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POSITIVE IMPACT OF MIGRATION IN THE FIELD OF EDUCATION

Abstract. During its history, Serbian people had been forced on numerous migrations that have enabled his future survival. One of the first migration was a great migration of Serbs during which the significant part of the Serbian people, who lived under Ottoman rule, moved to the north, to the southern parts of the Habsburg monarchy. Then followed other migrations that influenced Serbian culture, education, language, and overall life.

One of the most important was the one in World War I when the population and the army passed and on Corfu, and the youngest went to school in France. This migration had a large significant Serbian people. Post-war French influence was present in social life - in politics, science, culture, and education. Knowledge of the French language and the elegance of French hats were not the only features of French students' lives. Their successes in all fields of natural and social sciences testify that the education acquired in French lyceums and colleges, or graduation courses, had a far-reaching impact on their professional life and that they, as such, became symbols of a time and historical events. Thus, Serbia's social history cannot be viewed in a complex way without the influence that *French students* had on ordinary people's everyday lives or socio-political events in interwar Serbia.

The specificity of migration is, and its impact on the Serbian nation's socio-political and cultural events was education, mostly male children, from Old Serbia's territory in the late 19th and early 20th century. At the space in which was still under Ottoman rule, live Serbs who were under severe historical conditions tried to develop a primary school network. The process of upbringing and education depended on the current political circumstances and the available resources in Serbia and the area of Old Serbia. For high school education, they were forced to go to Serbia, mostly to teacher's schools, or to the Serbian high school in Constantinople and Thessaloniki. Upon their return to their homeland, in addition to the knowledge that was primary, they brought with them new European manners that were difficult and slow to spread in the patriarchal environment.

In the search for national identity and its maintenance, customs, religion, and language were nurtured, and family moral upbringing enabled the survival of people of the Orthodox faith in those areas. Strict family relations in a patriarchal and backward society conditioned the level of education of young people, especially in terms of female children's education. On their return to the old environment, students educated in Serbia or European Turkey influenced its transformation. These changes were visible in education and everyday life - women began to leave the house, hang out, and the cleavage on the blouse became deeper. The changes were also visible in the cultivation of the land, the construction of houses, and the spirit's strength, which slowly began to sink into new trends.

This paper aims to point out the positive impact of population migration in the field of education. For backward patriarchal environment could not develop without external influence, people trained in more developed areas that have acted on them as the immigrant is at a certain time.

Keywords. education, migration, development, patriarchal environment

Introduction

We are witnessing that digitalization has become a part of everyday life. In addition to the digitization of archival material and photographs, a large number of magazines and books have also been digitized. However, digitized copies can be found in several places - in libraries, archives and museums, as well as on numerous Internet pages. In order to facilitate and speed up research work, especially in the historical sciences, I believe that it is necessary to form special databases on the Internet within which certain

digitized material will be placed, ie material related to one topic. The creation such databases would speed up search, facilitate research, and make valuable documents available. In addition to archival material, in order to study the history of schooling, it is necessary to digitize school reports as well as literature related to the development of education. One of the examples is the literature related to schooling and education in Old Serbia and Macedonia, ie a topic that would shed light on many problems related to the development of the national identity of Serbs in those areas.

The Serbs in Old Serbia and Macedonia in the late 19th and early 20th century, in national terms were not recognized by the Turkish authorities. Their position in this region made it difficult for the Bulgarian and Greek propaganda and armed troops of Arbanians so the Serbs had to struggle to defend themselves and defend their national identity. One aspect of this struggle was the educational and cultural activity which was reflected in the establishment and development of the Serbian primary and secondary schools, establishment of bookstores and church-school communities.

In 1878 Serbia gained their independence, and in 1882 Milan Obrenovic became King of Serbia. In newly made Kingdom government was entrusted to the members of the Progressive Party which, during that time, had been brought, a number of advanced and useful laws, among which were the "Law on the Press," "Law on meetings and associations" and "Law on Elementary Schools". In foreign policy, Prince Milan was oriented with a trade agreement which Austria-Hungary concluded in 1881, and in June, the same year, concluded the Secret Convention. With this Convention Serbia is committed to its foreign policy that would not be contrary to Austrian interests primarily in Bosnia and Herzegovina and the Sandzak of Novi Pazar; and that Austria-Hungary will not want to prevent the penetration of Serbian Vardar valley. Absolute and exclusive ruling of King Milan did not correspond to the application of the Constitution so, in favor of a minor son Alexander, Milan abdicated the 1889th year. Till 1893 authorities were in the hands of Regency, and after a minor State impact, Aleksandar Obrenovic declared himself as a king. Ten-year government of King Alexander was remembered by the frequent crises and coup. Great dissatisfaction in the country as well as his marriage of ten years older Draga Masin led to the organizing officer of conspiracy and murder in May of 1903. For the new King of Serbia was set up Peter Karadjordjevic.

Nineties of the 19th century, Serbia entered a period of construction – through the cities were the average new streets, and in the capital were organized teacher, merchant and guild balls. At that time in Belgrade was a lot of people from the south - various migrant workers or fugitive from Turkish authorities and the refugees whose houses were burned or looted. Although it seemed that life was going better in Serbia it was not easy to survive, and in Old Serbia and Macedonia, people are slowly entering the last leg of their national rebirth, which is very much dependent on the diplomatic relations between the Kingdom of Serbia and Turkish empire.

After gaining independence, Serbia has continued to develop diplomatic relations, especially to countries in Europe; a decade later opened the Serbian diplomatic missions and consular in the European part of Turkey. In 1879 the work of the diplomatic service in the beginning was regulated by "The diplomatic representation and the Serbian consulates abroad", and since 1886 by "The Ministry of Foreign Affairs Structure, diplomatic representations and consulates in Serbia abroad". On the basis of this Law Ministry was divided into two departments-political and administrative, of which consisted of two political and administrative divisions of four.

At the end of the nineties of 19th century cultural diplomacy has become an important factor in international relations. Appointed consuls, especially those in the

European part of Turkey, through propaganda and intelligence work, they had a duty to represent the country and protect the Serbian people, to open Serbian schools, bookstores and church-school community and through the consular letters to submit a report on developments in the area where they are. To organize the tasks at the national level the Ministry of Foreign Affairs in 1889 established the Education and Policy Department (PPO). This department coordinated the work of Serbian consulate in Old Serbia and Macedonia, whose ultimate work was address to cultural and educational issues, and the opening of Serbian schools and bookstores, and expansion of Serbian books, the establishment of church-school communities and school pupils from Old Serbia and Macedonia in Serbia. A year later, the same Ministry, began its operations in Educational Committee, which is supposed to give an opinion on the need for the opening of Serbian schools, to take account of the qualifications of teachers, to make curricula and to censor textbooks, to develop rules for the cadets and to keep control over them, and to provide assistance for maintenance and expansion of the national consciousness.

Serbian diplomatic mission in Constantinople was established back in 1838, but only after the 1870's performed the true sense consular affairs. After adoption of the "Law on Ministry of Foreign Affairs structure, diplomatic representations and consulates abroad Serbia", in 1886 as Serbian minister in Constantinople was appointed Stojan Novakovic, former official of the Ministry of Education and a member of the Education Committee. Consulates in Turkey have been working under the control of legation at Constantinople and the Ministry of Foreign Affairs and Education and Policy Department. Serbian consulate in Skopje and Thessaloniki, which occupied a central place in Serbian national politics in European Turkey, were opened in 1887, and two years later they started to work and consulates in Bitola and Pristina.

Student migration as a basis for development

In the beginning of 19th century in Old Serbia and Macedonia education took place only in monasteries, and later, with the development of trade and crafts and with strengthening the Serbian population, were created opportunities for the establishment of private elementary schools. Expanding the network of Serbian schools were supported by Serbia and its educational policy. Assistance included training teachers and supplying textbooks and material (financial) support for the establishment and maintenance of existing new schools. During 1868 in the scope of the State Council and Ministry of Education was formed Educational Board for schools and teachers in Turkey, which operated until 1878 or until the Berlin Congress.

However, after 1878, the position of Serbs in this region and in Kosovo, Thessaloniki and Bitola was difficult, which is reflected in the itself school organization. Bulgarian Exarchate, established to protect part of the Slavic population in the Ottoman Empire and to resist Hellenism, eighties of the 19th century, has changed its policy. Under their duress instead of School in the Serbian language, or how some used to call it Christian-Slavonic language, they opened the school in Bulgarian language, so prominent Serbs and even the teachers themselves were persecuted and imprisoned. This was particularly pronounced in the Bitola and Thessaloniki region where the Serbian population of primary education took place in the so-called "secret Serbian schools" or the Greek village schools from which were expelled the Greek textbooks.

After the 1885th socio-political situation in this region have become somewhat more favorable, which allowed restoration work of Serbian primary school. At the

beginning of the 1887 the Ministry of Education and Church Affairs was established in the Department of Serbian schools and churches outside of Serbia which in 1889 was abolished and the work of that department was transferred to the Ministry of Foreign Affairs. After the establishment of Serbian consulate in Skopje, Thessaloniki, Bitola and Pristina, and the transmission of propaganda and educational activities for schools outside the Serbia to the already mentioned Serbian Ministry, were achieved opportunities for more intensive work of schools.

Besides the State government, support in dealing with educational issues gave the Society "Saint Sava" established at the initiative of Svetomir Nikolajevic, professor of History and Literature at the Great School. At the end of the 1886 in the Great Hall of the School held the inaugural meeting of the Society, where, among others, were present: Milan Đ. Milicevic, Ljubomir Kovacevic, Panta Sreckovic and Milos Milojevic. Society was in charge of Central Committee headed by Svetomir Nikolajevic. Educational, political, and national activities of the Society was expressed through the establishment and work of Saint Sava evening, Preparatory and Theological-Teaching School in Belgrade.

The educational-political and national activity of the Society "Saint Sava" was expressed by the founding and work of the Saint Sava Evening School, the Preparatory School, and the Theological-Teacher's School in Belgrade.

Saint Sava evening school was founded before the end of 1887, in order to provide primary education to craft youth from Old Serbia and Macedonia. The curriculum, approved by the Ministry of Education and the Department of Serbian Church and Schools in Turkey, included Christian science, Serbian language, arithmetic, geometric shapes, masonry, geography, Serbian history, natural sciences, physics, church singing, folk singing, reciting folk, artistic and heroic songs and calligraphy, see Hadzi Vasiljevic, J. (1936). It was envisaged that future craftsmen from Old Serbia and Macedonia, in addition to general education, would acquire correct notions about Serbs and their past and that upon returning to their lands they would act as "good people and conscious Serbs".

The preparatory school was a kind of teacher's school in which the following subjects were taught Christian science, Serbian language, Slavic language, arithmetic, Serbian history, world history, geography, natural history, history of Serbian literature, physics, French, geometric drawing, church singing, folk singing, freehand drawing, croaking and calligraphy. Two years later, in order to educate teachers and priests for the unliberated areas, the Theological-Teacher's School with a boarding school was founded. Most of the classes were dedicated to the Serbian language, *the cleverness of the Serbs*, church singing and physical exercise. On Sundays and holidays, were organized student parties at which songs from various parts of Serbia were sung, student ensembles were recited and read. The school enjoyed a great reputation. The school, however, was short-lived because in August 1891 the work of the Society "Saint Sava" was interrupted.

Until the Serbian-Turkish wars was not difficult to import the Serbian book in Turkey, but when the relationship between the Kingdom of Serbia and the Turkish Empire changed few other schools were without books. In order to facilitate the use of textbooks at the Serbian schools in Turkish Empire, Petar Kostic, a teacher and Rector of the Prizren Seminary, went to Constantinople to obtain permission to print some, rewritten, Serbian textbooks for Primary and Seminary Schools. Since in 1889 authorized, Stojan Novakovic was able to train the printing press "A Sons. Zelic" in Constantinople, where they began to print textbooks for primary schools and Serbian textbooks adapted to the social environment. Serbian textbook printing procedure was

quite complicated. Since the Turkish Censorship On The Press approved the text a single copy was printed, and then went on to reconciliation. In each of these textbooks was imprinted text "with the permission of the Highly respected Ottoman Imperial Ministry of Education in Istanbul, No. 400 since 26. Zilkade 1306. and 12. Tomuz 1305.", on textbooks from 1891 and in 1892 was written "allowed by Highly respected Ottoman imperial Ministry of Education in Istanbul, No. 242 since 21. Shawwal 1309. and May 6, 1308".

In the last decade of the 19th century, a relatively short time in small towns and villages of Old Serbia and Macedonia was open a number of Primary schools and later Secondary schools in Constantinople and Thessaloniki. Schools were opened on the basis of the Turkish "Law on public instruction in the Ottoman Empire," which provided for the existence of public and private schools that had been public as well as ownership of domestic and foreign individuals. For legal operation of these schools was necessary to get the Turkish Ministry of Education approval for the implementation of the curriculum and use of textbooks and that teacher's and professor's certificates are verified by the educational authorities.

In order to develop a unique system of education in Serbian schools in Old Serbia and Macedonia, in 1898 in Belgrade, was organized the first Conference of director where were present principals of Serbian Secondary Schools in Old Serbia and Macedonia as well as Secretary of the Ministry of Foreign Affairs. At the conference was discussed the secondary education system, curriculum, textbooks and necessary teaching aids as well as the status and pay of teachers in secondary schools in Old Serbia and Macedonia. In accordance with the conclusions from this conference on April 1901 in Prizren was established the Main Education Board that in 1902 made "Curriculum for Elementary Schools." Aforesaid curriculum was developed by the one that was used in primary schools in Serbia, but they still differed in several parts. Since the schools in these areas were related to the church, the Old Slavic language was taught in the third and fourth grade as a special subject. Even Geometry was not part of Curriculum, in the drawing classes were taught basic geometric concepts. For subject Serbian monasteries each teacher was allowed to coordinate their lectures to local circumstances, but within Geography, special attention is paid to material that is related to European Turkey. From the teaching of Singing were evicted songs that were not approved by the Turkish censorship. It was anticipated that this curriculum implements four teachers, and where the number of teachers was lower to decrease the number of classes. In classes are used textbooks printed in Serbia as well as those from Constantinople or Thessaloniki, which were destined for the Serbian schools in Turkey. In the same year was passed and the curriculum for Serbian Secondary schools in Turkey. With some modifications, this curriculum was similar to the Curriculum of Secondary schools used in the Kingdom of Serbia. Besides the difference in the duration, specifics mainly concern the learning of foreign languages that, given the social circumstances, were necessary - instead of the German language to learn Turkish and French.

The establishment and operation of Serbian primary and secondary schools in the Ottoman Empire was linked with the real difficulties, but with intentional interference, which made up the Turkish authorities. The right to open or "rusatname" had only a natural person, a school maintenance is passed on to one person, namely "mutevalija". After a long negotiation, thanks to the efforts of Stojan Novakovic, on February of 1892, was opened a Serbian Elementary School in Constantinople. As a precursor to the re-floweing of Serbian culture in this region with their actions School

indicated the existence of the Serbian people and their need for national education. The establishment and operation of the School was accompanied by significant problems. In addition to organizational problems and difficulties in work, the teachers and no textbooks represented a new problem. Teacher qualifications not always matched the needs of teaching, and textbooks for the national group of subjects, as it was the Serbian History or Geography, were adjusted not to educational but to political demands. Undefined curriculum as well as the fact of sporadic existence of the fourth grade point to the conclusion that the founding and existence of the School had more socio-educated than the national character. With a break ups the School has worked till the beginning of Balkan wars.

The idea of establishing the Serbian Lower Secondary school in Istanbul resulted from the needs of teacher education for Serbian schools in Turkey as well as opportunities to continue education of Serbian children who lived in the European part of Turkey¹. In fact, this School supposed to be the forerunner in the establishment of other secondary schools in the areas of Old Serbia and Macedonia. For the position of the first Serbian Lower Secondary school in Turkey was elected Constantinople, capital of the empire, a place far from the Kingdom of Serbia, but with minimal action of the Bulgarian and Greek propaganda and Arbanian violence. Indicating that the program is adapted to save the school "boys only for professions that they can practice in Turkey" applicable educational authorities in Turkey have adopted the proposal for the establishment of the Serbian Lower Secondary school. The curriculum of this Secondary school was similar to the curriculum of the same school in the Kingdom of Serbia. Besides the difference in the duration of the specificity of Constantinople's, the curriculum generally refers to the learning foreign languages that, given the social circumstances, was necessary. So, instead of the German language, here in Istanbul, were studied Turkish, French, and at one time, Greek language. Special attention is paid to teaching of Old Church Slavonic, Serbian language, but satisfactory results were achieved in the Turkish and in French language. Although the Christian doctrine should be represented throughout the school, pupils, lack of teaching staff, did not have regular lectures. Due to the closure of Serbian Secondary school in Istanbul and to the transfer of the students to the Serbian Secondary School in Thessaloniki in 1901/1902. school year, in sixth grade was introduced Latin language. In order to foster national feelings, special attention was given to learning singing and playing the Serbian church and secular songs.

One of the serious problems in the work of the Serbian Lower Secondary school in Constantinople were secondary school textbooks because the content of textbooks that were used in the Kingdom of Serbia were not fully fit to curriculum. This is mainly related to the textbooks for the National History and Geography, the History of Serbian Literature and History of the Serbian Church, whose content were not approved by Turkish Censorship. These subjects were taught mostly from students notes, and the success of this part of the course depended on the teachers only.

One of the important elements that influence the results of education is the teaching staff whose professional, moral and political characteristics depend on the quality of teaching. Thus, this segment determined policy of the Serbian Secondary school education in Istanbul. It was expected that school teachers are university-educated Serbs from Old Serbia and Macedonia, but there was not that kind of people at

¹After completing primary school students can attend lower or higher secondary school. When the Serbian Lower Secondary school in Istanbul was founded, it only had four grades, but over time, 1899 and 1900, fifth and sixth grade were opened.

that time. That is why first teachers were professors of the Prizren Seminary, as it was Vasil Desic, or almost graduate students of the Great School in Belgrade (University) as it was Milos Pitovic. However, with the development of teaching and increasing the number of students in this school it was necessary to provide a number of professors, so they were invited by the Kingdom of Serbia. Besides all the professional expertise teachers and professors were great patriots and with their moral character were a model of the Serbian people. Through the Serbian Secondary school in Istanbul has passed 19 teachers and professors of some of which have achieved remarkable results in the field of science. Some of the professors were the Serbian Royal Academy members like Dr. PhD. Jovan Radonic and Dr. PhD. Stanoje Stanojevic.

Students of this school came from all parts of Old Serbia and Macedonia, children from the house of good and honest loyal Serbs. Basically, it was the poor children of Thessaloniki, Bitola and Kosovo province, although there were those from wealthier homes, whose parents were paying tuition. Of all of the were expected to be good students and exemplary Serbs to his personality and partly to work on spreading awareness of Serbian culture and Serbian nationality in the European part of Turkey. According to some statistics through Secondary school passed over 479 students.

For the successful work of the Serbian Lower Secondary school in Istanbul were important the school buildings where classes are conducted and in which students were accommodated. For obvious reasons, school with dormitory were moved several times. The main feature of boarding accommodation was the co-existence and convergence of the students who came from different environments, from small towns and remote villages. Living together with specially selected tutors, among other things, gave them the possibility of daily practice of the Serbian literary language.

Tradition of St. Sava celebrations in Serbian schools went along with the expansion of education in Serbia during the 19th century. Events and celebrations related to the figure of Saint Sava were organized in Serbian schools in Old Serbia and Macedonia as well as in the Serbian Lower Secondary school in Istanbul. The ceremony was attended by Serbian students, teachers and professors, representatives of the Turkish Ministry of Education, consuls and embassy staff, Serbian merchants and clerks. The development of moral attitudes and fostering tradition of Serbian culture was performed in numerous recitals, folk songs and circuits, and in the Hymn to St. Sava. In certain circumstances, dictated by Turkish government St. Sava celebrations had to be reduced to a purely religious ceremony without the school ceremony, and without gathering people.

The early 20th century marked the end of the existence of Serbian Lower Secondary school in Istanbul which as an educational institution was provide continuing education to a number of Serbs from Old Serbia and Macedonia, and that paved the way for the establishment of other institutions of secondary education for Serbs in this region. Some of students after the 1901/1902 school year continued their schooling in the Serbian Secondary school in Thessaloniki, which represent an extension of work of Constantinople's school.

Serbs who settled in Thessaloniki region on the end of 19th century were from different parts of Serbia, Bosnia, Montenegro, Croatia, Old Serbia or the Constantinople itself. They are mainly engaged in various crafts or trade, and it was quite normal to know Greek, although they often speak Serbian or slunk Macedonian language. Since there were no Serbian schools their children were forced to attend Greek or Bulgarian school. According to many, as the sultan in Constantinople allowed Serbian Primary Schools to start with work and to print Serbian books, it was realistic that in

Thessaloniki, where lived a good number of Serbian families, opened Serbian Elementary School. Preparations for the opening of the school began in September 1892, allocating funds to rent the building and purchase the required supplies, see Gopcevic, S. (1890).

About the work of Serbian Elementary school in Thessaloniki, the most is learned from the report of Professor Jovan Miodragovic, schoolteacher who, as a representative of the Ministry of Foreign Affairs, attended the annual examinations in June of 1894. On the first day, in the presence of the Turkish envoy, students performed a small program - sang "Praise the Saint Sava love" and "Oh, the Slavs" and reciting a poem. Then, the committee reviewed the women's handicrafts, student drawings and regulations, and noted that all works meet the set criteria. They were particularly surprised by a good knowledge of the Serbian language as Miodragovic commented: "The recital though not skillfully performed, yet they are so beautiful Serbian spoken, so it seemed to us that we are somewhere in Sumadija (Central Serbia), or closer to our southern border." The second day was devoted to examination of material from the most important cases. Although the teachers were young and without significant pedagogical practice, in the exam students have shown a good success. In addition to the Serbian Primary School or as they called it "Kufalovske" (from Kufalovo) in another part of Thessaloniki, neighborhood of the Vardar-gate, where Serbian population was dominant, in the late 19th century, specifically 1897, have been open the second male and female Serbian Elementary School with boarding facilities who worked up to the beginning of the First Balkan War.

Until the establishment of Serbian Lower Secondary school in Thessaloniki, "Science House" children of Serbian families had the opportunity to attend only Bulgarian, Romanian or Greek Secondary schools. To provide students the Serbian education at the end of 1893/94 was proposed to supplement the Elementary school with gymnasium classes². In the beginning, although the curriculum was the same as in Secondary schools in Serbia, with extended hours of French and Turkish languages, classes were conducted by teachers from the Serbian Primary Schools which poorly maintained the quality of teaching. In use were the Serbian Secondary school textbooks, and in March 1895, the Turkish censorship allowed the use of the "History of the Serbian people in Secondary schools" - the first and second parts of Ljubomir Kovacevic and Ljubomir Jovanovic.

Nineties of the 19th century in Serbia was adopted a new curriculum that was in the spirit of classicism and humanism in which it was stated: "The humanist gymnasium is to nurture and cultivate humanity, and piety, piety towards blessed person's Ruler and towards Serbian patriotism, morality and character." It seems to us that these were the basis of the curriculum of Serbian Lower Secondary school in Thessaloniki, where the instruction was similar to those in the Kingdom of Serbia, except the Secondary higher school lasted seven years and that from the first grade instead of studying German it was taught Turkish and French language. Given the social and historical circumstances in the fifth and sixth grade, since the 1903/1904, as a separate subject is taught Old Slavonic, and as a part of Turkish Language to High school senior classes were taught the History of the Turkish Empire, see Veselinovic, M. (1896). In relation to the curriculum in Serbia Latin Language was applied with a smaller number of classes, while Math with a major number of classes because the whole program had to be passed for the short time. As an optional subject of 1906/1907 was studied an Italian

²During 1904/05, the seventh grade was opened, so it became Serbian Higher Secondary school.

Language. Although was not provided by Curriculum, exceptionally was foster Choral singing and playing - for the lower classes Choral singing was a compulsory subject, but for higher classes Orchestra of two hours per week.

Special Printing of textbooks for the Serbian High school in the Turkish empire was expensive so they continue to use those textbooks that were used in Serbia and whose content and manner approved by exposure to Turkish Censorship. Special issue consisted of textbooks for the History of Serbian Literature, National History and Geography and History of the Serbian Church and the teaching of these subjects mainly was based on student's notes and dictation.

In any case, professors and teachers in the Serbian Lower School in Thessaloniki were chosen people, experts trained (educated) in Serbia, but there were those who had completed Serbian Secondary school in Constantinople. In addition they had to meet the requirements set forth in the "Law On Public Instruction In Ottoman Empire" they had to be active social actors whose special task was to oppose foreign propaganda. All those professors and teachers before them had a delicate goal - to convey in students the knowledge and moral norms that have a basis for the formation of national identity. Through education and life in dormitory, the student ceremony organized in the spirit of Orthodoxy, teachers and professors were supposed to form a generation of students who, with their personality and work, were ready to affirmed the Serbian people on the territory of Old Serbia and Macedonia. Through this school passed about 70 teachers and professors, mostly from Serbia, but there were those from Prizren, Bitola and Prilep. Foreign languages were taught by foreigners - Turks, French and Italians.

To Secondary school have been admitted graduates from Elementary school with passed the entrance examination of Serbian Language (written and oral), Turkish and French Language, Serbian History with Geography of Serbian Lands, and Mathematics. These were the best students coming from Kosovo, Thessaloniki and Bitola province, from the regions and places where were not educated Serbs. Besides them, this school was visited by students from all over Serbia, Bosnia and Herzegovina and Montenegro, the students of Orthodox, Catholic and Muslim believes. In addition to good success cadets had to be exemplary students of exemplary conduct, with a strong national feeling.

Upon the establishment of Serbian Lower Secondary School "Home of Sciences" was located in two buildings at that time the most beautiful area known as the Salonika campaign or new Thessaloniki. The buildings had a nice position, facing the sea and Mount Olympus, and its small beach where the students swam and learned to swim. According to many those have been the most beautiful building in Salonika in which the interior was decorated with pictures of the Serbian rulers and Saints. Living in dormitory meant wearing school uniforms, which consisted clothing and two pairs of shoes. Winter and summer clothing consisted a blouse and trousers of closed blue uniform and fez. For the appearance of Serbian students, next to Director of school, took care the Consulate as well.

St. Sava's Day in this Serbian school in Thessaloniki is celebrated every year, sometimes lavish, sometimes very modest, as among others, depended on the socio-political circumstances. St. Sava celebration, organized by professors, teachers and priests were gathered from Primary School students, the Serbian Secondary school and more school in Thessaloniki, maiden to sing, play and recite. Any celebration that was organized during the existence of Serbian Grammar are words followed in the spirit of Orthodoxy. "Here in this appendage, always, after the service, zealous servant of God's altar, speak to the people of the old glory and greatness: with selected and convincing

words establish in him Orthodox faith and inspire hope to a better future", see Petrovic, M. (1937).

Serbian Lower Secondary School of Thessaloniki "House of Science" in the late 19th and in the first half of the 20th century, because of the experienced and professional teachers and professors as well as their students, were highly appreciated among the Serbs who lived in Old Serbia and Macedonia. This school was a national center where the students in spirit, with character, national, general and vocational education were better than their generation in the region. In this school were educated only those who were able to respond to the set tasks - to be good students and good patriots, with their knowledge to influence the awareness of the national affiliation. Many of them continued their education at colleges of social and natural sciences, but unfortunately there were those who died during World War II. This School ceased to exist as of 1909/1910 school year.

By establishing Higher Schools for females in Serbia, and in Thessaloniki, was allowed inclusion of female children in the school system and defining new role of women in society³. Thanks to actual links with Serbia, educated girls from Salonika province represented an important moment in the development of national consciousness among the Serbs in the European part of Turkish empire. So, for the educational needs of female adolescents in Thessaloniki in September of 1898th was opened a five classed Higher School for females in which the first three grades were equal to men's Lower Secondary School, and where senior class were used to educate as future teachers. Entitled "Home Education" was initially housed in a building with the Elementary school over Vardar-gate, but after several years moved closer to the Serbian Lower Secondary School; with a goal to enable young women for independent work during 1905/1906 school year. The Higher School for females in Thessaloniki converted in a five-year Host Hand-made School. It was planned to have two degrees - a three-year junior and a two-year senior course; within junior course to get general education and get used to practical women's handwork; while senior represents a higher self-preparation for cutting and machine sewing white clothing and suits. Host Hand-made School ceased to exist as of 1909/1910 school year. Regardless of fluctuations in the quality of work, the existence of these schools has enabled to a number of Serbian girls required education for everyday life as well as the opportunity to work on "our (popular) folk tasks".

When talking about the existence and work of Serbian schools in Thessaloniki, it is necessary to mention the attempt of establishment The Trade (Merchant) Serbian-French School. After termination of work of Serbian Secondary School, former director D. Obradovic, in late January 1910, suggested to the Ministry of Foreign Affairs in Thessaloniki, instead of existing Trade (Merchant) French School, to open four-grade Trade Serbian-French Schools. The task of the school supposed to be twofold: to present Serbs as a people living in the region and to provide education of youngsters from Old Serbia and Macedonia for practical work in the store. The curriculum would be the same as in other Trade Schools, but provided that the classes are conducted in French and Serbian. A special part of the training classes would present the Serbian Language, History and Geography, and with a degree of this school Serbian cadets could work in Turkey. The work of Trade School was well designed; the curriculum included all the necessary teaching subjects for the education of these professionals, but the existence of such a school was not an appropriate to current socio-political needs.

³Higher school in Belgrade was established in 1863.

Perhaps this project would be realized that Balkan war did not stop work on the education of Serbian students in the European part of Turkey.

The 1911/1912 school year was the one of the last year of the Ottoman Empire and therefore the last year of Serbian schools in the Ottoman Empire. In a period of about 20 years with a foreign policy programs ought through schooling and education to achieve sphere of interest of the Serbian authorities and intelligence. It was necessary, with practical work, to wake up the national consciousness, through language, customs and religion to form a certain ideology among the Serbs who lived in Old Serbia and Macedonia. This was done through the educational institutions that under the influence of external and internal factors have changed its goals and essential settings. After leaving Constantinople, the capital of the empire, far enough from the Serbian border, over Thessaloniki - the commercial port with a large number of diverse peoples, Serbian schools, before the war, had have stay in the area in which they were sure they could survive.

Conclusion

Considering the importance and social impact of schooling students from Old Serbia and Macedonia, it is necessary to pay attention to two segments that determine this topic's extent. One of them refers to the realization of continuity in Serbian youth's education in those areas, and the other to the professional life of these educated people and their influence on the environment to which they belonged.

The special significance of these students' education is reflected in the realization of the continuity of education of Serbian youth in the late 19th and early 20th centuries. That part of the youngest who have remained in their homes remained at the level of four years of primary education, which did not allow their future prosperity in life. In contrast, those who left the unliberated areas could continue their previous schooling in Serbian schools in Serbia, Thessaloniki, or Istanbul.

A relatively small number of female children had an opportunity to continue and their education. However, they represent the only significant moment in women's emancipation and the Pages community's population. Using the chance to see and learn what they could not in their homeland, they received their education in more women's and women's teacher training schools. Thus educated, and later economically independent, as an unavoidable part of social change, which included the female population's professional training, they participated in the creation of a new cultural and social milieu.

Serbian students' education and stay in other areas left a deep mark on their personal and professional lives. The students took with them, to their small towns, not only knowledge but also manners in behavior that gave characteristics to social events - in fashion, nutrition, in organizing parties.

When considering the migration of students to other environments, we should also point out that, during their stay, they were accompanied by experienced Serbian professors who achieved a lot of their professional and pedagogical work in a relatively short time. Following the children in the schools and boarding school, professors and teachers have had a very delicate task – to transfer the knowledge and the moral norms that children were supposed to acquire. Thus, the professors faced the challenge of raising new generations through the general social and national education type.

It was quite clear to the Serbian authorities that there was no modern state without an educated individual, so schooling in migration was used to form complex and creative personalities.

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