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**EDUCATION AND INSTRUCTION FOR THE COMMUNITY AS AN ATTRIBUTE OF A
MULTINATIONAL ENVIRONMENT: THE EXPERIENCE OF KOSOVO***

The common educational-instructional work or the common curriculum and programme of the educational-instructional work in Kosovo consists of two dialectically interlocking components: teaching and common educational-instructional activities. The teaching is carried out according to an established curriculum and programme in the given language of instruction. The precondition of the implementation of teaching is knowledge of the language of instruction. The teaching is carried out, in the main, by the teachers of a determined nationality. All the teachers teaching in the languages of instruction form a common teachers' Council and the other bodies of management. While the teaching is carried out in a certain language, the other educational-instructional activities, such as social activities of the Pioneers and the youth, socially beneficial work, public and cultural activity of the school, protection and promotion of the living and working environments, and the like, are carried out in the languages of instruction used in the school. On such occasions, there mostly occurs "the disintegration of the classical class-lesson system." The sections "merge" into a class, so that all the pupils of the section which form the class work at common activities and communicate in the languages of the nationalities and ethnic groups freely and spontaneously. This means that everything that cannot be fully offered by the teaching is offered by the rest of the educational-instructional activities, and this is directly a coaction and interaction, similar to the coaction and interaction in the actual social, working-living conditions.

A special aspect of the educational-instructional work in the teaching contributing to education and instruction and to a common life and work of the children and youngsters in the multicultural school or social environments, respectively, is the learning of non-native languages or of the languages of the social environment, respectively. In Kosovo the Albanian, Turkish and Romany (Gypsy) children learn the Serbo-Croatian language, or the children of the other nationalities and ethnic groups learn the Albanian and Turkish languages. At the beginning of their schooling the children voluntarily decide (consulting the parents or guardians) on their learning a non-native language. After their decision, the non-vernacular language becomes a compulsory one like all the other subjects of instruction.

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Basic Principles of the Organization of the Education and Instruction

Education in multicultural environments - including SAP Kosovo - is organized on the basis of the established principles of the common life and work of nationalities and ethnic groups within the course of their historical development, and especially in the course of the building up of the socialist self-managing society. These include: the principle of the historical existence and the perspective of the self-assertion of the nations and ethnic groups, and the principle of democratism, many-sidedness and permanence. These principles have not been laid down arbitrarily under the provisions, but confirmed by the revolutionary action, so that they have the force of moral norms on the features of the building up and development of the socialist self-managing relationships. Any deviation from them means a deviation from the ideals of the socialist revolution.

The principle of the historical existence and of the perspective of the self-assertion of the nations and ethnic groups represents a fundamental principle of organization of education and instruction in the multinational environments. The common life and work of the nationalities and ethnic groups is a historically conditioned fact that did not originate in the provisions of governments and parties, but under the conditions and needs of life and work, having arisen even prior to the establishment of governments and parties. There are no aggressive peoples, but only individuals and small groups within the party. As a rule, almost all the peoples want a peaceful development, peaceful co-operation and mutual respect and solidarity. This need expressed as a wish presents a basic driving force behind the common work and life, asserting education and instruction as a science, method, means and condition of achieving this goal. The nationalities and ethnic groups in their common life and work, in their common education and instruction see the possibility of a complete assertion of human qualities, freedom, brotherhood and unity of the peoples with respect to their origin and not their colour, nationality, social and other background. Thus, the education and instruction for the community is asserted as an attribute of a multinational environment.

The principle of democratism is determined by the need for a free development of the individual as a precondition of a free development of the society as a whole. This principle is manifested by the individual's right to education and instruction in his mother tongue or in his chosen teaching language, respectively; by the right of the nationalities and ethnic groups to organize their education and instruction in their own languages, as they organize and develop their entire spiritual and material life together with the other nationalities and ethnic groups. In relation to the society this principle means the obligation on the part of the society to create the organizational and material conditions for organizing education in the languages of the nationalities and ethnic groups. As the education and instruction represent the attribute of freedom, under our circumstances, not only in (undeveloped) village environments, but also in those of the towns, for the purposes of securing education and instruction in the mother tongue, sections have been formed having but a small number (1-3) pupils. This

rule is applied to all the nations and ethnic groups in Kosovo. Not only is education organized and the teaching method (textbooks and other school literature) in the mother tongue secured for Romanies, Turks, Serbs and Montenegrins, representing, in certain areas, a smaller group of the population as to their number, but also for the Albanians, who represent a smaller group living among the Serbs and Montenegrins.

The principle of many-sidedness is determined by the need for the development of many-sided man, or of a many-sided assertion of the history and culture of the nationalities and ethnic group in education and instruction. In the programmes of the educational-instructional work there are selected contents covering the spheres of language, art, the social and social and natural sciences, mathematics, industrial arts, physical education and health, as well as defence and self-protection, and other educational-instructional activities having a special character. These programmes comprise contents of the histories and cultures of all the nationalities and ethnic groups, not neglecting the national history and culture. In this way the formation of national consciousness and of national tolerance is secured, as well as respect and solidarity in relation to the other nationalities and ethnic groups. This indicates that self-managing socialism does not practise the assimilation of nationalities, but, on the contrary, asserts their national existence in the spirit of socialist internationalism and patriotism. The assertion of a real national consciousness always leads to internationalism, to love and respect of the national existence of the other nationalities.

The principle of permanence is manifested in the sense of enabling each and every individual a lifelong education. This principle has been asserted entirely in our Province, in particular where the Albanian ethnic group is involved, since it is in a position to develop its history and culture at the University of Kosovo and within the framework of the Academy of Sciences and Arts in its mother tongue.

To prevent the exercise of the equality of rights of the nationalities and ethnic groups in education and instruction, anti-self-management forces try to incorporate into the common contents more history, literature and musical creations of their nationalities, or "of the great nationalities," under the assumption that therein lie "the actual educational values." These forces tend to assert "their mother tongue" as the language of the "majority" and make it compulsory for the others, especially for the ethnic groups. These forces are bothered by the cultivation of national traditions, the continuous learning of national history, literature, and musical and visual-arts of the ethnic groups.

The next problem causing certain difficulties in the achievement of greater results in education and instruction for the community of the nationalities and ethnic groups is the insufficient theoretical development of pedagogy of educational work at the schools teaching in the languages of nationalities and ethnic groups. Teachers work more on the basis of the pedagogical intuition, of the "tried practice." The lack of theoretical and

practical considerations causes a number of teachers to be not always efficient in the educational work.

It is therefore necessary to develop the pedagogical science parallel with the development of the society, its material base and superstructure. In our case, the pedagogical science as a part of the social superstructure is not developed, nor does it sufficiently reflect the development of our socialist self-management, the revolutionary gains in the legal exercise of the equality of rights of the nations and ethnic groups in the field of education. Among other things, many a mistake made can be accounted by this insufficient development.

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