

# SOCIAL LIFE



## INTRODUCTION

Society underwent in Albania, Bulgaria and Macedonia since 1944 a considerable transformation. The traditions, composition of the family and the positions of men, women and children went through a fast process of change. However there are considerable differences in the rate of change between the three countries, as well as for the different communities within these countries. Ethnic and religious backgrounds of people but also technological developments influenced this process.

A common ground can also be found in the attitude of the communist authorities towards religion and in the revival of religion cults in the nineteen nineties. However the impact was and is different. Albania underwent a very active policy, during the communist regime, to create a total population of atheists, whereas Bulgaria and Macedonia lived in a relative liberal religious climate. Also the level of religious revival is again different in the three countries, the number of active believers in Albania being lower than in Bulgaria and Macedonia.

Social life deals with the following subtopics:

### **Composition of the family and changing roles and positions of men, women and children**

During the last century huge changes took place in many countries in the composition of families and in demography. This subtopic deals with these changes in Albania, Bulgaria and Macedonia after 1945. What was the effect of these developments on the everyday life of people? What was the role of the government? What are the differences and similarities between different groups in society?

### **Family rituals: Marriages, birthdays and other family holidays and rituals**

Family rituals are influenced from many directions and they are changing all the time. They reflect politics, welfare, and social and cultural developments in the everyday life of people. What was the influence of the state on family rituals? What role does tradition play? What are the influences of religion and ethnical background? How are family rituals influenced by examples from abroad?

### **Women: the position of women and the consequences of the emancipation process**

In the 20<sup>th</sup> century the role and position of women started to change significantly as a result of the emancipation movement. Also the communist ideology had a serious impact on the role and position of women. How did the role and position of women change since 1945? And what were the effects of the emancipation process on society as a whole?

### **Technology and family life: technological developments and their influence on family life**

The technological developments in society are also entering the family home and family life. What is the influence of technical innovations on the private life of people?

### **Religion and atheism**

In Albania, Bulgaria and Macedonia live a variety of religious communities. They have sometimes different traditions and habits, but also many similarities and comparable rituals and morals. The communist regimes opposed religion in various degrees in the different countries. What was the impact of the communist regimes on religious life and what happened to religious life after the collapse of the communist regimes?

# FAMILY LIFE

## COMPOSITION OF THE FAMILY AND THE CHANGING ROLES AND POSITIONS OF MEN, WOMEN AND CHILDREN

### Key Question:

What was the social policy in relation to demography? (Marriages, divorces and birthrates)

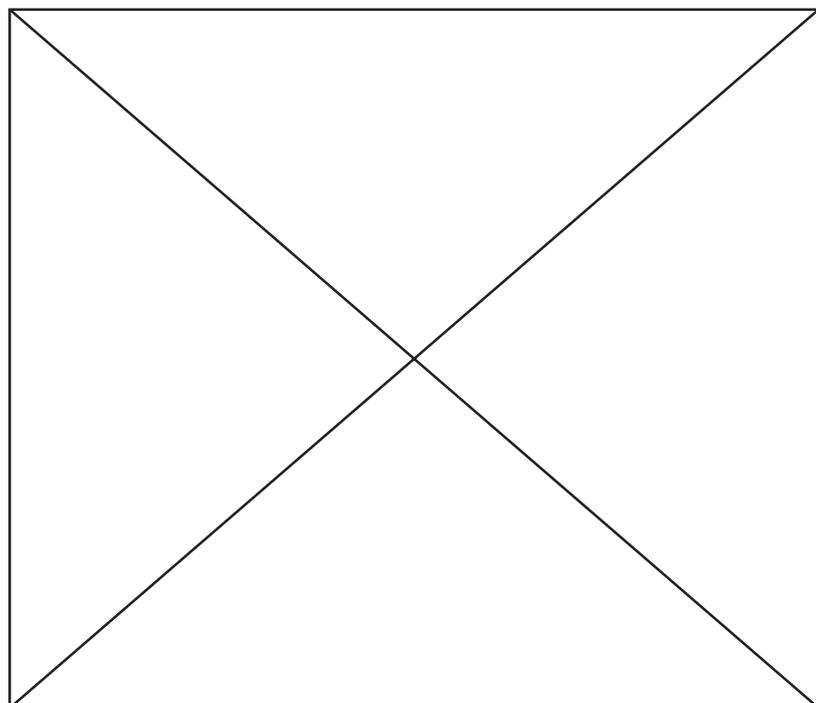
### ALBANIA

<b>Doc. 1</b> <b>Birth rate</b>	Year	Births per 1000 inhabitants
	1960	43.3 (this marks the max. point of births)
	1990	20.4
<i>Zana Alia. "Socialist family and its structure" 1988, Albanian Patrimony Guide. 2000</i>	In 1986, when the birth rate was at its lowest, Albania's had the highest rate in Europe (25,3 births per 1000 inhabitants) whereas, e. g. Yugoslavia 15,4, Greece 11,3 etc.	

<b>Doc. 2</b> <b>Mortality</b>	Year	Deaths per 1000 inhabitants
	1960	10.4
	1998	5.3
<i>Albanian Patrimony. Guide 2000</i>	Average length of life	
	V.1950	53.5
	V.1990	70

**Doc. 3**  
**The couple's celebration in the registry office.**

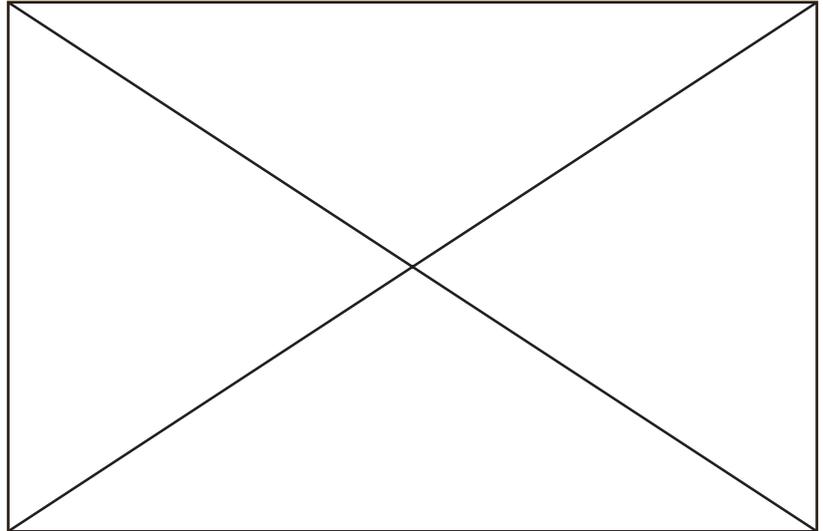
*Magazine "Star" 1976*



<b>Doc. 4</b> <b>The valid marriage</b>	“..The only valid marriage is that which is concluded by an appointed official of the local authorities (registry office) at the free will of the male, who may not be under 18 and the female, who may not be under 16 years old.”
<i>Family Code. 1991</i>	

**Doc. 5**  
**Wedding in church**

*private archive 2000*



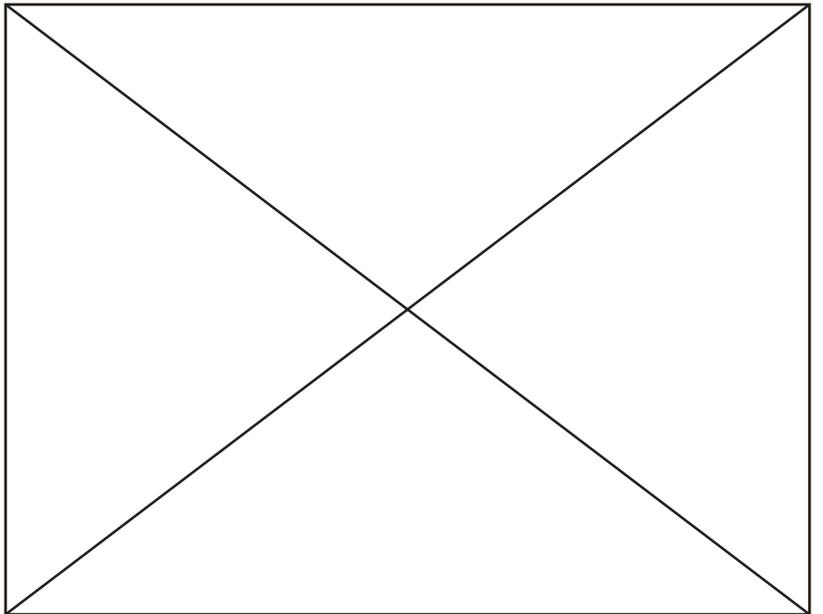
**Doc. 6**  
**Family Types**

*The institutional mechanism and the status of woman in Albania. 2000*

“..The family types recognised by our legislation are the patriarchal family (grandparents, parents, children) and the closed nucleus family or nucleus (parents, children).”

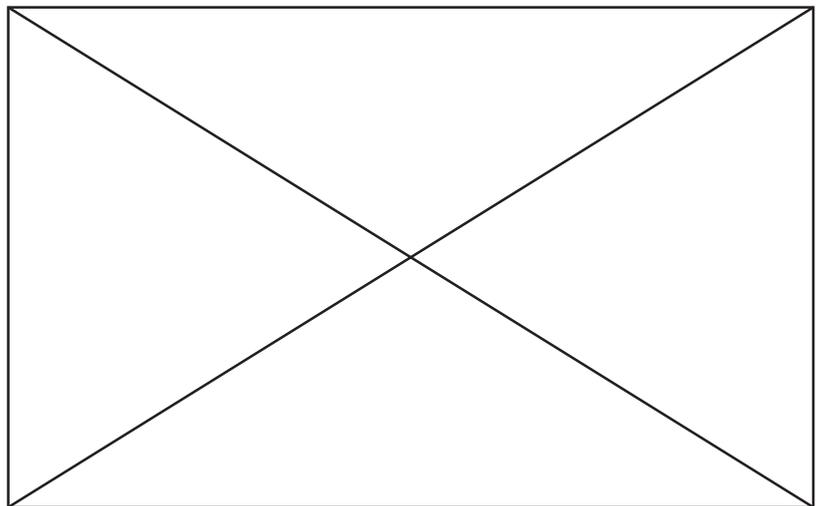
**Doc. 7**  
**My family**

*personal archive 1962*



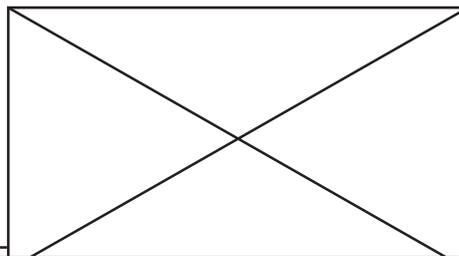
**Doc. 8**  
**Roma family**

*“Amaro Dives”2001*



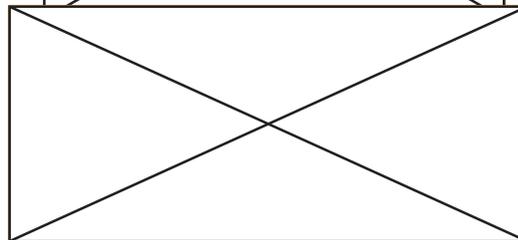
**Doc. 9**  
**Family members**

*“Albanian population” 1987*  
*Central directory of statistic. 1989*



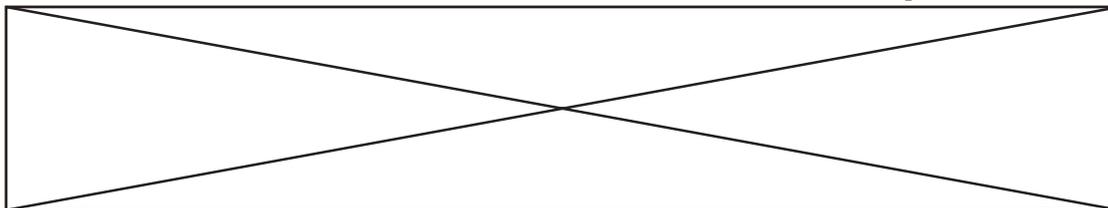
**Doc. 10**  
**Family structure in %**

*Institute of Statistics, 1999*



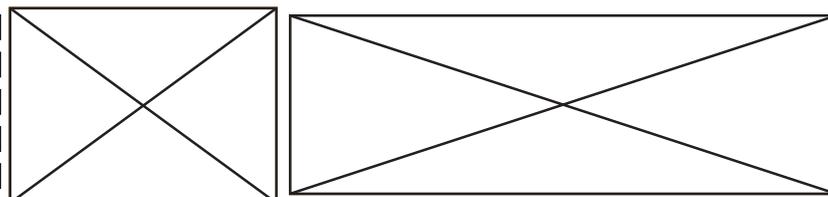
**Doc. 11**  
**Types of marriages in %**

*“Albanian Population” .1987*



**Doc. 12**  
**Divorce**

*Family in transition, 1997*



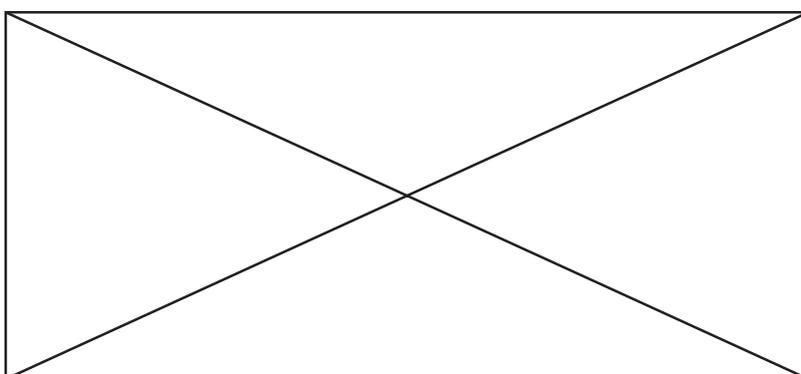
**Questions:**

1. Draw conclusions using doc. 1-12 on

- a. Average length of life      b. Growth or decline of population      c. Changes in the family*

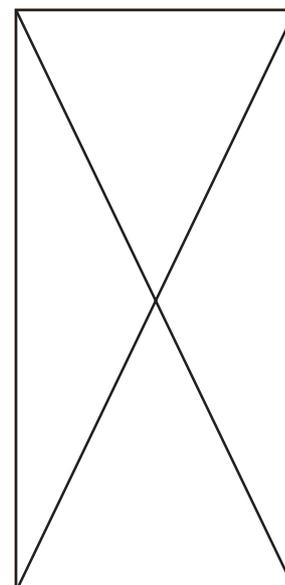
**Motherhood: official policy and reality**

**Doc. 13**  
**Birth**



*The socialist Albania, March. 1970*

**Doc. 14**  
**Rozafa legend**



*Albanian Patrimony Guide, 2000*

**Questions:**

1. What is the picture of the 'Rozafa legend' about?
2. What is the connection between this picture and motherhood?

**Doc. 15**  
**Maternity leave**

*Jeta Katro, "The family in transition," 1997*

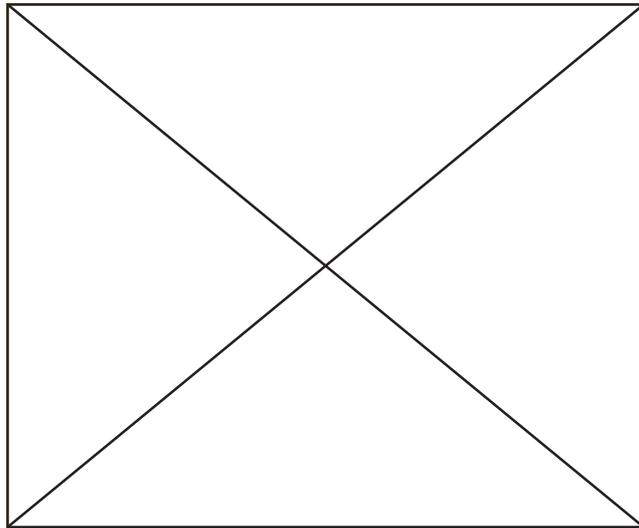
"The extension of maternity leave from 40 days to 1 year is a positive step. But this leave is only for women who work in the public sector (22%)."

**Doc. 16**  
**Mothers with baby carriages**

**Questions:**

1. What changes were made during the transition regarding maternity leave?
2. What is the situation in the non public sector?

*album. 1972*



**Doc. 17**  
**Heroine Mother**

*Enver Hoxha, "About the woman," 1986.*

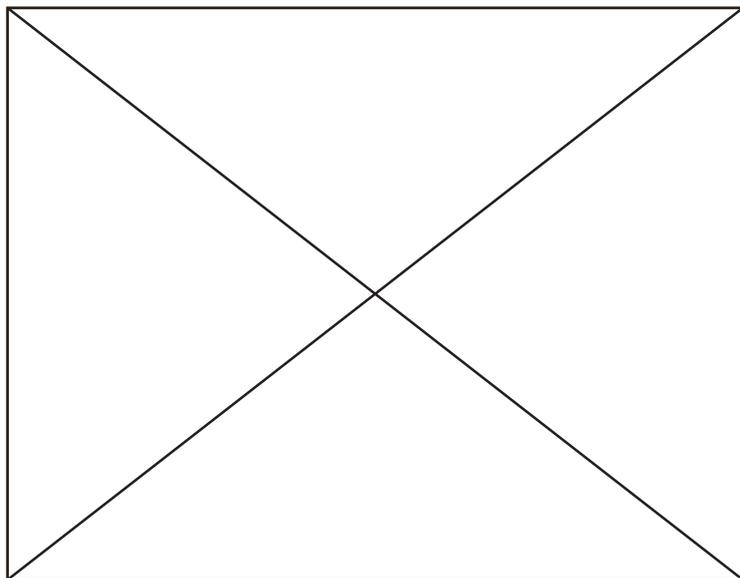
Until the end of 1985, the title "Heroine Mother" had been awarded by the Presidium of the People's Assembly to 996 mothers who had given birth and brought up 8 or more children. ( editor's note)

**Doc. 18**  
**5 twins**

**Questions:**

1. Compare the doc. "Birth rate" with the doc. "Heroine mother" and draw conclusions.

*Magazine "Specter" 1999*



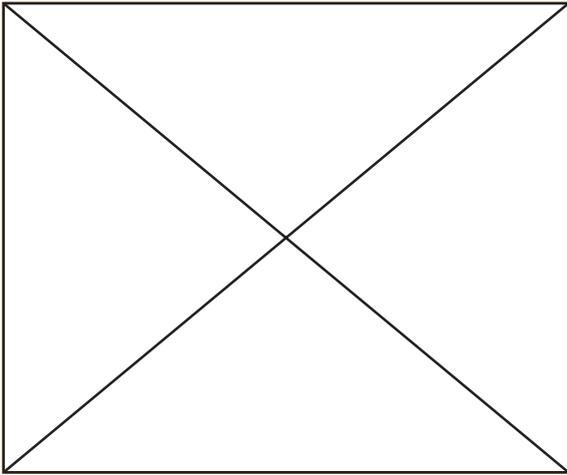
**Childcare**

**Doc. 19**  
**The education**

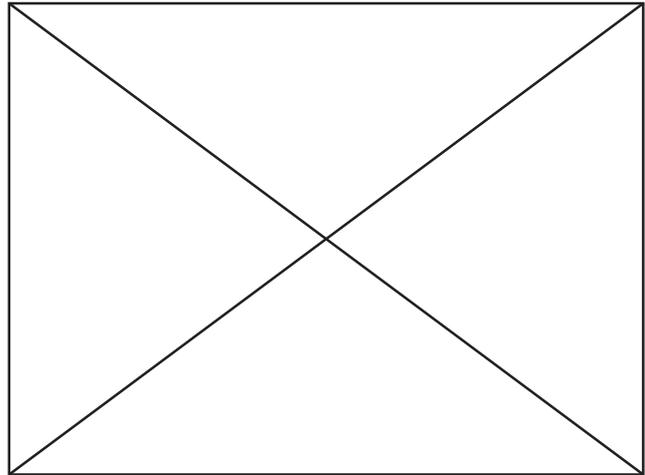
*Album: "For woman" 1972 and author's note*

...During the working hours our babies were in the safe hands of carers and teachers at kindergarden and nursery school. Higher income families today need baby sitters for their children. From liberation until 1990, rest houses for pioneers, adolescents and their families were used for children's recreation and education. There was a weath of Albanian literature (although often politicized) for children and adolescents, also many pioneer and youth centres, as well as culture facilities that served the public, political and moral education.

**Doc. 20**  
**Kindergarten**

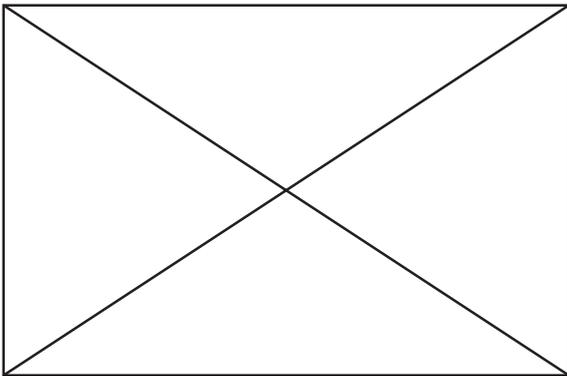


**Doc. 21**  
**Kindergarten**



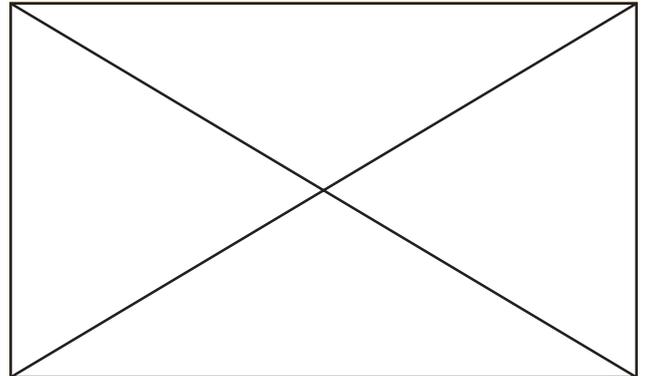
*Tirana, 1972*

**Doc. 22**  
**From kindergarten to school**



*personal archive 1972*

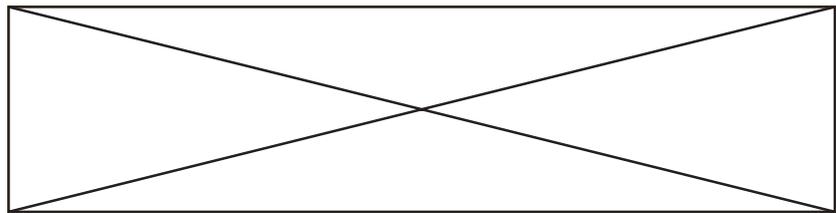
**Doc. 23**  
**No family**



*A home for children with no family, 1999*

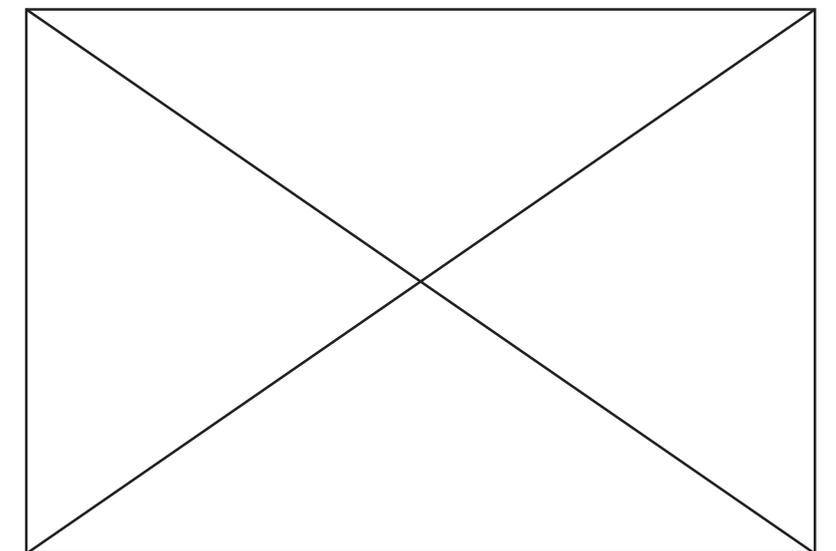
**Doc. 24**  
**Kindergartens**

*Album "For woman" 1972*



**Doc. 25**  
**I need more space**

*magazine "The new Albanian woman, 1972*



**Doc. 26****Childcare in transition**

*Ministry of Education Strategy.*  
2000

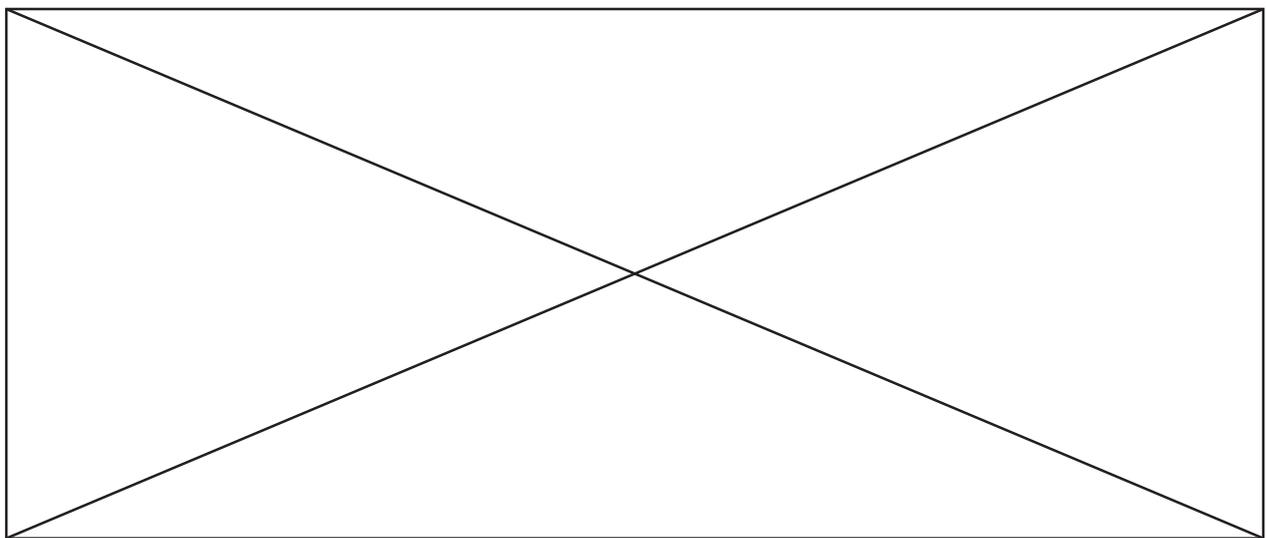
1999—2330 kindergartens.  
During the transition period 31% of kindergartens were closed.  
50 kindergartens are private. This is a new phenomena.

**Questions:**

1. What were the conditions for the children in the kindergartens and the nursery schools?
2. Which changes took place during the transition?

**Doc. 27****Education in the family**

First of all the family tries to raise children with a human and democratic spirit,...secondly the Party`s lessons (defense of the country by all people, the Party is our mother, etcetera - author`s note), with a unified, socialist, social and scholarly education .

**Doc. 28****The “egg” is not ready**

Parent`s custody of the children.  
You are still little.

**Questions:**

1. Does your family fit into one of the models?
2. What elements would you add or remove from your family in order to make it a model one?

*Hamit Beqja. "Who we educate, how we educate?" Tirana 1987*

First type of education in the family: The development of free discussions about books, films, scientific and political news....about questions of behaviour and education, taste and fashion,...with good spirit and kindness, without irritation and with tolerance.

Second type of family: Safekeeping is practiced on the young generation within the family which often takes the form of an unpleasant surveillance ....it imposes the will of the adults...and then the parents wonder why they can`t find a common language with their children...

Third type of family: The family in which the parents are very busy with work and where the children grow up by themselves."

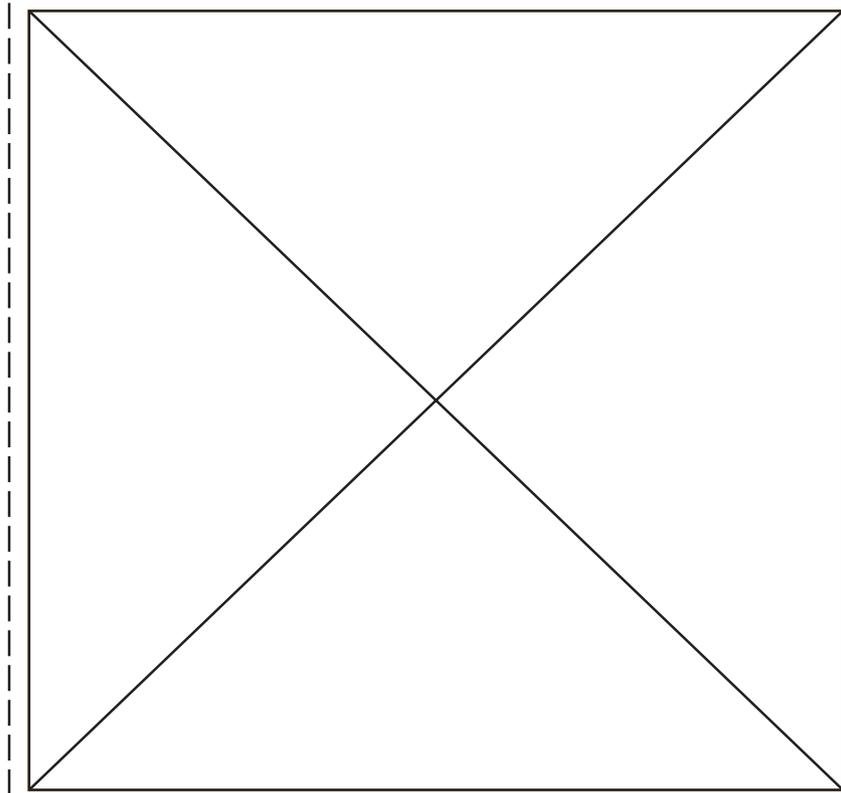
Fourth type of family : Is the sentimental type that aims to protect their children and don`t let them learn through difficulties....

**Doc. 29****Street children**

*Magazine "Amaro Dives" 2000*

In general, these children sleep in railway stations, unfinished buildings, ports, and public gardens, without any means of hygiene. These street children (not to be confused with vagabonds) are noticeable because they do not wash, have worn their clothes for a long time, have rude behaviour, banal vocabulary, and are lacking behavioural control. Sleeping in the street and leaving home for a long time are a prelude to prostitution. Gypsy children make up the greatest number of street children.

**Doc. 30**  
**Garbage people. 1999**



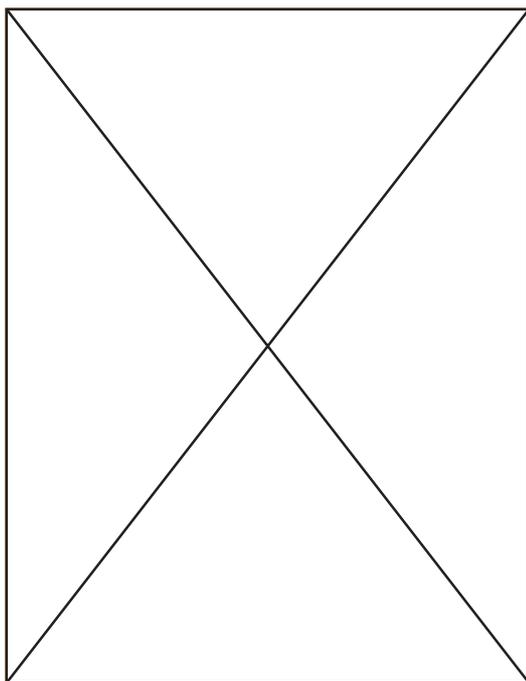
**Doc. 31**  
**Summer camps**

**(Organized by: The Albanian Roma People Committee)**

- “Main objectives of this project were:
1. Keeping the children off the streets;
  2. Encourage children who have abandoned public school to return to school;
  3. More educational and entertainment possibilities;
  4. Creation of a society with human norms.

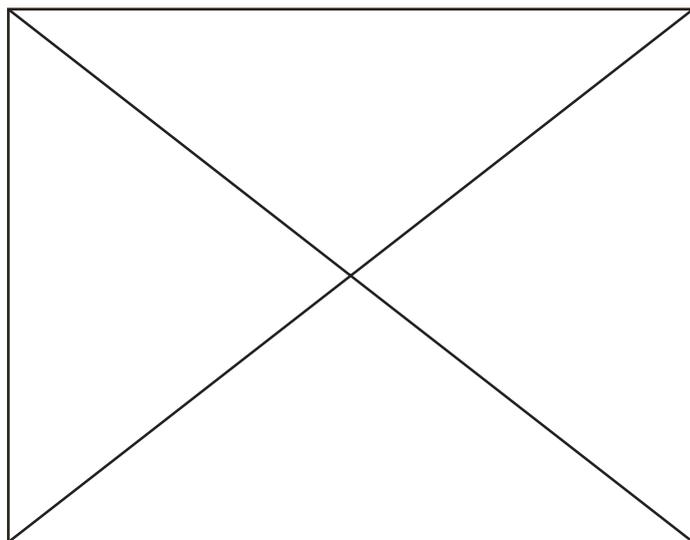
*“Amaro Drom” 2001*

**Doc. 32**  
**Summer school**



Roma children

**Doc. 33**  
**Summer school.**



*“Amaro Drom” 2001*

**Questions:**

1. Search the materials on political and economical life to find explanations why people are living in the streets.

**BULGARIA**

**Doc. 34**  
**Equality before the law**

Art. 36  
 Men and women in the People’s Republic of Bulgaria shall enjoy equal rights.

*Constitution of People’s Republic Bulgaria 1947*  
 Art. 38 (3)

The married couple has equal rights and obligations in the family.  
*Constitution of People’s Republic Bulgaria 1971*

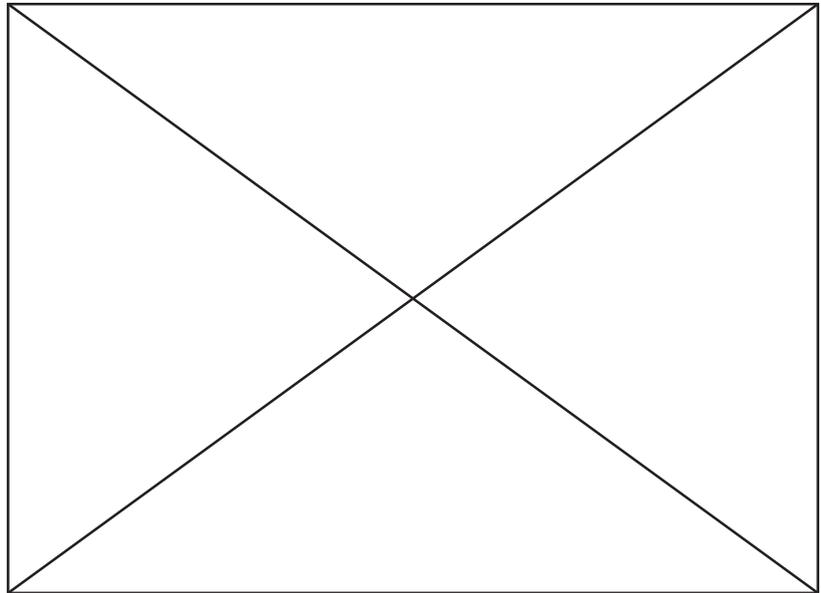
**Doc. 35**  
**Let’s change the Bulgarian way of life**

*Decisions of the Central Committee of the Bulgarian Communist Party, S., 1976.*

The socialist living standard has to correspond with the socialist way of life and to become an active factor for the social-economic development of the country. The collective living standard has to develop increasingly and to confirm new behavior norms, new rituals and high culture of personal relationships.

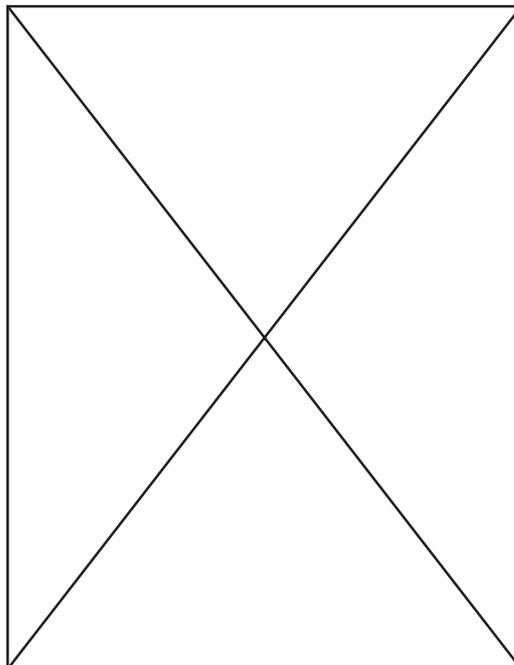
**Doc. 36**  
**The country family in Bulgaria**

*Village Drumevo, Varna region, 1950*



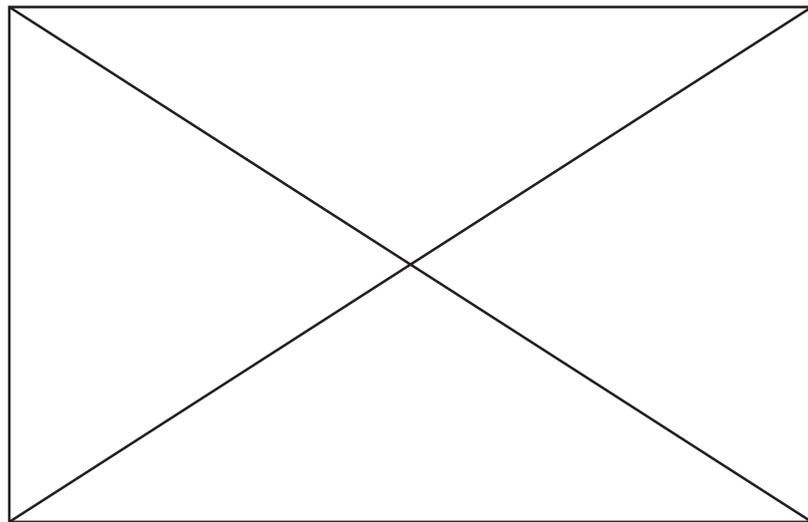
**Doc. 37**  
**Family holiday**

*Hisarja town, 1963*



**Doc. 38**  
**The contemporary Bulgarian family**

*Mila and Mihail Yanovy's family, owners of MBMD sociological agency, 2002*

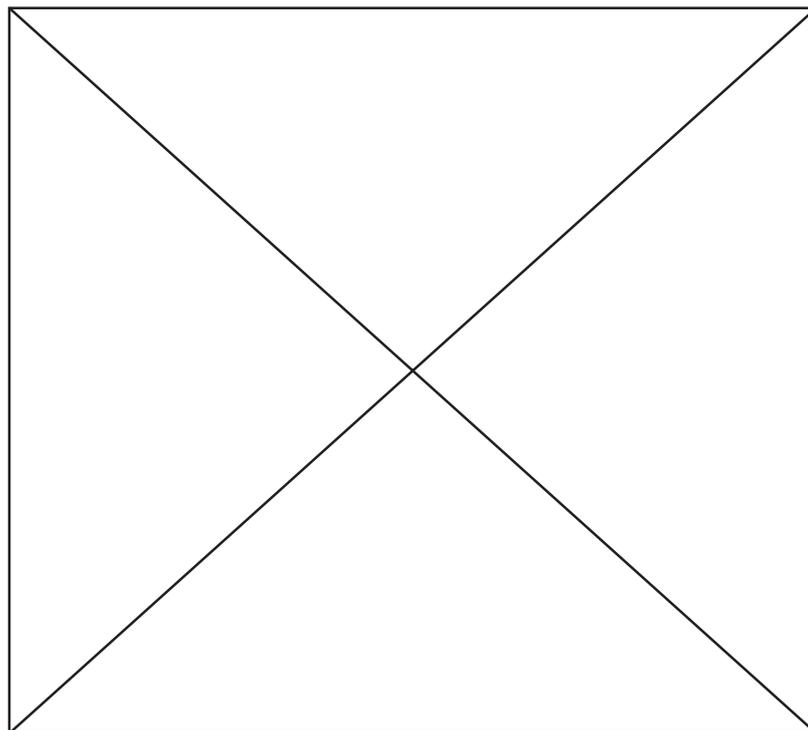


**Doc. 39**  
**Children are a gift from God**  
*Interview with Mira and Mihail Yanovy Magazine Parents, April, 2002*

Talking of parenthood, I have to say that for us children are a gift from God and they are the best thing that happened in our lives. We had problems and we even decided to adopt a child... We never thought, not even for a moment, that we would have no children. The best thing in anyone's life is watching his or her children grow.

**Doc. 40**  
**Flashes**

*Bulgaria 40 years on the path of socialism. Sofia Press, 1984*



**Doc. 41**  
**Party programme statement for the socialist family**  
*10<sup>th</sup> Congress of BCP, 20-25. 04. 1971, Stenographic report.*

[...] the family will continue to discard characteristic elements of the past, such as material dependence, and will become stronger on the basis of common intellectual interests [...]

**Questions:**

1. What is the state policy in Bulgaria with respect to the family?
2. What terms and symbols express it?
3. Why did the state direct propaganda at family life?
4. Which specific values were propagated?

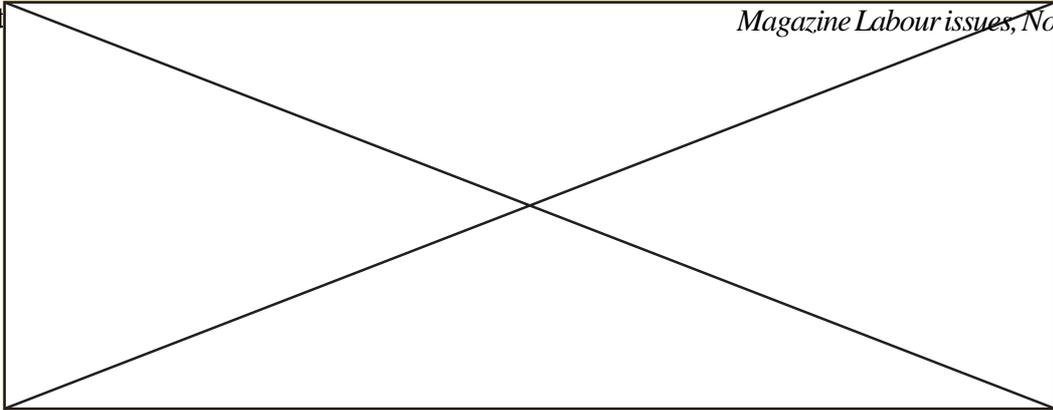
**Doc. 42**  
**Bulgarian Family Structure**

*Pavlova, V., State and Problems of the Contemporary Bulgarian Family, S., 1990*

Most often in Bulgaria the words “family“ and “household“ are used interchangeably, because 90% of all Bulgarian families have their own home. It is very rare for two families to share one and the same household. Households that consist of two or even more generations are considered exceptions... Additionally, there are households in which people live together without being related, as well as households of the communal type, which account for 1% of all households.

**Doc. 43**  
**Birth rat**

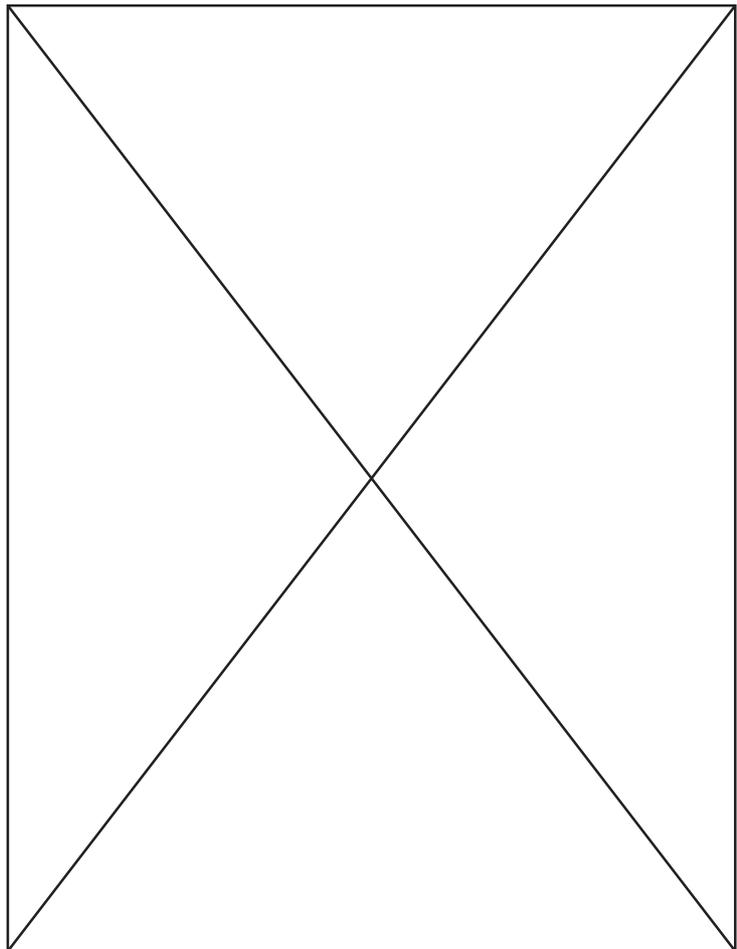
*Magazine Labour issues, No 8, 1993*



**Doc. 44**  
**Contemporary Bulgarian Moslem family**

**Questions:**

1. What does the graph tell you about birth-rates in the Balkan countries? (doc. 43-44)



*The Ibro family from St Petka village, Undola Magazine. Fotooko, 2001*

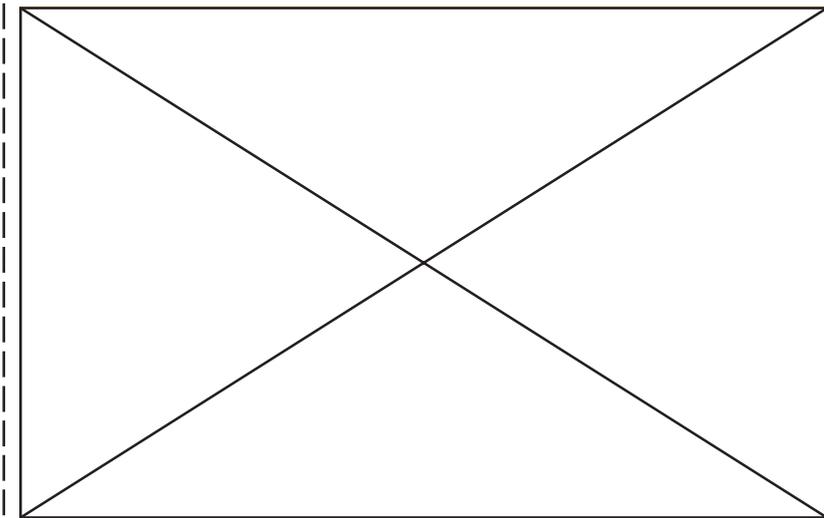
**Doc. 45**  
**Domestic work**

*Decisions of the Central Committee of the Bulgarian Communist Party, Sofia, 1976*

Redistribution of domestic work and equal participation by all members of the family should be encouraged.

**Doc. 46**  
**Marriages and divorces per 1000**

*Statistical year-book, 1999*

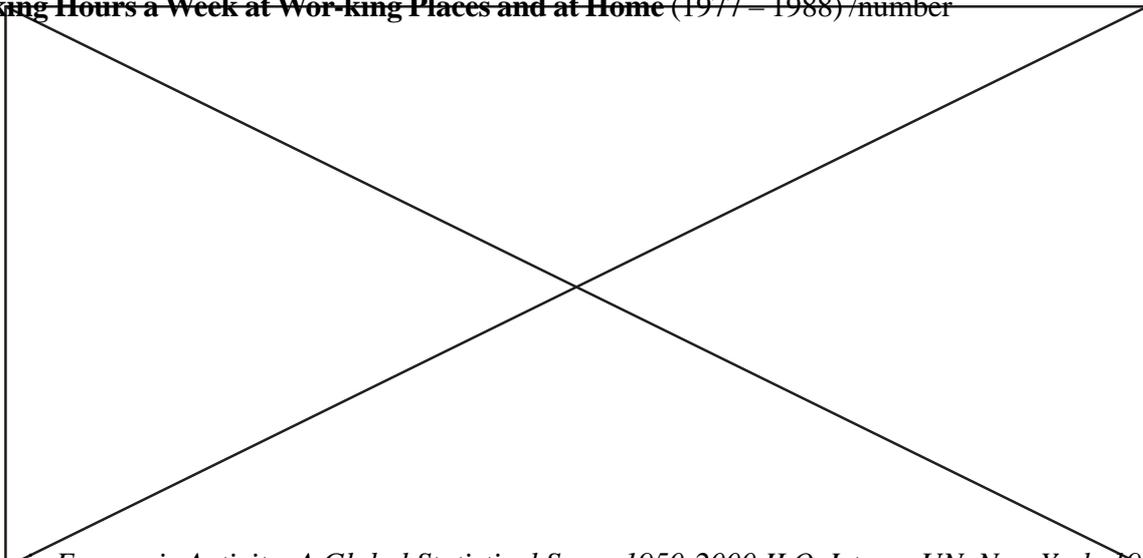


**Doc. 47**  
**Families in Time of Transition**  
*Gradev, D., M. Sugareva. The Bulgarian Family in the Transition towards Market Economy, S., 1994*

The contemporary Bulgarian family is in a state of double transition: on one hand, towards new forms that are typical of all European countries; on the other, towards a general transition from a totalitarian to a democratic method of government.

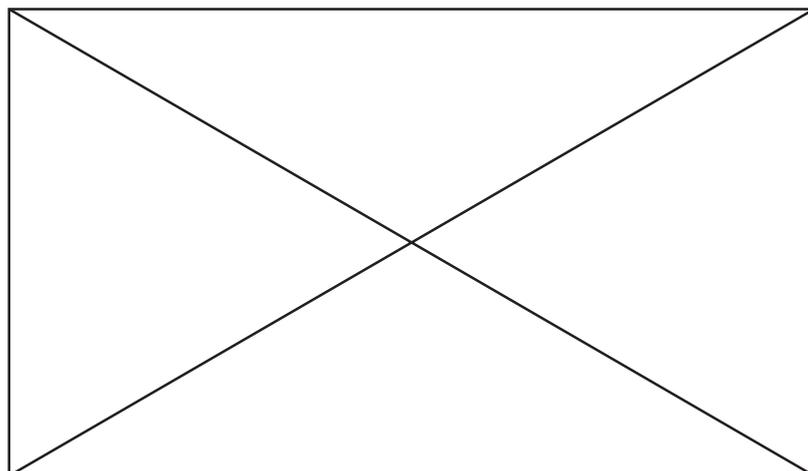
**Doc. 48**  
**Working Hours a Week at Working Places and at Home (1977–1988) / number**

*Women in Economic Activity: A Global Statistical Survey 1950–2000. ILO, Istraw, UN, New York, 1989*



**Doc. 49**  
**No comment**

*Gencho Simeonev, Newspaper for women, 21, March, 2002*



**Doc. 50**  
**Women's Work**

*Stoyanova, K. Family social policy – problems, priorities, execution. Gorek Press, Sofia, 1997*

It was considered a matter of prestige for a woman to work, which led to a one-child household model. It was believed that women's work in the social sphere was more prestigious and thus more highly esteemed than the work women devoted to child-raising, which lacked social recognition. This absurd view is best reflected by the way women's household work is valued. It is ranked alongside the lowest qualified labour paid the minimum monthly wage. This is at the root of the contradiction between women's work and domestic work.

**Questions:**

1. Compare the statistical data for marriages and divorces with the official family policy.
2. Compare the hours men and women devote to domestic and social work. Draw a conclusion about the social function of the two sexes in the socialist society.
3. Come up with two arguments "for" and "against" gender equality during socialist period.

**Doc. 51**  
**Problems of the contemporary family**

*Magazine Parents, April, 2002*

We live alone in a municipality building. He does not have a job and draws unemployment benefits. He can occasionally find part time manual labour which brings in a few additional leva. I get a small allowance for the child. Our total income is about 250 leva. We get food for the baby from a special cafeteria where they cook for children, and it is very good that it exists. We eat whatever there is to eat, we have no heat in winter, we cannot deprive ourselves of electricity, but we have no phone... It is great that his parents send us meat, eggs and vegetables that they produce themselves.

**Questions:**

1. Explain the influence of the economic and political transformations in the Bulgarian society have on family life? Select appropriate documents from Economic and Political life.
2. What kind of problems do many families face nowadays?
3. What, in your opinion, can the government do to help families solving these problems?

**Doc. 52**  
**Constitutional guarantees for equality**

Art. 72

Mothers receive individual protection in terms of labour. The country takes care of the mother and of the child. It founds maternal hospitals and children's homes, nursery schools and dispensaries. The country ensures maternal leave for the mother before and after the childbirth as well as her salary, it also provides midwives and medical aid free of charge.

*Constitution of People's Republic Bulgaria, 1947*

Art. 37

Mothers receive special protection from the government, economic and social organizations.

*Constitution of People's Republic Bulgaria, 1971*

Art. 47

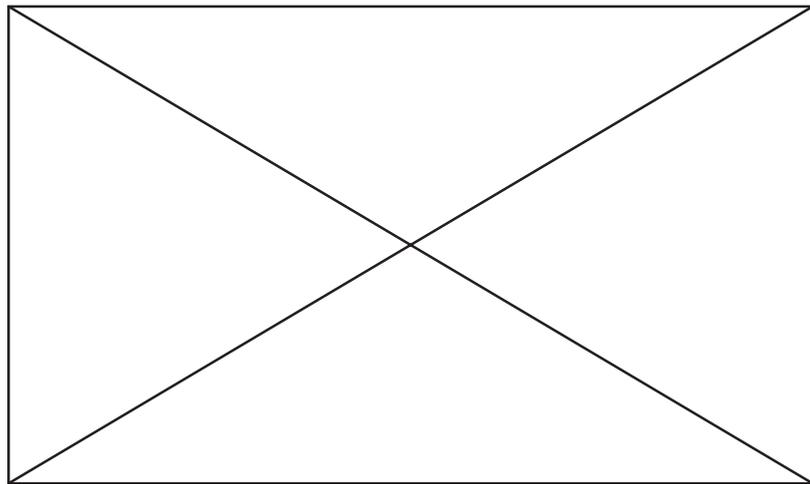
Mothers are the object of special protection by the state and are guaranteed parental and postnatal leave, free obstetric care, alleviated working conditions and other social assistance.

*Constitution of Republic Bulgaria, 1991*

**Doc. 53**  
**“Give birth in birth centers!”**

Live photo from 1 May 1946.

*Magazine Izkustvo, 1984*

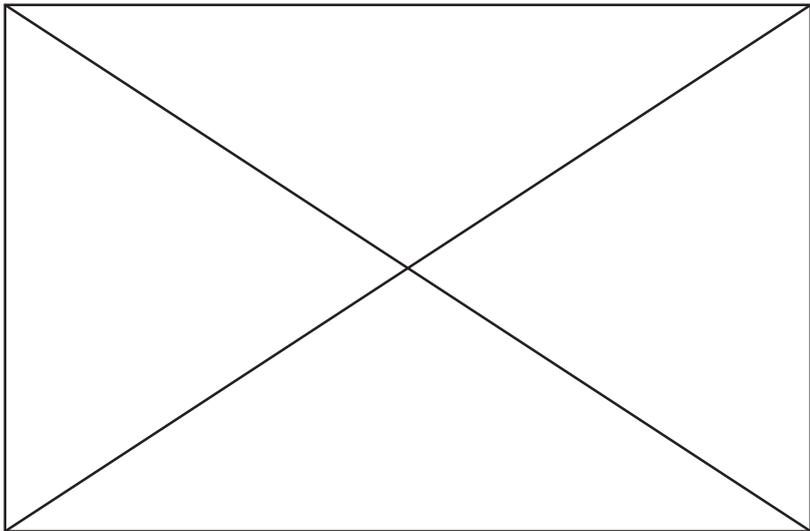


**Doc. 54**  
**Mothers' Ward**

Registering the baby “Pobeda”,  
 born on 27.X.1946\*.

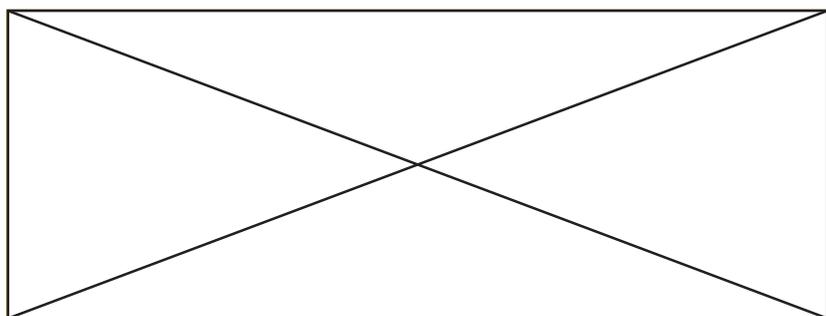
\*In Bulgaria on October 27, 1946, elections for the Grand National assembly were held in which the Fatherland Front Parties won over 70 % of the votes. The Assembly formed the new constitution of the country.

*Magazine Woman today, 1947,*  
*N 3-4*



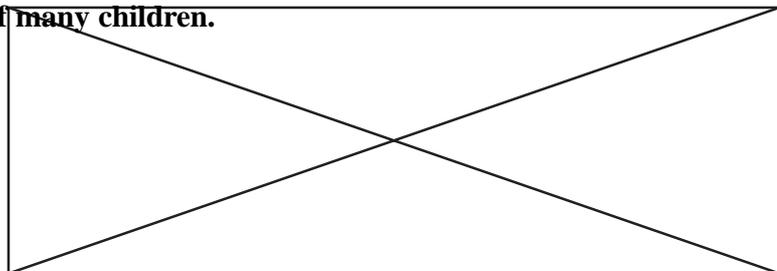
**Doc. 55**  
**Legitimate births by fertility of the mother**

*Statistical year-books,*  
*1959 - 2000*



**Doc. 56**  
**Charter for the benefit of mothers of many children.**

Anka M. Ivanova has many children and therefore benefits from the following services: 1) health services; 2) acceptance in nursery schools; 3) tailoring services; 4) dry cleaning and washing; 5) radio and television services; 6) household appliances repair.



**A medal for motherhood**

The number of mothers, with more than 3 children, who received the award between

1948-1960	499 786
1961-1969	125 833

455 women were awarded with Medal and the honorary title “a Mother-hero” from 1969-1971.

**Doc. 57**  
**Social protection of mothers**

The working woman or employee is entitled to a 120 calendar-day leave in case of pregnancy and childbirth, of which 45 days are before delivery.

*Labour Code, 1959*

The working woman or employee is entitled to have paid maternal leave of 135 days for each child in case of pregnancy or childbirth, of which 45 days are before childbirth. If the child is not given to an institution for care after the maternal leave expires, the mother has the right to additional leave for the first, second and third child until the child is two. This leave can also be utilized by the father or one of the grandparents.

*Labour Code, 1986*

**Doc. 58**  
**Interviews about maternity**

My daughter was born in 1961. My maternity leave only lasted three months. My mother helped me. We were living in my parents' house at that time. Salaries were high enough for us. We were able to save money to buy a small flat and a little car.

*Mara Georgieva  
Kostadinova, 68 years old*

My first child was born in 1987. I was working in a school. The maternity leave lasted three years at that time for each child in the family. Two years were paid holidays. I was able to choose if it was necessary to stay at home another year, but unpaid. The young mothers' jobs were protected during the time of maternity leave... I took care of my children by myself. I had enough time and the right conditions to bring them up... Our life was well-balanced. We saved to buy a flat, a car... The government was very helpful to young families – for example: it provided low-interest loans, flats for low rents...

*Gergana Petrova Vasileva, 41 years old*

I was 27 when my son was born on July 15, 2001. I was married and working as a history teacher at two schools simultaneously. I took maternity leave from one of the schools, but I continued teaching at the other. I had to, or I would have lost my job. Besides, it helped the family budget as child support from the state is very modest... I am lucky to have my mother's assistance. She has been a great help...

*Ruska Bojadzhieva, 27 years old*

**Questions:**

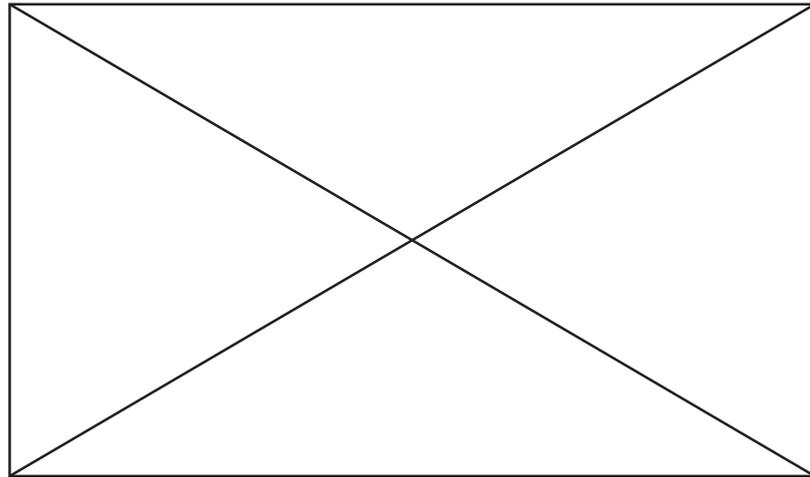
1. What was society's attitude towards motherhood in the different periods?

**Doc. 59**  
**Guidelines to encourage births**

*December Plenum of The  
Bulgarian Communist Party, 1967*

A third child in the family - this is the major link in the solution of the problem. To discuss the possibilities of the state taking care of the maintenance of a third child and the respective families being granted the necessary means.

**Doc. 60**  
**Mother from Rodhopi**



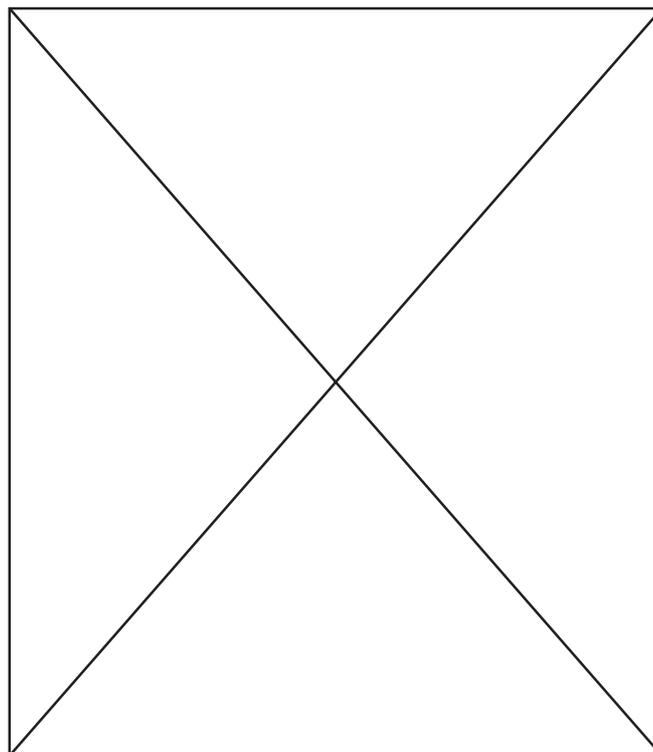
*From sunrise to sunset. Faraon design, 1993*

**Doc. 61**  
**A letter from a mother of many children**

*Zlatka Tokmakchieva, Tzvetkovo village, region of Kardzhali, Magazine The woman today, 1971, N9.*

[...] The Party and the state encourage parents to have many children. We, for example, received accommodation. But there are people who do not fully appreciate this encouragement and others who ridicule it [...] I don't care about those who consider giving birth to three children is backward. I definitely think that I am a modern mother with a modern family.

**Doc. 62**  
**Father's love 1971**



*Magazine The woman today, 1971, No 5*

**Questions:**

1. What is the basic idea in the Communist ideology about the role of mothers seeking to legalize the Bulgarian Communist Party?
2. Point out priority fields in which, according to you, the government should save considerably more money for the social protection of mothers and children. Explain your answer.
3. Offer a package of measures, which would define the new social changes in the fields of:
  - social protection of the "unborn" and motherhood;
  - social security of children with a risk factor;
  - social help during motherhood and childhood;

**Doc. 63**  
**Child Social Protection**

Parents have the full right and obligation to raise their children and give them a communist upbringing.  
Children born out of wedlock have the same rights as those born in marriage.

*Constitution of People's Republic Bulgaria, 1971*

The raising and upbringing of children until they come of legal age is the right and obligation of their parents and is assisted by the state.

*Constitution of People's Republic Bulgaria 1991*

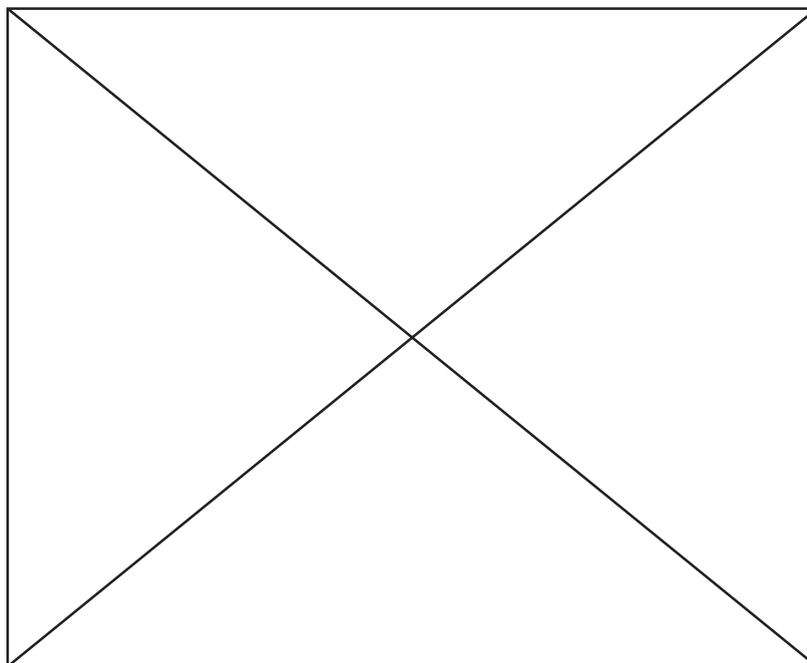
**Doc. 64**  
**Child Protection Law**

*38 Parliament Assembly, S. 2000, Stenographic report*

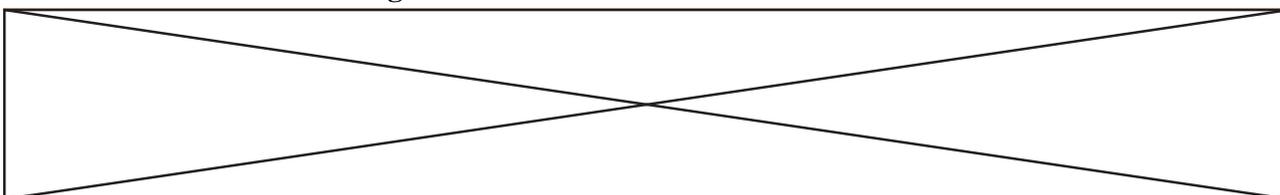
Art.15.

Parents of children who are Bulgarian citizen receive monthly child support.

**Doc. 65**  
**Kindergarten In Plovdiv in 70's**



**Doc. 66**  
**Children's institutions in Bulgaria**



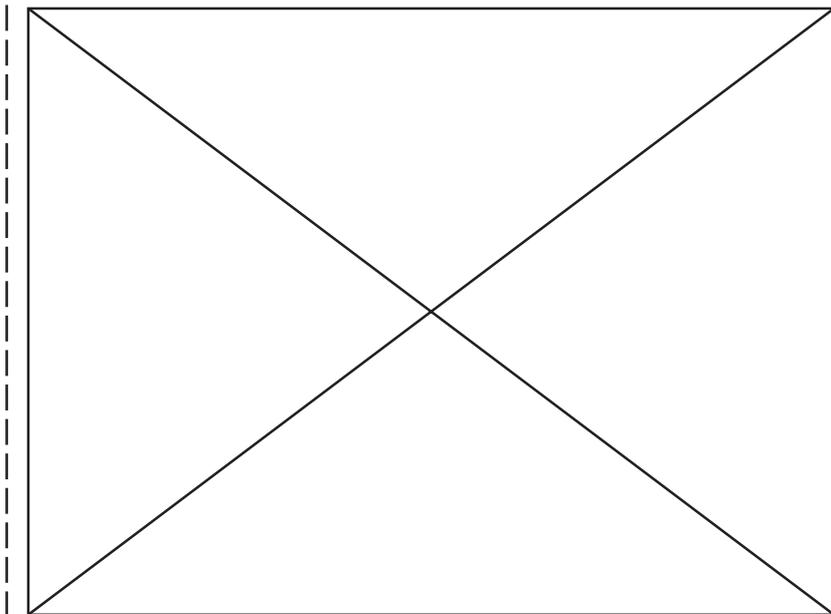
*Statistical year-books, 1960, 1971, 1981, 1991, 2001*

**Doc. 67**  
**Memories from childhood**

*Interview with Hilda Kazasian, singer, daughter of the famous jazzman and conductor Vili Kazasian. Magazine Eva, February, 2002.*

My childhood was fantastic. I was surrounded by positive energy everything exuded peace and comfort. At the same time there was music everywhere. I always longed to be with my mother and father at rehearsals, concerts... And I was very sorry not to be ... But that was compensated for the big family on my mum's side. She had two sisters. They have sons older than me who are still more than brothers to me. As the only child in the family I was the princess surrounded with love and care.

**Doc. 68**  
**Happy Childcare**

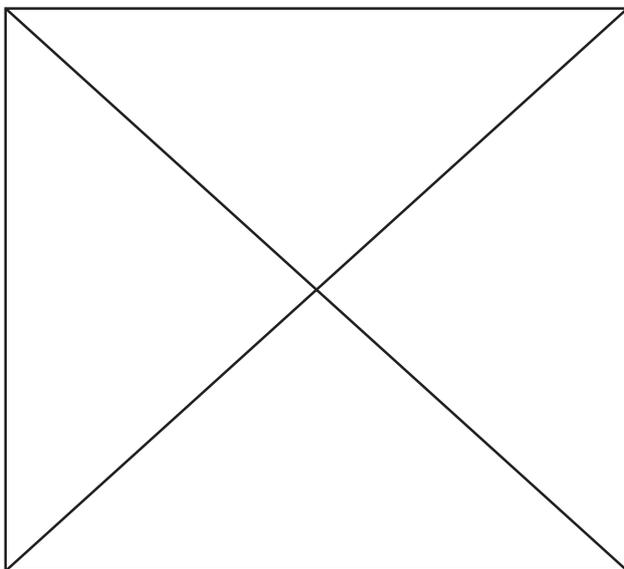


*Veliko Turnovo, 2000*

**Questions:**

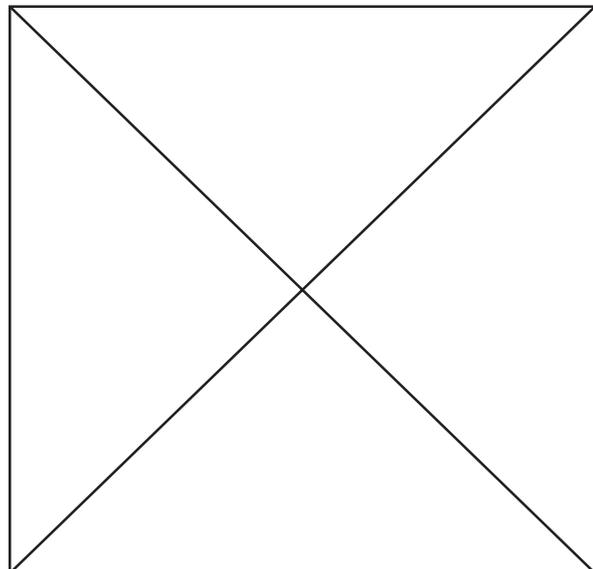
1. Based on the presented documents, make a list of children’s rights in Bulgaria legally guaranteed by the government
2. Evaluate the importance of the network of children facilities.
  - with respect to socializing the children;
  - with respect to the family;
  - with respect to the relationship parents-children.

**Doc. 69**  
**Innovations in everyday life**



*Elhovo, 1957*

**Doc. 70**  
**The computer – my friend**



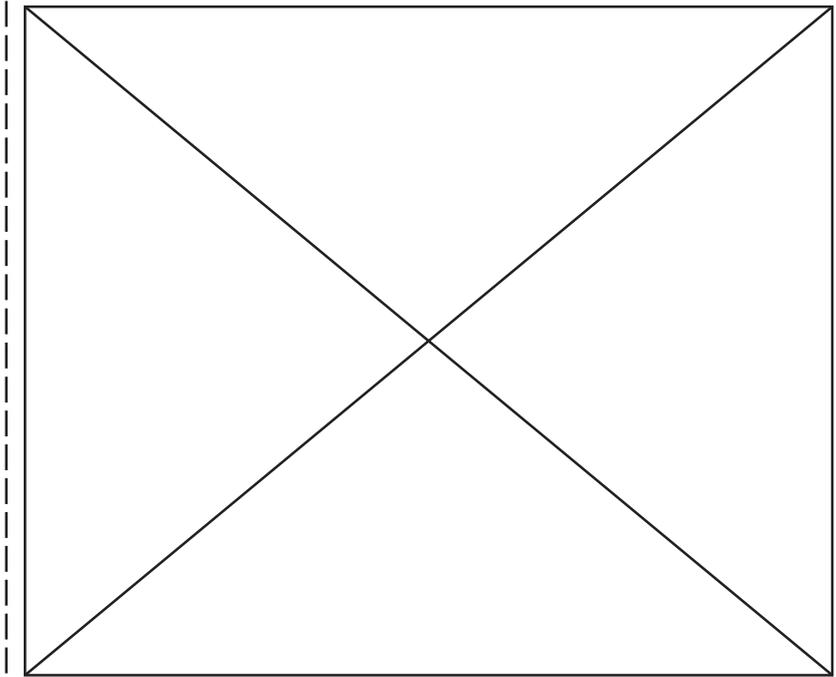
*Veliko Turnovo, 2001*

**Doc. 71**  
**Education in a Roma family**

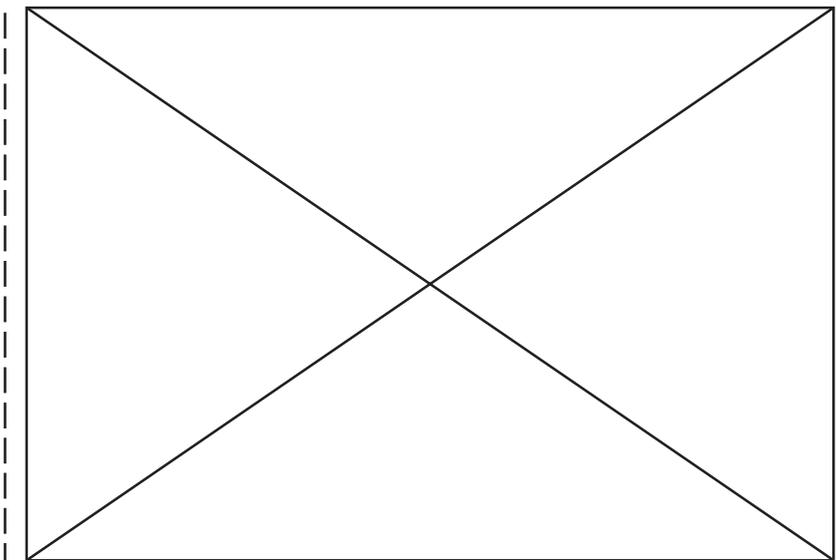
*Interview of Katya Leshtanska by Biserka Yotova, associate of the programme “Civil initiatives” of the SEGA Foundation*

My family is neither rich, nor poor. Sometimes we didn’t have money for food because my mother spent a lot of money on my textbooks for German. While I was studying she used to say: “First of all school, after that friends, then hobbies and entertainment, and lastly the household” – but this is not characteristic for the upbringing up a Roma girl.

**Doc. 72**  
**Last arrangements for the celebration, 1964**



**Doc. 73**  
**Birthday**



*Burgas, 1995*

**Doc. 74**  
**Pupil's reflections: "Which of my behavior would disappoint my parents?" - an essay**

*Ana Petkova, 13 years old, D. Blagoev school, V. Turnovo, 2002.*

In today's life we disappoint someone almost every single day. The most frightening is when that happens with our parents. They created us with love, which could be destroyed in a moment if we hurt them.

Perhaps I have, like all human beings, made many mistakes, but from the behavior of my parents I can see that it would hurt them most if I rejected them, my name or my country.

**Doc. 75**  
**Foster homes**

*Magazine "Tema", 2002, N2.*

Currently, 38,000 Bulgarian children have no families. 35,123 of them live in foster homes, and over 3000 have no care. According to the Government Agency for the protection of children, a further 29,500 Bulgarian children are at risk of being abandoned.

**Questions:**  
 1. Give three proposals for the improvement of conditions for children in foster homes.

**MACEDONIA**

**Doc. 76**  
**1963 Constitution**

*The Constitution of SRM,  
Skopje, 1963*

Article 37

The family is protected by the social community.  
The social community gives special protection to the mother and the child.  
The social community is responsible for the care of juveniles whose parents do not take care of them, as well as for all other persons who can not take care of themselves, nor protect their own rights and interests.

Article 38

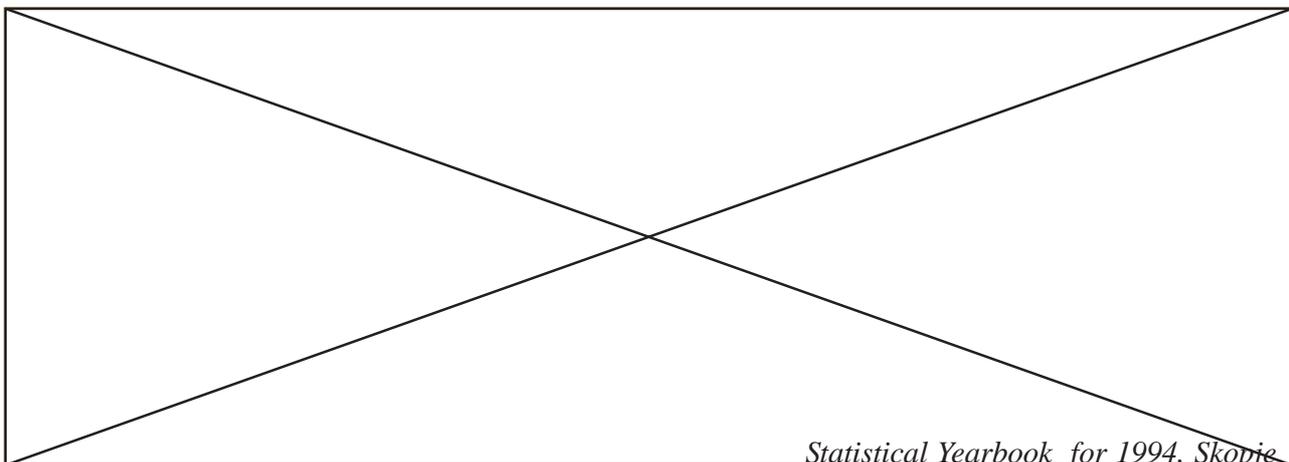
The social community creates suitable working conditions for the disabled and other citizens who are not fully capable of work.  
Those citizens who are unable to work, and have no means to support themselves receive aid from the social community.

**Doc. 77**  
**1991 Constitution**

Article 40

The Republic provides special care and protection for the family.  
Legal relations in marriage, family and in illegitimate communities are regulated by law.  
The parents have the right and duty to support and raise their children.  
It is the children's duty to take care of the old and powerless parents.  
The Republic provides special care for children without parents and for those children who are without parental care.

**Doc. 78**



**Questions:**

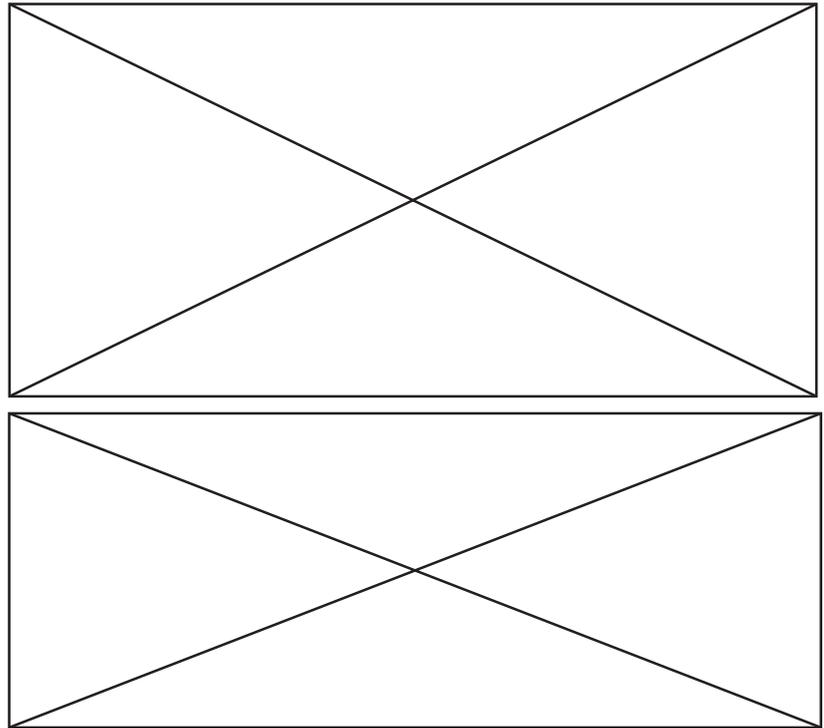
1. What was the social status of the family according to the Constitutions?
2. What is the main tendency concerning the number of family members ? What are the reasons for this change?

**Doc. 79**  
**Care for mothers, working mothers and their children**

*Five years PRM, Government of the PRM, 1950*

In the protection of motherhood, our people's authorities recognize as essential for society, that care for the mother is inseparably connected with the care of her child. The state will especially protect the interests of the mother and the child by creating maternity sections, nursery schools, children's homes and with the right of paid leave before and after birth.

**Doc. 80**  
**Childcare**

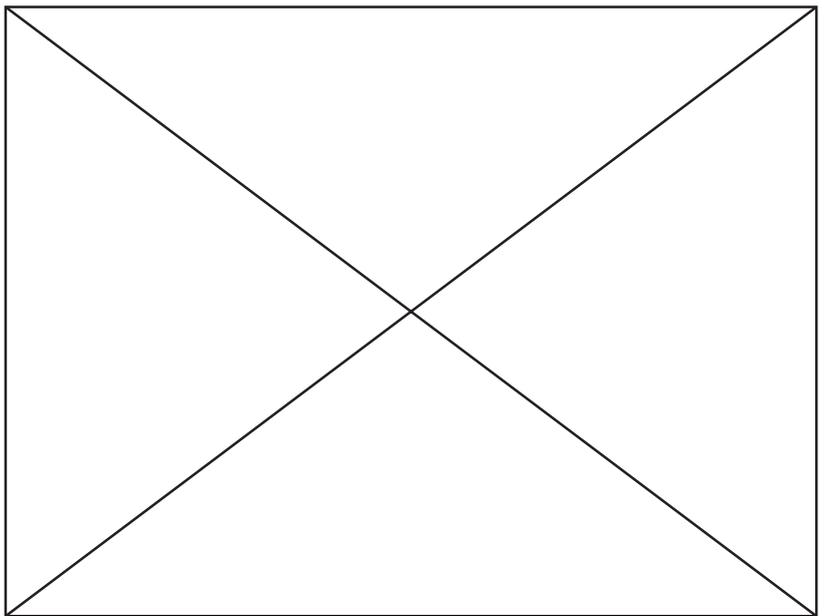


*Five years PRM, Government of the PRM, 1950*

**Doc. 81**  
**Children in kindergarten**

**Question:**

1. What was the state's attitude towards the protection of mothers and children?



*Enlightened woman, 1963*

**Doc. 82**  
**My children were taken care of by friends and neighbors**

“In 1968 I gave birth to my first child, my daughter Sanja. My husband and I were very happy about the new member of our family. We dedicated our free time and our full attention to her. Sanja was only one month old when I had to go back to work... Then our troubles began. We wondered who was going to take care of our little daughter. When our friends heard about our problem, they promised to help.”

“I still remember that when I left for work, I left Sanja locked in our flat on her own. After an hour, our neighbor Zivka used to come, and she took care of her for the next three hours. After her, our friend Mira came, who luckily had grown up children, and she could stay longer until I came from work.”

“You can imagine how I felt while I was at work, my thoughts were always with my daughter.”

**Doc. 83**  
**Maternity leave – six months**

The Republic Conference of Women’s Social Activity has recently instigated a discussion on the existing law for maternity leave. The reduced working hours (four) that a woman may work after the birth until the baby is eight months old is far from suitable for mother or enterprises.

*Enlightened woman, 1971*

**Doc. 84**  
**Olga Makedonska**

“Women in our society finds themselves in a very delicate situation. They are required to be mothers, manufacturers and social workers. Therefore, we have to make efforts to create conditions for women to accomplish all these activities.”

“A woman faces numerous difficulties in seeking possibilities to keep her child.”

“Mothers often ask the doctor to solve their problem, to give them prolonged maternity leave because they have nowhere to leave their children.”

*Enlightened woman, 1971*

**Doc. 85**  
**Taking care of my children**

“My first child, my son Ljupcho, was born in 1972. At that time, I was working in a firm as an accountant. According to the law at that time I was eligible to paid maternity leave for three months to take care of my child, and right after that, I had to go back to work for four hours a day for the next six months. I gave the responsibility for my son to my mother-in-law. Because of that, we had to move to Tetovo and change our residence.”

“In 1974 I gave birth to my second child, my daughter Ljupka. By that time, I was able to take care of my child a little longer, six months, and for the following three months I could work a shorter working day of four hours. My children were raised by their grandmothers and their aunts until they were five, and then I sent them to nursery schools.”

*A recollection by Mirjana Apostolovska*

### Questions:

1. What controversy can you find between official state policy and reality regarding care for mothers with young children?

**Doc. 86**  
**An orphan**

“I was born in 1936 in the village Sirkovo-Kavadarci. My father died when I was 7, and my mother a year after that. I was left alone with my two brothers - also juveniles. In 1949 we were taken to the ‘Kuzman Josifovski-Pitu’, children’s home in Prilep. Our travels started there. My elder brother was taken to the home in Bitola, and the younger to Valandovo. I finished my first year at secondary school there.”

“In autumn, 1950, the ‘11 Oktomvri’ home in Skopje was opened and we were all transferred there. At that time, almost all of the children who were there were from the Aegean part of Macedonia. Only seven of them were from the Vardar region.”

“We were educated there, I completed secondary trading school at the economy-trading academy ‘Orce Nikolov’. Right after that, the management sector of the home, which had a cooperation with the authorities, found us jobs.”

“When I got married - to a man who was also from the home - they gave us a place to live which was a part of a private house with two rooms. From time to time we have meetings with the children from the home, and I see some of them regularly.”

*A recollection from Marija Ristova*

**Doc. 87**  
**Among the fugitives of Aegean Macedonia**

**Question:**

1. How were refugee children received in Macedonia?

*New Macedonia, 1948*

The National Authorities, with the help of the peasants from Ovche Pole, have been building 200 houses for the victims, brothers and sisters, where until recently, the Ovche Pole's wind has swung the big corn grains, today, we can see the shapes of a new village.

Several hundreds hard-working hands have been building 200 new houses, 200 new homes for our victims, brothers and sisters from the Aegean Macedonia, where they are going to start living again, as people.

Today, over 30.000 Macedonians from the Aegean Macedonia and several thousands Greeks, among them a large number of children, are being settled and secured in FPR Yugoslavia and PR Macedonia, included in the economic life, getting all the opportunities to live and work as free and completely secured people. The National authority has given a large amount of money for material help, food, clothes, shoes, as for building new homes. Just in PR Macedonia, in 1948, 410 houses are going to be built for the families of the fugitives.

**Doc. 88**  
**The Bitola street children project**

*Situation Analysis of Children and Families, UNICEF, Skopje 2000*

FELIX, a local NGO, has begun to address the problem of street children in the Bitola area by establishing a shelter where children can learn life skills, catch up on missed education, receive proper health care, and feel accepted members of society with their own dignity. The project also works with the children's parents, to try and bring hope to the whole family.

The local community is already beginning to see benefits from this project, including a lower crime rate and fewer children on the streets. Of the first 16 children to go through the shelter, 15 are now back in full-time education, and are starting to spread the news to other children on the streets that there is a place where they can go, be welcomed, and make progress with their lives.

Preparations are now being made to establish a similar shelter in Kisela Voda, Skopje.

**Doc. 89**  
**An interview with Gulzefa Sejfuli**

**Questions:**

1. Which NGO measures proposals to solve children's problems?
2. Name a list of suggestions for future NGO activities?

**Tell me your name and your age?**

My name is Gulzefa Sejfuli and I'm 44 years old.

**What is your marital status?**

I'm married and I have four children.

**How many members are there in your family?**

There are 17 members, including me. I have a husband - Abaz, 2 sons-Robert and Ali, 2 daughters - Perijan and Liza, 2 daughters-in-law-Susan and Juksela, one of them is pregnant and I have 9 grandchildren.

**Do you live all together?**

Yes, in two rooms. One is 23 m<sup>2</sup> and the other is a bit bigger - 33 m<sup>2</sup>. We sleep on the floor, we haven't got beds, the drinking fountain and the toilet are outside in the yard.

**Do you work?**

No, and there is no possibility to work. I didn't finished school and I have no education.

**Does anyone work in your family?**

No. I was not able to enroll my children into schools and they are not educated.

**How do you put food on the table?**

We manage somehow. We gather food leftovers from the

containers, my grandchildren beg downtown. But, all that is not secure, not permanent and not enough to feed us.

**Does the state give you any financial support?**

Yes, I do receive 2400 denars (40 euros) each month. But, with that money I can not even buy bread every day to feed these hungry mouths. Still, I'm grateful to the state that gives me that money.

**Doc. 90**

**A woman who has adopted 43 children!!!**

**Question:**

1. What kind of common human values do you see in her actions?

The humane mission of Esma Redzepova – Teodosievska, the queen of Roma song, is compared by many to the mission of Skopje-born Mother Theresa. Some have suggested her being nominated for a Nobel prize.

“Living with Stevo Teodosievski I ‘gave birth’ to so many children,” says Esma Redzepova. “I’ve never been ‘a natural mother’, but all these boys and girls call me ‘mum.’ Stevo is ‘dad’ and he looks after their musical education. I look after their health, hygiene, food, home upbringing...”

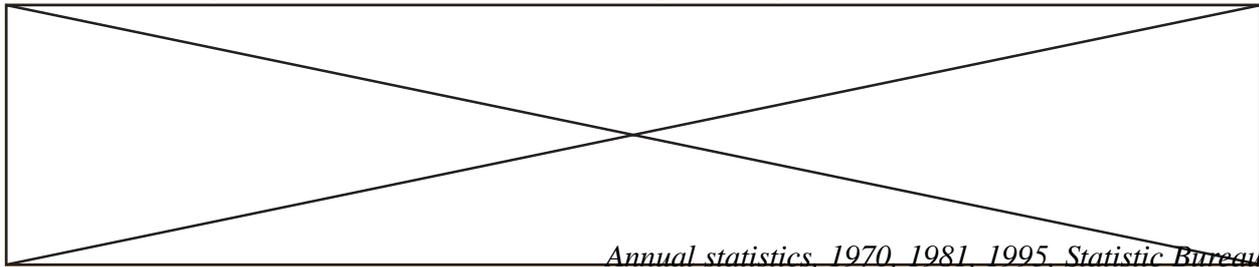
“The children know their real mothers, but I feel great when Dzemo, Enver, Sasko, Kec, Sadan... say that I’m really like their natural mother. These kids were drifting through the Roma neighbourhood and were found starving, skinny, abandoned.

*Dusko Micic, M Express, 1<sup>st</sup> Nov. 1996*

“I want to help as much as I can, I want to share my bread with the hungry. And this is not only because it is my job to give these small unhappy creatures a home, and Stevo’s to built love for music in them.”

**Doc. 91**

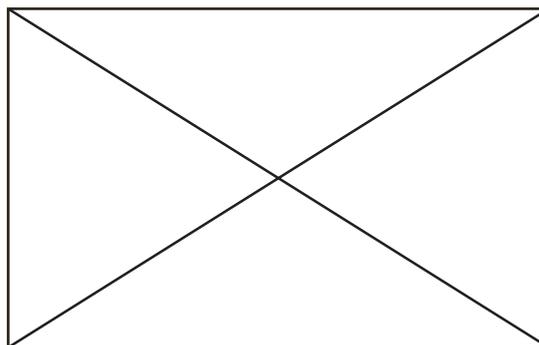
**Births according to maternal nationality, shown in percentages**



**Doc. 92**

**Births and deaths and the natural increase of the population**

*Annual statistics, 1954, 1970, 1981, 1991, 2000, Statistic Bureau*



**Question:**

1. What is the national population increase tendency between 1953-1994?  
 a) in general  
 b) according to nationality

**OVERALL QUESTIONS:**

1. What is the difference between official policy and reality in relation to motherhood, childcare and minorities, and find out differences and similarities in the 3 countries.
2. Compare family life in communist times with family life today.
3. Try to differentiate propaganda from reliable information.

**Task: Analyze the statistic data**

# FAMILY RITUALS

## MARRIAGES, BIRTHDAYS AND OTHER FAMILY HOLIDAYS AND RITUALS

### Key question:

Change and continuity in family life rituals. What has been changed and what remained the same?

## ALBANIA

**Doc. 93**  
**I know my way**

*Newspaper "The People's Voice" 1967*

Xh. Laçi from Mati, was engaged by her parents. When she decided to attend secondary school for nurses, her mother was alarmed and said: 'This is a disaster for the girl to go to school and be spoiled I will kill you with my scythe. How can I tell the man who gave me money for you? I do not allow you to go. I will bind you with a rope. 'No,' Xhemile said, 'I will not marry that man I do not love him because I do not know him'. Her parents, her relations and those of her fiancé were alarmed when Xhemile announced her engagement to the village teacher. The family members were angry, threatened her life and banished her from home and nobody talked about it.

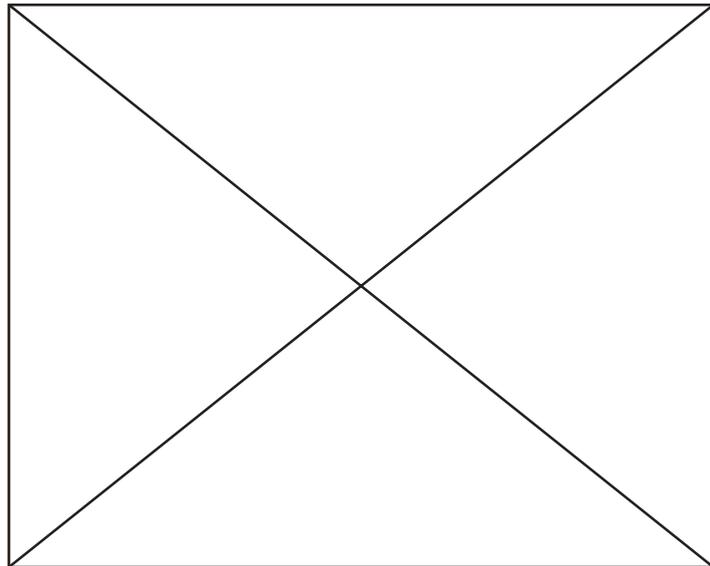
**Doc. 94**  
**We want to change**

*Newspaper "The People's Voice" 1967*

The people of Bregu i Mates have decided:  
To prohibit the buying and selling of girls.  
That there should be no engagements under the age of 16.  
To make no religious distinctions in engagements.  
To prohibit conditional gifts.  
To stop loading women (wood, water, etc.).  
To help women in the home.

**Doc. 95**  
**New triumphs**

*Magazine "The new Albanian woman" 1972*



**Doc. 96**  
**Dowry**

*Enver Hoxha. Report, 1965 -66.*

It's a nice thing to fight against the idea of dowry and this fight should continue, but of course it's not a right thing to prevent her from buying some clothes, a bed, etc. But when these things make her feel she must bring a dowry to her husband, otherwise he will not marry her – this needs to be combated.

**Question:**

1. Which changes in traditional family life can you find in these documents?

**Doc. 97**  
**Engagement and wedding**

Both boy and girl have the right to propose an engagement, but in practice it is more frequently the boy who proposes to the girl as she is too shy to do this. A few days after the promise is given, the young people exchange the marriage rings that are of gold or silver. For this occasion, a ceremony is organized where family members and friends participate with wishes and singing and commendations for the bride and bridegroom. . . . After the engagement, the wedding day is set which is a Sunday, rarely a Thursday for Moslems. Entering the house of the bridegroom, they throw rice, sweets and coins for the bride as a sign of heirs and abundance.

*Sevo Tarifa. "About love and family." Tirana 1975*

When she enters the house, the bride spreads honey on the threshold of the house in order that she herself be as sweet as honey.

**Doc. 98**  
**Wedding in Dropull**  
(Greek minority before 1970)

1- One of the most wonderful moments in a typical Dropull wedding was the display of the dowry in the main streets of the city. Certain people, dressed in a distinguished way, took the dowry from the bride's house. This dowry - unlike that from the recent wedding that is kept in suitcases - was perfectly tied with different ribbons. Then it was shown such a way that all inhabitants could see the bride's work (the bride gave gifts to those people carrying the dowry).

2- After the bride was taken by the bridegroom, the moment she left the house her parents threw rice, sweets and money over the couple. . . .

3- After this second step, the couple went to church, accompanied by 12-13 persons determined by the bridegroom. After the marriage ceremony there was a feast followed by a traditional dance (including other countrymen and women).

4- When the couple was close to the house, the bride took out a big bun and delivered it to her husband's relatives. This symbolised good understanding and her respect towards them. Her mother-in-law came out with a honey pot and drew a cross with honey on three important places of the main door. The same thing was done by the bride with her mother-in-law's finger.

5- Another important thing, was the traditional bridal costume, worn by other women as well. At the wedding, all women without exception wore typical Dropull costumes, "clothes sewn in very good taste, adorned with golden napoleons".

Around their neck they wore a golden necklace, and even on their heads too. The only distinction between the bride and the other women was the way the headscarf was tied. Depending on the family's position, the bride could have 102, 108 or 118 golden napoleons around her neck.

*Interview of H. Ngjela. 2001*

**Doc. 99**  
**Wedding celebrations**

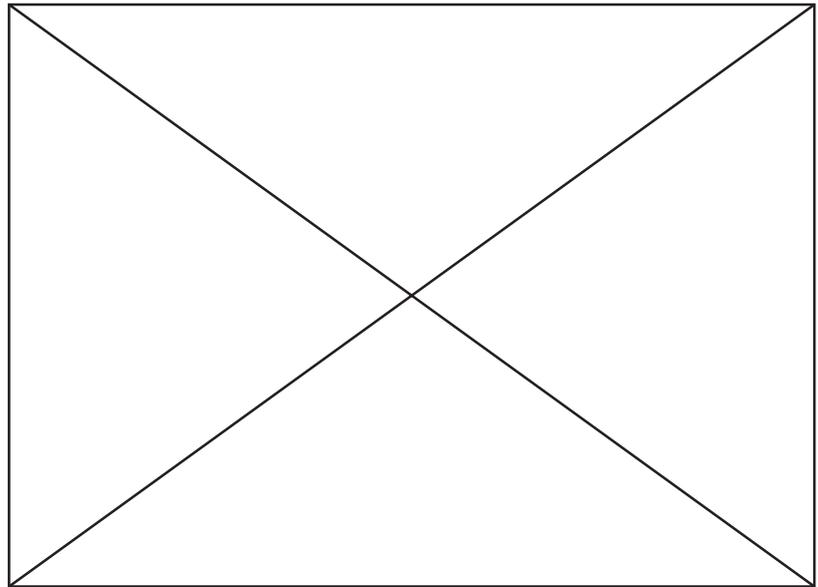
After 1990, the wedding ceremony often took place in a restaurant, with dancing and folk or modern songs, without toasting any party. Some couples left the country for a honeymoon.

*(Author's note).*

*Baz Dojaka "Wedding in Albania". 1983*

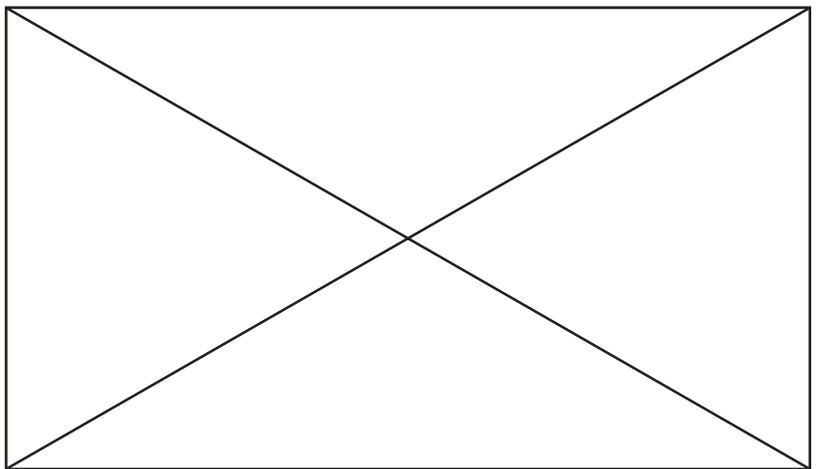
..The wedding celebrations start some days in advance.. members of the family, relatives and friends take part, and, in some cases, even the collective of the boy's or girl's working centre. This is a new phenomenon. The bride and bridegroom are at the centre of the ceremony, and, in contrast to the past, take an active part in this important event of their life, the first toast is to the Party and comrade Enver, to the couple, parents and then other persons invited. A new phenomenon nowadays is that the country bride goes to work after a few days.

**Doc. 100**  
**Minority Wedding–Arumans**  
**wedding** (before 1980)

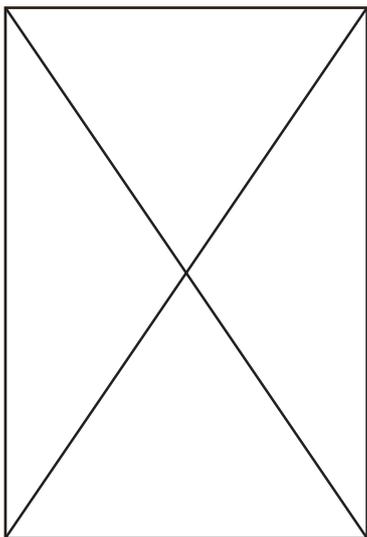


**Doc. 101**  
**Albanian bride**

*Magazine “New Albanian woman“ 1989*  
 ( Croatian painter, Paja Jovanović)

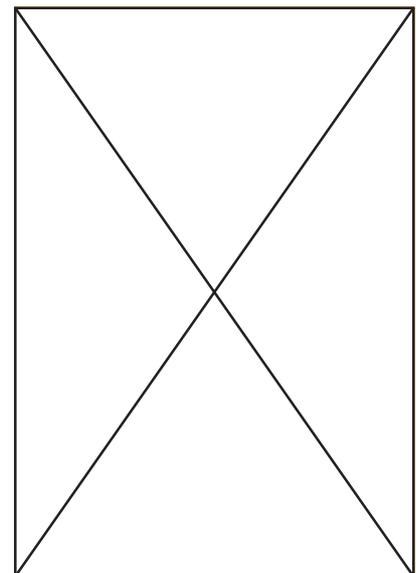


**Doc. 102**  
**Yesterday’s Wedding, in the country.**  
 (veiled bride. before 1960)



**Doc. 103**  
**Today’s Wedding**

*magazine “Klan”2000*



**Question:**

1. What are the common and specific elements of the wedding ceremonies yesterday, today and among different Albanian population groups?

**Doc. 104**  
**Celebrations**

**Question:**

1. Which kind holidays became more important after 1967?

*Newspaper "The People's Voice".1967*

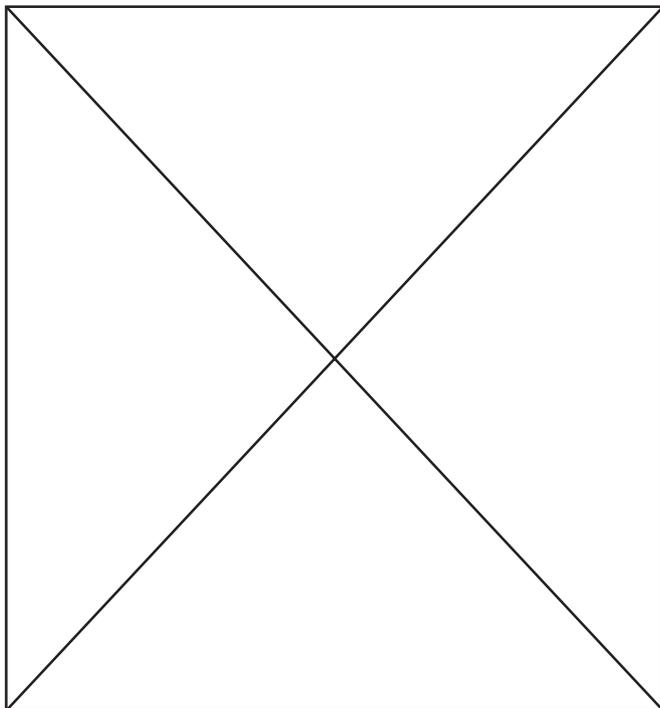
| We will cancel all the religious holidays and ceremonies and we will give up exchanging visits for these.  
| We will joyfully celebrate the Party's holidays on the 1<sup>st</sup> May, 8<sup>th</sup> of November, and 28<sup>th</sup>-29<sup>th</sup> November.  
| The people should also celebrate anniversaries of joining the Party, of marriages, and of the creation of co-operatives.  
| Daughter's birthdays should be celebrated in the same way as those of the sons.

**Doc. 105**  
**Gender**

*Enver Hoxha .Report and speeches 1967-1968.*

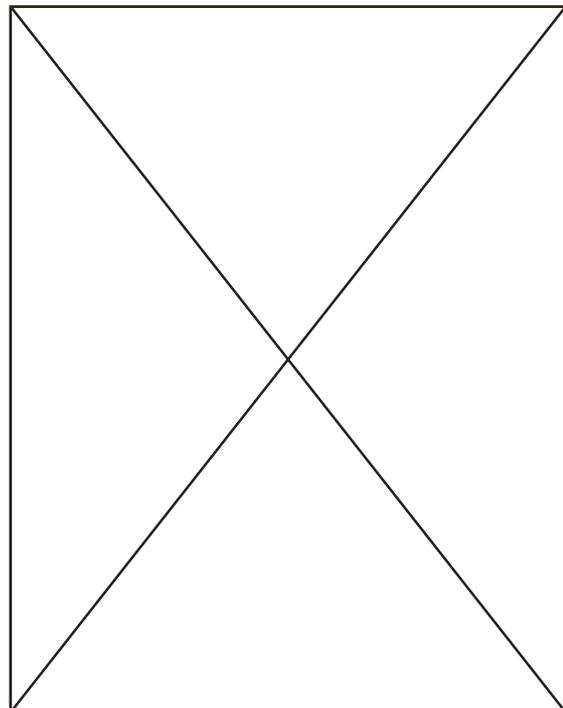
| It's a great pleasure when a boy is born, the same does not happen when a daughter is born, but the opposite. There is the idea that the son is "the pillar of the family", whereas the daughter is for another family.

**Doc. 106**  
**Pampered child**



*Magazine "Hosteni" 1976*

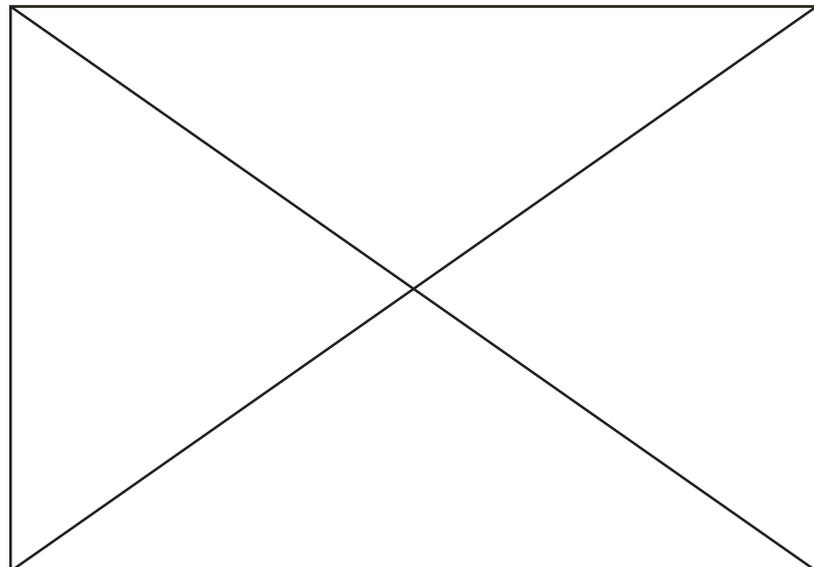
**Doc. 107**  
**My day**



*private archives 1993*

**Doc. 108**  
**Retirement celebration**

*private archive, 2000*



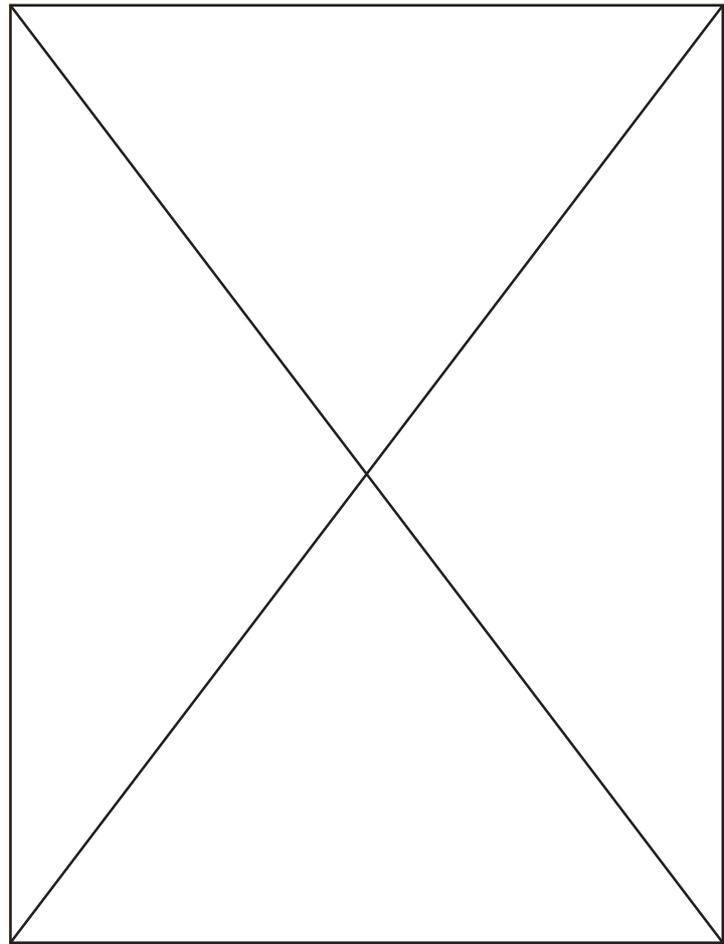


**Doc. 109**  
**8 March, placard**

\*LAVDI PPSH,  
 Glorify the Albanian Labour  
 Party

\*8 Mars 1976,  
 8 March 1976

**Question:**  
 1. What is the character of  
 celebrations in doc. 105 to 109  
 A. official.  
 B. family.  
 C. traditional.

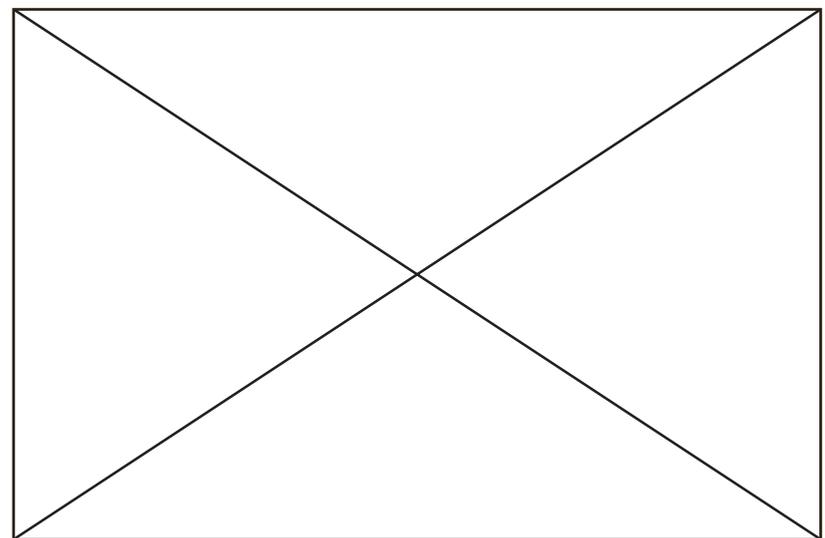


**Doc. 110**  
**Feasts**

Birthdays, wedding anniversaries, Christmas, Easter, Bajram, New Year's Eve are celebrated, of which the latter has been and still is the most traditional popular holiday. Today, exchanging visits with friends and relatives on the 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> of January have become extremely rare. This holiday (31<sup>st</sup> December) is celebrated far more frequently in restaurants or abroad. Going out after midnight and celebrating with a magnificent feast is a new phenomenon for this day. New holidays include the 14<sup>th</sup> February, Saint Valentine's Day for young people, baptism of different ages, synet etc.

*S.Kenuti 2000.*

**Doc. 111**  
**Fiona's Baptism**



*personal archive, 2001*

**BULGARIA**

**Doc. 112**  
**Legal Protection of Marriage and Family**

Art. 76  
 Marriage and family are protected by the government. Only marriages conducted by a registrar contracted with the prescribed authorities are legal.

*Constitution of People's Republic of Bulgaria, 1947*

Art. 38

Marriage and family are protected by the government. Only marriages conducted by a registrar are legal.

*Constitution of People's Republic of Bulgaria, 1971*

Art. 6.(2)

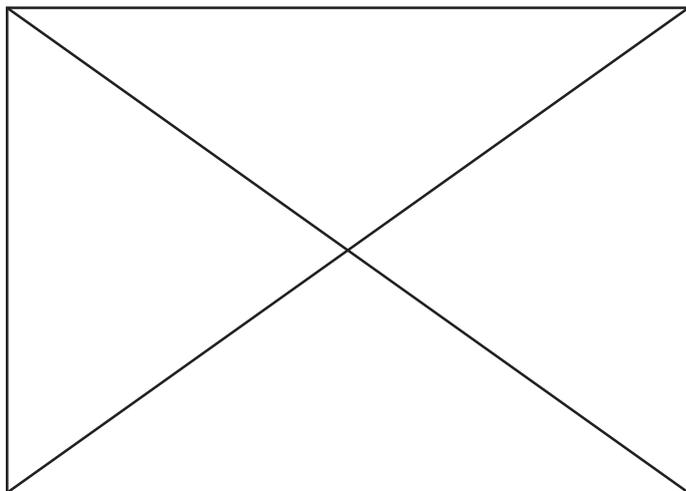
A religious marriage ceremony is possible only after a marriage by a registrar. This ritual is not legal.

Art. 12

Only persons of eighteen or older can marry.

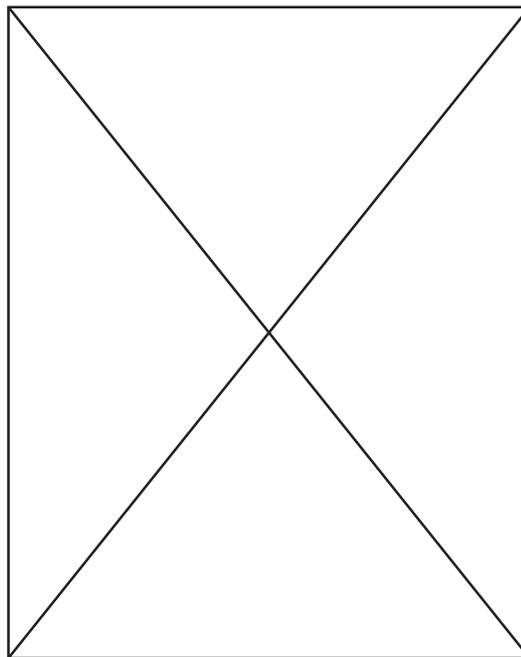
*Family code, 1992*

**Doc. 113**  
**The wedding ceremony in the Ritual Hall**



*Burgas, 1960*

**Doc. 114**  
**After marriage by the registrar**



*Village Vrachesh, Sofia district, 1994*

**Doc. 115**  
**Instructions for marriage at the registry office**

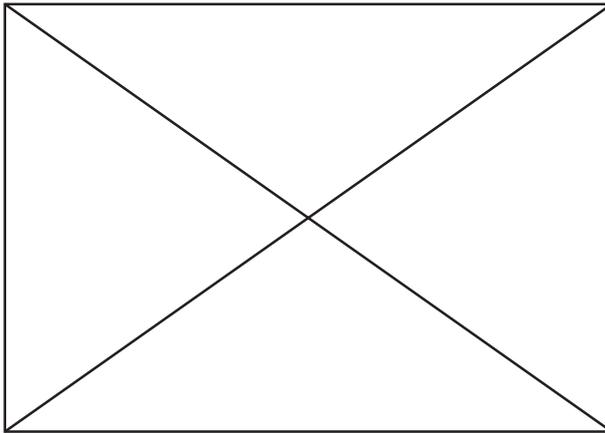
*Family Code, 1974*

The signified and public marriage takes place in the People's Council as a socialist civil ceremony. The authorized official ... checks the identity and the age of both sides, as well as the declarations and the medical documents presented ... forms a contract for the marriage, which is signed by both sides, two witnesses and himself.

**Questions:**

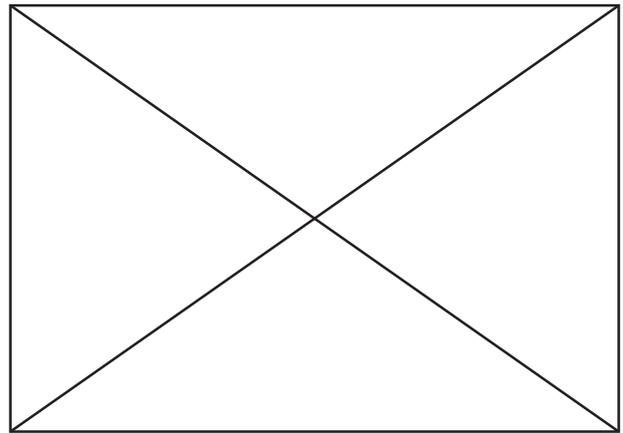
1. Which of the elements from the instructions for marriage by the registrar reflect the objectives of state politics?
2. Point out the key term, presenting the changed attitude of the state towards marriage and family.
3. Make suggestions about cases, in which contracting a civic marriage would not be possible.

**Doc. 116**  
**Breaking the wedding loaf**



*Vrachev village, Sofia district, 1994*

**Doc. 117**  
**The contracting of a religious marriage**



*Burgas, 1993*

**Questions:**

1. How did marriage change after 1947 and what was the impact on women's lives?
2. Which marriage ceremonies which could be chosen by the families in 1948, 1972 and 1993?
3. What are the typical characteristics of the marriage rituals in the documents? Make a list, and use it to organize a marriage ceremony and act in an official capacity.

**Doc. 118**  
**My Wedding**

*Keinish Suleimanova, born in  
 1957 in Russe*

On Thursday they would take the bride's parents. On Wednesday the girl's side would prepare the presents in the boy's house. On the actual wedding day, the boy's side would feed the girl's side. There might be an engagement, there might be not. On Friday would be the wedding proper. They would take the bride from her parents' house in order to lead her into the son-in-law's house. They would go to the Council and contract a lawful marriage. At my wedding there was a wreath which we lay before the monument in the little garden in front of the Library. After the ceremony everybody would go to the boy's house. There they would be met by the mother-in-law. They would go inside and begin to feed the daughter-in-law with bread and honey. Likewise they would smear the doors in the son-in-law's house with bread and honey after the meal. Everybody cried out "mashallah" (well-done!). Then the bridegroom and the bride would sit next to each other, the imam would come and begin imam nikyaha-spiritual marriage. That would always be done on Friday. At my wedding I had a white dress on. Chain dances would be played, as well as rutenitsa (a lively Bulgarian folk dance), tangos, Oriental belly-dances. The modern belly-dances played at Turkish weddings very much resemble the Bulgarian straight-line dance.

**Doc. 119**  
**Intermarriages**

*Jews throughout Bulgarian Lands  
 Compiler: E. Baruh, C., 2000*

Bulgaria holds an absolute record as to the number of intermarriages in comparison with all remaining states in the world with Jewish communities (80-90% of the Bulgarian Jews are from mixed marriages whereas in the USA they are 52%).

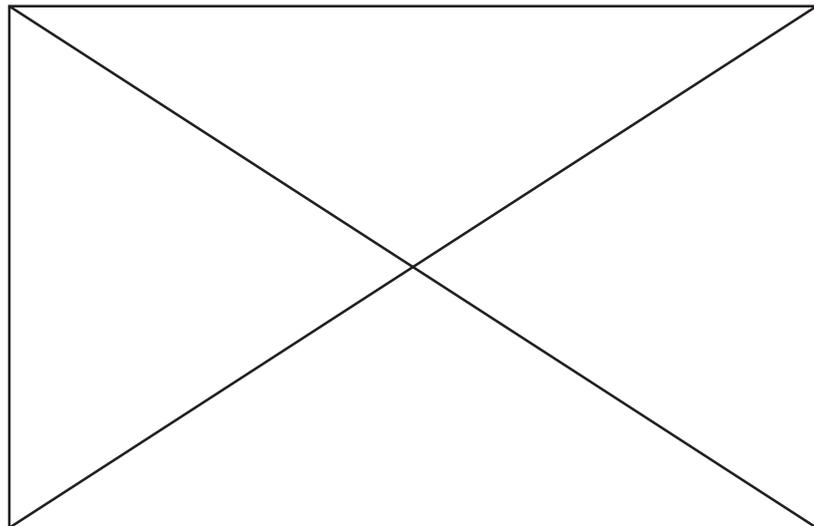
**Questions:**

1. Describe a wedding ritual of your choice in any ethnic group.
2. Write a short wedding congratulation.
3. Give examples for intercultural influences in the wedding ritual.
4. Analyze the role of intermarriages in Bulgarian society. Point out two positive and two negative features.

**Doc. 120**  
**Assignment for the future citizen**

”Open the envelope iwhen you will be a Pioneer !”

*V. Turnovo, 1978*

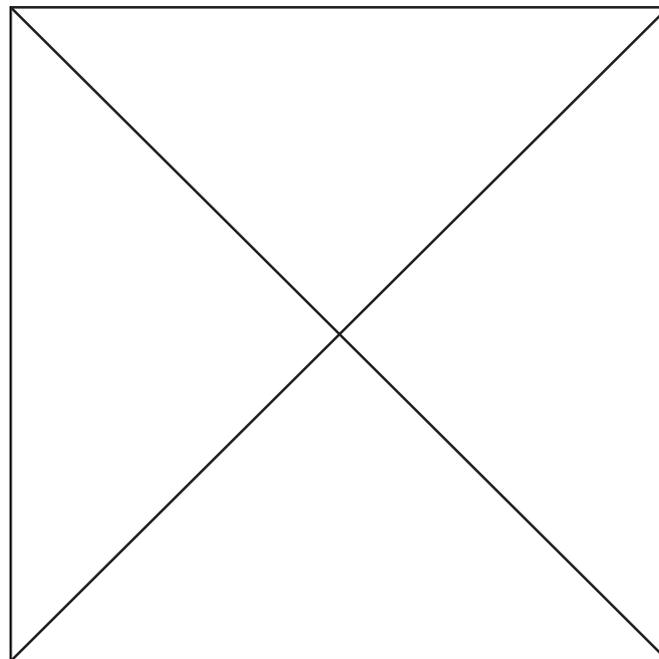


**Doc. 121**  
**A Christening in the Armenian Church**

**Questions:**

1. What moments of human life do you connect with the ceremonies presented?
2. Find the common message which unites them.
3. Compose a celebration message to the children for each of the ceremonies.

*Burgas, 1999*



**Doc. 122**  
**Smaller Family Holidays**

Does it take so much time and means for us to make the more important days in the family a lasting, bright memory? A husband will be grateful if we remember his birthday, if we cook his favourite meal on that day, if we do our best to all be at home, if we arrange for an enjoyable evening. The attention that father and the children give the mother on her birthday, on March 8<sup>th</sup> Women’s Day, on the wedding anniversary, etc. mean so much to her.

In many families both husband and wife are so preoccupied with everyday work that they have no time for such details in the family’s everyday life. It is therefore all the most important that such families arrange small family holidays to compensate for the absence of the parents during the day.

We have great and bright holidays - 9th September, May Day, 8th March, the great October Socialist revolution. They have already become part of our people’s lives. How joyfully the whole family prepares for the 9th September or May Day demonstrations, for friendly lunches or dinners on those days. But here we mean the smaller family holidays which enrich family life.

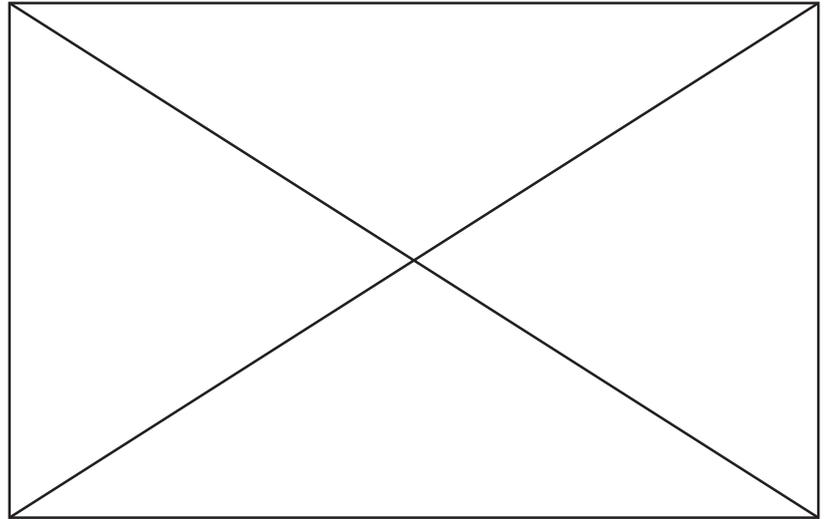
*Magazine The woman today, 1960*



**Doc. 123**  
**Celebration March 8<sup>th</sup> - International women day**

The governing body of the Regional communication office congratulates you on the International women day and wish you health, happiness and success in your work and your life.

*Town Zlataritza,  
 V. Turnovo region, 1969*

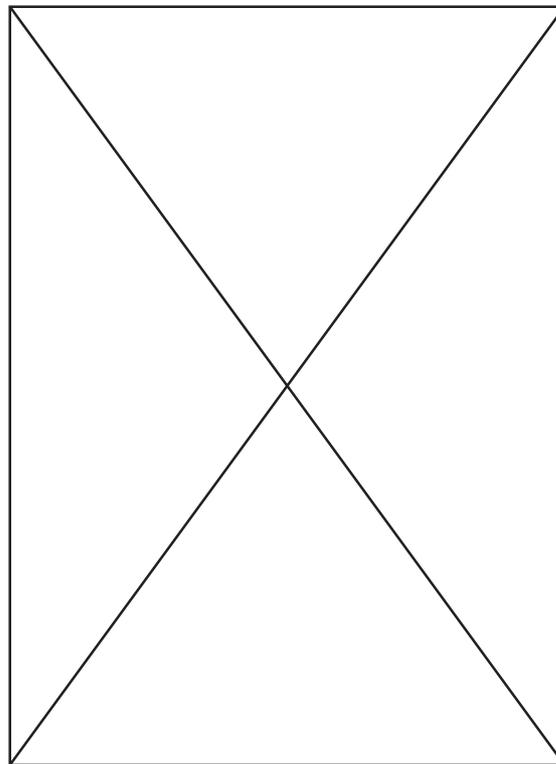


**Doc. 124**  
**Mum's fest**

**Questions:**

1. Distinguish traditional from socialist celebrations and rites.
2. Why did the Communist party in Bulgaria impose new family holidays?
3. What new values were established in family and social life during Socialism?  
 Make a comparison with the situation in Macedonia and Albania.

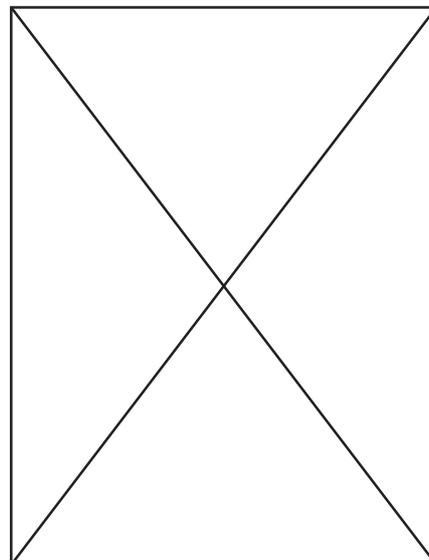
*Strahilovo village, V. Turnovo region, 1966*



**Doc. 125**  
**An excursion**

An excursion to Stoletov peak in Stara planina mountain

*Gabrovo, 1956*

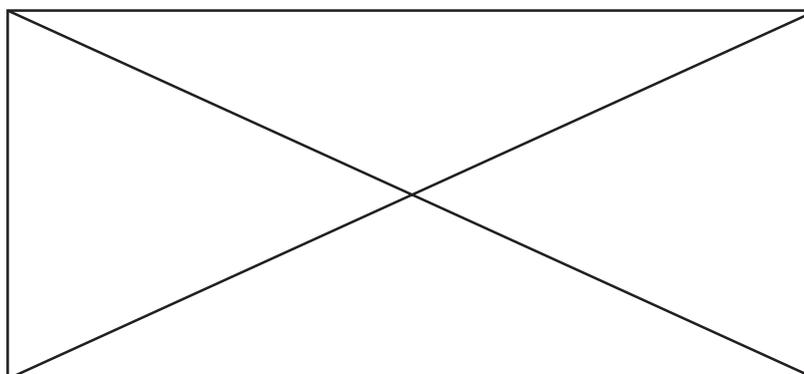


**Doc. 126**  
**The tradition in the Armenian family**  
*Nikolakova, V., Armenian's diptih. Jarava, 2000, No 3.*

In Emma Kasparjan's family, traditional Armenian cooking is still alive. Old recipes kept by grandmothers and friends, are followed exactly. They celebrate both Armenian and Bulgarian holidays, so there is always an occasion to prepare some white cookies, frumenty and hotch-potch.

**Doc. 127**  
**Contemporary Babinden celebration**

*Zlataritzza town, V. Turnovo region, 1986*



**Doc. 128**  
**Contemporary Wallach celebration of St. George's Day**

*Magazine Bulgarian Folklore, 1994. N 5*

The structure of the holiday is different from that of the past and it has lost its festive spirit. On May 5<sup>th</sup>, the sacrificial animals are slaughtered, people gather at various places in the village and the priest blesses the places and the people, wishing them health and prosperity. On the seventh day there is a sermon in the church with holy water, those who have a name day are celebrated as well as those who give a votive offering. . .Lamb is eaten often during the following days when all the members of the family gather together for the occasion.

**Questions:**

1. What traditions and changes do you find in the holidays and the rites of the Bulgarian family?
2. Which traditional holidays do the Bulgarians continue to celebrate?
3. What is the role of the family in preserving morals and tradition?

**MACEDONIA**

**Doc. 129**  
**Law governing the family and relations between the partners in marriage**

Article 6

Marriage is a community between a man and a woman, confirmed by law, in which the interests of the marital partners, the family and society are achieved.

Relations between the husband and wife are based on their free will to form the marriage on the basis of equality, mutual understanding and help.

Article 33

The marital partners, each to his ability, takes care for the needs of the family.

**Doc. 130**  
**Equality**

<http://wrc.lingnet.org>

The Constitution guarantees women the same legal rights as men. Macedonian society, in both Muslim and Christian communities, is patriarchal, and the advancement of women into nontraditional roles is limited. Women are severely under-represented in the higher levels of the private sector, although some professional women are prominent.

**Questions:**

1. How are the relations between the marital partners regulated according the family law?
2. Compare it with the international point of view about equality between husband and wife.

**Doc. 131**  
**Marriages and divorces**

*Annual Statistic Reports, 1954, 1970, 1981, 1995, Statistic Bureau*

Year	Marriages	Divorces
1953	0,9	0,06
1961	0,8	0,04
1971	0,9	0,06
1981	0,8	0,05
1991	0,8	0,02
1994	0,75	0,03

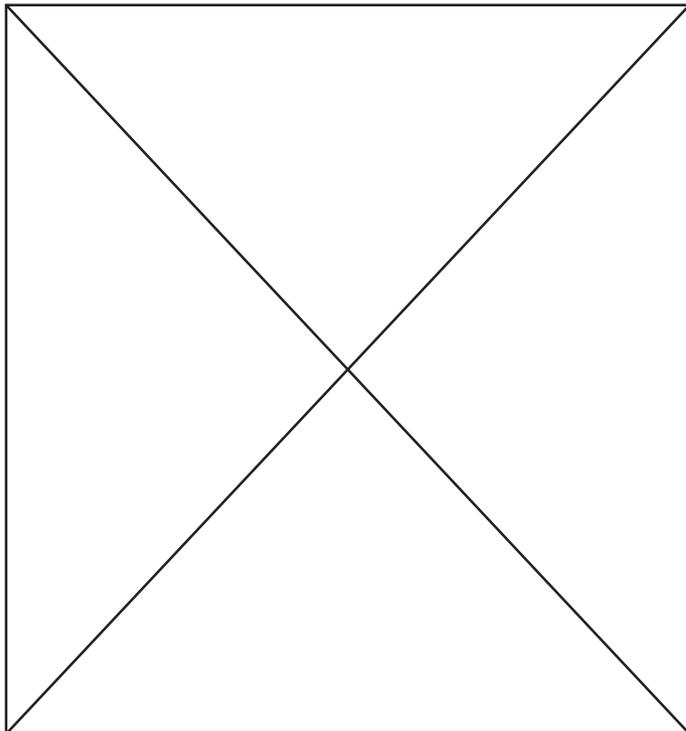
- Questions:**
1. Find the relationship between marriages and divorces from 1953 to 1991.
  2. What is the basic tendency?
  3. Draw conclusions regarding the stability of marriages in Macedonia.
  4. Compare the information with the information from Albania and Bulgaria.

**Doc. 132**  
**Celebration in my family**

*Nade Molerovic teacher Skopje 2001*

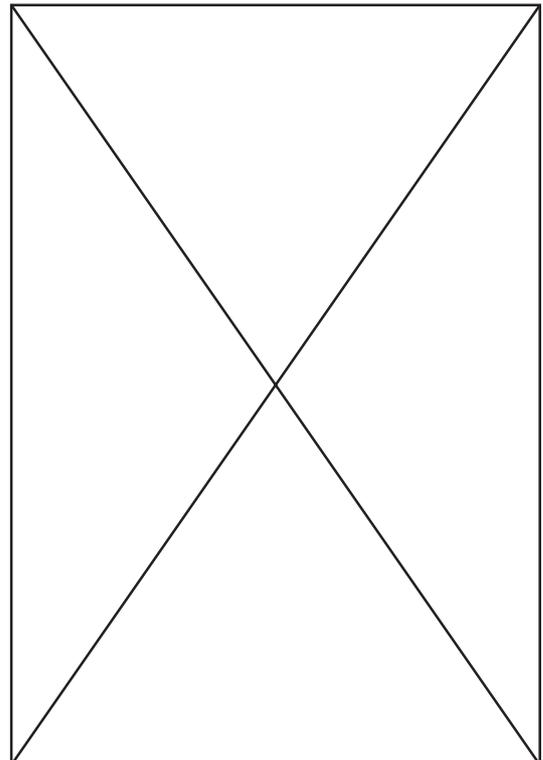
“We are four in my family and we didn’t celebrate religious holidays during Communism times for the simple reason that my father worked as a civil servant for the Yugoslav Peoples Army. I only remember that my mother used to dye eggs red at Easter to make us happy, but secretly so that the neighbours did not find out. That’s why I was baptized without my father’s knowledge when I was 13. It happened at my grandmother’s house in Kicevo, during the summer holiday in 1970. However, my grandparents in Kicevo had their St. Nicholas family feast when we went to visit them. We children experienced that as a special adventure. In 1980, I was married but I didn’t have a church ceremony for the same reasons. At my new home, my husband’s family had organised their feast, and we felt especially solemn on Christmas Eve and Christmas day.”

**Doc. 133**  
**Baptizing of 12 year old Maja**



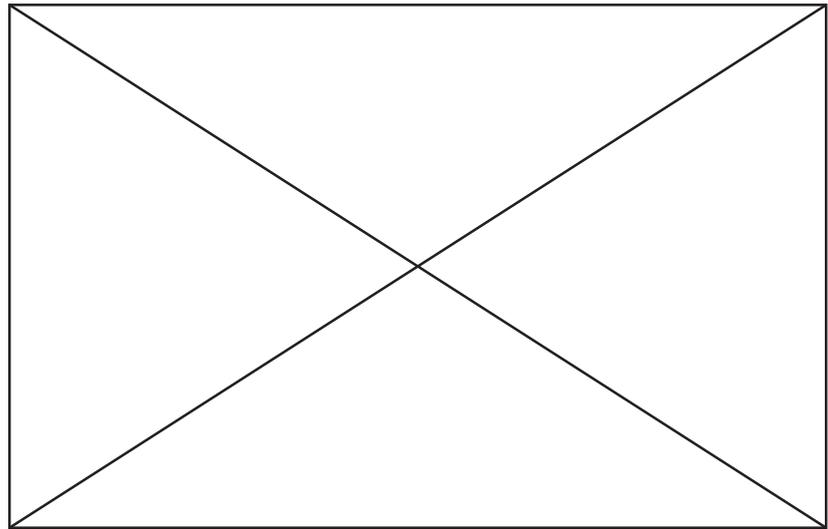
*Private archive*

**Doc. 134**  
**Circumcision in 1956**



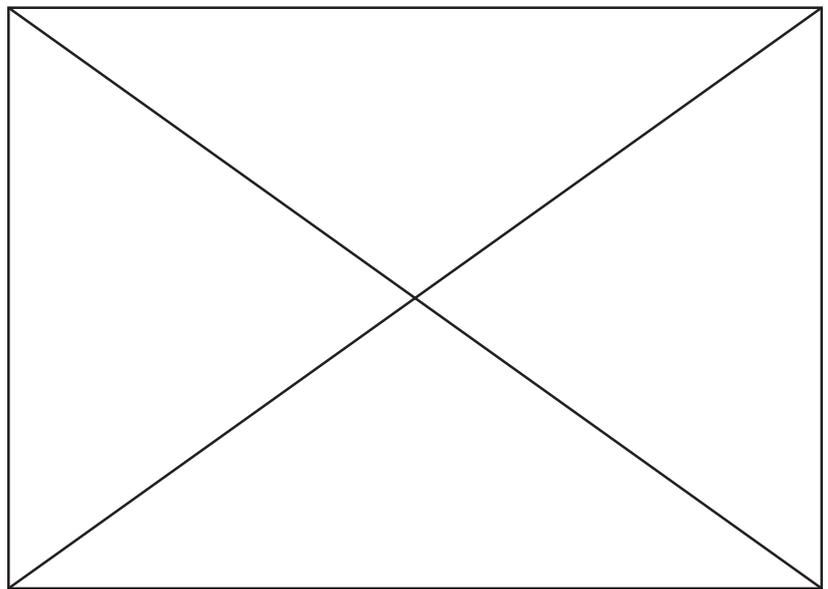
**Doc. 135**  
**Civil wedding in 1971**

*Private archive*



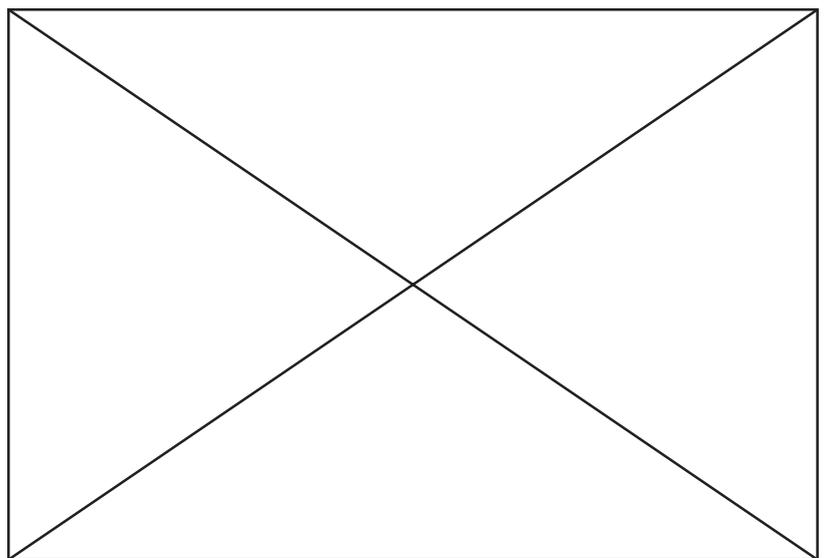
**Doc. 136**  
**Church wedding in 1998**

*Private archive*



**Doc 137**  
**Turkish wedding in 1999**

*Private archive*



**Questions:**

1. What was the state's position regarding to family rituals?
- 2 .What was the attitude towards family religious feasts in most families during Socialism?
3. Which of these marriage rituals would you choose? Why?

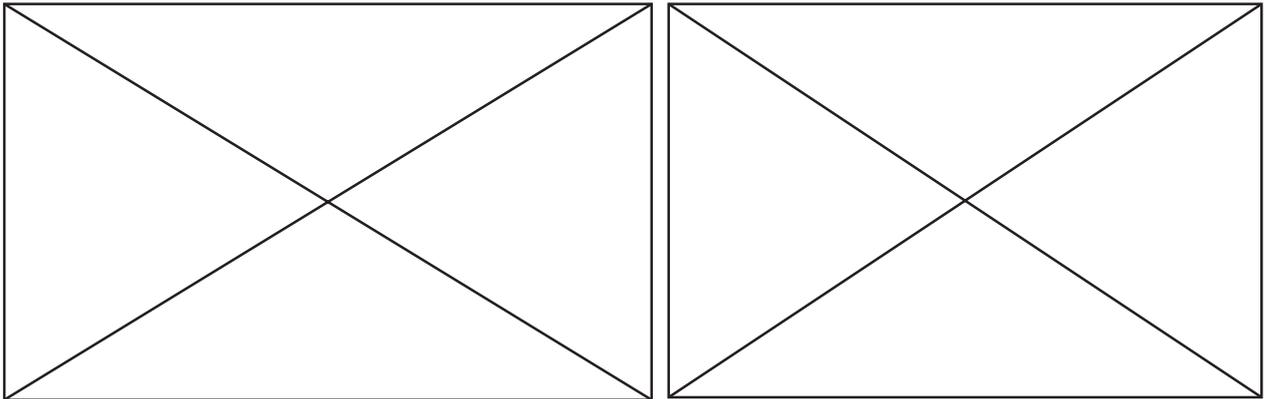
**Doc. 138**  
**Macedonian Roma women:**  
**Power, politics and creativity in**  
**ritual**

*Carol Silverman, American*  
*journalist, <http://err.org>*

Families regularly gather together to celebrate various rituals, both life cycles - such as circumcisions, weddings and funerals - and calendrical, such as Bajram and Edelresi - George's day. In a sense, family members symbolically enact their roles and obligations to each other in ritual. Ritual is not an idle realm of entertainment - it binds the community and forms the sense of being a Roma person. Moreover, families and individuals establish themselves through ritual performances and it is here that women achieve a high degree of power and public recognition.

**Doc. 139**  
**Roma wedding in 1975 and 1992**

*Private archive*



**Doc. 140**  
**Illegal marriages with minors**

*Prosvetena žena, 1953*  
*A home and family magazine*

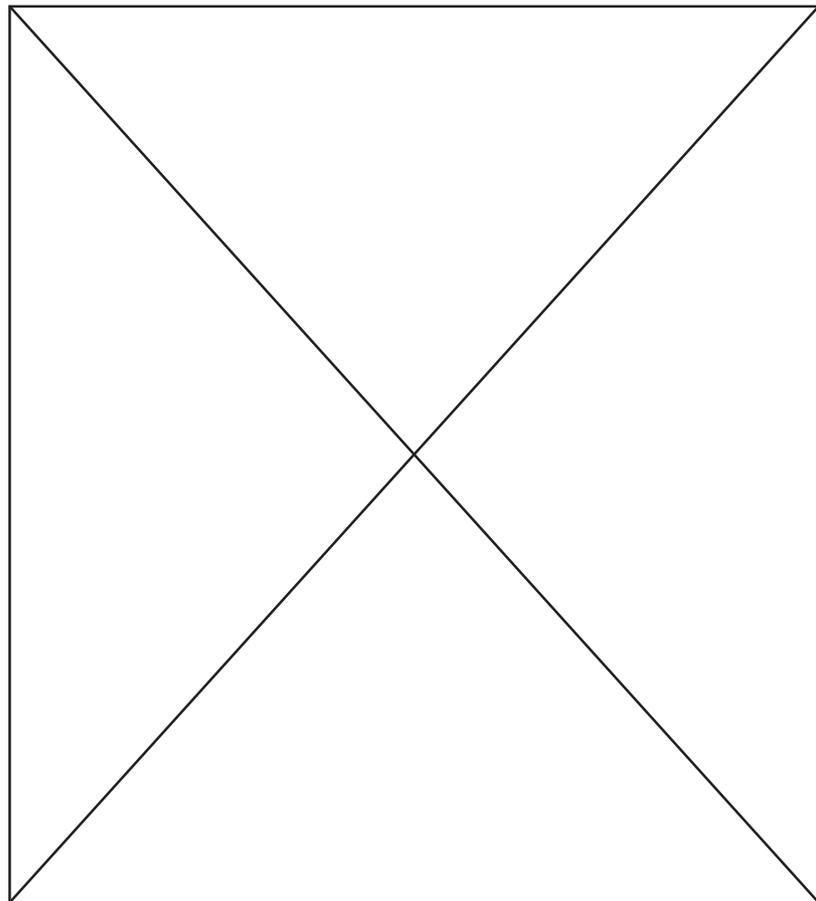
Illegal marriages with minors are most frequent among ethnic Albanian and Turkish minorities. In these communities, approval for marriage is required from the age of 13. The requirement for early marriage of minors is mainly due to the fact that the younger they are, the higher their price is. Starting to get them married from a very young age, the parents are able to sell them several times. It is purely business. If they leave a daughter unmarried until she is older, when she is more aware of the situation in the outside world, she is less likely to be a victim of her parent's manipulations. The courts prosecute these marriages in which women are traded for an agreed price. During this year, 20 people have been fined for trading women in the Tetovo area. One of these women was sold for 240,000 Dinars. From the authorities, I discovered that the average price for a woman is about 100,000 Dinars. Early marriage is harmful and its occurrence should be prevented by educating our children and teaching them that only people who are physically and mentally developed can have healthy offspring and a harmonious married life.

**Doc. 141**  
**Interview with Sandra Sebatovska**

*Sandra Sebatovska, Skopje,*  
*November 2000 god.*

"I am a Muslim Macedonian and am in fourth grade at 'Cvetan Dimov' High school in Skopje. I am an excellent student and I wish to continue my education as far as possible. I often imagine myself as a famous journalist who travels through the world, following and interviewing celebrities. This dream of mine is destroyed by the traditional reality from which I cannot escape regardless of my wish. My parents, who are not educated and are dedicated traditionalists, tell me even now that if there is a 'good opportunity' for me to marry, they will insist on my consent, unless, of course, I intend to embarrass them. I would like to be ME, to respond for my own needs and do whatever I like, but unfortunately, even today in the 21<sup>st</sup> century, some still think they have the final word in the name of tradition."

**Doc. 142**  
**Macedonian Muslim wedding**



*Private archive*

**Question:**

1. How did the family rituals change and continue in different ethnic groups?
2. Which specific characteristics are revealed in the family rituals of the given ethnic communities?
3. What are the similarities that you see in the family rituals of the given ethnic communities?

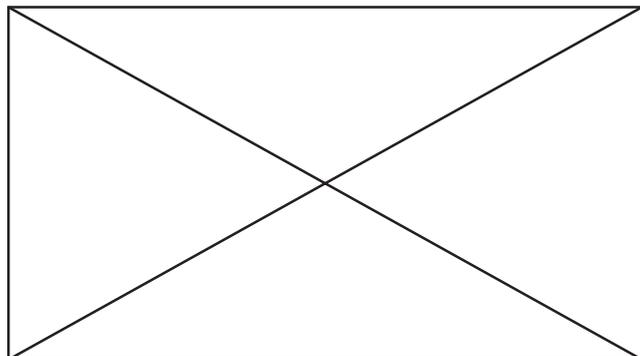
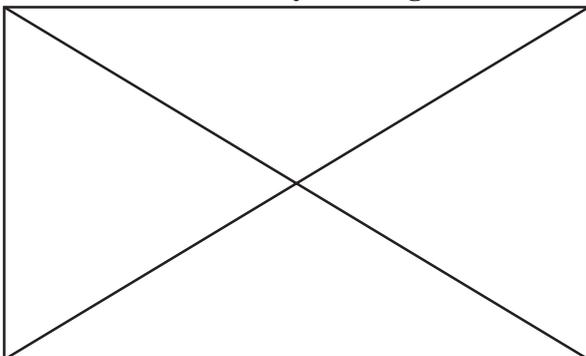
**Doc. 143**  
**May 1<sup>st</sup> - International Labour Day**

*Five years PRM, Government of the RM, 1950*

May 1st, the international celebration of workers all over the world - is celebrated in the most graceful way in PRM, as it is all over our country. On that day, our working country people and our working intellectuals demonstrate the success achieved in building a socialist society in our country. Military unity and solidarity between working people in the nation-wide movement is evident on this day.

**Doc. 144**  
**Celebration of 1<sup>st</sup> May in village and in town 1956**

*Private archive*



**Question:**

1. In which way did May 1st became part of family life ?
2. Draw a conclusion about the influence of socialist propaganda regarding the celebration of family festivals.

**Doc. 145**  
**Visits to mothers of fallen female fighters**  
*Enlightened woman, 1963*

The mothers of women fighters who had lost their lives were not forgotten on March 8th. A group of pioneers led by members of the City Conference of Women's Social Activity visited the mother of the female hero, Vera Ciriviri - Trena, expressing their best wishes for the day. A number of such visits were organized. We remember them all and send our best wishes to every mother on this day.

**Doc. 146**  
**Celebrating March 8 - Mother's Day**  
*Enlightened woman, March 1961*

Part of the programme organized in the Drama Theatre on March 8. This concert was organized by the Republic and City Conference of Women's Social Activity and Macedonian Music Artists' Society.

**Doc. 147**  
**Selebration of March 8th**  
*A recollection by Christina Ristova*

Earlier (during the 80's), there was a very good tradition of celebrating the "March 8th" festival.

The manager or the president of the syndicate organization congratulated us on the day, giving us a flower and a small present. Sometimes, they took us out for a special meal, or on a trip abroad, e.g. to Thessalonica, Sofia, Budapest, but at our own expense.

Today, it's different. They usually take us to small restaurants, with live music, people sing and dance till dawn. We simply relax and we forget our every day problems, and the next day, everything is the same.

**Questions:**

1. Which activities used to mark March 8<sup>th</sup> ?
2. Differentiate between state propaganda and reality in the celebration of Mother's Day.
3. Compare the March 8<sup>th</sup> celebrations during communism and after the transition.

**Doc. 148**  
**Changes in leisure activities – A patriarchal family**  
*Olivera Bulic, Changes in family life, Belgrade, 1968*

One of the main characteristics in patriarchal families regarding leisure time is the lack of equality between husband and wife. While the man, often goes out alone or with his friends in his free time as a form of recreation, the woman is not allowed to do the same, therefore, she mostly stays at home or visits relatives or friends without her husband, because it's her duty according to traditional norms. The husband and wife rarely participate in commercial recreation, or go on holiday, especially not the wife as she generally has no income of her own.

**Doc. 149**  
**Modern family**  
*Private archive*

**Doc. 150**

**At home**

*Marriage and family, Naum Matilov, Skopje, 2002*

Life in a modern family has totally different characteristics. The husband and wife mostly spend their free time together, or with mutual friends. Commercial recreation is very common and they spend their holidays together.

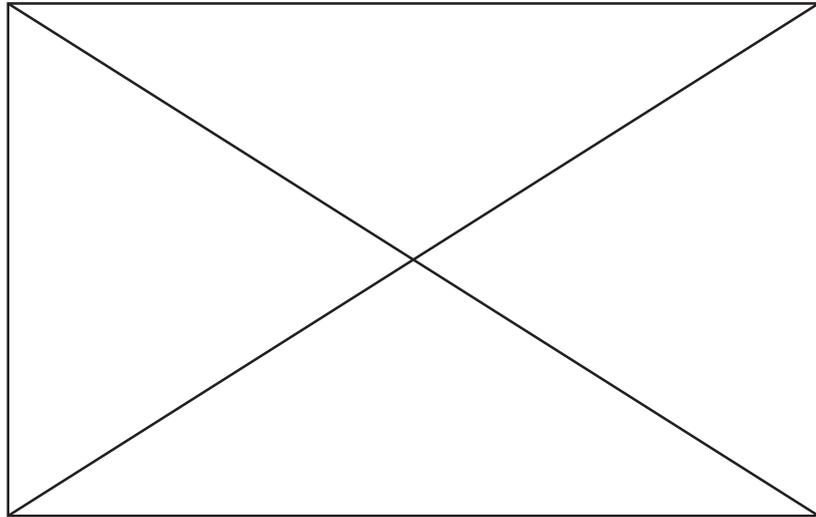
**Doc. 151**

**At home 2**

**Questions:**

1. How do patriarchal and modern women use their leisure time?
2. Compare the way that men and women use their free time.

*Private archive*



**Doc. 152**

**Participation by family members in household work.**

*The effect of women's emancipation on biological reproduction in the SRM, 1988*

The great deal of the household work is still carried out by the wife, in other words, it confirms the unequal subjugated position of the woman in the family.

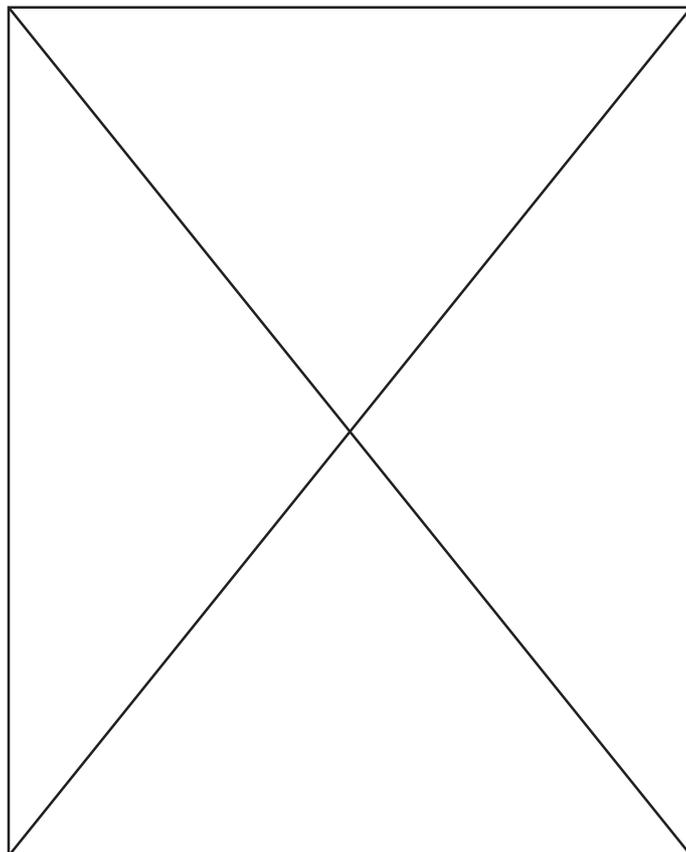
It is still very common that women bear the greatest burden of the household and housework, which illustrates the fact that families, for the most part, have retained their patriarchal character.

Typical examples of this include the ability to cook, to keep the house clean, and take care of little children in the family.

**Doc. 153**

**Sharing the housework**

*Private archive*



**Doc. 154**  
**The position of men in the family**

*Dr. Blaga Petreska, Between the Traditional and the Modern*

The dominating patriarchal family lifestyle was reflected in the woman's position. Many elements confirmed the man's respected and privileged position in the family, and for the women and children, the man held the highest and unquestionable authority. The father's authority was such that he was obeyed without question. The very presence of the father incited awe in children, and was expressed by many formal elements necessary to maintain his dignity. Not allowing smoking nor "paying any attention to his wife, nor any intimate gestures in the presence of the father were rules that were heeded even by adult sons.

**Doc. 155**  
**Position of the Albanian women in the family**

*Marriage and family, Naum Matilov, Skopje, 2002*

Compared with Macedonian women, Albanian women are even more burdened with housework, especially with the raising of children. In fact, the majority of Albanian women state that the father has no responsibilities at all in the raising of their children.

**Questions:**

1. What is the position of women in the family and in society?
2. Compare the position of the man and woman in family life.

**OVERALL QUESTIONS:**

1. What is the situation of the minorities in the 3 countries.
2. Compare family marriage ties in communist times with family rites in marriage today.
3. Point out differences and similarities in the communist state celebrations in the three countries.
4. Discover how family life reproduced the political system.
5. Try to differentiate propaganda from reality.

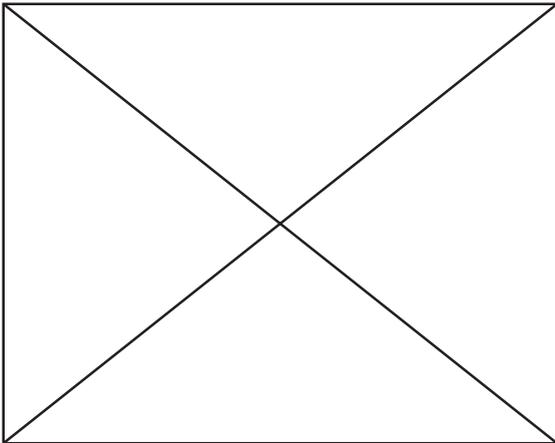
# WOMEN

## THE POSITION OF WOMEN AND THE CONSEQUENCES OF THE EMANCIPATION PROCESS

**Key Question**  
How did the emancipation of women affect family life ?

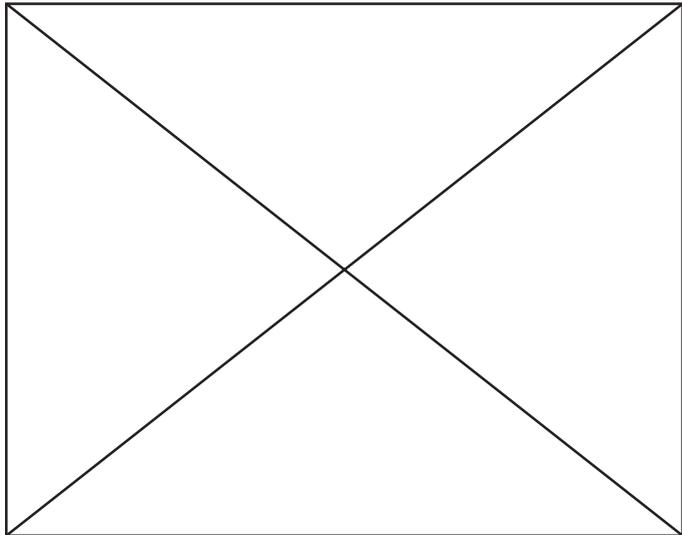
### ALBANIA

**Doc. 156**  
Art or reality

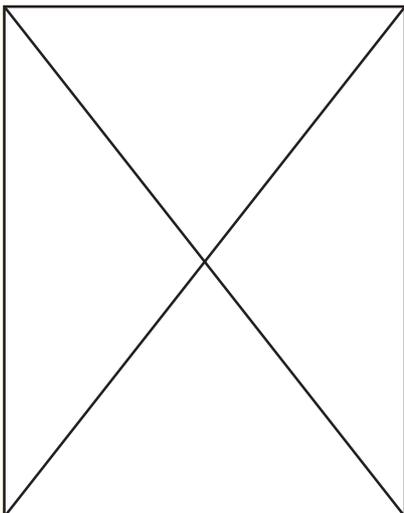


*Magazine "Hosteni" 1967*

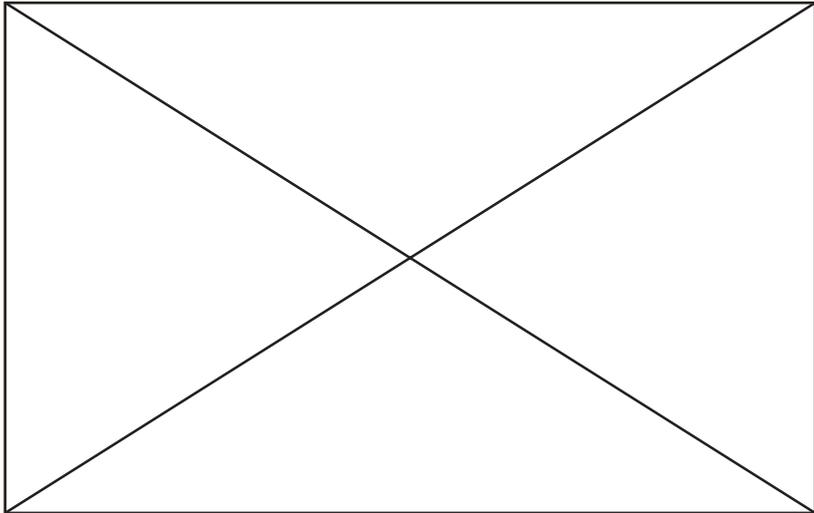
**Doc. 157**  
The woman in 1960



**Doc. 158**  
Loaded woman



**Doc. 159**  
Loaded animal



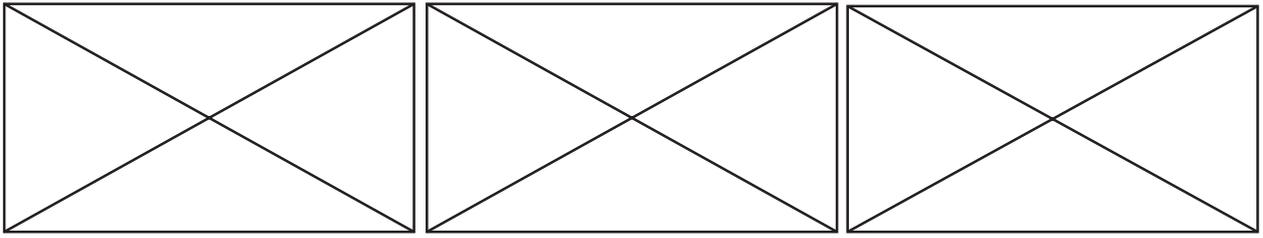
**Question:**  
1. What is the position of the man/woman?

**Doc. 160**  
Party policy

*Enver Hoxha. 6 February 1967. Tirana.*

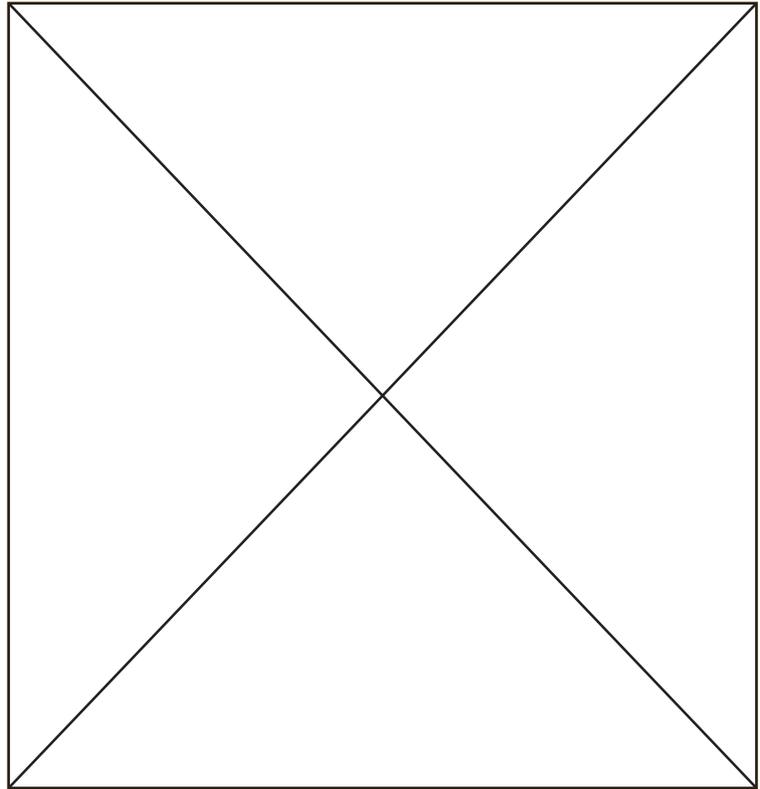
"The whole Party and the country should stand up, burn with fire and behead anyone who tramples underfoot the sacred law of the Party defending the rights of women and girls."

**Doc. 161**  
**Different courses for women**



**Doc. 162**  
**Overloaded woman**

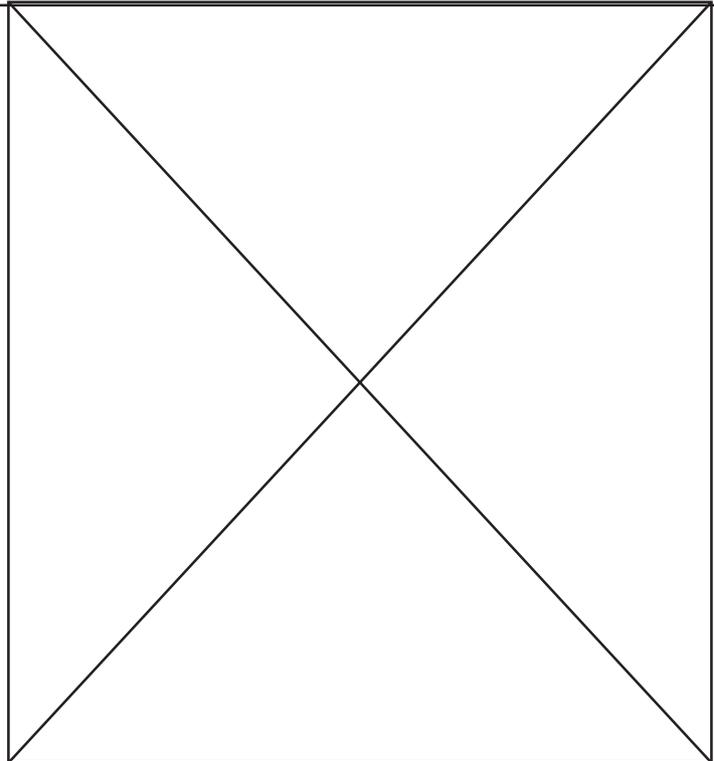
Woman, have you heard what the newspaper writes about women's emancipation ?



*Magazine "Hosteni" 1967*

**Doc. 163**  
**Cartoon: This is the woman, I am looking for.**

I am looking for a perfect woman.



*Magazine "Hosteni" 1967*

**Doc. 164**

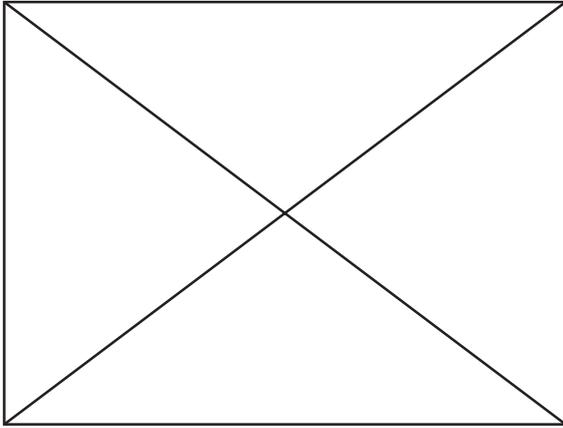
**Emancipation**

*Enver Hoxha. Album "Poem for woman" 1972*

The Party is leading women's emancipation in our country for men and women to march hand in hand in harmony of feelings, objectives and the best and highest ideals of humanity..."

**Doc. 165**

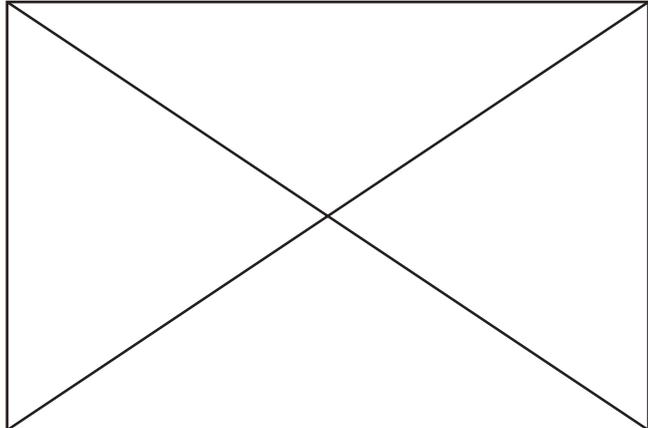
**Men working**



*Magazine "New Albanian Woman" 1972*

**Doc. 166**

**Men working**



*private archive 1991*

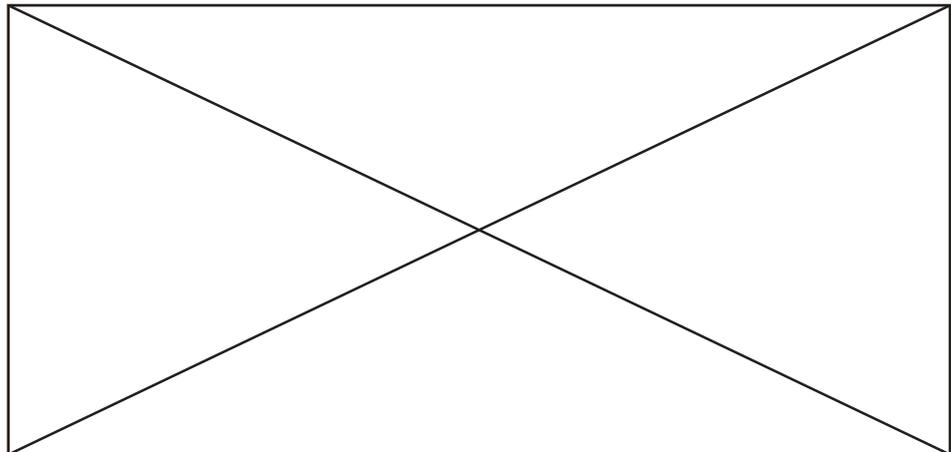
**Question:**

1. What was state policy concerning women's emancipation?

**Doc. 167**

**Questionnaire:**

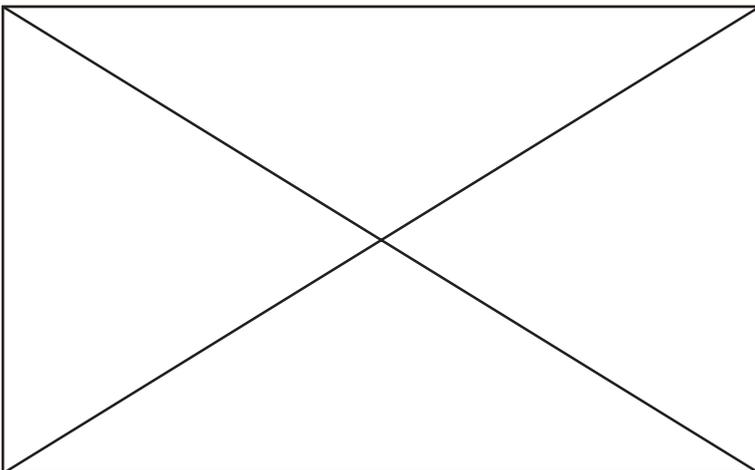
**What do you do on Sundays or feastsdays**



*Magazine "New Albanian Woman".1989.*

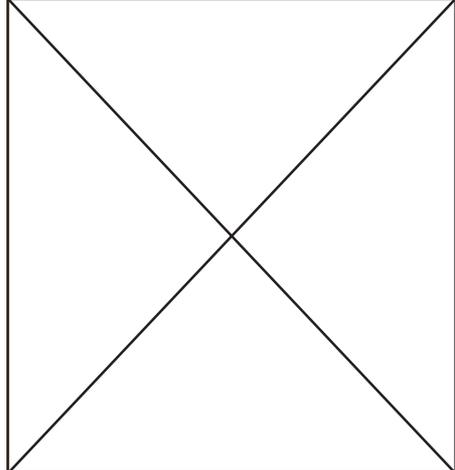
**Doc. 168**

**Picnic**



**Doc. 169**

**Free time**



**Doc. 170**  
**Emancipation?**

*Text-book “ History of the Albanian People”.2000*

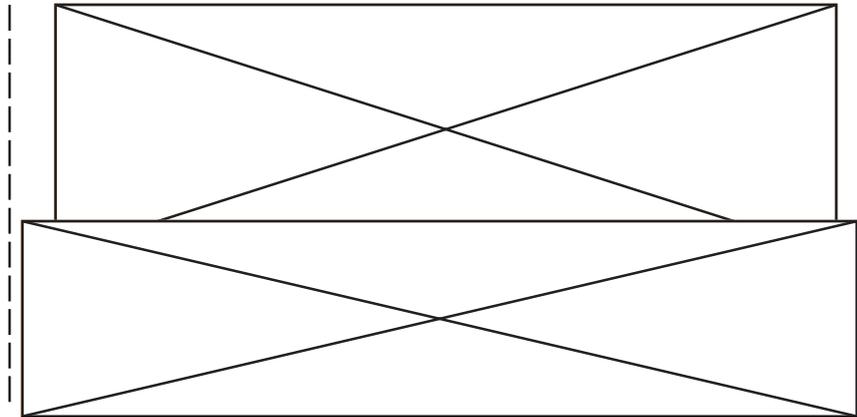
| .. this whole movement meant that women gained many rights, as well  
| as equality with men in all fields of life but they were overburdened,  
| also having to deal with faced with house and social work because the  
| country’s economic evolution still didn’t guarantee better conditions  
| for housework to enable women to have some free time.

**Question:**

1.What is the most widespread type of holiday organisation?

**Doc. 171**  
**Participation of women in political life.**

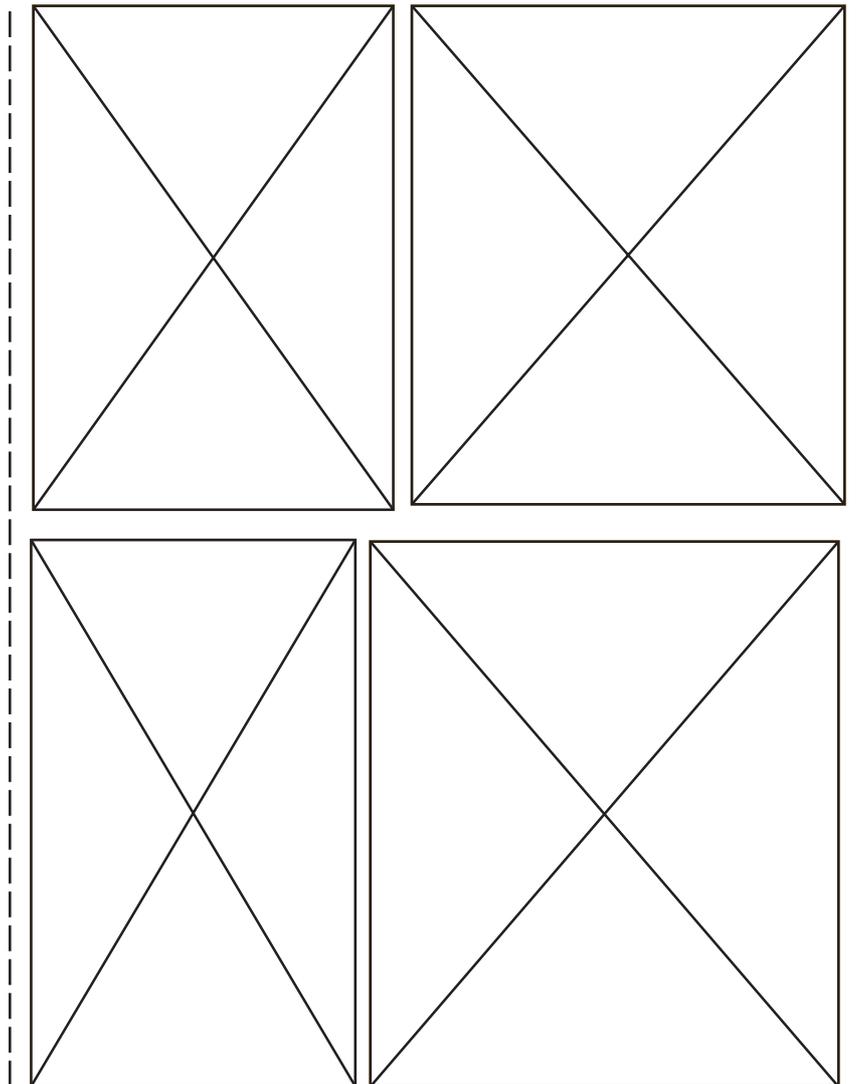
*Institutional Mechanism and Status of the Albanian Woman. 2000*



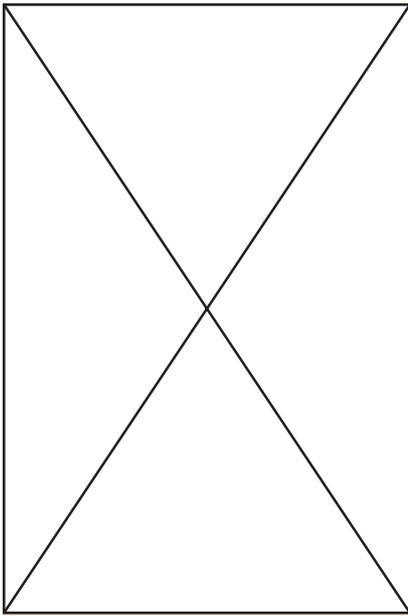
**Question:**

1. What are the trends of women participating in political-institutional life in the years 1967-1986 and 1999?

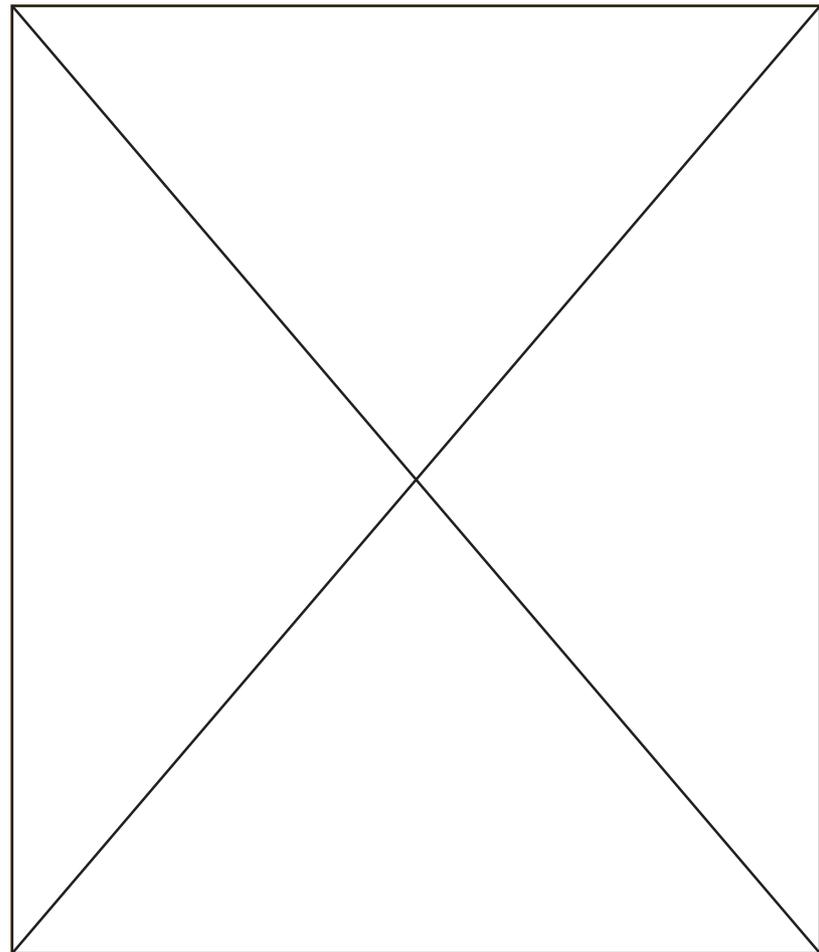
**Doc. 172**  
**Women at a variety of work**



**Doc. 173**  
**Albanian top-model ( 1991)**



**Doc. 174**  
**The competition of Miss Albania (1991)**



**Question:**

1. Which photos express the emancipation of woman?

**Doc. 175**  
**Woman's participation in different sectors.**

*Family in transition. 1997*

In 1989 in our country, women make up 56.2 % of the economists, about 51.9 % of the doctors for internal medicine, and approximately 71,6 % of the chemists.

**Questions:**

1. What is the participation of woman in political and other sectors of life?
2. Which are the results of the state policy for women's emancipation?

**Doc. 176**  
**Women in transition**

*Family in transition. Tirana 1997*

Massive closures of state enterprises in town brought about unemployment...In 1990, 56.7% of all women became unemployed.

Year	Unemployed women
1990	78000
1996	79108

**Doc. 177**  
**Woman in business.**

*Z. Çavo-Besieged women. 1995*

Today, in 1995, there are 250 women who are in business in Tirana. 79 medium-sized trading and production companies are now known in Albania to have women leaders.

**Question:**

1. What difficulties did Albanian women face during the transition period?

**BULGARIA**

**Doc. 178**  
**Equality**

Art. 36

Women are equal to men in all spheres of the state, in legal, economic, social, cultural and political life.

*Constitution of the Republic of Bulgaria, 1947*

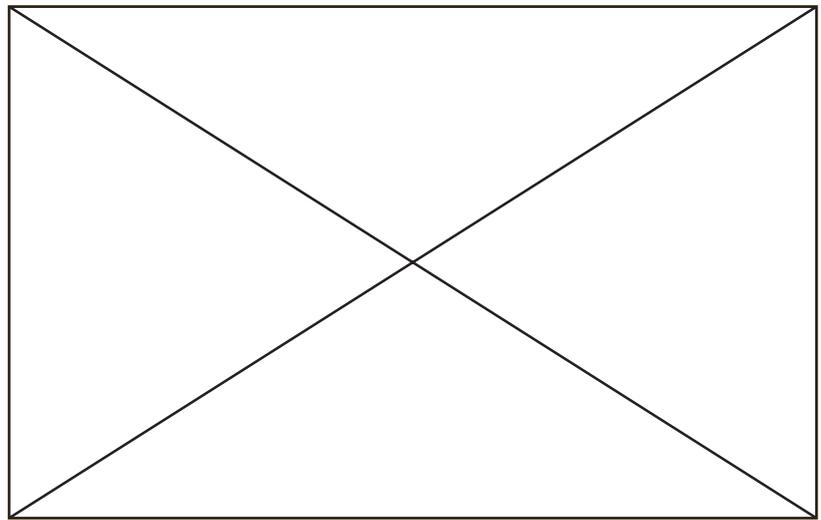
This equality ensures a woman equal labour rights, equal salary for equal work, the right to rest, the right to social insurance, pension and education.

**Doc. 179**  
**Law of gender equality**

Its strikes the first decisive blow against the old religious views about Turkish women and opens up new bright perspectives for their active and equal participation in all fields of life.

**Doc. 180**  
**Female co-operators**

*Village of Gradina, Turnovo district, 1958*



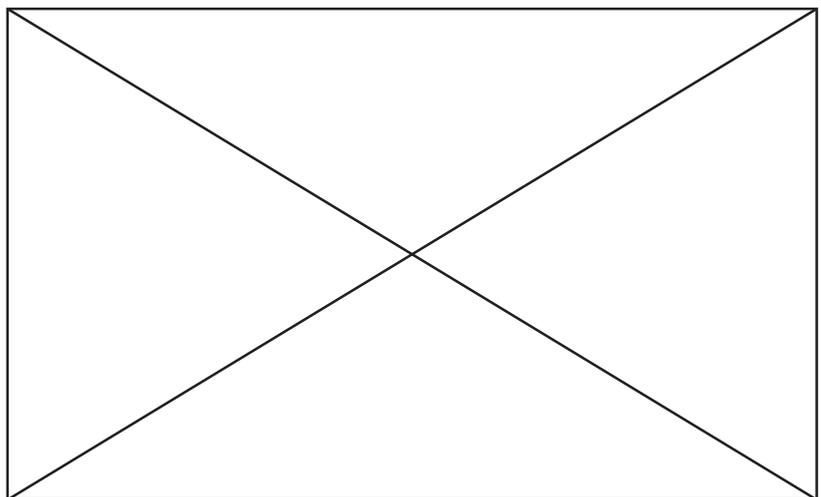
**Doc. 181**  
**Bulgarian Communist Party**  
**Concept for the role of women**

*CC Politburo of BCP resolution, 6 March 1973*

In the opening balance of the decision it is emphasized that the party has always been based on the Marxist-Leninist understanding that the elimination the women’s inferior position in class antagonistic societies, and the solving of women’s problem is possible only in socialism, that the proletariat could not win power and build a socialist society without the conscious, purposeful and selfless participation of women in this historical deed...

**Doc. 182**  
**Embroidery work group**

*Gabrovo, 1959*



**Doc. 183**  
**Hard-headed advice to modern women in the 40's**

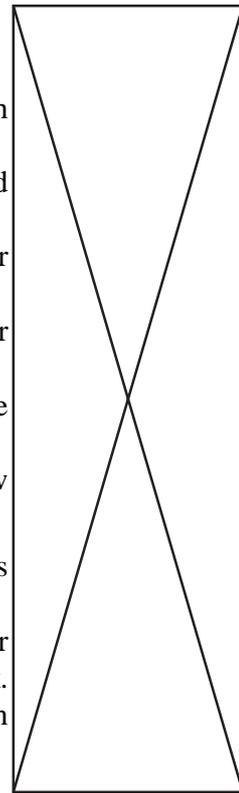
**Questions:**

1. What are the changes regarding women in Bulgaria during the communist regime? (doc. 179-184)
2. Which of them had a positive influence on women's behavior in society?
3. Make a list of advice to today's modern women.

*Magazine The woman today, 1946, N7*

**WE ADVISE YOU**

- You should never go out with stockings which have ladders or twisted-seams.
- You should cut and clean your fingernails and not varnish them with all kinds of nail polish.
- You should not go out with uncombed hair and you should always keep it in good order.
- You should always check the collar of your garment or dress for stray hairs.
- You shouldn't forget to tuck your blouse into the belt of your skirt.
- You should not allow your slip to show under your skirt.
- You shouldn't walk out with your dress hanging crookedly.
- You should do up all the buttons of your dress or garment, even when they are at the back.
- You should carry yourself erect when standing up.



**Doc. 184**  
**The Confession of an interned woman**

**Questions:**

1. Identify the document.
2. What is the author's position?
3. What are the differences you can find between reality and the official policy towards women? What is your position?

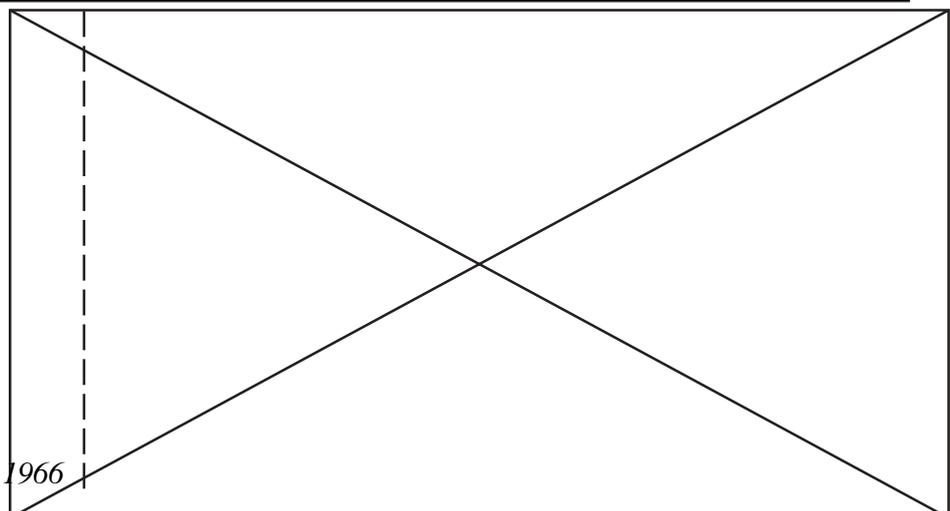
*Dairy, M. St., age 78, from Sofia*

[...] Our displacement lasted as long as 19 years. It turned out that it was due to a false report[...] One scene has impressed itself in my mind. Only ten days had elapsed since the birth of the child. My mother arrived from Sofia to help with the initial upbringing. My husband lay, with his leg in plaster, in one corner of the room, my elder daughter did her lessons in the other corner (much as the poor soul was able to concentrate at all (my mother stood by the window), there was not any space anywhere, the piano being placed in the third corner. Next to it - the cradle with the furiously crying baby, which I rocked ever more ferociously in order that it should stop crying, because my piano lesson was about to start. I had to finish on time, for after that I had classes at the music school and had only come to feed the baby and give the neighbour's child a lesson. In those days, there was no such thing as a three-year maternity leave (such pampering!), and moreover I was a lecturer, and in order that I could earn the damned 30 Stotinki per lesson, I was "nailed" to the work place straight from the maternity hospital.

**Doc. 185**  
**Emancipation**

No comment

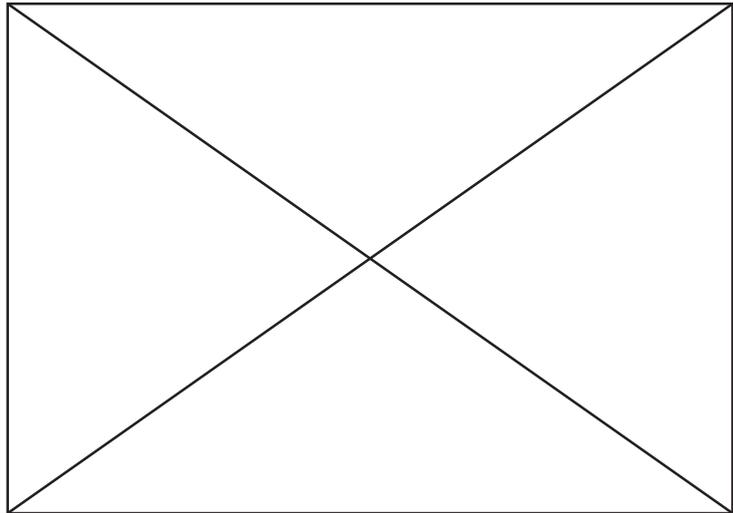
*Marinov, V., Reme, 1966*



**Doc. 186**

No comment

*Shopping after September 9<sup>th</sup>,  
St. Venev, 1977.*

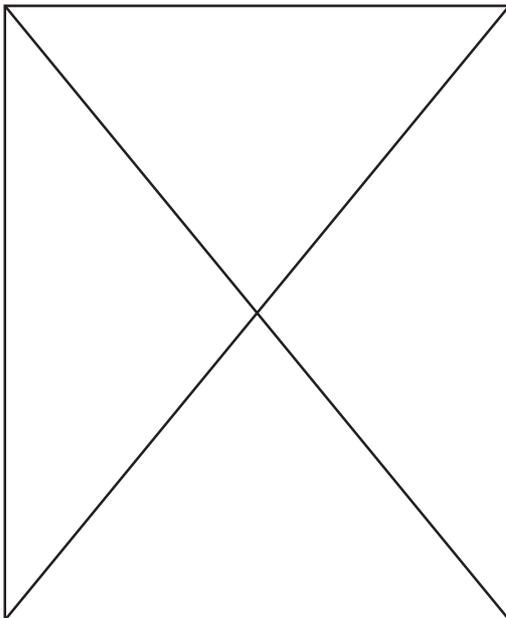


**Questions:**

1. Which period do the two cartoons refer to?
2. Define the differences between the times of their creation. What are the common ideas?
3. Has there been change in the women’s situation in Bulgaria?
4. Are their messages typical for today?

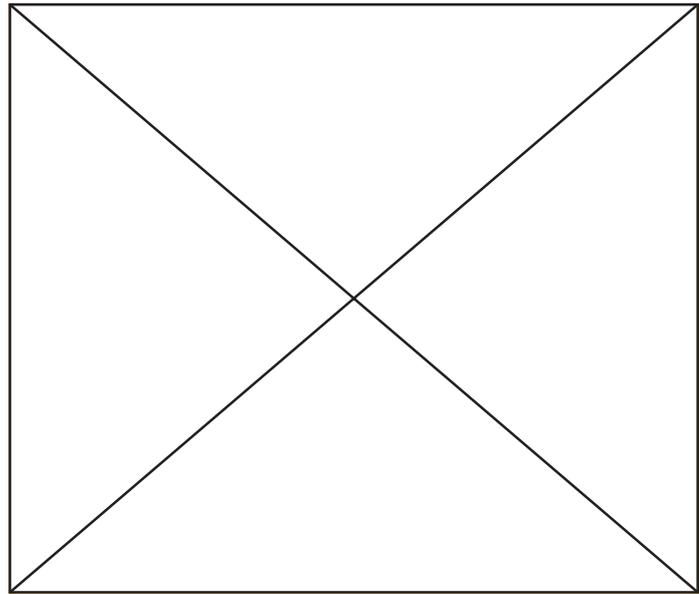
**Doc. 187**

**A female builder 1978**



**Doc. 188**

**Woman from West Rodhopi**



*From sunrise to sunset, 1993*

**Questions:**

1. What kind of phenomena do the pictures illustrate?
2. How are women shown? What do you learn about “ the role of women” from these sources?
3. Which conclusions can be drawn about the situation of women and their own attitude towards it?
4. Are these photographs realistic or do they have a propoganda aim?

**Doc. 189**

**Todor Zhivkov’s speech about the role of women**

*Magazine The woman today,  
1971*

The destiny of women –this is the verdict, which every system passes on itself...

... We highly value the noble work and labour of the Bulgarian woman

... But the great role of women as educators, the huge role women play in cementing the family, as well as the delivery and upbringing of

children is such a feat before which our Party, our government and our people can do nothing but bow.

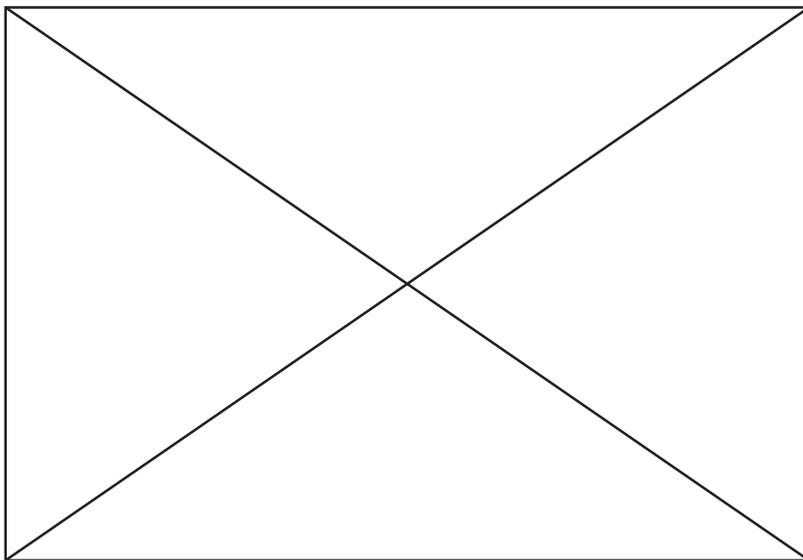
**Questions:**

1. Illustrate with some examples the correspondence or the contradiction between propaganda and reality?
2. Compare the employment data of Bulgarian woman with that of women in other countries. Explain the reasons for the concluded employment figures of women's active participation in working activity regarding:
  - their economic independence
  - their role in the family
  - their social realization
  - feminization of certain branches and activities of the unproductive sphere.

**Doc. 190**

**The golden Bulgarian girls - Valladolid 1985**

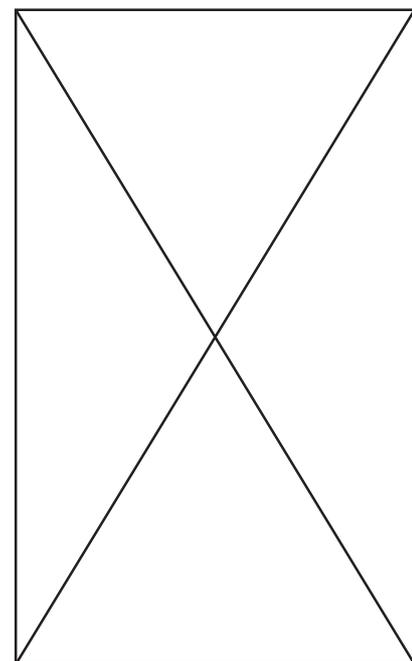
During the XIII world championship in Valladolid the Bulgarian gymnasts won 8 gold, 1 silver and 3 bronze medals.



*BTA express issue, 1985*

**Doc. 191**

**Raina Kabaivanska - famous Bulgarian Opera singer, 1984**



**Doc. 192**

**From Anna's Confession**

*Lozanovski, A. Women Confessions. GEPS, 1994*

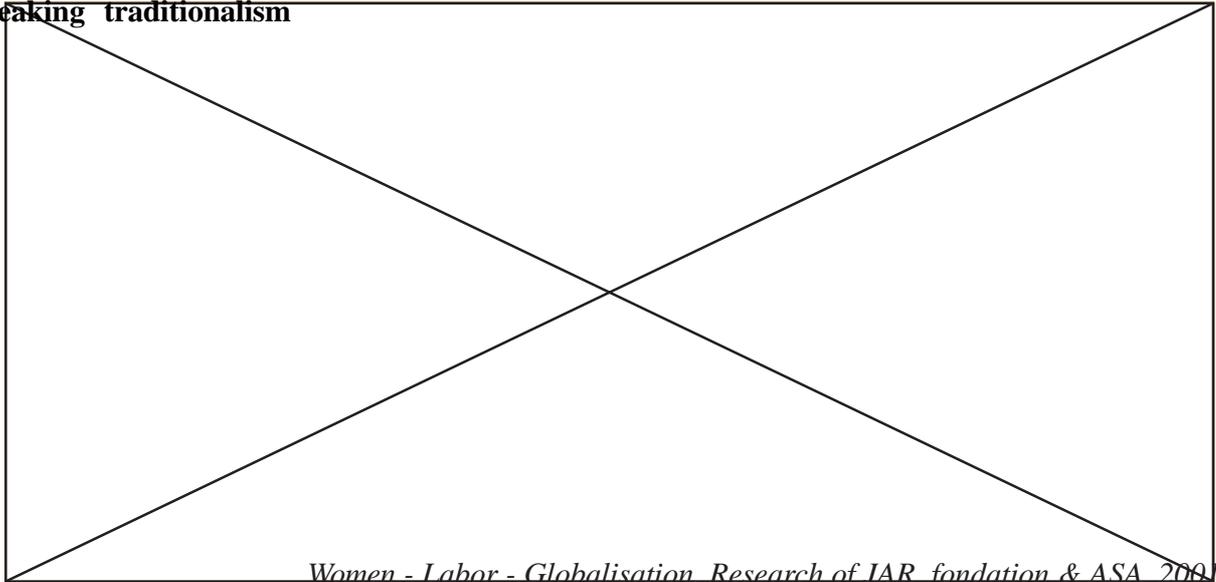
[...] Sometimes I curse those who invented emancipation. This stress is abnormal: physical overburdening, ambitions in the intellectual sphere, suppressing femininity [...] Unnecessary brutality and materialism are present in our life. What is the meaning of our becoming equal? Becoming rough? Growing less human?  
 [...] It's a very messy job, this century - that's what I think. I am angry about male and female "chauvinism". A narrow-minded person would always seek to adapt himself to some belligerent we, in order to ignore this selflessness with the indicators of the common denominator. Simple men play it heavy when talking with me, as if condescendingly - I am a woman, aren't I!

**Questions:**

1. What were/are the perspectives for women's realization in the different periods?
2. What were/are the differences between women in the towns and women in the countryside?
3. What similarities and differences can you find between your images and the communist images of women?
4. Point out similarities and differences in the visions for the role of the women. What is your position concerning women's role in the socialist and in the contemporary period?

**Doc. 193**

**Breaking traditionalism**



*Women - Labor - Globalisation. Research of IAR\_fondation & ASA, 2000*

**Doc. 194**

**The Bulgarian woman in the transitional period – legislative protection and realities**

*Research on women's entrepreneur and the role of women in the economic transformation in Bulgaria. S, 2000*

The difficult transition annihilated some of the main elements of women's emancipation achieved in the past decades... According to the most recent information, 46% of the employees in the trading, the textile industry and the food, wine and tobacco industries have not signed permanent work contracts, which results in the lack of social insurance rights. Only 13% of the women have work which corresponds to their qualifications. Only 54% of the women make use of their rights as mothers. Only 17% of them can use their right to unpaid maternal leave after the paid leave has ended. Approximately 54% of the women have not used the right to leave in case of an ill child.

**Doc. 195**

**Women in management**

*Mitko Tzvetkovski, magazine Jarava, 1999, 10*

Women in local self-management show more tact and team integration value, they are not inclined to sole leadership.

**Doc. 196**

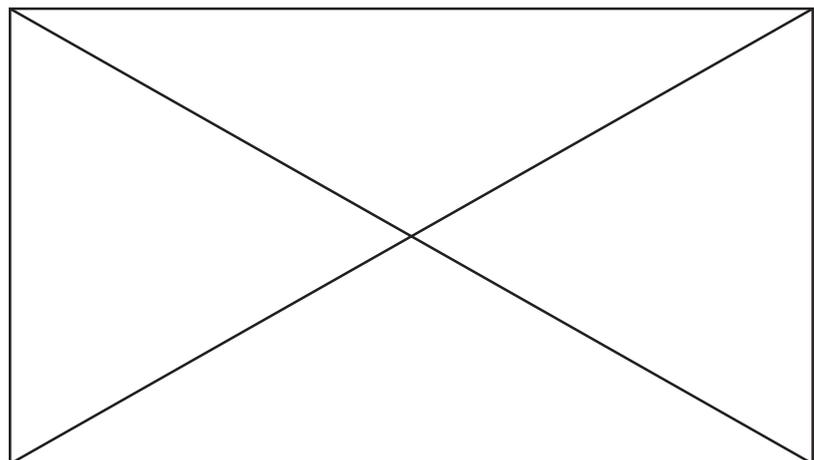
**Opinion from a woman in a superior post**

*Emel Etem, deputy Newspaper Sega, 19.02.2000*

I still see mistrust in men's eyes, when a woman has a superior position, men start to wonder whether the woman has any virtues. It's difficult to stand before a male audience and to persuade them. Basically, not only the Turks, but as a whole the psyche of men is peculiar and they cannot take advice from a woman.

**Doc. 197**

**An old woman, 2000**



**Doc. 198****A contemporary idea of democracy**

*Maria Sekerdzhieva, Vice–Minister of Justice at the XXIII special session of the General Assembly of the UNO, 8<sup>th</sup> June, 2000, New York*

[...] We have always thought that the rights of women should be considered in a socio-economic and political perspective [...] There can be no real democracy without achieving equality between sexes.

**Questions:**

1. What are the changes in the lives of Bulgarian women, which you can relate to the concept “emancipation”?
2. What is the “ideal” woman for you?
3. Did the law of equality between men and women during socialism correspond to reality? Illustrate your opinion with examples.
4. What are the possibilities for realization of women in the transition period towards democracy?
5. Why can there be no real democracy without achieving equality between sexes?

**MACEDONIA****Doc. 199****Obsolete household - a burden for every woman**

*From Conclusion of the Sixth Plenum of the Central Committee of Yugoslav Antifascist Women Association, 1953*

“As our country is becoming an industrially developed country, households should also develop into a social industry to liberate the woman from a significant part of her house chores. This will enable her to engage more broadly in social activities leading to a free development of the new socialist family.”

**Doc. 200****1991 Constitution****Article 9**

The citizens of the Republic of Macedonia are equal in their freedom and their rights regardless of sex, race, skin colour, nationality, political or religious belief, their wealth or social status.  
All citizens are equal before the constitution and the laws.

**Doc. 201****Equality**

Women from some parts of the ethnic Albanian community do not have equal employment and educational opportunities, primarily due to traditional and religious constraints to their full participation in society. Ethnic Albanian girls are underrepresented in primary and secondary school.

Women’s advocacy groups include the Humanitarian Association for the Emancipation, Solidarity and Equality of Women, the Union of Association of Macedonian Women and the League of Albanian Women.

<http://wrc.lingnet.org>

**Doc. 202****An interview with Abdulah Arjeta**

“I am a Turkish Macedonian. I was born in Skopje and I finished primary school in Turkish. I am now a student in the fourth grade in high school. My parents completed primary and secondary education. My grandparents on my father’s side were extroverted people. My grandmother couldn’t attend school because her parents did not permit it. She was forbidden to go out to work. But after she married my grandfather things changed. He was one of the most renowned hairdressers in Skopje, so she was allowed to work and had all the rights a woman could wish. For my mother, I can say that she comes from a family where women are very respected. She was allowed to

*Abdulah Arjeta, student, Skopje,  
October 2001*

go to school, to dress according to her wishes and do whatever young girls did. Today, everybody in my family is equal, we show great respect for each other. Unlike me, I have girlfriends who cannot study because they are not allowed to, they do not go out and do not dress freely. They stay at home and wear long skirts. They are barred from having boyfriends and cannot marry someone they choose. And there is something I can't understand and is a sin in my opinion. There are people with great wealth and in order not to dilute their wealth, their children are obliged to get married among themselves, that is to relatives. As a young girl living in the computer age, I cannot imagine such traditional family life, and I am happy with my family."

**Doc. 203**  
**Interview with a housewife**

*Blagica Damjanovska, housewife  
– v. Podvis, Kicevo area*

"I lived in the village of Vidrani, Kicevo area. Our family had nine members. My parents, three brothers and a sister and my grandparents. Somewhere in the summer 1949, after finishing primary education, I read in a newspaper that students were being sought to continue education at the Medical School in Bitola. Two friends of mine from my village applied and I had a strong desire to join them. Unfortunately, my father, who was a very nice man, didn't agree with my leaving. I begged and cried, but all in vain. His answer was: 'You should learn all the things in the house that women do, because in the house where you will be married they will expect that. You should be respectful, obedient and should never embarrass us'."

**Doc 204**  
**Change of position of women in the family**

*Blaga Petreska, Between Traditionalism and Modernism, Skopje*

The woman, mother and wife started to become increasingly involved in the labour process, which resulted in a change of her entire position in the family. She participated, equally with her husband, in providing resources for the family's existence and with it, in their spending as well. That made her equal in deciding everything related to family life. Women also involved themselves in all areas of social life becoming respected lawyers, physicians, teachers, managers etc. For successful self-accomplishment of the woman-mother in the working process, it was necessary to organize education and care for her children. This was the role adopted by the state in establishing day nurseries, kindergartens, and in constructing sports playgrounds where children could spend their time carefree while their parents were at work.

**Questions:**

1. What are the positive and what are the negative effects of including women in economic life?
2. Why was the degree of emancipation different in the rural and the urban areas, and in different ethnic groups?

**Doc. 205**  
**A statute for prohibition of wearing a veil 1951**

*Herald of INI, 1992*

Article 1

Wearing a veil and any kind of face covering is forbidden in order to remove the centuries-old sign of subjugation and cultural backwardness of Muslim women, and in order to gain complete equality and wide participation in the social, cultural and economic life of the country.

Article 2

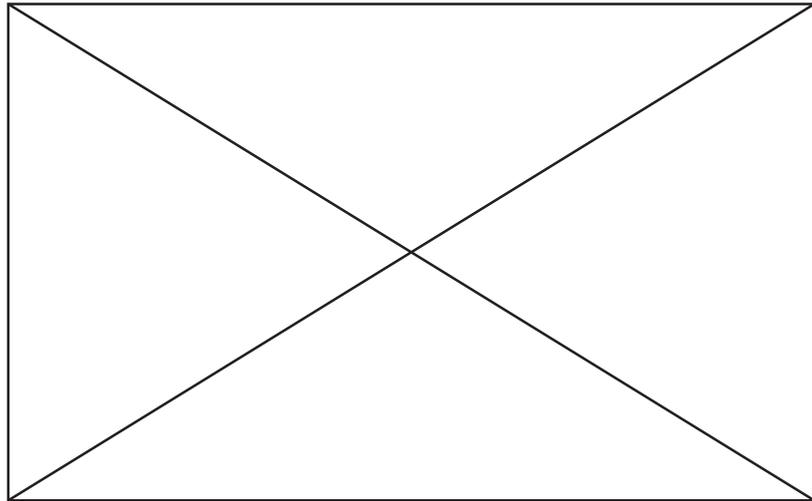
It is forbidden for women to be forced or persuaded to cover their face.

Article 3

For those women, who despite the prohibition wear a veil, and for those members of their families who demand that of the women, there is a penalty: 3 months imprisonment or a fine up to 20.000 Dinars.

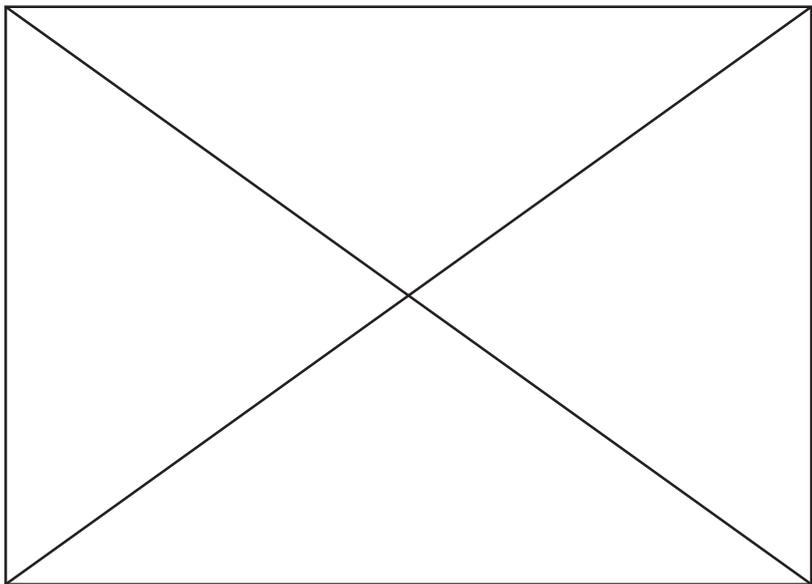
**Doc. 206**  
**Reading group**

*5 years of PRM, Government of PRM, 1950*



**Doc. 207**  
**Turkish women without veils**

*Museum of Macedonia*



**Doc. 208**  
**Fight against conservatism**

**Questions:**

1. Why was the law prohibiting to wear a veil passed?
2. What are the measures that the state has taken regarding the emancipation of Muslim women?
3. How does emancipation reflect on the lives of Muslim women?

*Hisen Ramadani Secretary of the Republic Conference of SLWPM, Enlightened woman, 1963*

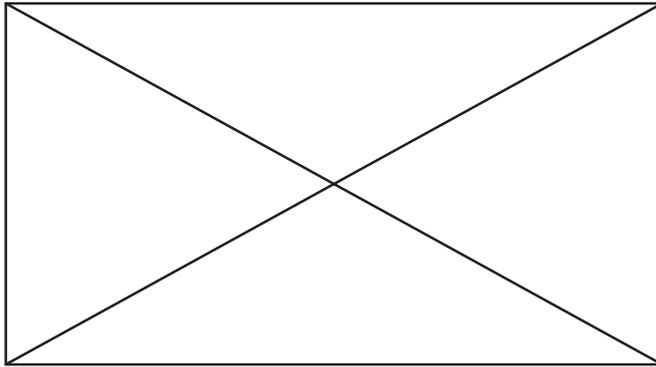
“Women’s active involvement influences the overall position of society.”

“I’d like to emphasize another thing concerning the problems related to the affirmation of women of nationalities.”

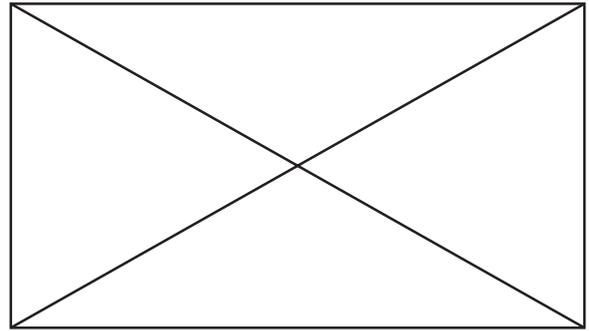
“This year, we are celebrating the 10<sup>th</sup> anniversary of the law to remove the veil and scarf. The results in this field haven’t been spectacular so far, however, viewed from the aspect of the social processes which began with this law, of the humanitarian, welfare and ideological character, I think that the law deserves to be given special emphasis on its 10<sup>th</sup> anniversary and should be used as a chance to raise a series of questions.”

“Considering the affirmation of women by the nationalities, it is known that the process of their economic emancipation is very slow, and can hardly be seen. Without a faster process in this area, one cannot talk about the woman fighting alone against conservatism and all religious and other remnants. Furthermore, it is right to demand social action to be directed at the causes of low-level education of female children from the nationalities, who only complete primary eight-year education. This issue has been raised many times so far, and I would say that it is widely known, however, we should fight against it in an organized way.”

**Doc. 209**  
**Students**



**Sportiest**



*10 years of PRM, 1950*

**Doc. 210**  
**Ana Lipsa Tofovic's Jubilee**

"I will sing for the audience as long as I can."

This year's May Opera Evenings had a special mark. The leading singer of the Skopje Opera House, Ana Lipsa Tofovic celebrated her 25<sup>th</sup> working jubilee with the role of Orpheus in the opera of the same name.

"Each jubilee is precious. Then, you go back and analyse what you have accomplished in the last 25 years. I believe that I've done enough. I've always tried to work within my possibilities. I don't allow myself to be taken on by anything big. It requires sacrifice, and I do not want to sacrifice my family, home and children for fame. I've always tried not to disrupt the family peace. I think that I've nonetheless accomplished the best I could as a professional artist. And that's why, when I look back and review my 25-year artistic work, I have to say that I'm satisfied with what I've achieved."

*Enlightened woman, 1973*

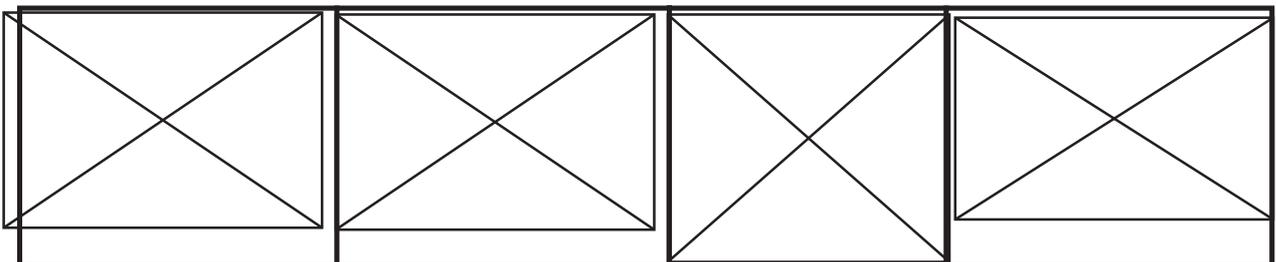
**Doc. 211**  
**Atina Bojadzi, the Goddess of Victory**

Born by Lake Ohrid, and raised on the lake, she bears the name of the Greek Goddess of Victory and became the legend of the Macedonian marathon at 18. She swam across the Channel. This is a part of her true life story.

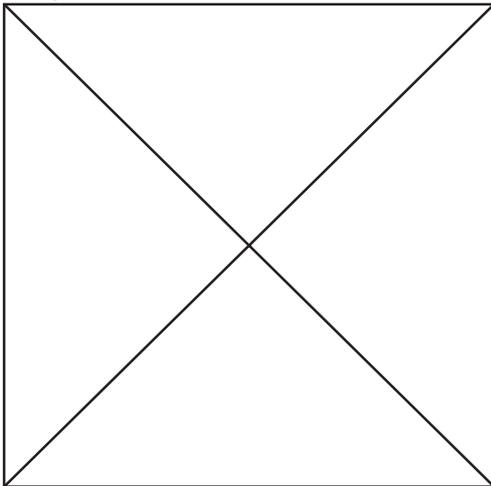
"By 1962 I set new records in the crawl, butterfly and back swimming disciplines. I was hardly 17. That year in Ohrid, a world fresh water championship known as Ohrid Marathon was first organized. More than 30,000 people came to Ohrid for the event. I remember people sleeping in parks, on benches covered by blankets. It seemed as if the whole of Macedonia had gathered by the lake. At the time, the swimming track was from Pestani to Struga, and from Struga to Ohrid. The straight line track was 36 kilometers long. It was my first real experience. Then, the decisive and hardest Channel swim came, on 9 September 1969. It was a great challenge and further responsibility."

*Liljana Dirjan, Enlightened woman, 1995*

**Doc. 212**  
**Real Love**

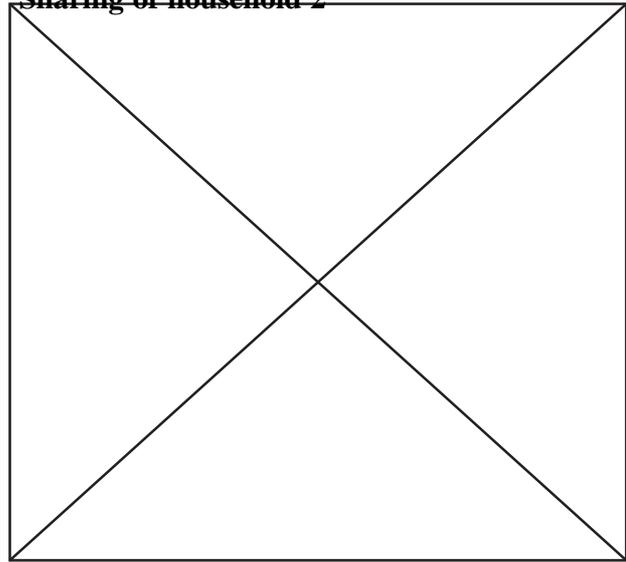


**Doc. 213**  
Sharing of household 1



Oh, Milka, it is crying to me when I see how hard you work. Please close the door!

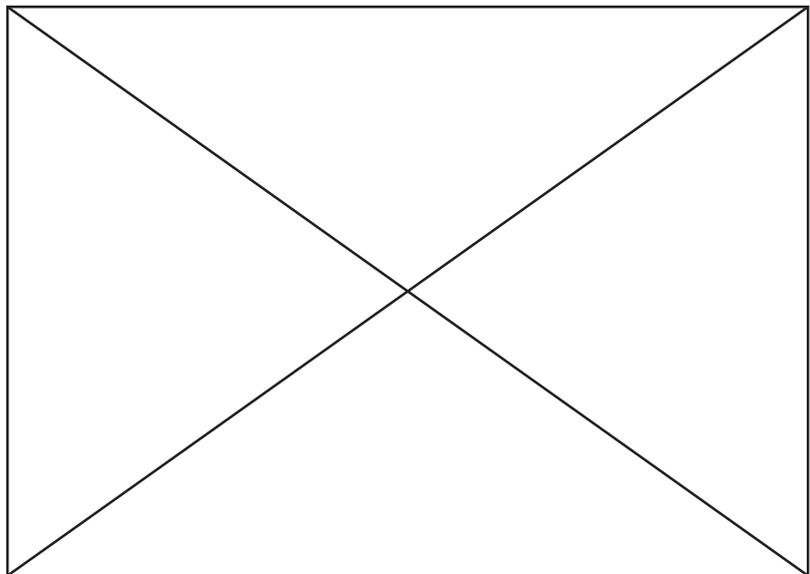
**Doc. 214**  
Sharing of household 2



**Question:**

1. Compare the messages of the cartoons with the real emancipation of the women.

**Doc. 215**  
Matine



*Private archive, family  
Ljatkovski, 1950*

**Doc. 216**  
Let us consolidate work with women in the countryside

Women’s societies can greatly help the improvement of women in the countryside. We have over 22 different societies with more than 6,200 members in our country. In Skopje, a special society to assist women in the countryside has been organized by 30 women-comrades.

We are all aware that women in the countryside, apart from the hard, physical work, also bear the burden of the household. They are obliged to wash, cook, bake, chop wood, raise children, and many other things that take up a great deal of the women’s time and exhaust them physically.

If one understands that overburdening women is a serious obstacle for their cultural and political elevation, one can single out a lot of useful things that will simplify and facilitate maintaining the household. But, primarily we, the women must fight and persistently propose different measures to ease women’s life in the countryside.

**Doc. 217**  
**First Women's Club**

A women's club was established in Ohrid, the first of its kind in Macedonia, and the second in Yugoslavia. Another such club only exists in Belgrade.

"We have made a concept for club sections which the women can participate in. These are: Health Section, Social and Political Education of Women, Sport Section, Art Section, Handicraft Section, Music Section, Culinary Section, Interior Section. There are also plans for excursions to the city's surroundings and some other places throughout the country. Concerts will be organized, as well as cultural and entertaining parties, social evenings etc.

*Vera Ivanovska, Nova Makedonija, 1971*

**Doc. 218**  
**An association of women's organizations in the Republic of Macedonia (SOZM)**

SOZM is a women organization, founded in 1994. The leading vision of this organization is the achievement of equality between the sexes, a guarantee of women's rights as human rights and the elimination of women's discrimination in society and the family.

*A brochure of SOZM, 2000*

**Doc. 219**  
**An association for emancipation, solidarity and equality of women in the Republic of Macedonia (ESE)**

The association for emancipation, solidarity and equality of women in the Republic of Macedonia (ESE) is a non-government, non-party, non-profitable organization, founded in 1994, and was registered as an organization in 1995. The main vision of this organization is the improvement the situation of women and greater involvement by women in official structures.

ESE's work focuses especially on the effect of the transitional period on the woman's situation in the Republic of Macedonia, with special attention to the women in the country and marginalized women.

The general conviction of ESE is to represent all women, regardless of religion, nationality or age. That conviction also includes the area of relations between the two sexes.

*A ESE Bulletin, 2000*

**Questions:**

1. What are the associations formed by women?
2. What were the aims of the associations?
3. Make a list of activities undertaken by these associations to improve the position of women in society.
4. What kind of evidence can you find in the documents about emancipation?

**OVERALL QUESTIONS:**

1. Explain the changes in the process of emancipation of woman in the three countries, including women from minority groups.
2. Try to differentiate propaganda from reliable information.

# TECHNOLOGY AND FAMILY LIFE

## TECHNOLOGICAL DEVELOPMENTS AND THEIR INFLUENCE ON FAMILY LIFE

**Key Question**  
 What was the impact of new technologies on the modernization of family life?

### ALBANIA

**Doc 220**  
**Changes in family life**

*Fadil Paçrami. Speech. 1970*

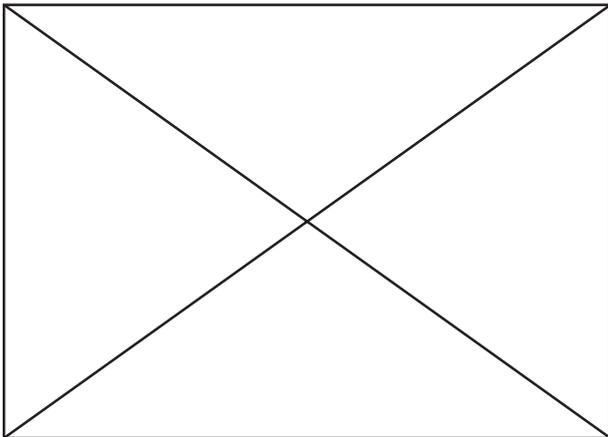
“From 1960-70, 1800 new buildings were built, electricity was secured, there were 5500 radios... in 1969, 793 social-cultural objects were built. Clothing, food and sleeping habits have changed considerably. People attend to their hygiene. The use of soap has increased from 2,4 kg to 3,6 kg per person all over the Republic.

**Doc. 221**  
**The conditions of life**

*Enver Hoxha “For women“ 1963*

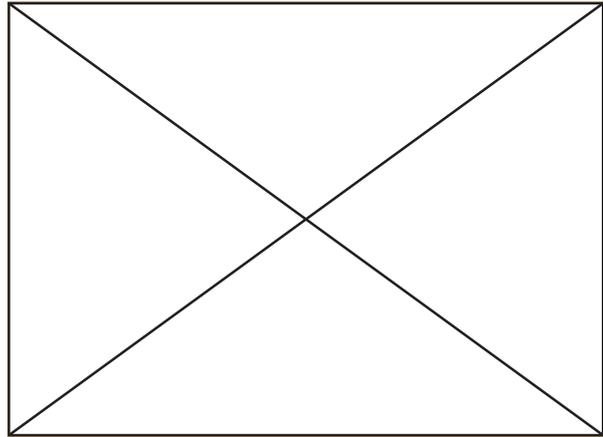
In 1961, 54% more objects and furniture were sold than in 1956, 10,5% more glasswear, 218% bedquilts, blankets and mattresses, 28% more knives, forks and spoons”.

**Doc.222**  
**The bicycle in the country**



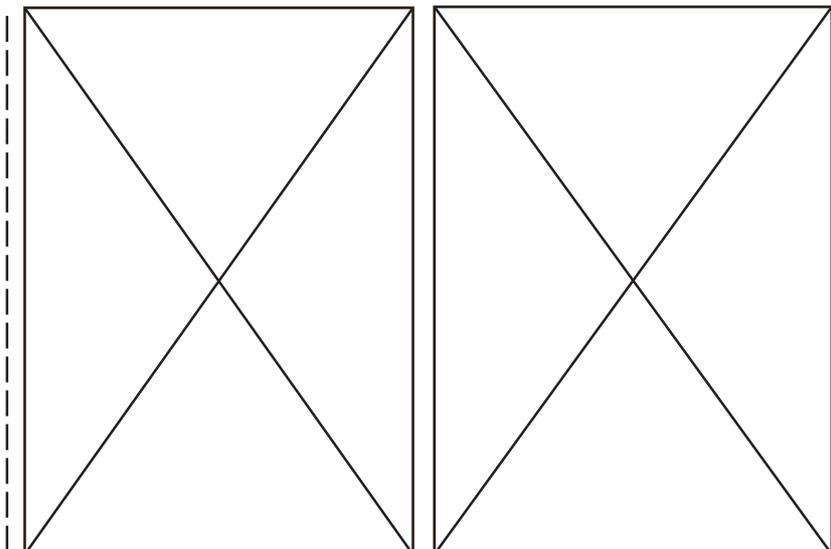
*“Star” magazin 1967*

**Doc. 223**  
**Country store**

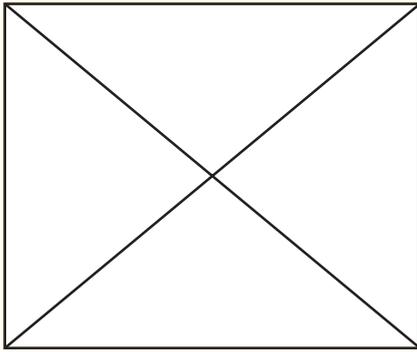


*Album 1970*

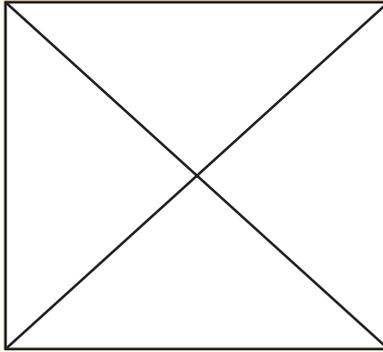
**Doc. 224**  
**Yesterday and Today**



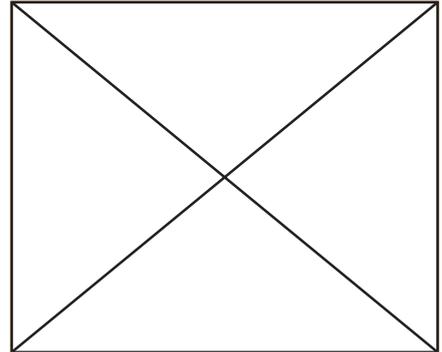
**Doc. 225**  
**Traditional house**



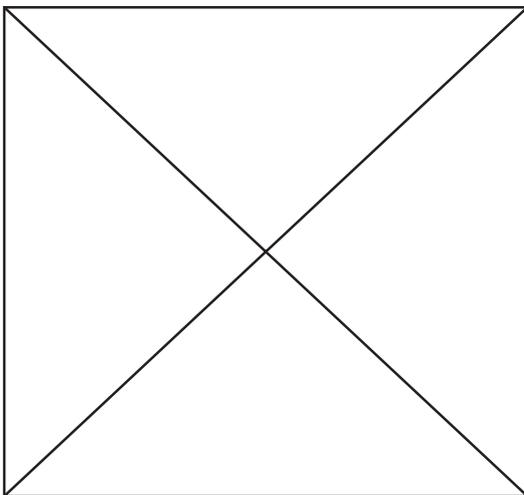
**Doc. 226**  
**Seventies house**



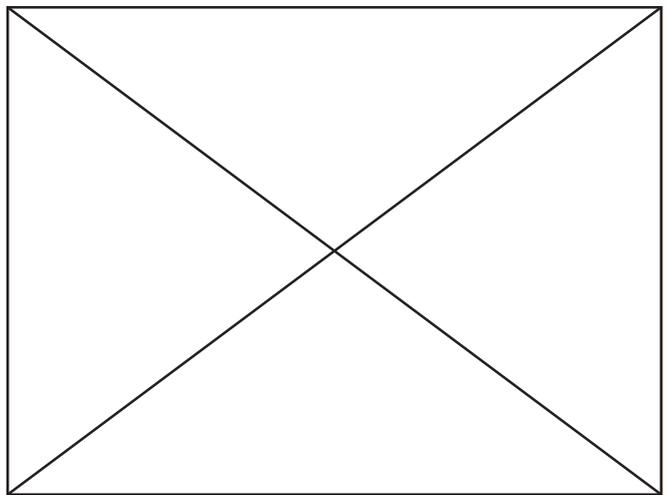
**Doc. 227**  
**Nineties house**



**Doc. 228**  
**Women in the field**



**Doc. 229**  
**Women in the field**

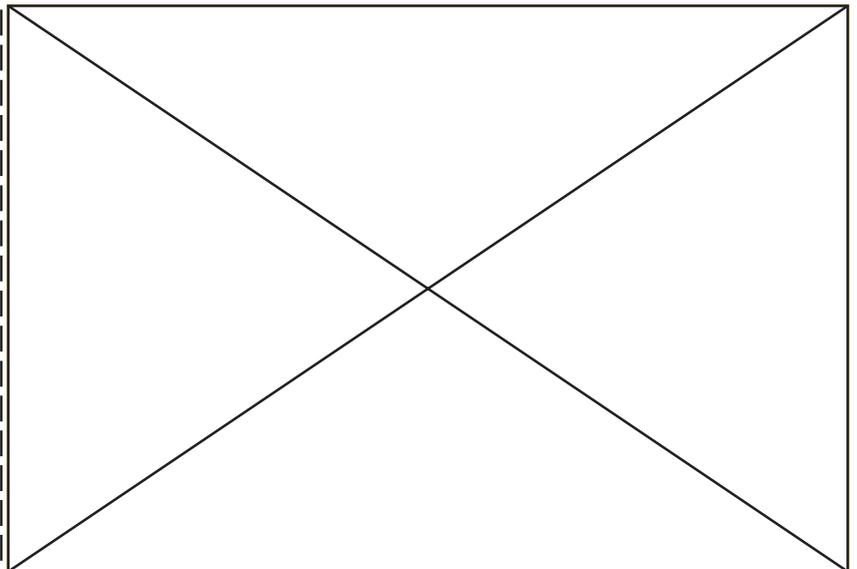


**Questions:**

1. What are the orientations of state policy for changes to the way of living in the family?
2. What changes in life occurred after 1960?

**Doc. 230**  
**House furnishing**

*Newspaper "Albania" 1999.  
Institute of Statistics study.*

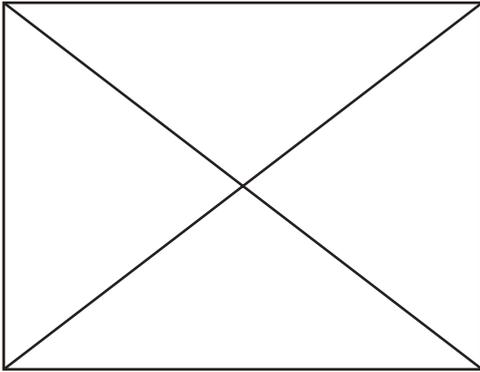


**Doc. 231**  
**The development**

| Today, Albanians live in large homes in comfortable conditions, possibly  
| too expensive. They use electrical energy for heating and cooking, a  
| variety of detergents (under communism they were given in few grams),  
| instant and industrialized food; washing machines, electric-ovens, mobile

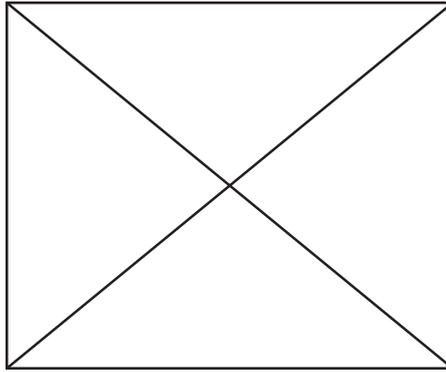
| phones (Albanians make 6 times as many calls than other Europeans,  
 | according to the studies of phone companies in Albania), personal cars,  
 | further improvements of infrastructure, etc. All these innovations have  
 | shortened women’s working hours and have given greater possibilities  
 | for better fulfillment of the family needs, as well as for active participation  
*Cronica in Televizion. 2002* | in social, economic and cultural life, even in political life..

**Doc. 232**  
**Deputy at home**

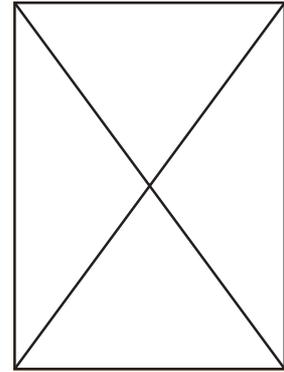


*Magazine “Klan” 1998*

**Doc. 233**  
**New technology .1999**



**Doc. 234**  
**Hello mom!**



*private archive 2000*

**Questions:**

1. What are the new elements in everyday life after 1990?
2. Explain the dependence between the data in doc. 167 “What do you do on Sundays or feastdays”; and doc. 230 “House furnishing ”?
3. Analysing the data in doc. “House furnishing” and draw conclusions about living conditions.

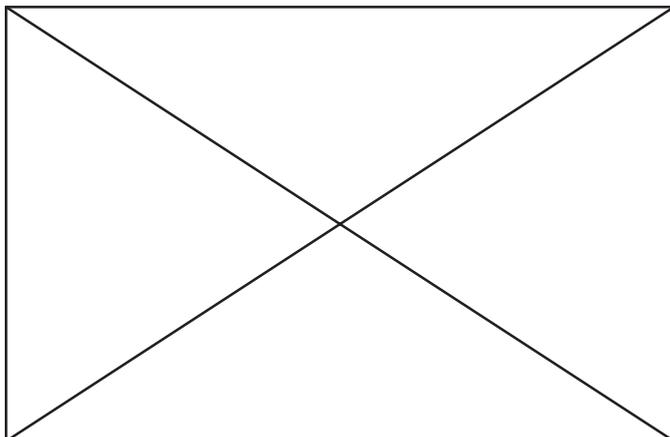
**BULGARIA**

**Doc. 235**  
**Educational role of family background**

*Theses of the CC of the BCP, S, 1976.*

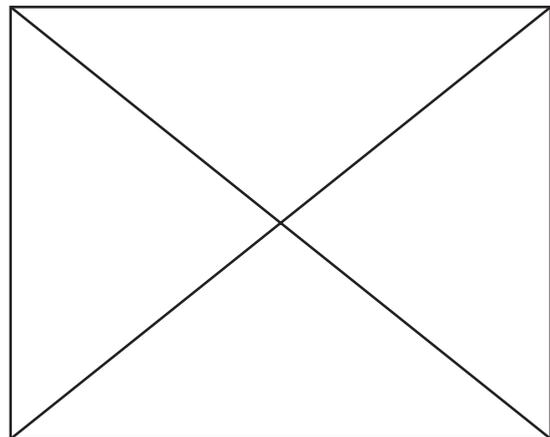
| The family background must more actively support the formation  
 | of a new attitude towards work and the communist education of the  
 | new person... Simultaneously, by having a full and active way of life,  
 | the individual must struggle against the lower middle-class wealthy and  
 | the admiration of manufactured objects.

**Doc. 236**  
**Legacy 1**



*Town Pavlikeni, V. Turnovo region, 1958*

**Doc. 237**  
**Legacy 2**



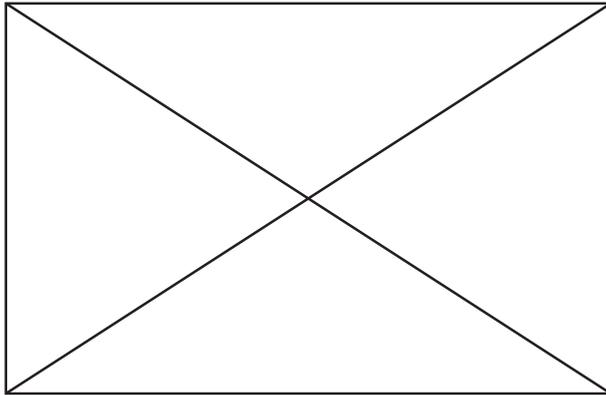
*Village Gradishte, 1964*

**Doc. 238**  
**Improvement of living conditions**

*Economics of Bulgaria , 1962*

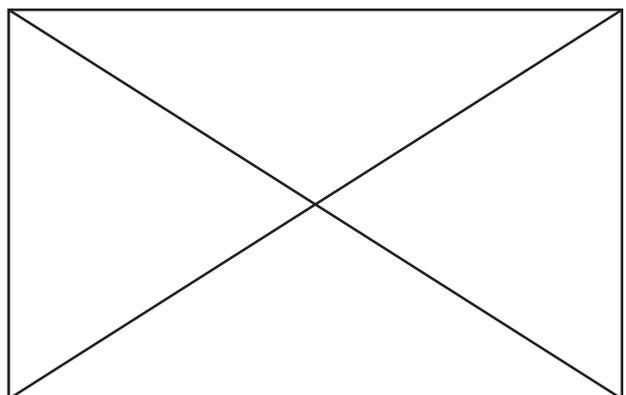
Information gathered by studying home budgets indicates that living conditions, measured by living space per person, is better in villages than in towns. For instance, the living space per person in the families of members of the LCFE (Labor Co-operative Farm Economy) in 1958 was 8,5, and in the families of laborers – 5,6. While the expenses for furnishing in comparison with 1953 has grown by 348%, and in the families of laborers by 204,6%.

**Doc. 239**  
**A peasant's house**



*Strahilovo village, V. Turnovo district, 1952*

**Doc. 240**  
**A modern Roma house**

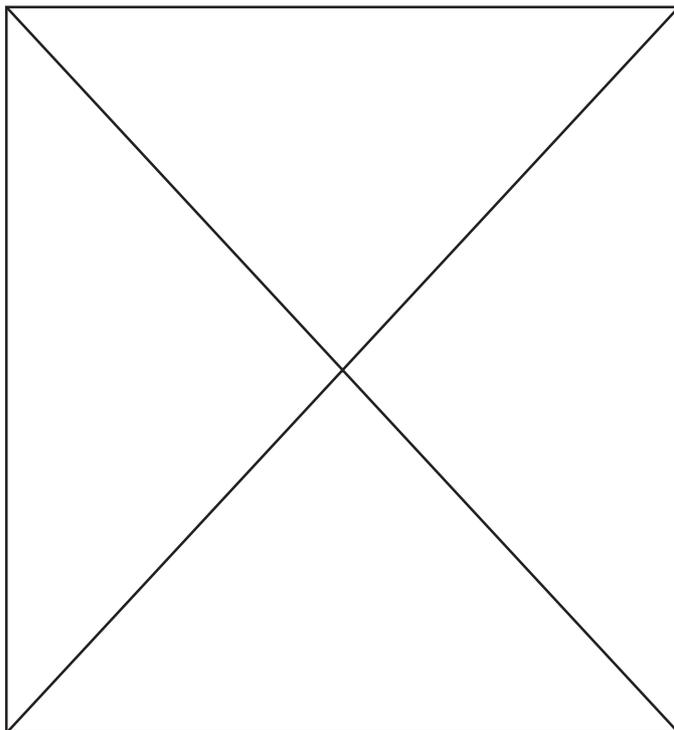


*Kardam village, Popovo district, 2001*

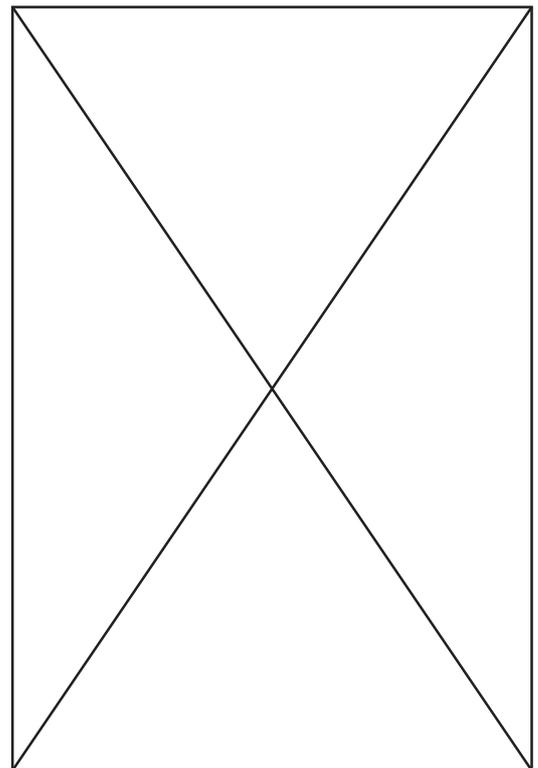
**Doc. 241**  
**Motivation for young families**  
*Central Committee of the Bulgarian Communist Party report at the 13<sup>th</sup> Congress, 1986*

Credits for homes and household needs of young families are granted, part of which need not be paid when a second or a third child is born.

**Doc. 242**  
**Kitchens – yesterday and today**  
 The kitchen-laboratory or bar-kitchen 60's



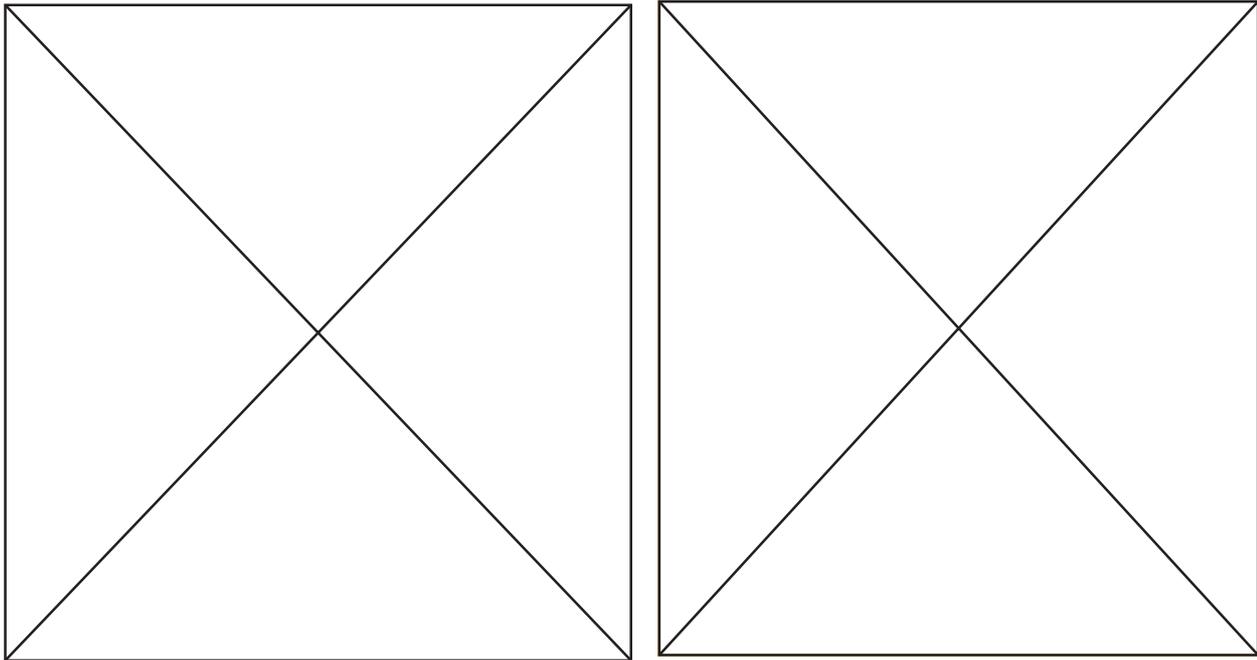
**Doc. 243**  
**Modern kitchen**



*Veliko Tarnovo, 1999*

**Doc. 244**

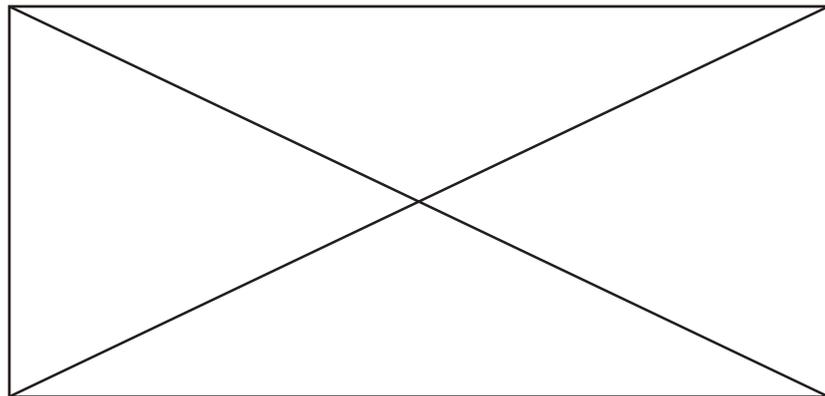
**Children's room in the 60's and 90's**



**Doc. 245**

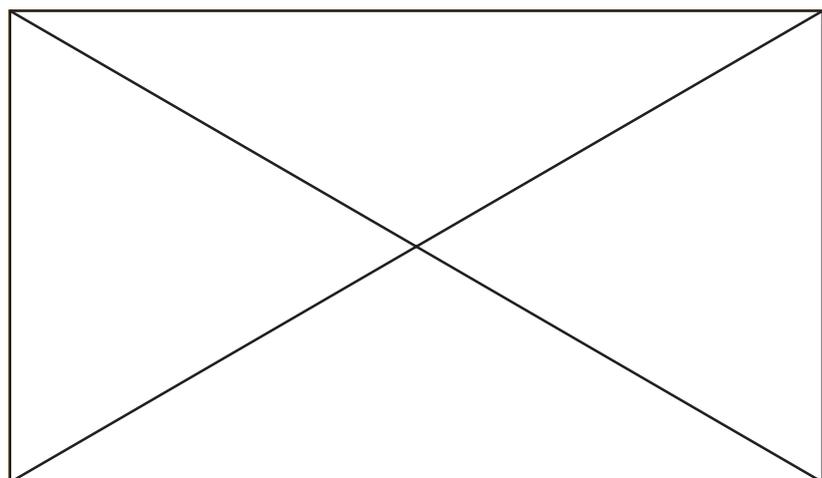
**Some durables (per 100 households)**

*Statistical year-book, 2000*



**Doc. 246**

**The new Burgas, 1984**



**Questions:**

1. In which way does family life reflects the political system?
2. What is the impact of the political and economic changes on family life?
3. What is the impact of modernization on the style of living in the different periods?
4. Tell a story from your parents' childhood about something which modern children could never experience.

**MACEDONIA**

**Doc. 247**  
**Modernization of house appliances**

Nevena Dimova: “I’ve been a housewife for nine years and I have gained a lot of experience in the housekeeping; but, I’ve also felt all the difficulties of it.

Today, women increasingly participate in social life, but they need more time to attend to all duties as a housewife and mother, as well as the social duties. Perhaps women’s double role requires more comfort in their lives? I don’t think that women need any assistants, but it is necessary for a household to have modern appliances to facilitate the work.

We are living in the period of electrification. This enables us to have a fridge, vacuum cleaners, electric cookers, canning sterilisers and other things in our homes. Somebody may think that it’s a luxury. No, it is the way that will make our housewives’ tasks easier.

*Prosvetena zena, 1953*

**Doc. 248**  
**Industrialization and modernization**

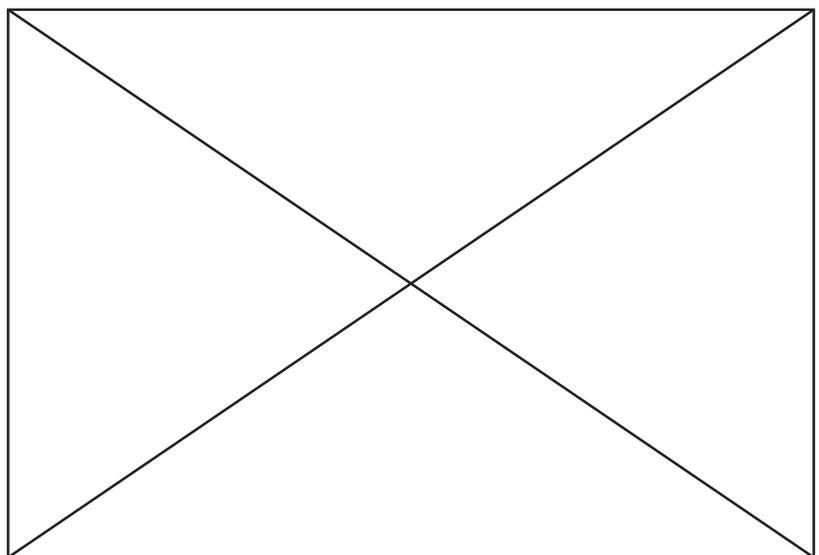
Family life started to change under the strong influence of advanced technology and the accelerated process of industrialization and urbanization of our country. Changes in all areas of social life perceivably changed the relations in the family and marriage. The usage of modern, for that time, appliances in the house facilitated the housework and enabled the woman free time during the most of the day, that she spent socializing, meeting with friends and neighbours, going to the library etc.

*An excerpt from Sociology of Family, Dr Marko Mladenovic, 1968*

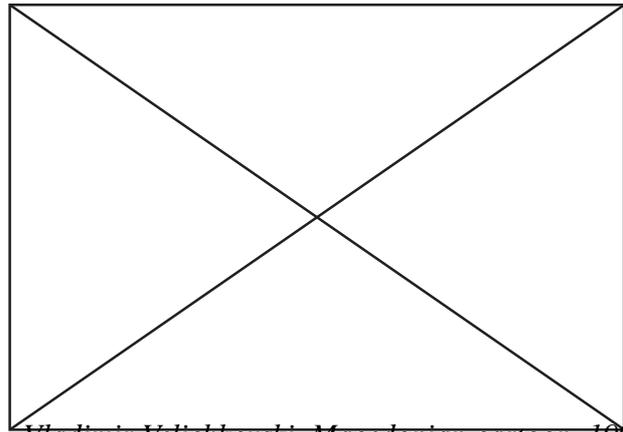
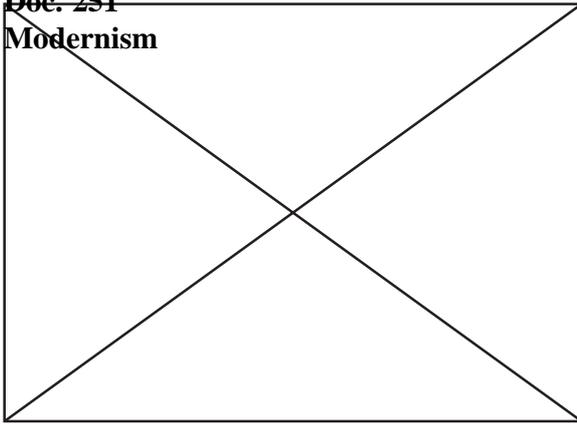
**Doc. 249**  
**Pictures of a country room**

**Doc. 250**  
**Pictures of a city room**

*Private archive*



**Doc. 251**  
**Modernism**



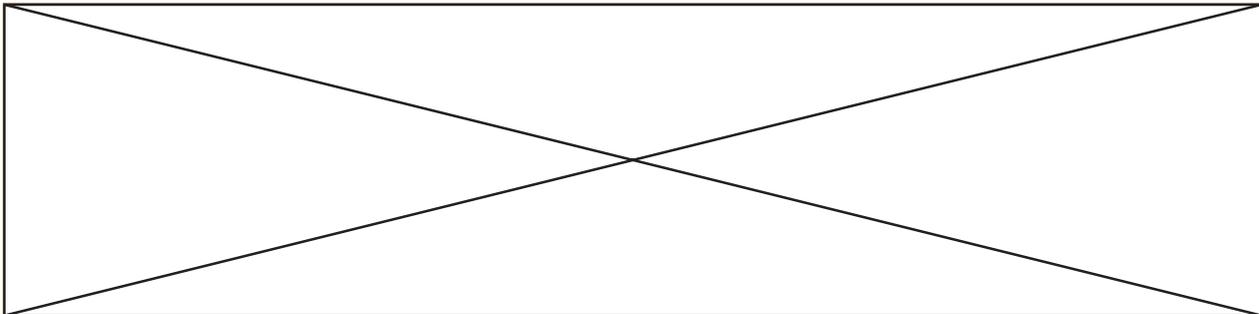
*Vladimir Velichkovski, Macedonian cartoon, 1994*

**Questions:**

1. In what way do women understand modernization, according to the author?
2. Do you approve of the author's point of view? Explain your answer.

**Doc. 252**

**Statistic data about house equipment in 1996**



Telephones    Electric ovens    Refrigerator    Washing mashines    TV (black&wite)    TV (color)    Computers    Car

*Statistic Institute, Statistical year book, 1997*

**Question:**

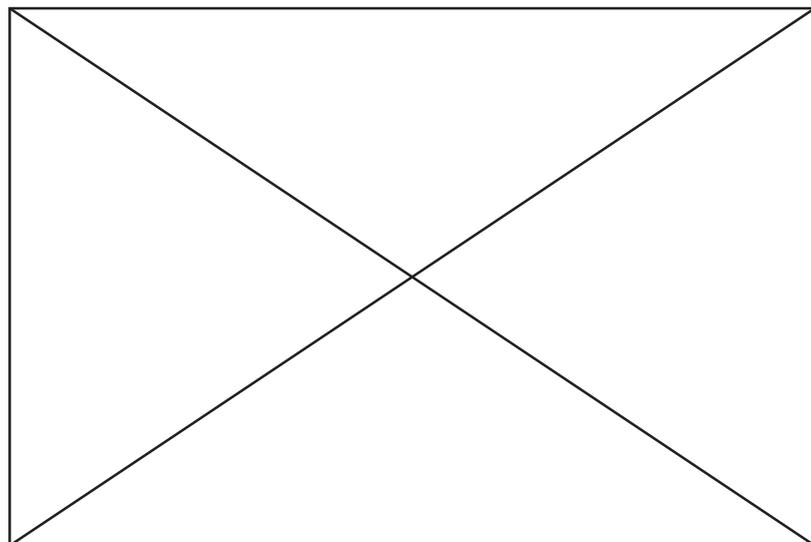
1. Compare the use of different household devices in the different ethnic communities.

**Doc. 253**

**The first car in the family**

**Questions:**

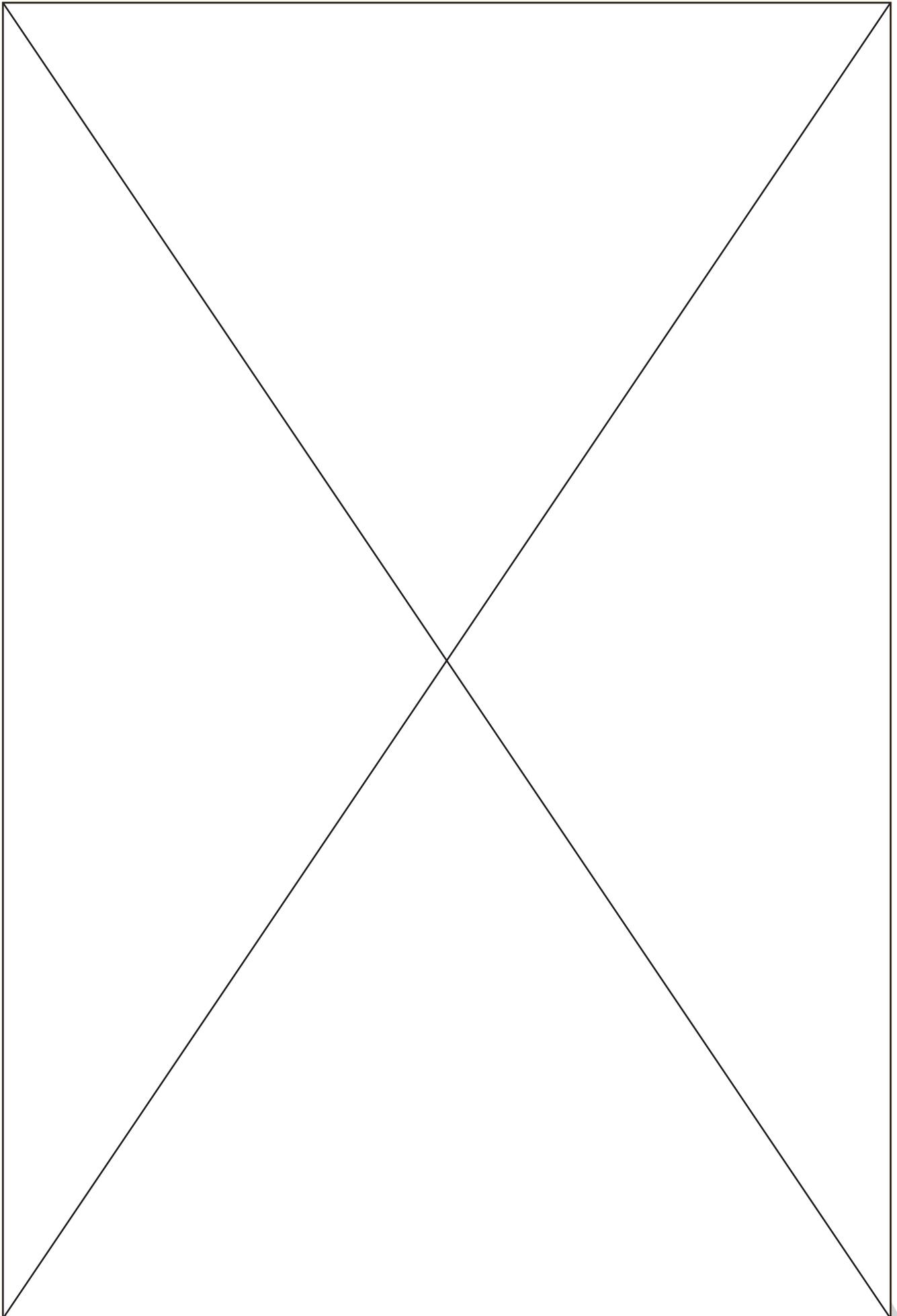
1. How did modernization influence family life?
2. In what way has industrialization affected modernization of family life?
3. Which differences do you see in family modernization in the different ethnic communities?



*Private archive*

**OVERALL QUESTIONS:**

1. What is the impact of modernization on the style of living in the 3 countries?
2. What is the role of the family in preserving morals and traditions?



**TEACHING APPROACHES**

The form consists of a large outer rectangle divided into four smaller, vertically stacked rectangles. Each of these four rectangles has a diagonal line from the top-left corner to the bottom-right corner and another diagonal line from the top-right corner to the bottom-left corner, forming an 'X' shape in the center of each rectangle. This layout is intended for students to write or draw their teaching approaches in each section.

# RELIGION AND ATHEISM

**I Key question**  
 What was the attitude of the communist regime towards religion?

## ALBANIA

**Doc. 254**  
**The freedom of conscience**

*1946 Constitution. Article 16*

All citizens are guaranteed freedom of conscience and religion. The church is separate from the state... It is forbidden to use the church and religion for political purposes. The state can help the religious communities materially.

**Doc. 255**  
**My memories**

*L. Guga. Tirana 2000*

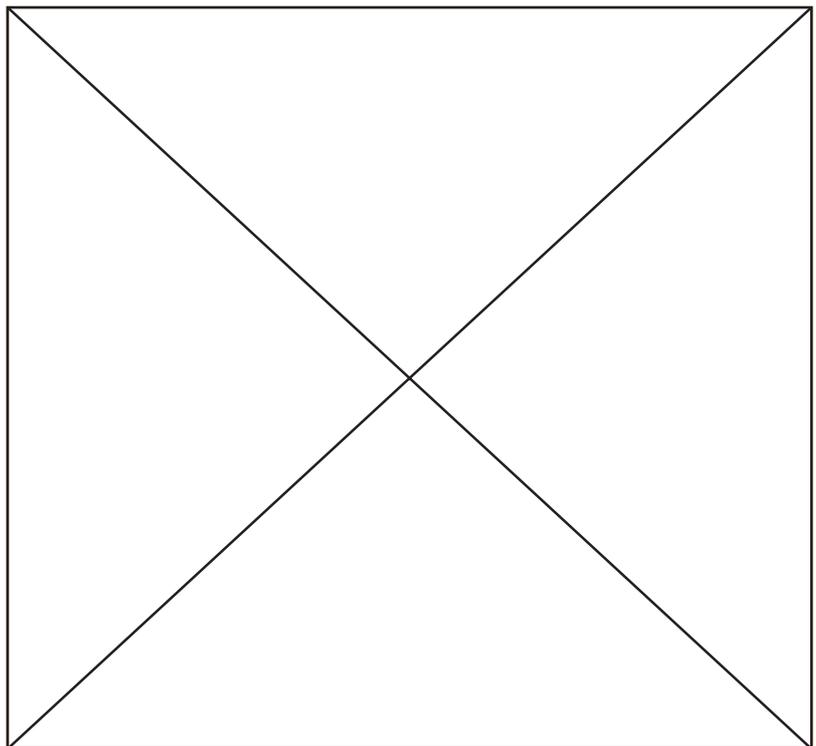
Today I am 47 years old, but I remember the different celebrations from my childhood and I will never forget some special impressions that I now realize were lovely to experience. Once a year when we children, dressed in our best clothes, we used to go to visit cousins and neighbours. Everywhere we found open doors and smiling people who, after complimenting and wishing us well, gave us red eggs and cheese doughnuts. I don't think I have ever tasted anything better than the red eggs of my childhood. I remember that in the place where "Hotel Tirana" is today, there was a beautiful and well-lighted church, where whenever we went our mother used to buy us beautiful candle baskets. I remember the constant preoccupation of my parents that they could not baptize me like my two grown brothers.

**Doc. 256**  
**The fight against religion**

*Dilaver Sadikaj. Symposium  
 Pristine 1995*

In the second half of the year 1960, the Labour Party of Albania oriented the youth and the communist atheists towards a confrontation against religion and its institutions, which was presented as a movement starting from the people, while it was actually organized by the Labour Party of Albania.

**Doc. 257**  
**We are against religion**



**Doc. 258**  
**Youth initiatives**

*Klajd Kapinova. "Between the Cross and the Fatherland", Tirana 2000*

The initiative (1967) was taken by the young communists from the "Naim Frasheri" High School in Durrës, who posted on the walls of their school a manifest stating their solidarity with the Party decisions... they concluded with a decree demanding the following:

1. To take away the passports from members of religions.
2. Unification of Catholic, Muslim and Orthodox cemeteries.
3. Expropriation of the clerics' properties, etc.

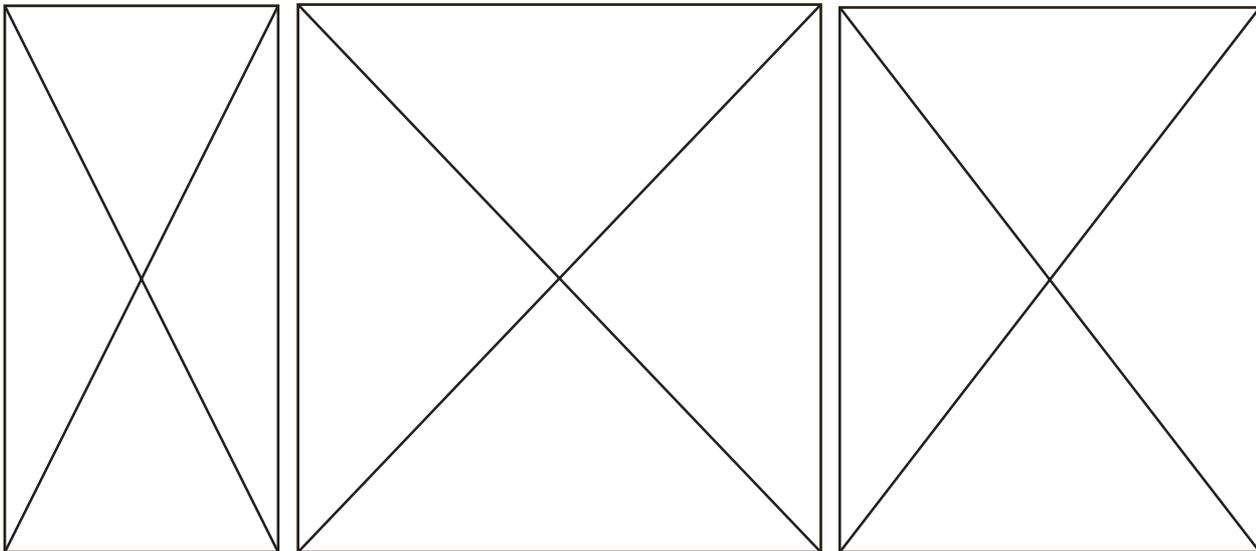
**Question:**  
1. Which contradictions can be recognized in the sources?

**Doc. 259**  
**The attack**

*Klajd Kapinova, "Between the Cross and the Fatherland", 2000.*

„,the communist hailstorms were directed against the ancient Jesuit Council libraries, etc. of incomparable value which contained rare archeological, ethnographic and numismatic collections.  
 „, the irreplaceable contribution of patriotic clerics to the foundation of the first centers of the Albanian language were totally negated.  
 - 2169 cult objects were destroyed or transformed into public premises, among which were:  
 1608 churches, Orthodox Monasteries, 157 Catholic churches, 530 Mosques, etc.

**Doc. 260**  
**The Shen Koll-Frakull Church. During communism it was turned into a laundry, 1999**

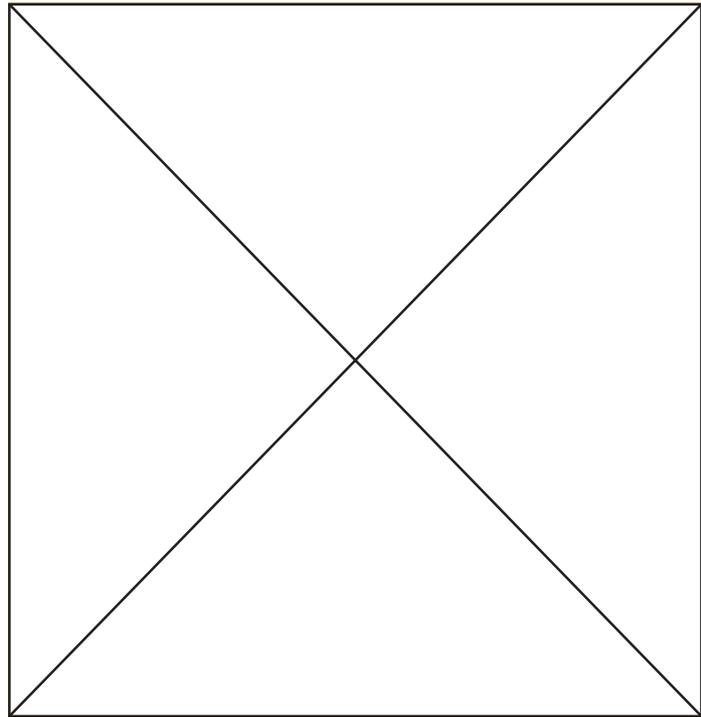


**Doc. 261**  
**The transformation of the religious place**

*Vehbi Çanga. Magazine "Star", 1973*

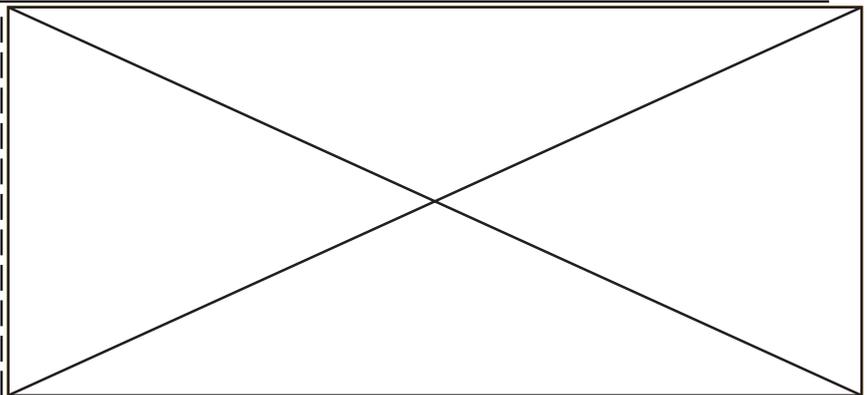
The Catholic Church, one of the biggest in Balkan has been transformed into a sports' palace.  
 The ex-Franciscan church has been transformed into a cinema and as premises for artistic shows.  
 The ex-church of nuns into an activity location for the education of youth.  
 In the year 1938 in Shkodra, there were 144 religious institutions, 48 teaching institutions, and 1 health institution. In the year 1973, Shkodra had 307 teaching institutes, 371 health institutions and no religion institution.

**Doc. 262**  
**The Evangelist Church in Tirana was turned into a sport's centre**



*Newspaper "The survival", 2001*

**Doc. 263**  
**Atheist museum in Shkodra**



*Magazine "Star", 1967*

**Doc. 264**  
**No religion**

The basis of religious obscurity was destroyed. The moral figure of the working person, his conscience and formation are created on the basis of proletarian ideology, as the ruling ideology...  
 .... The state does not acknowledge any religion, but it supports and develops the atheist propaganda to implant a scientific outlook into the people.

*Constitution of the P.R. of Albania, 1976*

**Doc. 265**

*Criminal Code, Tirane, 1977*

Sentence to 3-10 years of imprisonment for religious propaganda, production, distribution of religious literature.

**Doc. 266**  
**Martyrs**

\*The clerics serving their religion were today sentenced to 563 years of imprisonment in all.  
 \*They have accomplished 450 years of study in 24 universities of Europe.  
 \*The total years of imprisonment are 881 or nearly 9 centuries.

*Mah*

*Catholic Martyrs from 1944-90.*

**Questions:**

1. What was the attitude of the communist party towards religion?
2. What were the effects of the anti-religious movement toward clerics?

**TASK -**

Research in your own town or religion if religious objects were destroyed during the communist period.

**BULGARIA**

**Doc. 267**  
**The religious rights of Bulgarian citizens**

*Constitution, People's Republic of Bulgaria, 1947*

Art.71

All citizens shall have equal rights before the law. There shall be no privileges on the grounds of race, nationality, origin, religion or property status. The law shall punish every kind of racial, national and religious incitement.

Art.78

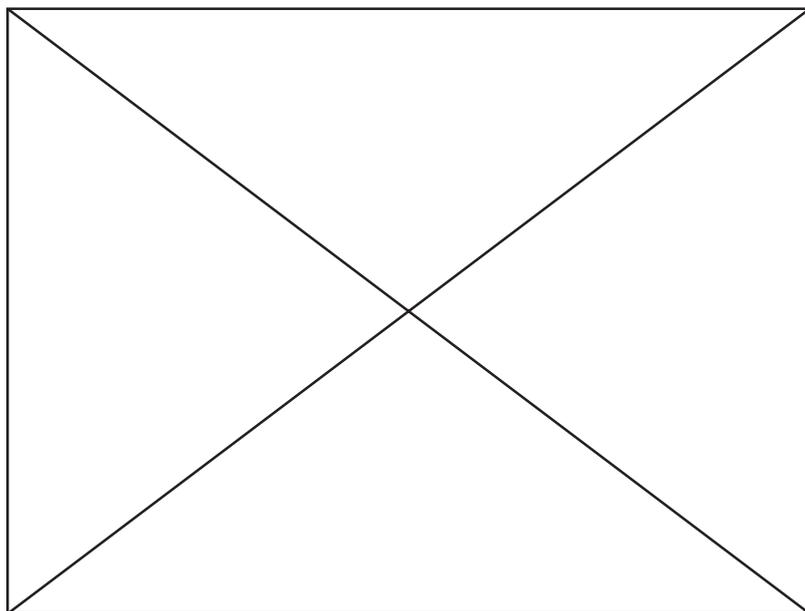
Citizens shall have liberty of conscience and worship, as well as freedom to perform religious rituals.

The Church shall be separate from the state.

A special law shall define the rights, maintenance, as well as the rights of self-government and self-organization of the different religious communities.

**Doc. 268**  
**Attitude toward the Church**

*Church choir, Stoyian Venev, 1963*



**Questions:**

1. Which rights related to religion were acknowledged by the constitution 1947?
2. Which are the basic democratic principles guaranteed in 1947 Constitution? (doc. 267)
3. What is the author's attitude towards religion and priests? (doc. 268)

**Doc. 269**  
**G. Dimitrov's Relation towards the Church**

*Archbishop Stephan's report to the St. Synod about the visit of the Bulgarian church delegation to Moscow in June, 1945*

G. Dimitrov thought that the Church should be strong. He considered it hasty to separate the Church from the State and pedagogically thoughtless to remove religion lessons from school study. He did not agree with the dispossession of churches and monasteries of their estates when they were wisely and carefully kept. He stood for strong religious spirit in conformity with people's customs and traditions, and the foundation of a proper national Church.

**Doc. 270**  
**Teaching history and the atheistic upbringing of young people**

The material in history, which is taught to students at school, plays an important role in forming their correct scientifically materialist views. Therefore, history tuition helps to create ardent, active patriots, conscious builders of the socialist state. When carrying out history teaching, we must take into consideration the antifeudal people's movements, the Bogomiles movement, the peasant revolts,

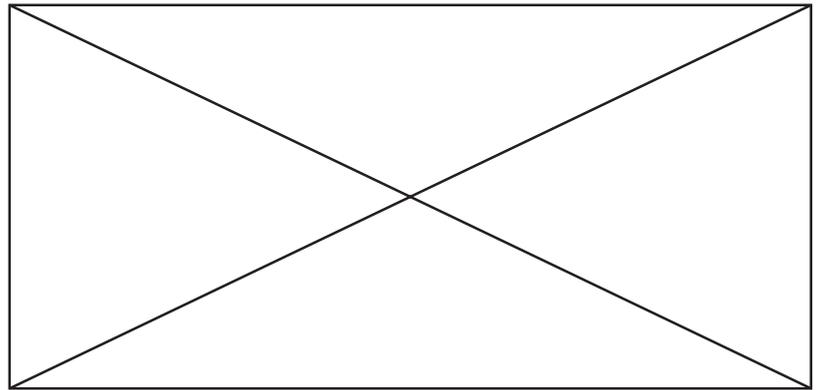


*Atheistic training of the students. Regional Committee of the Bulgarian Communist Party - Plovdiv, 1960*

and heroic acts from the Renaissance, the people's struggle for liberation from the Turkish yoke, etc. All these events are rich material for the formation of a Marxist-Leninist view, and thus – anti-religious training. This is even more important for the long-lasting struggle of the working class against the bourgeoisie. When explaining and clearing up historical facts, data and information, suggested in the lessons, we have to show that not God, but people create history; that wars are not God's omen, but a result of simple economic and class contradictions, and that they are not stopped by prayers to God, but by people, when they abolish the reasons for wars...

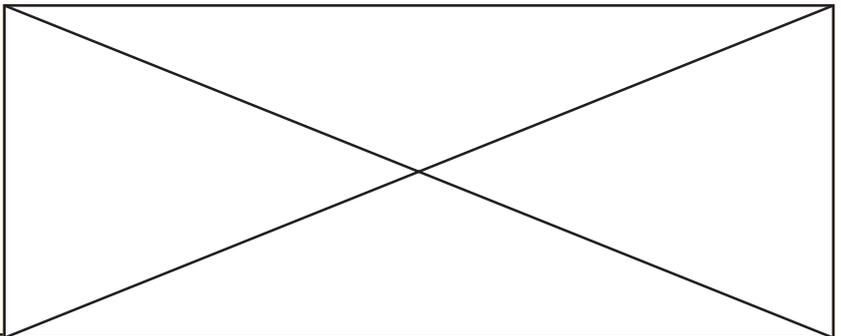
**Doc. 271**  
**Relations between the official authorities and the Church**

Todor Zhivkov receives members of a clergy delegation in 1982



**Doc. 272**  
**Members of religions among Bulgarian people**

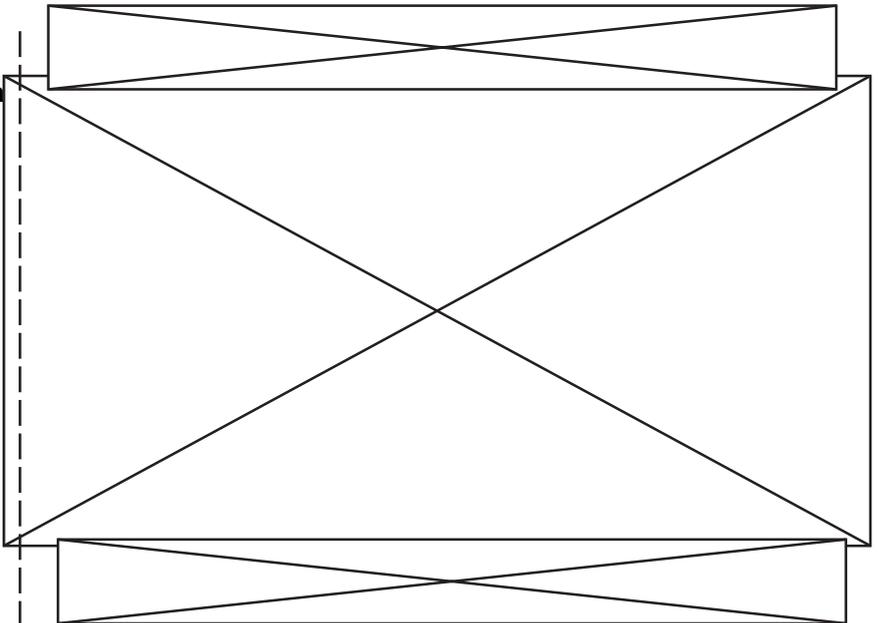
*Percentage of religious believers in the population over 16 years, Sociological structure of the contemporary Bulgarian society. S., 1986*



**Question:**

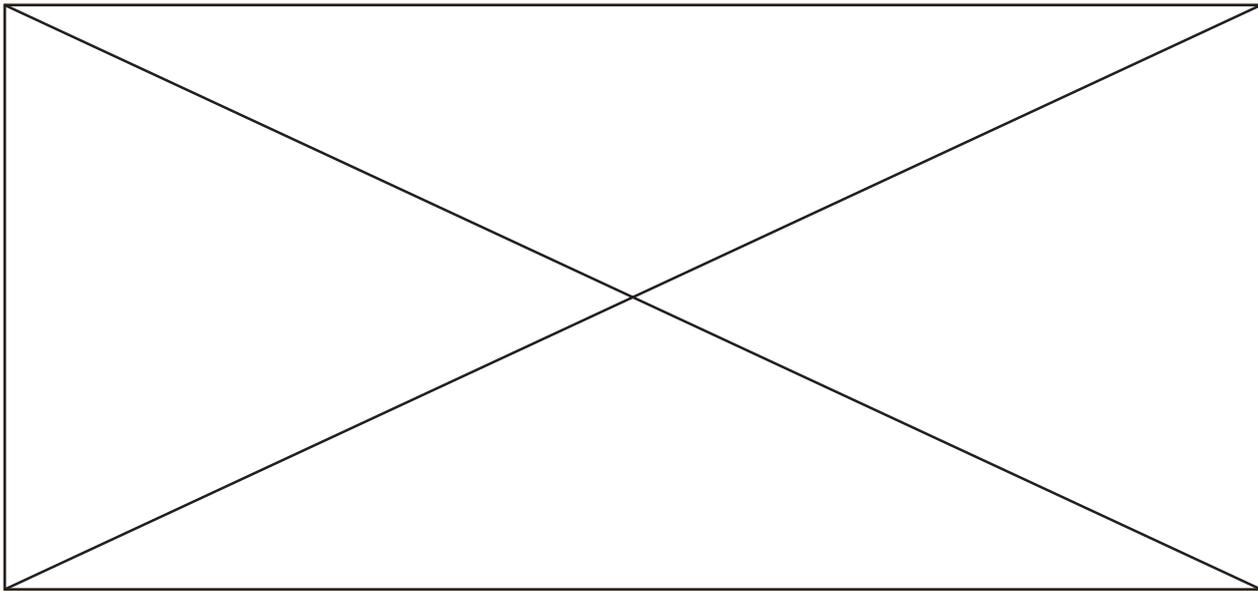
1. What contradiction can you recognize in the sources between constitution of 1947 and the reality?

**Doc. 273**  
**Religiosity among Bulgarian population**



## Doc. 274

## Attitude toward religion in the three Balkan countries



*The Jews on Bulgarian lands. Lineal memory and historical fate. Compiled by Emy Baruch, S., 2000*

## Doc. 275

## Atheist upbringing

## Some titles of books with atheist content:

- | Pesheva R. The religious ideology of the woman. S., 1959.
- | Stoychev, T. The atheist traditions of the Bulgarian people. S., 1973.
- | Kotzev K. Atheist training of students. S., 1976.
- | Aliev A. Formation of a scientific-atheist ideology among the Bulgarian Turks. S., 1980.
- | Current problems of atheist activity. S., 1982

## Doc. 276

## Aims, objectives and means of the atheist upbringing

- | Atheist traditions have been created and have become stronger by forming an elementary, or a scientific and materialist view of life.
- | These traditions are due to:
  - the dissemination of socialist ideas through speech and press, by ardent Party and Comsomol activists and propagandists in villages and towns, in factories and enterprises, in schools and cultural clubs etc.;
  - the work of our socialist-realists that denounce the reactionary role and nature of the Church and religion;
  - the popular, scientific-atheist literature published;
  - subjects with atheist creation of a new non-religious ritual-festive system (celebrating 1 May, 8 March, the birthdays of Marx, Engels, Lenin, Botev, Blagoev, the anniversaries of the April uprising, the October Revolution etc., as well as the practice of not giving newborn children names of saints, but names of well-known revolutionaries: Lenin, Vladimir, Spartak, Rosa, Tchavdar etc.

*Stoychev, T., The atheist traditions of Bulgarian people. S., 1973*

**Questions:**

1. Which social and political organizations took part in the atheist training of people during the communist regime? How was it carried out?
2. Compare the data about the religious beliefs in the three Balkan countries. Where is the population more religious?
3. Analyze the statistics. Which tendencies do you recognize?

## MACEDONIA

**Doc. 277**  
**Resolution**

The church should be separate from the state but it should receive regular financial support, as a compensation for its assets and gratitude for its function, because a major part of our clergy actively participated in “PLS” and the partisan units.

Article 26 line 26 to state: According to the Constitution, Article 25 for liberty of conscience, citizens can choose a church or civil marriage...

Article 37 line 64 to be completed with: Religious instruction will be performed undisturbed, but optional i.e. at the wish of the parents and students with one lesson per week in all primary, secondary and professional schools. The curriculum will be completed and approved by the religious authorities; representatives from the Educational authority may control religion teachers.

*Archive of Republic Macedonia*

*Members of the Initiative Committee from the Macedonian Church, 1945*

**Doc. 278**  
**1946 PRM Constitution,**  
**Article 24**

Citizens of PRM have guaranteed freedom of conscience and freedom of religion.

The church is separate from the state.

Religious groups, whose teaching does not oppose the Constitution, are free in their religious activities and the performance of religious rituals. Religious schools training priest are free and are supervised by the state.

**Doc. 279**  
**1974 SRM Constitution, Article**  
**225**

Confession of religion is the free and private matter of the individual.

Religious groups are separate from the state and are free to perform religious activities and rituals.

Religious groups may only found religious schools to train priests.

The abuse of religion or religious acts for political reasons is against the Constitution.

The social community may provide financial support for religious groups.

Religious groups have a right to possess real estate within the limits determined by law.

**Doc. 280**  
**Recollection of one priest**

“I started attending a secondary theological school in Sremski Karlovac in 1965-66, and a year later a theological school was opened in Skopje. So I came back and concluded my secondary education. After that I studied at the theological faculty, but I was forced to leave Macedonia again and study in Belgrade with the blessing of the Patriarch of the Serbian church.”

“I had to discontinue my studies to do my military service in the YPA (Yugoslav Peoples Army). I served my service in Karlovac but I didn’t learn anything about military skills. I had a lot of inconveniences because the army treated priests as state enemies. The communist ideology was strongest in the army and the police and they were the strongest opponents of cherishing religious rituals.”

“A certain period of my life I lived in emigration in Canada, where the church sent me and I worked in the Macedonian church

there. I think that the 1950's were the most difficult period for the clergy. I am thinking here of the low clergy, those who were constantly with the ordinary people. The church was treated as a private sector, we did not have a right to social insurance, nor any of the advantages that other citizens had, such as the right to a loan, annual holidays, an annual bonus, etc.”

“The situation changed slightly in 1970's; the state started to pay social contributions for the employees in religious institutions. But the church leadership acted as an institution and directed those finances to the school system.”

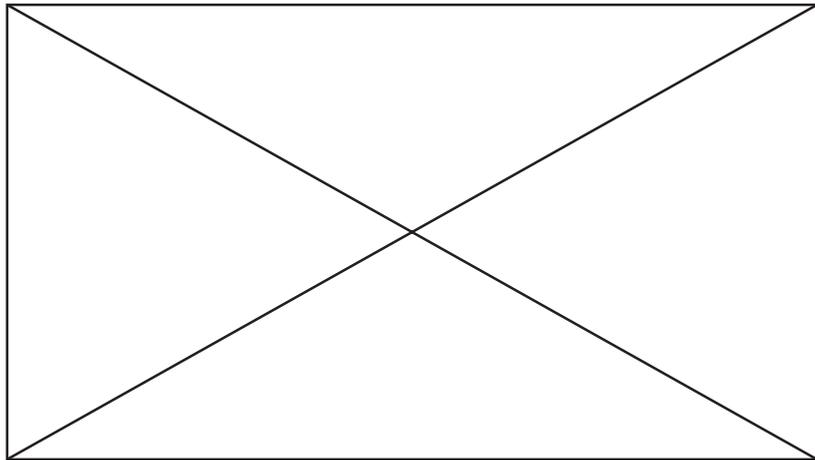
“I think that the Communist Party put more pressure on the believers than the priests, but indirectly, through state economic measures, we were exposed to harassment and humiliation by the authorities.”

**Question:**

1. Which religious rights were guaranteed in the 1946 and 1974's constitutions and how were they violated according to the priest?

**Doc. 281**  
**First partisan wedding**

*Archive of Republic Macedonia,  
 file Nikola Apostolski*

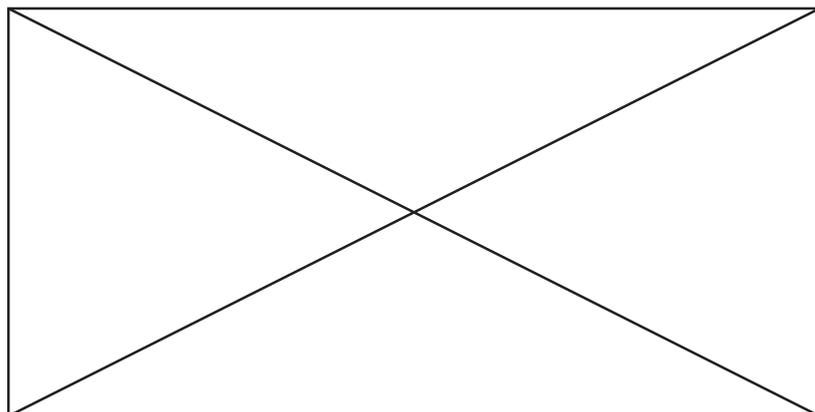


**Doc. 282**  
**Lazar Kolisevski with the  
 Archbishop of the Macedonian  
 Orthodox Church Dositej and  
 the Patriarch of the Serbian  
 Orthodox Church German**

*Messenger of the Macedonian  
 Orthodox Church, 1959*

At 17. 00, on 23. 07. 1959, the president of the National Assembly of PRM, Mr. Lazar Kolishevski, received His Holiness, the Patriarch of the Serbian Orthodox Church, Mr. Mr. German and the Ohrid, Skopje Archbishop, the first Macedonian Metropolitan, Mr. Mr. Dositej, in the “Gorica” villa near Ohrid.

During the conversation, the president of the National Assembly of the PRM, Mr. Lazar Kolishevski expressed his pleasure that the Patriarch, Mr. Mr. German showed special understanding concerning the question of the Macedonian Orthodox Church.



**Doc. 283****The decision of the Holy Bishop Synod concerning the proclamation of the Macedonian Orthodox Church***Archive of Macedonia***Decision**

This national-church Synod decides to renew the old Macedonian Ohrid Archbishop, which was determined by force, and its eparchies joined to the Constantinople Archbishop in 1767, and this same one to bear the name the Macedonian Orthodox Church.

According to the principle canon regulations, the church borders should match the state borders. This Synod decides that the church borders of the eparchies of the Macedonian Orthodox Church fully match the borders of the PRM.

Ohrid, Juli 17, 1967

**Doc. 284****Archbishop in the church St. Kliment***Messenger of the Macedonian Orthodox Church No.1, 1959*

The church St. Kliment presented a grandiose picture: the people crowded around its first Archbishop, an heir to the deeds of St. Kliment and St. Naum and asked their blessing. His Holiness offered the people the sacrament, the blessing and small crosses and then bowed to the relic of St. Kliment. Then the congregation gathered together again in the church of St. Sofia to complete the election of prelates.

When this was done, His Holiness Dositej and Mr. Strahil Gigov exchanged toasts.

The vice president of the Executive Committee of PRM and the president of the religious commission Mr. Strahil Gigov organized a formal reception in honour of His Holiness and the congregation that evening at 7 o'clock.

The atmosphere was very cordial and pleasant. After two days of hard work the delegates felt happy and satisfied to participate in the biggest historical event for our Orthodox church.

**Questions:**

1. What were the reasons that the Communist party supported the idea of establishing an Macedonian Orthodox church?

**Doc. 285****Consecration of the churches in the villages of Celopek (Tetovo) and Belimbegovo (Skopje)***Messenger of the Macedonian Orthodox Church, 1959*

October 17<sup>th</sup>, 18<sup>th</sup> and 25<sup>th</sup> in 1959 were happy days for believers in the villages of Celopek and Belimbegovo, and also for those from neighbouring villages who rushed to give a cordial and spontaneous welcome to their Archbishop. The village of Celopek, situated in Gorni Polog near Tetovo, was in a festive mood on the 17<sup>th</sup> and 18<sup>th</sup> of October. Visitors arriving from the nearby villages were as numerous as believers from Tetovo were happy to see their Archbishop among them and to participate in the consecration of the church.

In the afternoon His Holiness and his escort were formally welcomed by representatives of the National authority and Archpriest Prelate in Tetovo, Apostolovski Ruse.

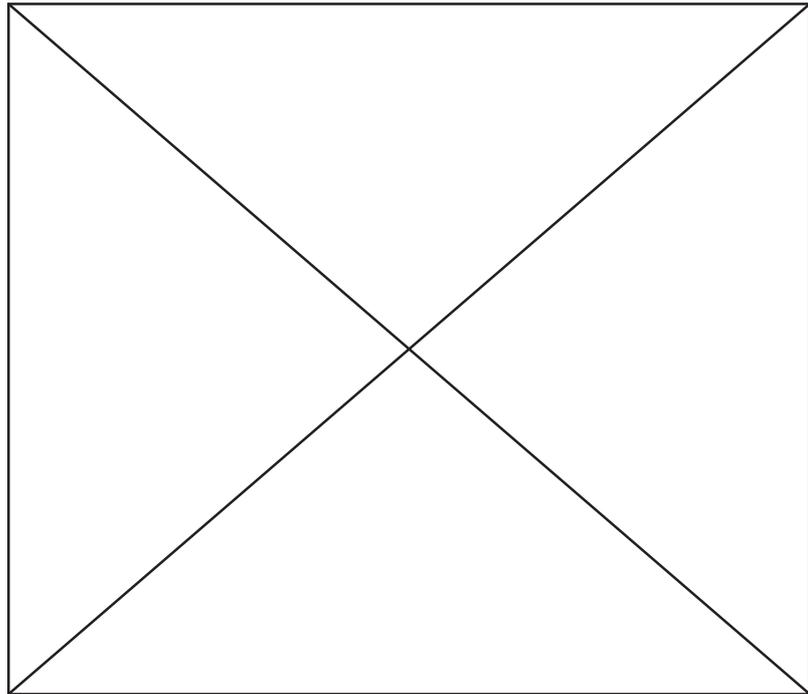
On the bridge of the river Vardar there was a pleasant surprise. People from Celopek – happy and merry, on their thoroughbred horses, with Yugoslav and Macedonian Flags, welcomed and greeted their Archshepherd. Such a rare picture; trumpets and drums greeted the arrival of His Holiness and his escort.

**Doc. 286**  
**Thousands of believers from Prilep organized a festive to welcome their Archbishop**

**Analyse the picture as follows:**

- Describe what you see in the picture.
- Which people take a central place?
- Which people are at the back?
- What are their expressions?
- Can you judge their economic status?
- Give your opinion and conclusion about the event in the picture.

*Messenger of the Macedonian Orthodox Church, 1959*



**Doc. 287**  
**Easter customs**

In Macedonia, Easter holidays are festivals held in honor of spring, to secure fertility throughout the year, for people as well cattle. Our people start the preparations for these holidays a week before Easter.

During that week, the laundry is washed, the house cleaned and painted.

Easter eggs are painted, special Easter cookies baked, a colorful Easter cake and all kinds of different food are made. The first painted egg is especially for the Great Thursday, many different customs are observed to bring about fruitfulness and fertility.

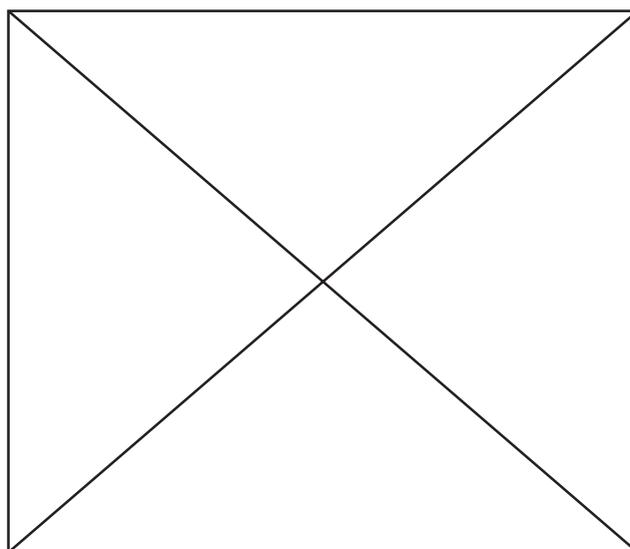
*Enlightened woman, 1953*

**Questions:**

1. What is the attitude of the people towards the dedication of the new churches and the Christian festivals?

**Doc. 288**  
**Cartoon**

*Kiks cartoons, 1965*



**OVERALL QUESTIONS:**

1. Point out what similarities and differences there are in the attitude of the communist regime towards religion in the three countries.
2. Are there differences between official policy and the real situation?

**II Key question:**

How did the population manifest religiosity/religious behavior and religious tradition during the communist regimes?

**ALBANIA**

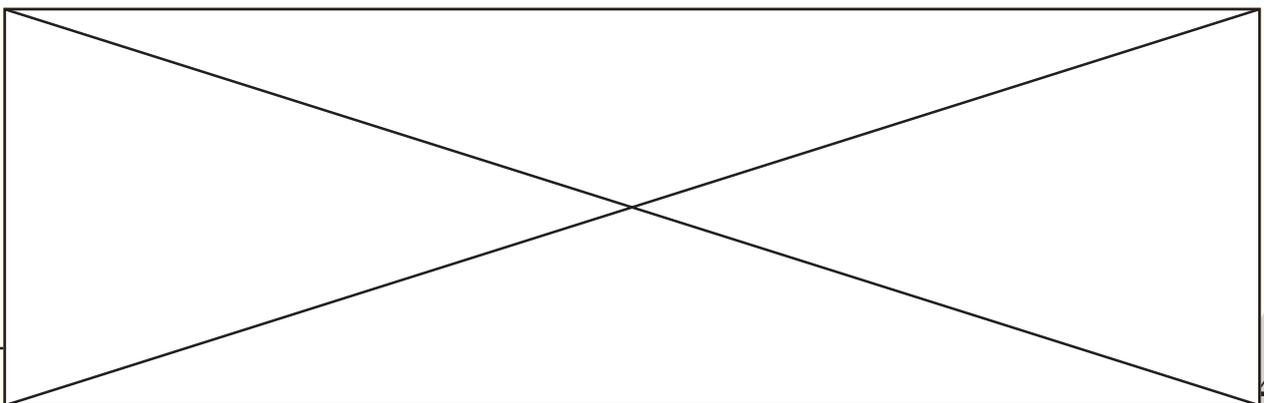
<b>Doc. 289</b> <b>The Pope for Albania</b> <i>Klajd Kapinova "Between the Cross and the Fatherland". Tirana 2000.</i>	(The Pope Gjon Pali II) I pray for Albania every day. My mind goes to the brothers and sisters in Albania who cannot openly express their religious belief and they have a special place in my heart. You have suffered for your nation; therefore you have the right to love it so much.
<b>Doc. 290</b> <b>Atheist education</b> <i>Magazine "The new Albanian woman", 1972</i>	Iliri, a 4-years old asked his grand mother what paradise is? -Paradise is apple, pear, orange, and cherry... -I understand, he said, paradise is compote.
<b>Doc. 291</b> <b>In secrecy</b> <i>Simon Jubani "The first mass", 2000</i>	"Secretly, after 1967, when baptized and circumcised children went to state hospitals, the priest or the Hodja stayed by their side all the time as a simple visitor. They prayed during Bairam, Easter and Christmas. The sweets for the religious feasts were cooked in government stoves."
<b>Doc. 292</b> <b>Bairam</b> <i>D.D from "P. N. Luarasi" School, interviewed in 2000.</i>	"My grandmother used to celebrate Bairam secretly. Everyday she woke up to fast and she didn't tell anybody about this, not even her children. She couldn't go to the mosque despite her strong desire to do so."
<b>Doc. 293</b> <b>The red eggs</b> <i>E.K. from "P.N.Luarasi" School, interviewed in 2000.</i>	"My grandmother used to throw the shells from the red eggs into the river, burn them, or put them into the soil for the flowers."
<b>Doc. 294</b> <b>The Christian cross</b> <i>The newspaper "The Resurrection", Tirana, 2001</i>	"Dh. Beduli, the Christian cross was attached to a board behind the cupboard and hidden for 27 years."

**Question:**

1. What examples give the sources about hidden expression of beliefs?

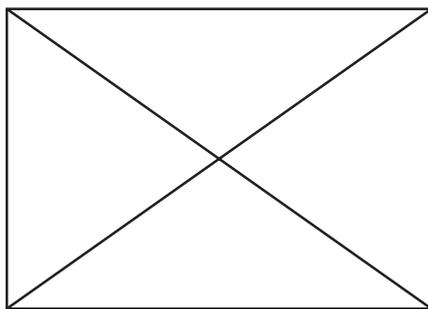
**BULGARIA**

**Doc. 295**  
**Civil and church rituals in 1974**

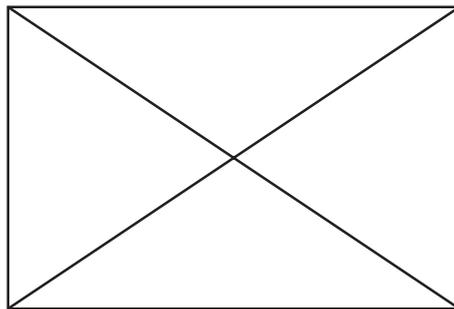


**Doc. 296**

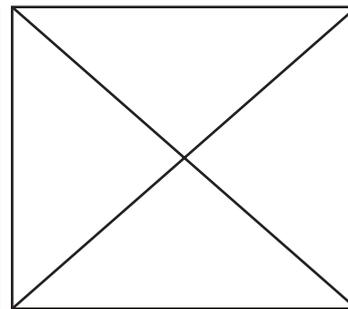
**Giving a first name in the Municipality**



A representative of the local Fatherland front congratulates the parents



Pioneers participate in the ritual



The civil servant with the child

**Doc. 297**

**Performance of socialist rituals**

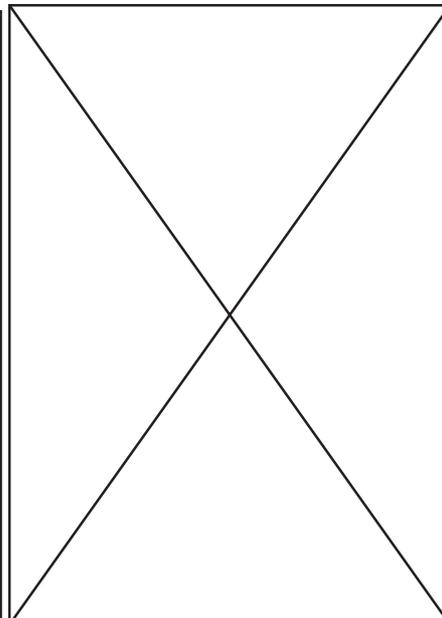
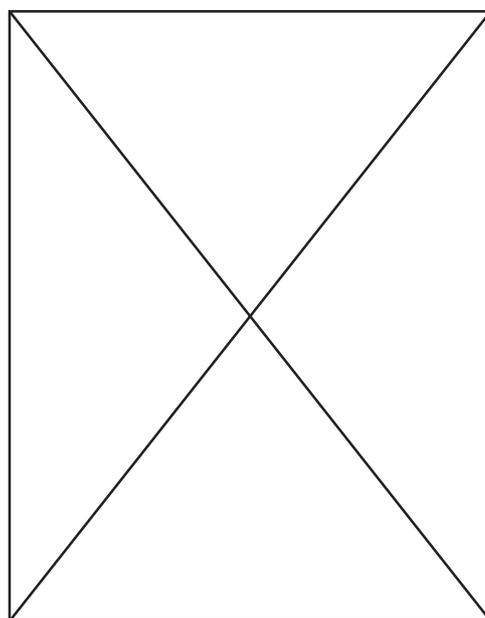
\* The term “godfather” was not used. It was replaced with another word without a religious sense.

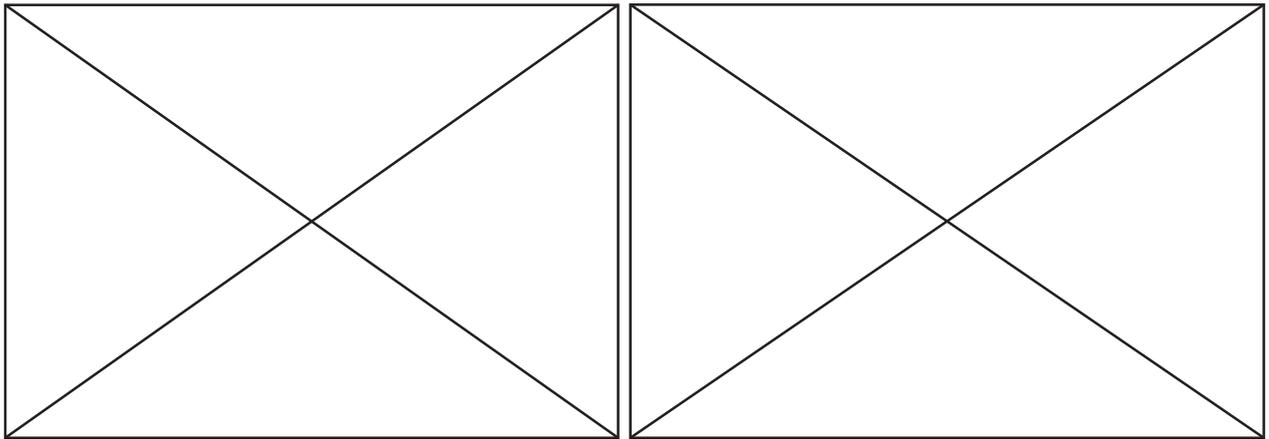
*Raina Pesheva. The religious outlook of women, S., 1959*

There were many tables arranged in the roomy and festively decorated hall in the House of Culture. They were covered with clear, white tablecloths and decorated with bunches of fresh flowers. There was a patterned carpet in the middle. At about 7 p.m. a number of people in Sunday clothes entered the hall. Here were the mother and father of the child, the godfather\*, the representatives from the social organizations, the relatives of the young family and the ensemble for folk songs and dances at the House of Culture. In the middle of the hall the parents of the child faced the godfather and the guests of honor. The godfather took the child from its parents, called its name, raised it high, wished the best of luck in its future and gave it a present. Then the representatives from the social organization gave some presents. The child’s grandmother put a big flat loaf and a bowl of honey on the table in front of the godfather. He raised the loaf high and wished all presented at the event the best. The wishes expressed the popular striving for peaceful socialist progress. After that the godfather broke up the loaf into a small pieces, dipped them in honey and gave them to the guests... Meanwhile the ensemble was singing nice folk songs...

**Doc. 298**

**Certificates for christening and wedding issued by the Bulgarian Patriarchy**



**Doc. 299****A church ritual-Christening, 1991****Questions:**

1. Which old traditional elements were maintained in the new rituals?
2. Which are the new socialist elements?
3. Who were the participants in the rituals and how were they performed?

**MACEDONIA**
**Doc. 300****Recollection by Dragi Kostadinovski, priest, 2001**

“Sincerely speaking, people helped the priests and supported them and also had great confidence in us. There were cases when we went to christen water at the people’s homes where we were given the keys to the flats to perform the ritual, or some money to give to the church and afterwards to lock up the flat and give them back the keys when they came to the church in the afternoon. Ordinary people, but also intellectuals cherished religion to a great extent, the religious customs, baptism, dyed eggs for Easter. Funerals were almost always performed in a presence of a priest.”

“Even the members of the armed forces performed religious customs, but they did them secretly, not seen by anyone else besides the members of their closer family.”

“At that time I used to have 10 or 15 confessions or communions a day. People came to me with different problems wanting to speak eye to eye, because in the Orthodox religion that is the way to performing confessions. I helped many people to cope with their problems.”

“The attitude and relationship towards religion was a personal choice, which mostly depended on the family upbringing, culture and family traditions.”

**Doc. 301****Recollection by Father Nicola – Skopje Parish, priest, 2001**

As a student I stayed in Skopje with the Bishop of Skopje-Prizren Eparchy. I helped him while he taught in small seminary (secondary education for priests), attended by pupils from Kosovo and Macedonia. After that period I worked as a priest, an assistant to the vicar, and from 1987 as a vicar in Letnica. I have great memories from there. I had great understanding and support from the local population and the authorities. I taught religion for the local population, pupils attending school came to my classes in the afternoon. Where the church was located, there was also a big and beautiful monastery named St. Virgin Mary (Mother of God). On August 15<sup>th</sup>, the festival of the Virgin Mary, a great number of people gathered

there. Regardless their profession and social status; professors, policemen, people from the authorities came to me to have a glass of wine and chat. We talked freely about everything, matters connected with my service and problems with the authorities. My response was that I didn't have any problems and that I was pleased with the authorities but that my believers might have some problems. They could not be school or factory directors, etc., if they were not members of the Communist Party. On the other hand, if they belonged to that party they had to give up their religion and religious feelings. In that way they were discriminated against. Up to the 1950's authorities had negative attitudes towards religion, they persecuted priests, setting them up by taking their statements out of context and almost every priest was in prison. They said that religion was "opium for the people". The older ones could go to church but not the younger ones because they had to be dedicated to the state and the party.

**Doc. 302**  
**An interview with Irfan Abazi-an imam, 2001**

**TASK:**

**Describe** what the theme of these recollections is.

**Search and explain:** Is the author a direct participant in the events or just an observer of the events?

**Analyse:** What is the author's message? What was the relationship of the state towards the religion? What was the ordinary people's relationship towards religion?

**Reach a conclusion:** What is your opinion about these events? Comment on the events in the given period.

"I was born in the village of Otlja-Kumanovo in 1954. I completed my elementary education at the place where I was born, and continued my next education in Damask-Syria, where I finished high school in 1976. I graduated at the Faculty in Cairo, Egypt in 1984."

"I have been working as an imam in the village of Aracinovo since 1982."

"My problems with the authorities started since I was studying at the faculty, and I used to tell the authorities that I wasn't studying religion, but the Arabian language."

"During that period the police called me for informative interviews. I had problems at the border, my books were taken and never given back to me."

"When I started to work as an imam, the local authorities called me in for an interview, during which they emphasized that I must be obedient, they told that I had been spreading nationalism and irredentism, that I had been playing the prayers too loud through the mosque's speakers and similar things."

"After 1990, things changed, the conditions were more relaxed, but I still had some minor problems, such as: organizing a pilgrimade, a license (permission) for the mosque, problems with the Islamic religion, and so on."

**Doc. 303**  
**Classes in religion**

**Question:**

1. How was the Moslem religious education organized in Macedonia?

The religious instruction in the premises of Saat Mosque in Gostivar, which is performed according to the book of regulations of the Islamic Seniority Group can be considered to be of good quality. It is performed twice a week: on Saturday and Sunday with 2 lessons a day. The teacher is Jakupi Ef. Jakub, who has been doing this work continuously since 1974, on the basis of the plan and the programme of the organs of the Religious group.

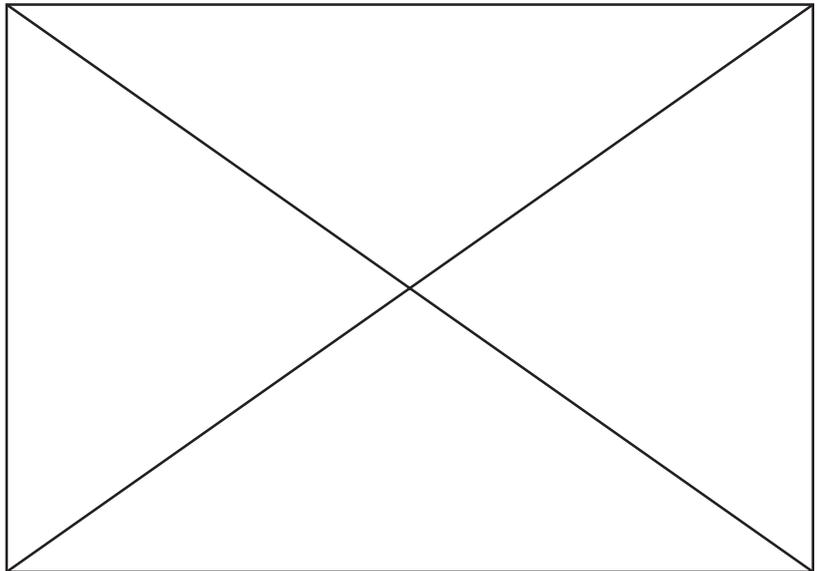
It is interesting to notice that the attenders of the religious instruction responded in three languages: Macedonian, Albanian and Turkish according to the Koran, the attenders of the religious instruction showed good results and they have also learned Arabian letters that they are able to read the Koran.

In the conversation with Jakub we came to a conclusion that religious knowledge is a significant factor and a big responsibility for the believers. "I am very much engaged in the realisation of my

*Issue of Islamic community in S. R. M., 1987* | obligations to Allah and giving my believers a wish to see their children learn the basic Islamic principles which are necessary for religious practice, and in my job I can communicate without difficulty in three languages: Macedonian, Albanian and Turkish.”

**Doc. 304**  
**Circumcision**

*Private archive*

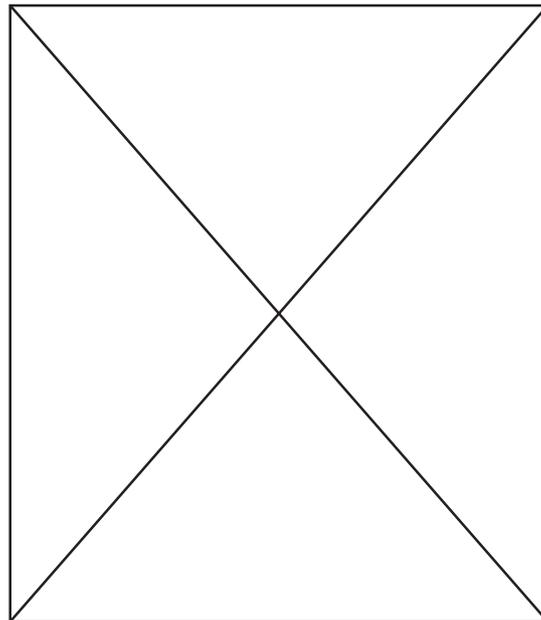


**Doc. 305**  
**Baptism in 1976**

**Question:**

1. Which traditional and religious elements are present in family customs?

*Private archive*

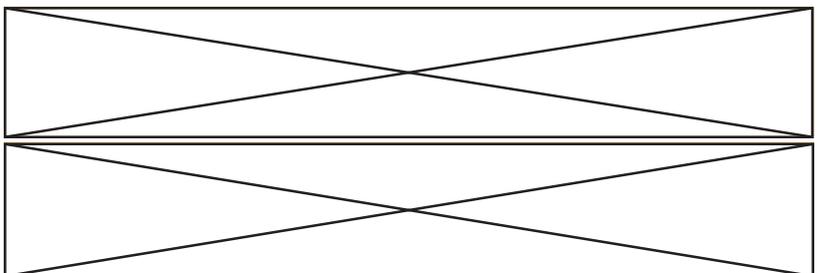


**Doc. 306**  
**Statistic data**

**Questions:**

1. What changes do you notice between 1959 and 1994?

*Statistical year book for 1953 and 1994*



**OVERALL QUESTIONS:**

1. Compare religiosity of people in the three countries. Differentiate between official policy and the real situation.
2. How was the factual attitude of the authorities towards religion?
3. How did authorities try to increase atheism?

**III - Key question:**

What was the impact of the political changes after Communism on religious life and religious organizations?

**ALBANIA**

**Doc. 307**

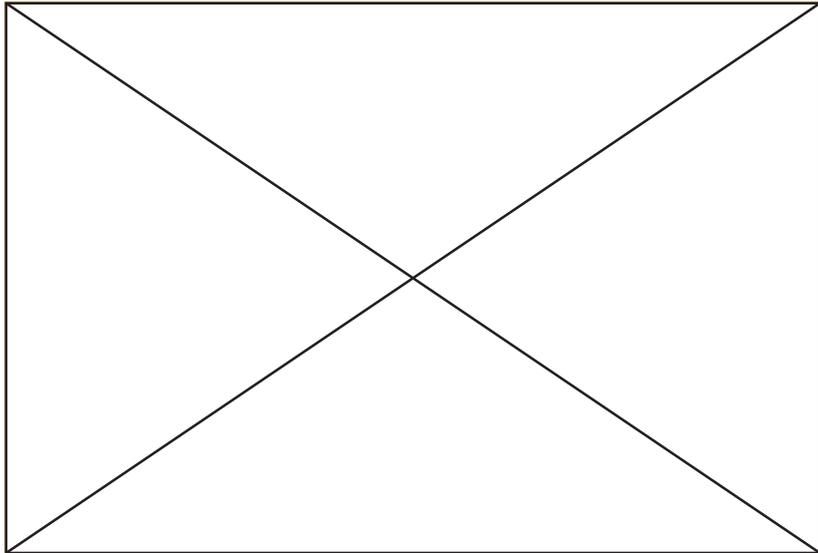
**Freedom of belief**

*Text book "History of the Albanian people", 1999*

...In the first half of 1989, the Party of Labor of Albania declared the freedom to practise religion,...

**Doc. 308**

**The Pope in Albania 1993**



**Doc. 309**

**The revival of Islam**

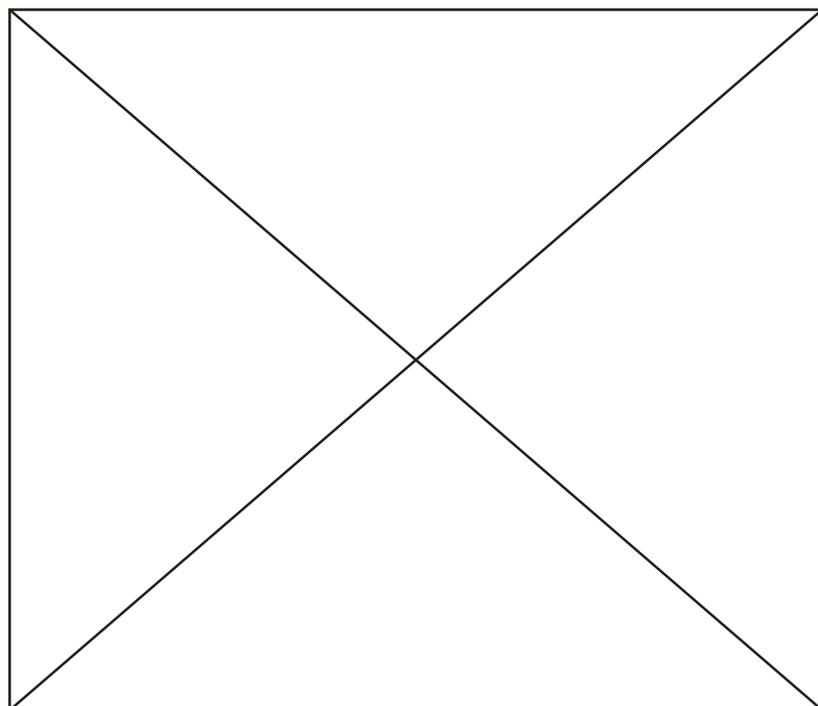
*Newspaper "Reconstruction" 1997*

The end of communism signified the revival of Islam in Albania and the formation of the Muslim community. For the first time, a pilgrimage to Mecca was organized for the Albanian Hadji. Students were sent to Arabian countries, and facilities for Islamic culture developed. Not only the big cities, but also villages and the other urban areas have beautiful Mosques today

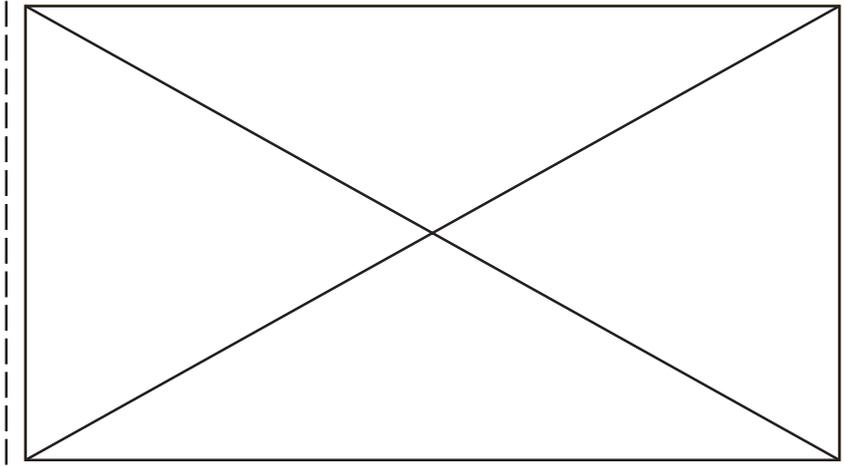
**Doc. 310**

**Reconstruction**

**New mosque in Shkoder**



**Doc. 311**  
**Mother Teresa in Albania**

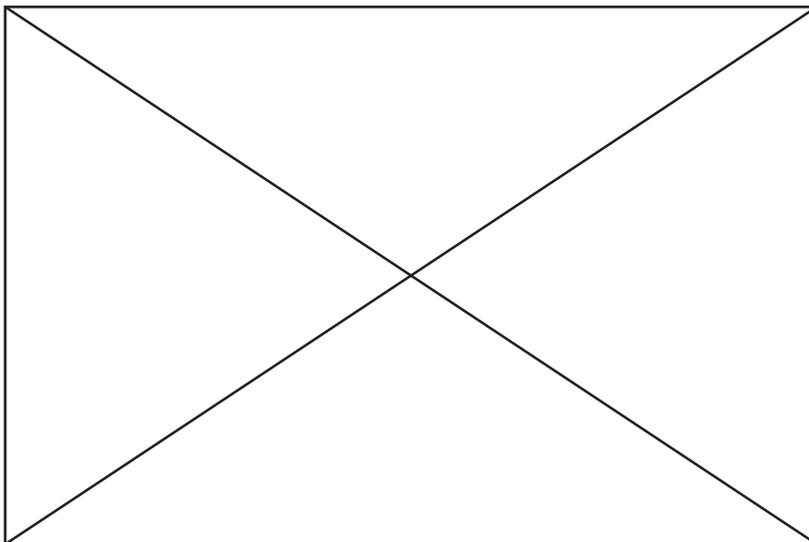


**Doc. 312**  
**The first Mass**

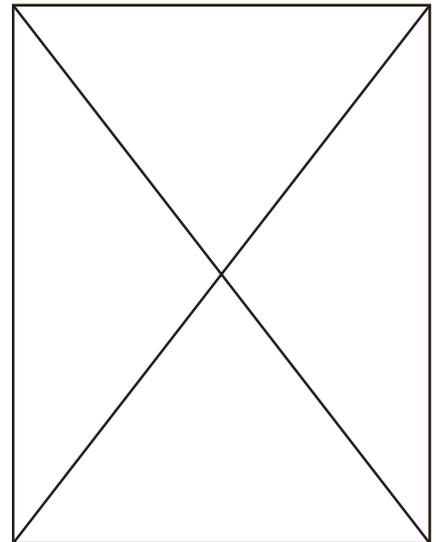
*Dom Simon Jubani "The first Mass", 2000.*

"11 November 1990 was a splendid day... Loudspeakers played the sounds of Ave Maria. In fact, on that day the spirit of God descended in Albania: Freedom. That day Albanians lost their fear."

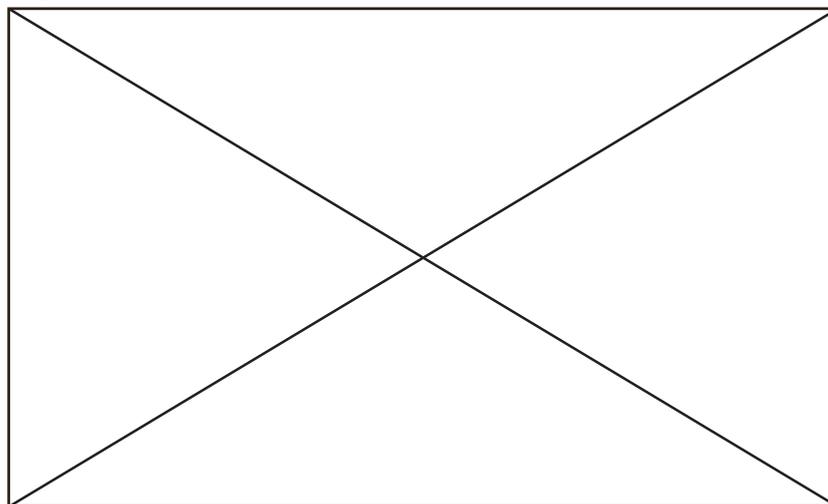
**Doc. 313**  
**Bible course diploma, 1997**



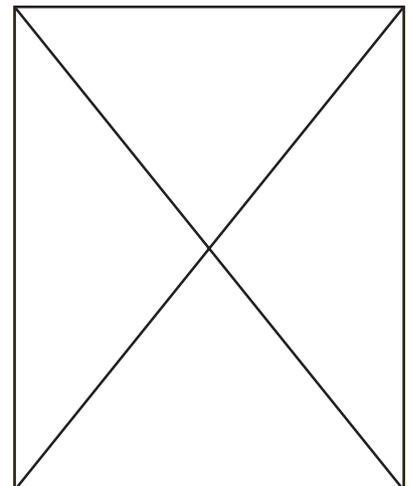
**Doc. 314**  
**Holy water, 1999**



**Doc. 315**  
**Baptism of Flori**



**Doc. 316**  
**Invitation to a religious ceremony**

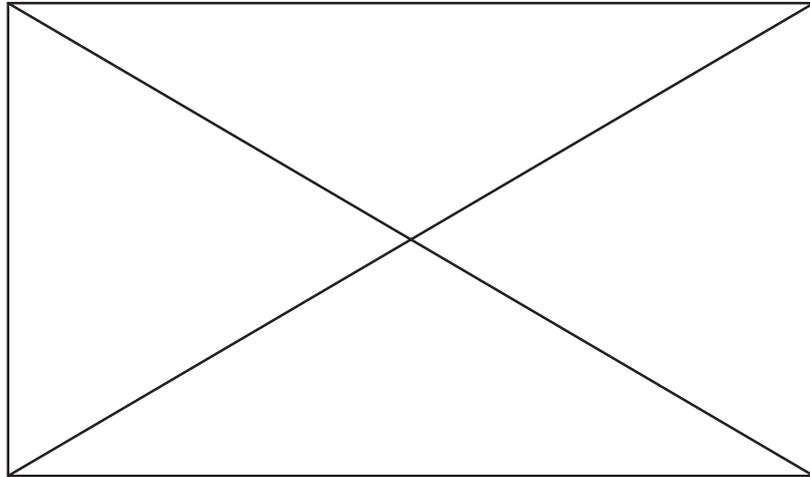


*Private archive. Tirana. 2000*

**Doc. 317**  
**Free to choose**  
*Constitution. 1998*

\*The freedom of conscience and religion is guaranteed;  
 \* The persons who belong to national minorities have the right to freely express without being hindered or forced, their ethnic, cultural, religion and language;  
 \*Everyone is free to choose or change his religion.

**Doc. 318**  
**President R. Mejdani with Janullatos**



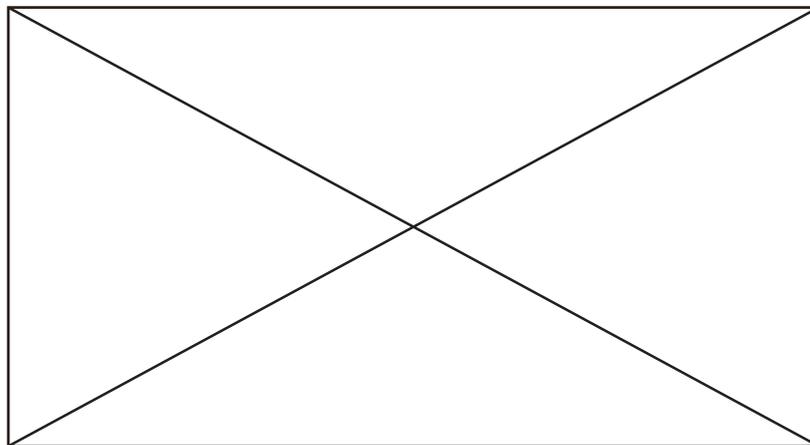
*Newspaper "Our Time", 2001*

**Question:**  
 1. What was the attitude of the state toward religion the 1990's?

**Doc. 319**  
**Religious coexistence**  
*Liliana Guga, Tirana, 2000*

I am orthodox and have been married to a muslim man for 27 years, but I have never had any problems with him. He loves me so much and I do too. I would never want to change him for another person, I feel happy.

**Doc. 320**  
**My muslim husband**



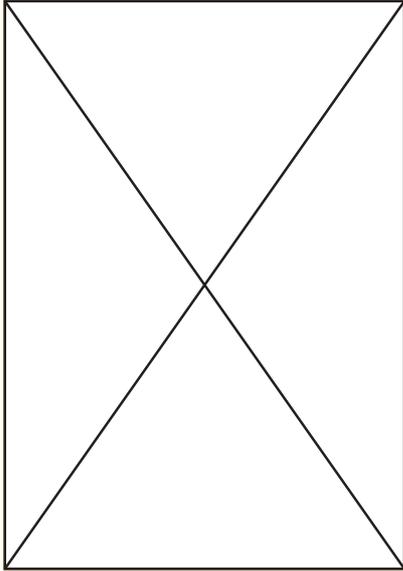
*private archive, 2000*

**Doc. 321**  
**U.S. Department of State for religion in Albania**  
*Web: Annual Report on International Religious Freedom for Albania, 1999*

"....Foreign clergy, including Muslim clerics, Christian and Baha'i missionaries, Jehovah's Witnesses, and many others freely carry out religious activities... there are 20 different Muslim societies and groups with around 95 representatives in the country. There are more than 2,500 missionaries representing Christian or Baha'i organizations. Relations among the various religious groups generally are amicable, and tolerance is widespread. Society is largely secular. Inter-marriage among religious groups is extremely common.

**Questions:**  
 1. Point out from the sources what kind of religious rituals were allowed after 1989 in Albania?  
 2. Do you think the possibility for marriage between different religious results of a political decision or of growing tolerance?

**Doc. 322**  
**Mother Teresa**



..”On 15 August 1989, Mother Teresa came back to her homeland for the first time. On 2 March 1991, she again came to Albania. She openly requested from ex-President Alia to open her centres...Her words were: - I do not possess gold or silver, but I will give to you what I have, my sisters.-

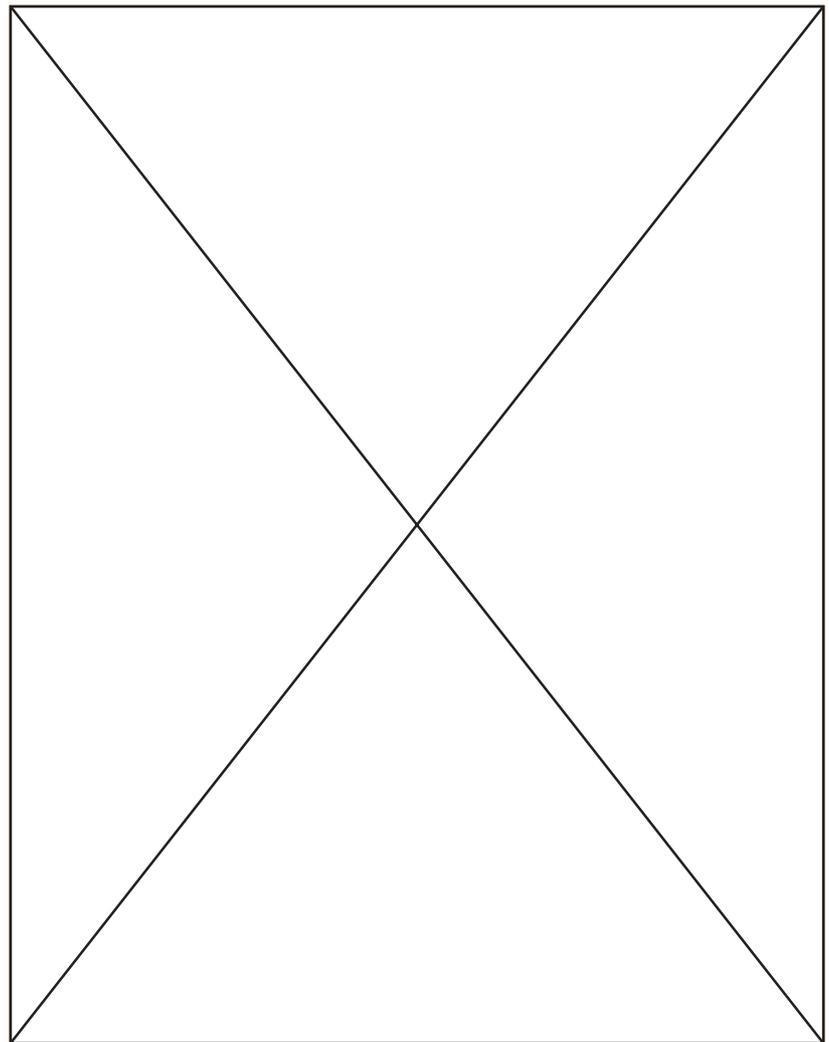
On 1 October, she was announced worldwide by the American state as an “Honorable citizen of the United States of America” by Bill Clinton.

In 1996 “The Golden Order - Honour of the Nation” with a special decree (No.1655) by ex-president Berisha “In a sign of deep gratitude that the Albanian nation has for the Lord’s missionary”. ( She has been awarded 30 honorary titles from various countries in the world – author’s note)

On June 9, 1997 she received the “Golden Medal of the American Congress” (the highest medal from the American legislature).

Pope Gjon Pali II, during his first visit in 1993 about Mother Tereza) “With the person of Mother Tereza, Albania is always honored. I thank you for this daughter of your land and your people.”

**Doc. 323**  
**Homage for Mother Teresa**



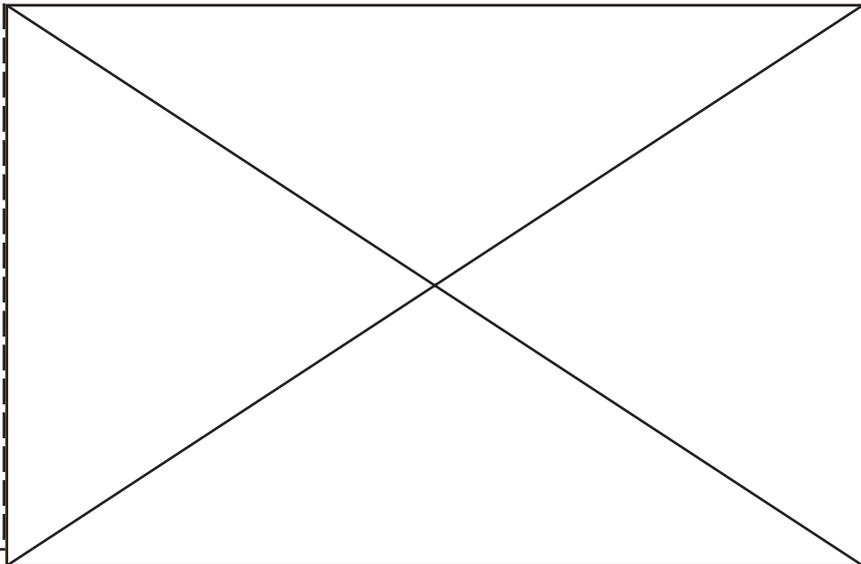
*Private archive, 2001*

**Questions:**

1. Why Mother Teresa and the Pope visited Albania after 1989 and not before?

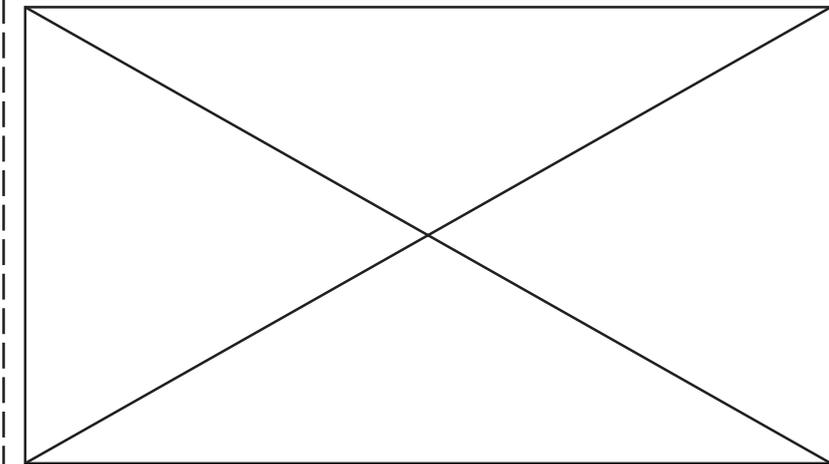
**BULGARIA**

**Doc. 324**  
**Churches, temples and house of prayer in the Republic of Bulgaria**

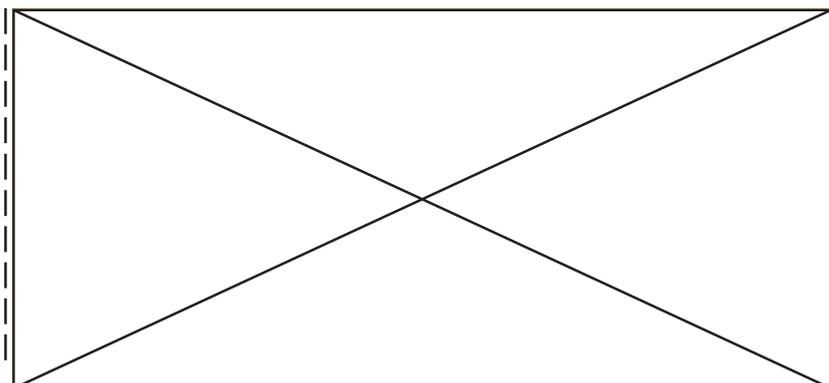


*Statistic book of reference. S., 1996*

**Doc. 325**  
**Woman in Demir baba teke doing traditional muslim ritual, Russe, 1999**



**Doc. 326**  
**Attitude to the other religions in Bulgaria**



*The Jews on Bulgarian lands. Lineal memory and historical fate. Compiled by Emy Baruch, S., 2000*

**Questions:**

1. What is the attitude of the different ethnic groups to the religion of the others?

**Doc. 327**  
**Instruction of Ministry of education and science (27.09.2001)**

| How to organize religious education - Optional subjects at state schools in the Republic of Bulgaria during the 2001-2002 school year.

| I.General instructions

- | 1. This instruction determines the procedure and terms of the subject Religion which is an optional subject from I-VIII grade
- | 2. Christianity is to be taught to the students from I-VIII grade under the title "Religion"

3 Islam is to be taught to the students from II-IV grade under the title "Religion-Islam"

II. A syllabus for VIII grade

1. Supreme ways of communication with God -1 class
2. The divine wisdom of Jesus Christ - 1 class
3. The Christian love - a way to perfection -1 class
4. Basic characteristics of the Christian religion - 1 class
5. Christianity is a faith -1 class
6. Christianity is a view of life - 1 class
7. Christian deeds during people's lifetime -1 class
8. Formation of the Orthodox Christianity (Ecumenical councils).  
The life of The Church until XI century - 2 classes
9. Division of The Church - 1 class
10. Orthodoxy
  - a) The Orthodox Church during the Middle Ages - 1 class
  - b) Variety of orthodox church life - 1 class
11. Catholicism
  - a) Catholicism during the Middle Ages – 1 class
  - b) The doctrine of the Catholic Church – 1 class
  - c) Catholicism in Bulgaria – 1 class
12. Protestantism
  - a) Origins of the Protestant movement – 1 class
  - b) Protestant doctrine – 1 class
  - c) The protestant Communities in Bulgaria – 1 class
13. Jesus Christ and Buddha – 1 class
14. Christianity and Buddhism – 1 class
15. Cristianity and Judaism – 2 class
16. Jesus Christ and Mohammed – 1 class
17. Cristianity and Islam – 1 class
18. The Christian Church and the world religions – 1 class
19. The world religions and the spiritual and cultural life of mankind – 1 class

**Doc. 328**

**An interview with the Chancellor of The Seminary in Sofia, Archimandrid Sionii**

**The bond between the Church and some Bulgarian generations has been broken. How are young people attracted to it today when the sacraments must be introduced at a more popular level?**

It is delighting that there is a very great amount of church literature now, and many new editions. They can be found and read by anyone who wishes to be acquainted with Christianity. There are many editions from the Russian Patriarchy. You can see them at counters in the churches. There is a real literary wealth to be found there.

**How does The Seminary exist and how does it make its own living?**

The Holy Synod and The Bulgarian Church provide for The Seminary. The Ministry of Education supports its personnel too, of course. But the main supporter is The Holy Synod. It funds all the theological colleges.

**Are there many people willing to study at The Seminary?**

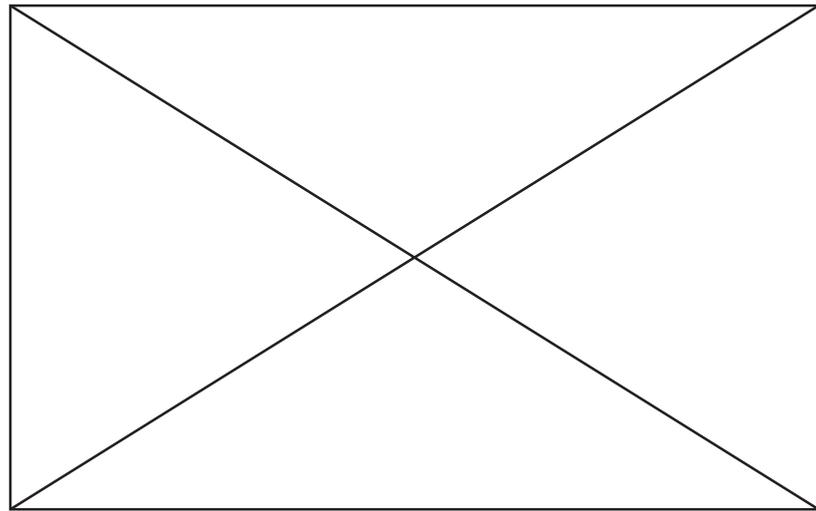
Yes, during the past years, especially the last two to three years, there has been strong interest in the seminaries. From next year we will not be able to admit all the applicants because of the limited capacity. Each year we accept 6 classes with 20 students in each of them. This is the maximum. That's why a strict selection of the applicants is necessary.

*Monitor newspaper, 19.10. 2001*

On one hand this is good because the level of the school will be raised.

**Doc. 329**

**The Bulgarian Patriarch Maxim and the Chief Mufti Selim Mexmed discuss the problems of the two religions in Bulgaria, 6 November 2001**

**Doc. 330**

**The attitude of the official authorities to the freedom of religion**

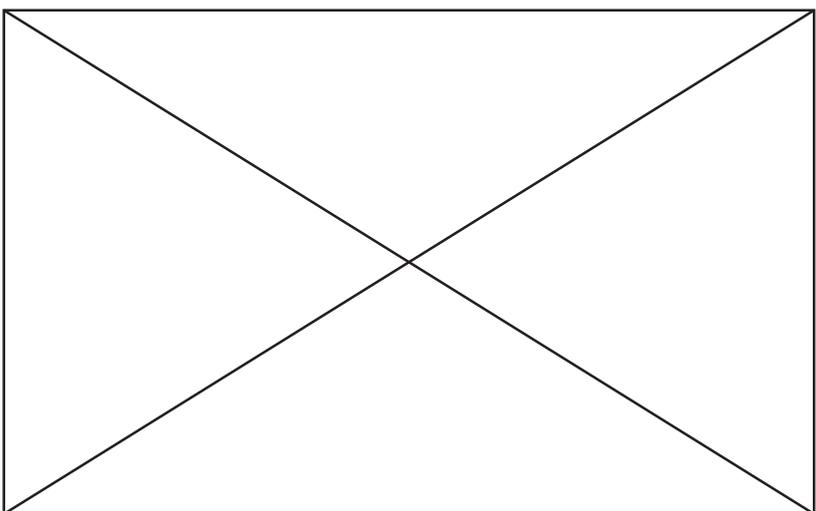
An interview with Ljubomir Mladenov, head of the Administration of the Faiths

“The announcement by the US State Department claiming that “The discrimination, torment and the social lack of tolerance toward unorthodox religious communities remain a considerable problem in Bulgaria” is subjective and consists of unfounded statements. There are 30 faiths registered. Only a few communities, such as the United Church of Moon and the Nazarite Church, are not registered. The announcement repeats certain opinions and occurrences in some particular municipalities and towns. General conclusions about an intolerant attitude in individual cases. I can attest that there are social, state and statutory conditions for all religions, especially for the law-abiding ones, to practice their religious activities freely”.

*Monitor newspaper, 29 October 2001*

**Doc. 331**

**Father Dimitar prays for the well-being of Bulgarian children**



*Monitor newspaper, 18.09.2001*

**Questions:**

1. What do you think about the new religious policy of the state during democratic transition?
2. Is it necessary for the new subject “Religion” to be taught at school?
3. Does religious knowledge lead to an identification or to the contrary between the religious minorities in a contemporary Bulgarian school?
4. Why are so many young people willing to study at the Seminary after the completion of their secondary education?

**MACEDONIA**

**Doc. 332**  
**Republic Macedonia,**  
**1991 Constitution, Article 19**

| The freedom of faith is guaranteed.  
 | Individual or communal, free and public confession of religion is guaranteed.  
 | The Macedonian Orthodox Church, as well as other religious communities and religious groups are separate from the state and equal before the law.  
 | The Macedonian Orthodox Church, as well as other religious communities and religious groups are free to found religious schools and social and charitable institutions in accordance with the respective law.

*1991 Constitution*

**Doc. 333**  
**Freedom of religion**

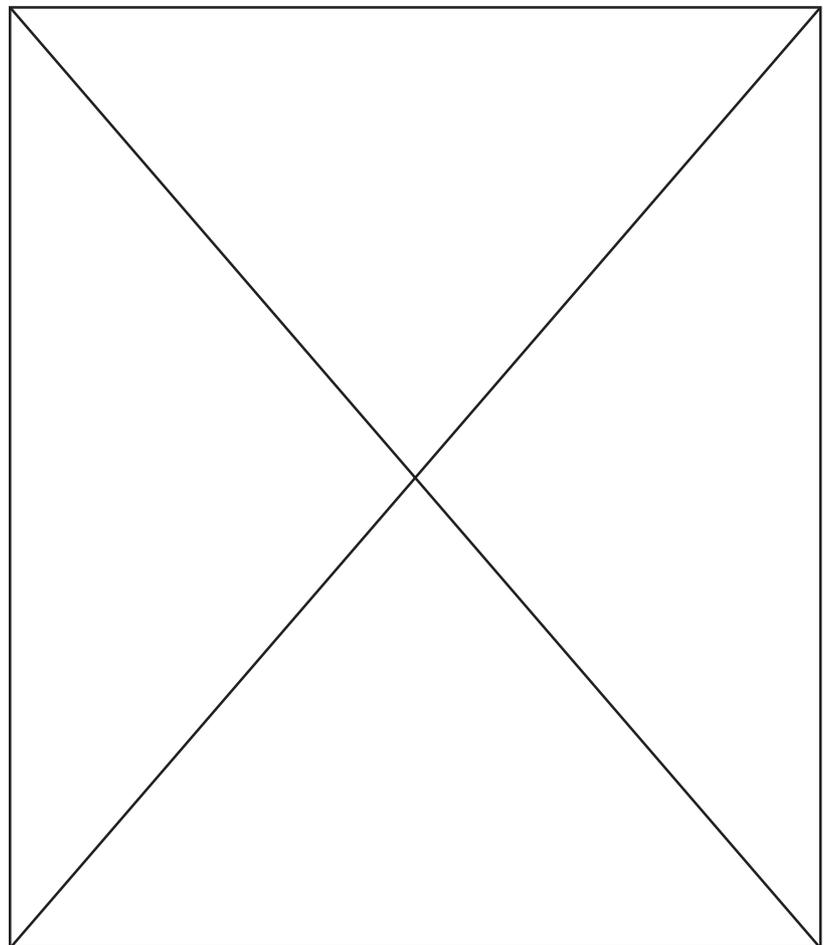
| The Constitution specifically provides for freedom of religion for the Macedonian Orthodox Church and other religious communities and groups, and the Government generally does not interfere with the practice of religion. While only the Macedonian Orthodox Church is mentioned by name in the constitution, it does not enjoy official status. The Parliament adopted a new law on religious communities and groups in July. The law designates the Macedonian Orthodox Church, the Islamic community and the Roman Catholic Church as “religious groups”, while all other religions are designated “religious communities”.

*http://wrc.lingnet.org*

**Questions:**

1. Compare the religious rights of the citizens guaranteed by the 1991 constitution to those in 1946 and 1974.

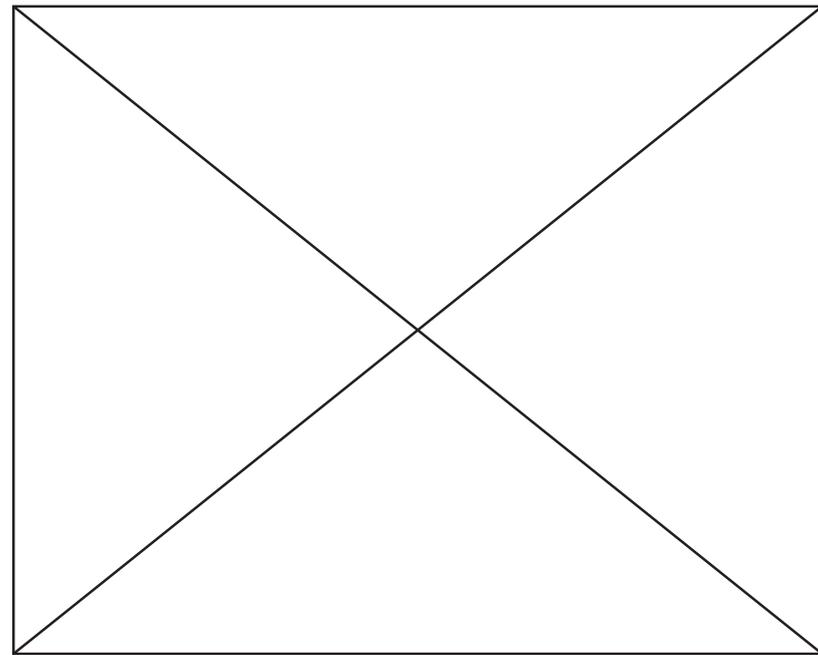
**Doc. 334**  
**Baptism in 1996**



*Private archive*

**Doc. 335**  
**Wedding in church**

*Private archive*



**Doc. 336**  
**Returning of the religious holidays, 1991**

*Magazine "Woman", 1992*

It has taken a long time to melt the "communist ice" and to again return to traditional and religious holidays which were forbidden by "red authorities". Instead, they celebrated communist holidays.

**Questions:**

1. Point out what kind of changes and continuity of religious rituals after the fall of the communist regime you recognize from the sources.

**Doc. 337**  
**Mother Teresa on Macedonian Radio**

*Mother Teresa - Citizen of Skopje, Citizen of the World, Jasmina Mironski, Skopje, 1998*

In recalling the Skopje of old, while she was taking a walk in the centre of the town, at the place where her house used to be, mother Teresa said: "This is my little street. This is the place where I used to play, and the Church of Jesus Heart was here. I used to visit it several times a day. I used to pray and feel as good as only a youthful person can, beautiful and unforgettable. My Skopje. My birthplace. Times...Years...I am right here where I was born. Do not pay any attention to me, I am talking to myself and to God who created me. Here.. And, He has brought me back to Skopje again. Well, after all, I am a citizen of Skopje."

**Doc. 338**  
**Unveiling a monument of Mother Teresa in Skopje**

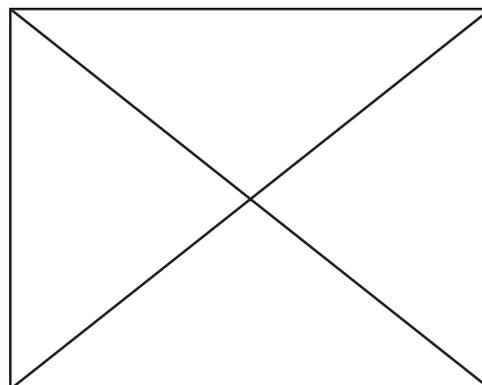
**Question:**

1. Why was Mother Teresa so important for Macedonia as well for Albania?

*Daily newspaper, "Daily news", 6.11.1999*

Yesterday, a monument to Mother Teresa was unveiled in Skopje, two years after her death. The monument in front of the headquarters of the Macedonian Army was uncovered by city major Risto Penov, sculptor Tome Serafimovski and donor Trifun Kostovski.

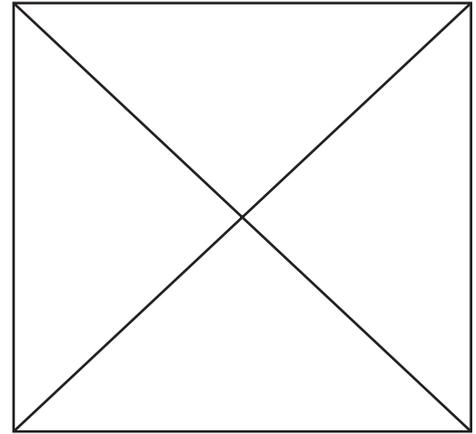
The place where the monument is located is a few metres away from an ex-catholic church which was destroyed in the earthquake in 1963. Here Gongja Bojagjiu took the first steps in her impressive life.



**Doc. 339**  
**Priests gave blessing to pupils, exciting beginning**

*Daily newspaper, "Daily news", 02.09.1999*

The new school year for primary and secondary schools began yesterday. The priests from the Macedonian Orthodox Church and the Islamic religious community gave their blessing to pupils and teachers and wished them a successful school year. The school libraries received an copy of the Holy Bible.



**Doc. 340**  
**Religious Instruction**

*Dr. Aleksandar Mustevski, Theological College, Skopje, 1995*

"I am in favour of the introduction of Religious Instruction in our educational system, as soon as possible. The Church should officially apply to the Ministry of Education and Culture of the Republic of Macedonia with this purpose."  
"Our conclusion is brief and clear; there is no real and complete education of students without Religion."  
"In the primary schools, in the first preliminary period, Religion should be taught to those children whose parents agree, and the secondary school students can decide of their own free will whether to study Religion as a subject or not."

**Doc. 341**  
**Religious studies in the schools**

*Dr. Joakim Herbut-the Skopje-Prizren Bishop, 1995*

"The role that religion has in all people's lives, in history, culture, art, education and the way of living, is so great that this same religion deserves to be seen positively and to gain its right position in society and public institutions, the radio and TV, especially the schools."  
"Bearing that in mind, and respecting the right of free choice for everybody, I think that it is necessary for religious study to enter public schoolrooms as an optional subject, in the same way as it is in most of democratic countries."

**Doc. 342**  
**Studying Religion**

*Asan Dzilo, The Islamic Faith Community, Skopje, 1995*

"My short announcement is not intended to give more relevant or concrete suggestions for the ways of conducting religious education at schools. My intention is, above all, to provide some theoretical assumptions, which I think will be important, for the necessity of the relationship between education and religion."

**Doc. 343**  
**Religion as a separate educational subject: Yes or No**

*Dr. Krste Angelovski, Education and Religion, Skopje, 1995*

Students' opinion about religion as a school subject. Religion to be study as a:

1. Obligatory for all students as a school subject	6,14
2. Optional - voluntary	57,02
3. Through the other subjects	36,84

Students' opinion about the spreading of the religion and its reflection on the relations between the nationalities by spreading religion. Relations between the nationalities will:

1. Be better	5,26
2. Be worse	61,40
3. Neither better or worse	13,16
4. I don't know	20,17

<p><b>Doc. 344</b>  <b>Legal frame for the right to religious persuasion</b></p> <p><i>Milka Ristova- judge, Messenger of the Macedonian Orthodox Church, No. 4, 1998</i></p>	<p>“Religious schools can be found at every level of education, except at primary school level. Attending religious school is the personal wish of children and their parents. Every religious community can found religious schools and teach believers in accordance with their conviction. These schools work according to a teaching plan and curriculum issued by the religious institution. The law separates religious classes for children and adolescents in the school system of religious communities.”</p>
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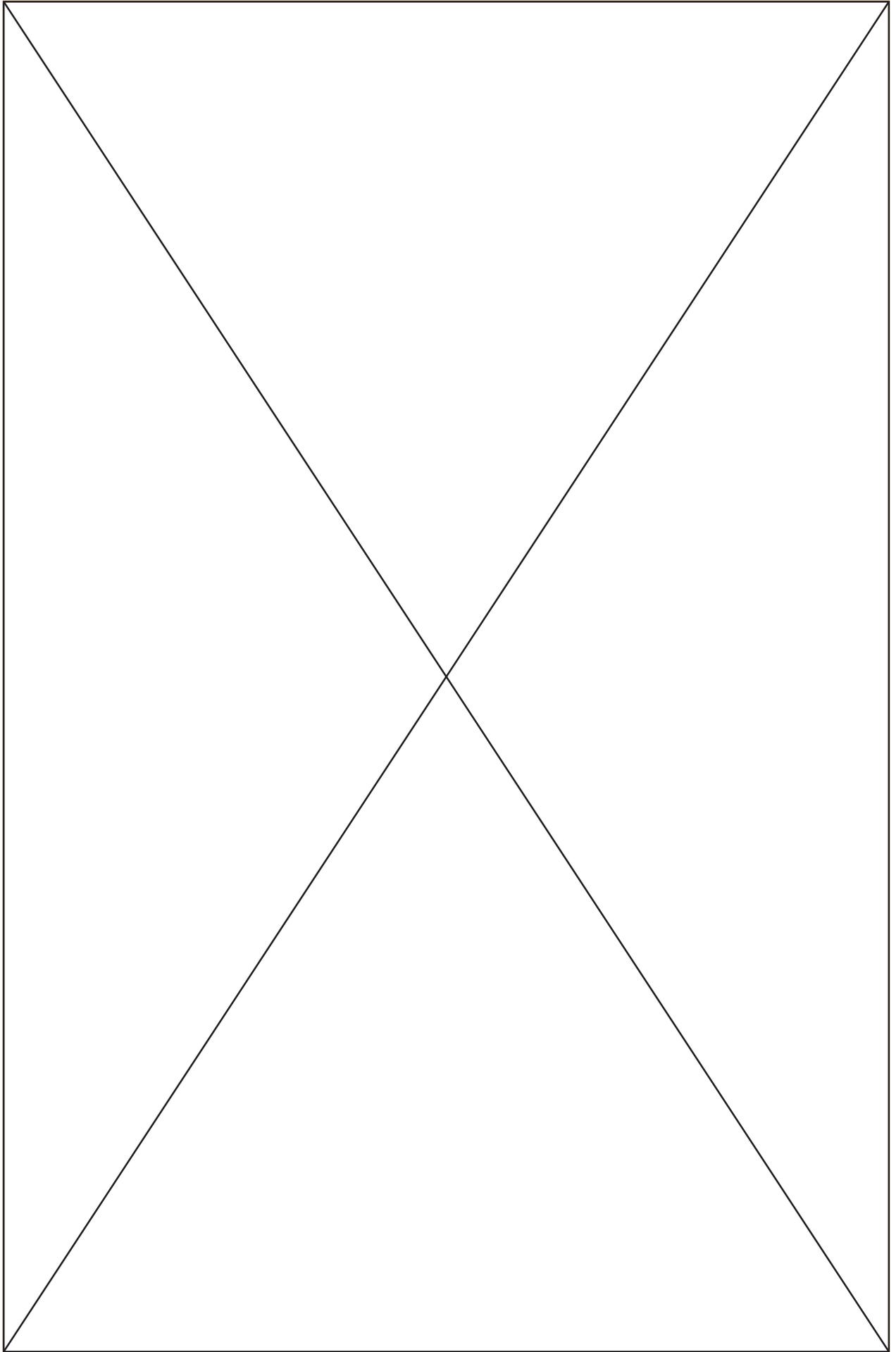
<p><b>Doc. 345</b>  <b>Time for religious classes</b></p> <p><i>Magazine for women, Woman, November 1992</i></p>	<p>Great damage was done by the repression of religion and religious feelings. The results of this damage caused by the totalitarian regime will show in the future. The Communist party forbade and destroyed traditional religion in the name of the new communist ideology and divinities.</p>
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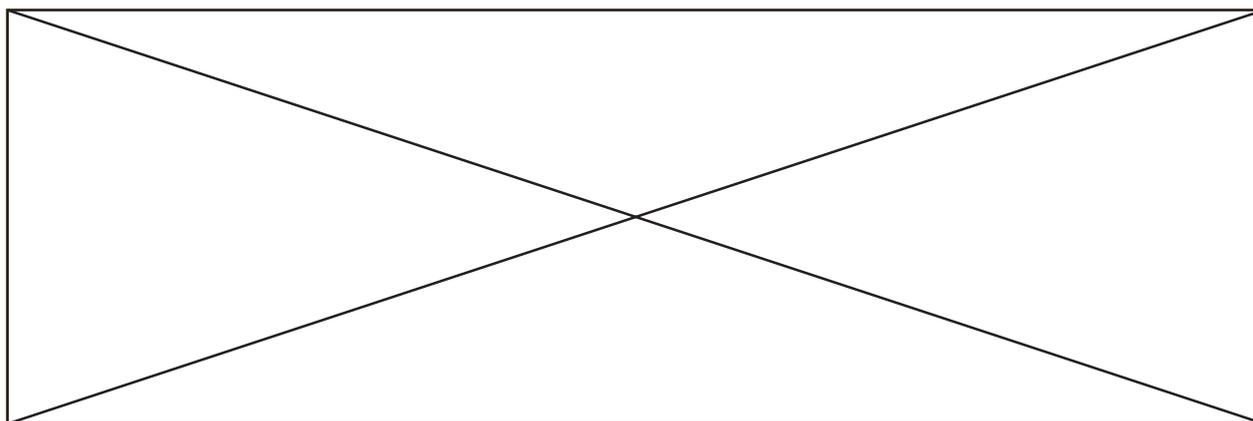
**Question:**

1. The sources show different attitudes towards religious education. What kind of attitude do you recognize and point out if you are in favor or against compulsory or optional religious education. Explain your answer.

**OVERALL QUESTIONS:**

1. Compare the impact of the political changes on the religiosity in the three countries.
2. Differentiate between official policy toward religion and the real situation.
3. What happened with religion after transition?
4. What was the communist policy in relation to religiosity in the three countries? Write down 5 elements.
5. In what ways was its policy implemented in the different countries?
6. What were the possible consequences of the communist policy in the long term? What evidence supports your argument?
7. Write 5 main characteristics of religious life today that are common to the three different countries.
8. Write 3 possible common motives for the revival of religion in the three different countries after the fall of communism.





## BIOGRAPHY

### Bulgaria

#### **PATRIARCH MAXIM**

(social name Marin N. Minkov)

Born in 1914. Representative of the Bulgarian Orthodox Church in the Moscow patriarchate (1950-1955) and general secretary of the Holy Synod (1955-1960). Took the chair of Lovech metropolitan from 1960-1971, and in 1971 he was chosen for metropolitan and patriarch of Sofia. An honorary member of the international committee of the Holy Counsel of churches in Geneva.

#### **MUSTAFA ALISH HAGA**

Born in 1962 in the small village of Draginovo, Velingrad region. Completed primary school in the village, followed by the Forestry Technical school in Velingrad. From the beginning of 1990, the Imam in

his native village. In 1993 departed for training at the High Islamic Institute in Aman, Jordan. Speaks Arabian, Turkish and English. On 23.10.1997 he was elected the chief mufti of the Republic of Bulgaria.

#### **NESHKA ROBEVA**

Born in 1946 in Rouse. Graduate of Sofia choreographic school. Artistic gymnastics competitor of the school of Julieta Shishmanova. Club coach in "Levski Spartak" and coach of the National Artistic Gymnastics Team. Creator of a school for this sport, won glory for Bulgaria far beyond its borders. Her trainees are Iliana Raeva, Lili Ignatova, Anelia Ralenkova, Bianka Panova, Diliانا Georgieva and many more, who made the motherland famous on the world's stages.

### Macedonia

#### **ARCHBISHOP OHRID AND MACEDONIAN DOSITEJ**

He was born in Mavrovo, the fourth child of Lazar and Sofija Stojkovski. His holy name is Dimitar.

He started his education at the Seminary of the Serbian Orthodox Church in Sremski Karlovac. For unknown reasons, he left the Seminary and went to the St. Bogorodica Precista monastery, where he became a monk when he was 17 years old. From 1924 to 1932, he was at the Sveta Gora's Monastery Hilendar, but, because of the necessity to finish his education, he went to the Bitola Seminary. Upon completion in 1937, he entered the Theological Faculty in Belgrade. The initiative Council, which organizes the Macedonian Orthodox church, called the episcopo Dositej to Macedonia, to help with the renewal of the Ohrid archbishop.

During the second national church Synod in Ohrid in 1958, he was elected the Ohrid Archbishop and Macedonian Metropolitan. He stayed in this position until his death on 20 May, 1981.

During the time as Macedonian archbishop, he contributed greatly to the development of the Macedonian Church and state.

#### **ESMA REDZEPOVA**

Esma, a Roma from Skopje, raised by the late Stevo Teodosievski, travelled the world and widened the knowledge of Macedonia and Skopje. In consideration of the fame and success she achieved, she is, indeed the most successful performer of all times.

Esma, not having the good fortune of being a natural mother, brought up 5 children in her own home,







11. Историја на Македонската православна црква, **Славко Димевски**, Скопје, 1989
12. Автокефалноста на Македонската православна црква, **Доне Илиевски**, Скопје, 1972
13. Религијата опиум за народот, **Драган Ташковски**, Скопје, 1955

[www.macedonia.co.uk/mcic/aboutmacedonia/religion/religion.asp](http://www.macedonia.co.uk/mcic/aboutmacedonia/religion/religion.asp)

[www.macedonia.co.uk/mcic/aboutmacedonia/religion/islam.asp](http://www.macedonia.co.uk/mcic/aboutmacedonia/religion/islam.asp)

[www.soros.org.mk/archive](http://www.soros.org.mk/archive)

## TEACHING APPROACHES

