surface(mountains, valleys) and water basins (rivers, lakes, seas) on the map; 2. Points on the map more important conditional signs; 3. Locates the capital of Bulgaria on the map; ; 4. Describes the significant sites in Sofia and cultural monuments of Bulgaria.</p> <p>Topic two: Thracians- the most ancient inhabitants of the nowadays Bulgarian territory: - life of the Thracians; - Gods, tombs and treasures;</p> <p><i>Expected results:</i> 1. Describes the life style of Thracians; 2. Tells about the religious views of ancient Thracians.</p> <p>Topic three: Bulgarian State in the most ancient times: - Slavs and ancient Bulgarian; - rulers; - Bulgarian church: creation and role in the people’s lives; - Labor and lifestyle of Bulgarians; - Bulgarian Christian culture.</p> <p><i>Expected results::</i> 1. Understands the significance of Christianity for the cultural identity of human existing ; 2. Describes the role of the Church in the life of the State and the people.</p> <p>Topic four: Leaders of the Bulgarian National Revival: - Bulgarian National Revival school and Church; - Bulgarian National Revival town through the changes; - co-existing with others: Turkish, Jewish, Armenians, Roma and other societies; - disciples and the Liberation of Bulgaria</p>	<p>Topic One: Bulgaria- European and Balkan country: - geographical location of Bulgaria; - geographical areas in Bulgaria: Location and natural specifications.</p> <p><i>Expected results:</i> 1. Defines the geographical location of Bulgaria on in Europe and on the Balkan Peninsular on the map; Describes the borders and names the neighboring countries. 2. Defines the positive meaning of the cross-road position of Bulgaria for the development of Bulgaria nowadays. 3. Describes and compares the location, natural specifications, labor activities of people and the bigger cities in the geographical areas. Описва и сравнява местоположението, 4. Names some protected territories or sites and the bigger environmental polluters in the geographical area.</p> <p>Topic Two: Bulgaria through the Middle Ages (Seventh-Seventeenth century): - inheritance from ancient civilizations in nowadays Bulgaria; - Pagan Bulgaria (creation and advancement); - Christian Bulgaria and the Byzantium in the European world; - Bulgarian church in the Christian society; - Bulgarian culture: interaction, achievement and contributions; - Bulgarians in the Ottoman Empire (church, culture, labor and life-style; co-existing with others).</p> <p><i>Expected results::</i> 1. Gives examples for interaction between ancient civilizations. 2. Understands the cultural inheritance as a national treasure. 3. Defines the meaning of Bulgarian state in the history of European South-East. 4. Understands the role of religion in the cultural originality. 5. Understands the interaction between different cultures.</p> <p>Topic three: The Bulgarian National Revival (Eighteenth-nineteenth century):</p>

<p><i>Expected results:</i></p> <ol style="list-style-type: none"> 1. Understands the role of the modern enlightenment for progress of Bulgarian society and the role of the Church in defining Bulgarian identity; 2. Understands the difference based on language, religion and traditions. <p>Topic five: Liberated Bulgaria (Nineteenth –Twentieth century):</p> <ul style="list-style-type: none"> - State: symbols, civil rights; statesmen; - life in the city and the village: labor activities, holidays, traditions and customs of ethnic societies; - Cultural life in Bulgaria: bright artists and their achievements; <p><i>Expected results:</i></p> <ol style="list-style-type: none"> 1. Understands the new rights and responsibilities of Bulgarian citizens; 2. Gives examples for the significant Bulgarians; 3. Distinguishes the official holidays of the Republic of Bulgaria from the holidays of different ethnic societies. <p>Topic Six: Natural resources in Bulgaria.</p> <ul style="list-style-type: none"> - surface of Bulgaria (valleys, lowlands, mountains, fields); - water basins and soil in Bulgaria; - flora and fauna – types and their distribution; <p><i>Expected results::</i></p> <ol style="list-style-type: none"> 1. Describes the surface of Bulgaria and its meaning to the lifestyle of people; 2. Describes the natural resources; 3. Describes the natural conditions and the life of people and points the necessity of protecting them. <p>Topic Seven: Interaction between human and nature:</p> <ul style="list-style-type: none"> - typical labor activities: in the valleys and lowlands, in the mountains and near the sea; - positive and harmful consequences from human activity, steps for protecting the environment. <p><i>Expected results:</i></p> <ol style="list-style-type: none"> 1. Describes typical labor activities and points their meaning; 2. Gives examples for the interdependence between human and nature in the past and 	<ul style="list-style-type: none"> - spiritual and cultural revival-transition toward modern European Civilization; - Bulgarian exarches – a sign of identity; - movement of the Bulgarian State; - every-day life: new professions and social groups; - the uprising from 1876th , Europe and the Liberation of Bulgaria. <p><i>Expected results::</i></p> <ol style="list-style-type: none"> 1. Understands the role of the societal movements for the Bulgarian Church and the new Bulgarian Enlightenment and culture, for the creation of new-Bulgarian state of mind. 2. Differentiates the peaceful and armed forms of liberation. <p>Topic Four: Bulgarian State (end of nineteenth-end of twentieth century):</p> <ul style="list-style-type: none"> - Bulgarian principality (Kingdom): Democratic institutions; structure and management; rights, freedoms and responsibilities; - organizations and personalities; - The Unification; - democracy and fall-backs from it; Communist regime; ; - The Republic of Bulgaria in a democratic extend ; - Bulgarian society and culture in a dynamic age; <p><i>Expected results:</i></p> <ol style="list-style-type: none"> 1. Differentiate the basic organs of the State and local government, describes the state structure and the changes in it. 2. Understands the role of human rights and 3. Differentiates the democratic from the non-democratic actions in society. 4. When asked basic components describes the role of the societal groups and the elites. 5. Understands the Bulgarian culture through the nineteenth - twentieth century as a part of the European spiritual life. 6. Knows the rights of children and follows them without infringing on other people’s rights. <p>Topic Five: Bulgarian society- unity in the diversity</p> <ul style="list-style-type: none"> - fragments from history of societies in Bulgaria; - legends and traditions; - holidays and customs; <p><i>Expected results:</i></p> <ol style="list-style-type: none"> 1. Showing empathy; 2. Understands and accepts the peculiarity of culture and different ethnical groups.
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<p>present;</p> <p>3. Gives examples for technical innovations and changes, and the changes following their implementations in the lifestyle of people and the environment;</p> <p>4. Gives examples for positive and negative interaction between human and nature.</p> <p>Topic Eight: My homeland Nature and labor activities; Natural and cultural significant sites.</p> <p><i>Expected results:</i></p> <ol style="list-style-type: none"> 1. Describes the nature of the homeland and gives examples for its protection; 2. Explains the relation between labor activities in the homeland and nature 	<p>Topic Six: Bulgaria- a part of Europe and the world - tourism-a combination of economic, cultural and human interaction; - Bulgarian artists (scientists, writers, painters and others)and the positive image of Bulgaria.</p> <p><i>Expected results:</i></p> <ol style="list-style-type: none"> 1. Gives examples for contacts between Bulgaria and Europe and the world in the field of trading, tourism, education, science, culture and sport. 2. Names Bulgarians whose achievements are famous throughout the world. 3. Gives examples for the relations between Bulgaria and the world. 4. Handles the basic terminologies from the European Union.
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The multimedia presentation includes images of: The Kujumdgievata House in Plovdiv, images of Revival houses and cobblestone streets, craftsman market in the open museum “Etara” in Gabrovo, the watch-tower in Triavna, the school in Kalofer, the community center in Svishtov, the covered bridge made by master Kolio Fitcheto, interior design of a Revival house (Koprivchica, Arbanasi). This is how students become a part of the atmosphere of the National Revival and live through it.

As students look through the images they participate in a questionnaire and commentary about the sites accompanying the presentation. Through the demonstrative visual support students are introduced to the new for the class terms: cobblestone, watch-tower, store, book-store. The analysis is purposefully aimed at the viewed images with specific for the Revival town architecture, building materials, changes in the interior design and the entering of European elements. The goal here is -for students to understand that Bulgaria is open to Europe ,and the world ,and the progress is due to the European influence. The accent is set on the appearance of new social buildings, community centers, churches, schools which are the centers for the spiritual development of Bulgarians through the National Revival.

While looking at the covered bridge in Lovetch, students are introduced to the picture of the master Kolio Fitcheto in the book, as well as the church in Svishtov build by him. Special attention is paid to the tall bell-tower and the Christian symbol- the cross. The conversation leads to the conclusion that the

changes lead new self-esteem for Bulgarians and an aspiration toward spiritual development and livelihood.

The second content nucleolus in the lesson leads to the diverse look of the population in the cities. The story of the specific for each ethnic group – religion, spiritual temple, monuments, dress-code and specific meals aims to introduce students to the traditions of each community. Meanwhile an accent is placed on the common co-existing between people from different ethnic groups who are citizens of the same country. The story goes on with the facts that more parts of the cities have been inhabited by mixed population, which leads to a closeness between the different ethnic groups and communities. Students are given the tasks from section “Discover on your own” – What parts of the picture from old town of Plovdiv show that a diverse population lived in the town? After analyzing the picture given in the textbook a second question is given from the section “What new things I know and I can” – in what ways are alike and different the lives of Bulgarians, Turkish, Greeks, Jewish and Roma?

In the phase of reflection students return to the task from the beginning of the lesson – to make a written description and to draw their ideas of the National Revival town based on the collected information from the presentation during the class. The class is divided into two groups in according to what their wish is – the first group makes written description, the second draws a National Revival town. When they conclude their tasks,

the work of several written description is read and a gallery with the pictures is formed.

The lesson topic "Inheritance of Bulgarian culture" also gives opportunity for anthropologic education. The topic work is developed in fourth grade. The main point set for the class is to map out the picture for the cultural development of Liberated Bulgaria throughout the ninetieth and twentieth century with all bright artists and achievements. In order to achieve the goals different methods are used: a lecture, an observation, a story, a Gallery, an analysis and illustrations. Due to the small size of the town students live in –usually means a lack of town museum and gallery which could have been used to introduce them to art work, a special lesson multimedia presentation is prepared in order to achieve to lesson goals. The presentation illustrates the class work and assists in building up more visual ideas.

In order to prepare the students for the class and combining (reviewing) the acquired knowledge from previous class they are asked to fill-in a table in the shape of a ladder. In it the students fill in an ascending order following the historic course of time, the events lead to the recovery and strengthening of the Bulgarian State after the liberation. By filling out the last column from the table the lecturer leads to the conclusion that a liberated Bulgaria is included in the European and world cultural progress.

In the basic part of the lesson are used mainly students' visual senses using the illustrations from the book and those in the prepared presentation. Through the presentation different portraits and the most famous works of Bulgarian artists are introduced. Through the lecture students successfully manage to differentiate the ingredients of Bulgarian culture and to differentiate the types of arts. The writers set in the plan to be studied – Ivan Vazov and Jordan Radichkov, students have "met" in the Bulgarian language and literature classes and easily recognize their portraits in the textbook. Unfamiliar for them are the fine arts artists – Vladimir Dimitrov- The Master, Zlatio BOiadjiev, Svetlin Rusev, Vejdi Rashidov, as well as world-famous Bulgarian opera singers – Rajna Kabaivanska, Gena Dimitrova, Boris Hristov, Nikolai Kurov. The teacher's story aims to tell students about their great contribution to the art of opera. Listening to the song "Izliial e Deljo haidutin" uplifts students' mood and awakens in them the national pride from the fact that a Bulgarian

folklore song is used for contacting other civilization in space.

In the last part of the lesson for summary of the knowledge students fill out a table with differentiates representatives from Bulgarian culture according to their field of work. This task is not difficult for students they quickly manage to complete it by providing the names of well-established writers, painters and musicians.

With the execution of task 2 from the section "Discover on your own" – to draw a picture illustrating the learned poetry of Ivan Vazov, a gallery is formed in which all the art work of students is exhibited.

The lesson topic "National holidays and customs" gives an opportunity for thinking through the role and influence of traditional culture on people's lives. The topic is familiar to students from the second grade subject "Surrounding word". The topic is further developed and upgraded in this grade as it will continue to do so in the last grade of primary education- forth grade. The goal of the lesson is to assimilate knowledge on daily holidays of different ethnic and religious communities; to assimilate the necessity for knowing the daily holidays, custom and traditions in the context of cultural diversity; to think through the idea that each community has the right to celebrate individually and collectively their own holidays. In order to complete the goals a try-phase model is used (awakening the interest; thinking through the meaning; reflecting) and methods from the program "Development of critical thinking through reading and writing".

In **the first phase** (awakening the interest) of the lesson in order to update the knowledge of official holidays is used the method "Ten-minute uninterrupted writing". In it the class is divided into two groups based on gender. This is possible because of the almost equal number boys and girls in the class (10 boys and 9 girls). The group of the girls writes down what they know of March 3rd and the boys- of May 24th. For ten minutes each group prepares a diary which then reads in front of the class.

For a transition toward the new topic is used a "brain storm" with the question – "How many ethnic groups are present in Bulgarian community; how are they alike and how do they differ from each other?" The lecture is on the fact that they all are Bulgarian citizens but they differ in religious believes, traditions, traditional meals. The lecture leads to the

conclusion that they all celebrate different holidays and have different customs.

In the second phase (thinking through the meaning) of this lesson the method "INSERT" (Interactive system for effective reading and thinking) is used because the topic of national holidays and customs of different ethnic groups in Bulgarian society is familiar to students and they easily differentiate their old from their new knowledge planned to be studied in this class.

The students are divided into three groups. The first one works on Christian

holidays – Christmas and Easter; the second one on the Roma holiday- Vasilitca, the third one on the Muslim holiday – Eid. Students are introduced to the text in their textbooks and they are asked to place with a pencil the following symbols :V – I know that, + - new information, - - information which contradicts to my ideas, ? – what additional information I would like to get. At the conclusion of their work each group presents the collected information in the table with the help of key words and expressions from the text.

V	+	-	?
Old information	New information, understand it	New information which is contradictive	I need to discuss this or more information on this

In the course of the presentations and discussion on national holidays and customs the leading idea is the peaceful coexisting of all ethnic communities and that an example of this is the presence of different cultures in our country which makes us richer culturally, spiritually as each culture has its own dignified place in the world treasure.

The rich illustrative material in the textbook assist to enrich the knowledge of religious customs of the given holidays. They are looked at, analyzed and correlate to the holiday which they represent. The typical symbols of the holiday are looked for. Students are given the opportunity to share their own experience related to the celebration of those holidays in their homes.

The third phase (phase of reflection): Students' attention is pointed at the influence of religiosity, the role of Christian church and of Islam. The class is divided into two groups with one task: one group describes the orthodox Christian church and the other one to describe a Muslim mosque. In the preparation of the two groups is used the strategy of "Cubicles" which basic directions are:

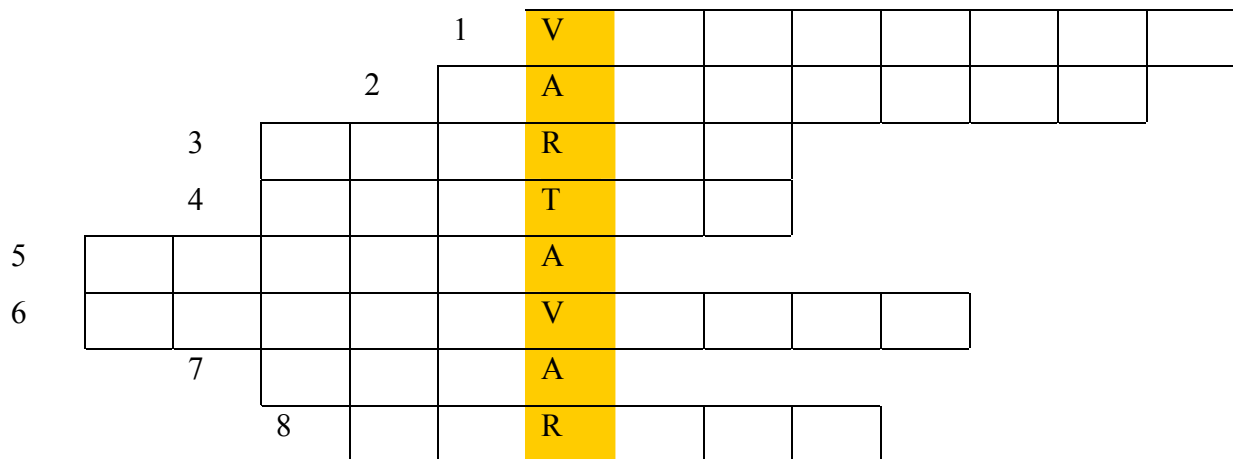
- *Describe it. Look at the site from up-close /it could be a mental plan/ and*

describe what you see, including colors, forms and shapes..

- *Analyze it. Say how is it made..*
- *Compare it. What does it look like? How is it different?*
- *Associate it. What does it make you think of? What comes to your mind? It could be similar These could be similar or different things, places or people. Just release your mind and see what you relate this object to?*
- *Apply it. How can you apply it ?*
- *Argue FOR or AGAINST it? Take a stand. Use whatever arguments you want- logical, silly or mixed.*

Through the detailed description of the church and the mosque students show a lot of interesting details of the national spirituality, discuss the relation between religiosity and national spirituality, looked for a particular expressions.

At the end of the class the attention is drawn to the solution of a cross-word puzzle in which *vertically* the word means an Armenian holiday- Vartavar. At the conclusion of the cross-word puzzle information regarding the holiday is presented.



Across:

1. The biggest Christian holiday.
2. Roma New Year.
3. The biggest Muslim holiday.
4. What meals are set on the table on Christmas Eve?
5. The holiday marking the birth of Jesus.
6. The night before Christmas
7. On Easter we paint
8. Traditional meal on Muslim Eid holiday.

As a result of the completed work in the quick test at the end of the class, students show flawless recognition of the Roma holiday Vasilitsa and the Muslim Eid.

For homework the students are asked to draw the symbols of the holiday which they love the most.

The current research shows that 90 % of the students, participating in the experiment proffered this type of work which highlights the casual, close and understandable.

In conclusion we must note that in each lesson topic the education on the subject "Human and the society" has the opportunity and is recommended to use the historic anthological approach. It makes the educational content more interesting more fun and easy to comprehend for young students.

„The dry” text-book texts (especially in 3rd grade) sound far from the mind of a ten-year old children and only burden them. We often forget that they do not have detailed information or more often do not know anything at all about the past and that is why they do not understand short conclusion which they memorize. Only lively stories about

human experience could attract their knowledge-seeking and readiness to live through the events. This helps them with their socialization.

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