

Methodological **WORKSHEETS**



for the project
**Innovative
Methods in
Education for
Supporting
Partnerships**

Identification of the Project

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“Slovakia – Ukraine: Cooperation across the border”

“Grants EEA and Norway – Cooperation with common values”

Project partners

- Centre for European Policy – *Slovakia*
- Carpathia Uzhhorod – *Ukraine*
- Consulate General of the Slovak Republic in Uzhhorod – *Slovakia*
- Transcarpathian Institute of Postgraduate Education – *Ukraine*
- Uzhhorod National University – *Ukraine*
- Associated Lutheran School in Prešov – *Slovakia*
- Uzhhorod linguistic gymnasium named after T. H. Shevchenko – *Ukraine*
- The Institute for In-Service Teachers’ Education and Training, Bratislava – *Slovakia*
- Institute of Ethnology SAS, Bratislava – *Slovakia*
- Imsa Knowledge Company AS – *Norway*



Preface

The border between Transcarpathia and Slovakia is from a historical perspective young – it is not yet 80 years old. Previously for “one thousand” years these countries had always been in a common state. For a few decades, however, this very border was reinforced – until it became a barrier. Witnesses of a combined state are becoming less. People of an active age as well as young people have in their minds a resilient, heavily impregnable border as something which has been a reality as far as they can remember.

In the project Innovative Methods in Education for Supporting Partnerships – “InovEduc” we have taken the challenge and we have been committed to reducing barriers. Of course, we do not have any influence on the strict Schengen border regime. We have, however, the opportunity to shape the minds and hearts of the people, in order to reduce barriers within ourselves. Those in fact cause the greatest difficulty. This project we have targeted to teachers, because we believe that they have the greatest impact on the future. They in fact influence young people, when they form their worldview – and supports their life values, but they can also reinforce prejudices. During the project we have completed five weekly workshops with 10 Slovak and 10 Ukrainian teachers. During those five weeks, we tried to offer them everything they may need for efficient work with students.

First of all, we offered a series of lectures and field trips for teachers aimed at a deeper understanding of the cultural proximity of the two regions. They focused on history, spiritual and folk culture. One of the basic tasks of school education is indeed acculturation: anchoring young people in the cultural memory of the community in which they live. The role of the teacher as an authentic personality is absolutely crucial here. In order for the teacher to accomplish his/her role, we need to correctly understand the roots, from which he/she emerged properly and has come to know how to look at them from different points of view. Cultural proximity, however, in this part of Europe in itself also frequently contains live or latent conflicts, dividing lines, unspoken and outstanding grievances, whether objective or perceived. Therefore, the content structure of the seminars culminated in the theme of citizenship as a universal principle that allows you to overcome the barriers between people speaking a different language, professing different faiths, and living in different social groups. To sum up, we have enabled the project participants to experience the comfort of the interior borders of the Schengen area between Slovakia and Austria (where, by the way, the border had existed almost without a break for a thousand years and in the latter half of the 20th century it was very firm). The result was that the teachers deconstructed the notion of boundaries in their minds.

Next we prepared methodical training for teachers focussed on understanding the role of the teacher in a contemporary historical situation, which is characterized by the disintegration of one paradigm and the search for a new one. In the present, the information

is not yet in short supply, on the contrary – there is a surplus. The purpose of education, therefore, is not a collection of information, but its critical evaluation, selection and processing. Part of this change is undoubtedly digital technology; the teacher's role is also fundamentally altered. Today, it is no longer possible to defend the position as the bearer of a broad knowledge base – such rivalry with the Internet never wins. The teacher's irreplaceable role, however, remains in the phase of motivation. Therefore, we offer ideas on how to encourage students to seek information. The role of a qualified guide for the student is a necessity. The teacher does not teach the student, but after having invited him/her on a journey of exploration, the teacher also accompanies and directs the student on this path. And finally, any educational adventure a student embarks on; it needs to be transformed to a lasting knowledge, a firm attitude, and an acquired skill. All this is possible only if the learning experience is reflected and this is another role of the teacher.

An important factor that is changing the world is digital technology. For today's students, even from their earliest childhood, it is a part of everyday life. For students, social networks and a virtual world are all part of a fully-fledged life in the same way as natural objects, relationships or social structures. It is precisely this part of reality, however, that teachers find difficult to enter, because they themselves often do not understand it and become students themselves. In the framework of the workshops we have continuously offered the teachers the opportunity to get at least some experience in the digital world, which should encourage them to make their way to this unknown land. And finally, in the form of 3D models and virtual reality, we have provided a great set of tools which enables them to present themselves to the students in the role of truly modern teachers who know how to teach and deliver on quality digital contents.

In the publication, you will find some examples of activity proposals applicable to the classroom, which in accordance with the changing role of teachers are prepared so that selected topics can be taught in various subjects, or during extracurricular activities. We offer you all that can be offered on a limited number of pages. It is not everything and it is not even enough. On this basis, it should be built further; certainly at the level of knowledge of the cultural memory of the nation, or the understanding of the importance of citizenship and civil society for the good life in the country, but, also at the level of methodology. What you will find in this publication are only demos of different methodological processed themes that run across the curriculum. We believe that other similar ones you will be able to create for yourself, no matter what subject you are teaching. And if you are missing 3D models in the web application, you can also model them yourself – and do not forget to invite your students to cooperate.

Our special thanks goes to all the participants of our educational events, since all the didactic-methodological materials were created using their ideas during the workshops. So, with that in mind, dear teachers, may these materials be of great help to you.



Activities: From Humenne to Uzhhorod

1

Alexander Dukhnovich

5

Travel Agency

9

HISTORY



Activities: What Unites Us - What Divides Us

11

The Winding Paths of God's People

19

The Cross - the Symbol of Christianity?

23

The Church as a Textbook

25

RELIGION



Activities: Aunt and Uncle, or Mr. and Mrs.?

27

From the Workshop of a Historian – the Quest of Families

39

Blank Map of Europe

47

FOLK CULTURE



Activities: Network of Relationships

53

Small versus Large Winemakers

57

When Citizenship Fails

63

What Nation is Ratified in the Constitution?

67

CITIZENSHIP



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5

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CITIZENSHIP

From Humenne to Uzhhorod

Lesson Plan



Time: 45 minutes



Objectives

- Realise the interdependence of regions of Eastern Slovakia (Zemplín) and Transcarpathia using the example of the Drugeth family in the middle ages (or during the period of Hungary – the Hungarian Kingdom).
- Become familiar with the similarity of cultural heritage on both sides of the present border.
- Recognise that a political boundary is not an insurmountable barrier.



Materials

- ✓ a computer connected to the Internet + projector
- ✓ flipchart paper with an outline map of Eastern Slovakia + flipchart paper with an outline map of Transcarpathia
- ✓ cards with names + cards with pictures of all the objects that appear as 3D models on the website www.inoveduc.eu
- ✓ scissors, glue (two of each)
- ✓ coat-of-arms of the Drugeth family, the city of Uzhhorod and the town of Humenne



Useful tip

A map on the flipchart can be outlined by placing the paper on the wall or on the board, where you project the outline of the map of the area you want to appear on the flipchart. Then with a marker retrace the outline of the area from the displayed map and distinguish cities, rivers, castles etc. which you want to have on your sketch.

Preparation

- Workspaces should be prepared in class for four groups, so that each group has at their disposal a PC connected to the Internet.
- At two workspaces also allocate paper with the sketched map, cards (relating to the map, which you have in the workspace on the table), scissors and glue.
- Prepare an entertaining and instructive quiz about the towns of Humenne and Uzhhorod. (e.g. Is Humenska Street in Uzhhorod? Is there an Uzhhorod street in Humenne? In which of these locations is Drugeth Street?)





Course of Activity

1

5 min.

On a whiteboard mount images of coats-of-arms of the towns Uzhhorod and Humenne and the Drugeth family. If possible, you can project them on the board. Allow students to guess who owns which coat-of-arms. Then the class consider together what the connection is between these coats-of-arms. This stage ends when the teacher summarizes together with the class the proliferation of ideas and finishes by filling in other such information so that students get the basic picture of how the reign of Anjou stabilized the Hungarian Kingdom, and how the Drugeth lineage contributed to this, and also so as to acquire a picture of the extent and importance of the Drugeth estate in Hungary.

2

5 min.

Divide the students into 4 groups according to the prepared workspaces and hold a competition quiz, which you have prepared. The quiz has the function shot of an energiser.



3

15 min.

Explain to students their task for the next part of the lesson. With the assistance of 3D models from the website www.inoveduc.eu they should familiarise themselves with interesting objects from both sides of the border — two teams should approach the task from the Ukrainian side, and two teams should take the Slovak side. Two teams will be assigned a side according to the map on their table. The teams which have only PCs will be assigned their side by a teacher or at random. Then, they have to prepare a fictitious journey for the descendants of the Drugeth family from Humenne to Uzhhorod thus, so that their route passes the sights of the region which once belonged to the family. Each team processes half a route on “their” side of the border. The work of the teams has a varied output. Two teams develop a poster (on the prepared flipchart); the other two teams prepare their presentations using presentation software with reference to the 3D models.



4

Each group presents the results of their work. They simply have to summarise the most important aspects – their time is 3 minutes for one group.

5

15 min.

They then discuss how much both regions have in common, and in what aspects they differ.

6

5 min.

Finally, the teacher leads the students to be in the mind of the period before people had inhabited the region. The atmosphere may be evoked by 3D models of Bison and the Valley of Daffodils, in other words natural attractions.

Question: Where was the border during that time? Where is the border for Bison today? Finally, prompt students with the posters to cut away the rest of the paper exceeding the common border of Eastern Slovakia and Transcarpathian Ukraine. Then glue the map to the other poster, so that the border is covered. The teams acquire a large poster associating Transcarpathia and Eastern Slovakia – a picture of land with an “invisible border” – hence, how the Bison sees this territory.





Tips for the teacher

1. The activity can be modified using other eminent figures, which link this region across the border and combine the cross-border region (e.g. Francis Rákóczi, from Borsa to Mukatchevo).
2. The activity can be extended to a long-term sectional project, passing numerous subjects (history, geography...).
 - a. In the language lesson (Slovak or Ukrainian), students can create a historical short story inspired by the journey of the Drugeth family from Humenne to Uzhhorod – what they could see at that time and we cannot see today and conversely; or a fantasy narrative – the Drugeth family wander from castle to castle in the 21st century. What would surprise them? Where would they stop?
 - b. In the history lesson, the regional history in the context of the impact of the Drugeth family can be more closely examined. Students will realise that these were the “Golden Times” of the Hungarian Empire and that the border between Slovakia and Transcarpathia at that time did not exist.
 - c. In geography and biology lessons the natural conditions can be explored and the natural boundaries in the region can be sought.
 - d. In information technology lessons, students can create a variety of presentations with a given theme and can produce their own 3D models of other objects.



Alexander Dukhnovich

Activity Proposal



Objectives

- Get to know the personality of Alexander Dukhnovich and the way his life connects with the "other side of the border" (from the perspective of the students – that is, from the perspective of Ukrainian students with Slovakia, from the point of view of Slovak students with Ukraine).



Materials

- ✓ sources of information on various aspects of the life of Alexander Dukhnovich, for example:
 - birthplace, childhood
 - literary output
 - the importance for the culture of Ukraine and Slovakia
 - the preserved monuments related to Alexander Dukhnovich
 - Alexander Dukhnovich's most interesting ideas
- ✓ numbered cards intended to divide students into groups (the number of groups is such that each group has 5 or 6 members)
- ✓ sets of cards with the letters A, B, C, D, E – include as many sets, as there are groups; if there is a group of 6 people, one letter for this group will be repeated twice (if there are more groups of 6 people, then "replicate" another letter - so that there are not too many people with the same letter in class)
- ✓ sheets of flipchart paper, board markers



Preparation

- Prepare in class 5 workspaces marked by the letters A, B, C, D, and E. Each workspace will include resources with information about one aspect of the life of A. Dukhnovich and one sheet of flipchart paper with a board marker.



Course of Activity

1

Tell students that they will be shown videos, pictures and read texts which are associated with the life of one of the most eminent figures. Their task is to guess who it is. Start with the 3D model of the Church in Topoľa on the website www.inoveduc.eu. Continue with, for example The Greek Catholic Archeparchy of Prešov, and the A. Dukhnovich theatre in Prešov, Uzhhorod

– choose carefully so that your students are given a chance to guess. If not guessed, give them clearer indications, or just tell them the answer.

2

Ask the students to divide into groups (the number of groups is such that in each group there are 5-6 students). Within each group, put one set of cards with the letters and ask the students to divide them among themselves.

3

Students are divided up in the workspaces, according to the letters which they were given in groups. In the workspace, a group of students with the same letters together receive information about their region and make notes.

4

After completion of the study in the workplace, students will once again gather in their original groups and using the method of compound learning (put together), compose on a flipchart a profile of the figure of A. Dukhnovich. This will provide several profiles, which we can compare together. (The method of compound learning consists of each student becoming an "expert" in a particular field of Dukhnovich's life, depending on what type of information would have been at their disposal. The group mutually exchanges information, they then agree which is the most important and commonly processed personality profile of a figure, hence, in which case, each of the experts contributed something.)

5

On concluding the activity, talk about the similarities and differences of the profiles compiled by the students. Why was not everything the same when they are based on the same sources?





Tips for the teacher

The eminent figure A. Dukhnovich can be presented in a different manner. Label the workspaces with symbols representing certain types of intelligences according to the theory of Howard Gardner— for example:

- a musical instrument (music, vocals),
- dancing shoes (movement, dance),
- a thick, open book (learning, encyclopedia, rationality),
- a theatrical mask (an affiliation of movement and symbolic language – drama),
- a medieval stylus (fiction – poetry) etc.

Ask the students to allocate themselves to the symbol which best describes them. Then give them the biography of A. Dukhnovich, and ask them in which way his life was shaped in a manner that corresponds to the selected symbol. (Scientists, Encyclopedists, will have the Internet at their disposal, and in some cases books; their task will be to report on the most important ideas – i.e., find something additional.)

Travel Agency

Activity Proposal



Objectives

- Become aware of the common features of the regions of Eastern Slovakia and Transcarpathia.
- Assess the impact of the presence of the border between the two regions.



Materials

- ✓ a computer connected to the Internet + projector
- ✓ a sheet of flipchart paper outlining a map of Eastern Slovakia + flipchart paper outlining a map of Transcarpathia + flipchart paper outlining a map of Eastern Slovakia and Transcarpathia together
- ✓ cards with the names + cards with pictures of all the objects that are available as 3D models on the website www.inoveduc.eu
- ✓ scissors and glue (two sets)



Useful tip

A good idea how to make a map can be found in the activity

From Humenne to Uzhhorod



Course of Activity

1

Tell students that they are employees of a travel agency, which will decide what type of educational trip it provides to its clients. There are three alternatives in play: a trip only around Transcarpathia, a trip only around Eastern Slovakia, and a trip around Transcarpathia and Eastern Slovakia.

2

Students are divided into six groups. Each of the options described in activity 1 is assigned to two groups.

3

Enter the criteria for the trip which the groups have to meet. For example: a trip will take 5 days, you need to visit at least four places, one must be an architectural monument; the second must be a town or city; the third, a natural resource; others are arbitrary. Should the offer also include accommodation, or not? Each group will have one unique criterion, for example, on either side of the border one group takes into account the lowest price and the other the most colourful experiences. (You can let the students choose their differentiating criteria.)

4

Provide students resources, in which they can find tips for interesting places. Don't forget to also offer 3D models on the website www.inoveduc.eu.

5

Students then prepare a detailed programme of the trip, and compose a poster or an electronic presentation of their offer, including the calculation of the costs. Their products will be presented.

6

The entire travel agency team (the class) then together discuss the tenders submitted. The aim of the debate is not to vindicate their products, but to find the best solution for the company. Which trip should they offer to clients? Can it also incorporate some ideas from another team? Which deals are the most attractive? Consider the following: Does this depend on whether it is Transcarpathia, Eastern Slovakia, or a combination of these regions? Or does the location not play a role in this at all? Are the places visited on one side of the border significantly different than on the other side? Have they identified what these regions have in common? Do these similar characteristics have their roots in history?



Tips for the teacher

This activity is particularly suitable for cross-border co-operation. Find a partner school on the other side of the border. Students from both schools should then complete the activity collaboratively, and share the three best suggestions. Organise video-conferences via the Internet, where you present to each other your suggestions and ideas. Discuss whether you could combine the best ideas from both sides of the border in a common product. During the conference, use the 3D models on the website www.inoveduc.eu to illustrate to your partner from the other school the sights you would like to visit. This should be considered as a presentation. In an ideal situation, make one such excursion together.





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5

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9

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19

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23

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25

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27

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39

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47

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53

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57

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63

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67

CITIZENSHIP

What Unites Us - What Divides Us

Lesson Plan



Time: 45 minutes



Objectives

- Learn to recognise the symbolism of various Christian denominations.
- Understand the usage of habitual practice patterns of the various Christian denominations.
- Obtain respect for the expression of piety in the various denominations.
- Understand that different denominations have a lot in common despite divergences.



Materials

- ✓ printed texts with a fictional story about the churches, as told by clergymen (five sets)
- ✓ 4 x 4 envelopes with fragmented texts
- ✓ 3D models of churches and equipment to browse through them
- ✓ 4 flipchart sheets + blue-tack or masking tape





Preparation

- Print 5 copies of fragmented texts in the annex (5 x 4 sheets = 20 sheets), then divide them into stacks (each stack contains 4 sheets with 4 denominations). Put aside one uncut stack. The remaining four stacks will be used as working material for 4 groups of students. Material for one group is prepared as follows:
 - ▶ Take one stack and cut it into strips.
 - ▶ Take the strips and divide them into 4 envelopes according to their code numbers (numbers 1 through 4 on the left edge of the strip). In this way, you create a set for one group.
 - ▶ Repeat the process three times to create envelopes for the other three groups. A total of 4 x 4 envelopes.
- In the 4 corners of the room place the flipchart paper (lay it on the desk), one with the title of the ORTHODOX CHURCH; the second is the ROMAN CATHOLIC CHURCH; the third is the GREEK CATHOLIC CHURCH; the fourth is the REFORMED CHURCH.
- Prepare the software technology equipment to work with 3D models available on the website www.inoveduc.eu.



Course of Activity

1

5 min.

Divide the students into 4 groups and invite them to go to the four corners of the room next to the flipchart papers. Each group is then asked to divide further into 4 subgroups (in the case of a small class it does not matter if one subgroup will be composed of only one student). Give each group a set of envelopes. Attention! In the envelopes are not only strips of the text of the reformed church, but from the texts of all four churches.

2

10 min.

Each subgroup sorts strips from their envelopes, depending on whether, in the opinion of students, they are related to the church listed on their flipchart paper.

3

To each group give one uncut text narration of clergyman from the respective denominations and ask the group to check the correctness of their choice.

4

10 min.

After that, ask the group to write down important information about their denomination on flipcharts according to the outline:

- a. Churches - architecture and symbols (fragments with No 1)
- b. Churches - interior and decor (fragments with No 2)
- c. People in church – clergymen, men, and women ... (fragments with No 3)
- d. Worship - signs and course (fragments with No 4)

Then students stick their flipcharts to the wall with blue-tack or masking tape.

5
10 min.

Discuss with students what all the denominations have in common, and whether they can understand why the denominations express their faith differently.

6
10 min.

Prepare equipment techniques for viewing 3D models and step through models of churches of different denominations, and together with students discuss whether they see the signs mentioned in the previous section of the lesson task.



The Reformed Church

3	My name is XY and I am the pastor of this church.
4	My robes are very simple and during the worship throughout the year they do not change, they always remain black.
2	As you can see, in the interior of our church you will not find any paintings or sculptures, because the Word of God is the most important for our church.
3	The church is open to believers only during worship, because the church is the community of believers and a church is only a space for their meetings.
1	On the tower of our churches you will not find the cross, which is linked to the massacre of Calvinists in Paris during the St. Bartholomew's Night. Instead, you can find, for example, the cockerel (as a symbol of Peter's denial of Jesus), the Star of Bethlehem (marking the place where we can find Jesus).
2	In our church you will not find the altar - the centre of the church is a place for a pastor, which is often circular in shape and is usually placed in front or in the middle of the church.
3	In bygone days, there were rules for sitting: women sat by the entrance to the church on the right side of the nave and the men on the left side of the nave. Children sat to the right of the presbytery and those preparing for confirmation on the left.
4	During the joint meeting in the church, the most important is the sermon of the Word of God - in our church we do not have a strict liturgy, at the Lord's Supper we drink wine and eat bread in remembrance of the Passion and death of Jesus Christ, but we know that wine remains wine and bread remains bread. The Body and Blood of Christ were sacrificed once and it cannot be repeated.
2	The colour of altar vestments does not change; it is always white.
3	I am elected by Presbyterians for a specified period and our highest clergyman is a bishop.

The Orthodox Church

3	My name is XY and I am an elder in this church. In some countries, people call me Batushka. My position is also emphasised by a beard – in our church every priest has a beard.
4	Believers gather in our church to listen to the Word of God in the sacred liturgy which I, the elder, read. I am standing in front of the golden iconostasis, during the greater part of the liturgy with my back to the faithful, which symbolizes my pastoral role. Here you can find pictures of Saints Volodymyr and Ol'ga, but nowhere will you see any statues. Those are not in our church.
2	A central part of the temple is the altar with the throne, which is separated from the central part of the church, the nave, by the iconostasis and the Holy Door. Each iconostasis must have at least two tiers. In the first row on the right side of the Holy Door, one can find the icon of the Saviour, and the Mother of God icon is on the left. To the right of Christ is an icon that shows patrociniun – the sacrament dedication of the church.
3	In our church everybody stands during worship – women to the left of the aisle and men to the right. For women there is a dress code – they cannot enter the church wearing trousers, but only skirts or dresses. They must also cover their heads with a shawl.
4	Above the entrance is the chorus, from which the cantor (the psalmist or the singer) accompanies the divine liturgy by singing - prayers, hymns, or psalms. Singing is not accompanied by any musical instruments.
4	Through the Holy Door, just I, the elder, enter the sanctuary (the altar). A bloodless offering is performed and believers then accept it under the equivocal way - the bread and wine, and so they participate in this way in the sacrifice of Christ.
3	Epitrachil (from Greek epitrachilion, meaning “around the neck”, in casual English a stole) is a sign of priestly rank. It symbolizes the grace of Holy Spirit, which convenes over the bishop's ordination of a priest and gives him the power to administer the Sacraments. The elder does not act without the epitrachil in any service.
1	The cross on the tower of the church is three-beamed, the middle beam is the broadest and the lower beam is chamfered – which depicts the aspiration of men to connect the earthly life with heaven – with God.
1	In our church the church tower is usually dome shaped resembling a burning candle, which symbolizes the light in which we should seek refuge in the darkness of the sins of the world.
3	The church devotees can come with the intention of praying whenever the church is open and accessible to the faithful, but especially for common prayers or blessing major life decisions.

Roman Catholic Church

3	I am the priest of this church.
1	The floor plan of the church consists of nave, the semi-circular sanctuary and the side aisles. At the entrance is a vessel with holy water – the font. Believers entering the church dip their fingers in the font, and make the sign of the cross upon themselves.
1	The church spire is usually high, symbolizing the desire of the faithful for the afterlife. Atop of the spire is a cross.
4	Believers come to Mass, which consists of the Liturgy of the Word and Liturgy of the Eucharist. The church is open to believers not only during worship. Believers can come here if they want to pray to God.
2	At the front of the sanctuary is the offerings table, usually made of stone. The centrepiece of the sanctuary is a tabernacle in which the Eucharist is placed and the eternal light is lit. There is also a picture or statue of the saint to whom the church is dedicated – the patron.
4	In the sanctuary is also the ambo (pulpit) from which resounds the Word of God, which is read from the lectionary, psalms are sung, and the priest speaks to the faithful in a homily (sermon).
3	Since II. Vatican Council, which took place in the years 1962-1965, believers have greater participation in the liturgy, they can read from the lectionary readings from the Old Testament; from the letters of the Apostles or the Acts. Only the priest reads from the Gospel according to John, Matthew, Mark or Luke.
3	The liturgy is presided over by the priest who stands facing the believers; together with the faithful they form in this way one community. The priest is clothed in the colours of each liturgical term. In the sanctuary together with the priest sit the altar boys during the Mass. Other believers sit on both sides of the church. Children and young people are usually seated at the front.
4	An organ is situated in the choir above the entrance of the church, to accompany worshippers chanting during religious services.
2	The walls of the church are richly decorated with paintings and statues of saints, which depict scenes from the life of Christ, and the Virgin Mary. The walls are decorated with the images of the Stations of the Cross and windows are often richly decorated with stained glass. On the right in the church is a baptismal font and next to it during the year stands the Easter Paschal candle, symbolizing the resurrection of Christ, and on which are found letters of the Greek alphabet - alpha and omega.

The Greek-Catholic Church

3	We welcome you to our Church of the Holy Seven Slavonic Saints – Cyril, Methodius, Naum, Gorazd, Angelart, Clement and Sava; I am the priest here.
1	Our church is new; it was built in 2000 so that it corresponds to the style of the building. The floor plan of the church is in the shape of a square with a semi-circular sanctuary; the church is built on an East-West bearing.
1	The church tower, which is relatively low, forms a semi-circular dome, the building recalls of eastern architecture.
2	On the wall of the sanctuary, a fresco of the Virgin Mary, called Oranta, is painted. This is one of the oldest methods for its display. The Virgin Mary with her arms spread, her hands unfastened and open palms facing out toward the heaven, which means she continually intercedes with her son for us. The baby on her breast justly documents that she is the Mother of God.
2	In the sanctuary an iconostasis is placed, behind which the sacrificial stone table is to be found.
3	The priest, along with the altar boys can enter into the sanctuary, the priest through the Holy Door and the altar boys through the diaconal doors. In the middle of the area is usually the greatest throne intended for the bishop.
4	The priest gives the Liturgy with his back to the believers. The homily (sermon) is preached from the ambo (pulpit).
3	Pews are for the faithful on both sides of the church. They are only occasionally used; mostly the faithful stand: men and women together, children and youths stand in the front. The young, who accompany the liturgy by singing, stand on the chorus.
4	The liturgy consists of the Liturgy of the Word and the Liturgy of the Eucharist; musical instruments are not used during the liturgy; a large part of the liturgy is sung and led by the cantor, usually a man, who has the voice prerequisites. Girls hold banners (flags) in their hands and in certain parts of the liturgy they tilt them.
4	The liturgy is served in the Slovak language; however, once a month it is served in the old Slavonic liturgical language.

The Winding Paths of God's People

Activity Proposal



Time: 10-90 minutes

according to the structure and extent of topics selected for discussion



Objectives

- Raise awareness about the diversity of people (this activity being about confessional differences, but we suggest to include also other forms of differences, and not only the confessional ones).
- Recognise the diversity of Christianity in terms of traditions and historical development.
- Distinguish the differences among religious denominations that persist and those which no longer exist.



Materials

- ✓ list of the key events from the history of Christianity (example attached)
- ✓ one long piece of rope or string (across the class), and many shorter ones, of variable length





Activity description

A long string is drawn through the whole class. On one end of the string tick number 1, and on the other end write 2000 (or the actual year, A.D.). On the wall develop (or through a projector project) a list of key events from the history of Christianity. Customize the events list according to the objective of the activity. Discuss each event with students – consider the causes and consequences. Mark each event with a knot on the string. If the result of the event was a divorce of churches, add another string to that knot. Do not avoid even the opportunity to combine two lines, if such an event occurred in history (e.g. the Union of Uzhorod). Finally a visualized Church history arises, in more places, 'entangled', often resolving, branching - but nevertheless the timeline is always facing forward. This symbolic visualization of the history of the Church can lead to various discussions, according to the intention of the teacher.

Examples of topics to discuss with students

How many lines in the history of the Church do you know already?

Which lines have you learned today?

Find how your family went through the history of the Church.

What do you know of the roots of your family? Trace the path of your family in this picture. (Alternatively, you can complete it as a homework assignment.)

Which lines are represented in the territory of our region?

Which neighbouring country is the most similar to our region in terms of denominational religious diversity?

Do you know what ideological disputes led to the divisions within the Church?

Which of these disputes are important to you today?

What now do you see as the difference(s) among denominations?

What do all Christian denominations have in common?

Does Christianity have something in common with other religions?

With which and what is it?

Annex - Example of Key Events History of Christianity

60 – The beginning of the persecution of Christians in Rome

313 – The Edict of Milan

9th Century – Iconoclastic Movement

910 – The establishment of a monastery in Cluny

1054 – The Great Schism

1209 – The formation of the Franciscan order

1415 – The burning of John Huss

1517 – The beginning of the German reformation

1646 – Uzhhorod Union

1648 – The Peace of Westphalia

1781 – Patent of Toleration

1920 – The equalisation of all churches in Czechoslovakia

1962 – II. Vatican Council

The Cross - the Symbol of Christianity?

Lesson Plan



Time: 45 minutes



Objectives

- Recognise the importance of symbols and symbolism as a way of encoding information.
- Understand the diversity in symbolism of the cross in various cultural and religious contexts.
- Become responsive to the symbolism in the sacral buildings.



Materials

- ✓ pictures of crosses and a list of types of crosses (on a large piece of paper or to project on the board)
- ✓ images of crosses without names for each student (Annex)
- ✓ key – crosses with their corresponding numbers (on a large piece of paper or to project on the board)
- ✓ 3D models on the website (www.inoveduc.eu)



Course of Activity

1
10 min.

Distribute images of crosses without description to students and ask them if they know their names. Then show them a numbered list of the types of crosses and ask them to try to assign to the pictures the types of crosses from the list. Then show the images with assigned numbers and ask students to compare their solutions. Briefly evaluate this knowledge-based guesswork.

2
15 min.

Discuss the words that are unfamiliar to the students or even the teachers. If you can, use the Internet to look up missing information. Also talk about where students have seen these symbols, and whether they understood their meaning. The discussion should be directed to understanding the symbol as one of the form of coding information. Try to collectively distinguish which of these crosses are Christian symbols and which are not. (You can also choose different characteristics – e.g. which are originally from Africa etc.)

3
10 min.

Ask students to inspect sacral objects (3D models) at the website www.inoveduc.eu. Which crosses were found in different churches? Discuss their findings.

4
5 min.

Elicit from the students what most surprises them today. Discuss it with them, and help them find other sources of information on these issues.

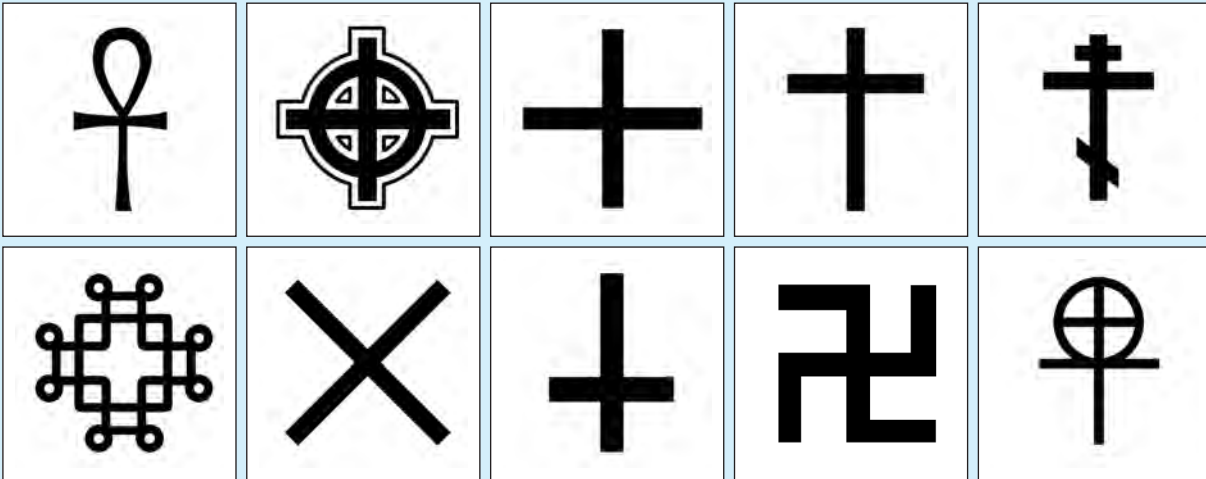
5

5 min.

In conclusion, tell the students that the use of symbolic crosses changes over time, and even today it is not the same in all countries.

Annex

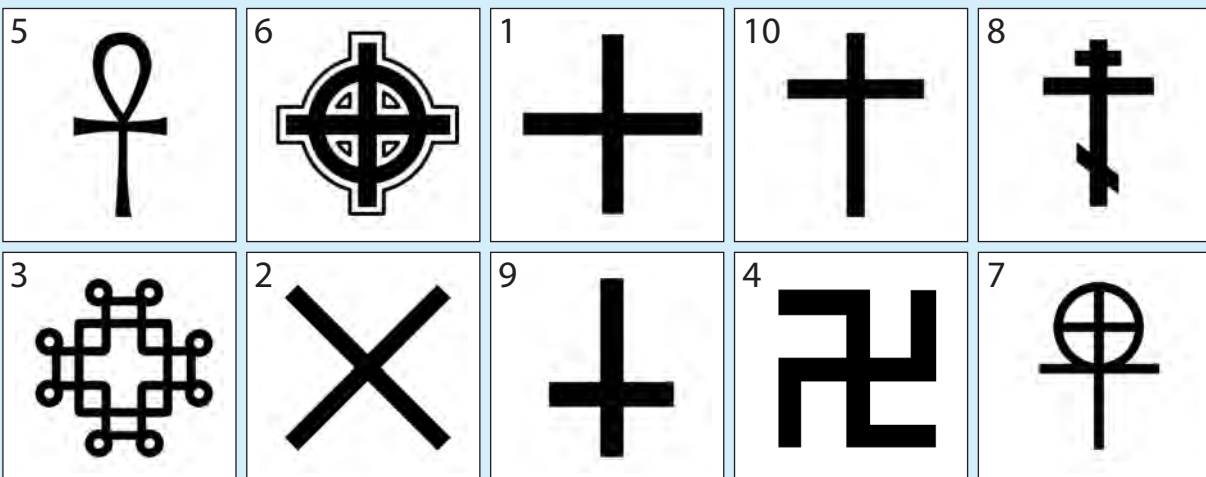
Pictures of crosses without marking



Numbered list

- | | |
|---------------------------|-----------------------|
| 1. Greek Cross | 6. Celtic Cross |
| 2. St. Andrew's Cross | 7. Coptic Cross |
| 3. Macedonian Cross | 8. Orthodox Cross |
| 4. Swastika | 9. Cross of St. Peter |
| 5. Ancient Egyptian Cross | 10. Latin Cross |

Correct answers



The Church as a Textbook

Activity Proposal



Time: 5-45 minutes

according to the teacher's aim



Objectives

- Learn to use technology as a tool enabling visual learning without having to visit a specific locality.
- Apply knowledge of architectural styles.
- Recognise a remarkable monument – the Church in Velká Třňa.



Course of Activity

Students open the 3D model of the Church in Velká Třňa at www.inoveduc.eu. Alone or with the help of a teacher they should look for signs of different architectural styles. They supplement information from available literature or from the Internet. Together they should seek answers to questions that can steer students to a deeper speculation on how the given architectural style can hint at something about the history and present use of the church.

For example, is there a link between changes to architectural styles through denominational changes in the population: if so, how? If not, what is it, therefore, related to? Why is it difficult to find the Reformed church in the Romanesque style?





Activities: From Humenne to Uzhhorod

1

Alexander Dukhnovich

5

Travel Agency

9

HISTORY



Activities: What Unites Us - What Divides Us

11

The Winding Paths of God's People

19

The Cross - the Symbol of Christianity?

23

The Church as a Textbook

25

RELIGION



Activities: Aunt and Uncle, or Mr. and Mrs.?

27

From the Workshop of a Historian – the Quest of Families

39

Blank Map of Europe

47

FOLK CULTURE



Activities: Network of Relationships

53

Small versus Large Winemakers

57

When Citizenship Fails

63

What Nation is Ratified in the Constitution?

67

CITIZENSHIP

Aunt and Uncle, or Mr. and Mrs.?

Lesson Plan



Time: 45 Minutes



Objectives

- Use in a practical way tangible historical sources (for instance, buildings – here represented by 3D models).
- Recognise that different types of borders pass through Europe that divide it into various units, which do not exactly overlap with each other - challenging the concept of borders in general.



Materials

For each group we need:

- ✓ one flipchart paper divided by a longitudinal line – the left half of the paper is called 'West', the right is called 'East'
- ✓ 4 markers of different colours
- ✓ glue, scissors
- ✓ shredded characteristics of particular types of families from Annex 1 (printed on different coloured paper would make the results more diverse)
- ✓ pictures from Annex 2



Course of Activity

1

Show pupils the 3D models of the Lemko settlement in Zarychevo and a residential house with water mill from Vyšná Jablonka (which is actually located in the open-air folk museum in Humenne) – www.inoveduc.eu. Discuss how the division of space inside is arranged, and who could have lived there.

2

Continue to discuss with students aspects of life in the country from the past, and then invite them to compare it with the present. Has anything endured from the past? Listen to the views of students. The debate should be sensitively directed towards neighbourly relations and forms of address, such as how the neighbours were addressed (e.g. how their parents introduced neighbours). Was it as Uncle and Aunt, or as Mr. and Mrs.?

3

10 mins

If students are learning any of the following languages - German, English, and French, or if they can speak Czech or Polish - ask them if they can imagine using in those languages as form of address 'uncle' and 'aunt' to neighbours, ergo, not to relatives. ('This is our neighbour, Uncle Smith,' or 'Hier kommt unsere neue Nachbarin - Tante Schmidt.'). Why is it so?

4**5 mins**

Introduce students to some ideas related to the so-called Hajnal line - see box attached as Annex 3. Please reveal to them as few differences as possible. The more differences they can deduce themselves, the better. At this point do not show them the progress of the Hajnal line on the map.

5

Divide students in two- to six-membered groups (consider the time factor required for the discussion of the results of group work - less groups means more time for discussion).

6**10 mins**

Hand out to students the prepared items, and ask them to arrange texts and images on the flipchart paper, according to whether the type of family has western or eastern characteristics. Emphasise to students that their work will be assessed not according to the number of administrative assignments, but by how they can justify the assignment. They may be wrong in reasoning and they may also be wrong in the result - but they should be able to explain why they opted for just such an assignment.

Tip: If you are worried that students will take too long, do not hand everything to everyone, but divide the material. For example, two groups are given only pictures and two groups only texts.

7**7 mins**

Discuss together the matched pictures and text. The debate should gradually deduce many observations concerning the Hajnal line. It is not absolutely necessary to discuss everything. It is important that students have the space to discuss and to understand why the assigned texts and pictures under discussion are right or wrong. Take into consideration during the discussion that it is a model. In fact, there is a greater number of variations in the so-called family structures on both sides of the so-called Hajnal line, as well as that the transition zone between East and West is sometimes very wide. In concluding the debate, differentiate between which assignments were discussed and those they did not manage to discuss. You can give students the task to study them at home. This task can be voluntary.

8**3 mins**

Prompt students to consider which side of the Hajnal line our country is on. They should also consider which neighbouring countries are on the same side of the line, and which are on the opposite. After a very short discussion, show students a representation of the Hajnal line on the map. Do not forget to point out that in terms of the traditional forms of family, Slovakia and Ukraine belong to the same side of the line. Compare the route of the Hajnal line with the routes of state borders, EU borders, and so on.

9**5 mins**

Lead a discussion with students about advantages and disadvantages which stem from both models of the family. (For example stronger family ties in the East; too little land area belonging to each property in the East; more migration and gaining of experience in other municipalities and provinces in the West; a shortage of labour for industry in the East, and conversely a surplus in the West, etc.) The aim of the discussion is to understand that this activity has helped us to comprehend the past and its influence on our

daily lives in the present, but it does not mean that the tradition should be invariable. Any change in tradition should be the result of rational considerations rather than historicism (e.g. the efforts to return society to the inappropriately named "Golden times").

10
5 mins

Show students again the 3D models of monuments of folk architecture from Zarychevo and Vyšná Jablonka. Lead a conversation about how the space is arranged in the house and all who could have lived thereabouts. Take advantage of the lessons learned during the activity. Finally, ask students whether they know why they called neighbours 'Uncle' and 'Aunt', but in German or English it is very rare and almost non-existent.

Appendix No. 1

West	East
High marriage age for newlyweds	Low marriage age for newlyweds
A large number of people who never marry	A large number of people who marry at least once in their life
Nuclear / single family	Complex family forms
Lifelong service	Work on family farm
Remarriage of widows	The fate of widows is connected with children
The institution - "výmenok", "výměnek" ¹ is used	The institution - "výmenok", "výměnek" ¹ is unknown
A high number of illegitimate children	A low number of illegitimate children

1/ "výmenok", "výměnek" = share of property reserved by a farmer on his retirement

Appendix No. 2



Settlement in Zarychevo



Settlement in Zarychevo



Homestead in Hartmanice



Homestead in Hartmanice



Terraced fields in Osturňa (Kežmarok district)



Flax fields in Běleč (Brno district)



Mother, son and seasonal workers, Petrovice (Znojmo district)



Family from Budmerice (Pezinok district)



Family from Budmerice (Pezinok district)



Family from Petrovice (Znojmo district)

Appendix No. 3

Hajnal line

The demographer and statistician John Hajnal on the basis of statistical sources from the period around the year 1900 highlighted the characteristics of the 'European model' family, which would have been valid for the territory of Europe in the 16th to 19th centuries. These were advanced aged of couples at the time of their first marriage and a large number of people who had not concluded marriage throughout their lives. He established its eastern border: an imaginary connecting line between St. Petersburg and Trieste, which separated the 'Baltic' republics from Russia, Poland divided into two parts, and ran between the Czech and Slovak Republic, Hungary, and Austria. Families who were located East of the connecting line were considered as non-European in structure. These would have been characterised by low marriage age and the fact that almost everybody got married in their life.

Approximate course of the Hajnal line



Author: Juraj Majo



With the previously mentioned essential characteristics we find other associations: in regions where people married young, it was assumed that the couple after marriage became for a longer or shorter time part of their parents' family (mostly of the groom) who 'ruled' the whole family. The family as such also functioned as a working unit, and managed with the work of family members only, since the first children were born shortly after the wedding and mostly for the duration of the marriage, but rarely was a child born out of wedlock. Labour force from outside the family was rarely hired. With this fact was associated the succession law. For the greater part, each son had a right to a share of the property of the parents, hence, a family in which he lived and worked. The mother - a widow remained with her children in the family of her husband, so as not to deprive her children of their inheritance to which they had the right due to the work on common property. The moment, when a couple established a separate household, could have been variously motivated: usually the family separated after the death of parents. Sometimes the situation arose that the couple separated during the family cycle. The parents then remained generally with the family of one of the sons (the youngest or oldest) who cared for them until the end of their life.

In the western regions of Europe young people served in distant households / farms before marriage. The young men needed savings fund for the permission to marry and to establish a separate family household; girls needed money for a dowry, and usually the couple became independent soon after marriage. The Western European model of a mature marriage age was associated with a large number of servants in households and the so-called succession model: an heir apparent (one heir - mostly the son). Mothers who became widowed usually remarried, inheritance rights of their children did not prevent them from doing so. As women and men married at a later age, their offspring were not as numerous as to the East of the Hajnal line. Yet, it was in this part

that there was a higher incidence of illegitimate children. Different family structures were also linked to the different care of the elderly. In the west, for example, there was an institution called "výmenok", in which an old peasant couple at a certain point in their life transferred their property to a successor; generally, the next generation in the family or to others outside the family circle. Their successor undertook to take care of the retiring couple from the sources of the inheritance. Relations between generations in the family regarding the inheritance of assets to the next generation were usually resolved by a contract.

Interesting thoughts in areas of law

In the period after establishing Czechoslovakia, it was necessary to unify inheritance practices, and also the arrangement of provisory care for old people in both parts of the Republic. While in Bohemia, Moravia and Silesia dominated the Western model, in Slovakia and Transcarpathia prevailed over the Eastern model. Czechoslovakia had "výmenok" legally enshrined as one of the possible ways of care for the elderly until 1948. Then, with the onset of communism in Czechoslovakia (already without Transcarpathian), "výmenok" was repealed and replaced with compulsory national insurance, in which the state assumed responsibility for the provisory care of the elderly. After the fall of communism in 1989, however, "výmenok" was not re-established. With regard to the unfavourable demographic development and the anticipated problems of the pension system in the future, the now separate Czech Republic decided to renew this bygone practice, and "výmenok" as a form of old-age provision was once again amended by the statute with effect from 01.01.2014 (Civil Code, §§2707 - 2715).

Sources:

BOTÍKOVÁ, M. – ŠVECOVÁ, S. – JAKUBÍKOVÁ, K.: Tradície slovenskej rodiny. Bratislava 1997.
VOĽANSKÁ, Ľ.: Teta a ujo alebo pán a pani? Hajnalova línia ako hranica dvoch modelov tradičnej rodiny v Európe. In: BENDÍKOVÁ, M. – SLÁDEK, K. (eds.): *Hranice v Európe*. Bratislava 2012, s. 28-36.
www.ludovakultura.sk – titles about the family.

From the Workshop of a Historian – the Quest of Families

Activity Proposal



Time: 20-60 Minutes

depending on the length of discussion
which is subject to the teacher



Objectives

- Find ways of working with old written resources.
- Become familiar with the basics of genealogy.
- Extend the examination of the traditional family, which began in the activity *Aunt and Uncle, or Mr. and Mrs.?*



Materials

For each group you will need one copy of the census document (sheet) from the year 1930 (see attachment). Eventually, anonymous census documents will also be published online. Some examples are already available today at this website <https://www.slovakiana.sk/kulturne-objekty>

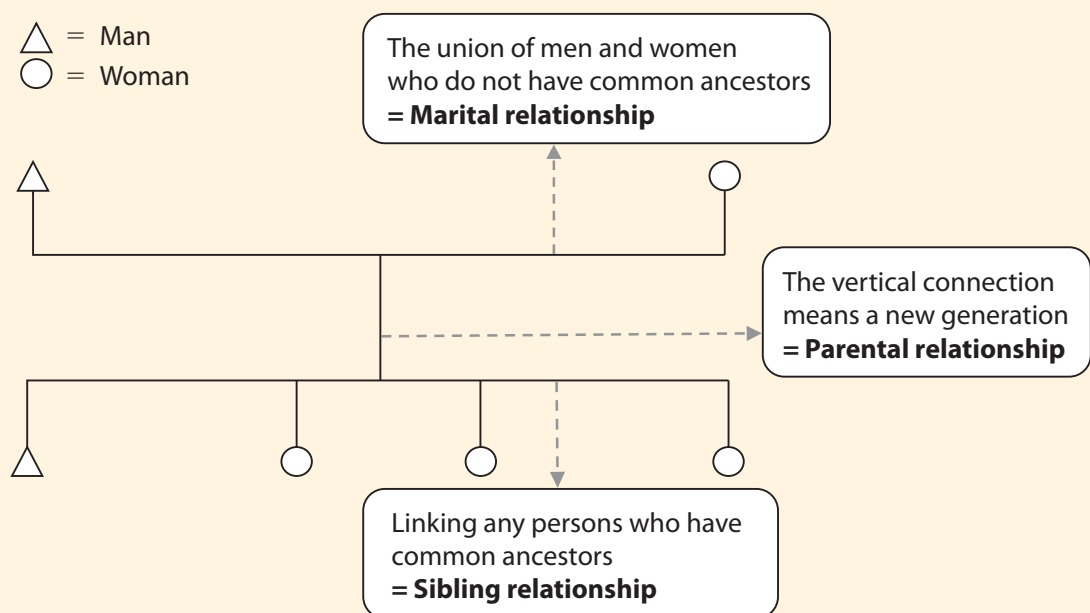


Course of Activity

1

First of all, we learn how to draw the structure of the family:

△ = Man
○ = Woman



2

Divide students into groups (two to six members) and hand them the census document from the Annex. Then ask them to redraw what they see written on the sheet, using rules about the structure that they have just learned. Then ask them to compare the results of their work among groups, and in cases of irregularities, to discuss which structure actually corresponds to the entry.

3

Talk about whether it is the Eastern or Western model of family (see activity *Aunt and Uncle, and Mr. and Mrs.?*).

4

Ask students to find out as much data as possible about the given family from the worksheet. You can give them an overview of the ideas, which are possible to find (do not give them the overview immediately, let students first try to discover as much information as they can by themselves).

- Education
- Occupation
- Age at first marriage
- Age at birth of first child
- The largest number of children in the family
- Infant mortality
- Illegitimate children
- The age of the women at birth of the first and last child
- The difference in age between children (individual births)
 - interval of births
- The difference in age between the spouses
- The structure of the family in the household – who lived in the house?
- The predominant form of the families in the municipality – other families
- Endogamy/exogamy (marriage within the village or with a “non-resident”)
- Months or dates of wedding procedures
- The most common first names
- Etc

5

Talk with students about any of the points made that they are interested in. Think about the way of life of people in the village. You can apply the discussion appropriately to include knowledge of the Hajnal line.

Appendix • Census documents (sheets)


Okres: Michalovce Obec: _____

Osada, mestská štvrť (mestská časť): _____
(t. j. časť obce a vlastným číslovaním domov)

Miestna časť: _____
(t. j. časť obce oddelene ležiacia, ktorá má vlastný názov)

Číslo domu (popisné): _____

Ceskoslovenská republika



Sčítací

A. Osoby v byte prítomné v noci z 28. februára na 1. marca 1950.

Tu sa zapisujú všetci, ktorí boli v byte (ubytovacom podniku, útstave) prítomní o polnoci 1) obyvatelia bytu, ktorí boli na nočnej práci, v železničnej, poštovej a inej službe a pod.

Radové číslo domovníka osoby	Meno (kresťané, rodnom a priezviskom)	Pribuzenský alebo iný pomer k osobe, ktorá je na čele domácnosti (napr.: majiteľ bytu, jeho manželka, družka, syn, otec, podnájomník, zamestnanec, hosť a pod.)	Prítomnosť v obci a) je sčítaný prítomný trvale alebo len dočasne? b) ak len dočasne, uveďte obec, číslo domu a okres trvalého pobytu	Dátum narodenia				Rodinný stav (všetky výskaly rovnice v zvislých roztlačkách)	U čísel			Ak sčítaní nebýva v obci trvalého pobytu od narodenia			Státna príslušnosť
				mesiac	deň	rok	a) dátum posledného sobáša		b) počet živonarodených detí	c) počet sčítaných v poslednom manželstve	kedy sa prisťahoval do obce	odkiaľ sa prisťahoval a) obec b) okres	ak je reemigrant? a) z ktorého štátu sa prisťahoval do CSR b) kedy sa prisťahoval do CSR		
1	2	3	5	6	7	8	9	10	11	12	13	14	15	16	17
1	Jozef Kamentecij	manžel bytu	a) trvale b) —	m	16.	6.	1900	ženatý	a) — b) —	—	—	11. 10. 1946	a) Lúčka b) Levoca	a) — b) —	CSR
2	Anna Kamenická	manželka	a) trvale b) —	f	28.	8.	1907	vdaná	a) 20. 6. 1923 b) —	2	2	11. 10. 1946	a) Lúčka b) Levoca	a) — b) —	CSR
3	Elena Lieskouská	dcéra, hosť	a) dočasne b) Lúčka a St. Levoca	f	11.	2.	1925	vdaná	a) 15. 9. 1948 b) —	—	—	15. 9. 1948	a) Bratislava b) Bratislava	a) — b) —	CSR
4	Mária Malá	svokra	a) trvale b) —	f	8.	11.	1870	vdová	a) 11. 3. 1922 b) 3. 11. 1941	3	2	11. 10. 1946	a) Lúčka b) Levoca	a) — b) —	CSR
5	Ján Bielaš	podnájomník	a) trvale b) —	m	3.	4.	1906	vdovec	a) — b) —	—	—	3. 5. 1948	a) Orlová b) Karvina	a) — b) —	Poľsko
6	Mária Poláková	družka Jána Bielaša	a) trvale b) —	f	7.	5.	1905	roztlačaná	a) 3. 2. 1920 b) 11. 10. 1928	1	1	3. 5. 1948	a) Orlová b) Karvina	a) Rumunsko b) 2. 3. 1946	CSR
17	Ján Mikšos	manžel bytu	a) trvale b) —	m	3.	10.	1893	ženatý	a) — b) —	—	—	—	a) — b) 000	a) — b) —	CSR
18	Mária Mikšosová	manželka	a) trvale b) —	f	5.	8.	1899	vdaná	a) 14. 11. 1946 b) 30	5	5	—	a) — b) —	a) — b) —	CSR
19	Ján Mikšos	syn	a) trvale b) —	m	22.	4.	1929	ženatý	a) — b) —	—	—	—	a) — b) —	a) — b) —	CSR
14	Gabriel Mikšos	syn	a) trvale b) —	m	29.	6.	1928	vdaný	a) — b) —	—	—	—	a) — b) —	a) — b) —	CSR
15	János Rimbó	syn	a) trvale b) —	m	22.	4.	1929	vdaný	a) — b) —	—	—	—	a) — b) —	a) — b) —	CSR
16	Jozef Mikšos	syn	a) trvale b) —	m	2.	11.	1927	vdaný	a) — b) —	—	—	—	a) — b) —	a) — b) —	CSR

1) Dočasne je prítomný, kto sa v obci zdržiava na čas a nemá v nej iný trvalý dom. Napr.: kto je na služobnej ceste, na brigáde, na dovolenke na náhradnom mieste, vo väzení a pod., ako i každý vojak v základnej alebo náhradnej vojenskej škole alebo osoby sa považujú za trvale prítomné. Za obce trvalého pobytu sa v poslednosti považuje tá obec, kde sčítaní je alebo má byť hlásený v trvalom pobyte. 2) Za reemigrantov sa považujú tí CSR a Slováci trvale usadení v zahraničí, ktorí sa vrátili po otvorení na územie CSR.

3) Národnosť sa rozumie príslušnosť k národu, s ktorou kultúrne a spoločenské vzťahovanie je sčítaní vnútorne opý a ku ktorému sa svojim činnosťami púta.

4) Druh školy sa zapisuje tým označením, ktorý mala škola v dobe, keď ju sčítaní opúšťa. Školy druhého stupňa, t. j. predtým materské sa uvádzajú, ak boli dokončené alebo počiatočný študijný ročník. Školy tretieho stupňa, t. j. predtým vyššie stredné školy a vyššie školy sa uvádzajú len vtedy, ak bolo štúdium dokončené predpísanou záverečnou skúškou alebo maturitou, s. štátnou skúškou na právnickej fakulte, doktorátom medicíny, 2. štátnou skúškou strojného inžinierstva a pod.

5) Štúdium neobdobované, napr. 1. rigorózum lekárskej fakulty (MUC), sedem tridsať rokov odobované a pod. sa neuvádzajú, nie musia toho sa zapísať nižšie dokončené školy, napr.: nižšie stredná škola. Ak dokončil niektoré štúdium na dvoch rôznych školách, zapíše sa obe, napr.: doktorát práv s hurský inžinier, matúra na škole a učiteľský kurz, materska a nižšie priemyslovka.

6) U občianskej školy treba uviesť, či je jednorozhodá dvojročná, štyrochročná, napr.: dvojročná občianska škola. Školy alebo kurzy, trvajúce menej než 1 školský rok sa považujú. U občianskych škôl uviesť vždy sídlo školy, napr.: doktorát práv, vied univ. v Ženeve.

7) Hlavnou povolanie je činnosť, z ktorej plynie najväčšia časť dôchodku sčítaného

Národné sčítanie 1950

hárok

U väčších obcí: ulica (námestie): _____
 číslo orientačné (nové): _____
 U provizórnych a núdzových stavieb osobitné číslo (núdzové): _____
 U príbytkov bez domového čísla bližšie určenie miesta: _____
 Meno a priezvisko majiteľa bytu (názov úradu, ústavu a pod.):
Joan Mikloš

1 23. februára na 1. marca 1950. Okrem nich, hoci prítomní neboli, zapíšu sa tu aj:
 2) všetci ostatní, ktorí strávili noc na ceste a v tomto byte (ubytovacom podniku, ústave) našli svoje prvé prístrešie.

Národnosť ¹⁾	Náboženské vyznanie (cirkevná príslušnosť) alebo bez vyznania	Školné vzdelanie ²⁾ (u vyšších škôl, ako sú národné (obecné) uvádza ich najvyšší ukončený stupeň školského vzdelania)	Hlavné osobné povolanie		Závod, úrad, ústav (zamestnávateľ, kde sa vykonáva hlavné povolanie		Vedľajšie povolanie súčasne vykonávané s hlavným a postavené vo vedľajšom povolaní	Vyplní sčítací komisár			Poznámky	
			Druh povolania ³⁾ sčítaného alebo jeho živiteľa.	Funkcia ⁴⁾ v povolaní	názov (firmy)	a) odbor činnosti (druh výroby a pod.)		Príslušnosť ku spoločenskej skupine	1950	1946		1938
			Zárobkové činné a osoby na odpodinku (dôchodcovia) zapíšu svoje osobné povolanie), ostatní, uvedú napr. pomáhača v hospodárstve alebo v živnosti svojej rodiny, vedľa domácnosti, penzistka-vedova po učiteľovi, študent, žiak a pod.	napríklad: robotník, pomocný robotník, domácky robotník, učň, dielovodca (majster), zvládajúci, vedúci úradníka, administratívny úradník, technický úradník, nář. správcu, samostatný hospodár, živnostník, podnikateľ a pod.	(tak ide o závod, uvádza sa národný, štátny, ľudovej správy, komunálny, družstevný alebo pod národnou správou)	b) obec, pracoviska, (kde sa povolanie vykonáva)						
18	19	20	21	22	23	24	25	26	27	28	29	30
slovenská	ev. a. v.	meštianka	kurír	robotník	Západoslovenské elektrárne, národný podnik	a) Korotňa b) Trnava	-	samostatný maloročník				
slovenská	rím.-kat.	ľudová škola	vedľa domácnosti	-	-	a) - b) -	-	-				
slovenská	rím.-kat.	dvojročná obch. škola	vedľa domácnosti, manž. uč. ujozník	-	zamestnávateľ manžela okresný národný výbor	a) učička ONV b) Levoča	-	-				
slovenská	rím.-kat.	3. triedy ľudovej školy	penzistka, vdova po správcovi vlaku	-	-	a) - b) -	-	pomáha v poľnohospodár.				
poľská	bez vyznania	dvojročná majstrovska škola	strojny zámočník	dielovodca	Bratis Permerky a spol. továrň na stroje pod nř. sp.	a) montáž strojov b) Bratislava	-	-				
slovenská	rím.-kat.	meštianka	kašernička	robotníčka	Jozef Vysoký, hotel	a) hotel b) Bratislava	-	-				
slovenská	rím.-kat.	ľudová škola	31	manželka	vedľa domácnosti	a) - b) -	-	-	4	4	4	
slovenská	rím.-kat.	ľudová škola	vedľa domácnosti	manželka	vedľa domácnosti	a) - b) -	-	-	4	4	4	
slovenská	rím.-kat.	meštianka	študent	manželka	vedľa domácnosti	a) - b) -	-	-	4	4	4	
slovenská	rím.-kat.	žiaci	žiac	manželka	vedľa domácnosti	a) - b) -	-	-	4	4	4	
slovenská	rím.-kat.	ľudová škola	bývalý robotník	26	vedľa domácnosti	a) - b) -	-	-	4	4	4	
slovenská	rím.-kat.	ľudová škola	manželka	26	vedľa domácnosti	a) - b) -	-	-	4	4	4	

alebo jeho živiteľa, alebo ktorá zakladá jeho životné postavenie. Ina zárobková činnosť je vedľajším povolaním a uvádza sa v stĺpci 26.
 2) Zápisné mená sa zapíšu povolanie skutočne vykonávané dňa 1. februára. Svoje predchádzajúce vykonávané povolanie uvedú:
 a) väčší v základnej alebo náhradnej voj. službe, nezamestnaní, ktorí prv. obč. robu alebo iné príčiny nie sú t.č. v obci v prac. pomere (uvedú prac.) a osoby vo väzbe
 b) osoby na odpodinku (penzisti, dôchodcovia), ktorí mali skôr svoje vlastné povolanie, uvedú toto povolanie a pripoja skratku v v. v. penzi a pod.
 c) osoby žijúce v ostatnom zapísaní (v lečebných a ošetrovacích zariadeniach, na kolko mali predtým svoje vlastné povolanie.
 d) T. j. osoby
 e) ktoré nemajú vlastné povolanie a sú závislé svojou osobou na živiteľovi, napr. manželky, deti, žiaci a študenti, nevyučiteľne chorí a starí ľudia, odkazaní deťmi na zabezpečenie svojej rodiny; u detí mladších 10 rokov sa údaje nevyplňujú. Ak sú sčítaní u iného svojho živiteľa, zapíšu ešte aj bez osobné povolanie svojho živiteľa (napr. žien - 1211 robotníka, vedľa domácnosti - manželka banáňar a jedu v ul. 33, 24 jeho zamestnávateľa. Tu iste platí o vojakoch v získanej voj. službe, nakoľko pred jej nastúpením nemajú ešte vlastné povolanie.
 b) ktorí žijú z renty, penzií alebo podpór a nemajú predtým vlastné povolanie a boli odkázané svojou na iné osoby. Uvedú tiež okolnosť ako i povolanie svojho predchádzajúceho živiteľa, napr. penzistka - vdova po správcovi vlaku.
 4) Ak sčítaný pomáha v poľnohospodárstve alebo v živnosti svojho živiteľa, uvedie to len vtedy, ak jeho pomoc začerá aspoň štvrtinu ročnej pracovnej doby obyčajnej v tomto odbore.

FOLK CULTURE

B. Osoby dočasne neprítomné

v obci svojho trvalého pobytu v noci z 28. februára na 1. marca 1950.

Tu zapíšte všetkých obyvateľov bytu (ústavu), ktorí sa v rozhodnej dobe na návšteve, na liečení, vo väzbe a pod. ako i každého vojaka v základni

Radové číslo domácnosti/osoby	Meno (stráné, rodné) a priezvisko (meno rodinné)	Príbuzenský alebo iný pomer k osobe, ktorá je na čele domácnosti (napr.: majiteľ bytu, jeho manželka, družka, syn, otec, podnájomník, zametnaneec, host a pod.)	Adresa terajšieho dočasného pobytu a) obec, číslo domu b) okres	Pohlavie mužské ženské	Dátum narodenia			Rodinný stav siobodný(A) znený vdova rozvedený(B) rozšírený(D)	U šien			Ak sčítaný nebýva v obci trvalého pobytu od narodenia			Státne príslušnosť	
					deň	mesiac	rok		a) dátum posledného pobytu	b) okrem toho u odovzdaných, rozvedených alebo rozšírených dátum odovzdenia alebo rozvodu (rozluky)	počet členov domácnosti	počet členov domácnosti v poslednom (terajšom) mesiaci	keď sa prisťahoval do obce	odkiaľ sa prisťahoval a) obec b) okres		ak je reemigrant? a) z ktorého štátu sa prisťahoval do CSR b) kedy sa prisťahoval do CSR
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1	Štefánik	syn	a) Bratislava 1230 b) Sabiriov	mužské	10	10	1928	siobodný	a) - b) -	-	-	0	a) - b) 000	a) - b) -	-	CSR
1	Štefánik	syn	a) Bratislava b) Káždiov	mužské	9	11	1930	siobodný	a) - b) -	-	-	0	a) - b) 000	a) - b) -	-	CSR
			a) - b) -						a) - b) -				a) - b) -	a) - b) -		
			a) - b) -						a) - b) -				a) - b) -	a) - b) -		
			a) - b) -						a) - b) -				a) - b) -	a) - b) -		

Potvrďujem svojím podpisom, že som pravdivo uviedol všetko, čo treba zapísať do sčítacieho hárku.

Podpis odpoveda
podpis majiteľa bytu alebo jeho zástupcu

Poučenie a návod ako sa má vyplňovať sčítací hárak

Všeobecné ustanovenia.

Tretie sčítanie ľudu v CSR sa koná podľa zákona o sčítaní ľudu z 17/1927 Sb. a vl. nar. č. 224/1949 Sb. dňa 1. marca 1950.

Výsledná sa sčítacími hárkami. Sčítací hárak sa vyplní pre každý byt (násadový, pohyblivé obydľie) a pre každý podnikateľský podnik alebo ústav, v ktorom niekto prenočoval z 28. februára na 1. marca. O bytoch, ktorých obyvatelia sú počas sčítania dočasne neprítomní, vyplní sčítací hárak sčítací komisár.

Sčítacie hárky dodá do bytov (ubytovacech podnikov a ústavov) sčítací komisár ešte pred dňom sčítania.

Sčítací hárak vyplní zpravidla majiteľ bytu alebo s jeho súhlasom člen jeho domácnosti. Ak ho nemôže vyplniť alebo to nevie, vyžká príchod sčítacieho komisára, ktorý vyplní hárak za neho.

V obciach, ktoré určí okresný národný výbor, vyplní sčítacie hárky sám sčítací komisár. V týchto obciach majiteľ bytu sčítací hárak nevyplňuje, ale vyžká príchod sčítacieho komisára.

V ubytovacích zariadeniach (podnikoch) a ústavoch, oprávnených na živnostenské ubytovanie osôb alebo poskytovajúcich inak za poplatok alebo bezplatne ubytovanie, ako sú napr.: hotely, penzióny, nocľahárne, nemocnice a iné liečebné a ubytovacie ústavy, kúpeľné zariadenia, kláštory, ďalšie potiem väzenské ústavy, tábory národnej práce a pod., zapíše osoby v nich ubytované do spoločného sčítacieho hárku osoba zodpovedná za vedenie ústavu, alebo zariadenia alebo jeho zástupca. To platí obdobne aj o sčítaní licenzované ubytovaných príslušníkov vojska, Štátu národnej bezpečnosti a Štátu väzenskej služby. V spoločnom sčítacom hárku sa najprv uvedú činnosť ubytovacieho zariadenia, nakoľko nemajú vlastných bytov, potom ostatní jeho obyvatelia (hostia, chovanci, ošetrovanci, členovia a pod.).

V hotelloch, hostinciach, penziónoch, nocľahárňach a v iných podobných podnikoch, poskytovajúcich prechodné ubytovanie, sú prevádzkované vyplniť ubytovaným osobám (okrem zamestnancov) osobitné sčítacie listky pre ženy, ktoré obsahujú tie isté údaje ako sčítací hárak, presne podľa údajov v nich zapísané do spoločného sčítacieho hárku a sčítacie listky k nemu pripojí.

Tieto osobitné ustanovenia sa nevzťahujú na osoby, ktoré v ubytovacom zariadení bývajú v osobitných bytoch; zapíšu sa do sčítacieho hárku, určeného len pre ich byt.

Ak je v byte, v ubytovacom podniku alebo ústave, prítomných viac osôb ako domácnosť, pokračuje sa na ďalšom hárku.

Sčítací hárak vyplníte sčítateľne perom alebo písacim strojom.

Hárak vyplnený a podpísaný sčítateľ hárky nech sú pripravené pre sčítacieho komisára dňa 1. marca na 8. hod. ráno. V obciach, ktoré určí okresný národný výbor, vyžká sa do príchodu sčítacieho komisára, ktorý hárak sám vyplní.

Každý je povinný uviesť správne a včas všetky údaje, požadované od neho pri sčítaní.

Može tak urobiť bez akýchkoľvek obáv, pretože všetci, ktorých prostredníctvom sa sčítanie prevádza, najmä sčítacie a revízne orgány, sú povinné prijať opatrenia na ochranu súkromných vecí a poskytnúť sčítaným osobám alebo zástupcom (podnikom), ako aj o obsahu sčítacích listín voči každému nepovolnému. Formulár je povinný, ak

ako aj každé zneužitie správ a údajov získaných pri sčítaní ľudu trestné. Sčítací komisár a revízor sú okrem toho povinní poslať sa o to, aby ku sčítaným listinám, dokiaľ ich neodovzdajú, nemal nikto prístup, takže nijaká nepovolná osoba nemá práva ani možnosti nazrieť do vyplnených hárkov.

Osoby nepriazne k rodine majiteľa bytu (zamestnanci, podnájomníci, nocľahári, členovia inej samostatnej domácnosti atď.) zapíšu sa do sčítacieho hárku podľa svojich osobných údajov. Na ich údaje nesmie mať osoba, vyplňujúca sčítací hárak, nijakého vplyvu.

Vedome nesprávne údaje, ako i všetké iné úmyselné konania alebo zanedbania, ktorými sa porušuje alebo ohrozuje úplnosť alebo správnosť sčítania, trestne - ak nejde o čin príslušnej trestnej - ONV podľa § 8 zák. č. 47/1927 Sb.

Takým činom je najmä, ak sa niekto vyhrne sčítaniu, či sa sčítal viac ráz, pôsobí na iných, aby učinili údaje nezodpovedajúce pravde, spôsobí umelé presuny obyvateľstva z obce do obce, alebo na také činy nabáda.

Iné akékoľvek nátlak a záplsy nezodpovedajúce pravde, ako aj každé zneužitie údajov sa trestne podľa § 8 ods. 2 zák. č. 47/1927 Sb.

Ako sa vykoná sčítanie.

Dňa 1. marca alebo v niektorý nasledujúci deň dostávajú sa postupne do každého bytu ubytovacieho podniku, alebo ústavu) sčítací komisár, aby prevzal sčítací hárak a preakumuláciu úplnosť a správnosť údajov v ňom zapísaných, prípadne, aby sčítací hárak sám podľa oznámených údajov vyplnil.

Sčítací komisár sa pri tom preukáže úradnou legitimáciou, vydanou ONV a preskúma v prítomnosti majiteľa bytu alebo dospelého člena jeho domácnosti, či je sčítací hárak úplne a správne vyplnený a nevyplnené oprávnenou a povinnou osobou podpísané, opraví hneď na mieste zrejme omly a nesprávnosti a doplní chýbajúce údaje. Na to je oprávnený vyžadovať si na nazretie osobné a iné preukazy sčítaných osôb (rodné, rodné, sobšné, úmrtie listy, občiansku legitimáciu, pracovný preukaz, cestovný pas a pod.). Kde sčítací hárak nevyplnili pred jeho príchodom, vyplní ho sám podľa výpovedí majiteľa bytu alebo dospelého člena jeho rodiny a podľa osobných preukazov.

Ak má sčítací komisár pochybnosti o správnosti niektorých údajov, zapísaných v sčítacom hárku, vypočuje osobu, o ktorú ide, podľa potreby v neprítomnosti iných osôb, oprávnených je na to i vtedy, ak vyplňuje sčítací hárak sám.

Zápis v sčítacom hárku smie komisár zmeniť len so súhlasom sčítanej osoby, u osoby nedopieľej alebo neprítomnej len so súhlasom jej zákonného zástupcu. Každé také opravu musí byť na znamenie súhlasu stránkou poivredená podpisom v poznámkovom stĺpci.

Ak sčítaná osoba trvá na pôvodnom zápise alebo na svojich údajoch, ktoré sčítací komisár nepovažuje za správne alebo ak odoprie potvrdiť svojím podpisom súhlas s opravou tohto zápisu, predloží komisár prostredníctvom sčítacieho revízora vec na rozhodnutie ONV, ktorý vypočuje príslušnú osobu a rozhodne bez prietahu.

Vysvetlivky na jednotlivé otázky sčítacieho hárku.

Rozhodnutím okamihom pre zápis osôb do sčítacieho hárku je polnoc z 28. februára na 1. marca. Do sčítacieho hárku sa zapíšu všetky osoby, prítomné v tomto rozhodnom okamihu na štátnom území. Osoby zomrelé až po polnoci z 28. februára na 1. marca sa do sčítacieho hárku ešte zapíšu, deti, narodené len po tejto polnoci, už nie.

Číslo domu: _____ Číslo bytu: _____

len na čas vzdialení z miesta svojho trvalého pobytu, do ktorého sa hodlajú vrátiť, napr. kto je na služobnej ceste, na brigáde, na dovolenke, alebo náhradnej vojenskej službe.

Národnosť	Náboženské vyznanie (cirkevné príslušnosť) alebo bez vyznania	Školské vzdelanie ¹⁾ (u vyšších škôl, ako sú národné (obecné) uvedte tam najvyšší ukončený stupeň školského vzdelania)	Hlavné osobné povolanie		Závod, úrad, ústav (zamestnávateľ), kde sa vykonáva hlavné povolanie		Vedľajšie povolanie súčasne vykonávané z povolania hlavného a postavenie vo vedľajšom povolaní	Vyplní sčítací komitár			Príslušnosť ku spoločenskej skupine	
			Druh povolania ²⁾ alebo jeho štvrtka	Postavenie v povolaní	názov (firma) (ak ide o závod, uviesť či národný, štátny, ľudovej správy, komunálny, družstevný alebo pod národnou správou)	a) odbor činnosti (druh výroby a pod.)		b) odbor pracoviska (účeľ sa povolaním vykonáva)	Príslušnosť ku spoločenskej skupine	1. III. 1950		1. I. 1946
18	19	20	21	22	23	24	25	26	27	28	29	30
slowak	kat.	ľudová škola	robotník v textilnej továrni	posledný v poradí	AKO	a) - b) -	-	4	4	4	vojak	
slowak	kat.	ľudová škola	robotník v textilnej továrni	posledný v poradí	HO	a) - b) -	-	4	4	4	vojak	
						a)						
						b)						
						a)						
						b)						
						a)						
						b)						

Sudres
podpis toho, kto vyplnil sčítací hárok

Gudres
podpis sčítacieho komitára

Sčítací hárok má dva oddiely. Oddiel A (na prednej strane) pre osoby žijúce alebo súčasne prítomné a oddiel B pre osoby dočasne neprítomné. Ktoré osoby sa zapisujú do jednotlivých týchto oddielov, je vyveštené v ich nápisoch a v poznámkách na prvej strane. S výnimkami, ktoré sú v týchto vysvetlivkách uvedené, je i u rozhodujúcej kole (v ktorej obci) sa sčítajú zadržaní o pohoci z 28. februára na 1. marca. Nikto nesmie byť zapísaný vo dvoch sčítacích hárokoch v tom istom oddiele!

K stĺpcu 1—4. Do sčítacieho háru sa zapisujú v poradí uvedenom e záznamí (členovia jednotlivých domácností v byte. Za domácnosť sa považuje skupina osôb spolu bývajúcich a spoločne hospodárjúcich. Najčastejšie to bývajú manželia so svojimi deťmi, prípadne s niektorým ďalším príbuzným, pomocníkom v domácnosti alebo iným pomocníkom, podnikateľom, hostom a pod. Avšak i jednotlivci žijúci vo vlastnom byte sa považujú za samostatnú domácnosť. Naproti tomu jednotliví podnikatelia a nečlánici sa za domácnosť nepovažujú, ale sa počítajú k domácnosti prenajímateľov. V jednom byte môže byť i viac než jedna domácnosť. Najčastejší prípad je ten, že toto druhé domácnosť tvorí buď ženatý syn alebo vydatá dcéra so svojou rodinou, môže to však byť i podnikateľ s rodinou. U príslušných jednotlivých domácností sa uvedie ich príbuzenský alebo iný pomer k osobe, ktorá stojí na čele ich domácnosti, u príslušných družby a ďalšie domácnosti sa opakuje meno tejto osoby (napr.: družka Jána Belasá). Keď býva v jednom byte viac domácností, uvedie sa príbuzenský alebo iný pomer osôb, žijúcich na čele týchto domácností k majiteľovi bytu; poradové číslo domácnosti sa zapisuje v stĺ. 1 do riadku s ich menom.

K stĺpcu 11—13. Sčítací 11 vyplňuje len ženy, ktoré sú alebo boli vydaté, tento stĺpec sa týka len posledného manželstva. Zapisuje sa v ňom do riadku a) dátum posledného sobáta a mimo toho u ovdovených, rozvedených alebo rozlúčených do riadku b) dátum, keď sa toto manželstvo skončilo smrťou manžela, bolo súdne rozvedené alebo rozlúčené. Sčítací 12 a 13 vyplnia všetky ženy udaním počtu živonarodených detí. Za živonarodené deti považujú sa každé dieťa, ktoré po pôrode javilo známky života (aj keď sedák, i keď za krátko potom zomrelo). Deti mŕtvonarodené sa nepočítajú. V stĺpci 12 sa zapisuje počet všetkých vôbec narodených detí. V stĺpci 13 len deti narodené v tomto manželstve vydatých žien, prípadne detí narodené v poslednom manželstve žien ovdovených, rozvedených alebo rozlúčených.

K stĺpcu 14 a 15. Tieto stĺpce sa vyplňujú vždy len so zreteľom na obec trvalého pobytu sčítaného. Napr.: sčítaní má svoje trvalé bydlisko v Žiline, kam sa presťahoval z Nitry. V deň sčítania je prechodne prítomný v Bratislave. Do stĺpca 14 zapisuje teda ako svoje predošlé bydlisko Nitru a nie Žilinu, odkiaľ prišiel do Bratislavy. Čas, ktorý niekto prv strávil mimo svojho bydliska v inej obci ako učeľ, sa hľadí, vo vojenskej službe, na sezónnej práci, v útavoch liečebných, sociálnych, výchovných alebo trestných, nepovažuje sa za prerušenie trvalého pobytu. Za prídelenie sa tiež nepovažuje presťahovanie z jednej časti obce do druhej (i keď každá bola prv samostatnou obcou).

K stĺpcu 16. Vid' tiež pozn. 1) na prvej strane sčítacieho háru. Tento stĺpec vyplnia len remigranti, i. j. osoby, ktoré pred svojím návratom do vlasti boli v cudzine krátko usadené, ale však tiež repatrianti.

K stĺpcu 18. Vid' i pozn. 4) na prvej strane sčítacieho háru. Nie je prípustné zapísať viac ako jednu národnosť. Osoby dospelé a osoby, nepatriace k rodine majiteľa bytu, prítomní národnosť osôb, za nezapísať a neopisovať urobiť tak ich zákonní zástupcovia.

K stĺpcu 19. Náboženské vyznanie sa zapisuje podľa toho, ku ktorej cirkvi sčítaná osoba patrí; ak je nie vo zozname nijakej cirkvi, alebo administratívnej spoločnosti, zapisuje sa bez vyznania. Cirkevnou príslušnosťou nemôže mať žijúci zapísaný do sčítacieho

háru. U katolíkov treba uviesť, ktorého obradu sú (či rímskeho, gréckeho alebo arménskeho). U evanjelikov treba uviesť cirkvi, ktorej sú členmi, napr.: evanjelická saskoburského vyznania, reformovaná, československá evanjelická, Jednota bratrská atď. Pošlite sa zapísať náboženské vyznanie príslušníkov iných cirkví a náboženských spoločností, napr.: československá, pravoslávna, starokatolícka, unitárska, baptistská a pod.

K stĺpcu 20 vid' pozn. 4) na prvej strane sčítacieho háru.

K stĺpcu 21. Vid' i pozn. 4) na prvej strane sčítacieho háru.

Druh osobného povolania musí sa vyznačiť čo najvýstižnejšie. Všeobecne nazývajú osobu všeobecné označenie ako robotník, kovársky robotník, kovrobotník, textilný robotník, remeselník, živnostník, súkromný či štátny (verejný) úradník a pod. nesť. Správne sa má zapísať napr.: bank, alebo, valcováč plechu, točiar dreva či kovu, účeľ, sušič, priadlar, stolársky majster, samostatný holič, učebník, učesník, obchodný zástupca, stavbný inžinier a pod.

Obzvláštnu starostlivosť venujte údajom o povolani osôb, žijúcich z vlastného majetku, penzie, dôchodku zo sociálneho poistenia alebo inej renty či podpory. U osôb na odpočinku zapisuje sa napr.: roľník na odpočinku alebo vymočník, obchodník na odpočinku, kovársky majster na odpočinku, bankový penzista a pod. Úradnícky penzista pripája skratku v. v. U tých, ktorí nemali vlastného zárobkového zamestnania, nech sa nakoľko možno čo najpresnejšie vysloví zdroj ich obživy; vdovy zapisujú i povolanie svojho zomretého manžela. Zapisuje sa napr.: majiteľ domu, vdova po obchodníkovi, vdova po učiteľovi, vdova po bankovi, nevyliečiteľne chorý v opatere svojich príbuzných a pod.

Osobné povolanie nesmie sa zamešľovať so závodom (úradom, ústavom), v ktorom sčítaní pracuje, preto sa zapisuje napr.: u stolára v slevárni; stolár (nie slevársky robotník), u čelára v pivovare; čelár (nie pivovarský robotník), u šoféra v službe banky; šofér (nie riadenej) a pod.

K stĺpcu 23 a 24. Tu sa zapisuje jednak názov (firma) závodu, úradu alebo ústavu, v ktorom je sčítaní zamestnaný, ako aj či ide o podnik národný, štátny, ľudovej správy, komunálny družstevný alebo pod národnou správou, jednak druh výroby, obchodu alebo činnosti závodu, kde sa povolanie vykonáva (napr.: kamenný lom, cementárňa, výhonka, brúsnáreň skla a pod.), jednak obec (mestská štvrť) pracoviska, kde sa povolanie vykonáva. Ak podnik sprážiže viac výrobných zdieľaní, zapisuje sa to, v ktorom sčítaní pracuje, napr.: nesť zapísať závod 28. augusta, ale treba uviesť, či sčítaní pracuje v guňami alebo pri výrobe obuvi a pod. Treba najmä presne odlišiť výrobu tovaru od širokého obchodu (predaja) tohto tovaru. Nesť zapísať „údenárstvo“, ale treba uviesť, či sčítaní pracuje vo výrobe údenia a či v predaji.

K stĺpcu 25. Tento stĺpec vyplnia len samostatní podnikatelia a živnostníci udaním celkového počtu zamestnancov, ktorí pracujú v závode, v ktorom je sčítaní osobou zamestnanou odlišného, ktorí v závode priamo nepracujú (napr.: kuchárky, pomocníci v domácnosti a pod.), taktiež nie spolupomáhajúci členovia rodiny.

K stĺpcu 26. Tu sa zapisuje vedľajšie povolanie vykonávané súčasne a povolanie hlavného, ako i postavenie v tomto vedľajšom povolaní. Keď má viac takých vedľajších povolaní, uvedie sa z nich len, ktoré je najdôležitejšie.

Sčítací hárok podpíše majiteľ bytu, alebo jeho zástupca, ďalej osoba, ktorá hárok vyplnila (a to i vtedy, ak je samotná s majiteľom bytu) a sčítací komitár.

Search after your family tree

Have you ever attempted to create a family tree of your own family? Then you have probably encountered the problem that we can find little information about ordinary people. About whom do we usually find information in historical resources? About people who were of significance – from chronicles, biographies, and correspondence; who had bequeathed something in a will to their loved ones – testaments; who had problems with the law – judicial writings... Where would you start, if you were to research the lineage of your family? Researching family trees could be on the whole a very stimulating activity during long wintry nights. Some have even elevated it to science. That science is called genealogy. Do you want to know something more about it?

Typically, we progress from the known to the unknown, a good idea is to look around yourself – family chronicles, a family bible, a purchase-sales contract, extracts from the civil register, correspondence, certificates, licenses, old photographs, inscriptions on gravestones, and of course – interviews with relatives; especially, the older generation. Tracing ancestors could be compared to the work of detectives, who look for every available lead, so that it ascertains to the truth. One of the resources in the “detective” demographic and genealogical investigations of the family are the census sheets.



In your search for the necessary information to compile your family tree, we will hit rock bottom in the last third of the 19th century. In the event of additional exploration further into the past, we have to use, for example, church registers – stored in the state archives (BA, BB, KE, NR, PO, TN, TT, ZA) – so we can obtain information up to the 17th century.

Sources such as sheets of the census in the territory of today's Slovakia and parts of today's Transcarpathian region of Ukraine (at that time part of Hungary) exist from 1715; the first census of the whole population took place in 1778-1785, modern censuses have already begun in the second half of the 19th century. In the 20th century censuses were conducted in 1921, 1930, 1946, 1950, 1961, 1970, 1980 and 1991. And then in 2001 and 2011. Census sheets represent the time slice, which was conducted by the enumerator in any given municipality at a given time – and usually in one day. If we have at our disposal materials from several censuses, it is possible to create an overview of the changes in the composition of the population of the locality over time.

Sources:

<http://www.geni.sk/supisy-urbare-scitania/>
Herzánová, Ľ.: Sčítanie ľudu z roku 1930 ako prameň pre výskum rodiny. In: Slovenský národopis, 2002, č. 1, s. 25-44., dostupné online: https://www.academia.edu/12175718/S%C4%8D%C3%ADtanie_%C4%BEudu_z_roku_1930_ako_prame%C5%88_pri_v%C3%BDskume_rodiny

Blank Map of Europe

Activity Proposal



Time: 15-30 Minutes

depending on the length of discussion
which is subject to the teacher



Objectives

- Recognise the stereotypes we have about Europe, the East and the West.



Materials

For each group, we will need one blank map of Europe, printed on a sheet of paper, and a map of Europe indicating cities printed on transparent foil.



Course of Activity

1

Please introduce the topic of the lesson (blind map) and its goal (know your own stereotypes). Help yourself with this text:

Although there are many things which appear to be natural, invariable, and derived from the rigid rules of natural science, it need not always be so. It is similarly so with prejudice. Culture is never so powerful, as when it is disguised by nature... Geography is the exact science of solid precision measurements of fixed points on the globe. In our minds, however, it may also be subject to cultural influence and be swayed by political decisions. These act on our understanding of the geographical area and on the production of so-called mental maps (models of the environment that surround us generated by our brain). Mental maps include various places, cities, regions, etc. which we give different meanings, and behave according to them. Let us, therefore, take a look at how it is with us.

2

Divide the students into groups of two to six persons. Give each group a blank map printed on a sheet of paper and a list of places that they should place on the map. The names of the cities are listed in the original language.

Berlin	Bratislava	Gdańsk	Humenné
Київ	Львів	Michalovce	Milano
Мукачево	Praha	Split	Strasbourg
Ужгород	Vilnius	Warszawa	Wien

(If you do not use these cities, but others instead, you have to make your own foil.)

3

Allow the pupils 5-10 minutes to draw the cities into the maps. Then give them a translucent foil and ask them to compare what they plotted with the facts.

4

Discuss how their "mental map" differs from the exact geographical maps. Why is it so? What are the consequences? What are some of the most common "surprises"?

- Where have you placed Split compared to Vienna?
 - they lie on the same Meridian;
- Where have you placed Prague compared to Vienna?
 - Prague is generally considered to be a city in the East, although it lies to the west;
- Where have you placed Vienna compared to Bratislava?
- Where have you placed Kiev? – It will most likely be closer to the eastern borders of the Slovak Republic, as it is drawn on a map. What do you think, why is it so? (War in the Ukraine)

Where is the boundary of Europe?

From the geographical perspective, Europe tends to be often thought of as only a part of the Eurasian continent. Its eastern border is precisely what is interesting – where is it located? The issue of Europe's borders has been discussed as far back as ancient times. The eastern boundary, as set out presently, is relatively young. Its author is considered to be Philipp Johann von Strahlenberg (1677-1747), a Swedish officer and geographer of German origin, who suggested that the Ural Mountains should constitute the eastern border of Europe, as should the Volga, the Don, and the Black Sea...

This border became important at the end of the 19th century when political will was to make Russia (with enormous human and natural resources) a "cultural" European ally for Great Britain and France (future Triple Entente) against the future Triple Alliance (Austria-Hungary, Germany, Italy). Thus, seemingly natural or harmless agreement / convention in the field of geography, therefore, may have a powerful cultural / political backdrop.

Central / Eastern Central Europe was until a few years ago an empty phrase almost as in the case of the oldest maps, where in places which were unexplored read: hic sunt leones (here are lions). Cities that people considered to be Western were largely drawn far more to the west, than in fact they lay, and so it was the case with cities considered to be Eastern. Today the situation has changed and central Europe has become a filled space — even so, and almost to the contrary, cities are closer to each other. Distances between cities in our example are often considered shorter than they actually are.

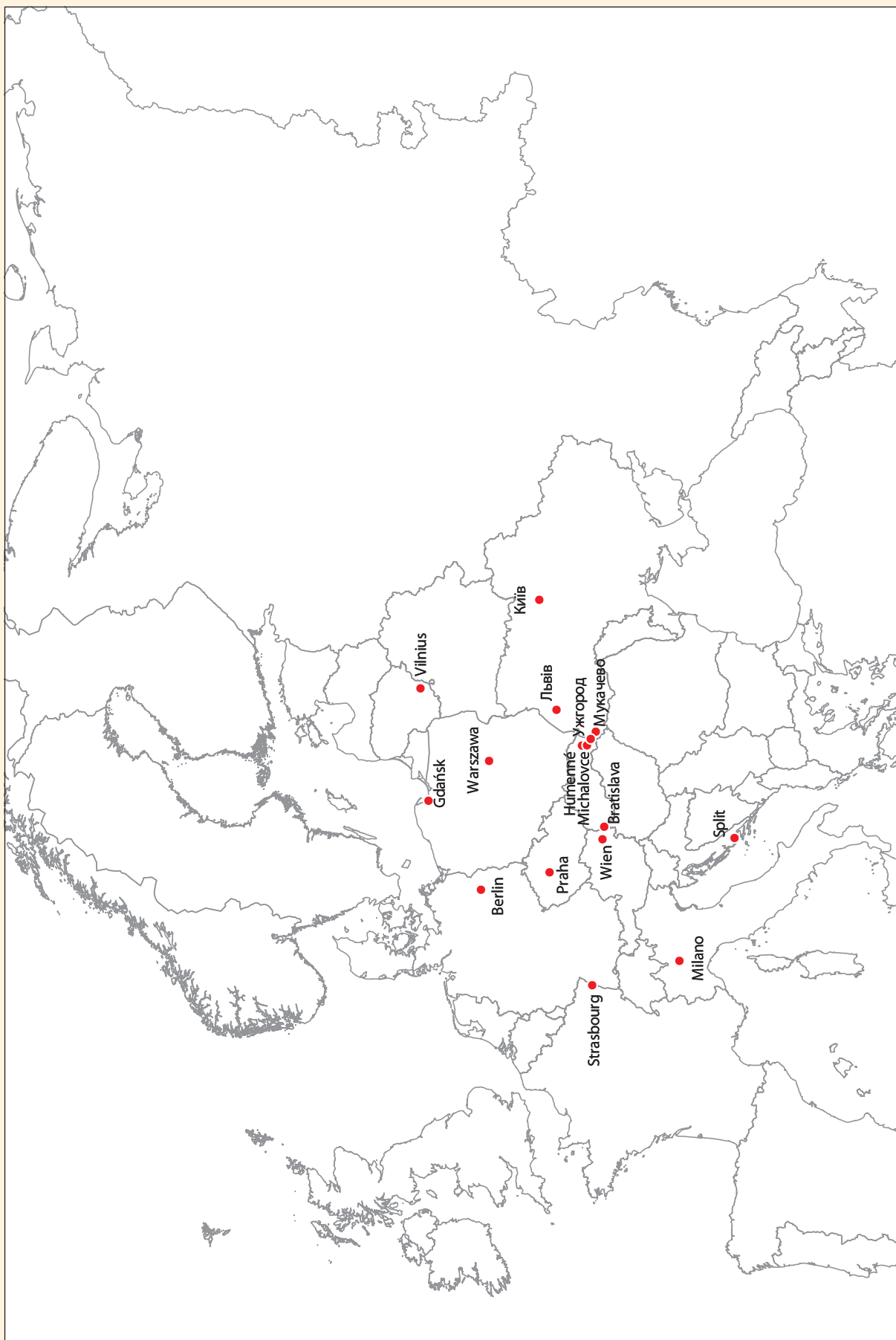
For the inhabitants of Central Europe – the dichotomy of the West-East is an elementary dichotomous orientation of the European area, but, for instance in Montenegro or Bosnia and Herzegovina, Bulgaria, or even Greece, it is more likely allocated to a North-South divide. We have (situated on the peripheral border) in fact a tendency towards always drawing comparisons with the centre. The territory of Slovakia (and perhaps even Transcarpathia) could be considered in the light of the various cultural influences as West of the East rather than as the East of the West.

Blank Map



Author: Juraj Majo

Map with marked cities



Author: Juraj Majo



Activities: From Humenne to Uzhhorod

1

Alexander Dukhnovich

5

Travel Agency

9

HISTORY



Activities: What Unites Us - What Divides Us

11

The Winding Paths of God's People

19

The Cross - the Symbol of Christianity?

23

The Church as a Textbook

25

RELIGION



Activities: Aunt and Uncle, or Mr. and Mrs.?

27

From the Workshop of a Historian – the Quest of Families

39

Blank Map of Europe

47

FOLK CULTURE



Activities: Network of Relationships

53

Small versus Large Winemakers

57

When Citizenship Fails

63

What Nation is Ratified in the Constitution?

67

CITIZENSHIP

Network of Relationships



Time: 90 Minutes

suitable for a socioscientific seminar



Objectives

- Understand the correlation between rights and responsibilities.
- Become aware of the complexity in the relationships between the different sectors of a democratic society.
- Promote co-operation and civil liability.



Materials

For each group:

- ✓ a large sheet of paper (A3, or flipchart paper)
- ✓ three board-markers of different colours
- ✓ a copy of the rules of the game
- ✓ a roll of cellotape
- ✓ 4 balls of wool of different colours or a thicker string
- ✓ scissors



Preparation

Cut six 1.5-meter-long pieces from each ball of wool.

(A total of 24 pieces, 6 of each color, and one colour per group.)



Course of Activity

1

Divide students into four groups and tell them what a "group" in a society represents:

- Government
- Non-governmental organisations
- Media
- Citizens

2

10 mins

Hand out the large sheet of paper and RED board-markers to each group, and then explain the first task: "You have 7 minutes to write on the paper using a RED marker the 5 main functions which 'the group' you represent fulfils for the society."

3

10 mins

All groups present what they have written. Others can pose questions and suggest modifications. The teacher leads a discussion in such a way that the group truly depicts their actual role in the functioning of a democratic society. This is beneficial for better progress through the subsequent phases of the activity.

4

Students are again divided into groups and are given a GREEN marker. Their assignment is to "write a list of the requests that they have for the other groups, so that they can fulfil their functions well" (those which are written in red). Tell students not to formulate exaggerated claims and not to try to set the stage for "conflict" with other groups. Let them give the realistic requirements necessary for the performance of their functions.

5**15 mins**

At a suitable moment give instructions to groups to select the 6 most important requirements from all they have drawn up.

6

Distribute among the groups the rules of the game, and read through them together, so that they all understand and know what to do.

7**5 mins**

Ask the groups to bring their sheets to the centre of the room and put them into a square as laid out in the rules, about a metre away from each other. Group members sit in their corners.

**8****30 mins**

The negotiation. Groups negotiate among themselves in 3 rounds, as laid out in the rules of the game. The negotiation should be brisk, as there is no need to "prolong" each request. It is important to discuss as many mutual requirements as possible. The requests which groups received from other groups are recorded on the sheet with a BLACK marker and they should endeavour to assign them to the roles that they wrote for themselves in the beginning with a red marker. A network of relationships between participants is established at the end of the activity.

9**20 mins**

Discuss with the students the course of activity and what network was established:

- Was it difficult to realise the role of your "group" in a society?
- Did you agree on the requirements you gave to other groups?
- Did you agree on which requests to accept from others?
- Did you negotiate with other groups, to better understand the role of "your" group in a society?
- What do you think about the linking of the different components of society? How does the resulting network illustrate what a democratic society is like?

Variation

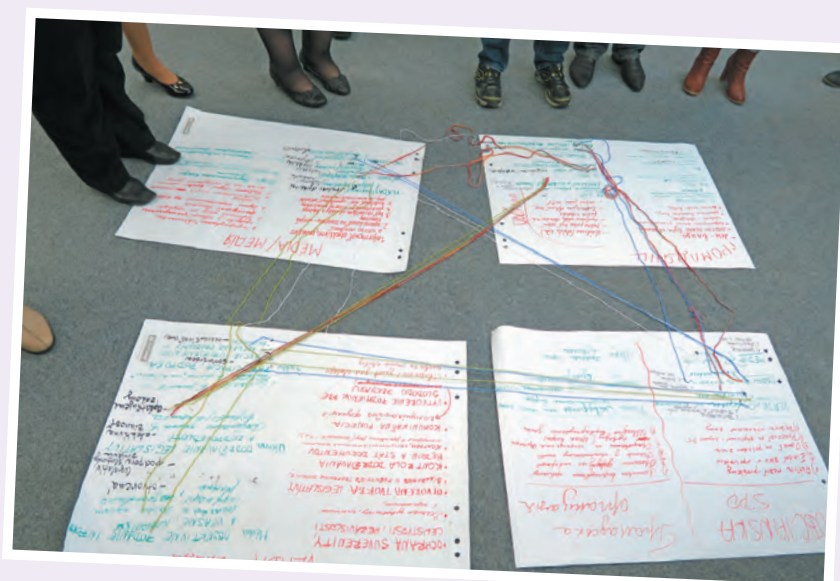
If you do not have at your disposal a continuous 90-minute lesson, then divide this activity into two 45-minute lessons. Conclude lesson 1 at the end of activity 6, and commence the second lesson by quickly repeating step 6 again and continuing to the end of activity 9. During the second period, slightly shorten the time for negotiation.

If you have at your disposal only one 45-minute lesson, assign activity 2 for homework and ask that students turn it in one day in advance of your lesson. Ask them to join you in discussion of activity 3, after they have handed-in their homework. Likewise, they should also study the rules of the game for homework. The lesson should be implemented from activity 4 as follows:

- The time required for activity 4 a 5: 10 minutes
- The time required for activity 6 a 7: 5 minutes
- The time required for activity 8: 20 minutes
- The time required for activity 9: 10 minutes

If you have too many students in the classroom, which would result in the team sizes being too large, you might consider making two more groups of equal numbers composed of fictional entrepreneurs and minorities. Consider modifying time allocations for each program item on the agenda. Activity 8 does not need to be negotiated with everyone for time reasons. For example, you can use this plan:

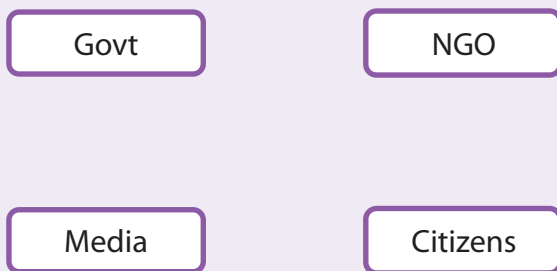
1. First round – The Government x Entrepreneurs; Citizens x the Media; Minorities x NGOs
2. Second round – The Government x NGOs; Citizens x Entrepreneurs; Minorities x the Media
3. Third round – The Government x Minorities; Citizens x NGOs; Entrepreneurs x the Media



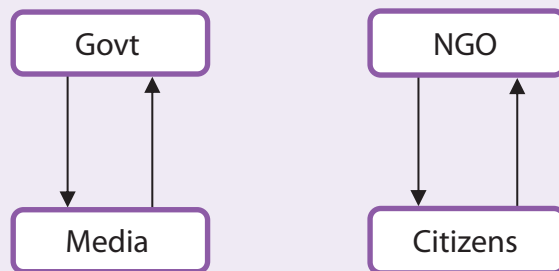
Rules of the Game

1. The aim of the game is to agree on all the requirements of each player by other players.
2. The game takes place in three rounds within the game-plan. Each round is negotiated between two pairs of players.
3. The pairs agree who will first make a request. Additional requests then alternate. The aim is to negotiate as many requests from both sides as possible.
4. When claiming your request, always explain how meeting this request will help you to fulfil your function in a society.
5. Before accepting requests from others, consider:
 - a. whether you are able to meet the request,
 - b. whether the request is realistic and proportionate.
6. For each accepted request, take a piece of wool and connect your sheets with it. The ends of the wool should be pasted onto the sheets. The group which has accepted a request should write it on their sheet with a black marker. If the request is not met, the wool is set aside.

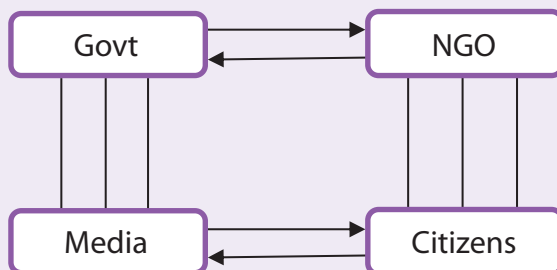
Beginning



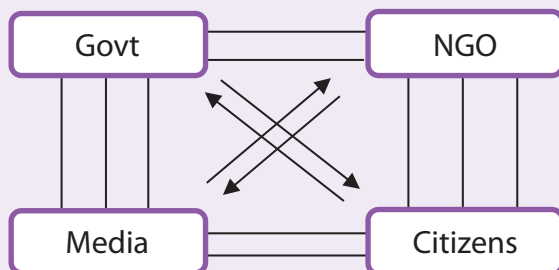
First round



Second round



Third round



Sources:

Rada Evropy (2003): Kompas. Manuál pro výchovu mládeže k lidským právům. Argo: Praha.
http://www.mladezvakci.cz/fileadmin/user_upload/publikace/Kompas_manual.pdf
Upravené.

Small versus Large Winemakers

Activity Proposal



Time: 45 minutes



Objectives

- Raise awareness of the potential of the traditional vineyard (Tokaj, Seredne) for development of small business as well as for the development of civic engagement (preserving the traditions of the region).
- Obtain and process information in a short time.
- Formulate and reinforce own opinion through discussion.



Materials

- ✓ two large sheets of paper (flipchart paper), for each group
- ✓ for each group, 8 pieces of A4 paper, or a set of self-adhesive paper squares (post-its)
- ✓ board markers (16 pcs)
- ✓ sufficient number of computers connected to the Internet
- ✓ for each group a masking tape or blue-tack, if they do not have post-its
- ✓ cards for students, from which they will draw their role
- ✓ theses for the discussion



Preparation

- Prepare a flipchart paper for each group and split it into 8 parts, so that in every part one A4 sheet will fit, or sufficient number of post-it squares (when the flipchart is turned widthways, 2 x 4 A4 sheets will fit on it in portrait orientation).
- Print and cut out the task cards for students (appendix No. 1).
- For both teams print one or more theses (appendix No. 2).
- Modify the class so that the students will sit on both sides of the room, with a space in the middle so the two teams sit opposite each other.



Course of Activity

1

Adjust the number of ready-made cards to accurately reflect the number of students. Make sure that each task is covered by at least one person (per card) in each group. Let the students draw lots for a card. Depending on what they selected by lot, they will be included in the team and assume their role.

2

Ask students to get as much information about the thesis they have on the obverse side of the card with the help of the internet and illustrate wine

12 mins

grower issues from the perspective which is listed on the reverse side of the card. Students enter information on the post-its or the A4 sheets, which they will stick to the flipchart. Finally, the data is exchanged among the whole group, so that everyone has comprehensive information.

3

Give both groups one thesis and familiarise them with the rules of the debate:

- The task of the group is to defend or refute the thesis (debate)
 - the precise instructions are on the card with the thesis.
- The group will elect two speakers – the first will open the topic and yield the main arguments in 1 minute; the second speaker will respond to the arguments of the opposing party and add other arguments from his group in 90 seconds.
- Prior to the first speaker, students should be allowed 3 minutes for preparation. Between the first and second speaker there should be a break for consultations of 2 minutes.
- The length of the debate for one thesis is about 10-12 minutes, so during a lesson at an optimal pace, two theses can be completed. In some classes only one.

4

24 mins

Follow with the discussion.

5

9 mins

Discuss about which part students would have taken, if the cards had not specified it. Talk about how civil associations can help small winemakers offset the economic power of large winemakers.

– In practice, this points to the importance of civil society.

For a better understanding of how a traditional wine-growing environment looks, represented by small winemakers, take advantage of the 3D models of the vineyards on the website www.inoveduc.eu.



SMALL WINEMAKERS	SMALL WINEMAKERS	SMALL WINEMAKERS	SMALL WINEMAKERS
SMALL WINEMAKERS	SMALL WINEMAKERS	SMALL WINEMAKERS	SMALL WINEMAKERS
SMALL WINEMAKERS	SMALL WINEMAKERS	SMALL WINEMAKERS	SMALL WINEMAKERS
SMALL WINEMAKERS	SMALL WINEMAKERS	SMALL WINEMAKERS	SMALL WINEMAKERS

MAJOR WINEMAKERS	MAJOR WINEMAKERS	MAJOR WINEMAKERS	MAJOR WINEMAKERS
MAJOR WINEMAKERS	MAJOR WINEMAKERS	MAJOR WINEMAKERS	MAJOR WINEMAKERS
MAJOR WINEMAKERS	MAJOR WINEMAKERS	MAJOR WINEMAKERS	MAJOR WINEMAKERS
MAJOR WINEMAKERS	MAJOR WINEMAKERS	MAJOR WINEMAKERS	MAJOR WINEMAKERS

Location of the area (pros and cons), history of the area	The rate of unemployment and the possibility of improvement	Advantages and disadvantages of small business	Impact on the environment
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Appendix No. 2

Thesis No. 1:	The role of small winemakers: FOR
Small winemakers have greater opportunities in business development than major winemakers.	
Thesis No. 2:	The role of small winemakers: AGAINST
Major winemakers have more possibilities to draw funding from public sources than small winemakers.	
Thesis No. 3:	The role of small winemakers: AGAINST
Growing on a large-scale is less demanding on the environment.	
Thesis No. 4:	The role of small winemakers: FOR
Small businesses make more room for the development of tourism and employment for the whole region.	

Thesis No. 1:	The role of major winemakers: AGAINST
Small winemakers have greater opportunities in business development than major winemakers.	
Thesis No. 2:	The role of major winemakers: FOR
Major winemakers have more possibilities to draw funding from public sources than small winemakers.	
Thesis No. 3:	The role of major winemakers: FOR
Growing on a large-scale is less demanding on the environment.	
Thesis No. 4:	The role of major winemakers: AGAINST
Small businesses make more room for the development of tourism and employment for the whole region.	

When Citizenship Fails

Activity Proposal



Time: 45 minutes



Objectives

- Recognise the obligation of the citizen to protect the character of democracy and the rule of law.
- Consider the circumstances which may cause the failure of citizenship (propaganda, fear, ethical dilemmas).
- Raise awareness of the timeliness of the Holocaust theme, Porajmos and actual historical knowledge.



Materials

- ✓ PC and projector
- ✓ 5 flipchart papers with labelled quotations and tasks
- ✓ board markers (5 pcs)
- ✓ masking tape or blue-tack



Preparation

- On the computer, display the 3D model of the bridge at Hanusovce, on the website www.inoveduc.eu, and a picture of the gate of the concentration camp (appendix No. 1).
- Prepare five workspaces with flipchart paper, on which you adhere quotes and tasks (appendix No. 2).



Course of Activity

1
5 mins

Show your students the 3D model of the bridge in Hanusovce. Then, show them the photograph of the entrance to Auschwitz concentration camp. Ask the students to try to find the most connections. Discuss comments on an ongoing basis. Finally, encourage students to read the texts which accompany the model of the bridge at www.inoveduc.eu.

2

In a suitable manner, divide the students into 5 groups and assign them to a flipchart with quotes.

3

Ask the students to read the quote and the task which goes with it. Students consider the quote and discuss their thoughts, then they write on the flipchart a summary of their thinking.

4**20 mins**

After recording their summaries, the students move on to the next flipchart. Thus we let them rotate until the specified time allowance elapses. The activity is to be completed 20 minutes before the end of the lesson period. Ideally, each group examines three flipcharts.

5

Ask the students to read what is written on the flipchart which they are standing next to, and write on the flipchart the most important lesson that emerges for contemporary young people. Then adhere the flipchart to the wall with the masking tape.

6**10 mins**

Then ask the pupils to quietly pass through the class and become acquainted with what is on each flipchart. Thus, focussing mainly on the formulated lessons learned.

7**10 mins**

Ask the students to reflect on the previous activity, and share their thoughts with the class. Use, for example these questions:

- How did you feel while working?
- Which statement provoked the largest dilemma to you personally?
- Do you agree with the opinions of others in your group or do you have a different point of view?
- Was cooperation in the group easy or complex - thus causing problems?
- What civic principle failed during the Holocaust or the Porajmos?
- Can you see similar failures today?

Appendix No. 1 - Photograph



Appendix 2 – Citations and tasks on flipchart

- 1. We constantly lived in fear. We had four bags packed. One day our bell rang and we were told: “take your things and come.”**

Erika Bezdičková

Task: From what did their fear spring? Did they know where they were going? Write down the opinions which you agree with.

- 2. The one said: “But after all, she looked like a man.”
The propaganda was such that they treated us like cattle.**

Zuzana Ružičková

Task: What objective does propaganda have? How is it possible that people have come to believe that the Jews and the Roma-Gypsies are not people? Write down your thoughts.

- 3. Finally, we will not remember the words of our enemies,
but the silence of our friends.**

M. L. King

Task: Do silence and the failure of most to act help evil to prevail? Write down your thoughts.

- 4. In the village we do not have any Gypsies, only blacksmiths.
(This statement prevented their transportation to camp.)**

The Mayor of the Municipality of Košariská (Ethnic German)

Task: Think of an ethical dilemma: to lie in order to help someone, or not to lie? Write down your thoughts.

- 5. It should be pointed out to people that such things happen.
Because what happened in the past...**

Peter Šafranko

Task: Why do you think nowadays it is important to talk about the Holocaust and Porajmos? Write down your thoughts.



Participants of the InovEduc project in front of the Gate of Freedom memorial, located under Devín Castle



Cemetery in Srebrenica (Bosnia and Hercegovina)

What Nation is Ratified in the Constitution?

Activity Proposal



Time: 15-60 Minutes

suitable for a socioscientific seminar



Objectives

- Become aware of how the different notions of citizenship are applied in legal practice. Understand that the civic principle of the arrangement of civil society helps to overcome the barriers between people, and undermines the need for solid boundaries, if both sides of the border are recumbent countries with focus on citizens.



Course of Activity

1

Suggest that the students read the preamble to the constitutions of a number of countries. Ask them to explain at their own discretion or with the help of a professional publication, how the terms "nation" or "people" are defined as a source of power in the republics of which the preamble is concerned.

2

Talk about the implications on the life of any society that the variously defined concepts of "nation" or "people" have.

France

The French people solemnly proclaim their attachment to the Rights of Man and the principles of national sovereignty as defined by the Declaration of 1789, confirmed and complemented by the Preamble to the Constitution of 1946, and to the rights and duties as defined in the Charter for the Environment of 2004.

By virtue of these principles and that of the self-determination of peoples, the Republic offers to the overseas territories which have expressed the will to adhere to them new institutions founded on the common ideal of liberty, equality and fraternity and conceived for the purpose of their democratic development.

Slovakia

We, the Slovak nation, bearing in mind the political and cultural heritage of our ancestors and the centuries of experience from the struggles for national existence and our own statehood, mindful of the spiritual heritage of Cyril and Methodius and the historical legacy of Great Moravia, recognizing the natural right of nations to self-determination, together with members of national minorities and ethnic groups living on the territory of the Slovak Republic, in the interest of lasting peaceful cooperation with other democratic states, seeking the application of the democratic form of government, guarantees of a free life, development of spiritual culture and economic prosperity, that is, we, the citizens of the Slovak Republic, adopt through our representatives this Constitution.

The Czech Republic

We, the citizens of the Czech Republic in Bohemia, in Moravia, and in Silesia, at the time of the restoration of an independent Czech state, true to all the sound traditions of the ancient statehood of the Lands of the Crown of Bohemia as well as of Czechoslovak statehood, resolved to build, protect and advance the Czech Republic in the spirit of the inalienable values of human dignity and freedom as the home of equal and free citizens who are aware of their obligations towards others and of their responsibility to the community, as a free and democratic State founded on respect for human rights and on the precept of a community of citizens, as a member of the family of democratic nations of Europe and the world, resolved to protect and develop their natural, cultural, material and spiritual heritage, resolved to heed all the well-proven tenets of law-abiding state, have adopted through our freely elected representatives this Constitution of the Czech Republic.

Ukraine

The Verkhovna Rada of Ukraine, on behalf of the Ukrainian people - citizens of Ukraine of all ethnicities, expressing the sovereign will of the people, based on the centuries-old history of Ukrainian state-building and on the right to self-determination realised by the Ukrainian nation, all the Ukrainian people, providing for the guarantee of human rights and freedoms and of the worthy conditions of human life, caring for the strengthening of civil harmony on Ukrainian soil, striving to develop and strengthen a democratic, social, law-based state, aware of our responsibility before God, our own conscience, past, present and future generations, guided by the Act of Declaration of the Independence of Ukraine of 24 August 1991, approved by the national vote of 1 December 1991, adopts this Constitution - the Fundamental Law of Ukraine.

Germany

Conscious of their responsibility before God and man, inspired by the determination to promote world peace as an equal partner in a united Europe, the German people, in the exercise of their constituent power, have adopted this Basic Law. Germans in the Länder of Baden-Württemberg, Bavaria, Berlin, Brandenburg, Bremen, Hamburg, Hesse, Lower Saxony, Mecklenburg-Western Pomerania, North Rhine-Westphalia, Rhineland-Palatinate, Saarland, Saxony, Saxony-Anhalt, Schleswig-Holstein and Thuringia have achieved the unity and freedom of Germany in free self-determination. This Basic Law thus applies to the entire German people.

I. Basic Rights

Article 1 [Human dignity – Human rights – Legally binding force of basic rights]

- (1) Human dignity shall be inviolable. To respect and protect it shall be the duty of all state authority.
- (2) The German people therefore acknowledge inviolable and inalienable human rights as the basis of every community, of peace and of justice in the world.
- (3) The following basic rights shall bind the legislature, the executive and the judiciary as directly applicable law.

List of photographs and pictures

History

- Page 2 – Workshop during the seminar. Author: Centre for European Policy, Bratislava.
- Page 3 top – Workshop during the seminar. Author: Centre for European Policy, Bratislava.
- Page 3 bottom – Gorge of the Uzh River, Transcarpathia. Author: Centre for European Policy, Bratislava.
- Page 4 – Workshop during the seminar. Author: Centre for European Policy, Bratislava.
- Page 6 – The Bust of Alexander Dukhnovich in Stakčín. Author: Centre for European Policy, Bratislava.
- Page 10 – Museum of Zemplínske Hámre. Author: Centre for European Policy, Bratislava.

Religion

- Page 11 – Workshop during the seminar. Author: Centre for European Policy, Bratislava.
- Page 13 – Workshop during the seminar. Author: Centre for European Policy, Bratislava.
- Page 19 – Horjany Rotunda (The Church of St. Anne) in Horjany, Transcarpathia.
Author: Centre for European Policy, Bratislava.
- Page 25 – The Church of St. Michael in Veľká Trňa. Author: Centre for European Policy, Bratislava.

Folk Culture

- Page 30 top – Settlement in Zarychevo. Author: Centre for European Policy, Bratislava.
- Page 30 bottom – Settlement in Zarychevo. Author: Dmitro Petrinko, Faculty of Information Technologies, Uzhhorod National University.
- Page 31 top – Homestead in Hartmanice. Archive of Institute of Ethnology, Czech Academy of Sciences.
Inventory number NSC_6597hartmanice.
- Page 31 bottom – Homestead in Hartmanice. Archive of Institute of Ethnology, Czech Academy of Sciences.
Inventory number NSC_6594hartmanice.
- Page 32 top – Terraced fields in Osturňa (Kežmarok district). Archive of Institute of Ethnology, Slovak Academy of Sciences. Inventory number AN070913. Author: Jozef Ušák, 1971.
- Page 32 bottom – Flax fields in Béleč (Brno district). Institute of Ethnology, Czech Academy of Sciences, Prague, office in Brno. Photography collection. Negative (neg.) 28/11. Author: Vlasta Svobodová, 1959.
- Page 33 top – Mother, son and seasonal workers, Petrovice (Znojmo district). Institute of Ethnology, Czech Academy of Sciences, Prague, office in Brno. Photography collection. Inventory number (inv. č.) 83.
Author unknown, 1930. Author of reproduction: Jiří Horák, 1997.
- Page 33 bottom – Family from Budmerice (Pezinok district). Archive of Institute of Ethnology, Slovak Academy of Sciences.
Inventory number AN104801. Author of reproduction: H. Bakaljarová.
- Page 34 top – Family from Budmerice (Pezinok district). Archive of Institute of Ethnology, Slovak Academy of Sciences.
Inventory number AN104776. Author of reproduction: H. Bakaljarová.
- Page 34 bottom – Family from Petrovice (Znojmo district). Institute of Ethnology, Czech Academy of Sciences, Prague, office in Brno. Photography collection: Family from Petrovice (Znojmo district) at work in Halič (Poland).
Inventory number (inv. č.) 98. Author unknown, 1912. Author of reproduction: Jiří Horák, 1997.
- Page 35 – Approximate course of the Hajnal line. Author: Juraj Majo, Department of Human Geography and Demogeography, Faculty of Natural Sciences, Comenius University in Bratislava.
- Page 36 – Workshop during the seminar. Author: Centre for European Policy, Bratislava.
- Page 45 – Civil register from Transcarpathia. Author: Centre for European Policy, Bratislava.
- Page 50 – Blank map. Author: Juraj Majo, Department of Human Geography and Demogeography, Faculty of Natural Sciences, Comenius University in Bratislava.
- Page 51 – Map with marked cities. Author: Juraj Majo, Department of Human Geography and Demogeography, Faculty of Natural Sciences, Comenius University in Bratislava.

Citizenship

- Page 54 – Workshop during the seminar. Author: Centre for European Policy, Bratislava.
- Page 55 – Workshop during the seminar. Author: Centre for European Policy, Bratislava.
- Page 58 – Tokay cellar. Author: Centre for European Policy, Bratislava.
- Page 64 – Entrance to the Concentration Camp Auschwitz. Author: Daniela Ivičičová.
- Page 66 top – Participants of the InovEduc project in front of the Gate of Freedom memorial, located under Devín Castle. Author: Lucia Beňová.
- Page 66 bottom – Cemetery in Srebrenica (Bosnia and Hercegovina). Author: Kamil Sládek.

Methodological WORKSHEETS

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