



Islamic Legacy in the Encyclopedia of Yugoslavia (1955-1990): From the Marginalization of the Ranković Era towards the Recognition in the Era of Decentralization

Introduction



- **Outline of preliminary research results**
- **Research based at the Department of Slavic Studies, HU Berlin**
- **Research funded by the grant from the Gerda Henkel Foundation**
- **Sources: the contents of the Encyclopedia of Yugoslavia (both eds.), memoir literatur, the Archive of the Lexicographic Institute "Miroslav Krleža"**

Marxist condemnation of historical Islamic Civilization in USSR and Yugoslavia



- **Yugoslav regime 1945 – 1953: aggressive marginalization and persecution of religion from all walks of life**
- **Since early 1950s gradual relaxation of anti-religious policies, but anti-religious stance remains constant in Yugoslavia until 1990**
- **Marxist condemnation of Islam as „feudal“ civilization developed in 1930s USSR**
- **Branislav Đurđev develops in 1949 a Yugoslav Marxist dismissal of the period of the Ottoman rule in South Slavic lands**

Islamic legacy in socialist Yugoslavia: the era of A. Ranković (1953-66)



- **The influence of pre-1945 South Slavic nationalist historiographies and political traditions continues**
- **Unrecognized national status for Bosnian Muslims and complete marginalization of Albanians**
- **Inferiority of Bosnia and Herzegovina and Kosovo in the context of Belgrade centralism**
- **Ranković: associated with the forced Muslim migration from Sandžak, Kosovo and Macedonia to Turkey; resistance to the recognition of the Muslim nation**

The first edition of the Encyclopedia of Yugoslavia (1955-71)



- **Krleža's Lexicographic Institute during the Ranković era tests ideological rigidity of the ruling ideology**
- **Miroslav Krleža: the editor-in-chief of the EJ**
- **Federalist approach to histories and cultures of Yugoslav peoples subverts centralism and foreshadows the developments after 1966**
- **Pressures of Belgrade centralists on the EJ and other projects of the Lexicographic Institute**

Islamic/Ottoman legacy in EJ-1



- **Anti-Ottoman discourse dominant**
- **Uncritical and excessive affirmation of the anti-Ottoman struggles of Serbs, Montenegrins, and Macedonians**
- **Political, socio-economical, and local history stressed**
- **Neutral discourse present in contributions by authors with Bosnian Muslim background, primarily H. Šabanović and H. Kreševljaković (authors in *Hrvatska enciklopedija*)**

Islamic/Ottoman legacy in EJ-1 (continuation)



Krleža and the leadership of Yugoslav Lexicographic Institute treat Bosnian Muslim culture separately from Croatian and Serbian ones

- **Bosnian Muslim contributions in literature, philosophy, religion, jurisprudence, architecture from the Ottoman period largely left out**
- **Albanian history and culture in Yugoslavia including the Ottoman period ignored**
- **Krleža blames the influence of Ranković's apparatus; centralist controlled some republican editorial boards for the EJ including the Bosnian one**

The era of decentralization (1966-90)



Victory of decentralist faction around Kardelj and Bakarić in the Party leadership (1966)

- **Change of the atmosphere in politics and society; temporary signs of liberalization**
- **Between 1968 and 1974 decentralization reforms**
- **Recognition of (Bosnian) Muslim nation in 1968 and improvement of minority rights of Kosovo Albanians**
- **decentralization allots large powers to the Bosnia and Herzegovina, and Kosovo**

Islamic/Ottoman legacy in EJ-2



- **EJ-2 (1976-91): knowledge authority for the decentralist remodeling of Yugoslavia**
- **Content to reflect new power relations**
- **Editorial boards for Bosnia and Kosovo reassess positively the Ottoman legacy as part of national heritage**
- **Creative contributions, material legacy, and some political actors from the Ottoman Bosnia and Kosovo now recognized**
- **Serbian, Montenegrin, Macedonian editorial boards change little their perceptions of the Ottoman era in their EJ-2 contributions**