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Please find underneath the above mentioned questions to be answered by you or to be presented to the relevant office or officer of your university. If a question is irrelevant, please jump it over.

Personal involvement

1. Have you personally taught Microhistory at university level? What kind of courses they were? What was the students' response to this course or these courses?

I often use microhistory as a pedagogical method to connect students to history as an unfolding surprise to the ordinary people who lived through it. These are undergraduate courses. At the upper level, some of my students were training to become educators, either at the bachelor or master of education level, and others hoped to become policy makers in the international arena. Most students were not history or education majors. The point of applying microhistory was to create a thinking pattern that adds empathy to quantitative approaches to social science studies.

The response from students varied. Some felt a connection to people and saw them as humans rather than as names to memorize for a multiple choice test. Some began to see these historical people as neighbors rather than as Others. Microhistory creates global community or enhances a sense of One Human Family.

2. These courses formed parts of what module or unit of education? Were they compulsory or optional for students?

Most students were in compulsory general education courses. History and education majors took the upper level courses to fulfill requirements of the major. Some students took the courses as electives.

3. In which languages have you taught these courses?

English

4. Do you think that there is interest from the part of students in being enrolled in an MA in Microhistory in English?

Yes. My answer is based upon anecdotal evidence. I have taught some students from several nations where English is not the first or second language. I went to graduate school with peers from other nations. I believe that they shared a motivation that I have when I researched in French or Arabic. We genuinely want to know information that is not available in our natal languages. We also look for a language in which to exchange research findings.

5. Do you personally intend to take part in teaching a joint international MA in Microhistory in English?

I wish to teach a seminar or a semester each year.

6. Have you got colleagues who would take part in teaching in a joint international MA in Microhistory? Who are they? Have they explicitly declared their willingness or you just suppose that they might participate

I have discussed this with my department chair Wietse de Boer. Our graduate program was revised just last year and we are not open to a new course at this moment. He does, however, view this as a very important project and he encouraged me to participate.

Institutional involvement

7. Would your university be interested in taking part in such a venture? (Please on this point base your reply on the responsible declaration of the relevant office or officer of your university. Eötvös University, for example, have a Vice-Rector for International Affairs.)

According to the Chair of the Department of History Wietse de Boer, my department is not interested at this time.

8. If your university's attitude to such a programme is not outright negative, what framework would be acceptable for it? Does your university insist on giving an MA degree itself? Would it consider teaching courses that are part of an MA accredited elsewhere? Would it be part of the difficult process of the accreditation of a joint degree?

N/A

9. Does your university run English-language BA or MA or PhD programmes in History? Is there a chance that Microhistory be integrated into such a programme instead of establishing a full-fledged MA specially for Microhistory?

My university offers an MA in History. Courses are taught in English.

10. If your university is willing to try to embark on the accreditation of a joint MA degree or its own MA degree in Microhistory, what are the prerequisites of such a procedure in your country? Approximately how much time does it need?

I am not authorized to answer.

Contents and formalities

11. If your university would teach courses of an MA accredited by another university or courses of a joint international MA, what tuition fees does it expect to receive?

I am not authorized to answer.

12. Are there any examples of a joint BA or MA programme at your university? What is its institutional framework look like?

I am not authorized to answer.

13. What makes an MA in your system of education? How many semester of teaching, how many courses and credits, how many seminars and lectures, and how is the writing of the thesis integrated into the studies? Which are the rules followed in giving marks to students?

I am not authorized to answer.

14. Does your institution has experience in or established practices as for building online courses into its curricula? Do you personally think that such courses might make a part of a joint international MA in Microhistory?

Yes, Miami has been recognized for its E-Learning program. Miami has courses and degrees that are fully on-line. I am not authorized to answer to comment on courses that might be a part of a joint international MA in Microhistory.

15. According to you, which courses should form parts of a joint international MA in Microhistory? Which subject areas should not be omitted from the curriculum?

- Surveys of world history, world religions and political theories must be a requirement.
- Introduction to critical theory
- Social history skills: gender, oral history, comparative ethnic histories
- Team-taught courses with instructors in two or more countries.
- National history courses on a decade of time.

16. Are you personally willing to teach any of these courses? Which one? And have you got colleagues in your university who are willing to teach any?

I am interested in offering courses in world-systems course, women's history, American, African or African-American history.

Globalization is not new and individuals and towns were affected by international trends in their lifetime and in the course of longue duree trends. I am certain that this will be a point of some conversation.

17. If so, would you teach an online course? Have you got experience in that? Is your institution technically prepared to make this possible?

I am teaching an on-line course now. I have used three different learning management systems. I taught a course that was live-linked with my colleague's class in Malaysia.

18. Could you be personally involved in teaching a course (for example an online course or an intensive course, as a guest lecturer or in any other way) even if your institution abstains from this future cooperation?

It is possible and I am interested.

19. Which are the courses that your institution would be willing to take the responsibility for?

I am not authorized to answer.

20. How such a curriculum should be put together from the point of view of the students? Should they travel from one participating institution to the other spending each semester in a different country? Or should they stay at their degree-giving mother university and leave for other participating institutions for intensive courses? Maybe instead of travelling, the widespread use of online courses should be advocated? Should travelling to other institutions for a semester be offered to students as optional?

Should access to archival sources be a factor in answering this question?

Other

21. Which are the financial schemes applied to student and teacher mobility in your institution? Can we use it for the purposes of running a joint MA in Microhistory?

I am not authorized to answer.

22. Please add your comment which you would like to make but have not yet had the chance to do so.

What is our philosophy about Microhistory, its relationship to liberal arts education and its value to society? While metanarratives have been devalued, a lack of such a philosophy may leave us with scholars who fragment history to the point that its utility to the human family diminishes. How do we explain this degree in light of the Big History movement? Can we find a purpose that either transcends or undergirds national history, one that leaves humans humane even though we are composed of stardust, to follow David Christian's language?
(http://www.journalofamerica.net/html/why_big_history.html)