

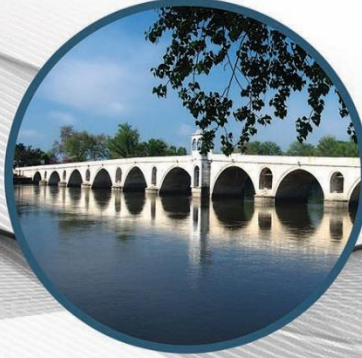
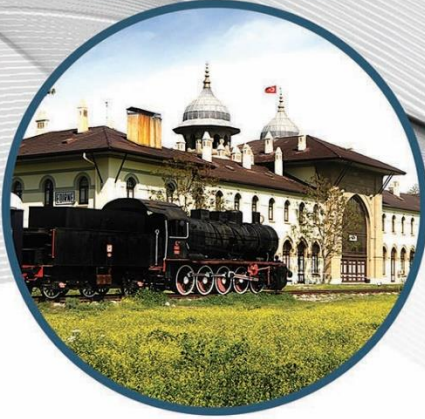
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## Content Analysis of Reading Books in Serbian Language Used in Elementary School in the Republic of Macedonia: Cultural and Religious Contents

Gordana STOJANOSKA<sup>235</sup>

### Abstract

This research is an analysis of the content of Reading books in the Serbian language in the Republic of Macedonia. The purpose of the analysis was to determine: 1. What is the representation of data/titles/authors for culture/religion of their ethnic/religious group (degree of ethnocentrism)? 2. What is the representation of data/titles/authors for culture religion of ethnic/religious groups that exist within the territory of the Republic of Macedonia (degree of cultural relativism)? 3. What is the representation of data/titles/authors for culture/religion of ethnic/religious groups that exist within the territory of the Republic of Macedonia or has a very small percentage to organize education in their own language? Research covers ethnic groups like Roma people, Bosnian's, Croatian's, etc... who does not have an education on their own language in elementary schools in Republic of Macedonia. 4. Are some ethnic/religious groups tend not only to neglect of culture/religion of other / other ethnic / religious groups, but also to using stereotypes and showing prejudices towards them?

Analysis of the content covers 800 texts, like short stories, lyrical poems, epic poems, texts from the Holy books, which are represented in the Reading books in the Serbian language in the Republic of Macedonia used in the 5-th, 6-th, 7-th and 8-th grade of the primary education. The results show that the most common Balkan authors in the contents of Reading books in the Serbian language are from Serbia or have Serbian origin, they are followed by authors from Macedonia, and finally by two Turkish and an Albanian author. In terms of religious contents, the most common are those which belong to the Christian religion, and when it comes to relations between the different religions - most frequent are relations of conflict and misunderstanding. In terms of values, it is remarkable that as a basis for the texts lead the motives which are building universal values. The messages stored in the hidden curriculum may have representation that is not well balanced or ethnocentric. Thus, there is big possibility for students to build knowledge which has gaps and attitudes that do not allow to accept and understand the diversity.

**Key words:** *Content analysis, Reading books, Serbian language, Elementary Schools*

### 1. INTRODUCTION

Education received by a particular individual in a given social environment has many of its manifest and latent sources that reach it. They are not all that easy to control. The individual acquires his knowledge, starting from the family, continuing in the school and then continuously through the groups of peers, reference groups and the media throughout his entire life. Why is the primary school one of the crucial factors in the process of shaping the world of the child? The child in the school in three ways can perceive the value orientation: from his teacher as a person, from the teaching contents and the way the teacher presents the teaching contents to him.

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Each community generally takes into account the teaching content that it presents in reading books, especially in the part which requires that there are no texts that could cause hatred on the ethnic, racial, religious, political ... basis. Here we are talking about the hidden curriculum. Although the hidden curriculum in the teaching contents often produces positive effects, such as increased motivation, respect for the national heritage and tradition, patriotism, etc., there are not rare cases in which, under the cover of such values, a fertile ground for a sharp gender division is placed, ethnic distance, religious intolerance, racial hatred, nationalism and other extreme negative attitudes towards diversity.

## **2. METHODOLOGY**

For this research, the Mother Language subject is selected because it provides the richest soil on which diversity can be found, whether in the process of co-operation, whether it is in a process of conflict. According to the Mother Language subject, analysis, classification, processing and interpretation of data is performed according to: 1. Ethnic or national origin of authors whose works are represented (here also includes folk art) 2. The motives and values represented in the texts, which are of importance for this research, 3. Historical events, those are represented in the texts, and whether those events indicate cooperation or conflict between different groups in society, 4. The cultural events represented in the texts, and according to which culture they belong, 5. According to a religion mentioned in, or to which the texts relate.

This analysis is performed both on the textual and the visual data offered as follows: 1. According to the ethnic or national origin of the authors of art paintings, 2. According to the culture to which they belong and 3. According to religion whose visual message is sent. For this purpose, protocols for content analysis were used. The Serbian language readers for the IV, V, VI, and VII grade are used in the primary schools in the Republic of Macedonia by the followers of the Serbian ethnic group. Analysis of the content covers 800 texts, like short stories, lyric poems, epic poems, texts from the Holly books, as well as visual contents.

## **3. ANALYSIS of the READING BOOKS in the SERBIAN LANGUAGE in the PRIMARY SCHOOLS in the REPUBLIC of MACEDONIA**

Why are the texts that are used in this subject important? Usually they, especially prose texts, transmit messages that, according to their content, can contain within themselves some value orientation or model of behaviour, but also stereotype, prejudice and marginalization of a particular social group. The impact of such messages transmitted through these texts can be great because of the way they are transmitted. The focus on itself and its own ethnic group conveys a hidden message of isolation and localization to only one culture or one religion. Even when the

"other, the alien" is not shown with some obvious stereotype frame, however, his absence from the titles is enough word. In such circumstances, not only cannot talk about inter-culture, but even the existence of multicultural is called into question.

### **3.1. Culture**

When it comes to history, as a subject, the content that is represented in it is presented predominantly as a factography, deprived of emotion and at least at first glance - objective. It's not the case in mother tongues. There is often an emphasis placed on emotionality, and therefore these are on the top of the list of content that can easily and quickly integrate values, but also stereotypes and prejudices.

In this subject, with the hidden message can even be transmitted the number of the authors' representation according to their origin. Here is how the representation of authors in Serbian language reading books that are used in elementary education by Serbs in the Republic of Macedonia looks like:

Of the total of 588 analyzed contents in the reading books for the IV, V, VI and VII grades in the elementary education in the Serbian language in R. Macedonia (345 were related to our subject), 165 of the represented authors are of Serbian origin (of which 15 authors were born and/or lived in another country, but according to Internet search data, it has been shown that they were declared as Serbian authors .This figure includes 46 titles belonging to the Serbian folk creation), 60 are of Macedonian origin (12 titles are from Macedonian folk creation), 2 with Turkish and only one of Albanian origin. Of the other Balkan, European and world authors there are 108 titles and 11 that are listed as folk arts of different nations around the world. Here's how it looks graphically depicted:

Out of the total of 212 (112 were related to our subject) analyzed art paintings, statues, carvings, etc., which are represented in the visual part of the reading books, it has been established that 35 artists are of Serbian origin, 9 with Macedonian and 56 of other ethnic / national origin, among which 12 belong to Balkan countries. Among the authors, there is no one with Albanian or Turkish national / ethnic origin. When it comes to visually presented cultures (which are not signed as authors' works), in the analyzed reading books in Serbian, a total of 12 such visual contents were found, of which 9 are Serbian, 1 Macedonian and 2 belong to others, which are of no significance for our research.

### **3.2. Religion**



Content relating to religions and/or religious elements represented in oneself are also encountered in Serbian language books on primary education in the Republic of Macedonia. Macedonia. It became evident that in all kinds of occurrence of these contents and/or elements, the most common is Christianity with 52 (75%), followed by Islam with 7 (10%), others account for 6 (9%) and Judaism 4 (6%) Out of a total of 69 such found content and / or elements. It is important to note that: 1. The data on religions are most often given as part of a text that is not exclusively religious, 2. The customs that are encountered in the texts serve for clarifying another actions, 3. The rituals mentioned in the texts serve to reinforce the main action, 4. In the clergy, Christian and Islamic priests and deputies are mentioned as clarifying the sacred and secular hierarchy, 5. The holy persons, were mentioned as intensification of the texts dramatic, 6. The proverbs that have a religious connotation, are used to reinforce the main action, speech of the character, or in the form of a hyperbole, 7. All discovered cases classified as toasts, prayers, blessings, and curses serve to reinforce the character's speech in the texts.

The visual contents that are included in these reading books do not offer any different situation from the textual ones. The most common is Christianity with a total of 76%, and the least is Islam with 0%. Little breakdown of religious ethnocentrism provides 3% of Judaism and dispersed visual content belonging to other religions, mostly pagan and far eastern, polytheistic, tribal, and so on.

If comparatively the two basic types of relations between religions are presented, relations those include collisions, prejudices, stereotypes, religious ethnocentrism and relations of cooperation and understanding, i.e. Meetings between religions, then the following picture is obtained: 1. It is noticeable that relations involving collisions, prejudices, stereotypes, religious ethnocentrism mostly occur between Christianity and Islam, 2. The texts contain one that speaks of the spread of Protestantism. In the text many abusive words were used for the so-called "Unionist" ("Uniati"), 3. Lastly, the only example that did not fall into the previous two categories is the denial of religion by educated people, 4. No text has been found in which there is a meeting between religions of the type of understanding and respect.

#### **4. DISCUSSION and CONCLUSION**

When analyzing the contents of the reading books in the mother tongue in Serbian language for primary education in the Republic of Macedonia, emphasis is placed on the representation of certain ethnic/religious groups in the contents, the culture/cultures that are dominant in the contents, but also whether the relations between those ethnic/religious groups are built on the

basis of cooperation or conflict. The data are presented in two groups: textual and visual. Here's what conclusion can be drawn from the collected and processed data:

1. There is an open possibility, through which one can history politicized unilaterally,
2. Rarely is emphasized, the political, economic or imperialist dimension of conflicts and the avoidance of the cognitive trap in which the ideas of the people are aligned with the ideas of the state, the political group, the oligarchy, the extremist political or religious party,
3. An ordinary mechanical count of the facts listed in these reading books can lead to the placement of unwanted questions and building negative attitudes towards certain ethnic groups,
4. The interpretation and overcoming of all traps that can lead to the development of negative attitudes and stereotypes is almost entirely left to the teacher.
7. Folk literature is often represented in its own culture, in which it is constantly emphasized by another people as a conqueror throughout history.
8. The diversity of authors has no balance.
9. Rarely are used the great religious works of any religion that speak of universal values in teaching literature, by emphasizing that diversity has equal access to the regulation of non-violent relationships between people.

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