Why Are Women Missing from Hungarian Secondary History Education and Political Decision Making in Modern Times?

Prepared by: Luca Kőö
Sociology BA
Social Policy and Equal Opportunities
Professor of thesis writing seminar: Dr. Andrew Ryder
Abstract

This thesis investigates the possible reasons why women are hard to find in history and explores whether there is a connection to the scarcity of women in politics in Hungary. Through the examination of the methodological approaches of history, several problems of the discipline were unfolded such as event-orientation, adherence to the positivist approach and fragmentation. Women’s history, gender history and feminist history, fields of the discipline dedicated to research women figures, women’s life through the ages are usually separated from other branches (as those branches from the others) and it is questionable whether they will ever meet to establish a historical narrative together. The other focus point is the effect of Hungarian politics on education. Through analyzing the content of the National Core Curriculum it became evident that with the change of the governmental party in 2010 there is a visible tone shift in the conveyed core values of the education from a near Eurocentric worldview to promoting patriotism. Secondary education is in desperate need to change structurally and to untie itself from politics. The solution to the cultural and social disparity between sexes is to start a conversation, and learning about women figures, women’s life in secondary education history class could be a place to start.
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Introduction

History, the recounting of events of the past of humanity, has many notable figures of any era one's looking upon. But by examining these figures we might conclude that more often than not the bearers of great historical roles and importance are men. Furthermore, the female figures are frequently portrayed as wives, mothers, daughters or seductresses, - in relation to men.

But why is that? Women did not contribute to history? Or somehow they were erased from the retellings and collections of memories? What does it mean for us today?

This disparity is especially evident in the field of politics, the percentage of women MPs is remarkably low, even after introducing several counter-measures, such as gender quotas. Can the established history, heavily controlled by patriarchal views be connected to the chauvinistic underrepresentation of women in decision-making and leadership positions?

As Sylvia Walby (1986) described, patriarchy is "a system of interrelated social structures which allow men to exploit women." As used in Sociology, it is a social system in which the established power, political or otherwise is held by men.

Women’s history is equally a field of study that is looking for the answers to the aforementioned questions, and a movement searching for the lost women of history. With the rise of Women’s Right Movements there was a need to reconsider everything women thought about themselves and that need led several second-wave feminist historians to learn and teach Women’s history. According to this school of historiography, history is written by men, about men, intentionally leaving women out from the pages of history books, or actively diminishing their role.

The United States and Great Britain-centric field of study inspired many countries from Japan to Nigeria to explore and revise their history seeking for women and trying to understand the social structure they lived in that allowed for such misconducts and how it effects the situation of women today. It is however not equivalent with feminist history, which is the reinterpretation of history through women’s viewpoint. (Rose & Gillian, 1993) The two disciplines are inevitably intertwined with each other and with gender history as well. It is an interesting question to ask, whether these connecting concepts such as feminism and gender that are essential to women’s history but gained such controversy in today’s discourse in daily life are preventing or harming the
discipline in any way to reach its goal and gain the credit it deserves?

History is not the only scene that lacks notable female figures. By extension, as previously mentioned, inspecting the recent days’ political palette one can find that women are still grossly underrepresented in governmental and political decision-making positions. World wide the numbers differ widely but the world average of women participating in governmental level politics according to measures taken on September 1st 2017 is **only 23.6%**. We have to mention that there are several countries where the percentage of women in the parliament is more than 50 % (e.g.: Rwanda), but it is not representative by any measure.

The situation in Hungary is especially extreme. Among the countries of the European Union Hungary has the lowest percentage of female MPs and the present political culture is not suitable for a change in the foreseeable future. Viktor Orbán, the current prime minister of Hungary is openly not supporting the movement of creating space for women in politics, because according to him, the current political environment in Hungary is not suitable for women. Although the political scene is rather harsh (debatable that it is suitable for women or not) Orbán does not seem to care to change the hostile atmosphere of politics. Furthermore his and his party’s rather conservative view on gender roles seems to reinforce certain stereotypes about „women’s place”.

This conservative viewpoint manifests in the governments standpoint on gender studies, prominent members of the party openly saying that gender studies extremly go against their mindset.

In 2003 in Hungary 14 member of the **Hungarian Historical Association (HHA)**, all women, tried to establish a department dedicated to Women’s and Gender History, but they were voted down. Later the department was authorized, but with the warning that they would not get any support, financial or organizational, from the Association.

This thesis is determined to explore the situation of the women of Hungarian political scene (or more precisely the lack of them) by taking the nation’s established history and history of women into consideration, exploring the Hungarian national curriculum of history that is taught on secondary school level, examining studies conducted in different countries on the topic, comparing their findings, analyzing the possible complications and difficulties Hungarian women face in politics and how it can be related to patriarchal characteristics of established history and the continued obstructing
of any gender related fields gaining a foot in Hungary.

1. Literature Review

In this chapter I will disclose the existing literature concerning the development of history as a social scientific field to provide background knowledge to my research; the evolution of methodology used and still in use to analyze historical events, the categorizations and separation of branches and most importantly, how this progress led to the establishment of women’s history. Can we talk about a historical canon or do we have to embrace the fluidity of history where facts not always can be agreed upon?

1.1. Approaches of studying history

When history gets introduced in education (in Hungary it happens in 5th grade in primary school), I remember my teachers’ tendency to talk about this subject as the unquestionable recounting of past events, while this cannot be further from the truth. Later I came to the realization that history is not clear-cut, but usually this fallibility is not specified.

„History is written by the victors.”

The very famous quote of unknown origins, often attributed to Winston Churchill absolutely falsely, is on one hand representing the many problems history faces but also possessing the message that the objective truth in history is a misconception. History has for example, well, a history with the current political power of the observed era influencing the retellings and recollections, bending them to a way that is beneficial and supportive of the political mindset and motivations. While the quote is not an appropriate way of approaching history, it is certainly undeniable that history was often „reinterpreted” by the historians funded and supported by the current political power. Political powers influencing history is one example of why history can be problematic when it comes to objectiveness.

1.1.1 Positivism and Idealism

There are several approaches to study history and its mechanism: Auguste Comte, French philosopher and one of the most decisive figures in sociology, claims that historical studies can be constructed in a way as any natural science, with careful and
repetitive observation, building up general laws of the natural order of the subject, which would be applicable to given situations explaining historical mechanics. This positivist approach of studying history is simply failed generating these natural laws they were expecting to come forward, leaving modern positivist historians reaching out for the generalizations of other scientific methods, such as economy, sociology, to be applied in examination of historical events. Positivist historians have a strict non-interference policy with historical facts, which forbids them to interpret and judge happenings, to look for triggers of human motivation behind the mechanics, and only allows them to record the factual observations. (Tosh, 1999)

The other approach - which is less used in the historical academic cycles - the idealist historical approach which states that history cannot be left as a collection of facts and uses intuition and empathy applied when examining historical events. Idealist history is subjective. This approach is relying more on interpretative examination and historians using this method claim that studying history should be more human and experience-based. Idealist historians are rejecting the leading principle of positivist approach according which history can be observed and recorded as any natural science without the interpretation of human motivations, aims and mind set behind the acceleration of events and happenings. (Collingwood, 1994)

Both approaches face limitations. The positivist approach only accepts knowledge gained from strictly scientific methods, like observation, but we have to ask whether it is enough? Positivist historians rely heavily on the assumption that facts are given. Tosh (1999) argues that these given facts are incomplete; some information is lost or never discovered. Facts that are uncovered and known have to be weighed for their relative importance to construct an analysis. How could one decide which fact is more important than the others? Besides, because of the reliance on the general laws of events, these events had to be repeatable in order for these laws to work. Positivist historians completely have to leave out the human variable of the equation because it is unreliable in their scientific approach.

Idealist on the other hand overemphasise on the uniqueness of events. The reliance of interference is leaving facts deformed by the interpreter even with the most careful appliance, making the retelling of events too unreliable and “too unscientific”. The subjectiveness therefore becomes the idealist approach greatest weakness. (Tosh 1999) Despite the problematic nature of positivism in relation to history it is the more popular approach nevertheless in academic history.
1.1.2 Historiographic approaches
The ascension of academic history in the early nineteenth century allowed and needed different methodologies and theoretical approaches to rise as well to create a diverse historiographical landscape. The need to find more knowledge and to find more ways to history was the reason social history, political history, economic history, cultural history and other different historiographical disciplines were created. (Ferro, 2003)
With the expansion of historiographical approaches history as a subject of research became more nuanced than ever before. As fortunate as it was for covering more and more of this basically endless topic, it is inevitably brings fragmentation, clashing disciplines, controversy and the burden of finding and establishing the objective historical narrative even harder than ever before.

1.2 Social History: Important Foundation
Social history is a historiographical branch that focuses on societal development and progress, providing new angles for history to be explored. As a result social history allow us to look away from the event-oriented political history and shifts the focus from kings, and royalties to ordinary people. Some social historian strictly utilize existing records, statistics and censuses to recover the changes in population in light of known historical occurences drawing paralels, but others often make us of diaries, letters, etc. Fragmentation still poses a problem, as scientists tend to narrow down more and more their field of specialization, to discover and rebuild history of people who usually get marginalized in history: women, LGBTQ+ people and ethnic minorities like black, latino and asian people in the United States or Roma people in Hungary. Nevertheless, it is of utmost importance to build a historical narrative for people who are marginalized „in classical history”, because it helps greatly to recover and connect to their identity. (Johnson, 2011)

1.4 History of Women’s history
History, as most of the people meet with the subject in secondary education, is ultimately, undeniably male-oriented. It is not to be said that this orientation is malevolently intentional, a conscious exclusion of female narrative; nevertheless it cannot be left unsaid that there are examples of notable women of history who have
been “forgotten” and/or their roles were „reinvented” or „reinterpreted”.
If we look at European history we can easily find some explanation that does not require intensive investigation. Historical research has an easier time examining time periods in the recent past because there are more resources they can choose from and analyse. There are still questions of interpretation even with an abundance of resources at researchers’ command, but there are less and less reliable sources remained as we go more and more back in time. Facts are not that unambiguous anymore, there now a lot depends on interpretation; with the positivist approach of academic history that means a lot of possible logical fallacies.

A simple example: we know that most of the succession lines in European countries excluded female heirs or favoured male heirs opposed to females; therefore most of the rulers for decades were men. This phenomenon is different variations of succession called salic, semi-salic and male-preference primogeniture. These succession mechanics has different cultural explanations, most of them evolved from tribal practices, or having antique Greek-Roman or biblical roots. This historical mechanism separated women from power. Because positivist historians not consciously looking behind these mechanisms, we simply conclude the fact that most of the rulers were men; free for everyone to interpret it as they want.

Michel Foucault, French philosopher, although heavily critiqued for his work in history, argued to examine history with cautiousness and critical thinking to avoid being trapped and mislead by old historiographical assumptions. (Rorty, 1986) And ultimately that critical thinking created such historiographical disciplines such as social history, gender history, feminist history and women’s history.

Women’s History is basically a quest to recover lost women through history. It started as a movement by second-wave feminist historians from Anglo-Saxon regions, mostly from the United Kingdoms and the United States of America inspired by new social historical approaches in historiography in the 1970s, their ars poetica is that history’s male-oriented nature is coming from the heavily patriarchal disciplines interpretational biases, leaving women intentionally out of recollections, diminishing their roles and favouring a male-viewed retelling of events. A Welsh Women’s historian, Deidre Beddoe (1981) verbalized the issue in a humorous way:

„If a creature from outer space landed in Wales, obtained a National Library of Wales reader’s ticket and conscientiously worked through Welsh history she would be really perplexed as to how the Welsh procreated. They were all men, even the Daughters of
The scholars in the field of Women’s History reconstruct historical events specifically focusing on women, from women’s letters, diaries and other writings. Western Women’s History faces its greatest problem as a consequence of this previously mentioned method. According to Glenda Riley (2004), the biggest problem of Western Women’s History is intersectionality. The term was coined by an American feminist scholar Kimberlé Williams Crenshaw (1989): it is an analytical framework, originally used in feminist circles to establish structural identities of race, ethnicity, gender, class and sexuality that are all interconnected with each other. This theory argues that looking upon an individual’s identity the multidimensionality of the individual’s situation must be recognised and addressed otherwise one is unable to recognize the depth of said situation and the status of the individual. Most historians of the discipline of Women’s History heavily rely on written resources but that unintentionally shifts the focus on mostly higher class white women, women who had the privilege of education therefore being literate and leaving out completely the experiences of Black, Hispanic, Asian and Native American. This inequality in the field of Western Women History has created a schism in the discipline; researchers are forced to specialise not only in the gender but also the race and the class and there is no meeting point between them. Even though, the situation of intersectionality is not as dire as it was in the 1980’s and 1990’s and more literature can be found on the experiences of women of colour, Riley argues that this challenge of inequality has not been defeated, and Western Women’s Historians have to persist.

“How many more unrecognized and underresearched women must exist? Because details about them are sparse, the telling of their life experiences may demand a departure into new forms.” (Riley, 2004)

She points out that the next stage for Western Women’s History should be the establishment of a new focus on postcolonial literature and that would help to create a comparative branch of women’s history to diminish fragmentation.

“Comparative studies are a necessity in an increasingly globalized world. Comparison answers many questions. Were woman of the American West somehow special, even exceptional? Probably not.” (Riley, 2004)
1.5 The History of Teaching History in Hungary

Mass education in Hungary started in the late 18th century, with the I. Ratio Educatio issued by Maria Theresa in 1777. Before that, education was in the hands of the Church: the curriculum, the students, etc. was all controlled by it. With issuing this statute, for the first time, the education system was regulated by the State, from primary school to university, with a heavily centralized curriculum for the whole Kingdom, including Hungarian History for commons’ school and Hungarian History in Latin for Catholic schools. The I. Ratio Educatio stated that studying history is “universally useful”, but Universal History was overwhelming in size even at that time, and it was deemed impossible to teach the whole subject within few years, that is why they decided that teaching only Hungarian History benefitted the students more. (Mészáros, 1981) Under Hungarian History at that time mainly focused on the history of Habsburgs, and younger students were introduced to history with stories from the Bible. At that time the Hungarian language was not used for academic studies, only German and Latin, and Hungarian Historiographies never truly recovered. (Bódy & Ö. Kovács, 2006)

1777 is the date when education in Hungary became controlled by the State and it remained controlled ever since. Curriculums always followed the rapid changes of the Hungarian politics and it is happening right now. The currently governing political party, Fidesz made (and possibly will continue making) a lot of controversial changes in education that earned countless appreciating and angry responses; it is further elaborated later in the thesis.

1.6 History of Women’s History in Hungary

Dr Andrea Pető and Judith Szapor summarized the situation of the Women’s History of Hungary in 2007; the retrospection on Hungarian academia explains that the very structure of the institution is extremely chauvinistic and the intense reliance on the positivist approach prevented other historiographical theories to gain foothold for a long time and still stalling the advancement of historiographical disciplines that are deviating from the mainstream.

Hungarian academia was always especially helpful to attend to the whims of the political powers; there are still a few ambiguous figures of the Hungarian history whose historical judgement is passionately debated. (e.g.: Miklós Horthy). In the twentieth century Hungary faced a lot of sudden and rapid political changes, from dualism with
the Austrian Empire to a very brief period of the first Hungarian Republic followed by a more brief period of proletarian dictatorship to the second Republic then a more permanent socialist system to nowadays, to the third Hungarian republic; this, of course, left a mark on the academic circles too. The Soviet-styled institutes deemed a lot of the best Hungarian scholars „unsuitable” to teach, and kept university personnel and curriculum under a close watch. This control broke apart the research and teaching of history completely.

Regarding Women’s History progression stopped before it could have even started. The chauvinistic academia under the Horthy regime did not acknowledge the women’s rights movement in the 1900s and of course the Marxist historiographical approach has not deemed it important either.

„After all, was not „the women question” suspended and solved, once and for all, by the Marxist-Leninist state and „statist feminism”, and bourgeois feminism, along with the liberal notion of women’s rights, condemned to the dustbin of history?“ (Pető & Szapor, 2007)

The first greatest change in Hungarian historical academia came in the early 1980s with the historian Péter Hanák, who broke up with traditional, positivist approach and the Marxist framework and encouraged the development of other historiographical approaches and methodologies. He established Cultural Studies in Eötvös Loránd Science University (ELTE) crossing the gigantic gap between research and the curriculum. This consequently helped to

After more than a decade of the publishing of this summary the situation is the following: establish a branch of economic history that focuses on women’s employment and specific female occupations.

The transition from a socialist state to a democratic country was also an advancement in all academic fields, not just history and the early years were period of great optimism in the field of history, and welcomed by not only Hungarian scholars but also by Western Women’s historians who were eager to establish discipline of a comparative women’s history with their Eastern colleagues. In the end this cooperation failed; the initiative was hindered by miscommunication and cultural misunderstandings and the conflict between Western feminist theory and the answering rising of antifeminist movements. (Funk and Mueller, 1993)

Nevertheless the development of the Hungarian women studies were greatly advanced by the establishment of Central European University (CEU) in 1990. They founded the
first Gender Studies Department in Hungary in 1995 and it assisted between the Western and Eastern branches. The problems was that a lot of Western scholars were only teaching for only a short period of time and after the initial optimism, they left the institution and the department fell apart, leaving a handful of dedicated Hungarian historians, mostly specialized for other fields, alone. There was a lack of common methodological approach and even though the remaining historians fought passionately, they could not gain academic legitimacy.

Pető and Szapor suggest that only solution is to establish women and gender studies in universities.

“For lack of an institutional base, the handful of committed women’s and gender historians have to resort to organizing conferences and proceedings, in addition to their—often unrelated—academic obligations. A foothold in the university curriculum would change the marginal position of women’s and gender studies and attract motivated students. In turn, full-time scholars would be able to shape future research by directing graduate students to fill the gaping holes in the historiography which are too numerous to list. As it is, students interested in gender studies will turn to other fields or take advantage of graduate scholarships abroad, widely available since Hungary’s membership in the European Union (EU)” (Pető & Szapor, 2007)

The authors end the report on a cautious optimist note, looking for the further advancement of the Women’s History in Hungary, even though when fourteen members of the Hungarian Historical Association (HHA) initiated the foundation of Women’s and Gender History they were voted down and after more than a year when the new section was finally established they were warned not to expect any support, financial or other. (Századok, 2004)

1.7 Women, Feminism and Gender in Hungarian Politics

There are three universities in Budapest, the capital of Hungary, that currently have gender studies department: Central European University (CEU), Corvinus University of Budapest (CUB) Eötvös Loránd Science University (ELTE). Only the CEU and the ELTE are teaching Master and/or PhD courses of Gender Studies. None is teaching Women’s History as a degree programme, although CEU has courses on the subject.

In April of 2017 the Hungarian Government introduced a law-modification about universities that would require foreign universities to provide academic activities in the respective country they originate from and also to have a governmental agreement between
Hungary and the respective country. This modification is without example in the democratic world and provides access to the Hungarian government to the autonomy of the universities. It is christened as 'lex CEU’ by the media, because this modification harms CEU the most (coincidentally CEU is the most prominent and respected university in Hungary, founded by George Soros, a figure who is constantly demonized by the Fidesz). There was a great demonstration wave after it was introduced, followed by an international outrage, universities and notable scholars all around the world expressed their displeasure and support for the demonstrators and the European Committee sued the Hungarian Government over the modification.

In Hungary 'gender' became a swearword. The Hungarian Government lead by the Fidesz party is maintaining a center-right right wing position on the political palette but they are also openly affiliated with ideologies like nationalism, conservatism, Christian democracy and populism. Viktor Orbán the current prime minister of Hungary was first elected in 2010 and re-elected in 2014 (he also served as prime minister from 1998-2002).

Out of 199 MPs only 20 are women, according to the website of the Hungarian Parliament. Fidesz has 114 seats in the National Assembly and only six are filled by women. The introduction of a gender quota is not planned in the near future, by the Fidesz.

When asked about the lack of women in the Hungarian Parliament Orbán answered, that he knows that the topic is „fashionable nowadays” but he thinks that the Hungarian political scene is too harsh for women to participate in, because it is built upon „character-assassination”. He stated that even though he knows about some „talented ladies, who may could even take it” but ultimately he is not surprised they are „not volunteering for the task” of becoming the first female prime minister in Hungary. (2015)

It is not exactly a surprise that the Hungarian Government is actively against Gender Studies. Explained by Bence Rétvári, Christian Democrats (KDNP) MP and Ministry of Human Resources undersecretary, gender is not a field of study but a dangerous ideology, with the aim to destroy traditional conservative family values. He stated in an interview:

„The contents of the field of study are opposing everything the government thinks about mankind.” (2017)

Right after the Eötvös Loránd Science University announced their master programme in
**Gender Studies** the Corvinus University of Budapest followed closely by announcing their master programme in **Family Sciences**. The timing was so sudden a lot of people put the two together and a rumour started to circulate that the Family Sciences master degree programme was founded at governmental pressure „against” ELTE’s Gender Studies programme to combat the dangerous ideology of Gender Studies and promote the Fidesz approved family values. Rétvári denied these rumours.

Although the international global discourses regarding gender studies are quite popular, this also brought public attention to gender studies for better or worse. Gender as an analytical concept it is now facing a political controversy world-wide, because of various reasons, starting from simple disagreement from the public sphere to spreading blatant misconceptions about the topic. Pető states that gender studies always struggled, but now it could be a “critical field exploring” of the political phenomenon she calls the „closing of the new Iron Curtain”, the political and economic separation of West and the East. (Pető, 2018)

1.8 Reflections on the Literature Review

History as any social scientific field that focuses on humans cannot be expected to behave like natural sciences. Different methodological approaches can help to explore the subject more but it is also causing fragmentation in the discipline, and meanwhile focusing on a specific segment of history allows deeper insight into that segment it also embodies the problem of decentralization. Because of this kind of fluidity and fragmentation in the discipline of history it is impossible to establish a historical canon, nevertheless it is needed to set up a centralized curriculum for primary and secondary education. Forcing history in a shape for the sake of a national curriculum is allowing such misconducts that marginalized groups that are only researched as near-obscure parts of social history are falling through the grid of the curriculum, consequently women or minorities, such as black, Asian, Latino or Roma people or LGBTQ+ people are basically rendered non-existent from a historical point of view. Is the rigidity of secondary education’s curriculum unavoidable? Is it harmfully affecting students’ mentality to leave out women from history classes? Would it change the androcentric Hungarian political scene if student were taught in history classes that women were and could have been in leadership position?
2. Approach & Methodology

2.1 Methodological Perspective

The fundamental assumption I establish my research on - based on the previous research on the existing literature and personal experiences – which leads me to argue that there is an overwhelming androcentrism both in education and politics in Hungary, therefore the main approach I will use is the feminist theoretical approach. I conducted mainly qualitative interviews. I examined the situation mainly in secondary education, because every student is required to learn History at that level and most of the students are required to take an exam on the subject and as a result that level is where everyone is affected. I emphasize personal viewpoints and feelings on the subject, consequently I use the interpretative theoretical approach as well.

2.2 Context

There is a general unrest around both topics: in April 8th, there will be a parliamentary election held in Hungary, and the interviews were convened in the heaviest campaign segments. Also there were several protests organized to express discontentment with the current situation of education in Hungary; in 2016 teachers in secondary education held strikes and a protest march. In January 19th, 2018 students also organized a strike and a protest march, then another protest march on March 15th.

2.3 Research Ethics

Conducting my research I strictly followed the ethics of social scientific research, agreed upon and assembled in the International Sociological Association’s Code of Ethics (ISA). Before every interview I introduced and identified myself as a sociology student of Corvinus University of Budapest and I explained the purpose of my research. Both in person and in the form of a letter of consent I assured them about protecting their identity, handling the information they gave me confidentially and not using the interview for any other purpose only for my thesis. Even though all of the participants allowed to use their name, I did not use their real name in the analysis; especially since most of my interviewees are under 18. Also I will not use the names of the schools, only describe them the best of my knowledge only for the purpose of gaining better insight and context. (See appendix for letter of consent both in English and in Hungarian)
2.4 Research Methods

For understanding better the secondary education system, focusing on the subject of history, I conduct content analysis on the National Core Curriculum (NCC)/Nemzeti Alap Tanterv (NAT). Examining these texts give me an insight to further my research and help to find focus points for the qualitative interviews. I interview 6 students in secondary education, 2 teachers who teach in secondary education actively, one former teacher who taught in the late 80s’, early 90s’ and one historian who teach in academic level. All interviews are semi-structured as my aim is to acquire their perspective; I have general topics in mind while asking them, but room is left for the conversation to turn to topics the interviewees deem important. The focus on qualitative interviews means I can be described as an interpretative researcher, meaning that I reject the idea of objective reality therefore the research is conducted within the assumption that this objective reality can not be discovered as each participant acts on their believes of reality. (Walsham, 1991)

2.4.1 General Topics Discussed

These topics are the followings I generally touched upon when interviewing the students:

- What do they think, why are they learning history?
- Conditions of the class
  - Teacher’s attitude, books, size of the class
- Women figures they learnt in class
  - How many they could list, the way they were taught about them
- Politics
  - Personal interest, Politics in School, Education Policies
- Effects of education on political thinking
  - Student protests
- Gender, feminism in school

The topics I discussed with teachers:

- The essence of teaching history
- Conditions of the class
  - Teaching style, size of the class
- NCC and other education policies
Effectiveness, possibility of divergence

- Women figures in history classes
  - Their existence, importance, etc.
- Politics in school

2.5 SWOT Analysis – Methodology Assessment

In the following paragraphs I attempt to evaluate my research by examining its strongest and weakest points, discovering opportunities and threats in the approach.

Indepth interviews’ and qualitative researches’ biggest strength lies in their personal nature. I figured that these kinds of divisive topics I intended to explore, such as education and politics in Hungary, would profit more from individual interviews where I could focus on the person and the insight of the person. Also, as I see, this will give me the opportunity to uncover segments of the problem I might have missed, but the participants deem important; despite all my effort to educate myself on the topic best to my knowledge it is unavoidable that I might misjudge or misunderstand the significance of some details, therefore it is invaluable to gain the insight of people who know it best, who’s everyday life is determined by the topic. That is the reason I prefer a semi-structured interview, to have a more conversation-like feeling of the procedure, encouraging participants to stir the topic in a direction they think is more important in relation to education and politics.

One of the biggest possible weaknesses of the research is not being comprehensive. The opinion of ten people is hardly reflexive to the society, it cannot be used to reach a trustworthy conclusion on the issue. Especially since a lot of demographics were not covered; although the participants were selected through purposeful sampling methods there are factors that have to be considered when looking at this research, like availability. Furthermore, with more quantitative data, for better or for worse, the research would gain another dimension it misses now. However, it can be said the content analysis gives some broader institutional and structural insight.

I would say that the biggest threat to the research is my own lack of experience conducting interviews, and despite my best effort, I might unconsciously led some of my younger participants to certain conclusions they might not have arrived on their own. Because of the semi-structure and the lack of strict list of questions the interviews, especially with the participants who were open to the experience, evolved into an
organic conversation, which I highly encouraged, but also it was very hard to maintain my position as a professional interviewer. I hope that regardless of my inexperience the research will be still evaluable.

3. Findings of the Research

3.1 National Core Curriculum

To gain an insight to the Hungarian primary and secondary education system I conducted an analysis on the contents of the cornerstone of modern Hungarian education: the National Core Curriculum (NCC)/Nemzeti Alap Tanterv (NAT). NCC is a statute defining the content of public education, redefining the 1993 public education law. The first NCC came to be in 1995, but one came out in 2003, 2007 and the last one that is still in effect came out in 2012. The current government plans the renewal of the statute in September, 2019. The NCC not only provides centralization of the educational contents but also describes a shared moral guidance and puts into words collective values worth studying, teaching and following for the growth of Hungary and together with a yearly updated National Framework Curricula compose the way of Hungarian education.

In this section I will analyse and interpret the 1995, 2003, and 2012 updates of NCC with emphasis on the established morals they promote and the skill-set they associate with history. It is interesting to note that the first three NCC came out under MSZP-SZDSZ government that is a central-left party and often called a liberal grouping with a little criticism and the last update came out in 2012 was under Fidesz government, which is a central-right party famous for its gradually more conservative views.

3.1.1 NCC – National- or Eurocentrism?

The very first NCC presents a number of objectives that has to be conveyed through education: the NCC wants to break up with previous education laws that regulating curriculums in details but more like providing a background such as a number of quality textbooks, guiding with example, presenting shared values. It heavily emphasises the importance of equality in education, highlighting that everyone has to have the same access to quality education, further accentuating the need to provide the same education to ethnic minorities (Roma people) and disabled people.
The 1995 NCC also declares that while education has a main role in building, maintaining and strengthening the Hungarian national identity and preserving national traditions and customs (importantly highlighting that minorities within Hungary have to be provided with the same respect to their own national traditions and identities and cultivating the relationship between Hungarians and minorities) all of this has to be done within the European, humanist values and has to emphasize that the European identity is part of the Hungarian national identity. In addition, education has to present each and every culture worthy of respect and has to promote the importance of standing together as humanity and general openness toward each other, but also draw attention to a potential threat in globalization and teach students a skill-set they can use to solve global problems.

The 2003 NCC is starting with defining its roles by highlighting that it has no intention to diminish the autonomy of institutions, simply just wants to provide guidance as its predecessor. The 2003 version emphasises that the foundation of the shared values it promotes is democracy and the designated role of institutions is to strengthen the democratic and civic thinking in students. Because Hungary joined the European Union in 2004 this version already draws attention to the importance of being part of a wider international community: it says that being a member state opens opportunities never seen before and the institutions have to prepare the students with a mindset required to shoulder this role. The NCC still accents the value in national identity and traditions but opens more toward a “cosmopolitan” identity it imagined is needed for students of that time. Otherwise the shared values NCC promoted in the 1995 version stayed the same. An interesting change that in the 2003 version the NCC directly refers to the equality between sexes/genders/ when it describes universal equality that has to be achieved in education and the universal equality that has to be shared as a common value also includes equality between sexes.

3.1.2 Shift of Mindset in Shared Values

The 2007 NCC was followed by a law modification in 2011 and then an update of the NCC in 2012. The law modification was the product of the change in government when the Fidesz (central-right/right party) won the election with a 2/3 majority of the seats in the parliament, thus gaining the power to change the Fundamental Law of Hungary (which they did often). The 2012 version of NCC operates with a shift of tone compared to the previous versions. There are highlighted values dominating the text that the
previous versions lack: **patriotism** and **family**. There is little to no mention of the European identity that previously was part of the national identity. The focus point is clearly on the national identity, national consciousness and the moral education. It defines its own role as to educate students on national cohesion and solidarity and to **strengthen patriotism**. The other important element is **family values**, which was never specified in the previous versions as a main point. The 2012 version grant a whole paragraph, titled “Education for family life”, and describes family as a significant portion of developing social skills, (which is true) and promotes that it is a prominent role of institutes to display harmonic family models and to teach the appreciation of family units, moreover demonstrating these family values by the institutes would assumedly help the students develop healthy romantic relationships and the institutes also need to be concerned with answering sexual questions.

The promotion of these values, the shift from a Eurocentric, “cosmopolitan” narrative to the downright militaristic description of education as the state appointed place to learn patriotism, to prepare students to save the nation if needed is clearly can be seen as a sign of the **governmental change from left to right in the scene of education**. Of course it is not to be said, that finding values in strong national identity and family is wrong, but these kinds of messages are incredibly characteristic of a popular right leaning party’s communication. The universal equality that was the underlining main theme of the previous NCCs are gone and instead the new one brings a very subtle **“us versus them” mentality** into the shared values that has to be promoted by education.

And it is a very important question to ask whether a political tone shift this visible can be allowed in the scene of education that is supposed to be independent of parties and political ideologies.

It is also important to note and analyse these tone shifts in the shared values declared by the current NCC in this research because these shared values are the ones shaping the subjects of the humanities department such as literature, history, etc. History and all the subjects destined to educate students in the spirit of democracy and social sensitivity such as ethics, philosophy, social and civic studies are especially subjected to the current political mindset, especially with the NCC dictating the directions.
3.2. History education in secondary school: the ideal and the reality

With all of the students that participated in my research I started with the question that what do they think why are they learning history, what could be the reason they are learning history and all of them answered with different words, but essentially the same answer: “It is important to know it, so we don’t repeat the same mistakes and we can grow.” They all described history as a mirror they can see today’s life in better and history classes a place where they can cultivate skills of critical thinking and understanding politics better. The teacher participants of the interviews described the same when I asked them about why it is important to learn history, elaborating on the skill-set they try to develop. „It is very important in teaching history that it has to cultivate those skills that we can’t go on without, skills that help us to form our opinion about something, to be able to highlight the essence of something, to be able to see through some processes”

There is a general understanding that, as the old quote from Cicero says „Historia est Magistra Vitae” history is the teacher of life; that history education has the power to teach reflection, social and logical skills that are essentials to navigating our life. But does it work like that in real life? Not always.

Among my student interviewees there were different experiences, but all experiences usually connected to the teachers’ attitude. Two of the students who attend basic level history lectures explained that they feel like their teacher cannot incorporate the preparation for the final exam with the skills they think are the reason of learning history. The course of their lecture is very textbook-centric and they do not think it is enough. One of them remembers that his history teacher in primary school was always prepared with exercise sheets, additional resources and they rarely used the textbook and he feels that it was more engaging. „I think it depends on the conscience of the teacher, how they rather don’t care and just bring the textbook, teach from there and there won’t be any problem or if they prepare beforehand, bring extra material, make an effort.” The other interviewee expressed that even if she does not like the textbook she is not sure how they could deviate from it. „Now I’m thinking that on one hand it would be great if we learned more, having extra materials, but on the other what is in the textbook is the state-prepared knowledge we have to learn and if the teacher’s teaching something else, you will fail the final exam big time.” Still, they are dissatisfied with their history lectures nevertheless. “If I would like to go on studying history in
university, I’m sure I would feel terrible and I’m sure I wouldn’t be confident in my knowledge, because I know there is more to it.” On the other hand, a lot of my interviewees expressed that they are lucky to have great teachers, but coincidentally those teachers usually do not lean on the textbook to heavily. One of the students told me that she especially like her teacher, because she often teaches history story-like, peppering events with anecdotes. “So far I was lucky with all of my teachers, because they didn’t just focus on handing down the curriculum, but they absolutely tried to weave into a story, trying to make it interesting. I think you memorize it better this way.”

3.2.1 Structural problem: size of the classes
With the students we identified a number of problems, both personal and generally reoccurring and what I gathered, one of the biggest hindrances in secondary school history teaching (probably in other classes too) the size of the classes. In most secondary schools basic level history lectures are held with full classes that are around 30 students, each of them operating with a different level of competence in history. A student who takes advanced level history lectures explained to me that she prefers the advanced level lectures more, because there it is a given that the students present have both competence and interest in the subject and it makes the flow of the lecture easier that the teacher can trust and count on their knowledge. Students who attend only basic level history lectures reported that sometimes they feel like the teacher „just doesn’t care”, but they empathise with them as they can imagine that it must be hard to hold the attention of the whole class, especially in later periods of the day. Students who attend secondary school with humanities department that are specially focusing on subject such as literature and history are usually studying history in divided groups not with full classes and the interviewees who are taught in such way, without being evident to them, were more confident in their history knowledge. One girl explained to me that in her school they changed to divided groups from full classes in the recent years, and this system allows them to learn history in an increased number of lectures. „It is always coming out in lectures with other classes that compared to them our class is more ahead of them and has a more detailed knowledge.” When I asked her that in comparison to the old system which one is working better the divided groups or the full class lectures she said without a doubt the divided groups. „I have less opportunity to
not to pay attention. Previously with full class, the teacher has there a whole lot of people that she has to lecture, there aren’t any individuals! She can’t spot that X or Y are just looking out of the window and Józsi is just doodling, but now if I just zone out for a second she goes ‘well, what do you think?’ and she immediately engages me to participate’’

The other side is that teaching full classes with a lot of students appears to be a problem for teachers as well. „It is hard. I teach history and literature, these are both full class lectures, there are usually 30 students, plus or minus 5, and it makes individual developing impossible. I can’t pay attention to individual students in a full class of 30 people; it is nearly an unsolvable task. Of course, one is always trying and making attempts but it really is hard to solve this. I can’t even imagine holding a lecture to only 15 students, because it never happened to me before. But it is certain that if the size of the classes would be less big it would be more effective to teach.”

3.2.2 Women in curriculum – dependency on the teacher

The two teachers I conducted the interview with have a very different approach when it comes to women in history and it explains why the student interview participants gave varying answer about the subject too. Both teachers are male and both has more than 10 years of teaching experience; the first one teaching history in a renowned secondary school in the centre of Budapest, the second one teaching history and literature in a vocational secondary school also in the centre of Budapest. The first teacher, in my opinion, has a very positivist approach to history. When I asked him about whether he teaches about women in history, he answered: „Very minimally. How women turn up in history, they all secondary characters in relation to men, for example if we look at Cleopatra when we learn about Cesar, and such. In the early 20th century with the emancipation movements and suffragettes, when the voting rights were expanded for women too, we will learn about them in detail for example. But if we were to look at figures and individuals in class, women are only a fraction of them.” When I asked why it might be the case he explained that in the secondary education the curriculum is more focused on political history and until the 20th century and even then politics were mainly a scene for men. „We can’t really bring anything else, because that was the case. If we look at for example, in relation to Kossuth, Széchenyi, etc. who is the woman we can bring in? Maybe Teleki Blanka or Leőwey Klára but they were far too
secondary characters for example in comparison to Kossuth.” He explains that he tries to compensate the lack of women in political history when he teaches social history, but for the preparation for the final exam the political history will be needed more. When I asked him about the cultural and social connotations of the lack women in history for example if we look at today’s politics, he disagreed that the situation would be dire, because women are not actively banned from politics today, even if the scene is harsh, any women can be a politician today if they wanted to be.

The participant of the second teacher-interview sees the question of women in history similarly but with a very opposing attitude. „It is a very hard question. I teach literature as well as history, and I think about this question a lot. There are a number of opinions about this, one of them is that there aren’t any women in history and in literature, because men are creating the canonical literatures and men are making politics, meaning that women were never present in these fields. The other option is that there were women present, but we are not talking about them.” He explains that history education is very event-centric, especially in Hungary and if we teach history in this event-focused way, teaching battles, peace-treaties, and occasions only, having women figures amongst them is extraordinary. „I try to highlight them, put an emphasis on women, because it is really disproportionate. It looks like that there is nothing more to the history of humanity than men going to war and women sitting home, waiting for them and cooking in the meanwhile, but sadly there is some truth in it.” Nevertheless he thinks that a teacher can compensate the lack of canonical women in history if he emphasise the ones that are present. „For example Elizabeth I in England or Maria Theresa in Hungary. It’s worth telling that these examples show, that yes, women can rule even a whole empire for a very long time, successfully.” He added that even if we do not expect women to grab swords and go to war, it is important to tell his student that women are without question capable leading in a political scene. He explains further that he is very conscious about the cultural and social imprints these disproportionate representations of women in history cause, and even if he does not have time in history, when he teaches social and civic studies he always talks with his students about the equality of sexes, family roles, etc.

Asking students about women they learnt about in history also produced very different answers. I asked them to list 5 women they studied in class and they remember hearing more than just their names. Interestingly, there were two girls, who could list more than five, both of them are studying in divided groups, not full classes and both of them
mentioned that maybe it is because their teachers are women. One of them was very surprised when I told her that not all of the participants so far could list 5, because she does not think that she is particularly good at history or does not especially care about it. Three students of my first teacher interview subject were struggling with naming any. “We might wrote down their names, but usually they are mentioned as wives and we not always use their real name /maiden name/, but as “II. Gézáné” / Mrs. Géza II/” When I asked one of them if he knows why this is the case, he told me no: “It is not clear, it is not explained why there aren’t any women, they just push the names of kings in our faces and no one cares why it came to be this way. He explained further that he thinks it lays in the unchanging education system. “Our teachers learnt this way from their teachers, and they learnt it from their teachers and back then society was not as accepting as today. I think the way we learn is very “classic”, not with a modern mentality, although our mentality is modern, that’s just not how we learn” From the other participant I asked if she would like to hear more about women in history class: “Back in the days, women did not have any rights. Women started with a disadvantage, not like men, and of course they achieved things, but essentially I can’t imagine that there is much to be said about them in history class. It would be really good to read more and know more about women, but are there any more to know?”

3.2.3 Politics in school

Because of the very recent elections and the student protests I talked about politics with my participants, asking students and teachers either what do they make of the situation nowadays. Students with uncanny agreement even without even meeting one another explained to me that they do not really care that a politician is man or woman as long as they are competent. Their interest in politics is varying, most of them confessed that they do not really know about how the system works and most of their knowledge is coming from home or from the media. Upon asking whether they talk about politics in school, the answers were still very different: students who are characterizing their school as more open told that with the elections in sight or after the elections their teachers are more approachable with questions about politics, while a student who described his school as very strict told me that in his school teachers not especially banned from talking about politics with student but it is frowned upon. All of them heard about the student protests earlier this year, but one girl confessed she does
not know what they protesting against enough to agree or disagree with it, but she supports her classmates who go to protests. She also told me that in her school she thinks students are especially encouraged to think critically and maybe that is why a group of her classmates are interested in the subject so much; she mentioned that in her school Áder János, the current president of Hungary were holding a lecture about environment consciousness and students were actively encouraged to ask even political questions if they wanted to. One girl conflicted because she agrees with some points of the demands, not all of them, and she thinks for the most part is directly seeking out conflict. Some students told me that they feel a kind of atmosphere of political discontentment in their whole institute: “You can feel it in the atmosphere and in the attitudes of teachers, like ‘that’s it, we can’t do anything, we are not against you, we suffer with you’”

My second teacher interviewee proudly said that in 2016 when the teacher strikes happened, in their institute was the highest participation rate among teachers. When I asked him about backlashes, he explained that even there was no official repercussions, after the next staff meeting one government official said to the institute leader that „they shouldn’t dream about the new courtyard after that”.

3.3 Secondary school level of education in the past
I had the opportunity to talk to a former secondary school teacher who taught in the late 80’s, she told me that she gave up teaching history after a few years and went into psychology instead and never went back to history on a professional level. When I asked her why did she left, she expressed that she felt extremely frustrated because the state-appropriate curriculum was only a fraction of what she learnt in university; the state-approved history was so heavily revised and it was so far away from history that it was not worth to teach. The textbook has little to no information on anything and any mention of revolution was cut out immediately. On an academic level, she explained, the further your field was in time the more comfortably you could research; periods like antiquity were really popular among scholars and children as well, because they had the most accurate and detailed information of those periods. When I asked if she knows how history education looks like today, she mentioned that her daughter is attending a secondary school and thus she has some insight. She thinks that history education changed much less than it should have. She said that the mentality that is
conveyed to students that history is something that happens and not something people actively make is very harmful in a sense that it makes them **politically passive**, and that is something that Hungarian history education still carries from the socialist education era. About women, socialism was in a sense, insincere, she explained, as in history there were great heroines of the Hungarian history, also with some of the “first women who got to do this or that”, showcasing the great socialist gender equality when in reality women had the same situation as before. She thinks that a subject, especially history is standing or falling on the teachers; especially nowadays. “Back then, a teacher had knowledge not just in an abstract sense, but materialized in books that **students did not have access** to. If they wanted to learn the teacher was more or less the only way to get that knowledge. But now with open libraries and the internet **kids can get information everywhere** and the teacher can only win them with their personalities, to get their attention, to **make them love the subject**. Hierarchy doesn’t work like that anymore. It is not enough for kids that you are the teacher and automatically get their respect. You have to earn it with hard work, and they are absolutely right to demand that.”

### 3.4 What about the academic level?

To gain more insight to the academic level of history education and research I conducted an interview with one of the very few historians at the Corvinus University of Budapest. He mentioned that history at an academic level has a several problems that explain the kind of fluidity that makes the construction of a secondary school level canonical history near impossible. **Fragmentation of the field** is one hindrance that academic history cannot always leave behind. As previously mentioned in the literature review, historians tend to narrow down their already particularly specific fields; most historians are extremely well-versed in the time period they are researching and the other parts they know only superficially. He explained that it **breaks the continuity of the flow of history** and even though there are conferences and cross-researches to connect fields it is not characteristic. He also mentioned that there is a **disconnection between secondary school level and academic level**: he said that the system changed remarkably little since he was attending secondary school and that shows how impossible it is sometimes that **fresh research can break into the curriculum**. I asked if politics has or could have an effect on history in academic level as influencing than in secondary level and he answered that with different tools, but basically yes. Specific
fields receiving **more monetary support** than others can influence without actually outright forbidding the research on some subjects. When asked about the lack of women figures in history, he told me that it is a misconception: **there were always women in history for us to find.** It is another question that researching these women does not fall into the category of importance when it comes to supporting researches governmentally. He mentioned that other misconception in the secondary level history teaching is deeming historical characters black and white; there are a lot of hidden motivations and contextual processes that we need to understand when we are looking at the actions of some notable historical figures and the government rhetoric according which some is undoubtedly a hero and another is unquestionably a villain is plain wrong.

### 3.5 Reflections

Probably the most interesting problem my research shed light on is the interconnected relationship of the government, academia and secondary schools that can be experienced even on a micro-level; education is so tightly intertwined with politics that it visibly shifts with a governmental change. The National Core Curriculum functions as a bulletin board for the current political ideologies; 20\textsuperscript{th} century French philosopher, Michel Foucault wrote in depth on the subject of power and knowledge, how **power reproduces knowledge** and that connection, also in line with Noam Chomsky’s thoughts on the subject, is what is degrading education to an **indoctrinating tool** in the hands of the current power. (Foucault, 1975) The ideal state of education should be free from political ideologies; it may be naïve of me to think that it is achievable, nevertheless if it should be an aim to thrive toward to. If the true potential of education is maximized, it **provides freedom**, a freedom of choice and an understanding of that freedom to everyone. Sadly, it is not how the current Hungarian government thinks about education.

The **patriarchal mindset** that the current political power in Hungary establishes is incredibly **limiting for women** to the point that the question not even about where are the women in leadership positions anymore but where are the women? And to this question the government answers with promoting **archaic gender roles** and accusing the doubters to with the destruction of family values. The problem is, of course, not traditional families, or women who want to follow traditional gender roles, but taking away the freedom of choice. With demonizing the gender studies that would examine
this very question and possibly would start a discourse, the government is closing off from the disagreeing voices. Women need a cultural reconciliation that allows breaking the hegemonic masculinity to be perpetuated through education, and history would be a perfect stepping stone for this. (Bourdieu, 1998)

4. Conclusion

The quest of this research was to seek out the reasons why it is difficult to find women when one is looking upon the history books and to see whether it is connected to the phenomenon of heavily male populated politics of Hungary. Through various methods of research, I identified several points of interest that could lead to the possible answer. Consulting the relevant literature on the subject of history led me to the conclusion that history as a discipline struggles with several problems. The scientific methodology that was popular and still is popular to approach history, the positivist scientific approach, which is perfect to accumulate data, to record facts, events, names, battles, etc. but it is completely leaving out the human side of history. Fragmentation is another difficulty that history faces; researchers of the discipline rarely get outside of their specialization, over focusing on their subject consequently unable to build up a consistent historical narrative to the point that it is questionable that assembling a historical canon is even possible. Which leads us to the problem of missing women: the only historical canon that can be established is the one that is based on the factual data, the one that is made by the positivist approach. This narrative is heavily event-focused and because of the equality differences in sexes in the past, women were mostly left out of these events. This, of course, eradicates not only women, but other minorities such as LGBTQ people, Roma people, disabled people, etc.

The question of the historical canon is the most important on secondary education level. The Hungarian education establishes history as the class that has to teach several key skills, such as critical and political thinking, democratic understanding and social insight. But the fact-heavy positivist history curriculum, ironically, is up for the teacher to interpret, to emphasize and to actualize while handing down the knowledge. The National Core Curriculum was issued for this very reason to offer a moral guidance of the shared values that has to be conveyed on secondary level of education but the statute is so closely tied to the all-time government in power that the direction of political ideologies are uncomfortably present. Secondary schools also struggle with
systematic problems: huge class sizes, overwhelming number of lectures both for students and teachers, etc.

Because history is established to build in students an understanding of politics it would be of utmost importance to show the course of women’s situation through history. Despite the equality of sexes in front of the law, there is still a huge disparity in culture and in society. As I see, if the problem is left to its own devices it would eventually become equal; talking to younger people showed me that they are rarely perpetuating these unequal cultural norms. But the current government’s patriarchal viewpoint may influence it to stagnate or change its course entirely. It is hotly debated whether affirmative action policies have a positive or a negative effect; in this case, I would say it would be positive. As previously mentioned the current government openly not supporting women in the parliament: it is undeniably true that the Hungarian political atmosphere is incredibly toxic, not just for women, but for everyone. But maybe if it would be normalized in history classes to show women, especially women in leadership position, this cultural disparity would even out faster, no longer forcing women into the curriculum or the parliament but to allow them to take their righteous place.
5. Bibliography


5.1 Electronic bibliography


6. Appendix

6.1 Informed consent (in English)
I, Luca Köő, student of the Faculty of Social Science at Corvinus University of Budapest, hereby declare that I will handle the information given to my thesis with utmost confidentiality, in accordance with principles of research ethics. I will not disclose or give them to any third party and will not use them outside my thesis.

Bp. 2018.___________________  ____________________

sign

I, _________________, hereby consent to Luca Köő using the contents of our conversation today in his thesis.

When referring to my account in the thesis, I ask for my name to be withheld (anonymity):

YES

NO

– I consent to the record that has been made during the interview be attached to the thesis:

YES

NO

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sign
6.2 Informed Consent (in Hungarian)
Alulírott Köő Luca, a Budapesti Corvinus Egyetem Társadalomtudományi Karának alapszakos hallgatója kijelentem, hogy a szakdolgozatom elkészítéséhez adott szóbeli információkat bizalmasan, a kutatási etika elveinek megfelelően kezelem. Ezen információkat harmadik félnek nem adom át, kizárólagosan a szakdolgozatomhoz használom fel.

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aláírás

Alulírott ____________________ beleegyezem, hogy Köő Luca a mai napon folytatott beszélgetésünk tartalmát szakdolgozatához felhasználhatja.

– A szakdolgozatban az általam elmondottak közlésekor nevem mellőzését kérem (anonimitás):

 IGEN  NEM

– Hozzájárulok, hogy az interjú során velem készített hanganyag mellékelve legyen a szakdolgozathoz:

 IGEN  NEM

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