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A SCHOOL FOR ADULTS, A BALKAN EDUCATIONAL PHENOMENON
ORGANIZED IN BOSNIA AND HERZEGOVINA BETWEEN
THE TWO WORLD WARS

UNA SCUOLA PER ADULTI, UN FENOMENO DI EDUCAZIONE BALCANICA
ORGANIZZATO IN BOSNIA E ERZEGOVINA
TRA LE DUE GUERRE MONDIALI

The main intention of this article is to present an adult school that was launched within difficult political, economic, social, cultural and educational situation in Bosnia and Herzegovina promoting a kind of reform pedagogy approach. It was the first school of that kind in the Royal Yugoslavia (1918-1941). "The basis of our adult school in Sarajevo was adaptable to our national character because the pedagogy of this school was launched from inside, from belief that people's well-being is in the first place. This differs from ordinary schools which fill up pupils' heads with sentences and formulas" (Vidović 1925, 314-315). By reconstructing individual context of the school and its founder via published sources stored in the School Museum in Zagreb, Croatia, it permits me to assess the extent to which this school and its successful activities influence national education system and change the life of its students. Such an approach can help in tracing a history of this phenomenon that grew from the base attempting to create a new kind of person within the umbrella of Yugoslav national identity. Hence, the school was not only an educational institution but also a place for ideological activities that were promoted through textbooks, educational programs, and practices.

L'intento principale di questo articolo è quello di presentare una scuola per adulti lanciata nell'ambito della difficile situazione politica, economica, sociale, culturale ed educativa in Bosnia-Erzegovina che promosse una sorta di approccio alla pedagogia delle riforme. Fu la prima scuola di quel tipo nella Jugoslavia monarchica (1918-1941). «La base della nostra scuola per adulti a Sarajevo era adattabile al nostro carattere nazionale perché la pedagogia di questa scuola fu lanciata dall'interno, nella convinzione che il benessere delle persone stesse al primo posto. In questo differisce dalle scuole ordinarie che riempiono le teste degli studenti con frasi e formule» (Vidović 1925, 314-315). Ricostruendo il contesto individuale della scuola e del suo fondatore tramite le fonti pubblicate conservate nel Museo della scuola di Zagabria, in Croazia, è stato possibile valutare fino a che punto questa scuola e le sue attività di successo influenzassero il sistema educativo nazionale e cambiassero la vita dei suoi studenti. Un simile approccio può aiutare a tracciare una storia di questo fenomeno che è cresciuto dalla base nel tentativo di creare un nuovo tipo di persona all'interno dell'ombrello dell'identità nazionale jugoslava. Quindi, la scuola non era solo un'istituzione educativa, ma anche un luogo per attività ideologiche che venivano promosse attraverso libri di testo, programmi educativi e pratiche.

Key words: adult school, reform pedagogy, education, identity, Balkans.

Parole chiave: scuola per adulti, riforma pedagogica, educazione, identità, Balcani.

Introduction

Bosnia and Herzegovina was a part of the Kingdom of Yugoslavia between two world wars. This country was poor in cultural, economic and educational aspect. The

school system was undeveloped. Centralism and hegemonies prevailed in the Yugoslav kingdom and this referred to educational policy as well. The attempt of the new authority was to create a new man, Yugoslav one, and schools played a decisive role in this action (Krstić 1939, 292).

Hence, the state ruled from Belgrade, manipulated with schools system, using it for its own ideological influences. However it was possible to make some professional or modern impact within schools organization following the example of the European countries. There were translations of books on the reform of pedagogy and works by domestic authors on reform pedagogy. Even though a reception of the reform pedagogy was limited its influence was not insignificant. Therefore, the phenomenon of private school led by Miljenko Vidović (1884-1962) presented something new at that time in Bosnia and Herzegovina. Pedagogical ideas and approaches in education proposed by Vidović were accepted by common people giving them a hope and dignity. The school for adult was founded in 1919, in Sarajevo. This school promoted a completely different approach to education and especially to students. This was the reason why Vidović was seen as a reformer, but also as a dreamer and even the leader of a cult.¹ In order to support his educational work, Vidović established a magazine *Uzgajatelj* (Educator). This magazine published articles from the country and abroad (Šušnjara 2017). The articles were related to education but also to ethical movement and some modern phenomena from the world (Tagore school, Steiner's theosophy...).² The school for adult had practically promoted ideas of its founder, introducing ethical and moral approach to educational work. Vidović was a main director of the magazine and school. He made speeches all over the country talking about lacking in moral feeling and the importance of spiritual peoples' awakening with an aim to empower teaching and education.

The moral awareness of a human being, her/his spirit and character are the main tools of human progress. Without them, it is not possible to promote love and peace among people. Today's chaos and social distraction are linked with the lack of morality in peoples' lives. The final aim of upbringing is focused on morality. Other elements such as school and teaching work are here to multiply material goods and increase physical commodity (Vidović 1924, 2).

Situation in the schooling in BiH between two world wars

Two characteristics branded the society of the post war period of time: a large percent of illiterate people and semi-education. According to the Census from 1921,

¹ The author Andrija Živković criticized Vidović's ethical attempts explaining that it was not possible to reach the ethical progress in a Vidović's manner. According to him, methods that were promoted by Vidović did not serve to educate ethical individuals but fanatics of a cult.

² Radosavljević, P. (1926) Rabindranath Tagore's Pedagogy. "Uzgajatelj", 3-4, 52-53. Župić, S. (1926) Rudolf Steiner's activity. "Uzgajatelj", 3-4, 70-72. The texts with the same titles and of the same authors were published in continuation in "Uzgajatelj" from 1926. The Editor's Board of "Uzgajatelj" also recommended a book Theosophy of Rudolf Steiner, giving a short résumé of the book in "Uzgajatelj" no. 8-9, 1926.

86,37% of BiH population lived in villages from the total number of 1.889.929 inhabitants. 48,6% of them were illiterate. The Census from 1931 showed a slight decrease, 84,45% lived in rural regions and 15,55% was urban population with a percent of 44,6% of the illiterates (Bevanda 2002). The majority of population dealt with agriculture.

Semi-education presents empty appearance, blazing of culture and insufficiency. The semi-educated are those who give everything to their outfit, who cover themselves with a masque of humanity and nice behavior. This type of people is numerous and is present everywhere in society. They obtain important functions with their nice manners. They are dangerous and fatal. They reduce our positive attempts, confusing people, destroying families, demoralizing society and giving a sense of dilettantism, a sense of semi-culture and material civilization (Ljubunčić 1925, 27).

In the newly founded state, school system stagnated and was undeveloped in the region of today's BiH. A crisis was evident in every aspect of people's life. The inability of the state to provide appropriate life conditions influenced cultural and educational aspects as well. The new political course was led by intention of establishing a new national state. However, there was a big discrepancy among formally proclaimed attitudes and laws and life itself. Children left out of schools and the lack of teachers was apparent. Political interest ignored implementation of a new reform invention from abroad into schools. The old school under the influence of Herbart pedagogy dominated in the schools (Šušnjara 2015).

The Statute Law of Public Schools in the Kingdom of Yugoslavia was proclaimed in 1929 (Uglešić 2005). According to the Law, elementary education became compulsory. However, the situation in daily life showed different impression. Namely, the unsustainable educational policy resulted with the lack of school buildings and this regulation failed, especially in the rural regions. The largest number of children was left out of school, increasing in this manner the number of illiterate population. This phenomenon additionally enlarged a difference between rich and poor (Bevanda 2001). «Even though the agriculture worker is the basis of our economic and political life, the agricultural youth has neither systematic education, nor general or vocational education. This ignorant approach and peoples' illiteracy is a tool for corruption, demagogy and violence in our political life» (Turić 1924, 19).

Knowledge and education promoted in the after war period did not accomplish its task. Students felt entrapped within inadequate teaching methods and unsuitable group of pedagogical interests (Ljubunčić 1925). The newspaper of that time publicized statistic data that showed a huge number of failures among students. In some classes 50% of student failed and high percentage of them dropped out from school. «The reading rooms as the simplest way of peoples' educational engagement became the place of useless talk, parties, and for often a place of inappropriate conversation and alcohol consumption. Organized pedagogical work did not prevail in here» (Ljubunčić 1925, 24).

In the atmosphere of post war lethargy, it was necessary to promote renaissance of

the school, to empower people and strengthen culture and publishing. Teachers of that time wrote articles giving notice that «our schools are not schools of life, light, warmth and intimacy. They are schools of scholastic approach, uncolored life, swelling of scientific disciplines that are just sterilized from a strong affirmation of will and feelings. Without them, there is no success in upbringing» (Broessler 1926, 86).

They kept warning that schooling in the after war period was not adapted to students' nature. Students were burdened with facts and information without their own interference or motivation. In accordance to Komensky's ideas who emphasized that school ought to be place of «a real human workshop where all of them learn everything in a pleasant and warm environment and with teachers who care about students» (Komensky 1900, 138-139). It was pointed out that a person could not get and develop intelligence with passive learning of book contents and its reproduction. One teacher, Vidović's follower, described schools of his time as lifeless spaces in which theory prevailed impeding every interest of children for learning. «There is no sensitive and natural milieu for learning. Our student suffers from the lack of touch with nature and real life. He is imprisoned within school far away from any real experience. Students do not obtain science from the exact things» (Bartulović 1924, 384). The same teacher objected exams of maturity in which «student stands before the commission within four walls and presents a vivid repertoire of all human knowledge. But in a month he would not be able to pass the same exam. Why? The knowledge was too heavy for his brain and he forgot it. He does not want to purchase it again. His spiritual strength was lost and his fertile nectar got dry» (Bartulović 1924, 384). As Paulo Freire claimed

Education thus becomes an act of depositing, in which the students are depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiqués and makes deposits which the students patiently receive, memorize, and repeat. This is the 'banking' concept of education in which the scope of action followed to the students extends only as far as receiving, filing, and storing the deposits (Freire 2017, 21).

Schools of that time were not concerned with students' capabilities. They solely followed the prescribed plan and program that had to be fulfilled. Vidović despised teachers who treated students in such a manner. He pointed out

Teachers' training, education and their knowledge – it is a whole school for them, the aim and working method. Student is an empty sack for them. Words, formulas and abstractions are things that should be put in the sacks. Which sack is better in collecting things it becomes the first and best student. Only blind obedience and passive listening is demanded. Any individualism or activity of spirit has been suppressed. A development of specific individual and private characteristic is not welcome. In regard to this all children are thrown into the same mould in order to produce the same intellectual type, a type of clerk or professor who is full of superficial culture which is more or less indigestive (Vidović 1925, 124).

Vidović also emphasized that public schooling broke down ideals killing every wish for additional learning. It pulled impulse, will and courage out of young people.

Therefore, it was not a strange fact that students avoided school.

This pedagogical sin of school life kills talents. Only in the excitement and enjoyment a human spirit can be developed and strengthened but schools did everything to block excitement and will in a student. This is clearly presented in student's (non) readiness to study and go to school. They are happy when they face neither teacher nor school or books because of this wrongly established education (Vidović 1925, 124).

Many years after, Paulo Freire also emphasized

The students are not called upon to know, but to memorize the contents narrated by the teacher. Nor do the students practice any act of cognition, since the object towards which that act should be directed is the property of the teacher rather than a medium evoking the critical reflection of teacher and students. Hence, in the name of the 'preservation of culture and knowledge' we have a system which achieves neither true knowledge nor true culture (Freire 2017, 27).

Due to the fact that economic development in the Yugoslavia was at a low level, this influenced education as well. About 550.000 children who were in a school age were left out of school in 1937. The number of 3000 teachers waited for their chance to get employment. This contributed to a further social discrepancy among people. Very small number of the poorest population was able to continue their education. Teachers and professors critically discussed such difficult situation at their meetings and assemblies, but this was not resulted with any progressive solution. The most controversial statement of that period of time was the one done from the minister of education who argued that hyper production of intellectuals prevailed in the country. Claiming this, he started to close gymnasiums and teachers' schools and this resulted with firing of a large number of teachers (Bevanda 2001). Such decisions that reflected political impact influenced the school system in general, especially in Bosnia and Herzegovina. Opposite from the other parts of the country, education in Bosnia and Herzegovina developed hardly and slowly. Thus, it is not strange that BiH entered into the Second World War with undeveloped schooling system and large number of illiterate population (Papić 1981).

Vidović established school in Sarajevo

Miljenko Vidović was born in Primošten near Šibenik in today's Croatia on December, 1884. He finished six year school in this place. His family did not manage to pay for his further education and he stayed at home. When he was 22, his family moved to Split, in 1906. He asked his father to send him to Gymnasium. He considered school as a big challenge and he gave promise to his father that he would finish eight year school in a year. Nobody believed that he could achieve it, but he encouraged himself, «if nobody did, I would. I will be the first who did it» (Radosavljević

1926, 179). He succeeded in this brave attempt and went to Zagreb to study the Law. Very soon he found out that law is not always on a right side and he decided to go to Wien to the Technical school. He was talented for math and was very successful student. He succeeded to solve a problem of angle trisection and the professors' board was astonished with his result. The newspaper started to write about this Slave who beaten out the famous scientist of that field, Dürer. When the First War started he came back home and worked as a rail-way officer in Knin, Croatia. He noticed hard life of common people who was poorly educated. He started to teach youngsters in his free time. When Italians came to Knin (Paić 1998)³, Vidović was one of those who fought against their authority. Therefore, he had to leave Knin and went to Sarajevo in 1919 where he founded the school for adults (Radosavljević 1926). Bosnia and Herzegovina was backward country with undeveloped schooling system. Through his lectures he pointed out that illiteracy and ignorance are the worst enemies of people. He 'humbly' noticed «I know what is in the human being and I want to awake his spirit and inner personality and build my pedagogical system on it» (N.N. 1926, 1)⁴. Therefore he started to teach young people who did not succeed to finish regular education from different reasons. During their afternoon meetings they discussed educational and social situation in the country. By creating his own model of teaching from the elements of reform pedagogy Vidović made an effort to do something useful for common good and to support persons to finish their education. Those meetings were transformed into school for adults that attracted more and more participants. The basis of program was a 'cultural science' for which life itself ensured material (Ljubunčić 1925, 45). This school has an aim to educate human being, an individual as a free person who is capable to live independently (Ljubunčić 1925, 35-36). Participants of the adult school had worked during a day and went to school in the evening. Very soon the school became well known and therefore, the fixed schedule of seminars was made. Lessons started at 18.00 after work and last till 21.00 or 22.00 in the evening. This school became the only place where some of the participants felt safe and respected. All of them were equal regardless their class, sex, nation or religious. The students were in age of 14 to 40 (Ljubunčić 1925, 36). They were mostly laborers, craft men's assistants or clerks who previously succeeded to finish elementary education or some grades of it. The rare individuals had finished one or two grades of higher school (Bajuk 1924, 377).

Nevertheless, the political authorities saw opportunity to promote their own ideas, using the success of school to point out the importance of this school and her appearance in Sarajevo.

³ In accordance to the London agreement, Italian army occupied Knin on December 19, 1918. The Italian authority prohibited any activity of the Knin's Board of National Council which supported National Council of Serbs, Croats and Slovenians from Zagreb. On March 31 1919, the new Authority established Military Court with an aim to arrest and to expel all citizens who were against its ruling. Italian army left Knin on April 4 1921 (Paić 1998).

⁴ N.N. (Nomen Nescio). It means here that author is not known. There are articles in the magazines that were not signed

In this town where the start of the highest era in history of our peoples started⁵, it was destined that our spiritual renaissance appeared. It is not starting of a cultural but also morally and ethically highly educated and persevered Yugoslav type of a fighting man who will use all his forces for development and progress, proving all greatness and strengthen of Yugoslav spirit (N.N. 1925, 151-152).

The same author commented that cultural world considered Slavs as female people because they did not have enough male energy, persistence and initiative. He agreed that history of Slavs proved this statement. However, he saw in participants of Vidović's school those who would change this reality, because «none school in whole world do not offer place for students with such energy, persistence and spiritual strength» (N.N. 1925, 151-152). He also claimed that «This is the phenomenon that should force every Yugoslav heart to beat faster. Every Yugoslav soul should learn messages and get energy for our better future from this school» (N.N. 1925, 151-152). Thus, it is not strange that some Vidović's opponents called him «the Yugoslav new moralist or the first ethic expert in Yugoslavia» (N.N. 1926, 2). He himself supported that thesis with exclamations that Europe would invite «Slave people for leaders to save itself and the entire humanity» (Vidović 1926, 24).

As it might be expected, this school had supporters but also opponents. Some of them, especially gymnasium's professors, publicly accused its founder. They said that Vidović forgot thousands of those who founded education in this country, those who did not wait Vidović to show them how to teach and to inform them on their duties towards people. If his method brought more interests and gained results in a short period of time, it is not polite to bring injustice to others, because «injustice is not allowed by clear human ethics as such» (Živković 1927, 505). Furthermore, the religious groups saw the expansion of ethical and moral movement as something inadmissible, something that make confusion among people. They accused the authors of articles in magazine *Uzgjatelj* as «atheists, admirers of Nature, polytheists, Kant's followers, Schopenhauer's followers – everything and nothing were there» (N.N. 1926, 1). From the other side, valiantly for that time, Vidović provoked publicity in Šibenik with his own attitudes towards religion. «Religion does not prepare man to do right things! It goes beyond evil not taking care of man goodness» (N.N. 1926, 1). It is not wonder that he was called to be reasonable and to pay price for his behavior. «His movement was irreligious and antireligious» (N.N. 1926, 1).

Functioning of the school for adults

Vidović's school functioned in accordance to the curriculum of public secondary schools from that period of time. The difference was in timing and application

⁵ Here the author referred to the assassination of Archduke Franz Ferdinand of Austria that occurred in Sarajevo on June 28, 1914. The assassination was made by Gavrilo Princip who was one of a group of six assassins (five from Serbia and one from Bosnia). The political reason for the assassination was to break off Austria-Hungary's South Slav provinces so they could be combined into a new country, Yugoslavia.

of methods that public school did not practice. Students were not obliged to attend school regularly. The schedule was flexible and teaching process was held in the evening. However, students were eager to attend classes and they showed great interest for different lectures (Ljubunčić 1925, 55). «Vidović's school has this particularity that it could be called as a real people's school, because of its participant who are coming from all social classes» (Bajuk 1926, 377). Lectures were held during a year with a vacation in the period from July 15 and August 15. The school had two courses, higher and lower one. Each of them last a year. In these two years students accomplished the lectures of four gymnasium's grades. The lower course had 120 students and higher had 40 students. Those who successfully finished both courses were ready for the final state exam in gymnasium during the fall term. The school functioned without pressure or any kind. Although this school was free of attendance, students regularly attended classes. During holidays or vacancies they used to meet in order to discuss what they had achieved in previous period (Bajuk 1926, 377). The basic knowledge was presented to students of the lower course while the higher course dealt with more complex issues. For example, during the class of geometry, teaching unit was sinus and cosines and other functions «but this was done precisely and in a demanding way that was not practically done in public regular schools» (Bajuk 1926, 377)

The school promoted a new model of common life and mutual cooperation. Students did not only listen to lecturers, but they were active in the problem solving process. They freely presented their own attitudes giving ideas how to approach differently to the same issue. This school offered familiar environment and attracted individuals to cooperate. They were free to ask for explanation regarding unclear topics and problems. «This is not static school or a room of hanging marionettes but it is vivid example of awaken will that search for knowledge» (Ljubunčić 1925, 24). During the breaks students had an opportunity to discuss group work's results together with teachers. Salih Ljubunčić called such gathering as a "practice of spirit". He referred to this school as to "the people's university" or "the great national school" (Ljubunčić 1925, 7).

During the four years of school functioning, 25 students successfully passed the final state exam. These students had connected their own technical productive labor with intellectual one. They were not ballast to state or society and they brought new elements into higher education. They created life conditions on their own merits. This had a great ethical and social importance. Therefore, Ljubunčić pointed out «everyone who knows social situation of our students and inefficiency of our intellectuals would be aware of this» (Ljubunčić 1925, 52). The impacts of working school movement are apparently emphasized here. This movement started to develop in Europe at the beginning of 20th century. Its representatives were Gaudig, Kerschenschteiner, Montessori, etc. Kerschenschteiner considered that a purpose of public school was to educate "useful citizen" (Kerschenschteiner 1917, 49) who directly or indirectly contribute to goals mend by state. In accordance to this, he pointed out three tasks of school: vocational education and training, morality of society and morality of an individual (Kerschenschteiner 1917, 51). On the other side, Gaudig, considered that school of future had to include key terms as followed: freedom, spiritual work, personality, self-activity

and independence. Such schools should train students with working techniques because «student needs to have a method» (Gaudig 1930, 53). Teacher was the one who need to bring students to this method, instructing them how to learn.

As regard to school books, Vidović was very critical, revealing that these books were obviously written for teachers but not for students.

It seems that some people want to wind science in some mysterious frame preventing it to wider classes. Science is not some secret power which is available to some depicted people, only. School books do not offer enough psychological basis or clear explanation, or initiative to provoke interest for certain school subject. Everything is dry, bitter, difficult and boring not only for students but also for professors (Vidović 1925, 226).

Vidović also considered that a huge number of students avoided school just because of the school system that prevented any individual creative articulation. «Scientific sources in our schools cannot be used by self educated person» (Vidović 1925, 226). He concluded that lot of young talented people were inevitably left out of any opportunity to be successful or to act in accordance to their talents. Vidović himself published school books with support of his assistants, attempting to adapt them to capabilities and needs of students. These books did not follow usual school pattern. They were simple and clear (Vidović 1926, 96).

Through the functioning of his school and through articles in the magazine *Uzga-jatelj*, Vidović especially appealed to dangerous influence of cinema, pornography, alcohol, wild parties. He was astonished by immorality among people, especially among the youths. Thus he created the pledge of loyalty for students who applying for his adult school.

The pledge content was:

Knowing that moral is the biggest power and safety of people, as a member of Vidović's school who promotes high goals of moral renaissance, I promise in front the witnesses and giving honest word with my consciousness that

1. I will avoid everything that would reduce dignity of Vidović' school
2. I will always attempt to be example of character, goodness and honesty
3. I will especially avoid lies, alcohol and other vices
4. I will be loyal to school's ideals and always keep in mind this pledge that I perform deliberately and from my inner motivation (Vidović 1925, 149).

Vidović's intentions responded to the needs of society that was awakening from the war disasters. The ethical movement that he promoted in congruence with his school had an aim to «create a new gender from the society, to make change in human being, to bring him up in his beauty and glory» (Ljubunčić 1925, 16). Ljubunčić claimed that all negativities of life influenced appropriate methodical approach in Vidović's activities. He became reformer inquiring sources of negativity within society. He was also a psychologist in his attempt to understand the flow of life. In his wish to motivate individual to give the best of himself he became a pedagogue (Ljubunčić 1925,

16). Vidović focused his forces to two factors: man as an individual and society as a whole. His activities and ideas were led by his own experiences but also from the pedagogical legacy of Komensky, Rousseau and Tolstoj, who were distinguished reformers and pioneers. Vidović often mentioned them in his articles and public lectures. This could be a reason why he disliked intensely the framed schooling and quoted Paja Radosavljević who alleged that the framed schooling «is peculiar to our Slavic race. Such schooling left our biggest and most valuable characteristics covered by burden of teaching mechanism or broke them with dry contents of remembering» (Vidović 1925, 314-315). Vidović commented this allegation as «identification of the great scientist with our ethical movement» (Vidović 1925, 314-315). In accordance to Vidović, Radosavljević also emphasized that the basis on which school for adults functioned in Sarajevo «is the best option for our Slavic soul because pedagogue of this school starts from inside, from person individual feelings. He does not fulfill students' heads with sentences and formulas as it is the case in regular schools» (Vidović 1925, 314-315). Prof. Radosavljević⁶ mostly wrote about topics related to experimental psychology and pedagogy. Therefore, he became the first propagator and representative of positivism in psychological and pedagogical science in this region (Batinić, 2014).

Conclusion

School was always under the influences of current ideologies that were trying to subordinate teachers who had to deal with students. Komensky pointed out that “hard method” prevailed in schools of his time. Schools were mostly perceived as «scare place for boys and torture of spirits» (Komensky 1900, 87). Vidović realized the accurate situation in education and attempted to do something new. His school was a private one and offered a new, reform approach in the teaching process. This was modern approach colored by ethical movement's elements that provoked diverse public reactions. At the beginning of 20th century, the reform pedagogy has been seen as a special historical and pedagogical phenomenon in the world and also in Yugoslavia. The reform pedagogy resulted in different forms of reform's mainstreams and school's conceptions. Changes were presented in teaching methods that were supposed to be transferred to the entire school system. Schools promoted didactic concepts of reform pedagogy and this influenced current pedagogical theory and practice in Europe of that period of time. Vidović's school was the first school of that kind in Yugoslavia. Against the traditional preoccupation of school, the founder of adult school provoked publicity with his school, deepening confusion among teachers and among those who made decisions about school system. Moreover, unlike the public school, he wanted to create something new in his school, something that could oppose the old school and

⁶ Paja Radosavljević was a profesor in USA and contributed a lot to experimental psychology. Most widely held works by Paul R Radosavljevich is Who are the Slavs? He contributed with his articles in the magazine “Uzgajatelj” (Experiments in education of laborers, Lay's studying of children's plastic art, Pedagogical instruments of progress, Egoism and altruism in the culture of humanity, Pedagogical educational boiling in the world).

current pedagogical trends. It was a kind of adventure despite the material struggle he had to confront with. It was a significant challenge in the process of school reform. The different school structure meant a different idea about school's activity and teaching process. Hence, a new model of teaching had been created and it was based on a free will of students and teachers' willingness to create a positive classroom's atmosphere. It can be evidently noticed that there was a close interaction among the procedure of the development of the national state and the modification of school system. In some periods of his acting as educators, Vidović was supported by the authority but in some periods he lost this position. By creating his own national model of school he was confronted with opposite standpoints of different social, political, religious, cultural or economic factors in very fragile interwar period of time.

Teachers from different parts of Yugoslavia had seen Vidović as a reformer. There were also those who found his methods and teaching as a deception. Nevertheless, the results in educational field in time of Vidović's school functioning were evident. Students from this school were the best promoters of Vidović different and successful educational approach. Hence, it must be admitted that he was rarely mentioned later on. He was a kind of the reformer who attempted to change schooling and teaching staff. The number of his followers proved this. However, there were comments that he widespread Nitsche's ideas of the almighty man. Vidović was also an idealist who considered that the situation in the country might be changed through the education of people, through cultural and ethical education. His school was an interesting phenomenon and was popular among people of different kinds. «All newspaper in the country (Split, Ljubljana, Zagreb, Osijek, Subotica, Novi sad, Beograd) delightedly emphasized ethical moments of the adults' school from Sarajevo» (Vidović 1924, 4-5). Those who criticized Vidović did not object his educational ideas, but the ethical movement. «He used methods that does not educate ethical individual but fanatics of a cult» (Živković 1927, 504).

There is no complete evaluation of his work and the lack of information is still present. The majority of magazines *Uzgajatelj* and Vidović's books were in Zagreb, in School's museum despite the fact that they were published in Sarajevo. His work was left in silence for a long time despite the fact that this school was the only school for adults in Yugoslavia until the Second World War.

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