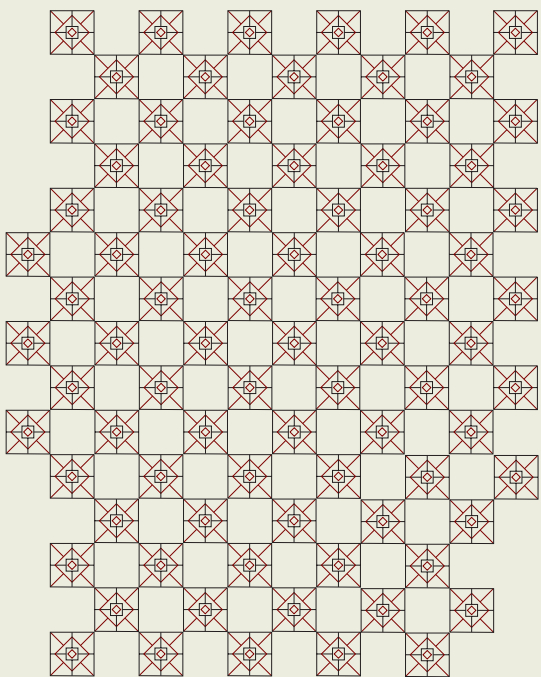
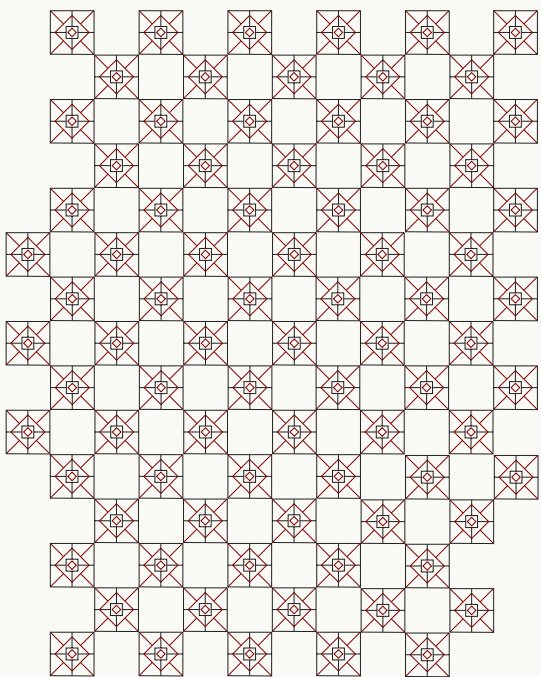




Retro **SPEKTIVE**

*Znanstvena revija za
zgodovinske in
sorodna področja*

IX/1



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*Znanstvena revija za
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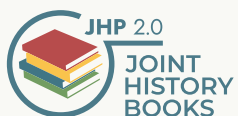
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History Education in Greece: How do Borders and Neighbors Fit in Conservative Curricula?

*Cracking the Canon with Bottom-up
Initiatives*

Vassiliki Sakka

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ABSTRACT

This article examines history education in Greece through the lens of borders and neighbouring relations, highlighting the disconnection between conservative curricula and contemporary democratic and intercultural needs. Drawing on research about teachers' attitudes, recent policy developments and examples of public discourse, it argues that official curricula remain ethnocentric, largely exclude minorities and migration, and neglect critical peace and human-rights education. At the same time, it documents bottom-up initiatives—teacher training, public history projects and transnational collaborations—that seek to introduce multiperspectivity, regional history and agonistic memory. The article concludes that strengthening and disseminating such initiatives is crucial for fostering active, tolerant citizenship.

Key Words

History education, borders, ethnocentrism, peace pedagogy, multiperspectivity, agonistic memory, active democratic citizenship, teacher training

IZVLEČEK

Ta članek obravnava pouk zgodovine v Grčiji skozi prizmo meja in sosedskih odnosov ter opozarja na prepad med konzervativnimi učnimi načrti in sodobnimi demokratičnimi ter medkulturnimi potrebami. Na podlagi raziskav o stališčih učiteljev, nedavnih razvojnih trendov v šolski politiki in primerov iz javnega diskurza avtorica zagovarja tezo, da uradni učni načrti ostajajo etnocentrični, v veliki meri izključujejo manjšine in migracije ter zanemarjajo kritično vzgojo za mir in človekove pravice. Hkrati članek dokumentira pobude od spodaj navzgor – izobraževanje učiteljev, projekte javne zgodovine in nadnacionalna sodelovanja –, ki si prizadevajo uvesti večperspektivnost, regionalno zgodovino in agonistično spominjanje. Članek sklene, da sta krepitev in širjenje takšnih pobud ključnega pomena za spodbujanje aktivnega in strpnega državljanstva.

Ključne besede

pouk zgodovine, meje, etnocentrizem, pedagogika miru, večperspektivnost, agonistično spominjanje, aktivno demokratično državljanstvo, izobraževanje učiteljev

INTRODUCTION

The definition of borders evolves over time. In the 21st century, borders are shaped not only by geography and diplomacy, but also by culture, social class, mindset, and other invisible lines that influence people's identities and attitudes. With globalization and large international groups like the European Union (EU) and NAFTA¹, sending mixed messages, the importance and location of state borders can change greatly. Borders and the regions around them carry both practical and symbolic meanings, which can conflict with each other. To understand them, we need to look closely at local situations but also consider the wider context, especially as social boundaries are becoming less connected to physical ones.² As Agnew notes, we acknowledge the necessity of borders, for various reasons, but we also know that they are somehow inherently problematic; thus, we need to approach them not only as a fixed situation but as a challenge to be overcome and reweighed.³

Yet, living in Southeastern Europe often feels like experiencing time both frozen and accelerated. In this context, boundaries hold meaning because they possess a kind of narrative credibility; they matter to people because they fit into meaningful stories and experiences.⁴

What is the place of history teaching when approaching, defining and exploring borders? Is school history enough or appropriate means for this? What is the role of public history, public discourse and public pedagogy on the subject? What about school history curricula?

1 NAFTA is strongly attacked lately by tariff politics implemented by D. Trump, as president of U.S.A.

2 James Anderson in Liam O'Dowd. »Borders, Border Regions and Territoriality: Contradictory Meanings, Changing Significance.« In *Regional Studies*, 33/7 (1999): 593–604.

3 John Agnew. »Borders on the Mind: Re-framing Border Thinking.« *Ethics & Global Politics*, 1/4 (2008): 175–191.

4 Klaus Eder. »Europe's Borders: The Narrative Construction of the Boundaries of Europe.« *European Journal of Social Theory*, 9/2 (2006): 255–271.

Learning history goes beyond acquiring cognitive skills and problem-solving abilities, because it always occurs within social and cultural contexts, and the subject matter itself carries values and questions of identity. Therefore, understanding and designing effective history-learning environments—both in and out of school—is crucial, as they exert a wide range of influences.⁵

THE SITUATION OF HISTORY EDUCATION IN GREECE

In the Greek educational system, the renewal of the Curriculum – at least in the subjects of Social Sciences/Humanities such as History – is a long and sad story. History Curricula in Greece –at least until now– tend to be quite conservative in terms of updated content, academic freedom and methodology. During the last 15 years there were two attempts to reform (update, enrich, make more inclusive) history curriculum, being short breaks with returns to 'safe' conservative paths; though the governments in both cases were quite liberal/ “progressive”, nevertheless they were not practically supportive to significant or even minor changes, fearful of “political risk”. So, topics such as border people, minorities, traumatic and contested issues or multiperspectivity are constantly excluded from the content, while there is a backlash of ethnocentric-even nationalistic topics inserted in the “new” curriculum (2021), hidden under pompous liberal/progressive expressions and aims. History is considered a “public property”⁶ and as such corresponds to the public discourse and political rhetoric.

The absence of the Pedagogy of Peace from the country's curricula means another strong deficit in education for creating active citizenship. Peace Pedagogy/Education for Peace, as well as Human Rights Education or Holocaust Education, either as separate curricular subjects/ stand-alone

5 Joseph L. Polman. »Historical Learning and Identity Development on the Borders of School.« Presented at *Annual Meeting of the American Educational Research Association*, Seattle, 10.–14. april 2001.

6 Maria Repoussi. »History Education in Greece.« In: *Facing, Mapping, Bridging Diversity. Foundation of a European Discourse on History Education*, ed. Elisabeth Erdmann and Wolfgang Hasberg, 329–370. Schwalbach/Ts.: Wochenschau Wissenschaft, 2011.

programmes, or integrated into a History or Civic Education curriculum⁷, are powerful poles for cultivating critical historical and political consciousness in students and contribute significantly towards democratic civic education and identities (Stevic, 2017). We think that didactic approaches reframed in the (Critical) Pedagogy of Peace and Agonistic Memory can serve pedagogical goals such as the cultivation of active citizenship and critical thinking through difficult, controversial and traumatic issues in school.⁸

We believe that in order to approach any difficult historical topic (conflictual, traumatic and controversial) in school,⁹ we should have in mind the basic principles of Critical Education for Peace, as well as those of Global Education for Active Citizenship. At the educational level, analytical tools have been developed that suggest ways of approaching this, such as the framework provided by the 4Rs (recognition, redistribution (=equitable distribution of resources), representation, and reconciliation), which combine precisely these dimensions and explore what sustainable peacebuilding means through the lens of social justice.¹⁰

The general- socio political situation in Greece mirrors the long lasting effects of crisis affecting all domains of everyday life and education as well (severe financial cuts, financial shortage, mentality of defeat/ frustration); inspite of positive steps and recovery, during recent years, education faces the same problems of poor financing and a conservative backlash- at least in humanities and art subjects in schools, the latter being literally expelled,

7 Expelled now from Upper High School, as a result of political priorities and financial cuts.

8 Anna Cento Bull, Hans Lauge Hansen in Francisco Colom González. »Agonistic Memory Revisited.« In: *Agonistic Memory and the Legacy of 20th Century Wars in Europe*, ed. Stefan Berger and Wulf Kansteiner, 16–24. Cham: Springer, 2022; Anna Cento Bull and Hans Lauge Hansen. »On Agonistic Memory.« *Memory Studies*, 9/4 (2016): 390–404; Michalinos Zembylas in Zvi Bekerman. »Key Issues in Critical Peace Education Theory and Pedagogical Praxis: Implications for Social Justice and Citizenship Education.« In: *The Palgrave International Handbook of Education for Citizenship and Social Justice*, ed. Andrew Peterson, Richard Hattam, Michalinos Zembylas and James Arthur, 265–284. London: Palgrave Macmillan, 2016.

9 Maarten Van Alstein. *Controversy and Polarization in the Classroom. Suggestions for Pedagogical Practice*. Brussels: Flemish Peace Institute, 2019; Maarten Van Alstein. *Polarization and Conflict. A Non-Violent Approach*. Brussels: Flemish Peace Institute, 2022.

10 Mario Novelli, Mieke Lopes Cardozo and Alan Smith. »The 4Rs Framework: Analyzing Education's Contribution to Sustainable Peace-building with Social Justice in Conflict-Affected Contexts.« *Journal on Education in Emergencies*, 3/1 (2017): 14–43.

while there is a strong turn on constant examining and testing, which according to the results of Observatory for History Teaching in Europe research (2023), poison every attempt of alternative and creative approach in history teaching.

Cultural diversity is supposed to be a constant feature of European states; nevertheless, many national education systems, including the Greek one, adopt monocultural ideologies and cultural supremacy to promote rigid and predetermined national identities. School curricula are inefficient when referring to cultural diversity. Consequently, minority culture and history remain outside of the curricula due to the monolithic history education. So, even a metaphorical use of »border crossings« which often characterizes cross-cultural educational needs, is missing. Curricula reflect the perspective of the hegemonic group, which does not include or integrate or is influenced by the culture of the »other«.¹¹ Thus, intercultural historical education is literary absent.

The new history curricula for compulsory education (Primary and Lower High School/Gymnasium) are completely indifferent, conservative and timid, both in content and methodology, recycling traditional forms, while in Upper High School (Lyceum) there is a suggestion for thematic history which is not exactly thematic: there are numerous topics to be dealt with (20–25) for each grade, and not 3–5 as it should be in order to be examined in depth, distributed and implemented in the spiral mode of antiquity, medieval/ byzantine, and modern era, vague and disorienting, revealing the inefficiency of the creators and creating problems for teachers and students. In these topics, migration, borders and regional history are either absent or approached through ethnocentric lens.

¹¹ Fotini Georgiadis in Zisimos Apostolos. »Border Crossing of History Education in Multicultural School Contexts in Greece: An Intercultural Approach.« *The International Journal of Learning*, 16/1 (2009): 153–168.

Mobility is key to understanding human history, as people have always been on the move¹², and migration is a fundamental condition of today's globalised world.¹³ So, it is important that history of migration is taught in schools. It is not included, though, in Greek History Curriculum. The study of social dynamics – like migration, as well as globalisation, interculturality, and plurality of identities – offers excellent starting points:¹⁴

- » “To relate past and present realities.
- » To link migration to personal choices, family strategies, and hybrid identities, thus transcending the nation-state perspective.
- » To develop inclusive, multi-perspective, interdisciplinary and transdisciplinary educational approaches.
- » To overcome both the political narrative that sees migrants –by default– as a threat or danger to contemporary societies, and the narrative that sees them a priori as a factor of enrichment.
- » To reflect on the concept of borders”.¹⁵

The topic of migrants and migration is linked with general capabilities and cross-curriculum priorities¹⁶, such as:

– ethical understanding (i.e. explore and reflect on ethical issues, concepts, and decisions)¹⁷

12 The researcher refers to *external and internalized borders* that immigrants evolve, while analyzing the literary work of Gazmend Kaplani, Albanian immigrant, writer and scholar now, to Greece and several countries, as case study (Oikonomou, 2018: 269).

13 Maria Oikonomou. »Learning New Languages: A Literature of Migration in Greece.« In: *Immigrant and Ethnic-Minority Writers since 1945. Fourteen National Contexts in Europe and Beyond*, ed. Wenche Stevens and Sandra Vlasta. Leiden–Boston: Brill, 2018.

14 Panagiotis Gatsotis. »The Recent Albanian Migration to Greece. Didactical Challenge, Comparative Approaches.« In: *From History to Historical Education*, ed. Giorgos Kokkinos, Efi Lemonidou and Kostas Kasvikis, 447–470. Athens: Pedio, 2024.

15 Gatsotis, »The Recent Albanian Migration«, 452–453.

16 Dr Gatsotis presented the topic of migration and history curricula in a conference (November 2023) in Athens on the anniversary of 30 years of Albanian Migration in Greece.

17 Reference to second order historical concepts (Seixas & Morton, 2012).

– and intercultural understanding (i.e. develop multiple perspectives, world views, and empathy; reflect on cultural diversity, and the relation between cultures and identities).¹⁸

So, the cannon is there, tight and demanding. What can teachers do to face this situation and fuel the creative interest of pupils for the subject and its values?

Teachers struggle with the content, the overloaded curriculum, the tests and exams. There is no quality time, or time at all, for supplementary work, for workshops, for extra curricula activities, for creating new learning environments. But there is always a way to crack the cannon, even if it is not enough to reverse substantially the situation.¹⁹

As long as history education aims to support democratic values, teachers should seek not only students' mastery of historical knowledge but also their meaningful appropriation of it. Our goal is for learners to transfer their historical thinking from the school environment to real-world contexts. Appropriation functions as a form of "identity work." Since appropriation is an »identity project«, identity development in historical learning environments becomes an important issue.²⁰ Placing the past in its historical context is a demanding task—one that requires resisting presentism—but it remains a deeply valuable practice. Engaging in historical contextualization matters because it helps us develop the social and cultural awareness needed to navigate the diversity of today's world. There is a need to train students in ambiguity and build their tolerance for complexity.²¹ Yet this raises a crucial question: how can such goals be achieved when official

18 Ibid.

19 Vassiliki Sakka. »Cracking the Canon, Escaping Curriculum.« *Public History Weekly*, 9/4 (2021).

20 Polman, »Historical Learning«.

21 Wineburg, Sam. *Why Learn History When It's Already on Your Phone?* Chicago–London: University of Chicago Press, 2018.

history curricula remain outdated and unsupportive? How can we educate an active citizen?²²

BORDERS AND NEIGHBORS

Regional history practically does not exist in Greek history curriculum. Minorities of different ethnic, linguistic and religious groups are not mentioned, while officially, the only recognized minority in Greece is the “muslim minority of Thrace”, without mentioning its Turkish origin. Neighboring countries within Greek history curriculum exist as enemies (or allies) during conflicts and wars. There is actually no alternative approach, especially connected f.i to the Ottoman period as one of imposing (or resulting in) cultural proximity – inspite of course the significant cultural and religious differences and painful past. Contemporary history is deprived of topics on the special cultural anthropology and geography of the Balkans. There are deficiencies and silences when referring to neighboring to Greece countries: Albania, North Macedonia, Bulgaria, Turkey. Conflicting and traumatic issues are silenced and not mentioned or approached and when there is a mention it is one sided: the Greek perspective. But history of past glory, justified defending wars, and bitter defeats fuelling trauma and hatred are outdated and often poisonous. It is sad that multiperspectivity or reflective approaches are still missing from the contemporary curricula while we completed the first quarter of 21st c. It is sad that we experience the rapid and increasing influence of hate speech and ultra right- even neo-fascist influence not only in electoral bodies but in teenagers and youths as well. Recently, in Thessaloniki 28 young people were arrested accused of having formed a criminal organization²³ as a successor of Golden Dawn – actually guided by the imprisoned leader of the convicted neonazi party. The older was 28 years old and the majority from 16- 23 years old, with great

22 UNESCO. *Global Citizenship Education and the Rise of Nationalist Perspectives: Reflections and Possible Ways Forward*. Paris: UNESCO, 2018.

23 “Θεσσαλονίκη: 13 ανήλικοι στη συμμορία των ακροδεξιών – Κλοπές και ληστείες από το 2019.” iEidiseis. gr, 7th May 2025. Availabe at: <https://www.ieidiseis.gr/ellada/485271/thessaloniki-13-anilikoi-sti-sym-moria-ton-akrodeixon-ekanan-klopes-kai-listeies-apo-to-2019/> (access: May 2026).

influence in school population of the city – especially in Vocational Schools. The Prespa Agreement²⁴ between Greece and North Macedonia fueled the nationalistic discourse – a long story in Greece, and this discourse was supported officially by the two leading parties in Greece, nowadays the ruling New Democracy party and PASOK the opposition leader party, finding almost mirroring / identical attitude in the neighboring country. In 2019 the new minister of education, a young woman, declared that “we do not need social history- we must build national consciousness and this is the role of school history”²⁵. Nationalism is on the rise, and the frightening element is that exclusionary forms of it (“Us vs Them”) prevail.²⁶ Neonazi party members and followers created a hate strategy against refugees (remember what happened to Greece in 2015–16, when tens of thousands refugees fled the Syrian war and flooded the Greek island), LGTBIG+ people, neighboring countries. The liberal major of Thessaloniki was attacked in the streets of the city²⁷ during demonstrations defending “the Greekness of Macedonia”, as the person, the traitor, who opened Thessaloniki to hostile people: Turkish and Israeli/ Jewish tourists, renaming streets, supporting Kemal Atatürk’s house as a museum, and the building of a Holocaust Memorial in the city among others. The Regional Director of Macedonia was among those who called the mob for this attack. The desecration of Jewish cemeteries and monuments are a common activity – and they are not related to the recent Israel – Palestinian conflict. Of course they are the same people that at the same time are pro Israel and anti-Islam now. But a significant number of pupils are intoxicated, poisoned and colleagues and teachers in Thessaloniki – and not only- have a hard time dealing with them.

24 “Prespa Agreement.” *Wikipedia*. Available at: https://en.wikipedia.org/wiki/Prespa_Agreement (access: May 2026).

25 “Πίσω ολотаχώς... η Κεραμέως: Θέλει ιστορία με εθνική συνείδηση.” *Avgi.gr*, 5th September 2019. Available at: https://www.avgi.gr/arheio/323158_piso-olotahos-i-kerameos-thelei-istoria-me-ethniki-syneidisi. (access: May 2026).

26 UNESCO, Global Citizenship Education

27 “Άγρια επίθεση και ξύλο στον Μπουτάρη -Τον έριξαν κάτω [εικόνες & βίντεο]” *Iefimerida.gr*, 19th May 2018. Available at: <https://www.iefimerida.gr/news/417694/agria-epithesi-kai-xylo-ston-mpoytari-ton-erixan-kato-eikones-vinteo> (access: May 2026).

For centuries, invasions and wars in the Balkans have driven population movements, leading to a persistent and ongoing reshaping of the region's distribution, with overlapping influences of religions, languages, ethnic groups, and cultures. This is something that History Curricula do not approach properly.

The history of recent Albanian-Greek migration, which began in the 1990s, effectively illustrates how neighboring and mixed populations' histories overlap under the multifaceted pressure of a changing global environment.²⁸ The majority of immigrants in Greece of Albanian origin, now second generation, are thriving, while having suffered discrimination, exploitation and humiliation as almost all migrants. These populations are almost invisible in curricula: history, language, literature etc.

As the Ministry of Education and the leading political personnel are incapable or indifferent to face the situation– or even acknowledge it, bottom up initiatives are important and necessary.

BOTTOM UP INITIATIVES

Various researches conducted on history teachers (2006, 2015, 2023)²⁹ reveal that teachers feel not well equipped to face situations like these. They lack proper initial and in service training on content knowledge, pedagogical and methodological tools to deal with contested and traumatic issues. A significant number revealed that they do not feel safe or ready to face disputed issues in class, while another significant number seem to not question the nationalistic or ethnocentric narrative. Also, as Carretero suggests, historical master narratives are represented by people in and out of school, following Anderson's classical idea of imagined communities, so

28 Gatsofis, »The Recent Albanian Migration«.

29 Kokkinos, George. »Initial Training, Attitudes and Resistance of History Teachers.« *Paedagogical Trends in Aegean*, 2/1 (2006): 5–11; Sakka in Karakatsani, »Citizenship and History Teaching«.

we have to understand how this is happening.³⁰ Apparently, there is a lot of work to be done in terms of practice, training and educational research.

Since 2013, after the assassination of hip hop antifascist musician Pavlos Fyssas by Golden Dawn members³¹, teachers' unions, scientific associations, universities, artists and intellectuals have organized numerous events, performances, conferences, workshops, publications addressing the public and especially teachers on how to deal with hate speech, face neo-nazism, anti-semitism, islamophobia and nationalism. Topics such as "Nazism and school", "Holocaust and Greek Jews", "10 questions and answers on the Macedonian Issue", "30 years of Albanian Migration and Greek Education"³², "Afro-diasporic communities in Greece"³³ tried to deal with these issues, filling the void of institutional and state policy and action.

The Albanian project³⁴, The Lausanne Project³⁵ and Changing Democracies project³⁶ gave the opportunity to history teachers to meet with colleagues from other countries and share experience and questions, based on oral testimonies by people from different environment and culture, only to see that problems of communication and democracy are alike. The problem is that these very interesting and creative initiatives do not reach broader audiences and usually are attended by the "usual suspects".

30 Carretero, Mario. »Teaching History Master Narratives: Fostering Imaginations.« In: *Palgrave Handbook of Research in Historical Culture and Education*, ed. Mario Carretero, Stefan Berger and Maria Grever, 511–528. London: Palgrave Macmillan, 2017.

31 "Pavlos Fyssas." *Wikipedia*. Available at: https://en.wikipedia.org/wiki/Pavlos_Fyssas

32 <https://www.aheg.gr/προσεγγιζοντας-τη-σύγχρονη-αλβανική/>.

33 "Africa Amongst us*" *The Museum at a Glance*. Available at: https://www.benaki.org/index.php?option=com_events&view=event&type=1&id=1016327&lang=en (access: May 2026).

34 "Voicing the Albanian Experience in Greece." *Snfphi*. Available at: <https://snfphi.columbia.edu/projects/voicing-the-albanian-experience-in-greece/> (access: May 2026).

35 "The Lausanne Project." *The Lausanne Project*. Available at: <https://thelausanneproject.com/>. (access: May 2026).

36 "Changing Democracies." *Evens Foundation*. Available at: <https://evensfoundation.eu/projects/changing-democracies>. (access: May 2026). N. 13 and 14 consist bilateral or multilateral projects on History Teaching among Association for History Education in Greece (AHEG) and other European associations and institutions, such as Euroclio et al.

AHEG, since 2018, has cooperated, co-organized and implemented material via conferences, teacher training courses, seminars and publications³⁷, among which the material produced by Joint History Project. It is not enough.

Consider the educational material: textbooks still refer/ use historical maps as symbolic supports to master narratives and history education. We need an attempt to establish a fruitful dialogue among the field of border studies, history education, sociocultural psychology, and the history of cartography. Seminal studies on borders have asserted that the historical maps included in textbooks are basically an imagined representation, so we have to examine the processes of cultural production and consumption of historical maps and their relationship to historical master narratives (f.i. the case of Argentina).³⁸ Names of areas and geographical elements too: "Gulf of America", "Blue Fatherland". Historical maps and historical claims are the fuel of nationalism.

Collective memory is the spine of national memory. Globalization era does not affect national states when promoting their grand narratives supporting national identities, not giving up their illusions of destiny and grandiose – which usually are triggering conflicts. History teaching continues to play a crucial role on building national memory, often based on silences, monophonic narratives and victimhood stories. History textbooks, historical knowledge and commemoration ethos build different images of a nation/state³⁹.

Disputed areas in the borders are a controversial issue worth discussing in class. But this process demands skilled and well prepared and equipped teachers.

37 "Άλλα λόγια." *Aheg.gr*. Available at: www.aheg.gr (access: May 2026).

38 Parellada, C., Carretero, M., & Rodríguez-Moneo, M. "Historical borders and maps as symbolic supports to master narratives and history education." *Theory & Psychology*, 31/5 (2020): 763–779.

39 Wertsch, 2018

More and more schools are joining Erasmus and e-twinning projects. It is very important to turn and focus on the neighboring countries, colleagues and classmates. It is very important to cooperate and co-organize educational and study visits among us. It is very important to cross mental borders and get to know each other in order to fight deep rooted negative stereotypes. I have in mind the "Imagine" project in Cyprus⁴⁰ which is under attack by nationalistic circles.

CONCLUSION

The revival of Joint History Project is strongly connected with the above and it is a project of utmost importance and interest. The valuable educational material has to be disseminated to more teachers, pupils, students and future teachers. It is a brave and scientific educational initiative covering many areas and topics, always useful and handy / friendly to user and pedagogically sensitive. As I cooperated in both editions but mostly in the second series of contemporary history after 1945, suggesting ways to use the material, I feel like thanking everyone involved for giving me this unique opportunity to work on this material. Let us hope that there will be a continuity to this, as this kind of activity resulting to valuable material is desperately needed.

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SUMMARY

The article analyses how Greek history education handles borders, neighbours and diversity within a highly conservative, exam-driven curriculum. It shows that official syllabi marginalise regional history, minorities, migration and difficult or traumatic issues, reinforcing monocultural and nationalist narratives. In a socio-political context marked by economic crisis, rising nationalism and hate speech, history teaching rarely promotes multiperspectivity, peace pedagogy or active citizenship. Nevertheless, teachers' unions, academic networks and projects such as AHEG initiatives, the Joint History Project and international collaborations try "from below" to crack the canon and create critical, inclusive learning environments that foster democratic and intercultural competences.

POVZETEK

Članek analizira, kako pouk zgodovine v Grčiji obravnava meje, sosede in raznolikost v okviru izrazito konzervativnega, z izpiti zaznamovanega učnega načrta. Pokaže, da uradni učni načrti potiskajo na obrobje regionalno zgodovino, manjšine, migracije ter zahtevne ali travmatične teme, s čimer utrjujejo monokulturne in nacionalistične pripovedi. V družbeno-političnem kontekstu, ki ga zaznamujejo gospodarska kriza, naraščajoči nacionalizem in sovražni govor, pouk zgodovine le redko spodbuja večperspektivnost, pedagogiko miru ali aktivno državljanstvo. Kljub temu učiteljski sindikati, akademske mreže in projekti, kot so pobude AHEG, skupni zgodovinski projekt (Joint History Project) in mednarodna sodelovanja, poskušajo »od spodaj« razrahljati kanon ter ustvariti kritična in vključujoča učna okolja, ki spodbujajo demokratične in medkulturne kompetence.

Author information

Kontakti avtorjev

Kornelija Ajlec, dr.

[HTTPS://ORCID.ORG/0000-0003-1834-7515](https://orcid.org/0000-0003-1834-7515)

University of Ljubljana, Faculty of Arts, Department of History
Aškerčeva cesta 2, Ljubljana, Slovenia
kornelija.ajlec@ff.uni-lj.si

Kenan Çayır, dr.

[HTTPS://ORCID.ORG/0000-0003-3669-3673](https://orcid.org/0000-0003-3669-3673)

İstanbul Bilgi University, Department of Sociology
Eski Silahtarağa Elektrik Santrali Kazım Karabekir Cad. No:2/13,
Eyüpsultan-İstanbul
kenan.cayir@bilgi.edu.tr

Zvezdana Kovač

European Fund for the Balkans
Majke Jevrosime 20, Belgrade, Serbia
info@jointhistory.net

Kriton Kuci, dr.

[HTTPS://ORCID.ORG/0009-0009-3307-3082](https://orcid.org/0009-0009-3307-3082)

Mediterranean University of Albania, Faculty of Law and Humanities
Department of Political Science and International Relations
52 Gjergj Fishta Blv, Tirana, Albania
kritonkuci@umsh.edu.al

Angelos Palikidis, prof.

[HTTPS://ORCID.ORG/0009-0000-0517-9052](https://orcid.org/0009-0000-0517-9052)

Democritus University of Thrace, School of Humanities, Department of Humanities

P. Tsaldari 1, Komotini, P.C., Greece

apalidik@hs.duth.gr

Srđan Radović, dr.

Serbian Academy of Sciences and Arts, Institute of Ethnography

Knez Mihailova 36, Belgrade, Serbia

srdjan.radovic@ei.sanu.ac.rs

Božo Repe, dr.

[HTTPS://ORCID.ORG/0000-0002-4949-7156](https://orcid.org/0000-0002-4949-7156)

University of Ljubljana, Faculty of Arts, Department of History

Aškerčeva cesta 2, Ljubljana, Slovenia

bozo.repe@ff.uni-lj.si

Vassiliki Sakka, dr.

Association for History Education in Greece

Dervenakion 2, Petroupoli, Athens, Greece

vassilikisakka@gmail.com

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