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CATHOLIC EDUCATION IN ELEMENTARY SCHOOLS IN BOSNIA  
AND HERZEGOVINA DURING THE AUSTRIAN-HUNGARIAN PERIOD

L'EDUCAZIONE CATTOLICA NELLE SCUOLE ELEMENTARI IN BOSNIA  
E HERZEGOVINA DURANTE IL PERIODO AUSTRO-UNGARICO

*This paper examines the presence of religious education in the school system in Bosnia and Herzegovina under the Austrian-Hungarian Empire. During the long domination of the Ottoman Empire, Bosnia and Herzegovina only had confessional schools which were built near the churches or mosques. In these schools children were taught how to read and write and the basics of mathematics. The priests were teachers in these schools. Religious education was a compulsory subject. When Austro-Hungary occupied Bosnia and Herzegovina, this country faced new challenges related to education. The new authority attempted to implement a new model of schooling so called inter-confessional schools. These schools were supposed to include children from three main religions (Catholic, Orthodox and Muslim). However, this attempt was rejected by the local population. The main reason was, that religious education was not a compulsory subject in these schools any more. Therefore, the government understood the situation and started to make moves more carefully. The teaching of religious subjects in schools was held as it was practiced before. The new authority attempted to educate children in the spirit of loyalty towards the Austro-Hungarian Monarchy, also including into the school practice 'a school prayer'. Even though the Catholic and Orthodox confessional schools lost their battles with the state elementary schools and they gradually disappeared, Muslim schools continued to work because of their specificity. Therefore, the aim of this work is to identify how the authorities managed to promote religious education in the schools in Bosnia and Herzegovina and how the members of different religions were treated at that time. Special accent will be made on catholic education.*

Questo paper esamina la presenza dell'educazione religiosa nel Sistema scolastico della Bosnia e Herzegovina, sotto l'Impero austro-ungarico. Durante la lunga dominazione dell'Impero ottomano, Bosnia e Herzegovina avevano solo scuole confessionali costruite vicino alle chiese e alle moschee. I religiosi ne erano i maestri. L'educazione religiosa era argomento obbligatorio. Quando l'Austria-Ungheria occupò Bosnia e Herzegovina, quei territori si dovettero confrontare con nuove sfide nel campo dell'educazione. La nuova autorità tentò di implementare un nuovo modello di scuola, le cosiddette scuole interconfessionali. Si supponeva che queste scuole includessero bambini delle tre religioni principali (cattolica, ortodossa e musulmana). Tuttavia, questo tentativo fu respinto dalla popolazione locale per il fatto che l'educazione religiosa non era più una materia obbligatoria in queste scuole. Pertanto, il governo, compresa la situazione, iniziò a fare le mosse con maggiore attenzione. L'insegnamento di materie religiose nelle scuole si svolse di nuovo come prima. La nuova autorità tentò di educare i bambini nello spirito di lealtà verso la monarchia austro-ungarica, includendo anche nella pratica scolastica "una preghiera scolastica". Anche se le scuole confessionali cattoliche e ortodosse persero le loro battaglie con le scuole elementari statali e gradualmente scomparvero, le scuole musulmane continuarono a lavorare a causa della loro specificità. Lo scopo di questo lavoro è quello di identificare in che modo le autorità sono riuscite a promuovere l'educazione religiosa nelle scuole in Bosnia ed Erzegovina e come i membri di diverse religioni sono stati trattati in quel periodo. Un accento speciale sarà posto sull'educazione cattolica.



*Key words: different religions; new authority; confessional schools; pupils; Bosnia and Herzegovina.*

*Parole chiave: differenti religioni; nuova autorità; scuola confessionale; allievi; Bosnia e Herzegovina.*

After the long domination of the Ottoman Empire, Bosnia and Herzegovina (hereafter BiH) was occupied by the Habsburg Empire. On June 28, 1878 at the Berlin Congress, Bosnia and Herzegovina officially became a new territory of the Habsburg Monarchy. The new authority started to implement a new model of governing followed by a modern administrative system which was out of the ordinary for relation concerning the local population made up of the three main religions, Muslims, Orthodox and Catholics who lived together for decades on the same territory where they tolerated each other. Now, after this historical rearrangement a new style of governing appeared in Bosnia and Herzegovina. This indicated an essential requirement concerning the complete change of the local population's usual activities and ways of life. The education policy applied by the new government concerned the local population which was accustomed to the Ottoman policy that was not worried about education, and tolerated schools which operated without proper regulations or without a prescribed curriculum, on a voluntarily basis. The Austrian-Hungarian authority attempted to change this situation and had a courageous plan with reference to the broad restructuring of the political, economic, and educational situation in the country (Bogićević 1965, 54-55). This work attempts to research the confessional schooling and ways of promoting this schooling in BiH during the Austrian-Hungarian ruling with a special accent on Catholic education at that time.

I will attempt to present what the situation in BiH was during the Ottoman period (1463-1878). At that time schools were organized near religious objects, churches and mosques. Teachers were priests of different religions who had a certain amount of knowledge. There was no curriculum or a regular school year. Pupils received tutoring in the basics of reading, writing and religious contents. Even though the Ottoman authority tolerated these schools, it did not support them. This education was not obligatory and it was understood in this way. The number of children differed in summer and winter, depending on the work in the fields. However, Catholic priests, Franciscans who remained with the Catholic population during the period of the Ottomans, used to organize schools at a higher level than other confessions. This can be proved by the existence of school in Tolisa which was the only school with its own building, curriculum, professional teachers who had a salary, and the regular school's work. In the 1870s, new schools for girls were opened by nuns who started to come to BiH where they prolonged their work during the period of the Austrian-Hungarian era. In contrast to this, schools established by the Franciscans lost their battles with the new state elementary schools opened by the Austrian-Hungarian authority. The Franciscans only kept schools where they educated candidates to become future priests. As mentioned above, the Austrian-Hungarian authority paid special attention to education, so after opening elementary schools they started to open higher schools and gymnasiums.

The historiography of Bosnia and Herzegovina has long been conditioned by the national predispositions and confessional inclination of its peoples. A confessional division and national separation of BiH peoples prohibited every mutual effort or at least common support in researching history until recent time. Therefore, the interest of the professionals for the history and education was depicted primarily by the national or confessional component of the authors. Both these bias are rooted in the historiography of Bosnia and Herzegovina even today. It seems that apparent disagreements related to positive or negative opinion emerged because of national issue. The issue of schooling, literacy level, pedagogical material from different periods of time were of special attention of the eminent authors Papić, Bogićević, Pejanović, Drljić, Ćurić, Jelenić, Kreševljaković, etc. They researched pedagogical and cultural heritage history of pedagogy and schooling, and published their work in the edition "Cultural Heritage" of the Publishing House Veselin Masleša (Bevanda 2001, 18-21). They also wrote special studies that questioned educational situation within the three leading confessions in BiH (Ćurić 1983; Papić 1982). The earlier periodicals consisted of the educational magazines (Školski vjesnik, Učiteljska zora) which dealt with history of education, schooling problems, teachers' position and pedagogy as such.

### *The Ottoman occupation*

During the Ottoman feudal period, the system of schooling was a reflection of the culture of that time in which education had a religious character (Ćurić 1965, 32). These schools mostly functioned according to their religious affiliations and were without a curriculum, adequate school buildings or regular teachers. Muslims who were the favourite group during the Ottoman era had a larger number of schools. The most numerous Muslim schools were sibjan mektebs (elementary schools) and medresas (secondary schools). The non-Muslim population, Catholics, Orthodox and Jews had their own schools. All these schools had a religious background where priests were teachers and taught the children in their own languages while in Muslim schools the Turkish language prevailed (ivi, 30-31). The Russian Consul who visited Bosnia at that time wrote in a letter that there was not a Franciscan who had not spent at least a year in theological schools in Hungary, Austria or Italy. Therefore, according to him, they were very influential in the country (ivi, 32). In some cases children of different religions were in the same school. Thus, it can be noted that the beginning of schooling started and functioned in the areas where monasteries and mosques were situated and that the first teachers were priests. Even though education was not really much appreciated by the local population and the Ottoman rulers, schooling was recognized in a positive manner by tradesmen because of their business connections with other countries. Educated youngsters who were brought from those countries by tradesmen used to become teachers in private houses. The curriculum was composed in accordance to trading businesses' needs. The subjects were: reading, writing, calculating, foreign languages (especially Italian). It was evident that craftsmen

acknowledged the importance of literacy. As a result of this, the first schools were opened in the busy tradesmen's centres such as Sarajevo, Mostar and Livno (ivi, 32). It is important to mention that books were rare and expensive. Ćurić emphasized that a person needed to give a 3 year old ram for a spelling book and a steer – for a book of psalms (ivi, 44). Better pupils went to schools out of BiH. For example, Serbian Orthodox pupils from Mostar were sent to Serbia and Russia. Some good pupils were kept in the country for a while to learn more. After that, they used to become teachers in the small schools in the Herzegovian region.

### *The Franciscan schools*

As already emphasized, the Franciscans made a great effort to educate Catholic population. For this reason, the parishioners could participate actively at the Holy Mass and read religious books. The regular commencement of the school year was not officially proscribed. Teaching started when conditions were setup. In the schools with a longer history, the teaching process started in November and lasted until June of the next year. Later on, some schools started to function in September. During the Catholic holy days, Christmas and Easter, children were free of school for several days. However, they were obligated to go to church with their teachers on these days and on Sundays. The exams for students were organized in the middle and at the end of the year. Parents, teachers and representatives of the local authority and clergy were present at the final exams. Some schools practiced awarding pupils with books or rosaries. In most schools, the teaching process was held as followed: three hours in the morning and two or three hours in the afternoon. The majority of schools had only three or four grades at the end of 1870s. This non-consistency of schooling was one of the basic obstacles for the implementation of the unique curriculum and books (Papić 1982, 80).

Pupils were also of different ages. Some of them were 15 or 16 at the beginning of the school year. Later on, this was well-adjusted and the first year of school attendance was organized for children who were in the age group from 7 to 12. The records of the social status of children were only found in some schools. A significant number of children came from tradesmen's and craftsmen's families and from families whose members were employed in civil services. Attendance of children from villages was minimal. This could be explained with the fact that schools were regularly opened in the largest settlements. The Franciscans used to make a report for the General Consul. In the report from 1875, they informed the Consul that elementary school in Sarajevo counted 26 pupils from craftsmen's families, 5 from tradesmen's families, 4 from families of intellectuals and 1 pupil from a village. However, there were more children from villages in the smallest settlements. During the summer fieldwork children from villages were absent from the classrooms (Papić 1982, 80-81). Due to the fact that the Ottoman authority did not pay attention to the confessional school work, certain promotion of obligatory schooling could not be arranged even in the schools with better working conditions. In one report sent to the Austrian Consul by the Franciscan Head

of the Province, his dissatisfaction with the inferiority of the Ottoman authority regarding the functioning of the school was evident. He wrote down: "The authority does not force children to go to school. Therefore, children's attendance in the school is poor; teachers are helpless in their efforts to influence the authority or to enhance the local citizens' attitudes towards schools" (Bogićević 1965, 83). Even the Franciscan Martin Nedić, the founder of the school in Tolisa made his appeal related to children's absence from school during the season of farm work in the Posavina region. The Control Boards of the Franciscan schools in Bosnia functioned in the Franciscan monasteries Kreševo, Fojnica and Sutjeska, and in Mostar, Herzegovina region. The unique name for elementary school was never declared. The oldest name was 'scula' mentioned for the first school in Vareš. Namely, this was just a course of literacy which started to work in 1809. Other names were: normal school, municipal school, elementary school, national classroom, national teaching place, people's classroom, etc. The school in Sarajevo was known as the Roman Catholic Classroom. The school in Fojnica was identified as the National Four Grade classroom, and the school in Varcar was acknowledged as the Catholic Elementary School. Annual reports of the schools' functioning were given to the Heads of monasteries who collected reports and send them almost regularly to the General Consul of Austria, who was situated in Sarajevo. The reports were not sent to the Ottoman authority, only occasionally if they asked for them (Papić 1982, 81-82). The basic mission of the schools was to ensure elementary literacy to the local population, to teach them how to read and write. At the beginning of the first schools' functioning, teachers themselves were in charged for creation of curriculum. Therefore a success of teaching process depended on his educational background and skills. The teacher himself decided which books to use even though books were rare at that time. There was an example from Livno where the inhabitants signed the Contract with teacher Ljubenko giving him freedom to decide what to teach and "no one would influence his science" (Papić 1982, 82). This was common practice in the majority of schools. As the number of schools increased in 1850s, certain regulations appeared for schools which were under the control of the Franciscan Control Board. Apart from reading, writing, and religious subjects, new subjects were implemented such as the maternal language, literature, natural sciences, etc. This enhancement of the educational basis depended on teachers' skilfulness. Therefore, from the School Edict setup in 1854, the following subjects were taught: reading, writing, history, geography, biology and exact calculation. Ten years after the Edict, the Franciscan Grgo Martić wrote the School Organisation describing the basic elements of the curriculum. Then, it was ordered that the following subjects needed to be included: Latin and Cyrillic literacy, the Croatian and Italian languages, general geography, general history, calculus and theology – catechism. Pupils were assessed for their capability, morality, working habits, religious subject, holy letter, history, biology, geography, calculus, Latin and Cyrillic literacy and reading. The curriculum in schools ruled by the nuns was complementary to that of the schools in Croatia (Papić 1982, 81-83). The school in Dolac was named as the General People's School of Merciful Nuns. According to curriculum presented in the mentioned reports, it could be understood that the curriculum in

the nuns' schools was larger than those in the Franciscan schools. The teaching in the nuns' schools was at a satisfactory level for the reason that they used school books from Croatia which was an essential fact for that period of time. In the school in Dolac the following subjects were taught in 1874 in the first grade: religious instruction, reading for beginners in Croatian language, expression of thoughts, mathematics, elegant writing; in the second grade: religious instruction, Croatian language, reading, letter's book, grammar, real teaching, natural science, geography, mathematics. The school had only two grades in this year (Jelenić 1990, 346).

### *The Austrian-Hungarian occupation*

When the Austrian-Hungary authority arrived in BiH in 1878, immense changes in life style of the local population occurred. Bosnia and Herzegovina entered into a completely new era. The same thing happened with the school system. General cultural, political and social changes in the country produced various reactions from BiH population which was religiously divided and lived in a mutual atmosphere of misunderstanding. Nevertheless, the new authority using a wise policy succeeded in controlling situation and continued to promote its plans. The issue of schooling was considered to be of the greatest importance since the young generations were not able to get proper education. The main aim was to open public elementary schools as soon as possible. However, the Government was deficient in finances and professional teachers, and this forced the state elementary schools to work analogously with the confessional schools for a long period of time. Parents were also more familiar with the confessional schools. They wanted their children to be educated through the principles of their own religion. The first information related to the Austrian school policy was printed in an official gazette of Bosnia and Herzegovina. This information presented a real situation of the school system emphasising necessary phases for improvement of schools' organization in accordance with the European standards. The new administration started to work at the beginning of 1879 making its first steps in organizing elementary education. At the end of April, the basic regulation was proclaimed related to school organization. This regulation documented three sorts of schools: general, private and confessional. The framework curriculum was also defined as well as the relation towards confessional schools and the issue concerning educational staff (Papić 1982, 103).

The Austrian authority was aware that this would not be eagerly accepted by the local Muslim population, accustomed to the other authority where they had major position. They also noticed a resistance from the Orthodox population who generally wanted Bosnia and Herzegovina to be a part of Serbia. They were also conscious of the possibility of awaking or creation of national sentiment. All these facts were inter-related and plenty of calculation was made before declaring any decisions regarding education and religious issues. On the other hand, the dual Monarchy did not always have the same opinion and Hungary mostly opposed the Austrian decisions related to cultural and educational problems (Papić 1982, 102-103).

As it has already been emphasized, the new authority tolerated confessional schools because of the lack of teachers and material sources. However, the official intention was to create conditions for establishing a unique state elementary school. It was pointed out by words of Ljubomir Dlustuš, who was the state employee in charge for education “to create such an elementary education which could promote qualitative teaching in order to attract population of all confessions. It would educate children in a spirit of loyalty to the Habsburg Monarchy (Dlustuš 1894, 50). This was a beginning of school unification and the creation of inter-confessional schools with an aim to dismiss confessional schools. Nevertheless, this idea was not widely welcomed, even by the bishop Stadler who was the head of Roma Catholic Ordinaries from 1881. The reason for this was the character of inter-confessional schools where the removal of religious subjects from the school curriculum was understood to be regular and obligatory (Bogićević 1965, 149).

These attempts related to the schooling process provoked a dispute between the partners of the dual Monarchy. Namely, the Hungarian ministry of education disagreed with the policy of closing confessional schools considering the interreligious relations in BiH as being specific. Therefore, the ministry thought that confessional schools should continue with their work but financed by state. Thus, the state elementary schools were superfluous. The Hungarian side also claimed in the delivered document that “The leading principle of the State government’s proposal divides the church from the school in order to make a common municipal school with an inter-confessional character, apart from the confessional schools and the private schools which already exist. To be more precise, these schools would suffer because the basis for elementary schools would be the municipal schools. According to the Hungarian royal minister of religious instruction, the main mistake lays in this leading principle which was unacceptable”<sup>1</sup>. They suggested that confessional schools should be financed and controlled by the Government. The similar attitude was shown by the school inspector from Vienne, mister Prausek. He also opted for a careful approach for ‘germanization of schools’ in BiH (Papić 1972, 41). Because of all these reasons, the opening of public elementary schools went slowly. The new government was also aware that local population would not support these efforts and it was affirmed by following words “It is not possible to start with a radical reform of schools immediately after the occupation. The financial sources are not sufficient and the lack of professional teachers is evident. Therefore, the alternative is to support confessional schools which functioned properly and to start gradually opening of public schools where it was possible”<sup>2</sup>.

Despite these oppositions and disagreements, the first elementary public schools were opened in the place of the previous Franciscan schools in 1879 as it happened in Stolac and in the village of Gradnići near Ljubuški in Herzegovina. In the first two years of occupation, the Franciscans were given support for their schools, but this was

<sup>1</sup> Archive of Bosnia and Herzegovina, *Fond of the Joint Ministry*, no.6503/BiH 1879.

<sup>2</sup> *The Administration Report of Bosnia and Herzegovina*, Sarajevo, 1906, p. 136.

stopped in 1880. According to the school's reports, which were kept in the archive of the Franciscan monastery in Fojnica, the Franciscans were engaged as teachers in various elementary schools after the occupation, but they were obliged to reassign their positions to regular qualified teachers once they arrived. The year of 1883 could be taken as the end of the Franciscan schools. However, they continued to teach in public schools when it was necessary (Drljić 1942, 171).

### *The new hierarchy of the Catholic Church*

Changes happened not only in the governmental structure of the country but also in the clerical structure. As already emphasized, the Franciscans were the only religious order which functioned in BiH during the Ottoman Empire. They stayed with the local Catholic population and lived a hard life together with them sharing the same destiny. Two years after Austrian-Hungary arrival in BiH, negotiations related to the position and structure of the Catholic Church in BiH was the topic of main interest. The leading idea was to make the regular Catholic hierarchy with secular priests on top. The Franciscans opposed such intentions by mentioning their historical merit in BiH during the Ottomans, but many diplomatic moves were made by the new government and this resulted with the Bulla of the Holy Seat "Ex hac augusta" on June 5, 1881. With this document the Austrian emperor attained the right to appoint bishops, to give proposals to the Holy Father who could be the first canonist at the Capitol, and was in charge of appointing other canonists. These decisions introduced a new era of the Catholic Church in BiH. The Franciscans lost their previous position within society in BiH. The preceding Franciscan Bishop had to reassign his position to Joseph Stadler who was appointed as the head of the Catholic Church in Bosnia and Herzegovina. This bishop took away many parishes from the Franciscans and wanted to put them in monasteries without allowing them to do any pastoral work among people. Such actions resulted with many disagreements and provoked confusion among common believers. However, the new authority improved the situation of the Catholic population in different ways. During the Ottomans it was forbidden to build any religious objects. Even reparation of the existing monasteries or churches was an issue of a great misunderstanding. In the period of the Austrian-Hungarian ruling, new churches all over the country were built, as well as schools for future priests and the Cathedral in Sarajevo. At the same time, the Franciscans were losing their parishes that had been taken over by the secular priests. However, this was not the worst thing. Namely, the secular clergy did not have a sufficient number of candidates for their services and they started propaganda in order to attract youngsters for their mission. They forced the Franciscan candidates to come to their schools. This process was called 'the secularization of the Franciscans'. All these activities were grounded with deep problems within the Catholic Church because of new position of the Franciscans. Nevertheless, the Catholic population was not satisfied with the new situation and was looking for a proper solution. On the other side, the bishop Stadler



was in a constant communication with the new authority concerning this issue. He also offered some proposals to the Government related to education. He supported the elimination of the Franciscan schools but stood up for the schools organized by nuns (Papić 1982, 109-111).

### *Inter-confessional (public) schools*

The State government proclaimed a Regulation in 1880, incorporating basic instructions for teaching work. Namely, teaching process was at a very low level during the first years of new government's ruling, but later on it was improved with professional teachers' engagements who used to come from other parts of the Monarchy. New school buildings were constructed in a modern style with advanced educational equipment and were regularly supplied with necessary books. Therefore, schools were organized and functioned following the pattern of schools in Croatia and Slovenia. In 1880, the Hungarian minister once again expressed his disagreement with the idea of inter-confessional schools in BiH, underlying the experiences of such schools in some other European countries which population were at a higher cultural level than the one of BiH<sup>3</sup>. Namely, during the Ottoman Empire, Bosnia and Herzegovina was a poor agrarian country. The larger part of population lived in villages in a very primordial way. The multicultural population of Bosnia and Herzegovina lived in a spirit of common mistrust and wariness at that time. The situation was not improved with the new authority, quite the opposite. The new authority was also faced with a very high degree of illiteracy (97%) (Šušnjara 2013, 86-87). Nevertheless, this did not prevent the authority to continue with its plans. During this process, the confessional schools were considered as private schools. Thus, the authority kept its right to control their work. Teachers who used to work in private schools were demanded to obtain a certificate recognized by the official educational authority (Papić 1982, 104-105). The meaning of the legislation in relation with the alteration of the school policy was followed by serious efforts which included the initiative of public schools functioning separated from the confessional ones. The Austrian-Hungarian authority promoted the strict control of schools through the process of monitoring, controlling, and observing teachers and their work (Šušnjara 2013, 86-87).

At the beginning of this process, the Orthodox and Muslim population avoided these inter-confessional schools, but this resistance lost its strength facing the fact that these schools were the pre-condition for secondary schools which were also established at that period of time. Another fact that influenced the process of sending children to inter-confessional schools were parents who served as the state employees and were obliged to send their children to these schools. Therefore, confessional schools were left without pupils and were predestined to be closed. There were cases of forced enrolment of children into schools. For example, one officer took 30 pupils

<sup>3</sup> Archive of Bosnia and Herzegovina, *Fond of the Joint Ministry*, no.7029/BiH 1879.

by force from the Serbian school and Muslim school – sibjan mekteb in Trebinje and registered them into inter-confessional school (Papić 1982, 105).

### *Private schools*

The Catholic schools held by the nuns continued to work without difficulties and were financially supported by the new government. Apart from the nuns who were already there, the new orders of Holy sisters arrived to BiH starting to deal with education. They also received strong support from the State government. The Sisters of Holy Mercy had schools all over the Bosnia. Some of these schools had dormitories for the accommodation of pupils who were from distant regions. Sisters of the Holy Blood of Christ whose main office was in Vienna came to BiH immediately after the occupation. They were highly appreciated by the Government and the Catholic Church. These sisters also opened a large number of schools and were supported by the State authority. Furthermore, they opened four schools for German colonists who were resettled from the Essen area because of a conflict with Protestants. The teaching process was realized in German language. Correspondingly, the curriculum was adapted to this population. These schools had the status of a public school and were opened in places where the labourers and engineers from Germany were the majority (Papić 1982, 114-115).

The female Catholic Order the Servants of Little Jesus opened school in Sarajevo in 1890, while the sisters of Daughters of God's love situated schools in the Institute of Saint Joseph and in the Institute of Saint Augustine in Sarajevo. The first elementary school was opened in 1882, and second one in 1893. The same order held schools in Tuzla and its surrounding. The network of schools led by nuns was constantly in an increasing phase. In official data of the State Government, 29 schools were registered with 2.858 pupils in the school year of 1908/09. There were 1899 male pupils and 959 female pupils. These schools had the status of private confessional schools but they were obliged to conduct teaching in accordance with the current curriculum used in the state public schools. The organization of schools, terms of exams, evaluations and other important things were identical to those of the state schools. Some of these schools had a catholic connotation in their title but none had a national characteristic. Until the end of the Austrian-Hungarian rule, every school had its own building and some, as already emphasized, contained dormitories. More often, these schools had their own land for cultivation. Thus, they produced vegetables and fruits ensuring better economy for themselves. Apart from this, schools regularly received certain private donations or parents used to pay annual fee. The state also directed some funds to these schools. In 1910, the funds from the State government was distributed proportionally to the members of different religious groups. The nuns who worked as teachers did not get a salary for their work. The official reports referred to this schooling as the cheapest one. In addition to this, teaching personnel of these private schools led by nuns was professionally trained and had proper qualifications. The majority of teachers who worked in these schools had completed their education in Zagreb,

but later on their positions were taken over by former students of the confessional female teacher training schools opened in Sarajevo in 1884. The Catholic students were the majority in these schools. However, the students from other religious group also attended these schools. The reason could lay in a fact that female students learnt a lot about domestic and needle work, more than in other schools. Therefore, parents eagerly sent their daughters to these schools. Religiously oriented parents took these schools as a guarantee of a complete Catholic education. Thus they were ready to pay scholarships rather than to send their daughters to the complimentary public inter-confessional schools. These schools also offered a solid basic education. They were well equipped with school materials and books. The most important thing was that discipline was at a higher level than elsewhere. The number of pupils varied from 2.500 to 3.500 and was constantly in an increasing phase (Papić 1982, 115-117).

### *The New Teaching Base*

In order to solve educational issues, promoting pedagogical measures within public schools, the state government brought forth “the New Teaching Base” in 1909. According to this, the maximal and minimal curriculum was prescribed. The reason for this was unequal level of educational basis in different regions of the country. In the Regulation created for public schools in BiH the following was written: “the teaching base which would be suitable for all regions and areas in BiH cannot be achieved. Neither the quality nor quantity of teaching materials cannot be the same since the educational needs in Posavina differed from those in Herzegovina, and education in towns differed from the education in villages. However, in some areas all these facts should be fulfilled under the same circumstances. The beginning of the school year is also an issue, as well as the extent of school procedures. All this should be taken into consideration in the lieu of the situation”. Therefore, the curriculums varied depending on the school position. In accordance to the maximal curriculum, the time-table looked like this:

Subjects	Number of lessons			
	I	II	III	IV
1. Religious instruction (catechism)	2	2	2	
2. Language/Grammar	12	9	6	6
3. Mathematics	4	4	4	4
4. Geography and History	-	-	3	3
5. Biology	-	-	3	3
6. Elegant writing	4	2	2	
7. Geometry	-	1	2	2
8. Economy	-	-	1	1
9. Music	2/2	2/2	2/2	2/2
10. Gymnastics	2/2	2/2	2/2	2/2
<b>Total:</b>	<b>20</b>	<b>22</b>	<b>25</b>	<b>25</b>

The minimal curriculum varied in number of language instruction in all four grades; math lessons in the third and fourth grades. The teachers were asked to make an annual school calendar in accordance to special instruction published in magazine *Školski vjesnik*.

The basic normative prescribed by the Regulation from 1909 related to elementary education was consisted of the following facts: education of children in school is religious and moral; children learn about their religion from teacher of theology; children need to respect their own religion practice, but also religions of others. Moral education of children must be based on religion and is of the great importance. Children should understand that God is one. Children must tolerate children of different religions. Faith should not be a subject of misunderstanding, hate or irony. Children should be aware of differences but also similarities of others because they speak the same language within the same country. The basis of moral-aesthetic education could be found in aesthetic-ethical articles and reading books, etc. (Peco 1971, 97-99).

Therefore, the public teachers' duty was to arrange children lives in accordance with their own faith *due to the fact that teacher's life serves as an example for children*. Teacher's life needed to be in balance with the subjects he/she taught and must not be shocking for children. Moral education was of the greatest importance and was based on the authority of religion. Three moments in moral education needed to be taken into consideration: responsibility towards God, towards other people, towards oneself. Teacher had to be seriously prepared for his/her everyday work at school. Otherwise, it was a wickedness and a waste of time. It was expected from public teacher to be a good preacher, good person, morally balanced, and satisfied. His/her life needed to be peaceful and free from immoral ways of behaviour (Mulić 1911, 24-25). Therefore, the new authority finally realized that religious instruction had to stay in public schools as obligatory subject if they wanted to alleviate the objection on the account of these schools.

### *Conclusion*

Bosnia and Herzegovina did not have an organized schooling system before the arrival of the new authority. Therefore, the new authority had to deal with an extremely high percentage of the illiterate population (97%) (Šušnjara 2013, 106). Bosnia and Herzegovina was under the Ottoman occupation for almost five hundred years and the Christian population lived under difficult conditions, suffering in poverty and ignored by the majority of the Muslim population. Schools were rare and operated in a primitive manner. They were mostly organized near churches and mosques and offered a basic literacy instruction and education with religious contents. The Franciscans took care for Catholic population attempting to keep up the Catholic faith in those restless times. When the Austrian-Hungarian authority arrived, the new church administration was established. The newly appointed bishop Joseph Stadler brought new priests to BiH, founded new parishes and took over those held by the Fran-

ciscans. Therefore, the Franciscans lost their previous position among people. They did not welcome the decisions and activities made by the bishop. On the other side, the new authority gave permission for building new religious objects, churches and schools, but also attempted to lessen the influence of existing confessional schools. The authority wanted to prevent an awaking of possible national feelings which could provoke diverse undesirable consequences. As a result of this, the inter-confessional schools were established in order to gather children of all confessions. Hence, religious instruction was not supposed to be taught as an obligatory one. Naturally, this attempt faced various objections from religious leaders, but also from the Hungarian part of the dual Monarchy. In order to soften the critics on the account of these schools, the authority decided to keep religious instruction as an obligatory one. Nevertheless, functioning of confessional schools was under constant pressure until their final disappearance. Opposite to this, schools run by the female Catholic orders survived and enjoyed the full support of the authority. They were considered as suitable educational institutions without any political influences.

The Austrian-Hungarian Monarchy contributed a lot to enhancement of the schooling system in BiH. Many elementary, secondary and vocational schools were opened. These schools intended to strengthen the communication and interaction among different entities in BiH. Moreover, teachers who worked in schools came from the different national corpus and different religions. All of them worked together in education even though they were not always equally represented. They also contributed to development of a pedagogical thought in BiH. School buildings that were constructed at that period of time operate even today. Hamdija Kreševljaković emphasized that on October 19, 1878 a new moment in time had arrived in Sarajevo and BiH. Through 40 years of the Austrian-Hungarian ruling in BiH, Sarajevo had flourished and had made significant progress in its development. The East and the West met each other in it. From day to day, oriental Sarajevo was transforming to a modern town, because of special efforts that the new authority promoted in order to import rapid and better changes to it. Therefore, the success was evident. In the forty years of the new government, Sarajevo developed and grew up. The population increased. Industry, trading and crafts flourished (Kreševljaković 1928, 148). Today, some local historians have a habit to comment that the Austrian-Hungarian Monarchy did not contribute sufficiently to the schooling system and development of BiH society. However, numerous remnants oppose such statements as well as memories of the local population who were nostalgic towards this epoch and used to exclaim regretfully in a difficult periods of time that followed: "No Franz no food!" Nevertheless, the period of 40 years of the Austrian-Hungarian ruling in Bosnia and Herzegovina was considered as a period of prosperity at the domain of education. As Malcolm claims ... but no government which builds nearly 200 primary schools, three high schools, a technical school and a teacher training college can be described as utterly negligent in its education policy. Peasants who refused to use iron ploughs, were unlikely to rush to send their children to acquire an education which they themselves had never received (Malcom 2002, 144).

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