

ПАМЕТ И ИСТОРИЯ В СЛАВЯНСКИТЕ ЕЗИЦИ И ЛИТЕРАТУРИ

*Сборник с доклади
от международната научна конференция
Шестнадесети славистични четения,
проведена в СУ „Св. Климент Охридски“ –
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FEMALE EDUCATION IN KOSOVO AND METOHİJA BETWEEN THE TWO WORLD WARS

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Abstract: The emancipation of women began in the middle of the 19th century with social development in Serbia. Despite being slow, often and insufficiently organized, the first steps towards changing the role of women helped to gradually encourage, motivate and unite women. A similar situation existed in all cities of Serbia, as well as in the area of Kosovo and Metohija. Starting with the establishment of the first private girls' schools and ending with women's craft schools and humanitarian associations, young girls in Kosovo and Metohija were given the opportunity to acquire new knowledge and develop various skills. In this regard, the aim of the work is to provide a brief overview of the position and education of female children in the area of Kosovo and Metohija between the two world wars.

Keywords: education, emancipation, girls, craft schools, Kosovo and Metohija.

Introduction

The position of women as well as their education in Serbia in the 19th century was hardly seriously discussed in the male-dominated world. Namely, women's education did not take place at the same time as men's and it largely depended on class, religious, geographical, ethnic factors, whereby class differences actually meant gender differences (Ivanović 2002: 169).

When Serbia was freed from Turkish rule, Dimitrije Davidović, a politician and diplomat at the time, was the first to suggest to Prince Miloš Obrenović that girls' schools be opened. Unfortunately, the mentioned proposal was not adopted (Прпа Јовановић 1994: 361). Over time, the more this topic was insisted on, the authorities could not ignore it, and in September 1845, the first girls' school was opened in Paraćin. The following year, the decree „*Organization of Girls' Schools*“ was issued, which determined the organization, tasks and content of girls' schools (Ђунковић 1971: 88). The problem they faced was related to the lack of female teachers, and in 1863, the *Higher Women's School* was opened in Belgrade, which prepared female students for the teaching profession (Видосављевић 2015: 182).

After the first girls' primary schools in Serbia began to open in 1846, Ђунковић (1970: 88) states that the first major changes in their work and organization took place starting in 1860, when the *Order for Serbian Girls' Primary Schools* was passed. With this order, the name of schools was changed to *girls' schools*, while education was shortened from six to five years. As for teaching, the focus was still

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on women's manual work, while the programs of other subjects were insufficiently close to the subjects in male schools.

However, despite the slow development of women's education and the centuries-old patriarchal attitude, Видосављевић (2012: 452) states that in Kosovo and Metohija, in the 19th and 20th centuries, significant progress was made towards the development of women's education and activism. Enlightening female youth made it possible for women to leave their homes and gradually become actors in educational work. The aforementioned represented a cultural and pedagogical novelty that influenced all subsequent female generations in this area, more specifically in Pristina, Prizren, Pec and Kosovska Mitrovica.

Female education in Pristina

As for women's education in Pristina, the women's community founded its *Women's Craft School* at the end of February 1920. Students who were in the pre-war *Workers' School* also applied for enrollment in the school, and the school began work with two classes (first and second) (Архив Југославије, Приштина-Женска занатска школа подбор Београдског женског друштва, Допис фонд 1686 бр. 2746).

School years 1920/21, 1921/22. And 1922/23. the other three classes also started their work. Great importance for women's education was given to the *Women's Community of Pristina* which represented a humanitarian and educational organization that operated from 1919. to 1944. in the area of Pristina and its surroundings. The community took care of the survival and normal operation of the school, cooperated with state institutions, societies and parents of schoolgirls (Архив Југославије, Приштина-Женска занатска школа подбор Београдског женског друштва, Допис фонд 1686 бр. 2746).

In school, in addition to white embroidery, sewing linen and suits, the work of the original embroidery of Kosovo is especially cherished. The oldest motifs were copied, both on the finest and the coarsest peasant canvas, with great success. Tablecloths, wall baskets, cushions, curtains and more were made. The works were exhibited at the exhibition of the *Belgrade Women's Society* and the *Trade Inspectorate* in Skopje. The management of the female community gave 50% of the earnings at the school to the students and used 50% for school needs, namely: procurement of embroidery catalogs, bazaars, items for awarding the students at the end of the school year, awarding aid to the poorest students and other school needs. From its treasury, the female community purchased school and office supplies, renovated the school building and bought firewood. They collected money for these expenses by organizing parties, concerts and matinees, and if they didn't get it, they turned to the *Ministry of Trade* for help. *The Ministry of Trade*, from time to time, allocated larger or smaller sums in the name of aid, as well as the district and county boards.

Until 1926, small financial aid for firewood was received from the municipality of Pristina (Архив Југославије, Приштина-Женска занатска школа подбор Београдског женског друштва, Допис фонд 1686 бр. 2746).

As Vidosavljević (2012: 452) states, the *Women's Community of Pristina* was a humanitarian and educational organization and the main goal was to work in the educational, humanitarian, national and economic fields. In her nearly twenty-five years of work with the help of the *Belgrade Women's Society*, of which she was a sub-committee, the *Women's Community of Pristina* achieved enviable results.

Undoubtedly, the work of the *Women's Community of Pristina* was related to vocational education and upbringing of female children, school work, management, financing, charitable and humanitarian activities. This group of women took care of the survival and normal operation of the school, cooperated with state institutions, societies and parents of schoolgirls. Improving in this way "general education as well as the improvement of domestic handicrafts and crafts, at the same time she actively worked for the emancipation and equality of women" (Видосављевић 2012: 452).

Female education in Prizren

Namely, bearing in mind that in the 19th century Prizren was a city where the tradition of literacy and school was greatly cultivated, it was only a matter of time when women would also start education. As Косић (1933: 6) points out, in 1836, the first private elementary school for female children was founded in Prizren.

The next girls' school in this town was opened in 1850. In both schools, female students learned reading, writing, housekeeping and needlework. Namely, so that the girls could earn money, it was not until 1912 that the *Women's Craft School* was opened, where female students were trained in sewing and tailoring costumes and linen of Prizren. Also, two active women's societies in Prizren that enabled girls and young women to get involved in numerous city activities were the *Charity Society "Srpskinja"*, as well as the sub-committee of the *Circle of Serbian Sisters*. Both societies strongly motivated women in Prizren and had a huge impact on their emancipation, education and independence in the period between the two world wars (Видосављевић 2022: 461).

In addition, as stated in the archive material (AJ – 65, 1686/2746 Женска занатска школа Добротворног женског друштва 1919–1937), the members of the *Women's Charity Society "Srpskinja"* had the intention of taking a step forward and, following the example of the *Belgrade Women's Society* wanted to establish a school within the society. According to the report sent in October 1919. to the aforementioned Ministry, (AJ – 65, 1686/2746 Женска занатска школа Добротворног женског друштва 1919–1937), it is seen that 60 female students aged 12 to 19 enrolled in the *Women's Craft School*.

The following school year 1920/21. the number of female students has increased significantly. Namely, 60 female students enrolled in the school, which influenced the fact that the *Inspectorate* asked the *Ministry of Trade and Industry* to hire another professional teacher (AJ – 65, 1686/2746 Женска занатска школа Добротворног женског друштва 1919–1937).

In addition to crafts, such as sewing clothes and dresses, schoolgirls had the opportunity to attend general subjects such as the Serbian language, arithmetic, decorative drawing, singing and gymnastics. The following school year, the school had three classes and a total of 51 students. From the general subjects, new subjects were introduced – history and geography, while in the field of manual work, female students had the opportunity to learn chunk work and English white embroidery. In the following school year 1925/26, 82 female students were enrolled in the *Women's Vocational School*, while a year later the number of female students increased to 100 (Видосављевић 2022: 466).

During all the mentioned years, the students successfully passed the exams and had good results, which were also visible through their handiwork, drawings, and notebooks. As stated in the archive material (AJ – 65, 1686/2746 Женска занатска школа Добротворног женског друштва 1919–1937), female students paid special attention to handwork and embroidery of Kosovo. The focus of the mentioned school was more on the artistic works that were sold, whereby the school itself had a material benefit.

It was noticeable that the programs of the *Women's Vocational School* were improved from year to year. However, female students had the opportunity to study general subjects, specifically Serbian language and mathematics, only in the first three grades, while they did not have them in the fourth and fifth grades and were more focused on handwork. The aforementioned speaks in favor of the fact that girls are still being prepared for the many skills they would use as future wives and mothers. In any case, the progress of female children was very noticeable and extremely useful for the following, female generations in this city (Видосављевић 2022: 467).

Female education in Pec

In 1920, the *Women's Craft School* was founded in Pec. The *Subcommittee of the Circle of Serbian Sisters* in Pec, which was founded in 1919, had a significant role for the aforementioned school. In addition to the *Subcommittee*, the municipality of Pec, the *Trade Inspectorate* from Skopje and the *Ministry of Trade and Industry* contributed to the work of the school (Архив Југославије, Фонд: Министарство Трговине и Индустрије Краљевине Југославије, Сигнатура Фонда АЈ, 65. 65-1685/2745-6. Пећ – Женска занатска школа Кола српских сестара 1920-1927; 1931).

The mentioned women's trade school was an important factor for the general education of female youth in this city, both economically and humanitarially. In addition to professional work, general education subjects were represented in the *Women's Vocational School*. Schoolgirls who graduated from these schools, given the acquired professional and general education knowledge, had the opportunity to successfully perform crafts. In addition to practical manual work, the following general education subjects were represented: Serbian language, mathematics, geometry, history, geography, religious studies, hygiene and home economics (Архив Југославије, Фонд: Министарство Трговине и Индустрије Краљевине Југославије, Сигнатура Фонда АЈ, 65. 65-1685/2745-6. Пећ – Женска занатска школа Кола српских сестара 1920-1927; 1931).

In the 1920/21. school year, in addition to the first, the second grade of the *Women's Craft School* was opened, when there was a need for sewing machines: "Because the second-grade students have been sewing white embroidery exclusively with their hands since the beginning of the school year, which slows down and makes work difficult, so it is to the detriment of the school and *Circle of Serbian Sisters*".

School 1921/22. year, in addition to the first and second, the third grade was also enrolled. The school was taught on the basis of the Plan and Program prescribed by the Inspectorate of the *Ministry of Trade and Industry* in Skopje from January 23, 1921. year. At that time, the school had a total of 84 students (full-time and part-time) in all three grades. Part-time students were those students who did not complete primary school, only a grade, or did not complete a grade at all, but could write and count. Full-time and part-time students did not pay school fees (Архив Југославије, Фонд: Министарство Трговине и Индустрије Краљевине Југославије, Сигнатура Фонда АЈ, 65. 65-1685/2745-6. Пећ – Женска занатска школа Кола српских сестара 1920-1927; 1931).

When it comes to financing the work of the *Women's Vocational School* in Pec, the biggest problem was the payment of part-time teachers. The *Circle of Serbian Sisters* in Pec organized various activities in order to get the necessary funds, organized parties, lotteries, lectures, regularly collected membership fees and funds from benefactors and fundraisers. In addition to paying part-time teachers, the *Circle* used its funds to pay for an apartment for two professional teachers. The municipality regularly paid the rent for the building, firewood, maid and maintenance of cleanliness. With the acquisition of five sewing machines, the *Circle of Serbian Sisters* expected higher earnings of the schoolgirls, which were still small (Архив Југославије, Фонд: Министарство Трговине и Индустрије Краљевине Југославије, Сигнатура Фонда АЈ, 65. 65-1685/2745-6. Пећ – Женска занатска школа Кола српских сестара 1920-1927; 1931).

The mentioned women's craft school represented an important factor for the general education of female youth in the mentioned city, both economically and

culturally. In addition to the educational and educational role, obtaining a trade school diploma in the patriarchal society of the time empowered women financially because through trade they had the opportunity to earn independently and not be in an economically subordinate position (Stakić, Vidosavljević 2017: 574).

Female education in Kosovska Mitrovica

Similar to the aforementioned cities, the *Women's Community of Kosovo Mitrovica* was responsible for the education of female children in Kosovska Mitrovica, which was also of a humanitarian nature and was active from 1924. to 1944. The main goal, and at the same time the task for which it was formed, was to work in the national, humanitarian, economic and educational fields.

In its twenty-year work with the help of the *Belgrade Women's Society*, of which it was a sub-committee, the *Women's Community of Kosovo Mitrovica* achieved enviable results. The work of the association was mainly related to professional education and upbringing of female children, school work, management, financing, charitable and humanitarian activities. The *Women's Community of Kosovo Mitrovica* directed its activities towards the improvement of handicrafts, domestic handicrafts, and humanitarian activities, where members and professionally trained schoolgirls were mostly involved (Видосављевић 2013: 292).

The first *Women's Craft School*, which was founded in 1913. in Kosovska Mitrovica, with minor interruptions during the First and Second World Wars, ceased operations on June 30, 1948. year. Based on Article 79 of the *Constitution of the People's Republic of Serbia*, and on the proposal of the President of the *Committee for Secondary and Lower Vocational Schools and Courses*, the Government of the People's Republic of Serbia passed a decision on the abolition of women's vocational schools, as of June 30, 1948 (Службени гласник НР Србије бр. 32 од 26.06.1948: 242).

The *Women's Community of Kosovo Mitrovica* ceased its work in 1944. after thirty years of successful work in the field of education, culture and humanity. The role in the field of further emancipation and development of the cultural and educational life of girls and women is assumed by a new organization created during the liberation war of 1941–1945, the *Anti-Fascist Women's Front* (Видосављевић 2012: 452).

Only in the period from 1921 to 1934, 835 students passed through the *Women's Craft School* in Kosovska Mitrovica, and 121 students graduated from the school. According to the Plan and Program from 1932/33. in this school, female students were taught professional practical work, tailoring, Serbo-Croatian language, craft accounting, knowledge of goods and household goods, history, decorative drawing, religion, hygiene, gymnastics, singing, Russian language. Also, the students of this school were active in cultural and entertainment life and, together

with their teachers, organized social parties with a rich lottery, which were of a humanitarian nature. All of the above had an impact on the enlightenment of female youth who, as educated members of the Serbian population, actively contributed to wider education and training for work (Домаћица – *Извештај о раду Косовско митровачке женске подружине за 1931. годину* 1932: 62).

Conclusion

The initiated work on the enlightenment of female youth in the mentioned cities enabled them, as educated members of the Serbian population, to actively contribute to wider education and training for further work. Bearing in mind the special purpose of women's craft schools, and at the time of the then subordinate position of women in society, the existence of such schools certainly represented a significant cultural and pedagogical phenomenon. In this way, the *Women's Associations* created a favorable environment for their inclusion and decision-making in many spheres of society that rightfully belonged to them.

Therefore, despite the slow development of women's education and the centuries-old patriarchal attitude, in Kosovo and Metohija, between the two world wars, significant progress was made towards the development of women's education and activism. Enlightening female youth made it possible for women to leave their homes and gradually become actors in education. This certainly represented a cultural and pedagogical novelty that influenced the next female generations in the territory of Kosovo and Metohija, both in the period between the two world wars and in the following period.

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