

†Sanya Velkova

Bulgarian Schoolbooks in the Secondary Education: Past, Present, Future

The research is based on the history schoolbooks for the 9th grade, including the manuals of obligatory and specialized preparation for students of the publishing houses Anubis¹ and Prosveta,² as well as the corresponding schoolbooks for the 11th grade of the same publishing houses, as all of them are issued and approved by the Ministry of Education and Science for the first time in the year 2001.³

Concerning the sources my choice was predetermined by the fact that 9th grade is the last year of the mandatory tuition for Bulgarian children and actually 11th grade is the last year in which they study history. The system of the mandatory education of Bulgaria consists as well of 12th grade in which students study Balkan history. Nevertheless material is aimed predominantly for the high schools of profiled history education.⁴ In other words I was guided by the idea that the material, interpretations, the supposed

¹ D. Vachkov–B. Panayotova–E. Karaboeva–Kr. Yoncheva–P. Karaboev, *История и цивилизация за девети клас* (History and Civilization for the 9th grade), Anubis, Sofia 2002.

² B. Gavrilov–A. Pantev–Al. Kertin, *История и цивилизация за девети клас* (History and Civilization for the 9th grade), Prosveta, Sofia 2003.

³ V. Mutafchieva–K. Kosev–St. Grancharov–Hr. Matanov–I. Iliev–A. Vasilev, *История и цивилизация 11 клас* (History and Civilization 11th grade), Anubis, Sofia 2001; V. Gjuzelev–R. Gavrilova–I. Stojanov–M. Lalkov–L. Ognyanov–M. Radeva, *История и цивилизация 11 клас* (History and Civilization 11th grade), Prosveta, Sofia 2001.

⁴ Al. Kertin–M. Yovevska, *История и цивилизация 12 клас – профилирана подготовка* (History and Civilization 12th grade–Profiled preparation), Prosveta, Sofia.

knowledge, suggestions, images, and stereotypes tutored via those schoolbooks are the ones that are preserved in the end and remain in the mind of the students.

I should note that nowadays the history schoolbooks for the 9th grade approved as potential manuals for the secondary education are four, for the 10th grade are nine (for mandatory and profiled preparation), and for the 11th grade eight for both types of tuition. The Bulgarian system suggests independence on behalf of the teacher when it comes to choosing a schoolbook. Nevertheless there are two most preferred schoolbooks for the 9th grade that I analyze in the present paper (edited by the afore mentioned publishing houses), and for the 11th grade the schoolbook of Prosveta publishing enjoys the greatest authority amongst teachers. The second schoolbook for the 11th grade is of Anubis publishing house⁵ and I included it in the present analysis due to the reason that through it we could trace in a most direct way the changes that occurred concerning the presentation and interpretation of the tutored material in the history schoolbooks issued in the '90s and in the first years of the new century.

When it comes to the starting point of the comparative analysis, namely the history schoolbooks of the '90s I used the conclusions of my colleague G. Kazakov expressed in his research "The image of the 'other' in the Bulgarian history schoolbooks".⁶ In his text he examines two schoolbooks for the 11th grade: Al. Fol–Y. Andreev–V. Mutafchieva–R. Gavrilova–I. Ilchev, *History for the 11th grade of the secondary general education schools*, Anubis, Sofia 1996, and *History for the 11th grade of the secondary general education schools*, Prosveta, Sofia 1996.

⁵ Al. Fol–Y. Andreev–V. Mutafchieva–R. Gavrilova–I. Ilchev, *История за 11 клас на средните общообразователни училища* (History for the 11th grade of the secondary general educational schools), Anubis, Sofia 1996.

⁶ G. Kazakov, "The image of the 'other' in the Bulgarian history schoolbooks", in *Образът на „другия“ в учебниците по история на балканските страни* (The image of the 'other' in the schoolbooks of history of the Balkan states), Sofia 1998, pp. 5-16.

The main topics around which the analysis of these schoolbooks is concentrated are two:

- Stable typology of the “notion of the other”.
- Dynamics of the “notion of the other” in the various historical periods (by using as an example the notion of the Greeks).

According to Kazakov, the two schoolbooks bear the idea of “the sacred Bulgarian territory” as a geographical unit that existed from the very beginning of time and ever since. In this sense, the territorial arguments almost without exception take leading place when evaluating historical events. The permanent reminding of the ideal territory includes Moisia, Dobrudja, Thrace, and Macedonia. The unification of this space in one state according to the material of the schoolbooks should establish Bulgarian identity. As a continuation of the idea of the “sacred territory” appears the “holy war”. The war in the schoolbooks of the '90s holds an exceptional place –in the schoolbooks of the 11th grade between 1/4 and 1/5 of the total volume. The latter also acquires symbolic meaning, as it is represented as an endlessly repeated form of the historical life of the Bulgarians, imposed by their neighbors.

When it comes to the “notion of the other” in the image of the Greeks, the parameters of the latter are outlined even for the ancient ages. The ‘self-interested aims’ of the Greeks are always ‘hidden’ under good-willed and changing in time ways. There are examples of trying to avoid such suggestions, but they are not of determining nature.

The schoolbooks of the 11th grade from the '90s make a serious attempt to avoid the traditional approach that inclines the Bulgarian-Byzantium relations solely to political problems. There are special topics dedicated to culture, functioning of different institutions, as well as to everyday life. Nevertheless the effort to formulate ‘common places’ of history in the specific tutoring units does not achieve its purpose.

If we use as a starting point of our research the image of the neighbor in contrast to national/Balkan/European/global, we will see that in the history schoolbooks issued after 2001 the situation

differs from that of the previous decade. I believe that the approach doesn't need additional argumentation: our aim is to establish the tendencies of the already existing stereotypes and self-stereotypes (if there are such), and on this ground to outline the perspectives that the Bulgarian history manuals for the secondary education face.

In both of the chosen history schoolbooks for the 9th grade we could distinctively note the notion of the 'Balkan' as of something that is 'your own', a natural part of Europe. In the first case⁷ we could note the section under the title "A new era in the Balkans". The historical processes of the peninsula are examined as a unity. We should stress the explicit nature of the authors' position when it comes to the Patriarchate of Constantinople, which is defined as a "protector of all Orthodox people".⁸ As a continuation of this understanding the Greek Enlightenment is examined with great attention, it is the core of the part "Enlightenment in the Balkans". I could state open-heartedly that for the first time in a history schoolbook for secondary schools this extremely important period of the history of Balkan peoples is examined in such in-depth, dispassionate, and analytical way. Greek Enlightenment is invested with an evaluation of its positive role in the process of modernization throughout the region during the second part of the 18th century.⁹

The protagonists of Greek Enlightenment and their goals are positively presented also in the schoolbook for the 9th grade of Prosveta publishing house. No matter there is a nuance when it comes to outlining and presenting the corresponding section of the material, in the end of the unit alongside with the extracts of Dositey Obradović and Yovan Raić we note an extract from the *Constitution* of Rigas Velestinlis referring to the importance of the education for the future of the Balkan peoples, as well as an extract of a speech of Adamandios Korais in front of a French audience in

⁷ Vachkov–Panayotova–Karaboeva–Yoncheva–Karaboev, *История и цивилизация*, p. 134.

⁸ *Op.cit.*, p. 138.

⁹ *Op.cit.*, p. 139.

which he underlines the connection of the Greek nation to its glorious ancestors.¹⁰ I think that the schoolbook unit on Enlightenment and Balkan Revival is more general and schematic in comparison to that of the Anubis schoolbook. Nevertheless we should assign the due merit to the neutral tone in which the national relations between the Balkan communities are examined further in the schoolbook.¹¹

For the theme “Formation and maintenance of the national idea among Bulgarians”¹² is natural to underline the rivalry with the Greeks during the formation of the Bulgarian national conscience through the New Bulgarian Enlightenment and the opposition during the church-national struggles. The very document after the lesson text is chosen in a way changing to a certain degree the pre-history of the events up to the middle of the 19th century, i.e. not taking into account the positive role of the modern Greek education for the formation of the Bulgarian intellectual and political elite. The presentation cited to the Sublime Porte by Neofit Bozveli suggests more negativism to the contemporary reader than it contained in the year of 1845 when it was written. In all cases the prominent Bulgarian man of letters was influenced by the goal of creating schools and book-publishing independently from the Greek orbit, and we should keep in mind that he was obliged to be in line with the conjuncture of those times. In this way we can explain expressions like “*If the Sublime Porte orders for the publishing of Bulgarian books in the very country this will put an end to the import of books printed in Odessa, Bucharest, Athens, etc., that bringing to unfortunate consequences...*”, and statements via which he opposes “Muslims and Bulgarians” to the “Greek intrigues”.¹³

All the mentioned above could be referred as well to the judgment about “forceful Hellenization” in the Danube Principalities.¹⁴ The text that refers to Walachia and Moldova is actually very

¹⁰ Gavrilov–Pantev–Kertin, *История и цивилизация*, p. 131.

¹¹ *Op.cit.*, pp. 132-133.

¹² *Op.cit.*, pp. 136-139.

¹³ *Op.cit.*, pp. 139.

¹⁴ Vachkov–Panayotova–Karaboeva–Yoncheva–Karaboev, *История и цивилизация*, p. 141.

schematic which is definitely in contrast with the well sustained nature of the units treating the Enlightenment and the Revival on the Balkans.

Texts dedicated to the modernization of the Ottoman Empire in both schoolbooks are displayed via the presentation of a multitude of various information sources. In the case of the Anubis schoolbook the presentation is much more multilateral and balanced, well-grounded and in-depth. The common part between the two schoolbooks is the construction of material that places 'Balkan' in the context of 'European' and 'global'. For the rest main feature of the presentations is the accentuation over the common characteristics and the unity of Balkan neighbours. The very material suggests the use of such approach since it is about the Balkan towns and villages in the 19th century as well as about life on the peninsula as a whole.

Illustrations outline 'dramatic differences' between the Balkan town and the Western European one,¹⁵ but in the same time give clear notion of inter-Balkan differences. Proximity is the key word when it comes to "Life at the Balkans in the 19th century": proximity in architecture, common character of rituals, and folklore, due to the millennial life under the same rule.¹⁶ In Anubis schoolbook there is a photograph of a Kotel house with the following title: "Bulgarian national revival house from Kotel. This architecture is typical throughout Balkan Peninsula. This is another example of the closeness of the Balkan peoples". Such an approach predefines the messages delivered by the unit with the title "The Awakening of Bulgarians".¹⁷ We could definitely describe as successful the material presentation in it, and facts have been interpreted in an objective manner and thus overcoming established stereotypes that required for Bulgarians to be the most heroic Balkan people, much estranged from the Christian religion or at least formally keeping

¹⁵ Gavrilov–Pantev–Kertin, *История и цивилизация*, p. 144.

¹⁶ *Op.cit.*, p. 146; Vachkov–Panayotova–Karaboeva–Yoncheva–Karaboev, *История и цивилизация*, p. 146.

¹⁷ Vachkov–Panayotova–Karaboeva–Yoncheva–Karaboev, *История и цивилизация*, pp. 146-150.

up with the ritual Christian practices. Here is a modest example of this style: "...Bulgarian spirit of people is not melting away. The predisposition for this is the great cultural, religious, and language differences between Bulgarians and their conquerors. The determining factor for the preservation of the Bulgarian national spirit is the Christian religion with its church institution represented by the Constantinople Universal Patriarchate. It organizes the ideological opposition of Orthodox religion against the aggressive offensiveness of Islam..."¹⁸

One really ought to be enough self-confident in order to present in a schoolbook the material about the beginning of the Bulgarian National Awakening in the way it is presented in the Anubis publishing house schoolbook: i.e. aligning with the 'others', more progressive Greeks, Serbs, and Romanians. "The Bulgarian National Awakening is a consequence of the interaction of different factors. In its essence is the natural internal development of Bulgarian society. It is in synchrony with the dynamic changes shaking the Ottoman state in the 18-19th centuries. But the most powerful impulse comes from the neighbouring Balkan peoples... Closed in the centre of a foreign despotic system, isolated from the external world, Bulgarians develop with significantly slower pace"¹⁹

Through this tolerance and striving for balanced presentation of historical events the authors of the schoolbook manage to avoid the pitfalls of the habitual patriotic appraisals and at the same time to present in a worthy manner the deed of Paisij Hilendarski, 'the first' –as he is defined– person representing the early Bulgarian National Awakening. Very clear are the outlines of the epoch, the environment and motivation of the Hilendarski monk when writing *History Slavianobolgarska* (1762): "...His aim is not the historical objectivity but to give back the pride to the Bulgarian people. That is why all Bulgarian kings are handsome, brave, bellicose. They lack the Christian humbleness and easily beat the armies of Serbs, Greeks, and Russians. The comparison between Balkan peoples is the main tool via which Paisij emphasizes the moral excellence of

¹⁸ *Op.cit.*, p. 146.

¹⁹ *Op.cit.*, p. 147.

Bulgarians. From his history originate many of the negative valuations about our neighbours –the perfidy and slyness of Greeks, the boastfulness of Serbs”.²⁰

This text as well as the ones following it represent the new face of Bulgarian historical science, they form new perceptions and impose images and notions that differ from the established clichés. In this case of even greater merit is the fact that it goes about thematic fields that for many years gave the opportunity for interpretations feeding quite negative valuations about our Balkan neighbours. On the following pages we witness many similar examples. In the unit “Spiritual independence” there is an outlined chapter with the title “The example of Greece”. In it quite explicitly our south neighbour is defined as an “intermediary between the Bulgarian society and Europe of the Modern Times”. The terminology concerning the New Bulgarian Enlightenment and the national and cultural emancipation of Bulgarians is also very precise: the text is about the “Tearing away from the orbit of Hellenism”.²¹

Self-criticism and having real view over the historical development are qualities marking almost all texts about the Bulgarian National Revival in the Anubis schoolbook. This is particularly clear in the description of life and activity of Sofronij Vrachanski, the author of the first worldly fiction work in modern Bulgarian language and the first Bulgarian that was ordained as a bishop during the Ottoman rule. The lively language, the convincing details and well-grounded presentation make the lesson a piece of work to read that clarifies the features of the “man of the Modern Times” situated in the context of the historical epoch.

This section of the school material is also presented very vividly in the history schoolbook for the 9th grade of Prosveta publishing house.²² The illustrative material skillfully suggests the reader the sympathy and striving of Bulgarians towards modern Europe. One of the materials entitled “A modern Balkan town”, describes

²⁰ *Op.cit.*, pp. 147-148.

²¹ *Op.cit.*, p. 151.

²² Gavrilov–Pantev–Kertin, *История и цивилизация*, pp. 146-147. The corresponding chapter is entitled “The European influence over Bulgarians”.

Svishtov as one of the large Bulgarian trading towns and “one of the most attractive Danube harbours”.²³

In the latter schoolbook we should note the significance of a certain detail speaking for the determination of its authors not to present one-dimensionally and stereotypically the historical facts. To the unit about the Russian-Turkish war in 1877-1878 and the Peace Treaty of San Stefano there is attached a photograph of Count Nikolay Ignatiev, the Russian diplomat that played a key role in many of the significant moments concerning the development of the Eastern Crisis. After the short abstract that presents him as a personality with great contribution for the creation of the so-called ‘ideal of San Stefano’, there are cited the words of the Russian ambassador at that time in London, P. Shuvalov: “San-Stefano was the greatest mistake we could have done”.²⁴ Such a presentation of a historical event of great importance in the modern Bulgarian history openly premises dialogue, requires for comments and discussion, leads to thoughts and deductions that go beyond the schematic fields of thought outlined between the ‘national uprising’ and the ‘downfall of the national ideal’.

Of analogous importance is the exercise on the subject “Balkan solidarity in the century of nationalism”.²⁵ It requires a comparative analysis of historical texts with one exact aim –to underline the common, connecting, uniting factors in the efforts for national independence of the Balkan peoples. The very presence of such a topic is a positive event although I would complement the texts in a way that would firm the notion of the Balkan unity. Probably this is necessary because the history of Balkans has happened in such a way that does not let us easily give up our fears –we and our neighbours: “As the ethnicity of the greatest number and territorial range on the peninsula, Bulgarians were considered with anxiety and hostility by their neighbours. If united Bulgarians could have

²³ *Op.cit.*, p. 147.

²⁴ *Op.cit.*, p. 150.

²⁵ *Op.cit.*, pp. 154-155.

turned into the greatest Balkan state and this was what nobody wanted to allow either on Balkans or in Europe”.²⁶

Material for the 11th grade of the general educational schools envisions tutoring Bulgarian history from the establishment of the Bulgarian state to the post-communist years. After each section of Anubis schoolbook there are foreseen the so-called workshops which are sets of questions and answers in order to check students’ knowledge. The heading “Scientific consultation”, which is present in almost all units of this edition, gives a notion about the actual change that has happened in material interpretation in contrast to the schoolbook of the ’90s of that same publishing house.²⁷ The novelty is most of all the logic for academic material presentation and obviously the aims set by the authors have been changed. As a rule under this heading is offered the main bibliography in line with the corresponding theme (naturally in a number suitable for the students’ age), but most of all is presented in overview of various opinions on the issue, the development of scientific interpretations and argumentations. Presentation and forwarding comments on various points of view to certain historical cases predispose for the activation of striving towards analysis and broadening cultural horizon of students as a whole.

I could point an example of “Scientific consultation” attached to the unit “Anti-Ottoman resistance of Bulgarians for the period of the 15-17th centuries”.²⁸ After enumerating the names of the authors occupied with these problems, there is an exposition of their corresponding argumentation. Then our attention is focused to the contents of the term ‘resistance’, i.e. what is that we get out of the term ‘resistance’, the events including armed resistance (rebels) only or a “wide range of events more or less falling under the typology of all feudal communities and not only to the everyday life of the Balkan peoples under the reign of the Ottomans”. Analysis gets into more depth: authors raise a question that doubts estab-

²⁶ *Op.cit.*, p. 186.

²⁷ Fol-Andreev-Mutafchieva-Gavrilova-Ilchev, *История за 11 клас*.

²⁸ Mutafchieva-Kosev-Grancharov-Matanov-Iliev-Vassilev, *История и цивилизация 11 клас*, pp. 104-107.

lished heroic/heroization formulae set in historic literature under the influence of a multitude of factors. This is what is laid out in the heading: “As much as some ‘rebels’ from the period after the Second Tarnovo rebel are concerned, for example, at best they are only plots unveiled via treachery. Being an evidence for the anti-Turkish moods their development resembles some historic legend when it comes to their subject-matter and protagonists”.

A good example in this direction in the context of attitude towards neighbours is the unit “Uprising of Asenevtzi and the Bulgarian state restoration”.²⁹ The heading “Scientific consultation”, as well as the thorough text as a whole are remarkable for their calm scientific tone and neutral attitude to facts, especially in the historiography part. The subject matter is very fruitful for making final interpretations and valuations and we have encountered many of them, because the speech goes about the Uprising of Asen and Petar putting an end to the Byzantium domination over Bulgarians on the one hand, and the topic starts a discussion about the origin of the two boyar brothers, Bulgarians or of mixed ethnic origin on the other. Coping with emotionally enriched comments as well as established clichés is indeed a huge progress for the Bulgarian science with special significance due to the fact that schoolbooks are concerned. Academic literature in addition to being loaded with educational functions carries also the mission to educate, to upbringing, and the latter is often reached via defending nationally correct theses that are more or less away from the historical facts. This happens at present in Bulgaria but as well in its neighbours.

The present case is not like that at all. This is the way the foreign historiography is presented in short concerning the matter, after enlisting the Bulgarian historians of medieval studies that have researched the events from the end of the 12th and the beginning of the 13th century: “We should note the research work of the foreign scientists amongst whom the Russian G.G. Litavrin and the Greek F. Malingudis. Sufficient interest to the uprising of Asenevtzi is demonstrated as well by the Romanian historiography that

²⁹ *Op.cit.*, pp. 61-64.

considers it being ‘Wallachian’, and the state created by Asenevtzi –for “Wallachian-Bulgarian Empire”.³⁰

Such an approach and aims predetermined by the intent to perfect students’ skills for interpretation and analysis are characteristic as well for the schoolbook of the 11th grade of Prosveta publishing house.³¹ Over its pages is represented the national originality in the context of communication and interaction with the Balkan neighbours and the European world. Just like in almost all new schoolbooks here we can clearly distinguish the efforts for achieving synchronic presentation of the state-political, social, and economic life, culture and everyday life of Bulgarians throughout centuries, as political history is only a part of the whole panorama of the historical development of Bulgarian nation and people.

Noteworthy for the effort to cast light on historical events from different points of view are the documents and sources attached to the unit “Political powerfulness of Bulgaria during the rule of King Simeon the Great (893-927)”.³²

The first of them is an extract from the letter of the Byzantine emperor Roman Lakapin to King Simeon, in which Roman Lakapin after receiving the title of the emperor “from God and upon his trust...”³³ sharply explains why he doesn’t acknowledge the king title of the Bulgarian ruler; the second source looks through the relations of King Simeon with Byzantium through the perspective of the historian Dmitri Obolenski:³⁴ “Simeon’s relations with the Empire demonstrate that one state can have a war against Byzantium and in the same time to introduce the fruit of its civilization... The Bulgarian ruler dreaming of the Emperor’s throne in Constantinople obviously wanted to identify with the Byzantine

³⁰ *Op.cit.*, p. 61.

³¹ Gjuzelev–Gavrilova–Stojanov–Lalkov–Ognjanov–Radeva, *История и цивилизация 11 клас*.

³² Mutafchieva–Kosev–Grancarov–Matanov–Iliev–Vassilev, *История и цивилизация 11 клас*, pp. 39-44.

³³ *Op.cit.*, p. 43.

³⁴ D. Obolenski, *The Byzantium community. Eastern Europe (500-1453)*, New York 1971.

cultural tradition taking into account that nevertheless he was ‘half-Greek’ concerning his education...”³⁵

Not only the very content of the documents is indicative for the consistent search of multi-aspect presentation of history, but of even greater significance is the fact that bringing such sources in their own merit gives different dimension to the didactic units, gets the material out of the ready-made theses and suggests the occurrence of questions, thought, and analysis. All these activities lead to meeting the objective knowledge of the historical events even when this knowledge brings bitterness... The same can be told for the unit “The decline of the Medieval Bulgarian state. The Ottomans”,³⁶ where we could witness an extract of Anonymous Bulgarian Chronicles of the 15th century in which it is told about the light of foresight on behalf of the Bulgarian king Ian Alexander and on behalf of the ‘Serb masters’ evident in their refusal to support the ‘Greeks’ facing the Ottoman danger.³⁷

The quality of the analyzed in the present paper history schoolbooks is due to the fact that they are written by the best Bulgarian historians of different generations and over their pages we are able to see the result of their research work, thoughts, and deductions giving out brilliant writing skill and professional boldness. The national auto-stereotypes just like the clichés and once and for all set mode of acceptance of the ‘other’ or ‘the neighbour’ are just being invalidated by the insight texts just like the one following: “The gathering of numerous talents and signatures in wording reached such a significant alloy. ...Contemporary Bulgarians do not understand that their historic notions originate from the folklore that has encompassed in images and story lines one main idea: the anti-Turkish. It is evident for it still lives although its time has passed away long ago...”³⁸

³⁵ Mutafchieva–Kosev–Grancharov–Matanov–Iliev–Vassilev, *История и цивилизация 11 клас*, p. 43.

³⁶ *Op.cit.*, pp. 86-89.

³⁷ *Op.cit.*, p. 89.

³⁸ *Op.cit.*, p. 103.

The present of the history schoolbooks is reflected in the editions dated after the year 2000, outlined as differing from the state of the school manuals of the '90s. 'Balkan' is presented as common for the history of the region, of one country, as well as of a part of Europe. The interrelation between the people/nation–Balkan/European is very clear in the schoolbooks for the 9th grade and rather marginalized for those of the 11th grade. Of course when talking about Balkan nationalisms it is clear that we cannot avoid the existence of the 'enemy syndrome', but the effort to keep the balance, to present various in their nature and contents documentary sources is present and consistent. It is difficult to erase strongly set theses in the Bulgarian historiography like the ones of the homogeneous character of the population in Macedonia and our historical right when it comes to its territory, and from here emerges the principle of inseparability of Macedonia.

Nevertheless important matter is the tendency set, and it is explicit and directed to shaking off from the stereotyped notions and final judgments, redirecting accents from contradiction to closeness and underlining the common places in our mutual Balkan and European past.

As a conclusion we may assert that the schoolbooks we referred to bear a changed spirit as a whole that is expressed not only in the changed contents, but also in the selection and representation of the additional tools –documents, photographs– as well as in the purposeful construction of all elements of the academic material with the final goal of achieving balanced nature, moderate tone, keeping up to the rule "to understand and explain, not to judge".

The above-mentioned deductions suggest to me that the development that we could definitely establish for less than 10 years in the area of the Bulgarian schoolbooks of history for the 9th and 11th grades will be of determining nature for *the perspective* facing the tuition of Bulgarian children. Our establishing in the common European cultural reality could also be done via the way travelled by the authors of the schoolbooks of history that I tried to present in a comparative plan.