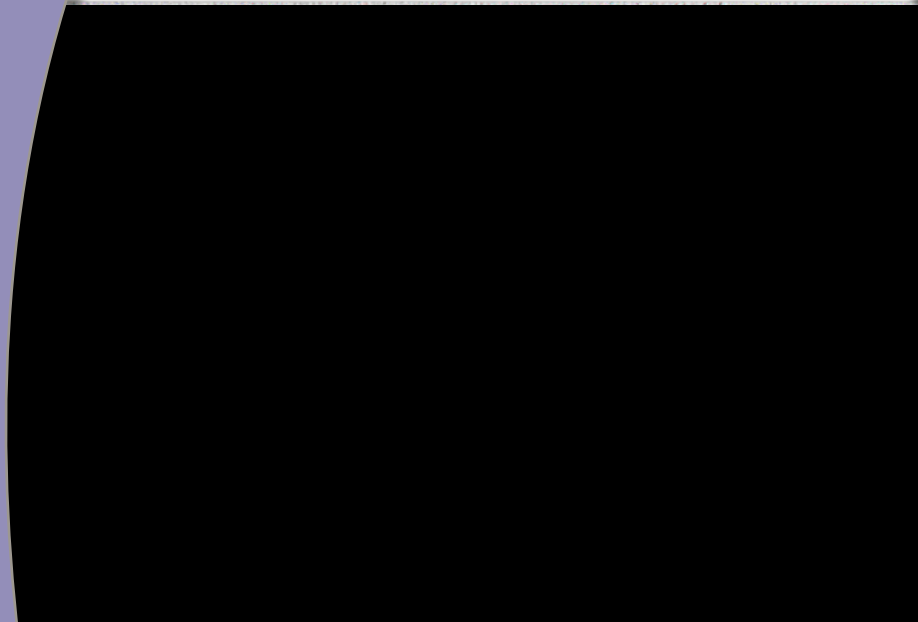


Fetnan Derviş

Equal education for all?

Challenges of education in Kosovo in
the Kingdom of SHS



K



To what extent were the social circumstances an obstacle for education of individuals?

T

The module is about education rights of Muslim minority recognized as a religious minority. However, the right to education in mother tongue (Albanian, Turkish) was not given to the Muslim religious minority, which was not recognized as a ethnic minority but was recognized as a religious minority, therefore, the Muslim religious minority were not educated together with Serbian children in the same classes but in separate classes. In this Module education of the Muslim minority has been addressed.

Module covers period from 1918 to 1941.

-In the Kingdom lived a significant number of Muslim population. The reason I chose this topic is to discuss the issue how this population, which was recognized as a religious minority, was educated.

-Subject is controversial because of the different points of view of Serbian, Albanian and Turkish sources to this issue today. Moreover, because of the education, the place where the Muslim students were educated, the teachers and students who had to comply with certain applications we can say that the issue is controversial. Even if only the issue of Kosovo has been processed in this Module, because of the most diverse Muslim minority in terms of ethnicity in the region it is the most characteristic region, so it may provide good example and may concern the whole region.

A

- A critical understanding of the complex nature of the past
- Understanding of national identity
- Development of historical awareness

L

- The students will analyze and interpret different kinds of historical sources;
- The students will assess what was the basic problem of educating minorities – ethnic or religious character;
- Students will compare and assess the significance of offered sources for analysis of the problem of educating the Muslims in the Kingdom of SHS (official documents, participants memoirs, newspapers, etc.)

T

S 1. The teacher reads the material that is planned for the introduction. 10 min.

S 2. The teacher divides students into groups, gives them the sources and explains the group task.

1. Group: Guaranteed rights to minorities in agreements and Vidovdan* Constitution. How was the education to Muslim minority organized, in light of given rights?

2. Group: Perspectives of different sources

3. Group: Memoirs of students who were educated in minority schools

4. Group: Researching primary sources – diplomas, news clips

5. Group: personal experience

S 3. Each group works their given tasks, provides answers and discusses on issues.

S 4. Each group will represent their work, write answers (results) on the flipchart. min.

S 5. Final discussion, each group has to present its answers and arguments based on the sources. The teacher writes down the answers onto the flipchart.



90
minutes

INTRODUCTION

Q :

- What was the general situation in Kosovo between the two W Wars like?
- What were the biggest difficulties in organizing the teaching process?
- What was the reason for lack of education of Muslim minority in their mother tongue?

Source 1

G K W W

With the establishment of the Kingdom of SHS, 1 December 1918, Kosovo also became a part of this kingdom. The Muslim minority was not given national rights, and that was the reason they organized themselves for the issues of political and national rights. In 1919 they founded a political party, and the party had its publication. Between the two WW Kosovo was the poorest and most underdeveloped area in the kingdom. Most of the people were in agriculture. Due to the lack of education on their mother tongue, most Muslims were educated in Medresa. But education in Medresa was without curriculum and without books. Economic, educational and social backwardness in Kosovo influenced to the cultural backwardness as well.

B. Koro, Tarih 9, Pristina 2008, p. 57-59.

Source 2

D

"The curriculums of schools were different in Yugoslavian Kingdom. They had nothing in common, the different nations, the cultures and the control system of different times, it was very difficult convention of the incompatible – oriental and middle Europe- tradition nations in the same education and legal system. Shortage of possibilities for development in the education, conservative parents were the main problem, girls were not sent to school and because of these reasons large part of community remained uneducated."

Branko Petranović, Istorija Jugoslavije, Knjiga I. Kraljevina Jugoslavije, http://www.znaci.net/00001/93_2.pdf (downloaded May 11, 2013)

Source 3

I M (T , A)

With the muslim migration after the Balkan Wars, educated muslim staff moved to Turkey as well. These circumstances had a negative impact on their education and on their native language (turkish and albanian). As a result of this, Albanian and Turkish education was interrupted. But, this movement was not the only reason for this interruption. During the years in the Kingdom of Yugoslavia Muslims were accepted as religious minorities, but not as ethnic minorities. These Muslim religious minorities were of different ethnic origin – Albanian and Turkish, and they didn't speak the same language.

After the destruction of Austro-Hungaria and by the end of First World War, monarchical government of the Serbian-Croatian- Slovenian Kingdom was established. A significant number of Muslim people were living in this Kingdom. This situation raised the question of Muslims religious and civil-legal status.

F. Karčić, Šerijatski Sudovi u Jugoslaviji, Sarajevo 1986, p. 27-2.

Source 1

A K , ?

K D 1917

- Recognized religions are free: Orthodox, Catholic and Muslims. Those are the most popular masses in the state.
- All this components had equal rights in the state.
- The basic principles of these legislators will take care and maintain confessional peace of the history and integrity of entire our nation.

M. Ekmečić, *Stvaranje Jugoslavije 1790-1918*, p. 67)
http://www.znaci.net/00001/138_7.pdf (downloaded May 11, 2013)

Source 2

A S G 1919

According to agreement Sen Germen on 10th September 1919 the muslim population such as:

- Albanian, Turkish, Bosnian, Roman which lived in this Kingdom were accepted as "religious minorities".
- Based on this agreement the Serbian- Croatian-Slovenian Kingdom took the responsibility for the muslim religion population who were living in this Kingdom.
- Highlighted as ethnic minorities were Bulgarian, Hungarian and German monirities.

Đ. Borozan, *Osnovni Principi Zaštite Manjina u Kraljevini SHS 1919-1921. i Albanci u Kraljevini*, p. 362, 372 <http://www.cpi.hr/download/links/hr/7939.pdf> downloaded May 11, 2013)

Source 3

V C - 1921

According to Vidovdan Constitution article 16th is said that:

- Based on the law, there will be given the right to be educated in their native language.
- Lectures of religion is based to parents requests and the concordance of the religion leaders.

http://www.arhivju.gov.rs/active/sr-latin/home/glavna_navigacija/leksikon_jugoslavije/konstitutivni_akti_jugoslavije/vidovdanski_ustav.h (downloaded May 11, 2013)

Source 4

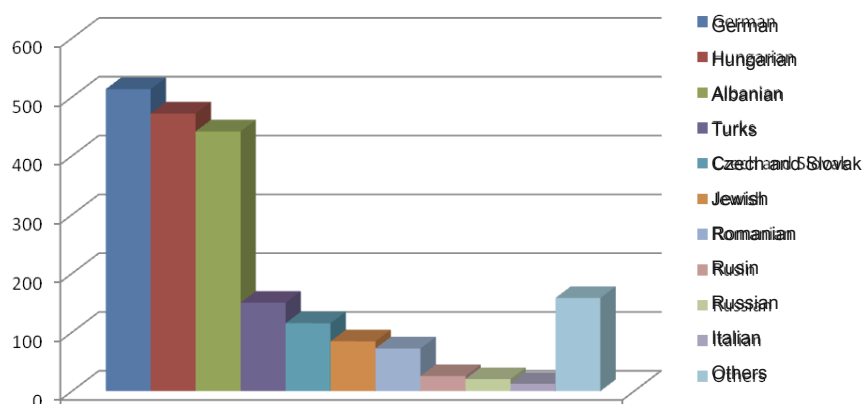
N SHS

K

A

J

31, 1921



Đ. Borozan, *Osnovni Principi Zaštite Manjina u Kraljevini SHS 1919-1921. i Albanci u Kraljevini*, <http://www.cpi.hr/download/links/hr/7939.pdf>, p. 370-371. (downloaded May 11, 2013)

Guaranteed rights to minorities in agreements and Vidovdan Constitution. How was the education to Muslim minority organized, in light of given rights?

Source 5

In the Yugoslavia Kingdom, the first educational program was made by the ministry of education in 1929. Based on the law, for the state schools there will be a special classroom for the minorities. In those classrooms there will be less than 30 children. At these schools, the Muslim minorities were obligated to be educated in the official language (Serbian) of the state.

D. Borzan, Osnovni Principi Zastite Manjina u Kraljevini SHS 1919-1921. ! Albanci u Kraljevini, <http://www.cpl.hr/download/links/hr/7939.pdf>, p. 374. downloaded May 11, 2013

Source 7

-Muslim children had their religion lessons in the Miladen Ugarevic School, located near the center of the Prizren-Kosovo. -Serbs were deprecate to let Muslim and children which were belonging to other religions to attend classes in the school which was built by the Serb Orthodox church od fondacije Miladena Ugarevica.

P. Kostic, Prosvetno Kulturni zivot Pravoslavnih Srba u Prizrenu i njegovoj okolini u XIX i pocetkom XX veka, Skopje 1933, p. 122

Source 8

The schools which were opened for the Muslim children had Serbian teachers, teacher for religion lesson were Albanian or Turkish teachers. In these so called Muslim classes the Albanian-Catholic children were also attending. Religion lessons for these children were given by priests.

M. Yarithhoroz, Representation of the other in language textbook in Kosovo, master thesis , KJAJC, Prishtina 2007, p. 14-15

Source 6

- In all the schools, religious classes for Islamic youth are a mandatory subject, under the supervision of authorized religious body There has to be at least two religious classes a week in all schools. - Where there is a small number of pupils, more classes may hold the religious classes together(point 17 / 4)

Zakon o Islamskoj Verskoj Zajednici Kraljevine Jugoslavije, Drzavna Stamparija u Sarajevu, 1936, p. 8

D

:

- What are the rights to the Muslim minority with agreement?
- How do you interpret guaranteeing the religious education right to the Muslim religious minority?

Source 1

S

"As to the right of association in order to establish cultural, educational and other societies, the right was not used "because Albanians didn't feel the need for associating the cultural and economical fields" although the state did not prevent them. The fact that in areas inhabited by ethnic Albanian population, religious and educational functions were performed by near 50 muftis and over 600 imams, "neither of them knew Serbian language properly and all were brought up in a hostile spirit towards us, and crucially influenced the education authorities to consider sibjan mektebs (primary schools) as" harmful national institutions". Nevertheless, State and educational authorities tolerated the religious and educational institutions supervising their work, as the institutions were meeting the needs of Albanian population and prevented them to seek the opening of schools in Albanian language. As imams, who brought up and educated Albanian youth in sibjan mekteb (primary school), were poorly educated and little used state language, consequences of such teaching were very poor."

Đ. Borozan, The Basic Principle of Protection of Minorities in the Kingdom SHS 1919-1921. and Albanians in the Kingdom, p. 376 <http://www.cpi.hr/download/links/hr/7939.pdf>, downloaded 11 May 2013)

Source 1a

S

"Wich is the worst case-which is out of the international protection system – was Albanian minority. They didn't have schools in their mother tongue also they couldn't use their language as official communication language".

B. Petranovic, Istoriija Jugoslavije 1918-1978, Beograd 1981, p. 34.

Source 2

A

"After 1918 SCS Kingdom closed about 50 schools in Albanian language for 23 years. During this period Albanian language was not permitted to be used in schools or as official language. Education language was only in Serbian. At the same time in Vojvodina for ethnic minorities existed education in their mother tongue. In 1927-1928 school year in Kosovo there was 7565 students, which of them were 7333 male and 232 female. Because of the lack of Albanian teachers they didn't ask to learn Albanian in schools. Even they ask education in Albanian – like deputy Ferhat Draga – Jugoslavija Kingdom did not allow this."

B. Shatri, Arsimi Fillor në Kosovë në Shekullin XX, Prishtinë 2006, p. 42-43.)

Source 3

T

"In the period between the two world wars (1919-1941) Kosovo beside the Albanian majority also Turks didn't have their rights to receive education in their mother tongue. During this period, 84% of population of Kosovo were uneducated. Between the two world wars a small number of Albanian and Turkish children who had their high school education in Serbian language. At the same period:
- Financial impossibility, discrimination and the education which was held on Serbian which was foreign language for Turks, it was impossible to continue their education. These factors were reasons of low level education of Turks. The overall students numbers in Primary schools of Kosovo was 37.885 and 20.914 of them were Serbian and Montenegrin and 11.876 of them were Albanians. Among the Albanian students there were few of Turkish students. The total number of Albanian and Turkish students were 2%."

B. Koro, C. Topsakal, Kosova'da Yaşayan Türkçe Eğitim, Prizren 2007, p. 28-29.

similarities	differences

Q :

1. What is the Serbian perspective on the subject?
2. What is the Albanian perspective on the subject?
3. What is the Turkish perspective on the subject?

Source 1

W

Zahit Volkan, one of the first teachers of Turkish Education in Kosovo, started his elementary education in the denominational school in 1935-36.

"There were two classes in the Catholic church's yard. Our teacher was nun. The half of students were Muslim's children and the other half were Catholic's children. Especially in Prizren in these Muslim classes there were national differences between Muslim's children. Two times a the week, on Tuesdays and Fridays we were studying religious instruction. In this Catholic - Muslim Classes were children from different ethnic background and different age groups."



Z. Volkan born in Prizren in 1928, retired teacher. He was studied in Muslim-Serb classes in 1935-1936. This interview was made in his home and collected in 30 January 2012.)

Source 3

T

Murtezan Berisha, born in Dragash-Buča village in 1928, retired worker. Student in 1935-1936 academic year, in the Muslim-Serb classes.

"I started elementary school in 1935-1936 academic year. In this school there were also students coming from Brezne and Plava village's. I studied three year, my teacher was Dragomir Adamovich who was from Croatia, Zagreb. I remember my teacher as a warm hearted person who was very close to students. We was studying religious instruction in Buča village's mosque. Religious instruction was in Albanian and Arabic language."



Information's has been compiled form the interview made in his house on February 1th 2012.

Q :

1. What does the information in the oral sources have in common and what are the different aspects?
2. What can you conclude about the education of the Muslim minority from the given informations?

Source 2

I

Selvinaz Kovach born in 1926, in Prizren, housewife. She was student in 1932-1933 academic year, in the Muslim-Serb classes.

"In the Kingdom of Yugoslavia elementary school starting age was 7. The invitation of enrollment for school to all the children who attained the age of 7 was sent by the state. Nevertheless, 8.5 dinars penalty was mentioned, the low rate of literacy among Muslim shows that the initiators were parents. For those children who didn't know Serbian language were organized Serbian language preparatory classes. But mostly we didn't attend to this classes, we learned Serbian in school. I could attend school only few months because I was the only female student. One day my teacher said to me that I'm the only girl in the class so I do not need to come any more. Due to this I couldn't attend state school and I had to go to mosque for my education."



Information's has been compiled form the interview made in her house on January 15th 2012.

Source 4

T

S.Cufi born in Prizren in 1925, retired pharmacy technician. He was studied in Muslim-Serb classes in 1932-1936.

"In the state schools of Kingdom of Yugoslavia there were some practice, that Muslim student had to follow. On the 6th September on king's birthday all the students were taken in to the mosque. After reading the Khutba Mufti -religion office said "Long him live the Second Petar" and after him all of the students were repeating the words of the imam. We had holiday in Ramadan and Qurbani Eid muslim holidays, also on Christian religious holidays we had holidays. My religious teacher was Destan Efendi. Religious lessons were in turkish language. Beside religious themes we also learned same turkish poems."



Information's has been compiled form the interview made in his house on January 30th 2012.)

Source 1

R P N S

Registry book of a Muslim class in the school 1935-1936, the 3rd grade (marked in upper orange line). On the lower line, underlined orange, there is an explanation for the vertical column (marked orange) saying it was there for marks of mother tongue in national minority classes in that school.

Regional Historical Archive Prizren,
Upisnik Učenika Narodnih Škola, I/14.

Source 2

R P N S

Registry of pupils of Catholic-Muslim class, 1st grade (marked in upper horizontal orange line) for the school year 1936-37. On the lower line, underlined orange, there is an explanation for the vertical column (marked orange) saying it was there for marks of mother tongue in national minority classes in that school.

Regional Historical Archive Prizren,
Učenika Narodnih Škola, I/18.

Source 3

D 1925

According to the Diploma of Hzi Ibrahim on the completion of the 4th grade Primary school in 1925, the pupils had the following subjects:

The Science of religion
Serbian language
Serbian History
Geography
Basics of science
Maths and Geometry
Handicrafts
Drawing
Calligraphy
Singing
Gymnastics
Koran

Regional Historical Archiv Prizren, Fondi
Gjimnazi Real Plotesues Shtetore, njesia
org. Prizren viti 1949-1950.)

Source 4

D 1937

According to Sefki Cufi's primary school 4th grade diploma, who finished primary school in 1937, the following subjects were taught:

Religion and morale classes,
Serbo-Croatian language
Minority language
National history
Geography
Algebra and geometry
Environmental science
Business language skill
Hygiene
Household goods
Handicrafts
Drawing
Calligraphy
Singing
Physical education

Source 5

A

V

Those students who had opportunities, after the primary school they could go to Skopje for further education in the 'Medrese' King Aleksandar. (Medresa was founded in the Ottoman period as 'Isa Bey Medresa'. In the time of Kingdom of Yugoslavia, name of the Medresa was changed to 'Medresa of King Alexander'. However, the people continue to use the old name 'Isa Bay Medresa').

Dragan Novaković, "Organizacija i Položaj Islamske Verske Zajednice u Kraljevini Jugoslaviji", TEME, 2003, vol. 27, no. 3, p. 451-474.



In 1936, The foundation Library opened at the opening of the Isa Beg Madrasa. The library has many books. Books are in Arabic, Turkish and Serbian languages. There are enough member of the library. Financial potentials are used for buying new books. Young people instead of hanging out in the streets or staying indoors in smoking areas they came together in the library to talk about important current issues. Although library contained no Albanian books, it was the meeting place for Albanian youth. During Bulgarian invasion books were taken by the Bulgarians and the library moved to its previous place...

"Flaka e Vëllazërimit" 18.12.1945, Skopje)

Q

:

1. Compare the lessons on testimonials between 1925 and 1937 years, are there any changes in taught lessons?
2. In which section of the main book students were not given the mark?
3. What is the reason for this?
4. What can be indication of being given mark or not being given mark?
5. What is the significance of King Aleksandar Madrasah Library for the growing up Muslim youth in their library, where they were given high-school education?

similarities

differences

Source 1

O M T

Durmish Celina is one of those who continued education in this way. He completed primary school in his birthplace Prizren. He completed his high-school in Pljeve. First he began his university training at Belgrade university. However, later he unsubscribed his register and enrolled at the University of Zagreb. He graduated in 1942 and he was given a diploma by Independent Croatia State. After he had returned to his country, he translated his diploma, which was in the Latin language, to Albanian language. This translation was ratified in 1942 by the Kingdom of Albania. Durmish Celina who served as a successful doctor in Kosovo in 1972 had managed to diagnose "Variola Vera" disease, so the disease was quarantined and was prevented the spread of the disease to the whole Yugoslavia. Due to this service he was given "Primarius" title.

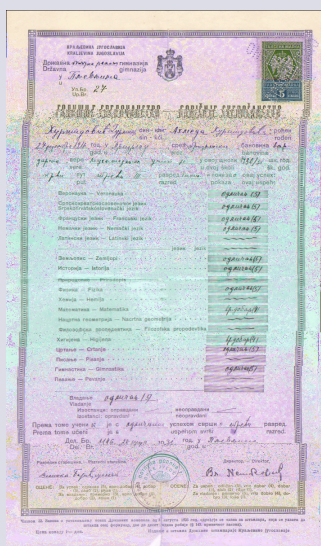
datas taken from family Durmisha Celine

Source 2

U

Annual Diploma of Durmish Celina (Durmish Hursidovic at he time) for completed 3rd grade of Gymnasium in Pljevlja, school year 1930/1931. Subjects taught were the following:

Religious classes
Serbo-Croat-Slovenian language
French language
German language
Latin language
Geography
History
Biology
Physics
Chemistry
Mathematics
Technical geometry
Philosophy propaedeutic
Hygiene
Drawing
Caligraphy
Gymnastics
Singing



Source 3a

I
U
B

Universities inside the kingdom were in Belgrade, Ljubljana and Zagreb. However there were just few Muslim students who could use this opportunity.

M. Anđelković,
"Univerzitet u Kraljevini
1918-1941", Časopis
Arhiva Jugoslavije, 1.
2000, p. 113-126)



Source 3b

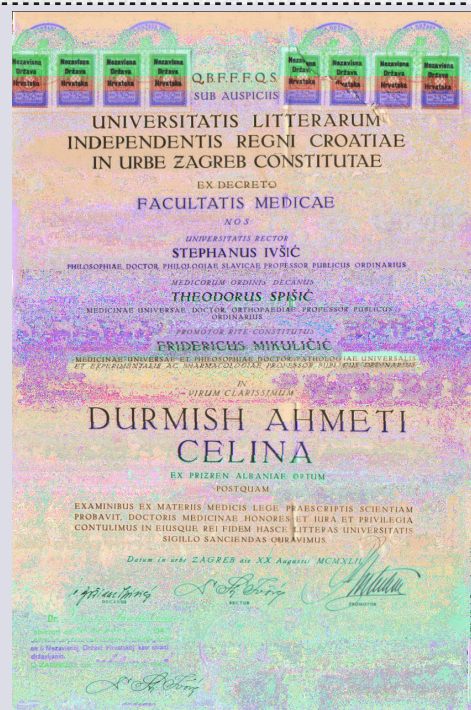
Dr. Celina in 1936 enrolled in Medical Faculty of University of Belgrade, but unknown reason he quit this study. The he enrolled in the University of Zagreb. (photo from family archive Dr. Celina)

Source 4

I U

Diploma for completed Medical Faculty in Zagreb University, issued by the Independent State of Croatia.

Family archive of Dr. Durmisha Celine



Source 4a

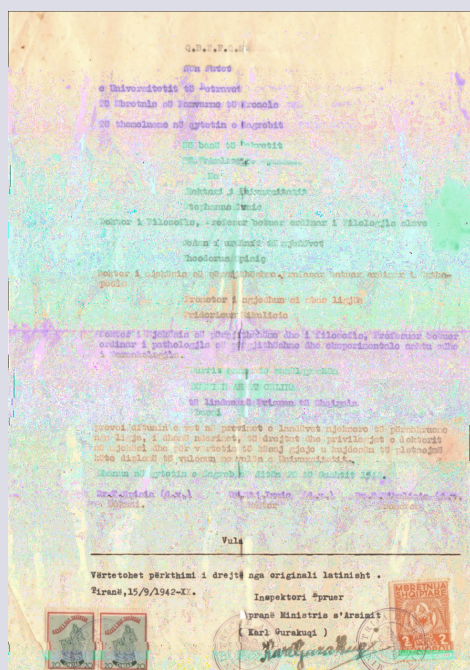
T U D

Tax stamps of Independent State of Croatia on the University Diploma



Source 5

T A U

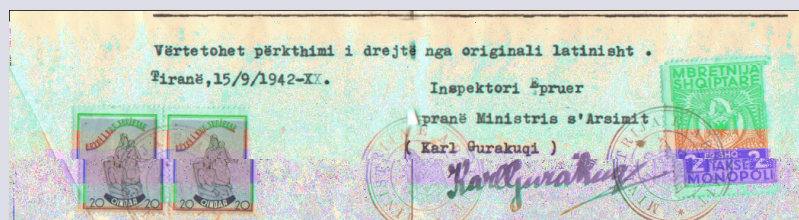


Porodični arhiv Doktora Durmiša Celine

Source 5a

T K A D

After graduation, Dr. Celina had his Diploma transcribed into Albanian, in his home town in 1942, which was certified by the Ministry of Education of the Kingdom of Albania.



Q G 5:

1. What is the auxiliary historical science, dealing with stamps and coats of arms?
2. Give explanations about the seals in diplomas.
3. What kind of example Muslim doctor Durmiš Celina, who started studying in Kosovo-Prizren then continued to his medicine studies in Zagreb, set to education system?
4. What kind of example the Muslim doctor Durmiš Celina, who started education in Kosovo-Prizren, finished secondary school in Pljevlja and then graduated from University in Zagreb, set to education system?

F

Q :

1. Compare the information from the oral history and the rights given by agreements and other documents.
2. Do the oral history sources match the agreements?
3. What were the consequences of putting the different ethnical and religious components in the same educational system?
4. Do you think that the lack of education in mother tongue was an obstacle for further education of Muslim minority?
5. Discuss the effects of general political situation on education by examining Durmiš Celina's diplomas?