

The development of education in medieval Albania

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Abstract

In the Middle Ages education in Albanian territories had sort of the same development with other regions of the eastern Adriatic coast. In that period the education had religious character and as elsewhere in Europe, it was the monopoly of the church, especially of some religious orders that were dedicated to education, initially to the Benedictine and then to the Dominicans, the Franciscans and the Jesuits. A part of northern Albania during the middle Ages was included in the European cultural space, where the Latin language was taught. The northern Albania had many Benedictine monasteries that were the main centers of learning in that period. Some of them are the monastery of St. Serdio and Bacho in Shirq and Saint Mihal of Rotec. Of great importance were the monasteries of Fan (Mirdita today) that were recognized as the center of the life of the province.

In the Albanian lands occurred the same developments as in other countries of Western Europe. Schools were established at cathedrals in towns and parishes in the villages. With the development of cities, along with the religious education, the secular education gradually developed for the needs of the city and its economy. The secular education created conditions for the country's use of the language spoken by the population, which was introduced gradually as a language of instruction.

New religious orders: the Dominicans and the Franciscans increased the quality of education. The Dominicans, who lived in cities, developed the secondary education and higher education a lot. They founded a university in Durrës and Franciscans, which acted mainly in rural areas, were engaged with the elementary education.

Because of the Ottomans, the Dominicans left, while the Franciscans stayed in the country, suffering the consequences of Ottoman conquest. They are the founders of the first Albanian school.

The process of the development of the Albanian education followed the same path as in the West, with the change that it developed with a delay of one to two centuries, due to the conditions that were set after the Ottoman conquest of the country. Just like the Western countries, even in Albania, the church played a role in the beginnings of the education in the national language.

Keywords: development, education, medieval. Albania.

Introduction

The history of the development of education shows the development trend of the society, expressing its ideals and objectives in each certain period. School and education projects represent the dominant intellectual and social objectives of that time. Although politically under the Byzantine, Illyrian territories were dependent on Rome (Shuflaj, 2013:31). Just around the year 732, Leo Izaurasi passed Illyrian territories to Patriarchate of Constantinople, but the influence of the West went even further, because the Albanian territories remained a gate linking East and West.

Besides the Greek and Latin influence, the Bulgarian and Serbian conquests made possible the Slavic influence. Since the year 880, Pope John VIII had allowed the use of Slavic writing and language in religious affairs. From centuries IX-X Albanians use the Latin, Greek and Slavic alphabet and therefore, in the Middle Ages, Albanian lands were included in three cultural areas: Greek, Latin and less in the Slavic (Koliqi, 2002:47). This influence was increased or diminished, depending on the position that the Westerners, the Byzantines and the Slavs had winning or losing. Though the Albanian territories in Kosovo are a part of Byzantium, since the VIII century, the official language was Greek. But starting with the twelfth century, with the addition of Western influence and the Catholic Church the, Latin language was brought (Shllaku, 2002: 23).

In the eleventh century, Albania spanned in the space between Durrës and the Drin flow. These limits were considered narrow, because a large part of the Albanian population lived outside these countries. In the XII century, it was called Arbëri, also Pulti province, placed in the north of Drin, which included a mountain region; in the XIII century Vlora was involved in it, and then, in the XIV century the same happened with Kotorri.

The educational situation in the Medieval Albania is directly related to this picture that was presented. The church during that time considered teaching as one of its exclusive functions, in Albanian territories wherein schools in Latin, Greek and Slavic coexisted. And when Christianity became more and more an intellectual religion, the education turned into more and more important on its behalf. As a result of social developments, the time came that the church could not ignore the school (Power, 1962:154). Bible itself at that time was considered as a cultural book (Benson 1943:68). The first cultural and educational institutions of the Church were the monasteries, which were established as centers of spiritual salvation, but they also met the cultural needs of society. Monasteries served as schools, but also as publishing houses for the growth of the number of books, since they only had libraries for preserving books and institutions where scholars of the period were prepared. Monasticism became, in a wider sense, an educational force of great importance for society as a whole (Benson 1943:61).

Christian monasteries of the west and east rites, despite their differences, shared traits as lowliness, dedication, work, sacrifice and love for knowledge and culture. Catholic monks preferred to withdraw from being between people and that's why they formed their own independent communities. Meanwhile, Orthodox monks were integrated into the communities of people, being placed under the authority of the Bishop of the country where the monastery was placed. Among the two rites, the Benedictines gave more importance to the education in the West and the Basilians in the East. Despite that devotion to learning, education was expressed in Brazilians less than in the Benedictines but, in some aspects, they made in the East what the Benedictines did in the West (Kemp, 1906:126). Monastic lessons intended to fulfill these tasks: the ability to read the Bible; to learn how to write, to copy the holy books and to learn how to calculate just to determine Christian holidays (Graves, 1919:14).

In the middle Ages, monastic orders were distributed in all of the Albanian from north to south. As evidence of their work are Albanian codex's, written mostly by the

monks of the Orthodox rite. The collection of codices (the codex) is one of the most important cultural assets of the Albanian people at all times and a real world value (Historia e popullit shqiptar: 2002: 340). The work of the copyists of the scriptures which took place in monasteries was not entirely mechanical, but it had impact on intellectual development, as noted in the words found carved in a scriptorium, "God bless this room of servants, who have written everything there, to be understood because of intelligence and to be realized in their works!" As it is seen, from this dedication, monks did not only deal with copying religious texts, but also they dealt with classic works of ancient Greece and Rome. If this had not happened, the works of the classics would not have come until today (Monroe 1909: 262-263).

In the Albanian territories during the Middle Ages, Catholic and Orthodox monasteries were found everywhere within cities. In the ruins of those that can be seen today, it is shown the old culture of the country (Çabej, 1977:19). Traces of monasticism have come up today with Orthodox monasteries of St. Mary of Apollonia, Domitian of the Virgin Mary of Ardenica, St. Mary of Zvernec, John Vladimir in slope of Elbasan, St. Peter in Vithkuq, St. Vlash in Shnavlash of Durrës, St. Marena near Pogradec, and dozens of others. In the Orthodox monastery of Ardenica, since the beginning of XIII century a school was held. Also in Delvinë, near the monasteries of Jan Theologu of Kamenica, Naverica and Stillo, there were clerical schools since 1275. There is evidence for the presence of a school nearby the monastery of Svërneci in Vlora, which functioned until 1376 (Shllaku, 2002: 11).

In the north, monasteries of medieval Albania are high and isolated convents, with enhanced properties, similar to the great abbeys in Hungary and Italy. Some of them seem even older than the chain of the Benedictine monasteries, built by this order, which begins in Montecasino, going to the monasteries of St. Mary in Lakroma in Tremiti, to that of the Virgin Mary on the rocky island of Meleda (Mljet), surrounded by pine forest, within a quiet lacuna in Ragusa, to the monastery of St. Mary in the old town of Budva (Shuflaj, 2013:139). Thirty Benedictine congregations are known to exist in those areas for centuries ..., some of whom inherited by the Dominicans and Franciscans (Koliqi, 2002: 30). Among them are the Benedictine monastery of St. Shirgji, where it was an important market of Northern Albania and the monastery of St. Michael of Roteci, which at the time was considered a great monastery (Schmitt, 2007: 182). There is evidence for the presence of the Benedictine monastery schools in the outskirts of Shkodër (Shllaku, 2002: 12). The Benedictine monasteries of Fan (Mirdita today) which were known as the "center of life for the Province" had an important role, especially in the field of education (Schmitt, 2007, 182). About these monasteries Shuflaj says: "Further in the south, in the pure Albanian population, between the rivers of both Fandes in the province, from where in the fourteenth century they were prepared priests for the entire Southern Dalmatia and especially for Ragusa, were abbeys of St. Paul (Sant Paulus Polatensis) and St. Mary (Santa Maria di Trafandena) (Shuflaj, 2004: 134 -135). Historical documents give us a large number of Albanian clerics, of all ranks, who committed spiritual service to the believers, not only in Arbër territories but also in the Dalmatian coast, in Italy, etc. In the XIII-XIV centuries, Ragusa and other Dalmatian cities buzzed from Albanian clerics (Historia e popullit shqiptar, 2002: 335).

Until the eleventh century there weren't any education outside those schools and until the XIII century, practically, in all of the schools the monks of monasteries served as teachers. During this period their entire lesson was taught at the monasteries or outside them, under the guidance of monks (Monroe, 1909: 261). The Benedictines, since the IX century founded the first agricultural school near the monastery of St. Mihail in Rac of Tivar. As appears, Tivar was an important center for the Benedictine education. Between the first three epitaphs of the city bishops, is the epitaph of Peter, which is said to be "a teacher of teachers" (Doctorem doctor). This means that it had the best education for its time (Koliqi, 2002: 51).

Initially monasteries dealt only with the education of monks and priests, by devoting only to the Church's intentions. A child who was continuing his studies at the monastery, but did not want to become a monk, was determined to become a priest (Graves, 1919: 13). Later, inside or near their monasteries were created schools for outer students. There began to be given lessons to boys, who did not intend to become monks, who were called externs, just to distinguish those who were destined to become monks, who were called interns. This lasted until the thirteenth century, when the monastic education appeared outside schools and showed changes in the education's character (Kane, 1954: 118-119).

In the late Middle Ages the parish schools were established in villages. Those were considered as a catechism continuation of the first churches (Kemp, 1906: 120-121). In the roman system of education villages were neglected and during the Roman period there weren't any functional elementary school (Kemp, 1906: 189), but with the growth of population, more clerks were needed in the villages. The parish school was an elementary school provided to serve the primary education to boys who were considered as possible candidates for the priesthood (Kemp, 1906: 189). Upon completion of the initial studies, they continued further studies in Cathedrals or Bishop Schools, where bishops served as teachers, and later they delegated this duty to their subordinates (Power, 1962: 259).

Elementary education included the learning of reading and writing in Latin, the memorizing psalms in Latin, as well as elementary songs and the elements of arithmetic. The parishes' schools were popular and in there children of different social backgrounds could be taught to. The initial training for clergy, which was done in these schools, created opportunities for rural children to be educate further and become priests, marking an increase in their social status. But usually the children of the wide scales of the population could only become a parish priest and could not climb in the high hierarchy of the church. At best, they benefited from the personal status of the servant of the prelate or such a position as a servant in "minor orders" (Mulhern, 1996: 211).

Later, with the development of cities, the center of gravity moved towards them and the city cathedrals took educational functions and they had nearby schools. During this period, the formation of young clerics was done in religious schools near large churches like in Durrës, Tivar, Shkodra, Ohrid, Drisht, Berat, etc (Historia e popullit shqiptar, 2002: 335).

Before the establishment of universities, the medieval education had two cycles. Usually at six-seven children enter in the schools of monasteries, parishes or

cathedrals, where they received elementary education. School time change from time to time and from school to school (Mulhern, 1996: 213).

But in parish schools, in cathedral and monastery schools, the secondary education was also involved in, where the pagan schools' curricula of the "seventh art" were taught. It was time when Christians began to think that pagan courses could serve them in the study of theology and began to take an interest in liberal arts ... The seven liberal arts were originally recognized by Christians as preparatory secular studies to theology (Graves, 1919: 16). Some liberal arts became more significant at different times and improved their quality of teaching. The importance given to an entity, in any case, was related to the need of the period. Until the twelfth century, while familiarity with the Latin language and literature was absolutely necessary, dialectic and mathematic were poorly developed and the accent was put on the study of grammar and rhetoric. But in the last years of the Middle Ages, when a huge importance was given to the convincing power of thought and argument, the attention was focused on the dialectic, and when mathematical knowledge was brought by the Saracens, arithmetic, geometry and astronomy were particularly favored more (Graves, 1919: 17).

Scholasticism¹ had an impact on the medieval development as well and it was a rival of monasticism for a large part of the middle Ages. Scholastic philosophers accepted that religion should guide the reason, but eventually the reason itself becomes a tool for testing the truth (Graves, 1915: 69). The educational objectives of scholasticism were: Developing the debate; systematizing knowledge; giving individual mastery of the system of knowledge, reduced entirely logically (Cordasco, 1963: 31).

Although scholasticism gave a large number of scholar works in the law, philosophy, theology, its educational system had many limitations, among which may include: Interest in the argument and not in the validity of the results. It had an abstract and metaphysical character and the discussion that was practiced wasn't related to reality (Cordasco, 1963: 320). However, intellectual interest gained ground. They added the schools of all levels. The knowledge of ancient scholars for certain areas became very popular and the educational world was awaiting the birth of the new spirit that came in the XV and XVI century (Monroe, 1909: 328) with the European Renaissance. In schools, the seven arts began to be taught, divided into two classes: trivium involving Latin grammar, logic and rhetoric dialectics- and quadrivium, which included arithmetic, geometry, astronomy and music (Painter, 1898: 100). They contained

¹ Scholasticism was a move that was designed to harmonize the old philosophy, especially Aristotle's doctrine with Christianity. It covers a period lasting from the ninth century to the fifteenth century and has greater activity between centuries XI and XIII. Scholasticism did not agree with the teachings of St. Augustine and ascetics. It emphasized on the reason instead of authority, claiming a different principle so vital that tried to change the whole spirit of education; (Seley, 1899, 188). Scholasticism was a move that was designed to harmonize the old philosophy, especially Aristotle's doctrine with Christianity. It covers a period lasting from the ninth century to the fifteenth century and has greater activity between centuries XI and XIII. Scholasticism did not agree with the teachings of St. Augustine and ascetics. It emphasized on the reason instead of authority, claiming a different principle so vital that tried to change the whole spirit of education; (Seley, 1899, 188).

all a general nature that the medieval clergy needed for the study of Theology and Scripture (Mulhern, 1890: 252). In the Late Middle Ages Albanian cities turned into developed centers including: Durrës, Shkodër, Berat, Drisht, Prizren, Berat, Gjirokastër, Vlorë, etc. (Historia e popullit shqiptar, 2002: 269). During this period the intellectual interest to schools passed from monasteries to schools, which were mainly secular. In this period, the school management passed to the doctors who were inclined towards rationalism from the church people. The intellectual interest that began as theological interest was wrapped almost entirely in the philosophical and logical interest (Monroe, 1909: 327).

The development of education was a long process in time and many data have been lost, however there is evidence that some schools have existed between the Ohrid and Prespa lake since the X century. In Pec, since the first half of XIV century, there was a school in the Slavic language. Orthodox Albanians were educated in Greek and Slavic languages, but the schools in question contributed to raising the cultural level of them. These schools led to the establishment of educational and cultural level of the Albanians in general. Moreover, some students continued further education in other higher schools, especially Greek schools in Constantinople, Athos and Ioannina, being familiar with the scholarly achievements of that time (Koliqi, 2002: 49-50).

In the spaces, where Latin was used as a teaching language, with the leaving of the Benedictines from the religious scene, in the half of the XIII century, the Dominican and Franciscan friars that were at the beginning of their activity came immediately² (Malaj, 1998: 22). Since the first half of XIII century, immediately after the establishment of these orders, with the orders of the Pope, Dominican and Franciscan monks arrived in Albania, separately, between 1250-1370, Curia had from them these two orders nearly all Albanian prelates (Shuflaj, 2013: 155).

The center of Dominicans in Albania was St. Mauris convent in Durrës, which was founded in 1224 (Drançolli, 1999: 68). In this convent Domenik Topia, the brother of the Albanian prince Tanush Topia, had stood since 1359 for a long time (Shuflaj, 2013: 156). Other convents were opened in 1345 in Shkodra, in Lezha in 1350; in Ulcinj in 1258 ... Their missionary activity took place mainly in coastal cities, where they had assemblies like Tivari, Ulcinj, Shkodra and Durrës hanging from the Congregation of Ragusa.

Dominicans gave impetus to the development of education in the Albanian territories. Near their assemblies low and high religious schools were opened, as a result of which the number of educated people that practiced intellectual activities grew. Circa 1258 in Ulcinj, the notary (noterus-marker, legal adviser) was the city school teacher (*parte for scrivere Nostre insegnare carte parte for a nostril fioli Lettere*). In 1261-1406 in this city six notaries have worked. Such activities are documented in

² Friar's contemplative orders were put in control of higher education, in the middle of XIII century. Franciscans or gray friars were established in 1212 while the Dominican or black friars in 1216. While their motive was creating ascetic, they and especially the Dominican, was dedicated with all their energy philosophical studies and the controlling of educational institutions. Targets of contemplative orders were different from that of previous orders. They aimed not only to save souls, but also to control peoples and maintain the church. To do this, they demanded direct control over education; (Monroe, 1909, 330).

Kotorr in 1266, around the year 1278 in Durrës, in Shkodër in 1345, in Tivar in the second half of the XIV century, Novobërdë, etc. Drishti also had a good tradition in the field of education, having produced many educated clergy, which worked as priests and teachers in the Dalmat. Among Dominicans had prominent clerics who took high church position not only in the country but also abroad. Vicar General of the Dominicans Order for Dalmatia and Durrës was Dominik Topia, who previously had been a chaplain of the Chapel of the King of Sicily. From the convent of Durrës there were many clerics through convents to Trogir. Many Dominican Albanians have made a church career especially in Dubrovnik. Prior of the Dominican convent in Dubrovnik has been a cleric from Ulcinj. Meanwhile, in 1374, in the Dominican congregation of Dubrovnik, except one that was from Trogir, all the others were Albanian, and in the Mleti convent as well. One of the Albanian Dominicans should be noted, is Andrea from Durrës, which comes in Dubrovnik for provincial of the Order and in 1387 was appointed Archbishop of Dubrovnik. Another one from Durrës, in 1375 was appointed Bishop of Kotorr (Mirdita, 1998: 22-23). Over time this activity went falling until ceased to exist, with the Ottoman occupation. In fact, the last convent of the Dominicans in Durrës was abandoned in 1501, when the friars moved near Traguri (Trogir) in Dalmatia, forming the village Arbanasi on the island of Sholta (Malaj, 1998: 22-23).

Franciscans or gray friars came almost at the same time with Dominicans; they tended to be more democratic and less intellectual. They were devoted to the poor and initial education, so they were decided to be not only in cities but also in rural areas, where the Dominicans did not go. Franciscans served as a link between developed church life of Medieval Albania and the duties that the Catholic Church had to perform in this country. The clerics of this Order in particular copied the dispositions made by the order of Preachers. They found themselves in the same milieu and oftentimes confronting the same problems as their Dominican fellow friars, but it was Dominic's Preachers who devised most of the common sense solutions to educational challenges, and the Franciscans, and others, readily absorbed their lessons (Roest, 2000: 3). The sources suggest that by 1316 (the year of chapter of Assisi), the educational organization of Franciscan Order was practically complete. By then, a veritable hierarchically structured network of schools was functioning in nearly all areas where the Friars Minor was active.

Friars who entered the order between the age of fourteen and eighteen often would have some degree of literacy. If deemed proficient enough such friars would be assigned to study advanced grammar, rhetoric and logic in studia grammaticalia and logicalia. Those who came in order as mere children or oblates (sometimes not older than seven years) would likely have received a basic instruction in Latin grammar before or during the period in which they were admitted to the novitiate. It is quite possible that, in contrast with more advanced studia artium, such elementary grammar courses could also enlist non-Franciscan pupils, as was case in Dominican Order (Roest, 2000: 68). In many convents also a convent school, or rather a lector or study leader responsible for the lectio communitatis and for the teaching of preaching skills. Early on, it seems to have been a normal requirement that at least all adult clerical friars not engaged in other pressing activities, should attend the lectures of

the convent lector, which could last to two hours on work days (Roest, 2000: 82). Many individual convents or friaries housed a lector, and nearly all provinces had so called *studia particularia* at the custodial and provincial level. These alter study houses can be categorized into *studia gramaticalia*, *studia atrium*, *studia philosophiae* and *studia sollemnia theologiae*. Furthermore, every province was entitled to send a number of its friars to one of *Studia Generalia* of Order for more advanced studies in theology (Roest, 2000: 11). Normally a designated convent in each custody received and trained incoming friars. Hence it was appropriate to establish the preparatory schools at the custodial level, in the convents that were also responsible for the training of novices. These convents would provide many young friars after their noviciate with a basic training in the arts and theology. For some of these young friars, this training would be an initial step to more advanced theological studies at a *Studium generale* (Roest, 2000: 67).

Some of Albanian friars of the Order became leaders or senior clerics in other countries. In 1300 Stephen from Shkodra was mentioned as a vicar in the convent of Ragusa. In 1385, the Province of Dalmatia was Albanian. Even the Guardian of the Zadar's convent in 1396 was an Albanian Franciscan. Likewise, in 1396, the Guardian of the Franciscan convent of Zadar has been Aleks from Shkodra, and in 1440 the Provincial of the Dalmatian province was Friar Nikolla from Durrës (Mirdita, 1998: 262). The Franciscan Order which was strengthened continuously, especially from bishops that emerged from its ranks, began to unfold more the activity at the time of the Turkish invasion.

In Medieval Albania there were many secular clergy. The intensity of trade with Ragusa made this city "flooded" by Albanian priests. In 1349, when a plague broke and in the subsequent two years, in the notary books of Ragusa there are mentioned 24 Albanian secular priests, of whom 7 were from Drishti, 7 from Ulcinj, 4 from St. Paul of Pulti, 2 from Tivar, 1 from Baleci, 1 from Shkodra, one from St.Kozmai-Damian, 1 from St. Stephen of Pulti, 1 from Spas, 1 from St.Shirgji, and 1 from St.Kolli in Buna (Shuflaj, 2013: 136).

Starting with the twelfth century, cities became the place where the new bourgeois class were living and working. In this period the old feudal, clerical and agricultural Europe lived next to the new bourgeois, secular and commercial Europe (Mulhern, 1959: 232). Secular schools that were raised were complementary to religious schools. Secular schools of literacy were basic, while regular schools of Latin grammar had the highest level. Along with the cities, the private education developed as well (Kemp, 1906: 242). The lesson was mainly organized for profanity and practical purposes. The students (usually boys of the citizens) taught arithmetic, writing; accounting, etc ... In the important cultural centers in Ulcinj, Tivar, etc. appropriate conditions for the development of education were created and from there a lot of remarkable people came. The Italian humanistic spirit was spread in our coastal cities, as well as in other countries that had Albanian population. The codices and documents stemming from scripting of notary offices of neighboring countries demonstrate the intellectual activity, especially in the field of education, notary, music, visual and applied arts that provide a strong basis for the development of the progressive movement, just like humanism (Koliqi, 2002: 28). In the cities of Dalmatia Albanian

teachers (Rexhepagiq, 1970: 12) are also encountered early on. The clergy of the city, other clergy and itinerant scholars, monks and nuns or secular women, to make a living or to earn a little extra income, they provided service on teaching children in counting, reading and writing, as they had been taught arts themselves. Sometimes they are called as script and calculation schools (Parker, 1912: 29).

An indication of the development of these city schools under the auspices of the municipalities or as private enterprise is the large number of Albanian notaries. Only in Ragusa, in 1349, there were 24 notary clerks from Tivar, Ulcinj, Pulti, Shkodra and the surrounding villages, two thirds of whom were Albanians (Historia e Arsimit dhe e mendimit pedagogjik shqiptar, 2003: 61). There were even Albanians private teachers. At the Grand Council of Dubrovnik a decision was taken to “give ten perpere to Theodore, the son of Mr. Nicholas from Drishti, for the house’s rent in Danja, where had to be held the students that would be taught to read and to write (Historia e Arsimit dhe e mendimit pedagogjik shqiptar, 2003: 60).

With the increasing of artisans and merchants layer, their unions were established in guilds. In Shkodra there existed the brotherhood of the St. Barbara, St. Mercury schools and the Holy Cross, while in Drisht: the brotherhood of the Holy Cross, St. George and St. Mary. The term “Scuola” and “guild” are often used as synonyms for each other. The guild itself had two functions; the production, which was the main function and the teaching function of candidate students for master, but not every master should necessarily have an apprentice. In my opinion, the term “Scuola” is used for the fraternity school that included craftsmen and apprentices, candidates for master; such “scuola” should be considered as a part of the guild. It is worth noting that over the years, the value of education in the guild began to grow, because since the XII century, if an intern had to be considered efficient, he needed to know how to read and write. The time dictated the education in the guilds. Guild schools were usually elementary and in them there were hired masters to lead them. The “School of Albanians” in Venice is known in history. It is considered the first educational institution of Albanians in exile. In that school has taught Marin Beçikemi, etc. Brotherhood and other schools, Albanian immigrants created in Ragusa, Rimini, Rekanati (Historia e Arsimit dhe e mendimit pedagogjik shqiptar, 2003: 478).

Another category are civic schools wherein, since the thirteenth century, the Latin grammar was taught and students prepared to enter the university. The term “university” itself has been difficult to determine. Its meaning in the Middle Ages differed by country. (Norton, 1909: 6) Originally, universities were guilds of teachers or scholars and as such were imitations of numerous guilds of craftsmen and traders that were widespread at that time (Norton, 1909: 7). Since the XIII century universities were called “Studia Generale”, unlike “Studia Particulare”, where a teacher taught a few students in town. In the beginning of the thirteenth century, there were many Studia Generali in Western Europe (Cubberley, 1922: 115). It suffices to mention that between the end of the XII century and XV century there were established at least 79 of them. There might have been others who have left their mark, as some were short-lived and others lived only a few years (Norton, 1909: 6). This means that a large part of these universities did not resist over time. On the other side, despite the full medieval university contained four faculties: Arts, Law, Medicine and Theology,

the status of those universities won also that one with two or three faculties (Norton, 1909: 8).

European universities were associated with the activity of the Dominican order, who founded them. Dominicans were trained carefully in higher education and specifically they sought to direct the policy of universities and other educational institutions. These friars assured members the highest theological education at the time and won broad dissemination and control over theological learning of universities everywhere (Graves 1919: 73).

Dominicans were committed to make Christians to go to *Studia Generale* and learn theology. Universities in that period were all ecclesiastical. Initially in our side of Adriatic the Dominican established two universities: in Durrës and in Zadar (Drançolli, 1995: 108). As immediate need of superior education, in this context, with Dominican initiative was founded in the 80 century *Studio Generale XIV*, respectively University of Durres, the first of its kind in the Balkans. University of Durres was created before that of Zadar, which was created with the teaching staff of the University of Durres that left the city on the eve of the Ottoman conquest. In the history of the Zadar University is written: “*Studium generale*, later known as the *Universitas Iadertina*, was founded as early as 14 June 1396. The town of Zadar was not chosen as a university centre by chance: at the time, it flourished as the most important naval point in the Austro-Hungarian Empire, where the seats of governmental institutions were situated, including the seat of the Austro-Hungarian Ban and the Hungarian-Croatian War Navy. The first Rector of the University was John of Dyrrachium, since Zadar’s General University succeeded the previously founded University of Dyrrachium, that retreated to Zadar amid the mounting Turkish threats in South-eastern Europe”.

The university settled in Dominican convent of St. Mauri, for which Shuflaj writes that “in the second half of XIV century it gave monks to all the Northern Adriatic coast to Trogir” (Shuflaj, 2013: 157). The opening of the university emerged as a need for each developed city where there were Dominican convents. Durrës was for centuries the most important city in the Albanian territories, an important political, administrative, economic and religious center. For some time, it had been the center of the Albania Kingdom, formed by the Angevins and later of the powerful Albanian ruler Karl Topia. Durrës preserved ancient cultural and educational traditions and it was organized as free autonomous civic municipality (*comuna civitas*) and it had the statute, by which it regulated economic and social relations. It has been continuously an important center of an Archdiocese.

The position of Latin in school in the first half of the sixteenth century was essentially the same that had been in the thirteenth century. In the first Jesuit schools in Europe, Latin accounted almost all curricular time and space for children of 5 or 6 to 14 years. This was the case because it was still necessary and usable in all activities of life that required education. Latin had a high cash value because its teaching paved the way for higher positions in the state, trade or in church and it served then as the vernacular languages are used today, that’s why its study was needed. The use of Latin began to fall from 1650 onwards. Gradually it began to have less and less practical and economic value. After the year 1700, vernacular languages replaced

Latin as the language of instruction in universities (Ganss, 1956: 228).

To stop the expansion of Islam, in 1622, it was established Congregation for the Propagation of the Faith, to organize all religious propaganda to East countries. Pope Gregory XV emphasized the necessity of knowledge of the local languages by the priests of the Catholic missions. It became necessary to open vernacular language schools for missionaries. Albanian language began to be used in Latin or Greek schools for the needs of learning foreign languages and also for the needs of the clergy to make religious propaganda among the people in the local language. After the Conciliate of Trent, the Vatican created colleges for clergymen of different countries, among which for clergy from Albania. College of Loreto was created in 1574. Here they learned Peter Budi, Frang Bardhi, Andrea Bogdani, Peter Bogdani, Peter Mazrreku, etc. In 1613 the Illyrian College of Fermo was founded, where they learned Gjon Nikollë Kazazi from Gjakova, Matej Mazrreku from Janieva, etc. While in 1713 at the School of "San Pietro in Montorio" of Rome, under the influence of the Franciscans, with the direct involvement of the Albanian Pope, Clement XI, it began the department of the Albanian language. Masters of the department were italo-albanians (Shllaku, 2002: 55).

In medieval Albania the Dominicans and Franciscans orders had an important contribution. Dominican established high level of quality schools in the cities, while the Franciscans continued to give children of the wide layers of the population the initial education. Under the Franciscan Order there have been many Albanians. Since 796 based on their surnames, 236 of Franciscans, who have served in the Albanian territories, appear to be Albanians (Gashi, 1996: 131-153).

Help in the development of education in Albania have given and the Jesuits. They were involved with the Albanian issue in the last quarter of the sixteenth century. The first Jesuits arrived in the Albanian lands from the provinces where they lived italo-albanians, who studied at the College of St. Athanasius in Rome.

After the Turkish invasion, Dominicans eventually left Albania, while Franciscans stayed, sacrificing together with their believers. In 1585 the Franciscans continued to survive in the convent of Sebaste with 10 friars, Lezha with 8 friars, Rubik with 7 friars, and in the Cape of Rodon with 8 friars, with a total of 40 friars, who recently had formed the Custodia of Albania. To these convents there were added four more: of Vela, Orosh, Qafë Krraba and of Kurbini (Malaj, 1998: 26). In 1634 were created Italian Franciscan missions that came to Albania. At first they were placed in Troshan at the parish Don Prenga. Then they expanded in Gash, Mirdita, Pëdhanë, St. Pelegrin, Dervend and Grudë where they established schools (Mirdita, 1998: 268).

The Catholic Church took two important decisions that bounded the education and the Albanian language more. One of the decisions of the Council of Trent (1545-1563) was the obligation to keep books of baptism and marriage (Nika, 2001: 11). It was also decided that all dioceses should have a seminar for preparation of priests. The education for priests and the standards for clerics became more or less uniform (Power, 1962: 139). After the Council of Trent, the Holy See did not dispute the rigorous translation of the Bible into vernacular languages. The Catholic Church opposed only variants of translation and interpretation that encourage heresy and the distancing from authoritative teachings of the church (Parker, 1912: 43). As a result

of these developments, although a bit late, due to the Ottoman occupation, even in Albania the education was developed gradually in the mother language.

The attitude of the Catholic Church to Albanian education has its own features. In the Albanian lands were not developed processes of the European Renaissance, the Reformation and Counter reform and the country passed in the process of conversion to Islam. In those conditions, Papacy let the Latin language be replaced with the Albanian language, which gave rise to literature written in the native language and the opening of Albanian schools. Albanian education began by priests, who conducted their activities in the language of the people (Historia e Shqipërisë, 1967: 374).

The discovery of the printing press and the reforms created a public reading. The publication of classical Greek and Latin authors and requirements for many of these books, made them economically viable. The religious books were to assist the priests in their oral teaching to people. The invention of writing and the multiplication of books and newspapers in popular languages contributed slowly, but safely to increase the number of schools in national languages (Mulhern, 1996: 277).

The first Albanian school was founded by the Franciscans. Usually, they were 3-4 years of elementary school, where in addition to religious subjects; students also learned reading, writing, elements of history, etc. By mid-century XVII, the language of instruction in these schools was Italian and later it was Albanian too. The number of students was different, as well as the duration of their lessons. They were usually established in parishes, near the church or the parish home and far from the presence of Ottoman officials. Teachers were Albanian vicars, educated in colleges and other educational institutions in Italy, but they were also clerics of foreign nationality.

Conclusions

In conclusion we can say that the development of education in the Albanian territories during middle Ages has reached approximately the same level as other regions of the Adriatic. Medieval education was developed in Latin and Greek languages and was religious in all of Europe. In the middle Ages, despite the feudal fragmentation, it was formed Europe of culture, that relied on education in Latin. Europe's cultural homogenization was a complex process that is carried out under the action of many factors, mainly cultural. The Albanian education underwent two European processes: secularism and its nationalization. From Catholic religious schools in Latin, as in Western countries, it took place the Albanian education and Catholic clerics were the first authors of books and the first teachers of Albanian schools.

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