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)
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