
LITERARY WORK AS A GENOCIDE INSPIRATOR (MORAL CHALLENGES IN EDUCATIONAL CURRICULUM)

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Abstract: This paper provides an overview of the book *"Generator genocida"* ("Genocide generator"), by the author Shemsudin Hadrovic, which presents a historical and literary analysis of Njegos's *"Gorski vijenac"* ("The Mountain Wreath") and its epic genocide, as well as the consequences of hatred over the last hundred and fifty years, and as a result of massacres and ethnic cleansing not only in Montenegro but also in the wider Balkans. This analysis points to the motivation behind the genocidal poetics of the *"Gorski vijenac"* ("Mountain Wreath") and its criminal ideology.

This analysis points to the motivation behind the genocidal poetics of the *"Gorski vijenac"* ("Mountain Wreath") and its criminal ideology. A very current issue in history, politics and education is presented, which has even become a tradition and is wholeheartedly transmitted to all cultural projects, including curricula. Thus, at all levels of schools, educators are offered as truths and patriotic messages, which are not, because they are the result of narrow and counterproductive nationalist ideologies and intolerances aimed at reconstructing big-state options, aggressing and hyperbolizing the role of their nation, emphasizing myths and religious cults.

By affirming national culture, state institutions, through their mechanism of action, impose a cultural-educational system whose framework contributes to the spread of nationalism in schools and the transmission of political ideology. Therefore, the key problem is to get rid of the influence of politics, that is, the content of individual books that encourage nationalism in education. The verses *"How these Turkized stink"*, *"Mohammed's country delights"*, *"God swear you heathen freaks"*, are certainly not messages of peace and tolerance. Calling for evil and hatred of Muslims is the basis for all the genocide committed against Muslims of Serbia, Sandzak, Montenegro, Bosnia and Herzegovina and Kosovo, but this conceptual concept can still be an inspiration to some future generations of post-genocidal Balkan society.

The author warns about the negative effects of the hate ideology that continues to plague the Balkans. Thus, the paper is a certain warning to all relevant and particularly educational structures, that we do not put aside the ideology of hatred, but strive to stop it at all levels of society.

Considering the implications of the global nature of genocide, as evidenced by the pattern of genocidal acts committed in these territories during the last wars, our aim is to show social studies teachers the ethnographic segregation in education and the need for an integral solution to the open problems in curriculum design.

Keywords: Montenegrins, Turks (turks), Bosniaks, "Gorski vijenac", "Investigation of Turkized (convert to Islam)", genocide.

1. INTRODUCTION

An extensive analysis of the genocide of *Njegos's Mountain Wreath*, and of all other books and studies in which the genocide is apotheosis and its prolongation to this day, is presented by the study of *Genocide Generator* by Dr. *Shemsudin Hadrovic*. We have received an answer to the blackout and falsification of genocide, which is the central theme of the *Mountain Wreath*, as well as the subject of extolling any similar idea in poetry, prose, essay, history, rhetoric, and in all other forms of artistic creation (painting, sculpture, theater, folklore. ..). An answer was also given to all those who refuse to acknowledge that the *"Investigation of Turkized"* was not in Montenegro, Serbia, Croatia, Bulgaria, Greece - in each of these countries with specific consequences.

One of the generators of *Investigation of Turkized* (Islamized Montenegrins) is the *Mountain Wreath*, but there were ethnic killing before it, in Montenegro, and in neighboring countries. Islamized Croats from the western regions of Bosnia and Herzegovina were expelled; Islamized Bulgarians and Pomaks from Eastern Bulgaria were expelled; through the Bosphorus the Greeks (from Thessaloniki and Thrace, and from the Aegean islands) were expelled and Islamized; Islamized residents of Belgrade and many Serbian cities were expelled. Also, even earlier, all Muslims from Hungary were expelled.

All these ethnic cleansing in the Balkans had the most terrible genocidal character, and today they are deeply embedded in the minds of Muslims, especially Bosniaks, who have been the successive victims of numerous genocides, even in recent times.

The motives for persecution are different, and they are designed in circles that make plans for ethnic cleansing and build hatred of the highest degree against the Islamized populations and ethnicities who were *"the others"*.

Ethnic cleansing and "*investigations*" have become the subject of many literary works, from guslar songs to works of art. Thus, Veselinovic's "*Hajduk Stanko*" was a key reading material at every school and a creator of hatred for the youngest population - hatred and insult to a nation that freely chose their every thought and even a religious one, who chose a way to address it God. A work that is steeped in hate and threats from the beginning to the end of the so called *Turkized* is the Njegos's *Mountain Wreath*, as well as his other works of epic and lyrical options.

In this paper, we refer to all those genocides and their creators, which were also referenced by Semsudin Hadrović, analyzing the verses of the *Mountain Wreath* and its generator energy in all genocides in Montenegro and Serbia. Chetniks in the war in Bosnia and Herzegovina and Sandzak are known to carry a *Mountain Wreath* in addition to brandy and knife in their backpack, in order to take revenge and recall slaughter. The Bible was secondary.

2. RETROSPECTION OF THE BALKAN GENOCIDE IDEOLOGY

At the end of the 17th century, there was a cruel *investigation of Turkized* in Kuci, when Albanian Catholics, persuaded and paid by the Venetians, killed or expelled all Islamized Kucs. This was followed by ethnic cleansing and investigations in Herceg Novi, other western Montenegrin and western Herzegovina regions, then in Niksic and the surrounding area, and further, when crisis and other circumstances arose, caused by the war activities of Western countries and anti-Turkish coalitions, primarily the Austro-Hungarian and Russia and their Balkan gaiters and narrow-minded, in modern language - terrorists, mercenaries, criminals, stalkers and people who are willing to commit the greatest crime for pay and robbery.

Crimes and ethnic cleansing were multiplying in Montenegro, which Turkey could not prevent because it was engaged on large fronts and committed itself to the so-called *peace treaties*. The most horrific crimes took place in villages of the so-called Old Montenegro and Cetinje, Spuz and Crmnica villages, Kolasin, in the villages of Lever Tare, in the Plavsko-gusinje area in 1912 // 1913, in Sahovici even late in 1924, and then in all parts of Sandzak from Lima to Stari Vlah.

The years of genocide have been extensively exposed in the book *Genocide Generator by Dr. Shemsudin Hadrović*. He, as no other analyst of *Mountain wreath* so far, boldly and without circumvention made retrospective of all genocidal actions against Bosniaks. By objective analysis, he pointed to the genocidal ideology of many of the *Mountain wreath* verses, to the basic idea, to the further historical function of the incriminated verses, pejoratives and threats that Njegos collected from the speech and epic practices of individuals burdened with national and religious hatred, primarily from the speech and epic practices of stale and the religious intolerance of the burdened clergy. Montenegrin bishops, especially Danilo and Bishop Rade (Njegos) were burdened with hatred against the Islamic population in Montenegro, that they themselves were the general creators of the plans for the so-called *Investigation of Turkized*, that is, *genocides*.

All relevant years on S. Hadrović presented on the basis of certain historical arguments and confirmations. In connection with this, all historical information, analytical discourses from Njegos's work and their consequences are available to readers.

Many other *investigations* and cruel crimes, such as the expulsion of Bosniaks from Uzice, Sabac and Gornji Podrinje, especially from Belgrade and its surroundings, from Karanovac (present-day Kraljevo), Nis and its surroundings, the persecution of Albanians from the area of Toplice, Vranje and many places in southern Serbia today are known in history and folk memory.

We present crimes that were motivated by hatred not of a single soldier force but also of those who were innocent and to which no one could blame, not even Turkey.

The crimes were always the result of the hatred and ideology of the Orthodox clergy, especially those who held the highest positions and who made plans for the extermination of all other faiths, led the campaigns and robberies, arson and massacres, blessed with crimes of wine and blood, as seen in the war in Bosnia and Herzegovina, for example in the blessing the monk sends to criminals from the "*Scorpions*" group near Zepa.

These crimes have their foothold in Old Testament crimes, such as when the high priest, the Jewish high priest Sanuilo, commanded the army commander Saul "to punish Amalekites, and commanded him *to attack and destroy* the Amalekites... This order is another example of a certain *primitive bloodthirsty*" - and one of the many biblical genocides (See: V. Jankovic, *Myths and Legends*, Second Edition, Belgrade, 1996, p. 56).

3. ANALYSIS OF HATE MESSAGES AND IDEOLOGY TO "THE OTHERS"

Even today there are about sixty people who have not yet become aware, who continue to spread old hatred through their sermons and vocal vocations and call for *ecclesiastics and blasphemy*, in the name of the cross of honor and holiness, fascinating even the most valuable achievements of tradition and civilization among nations. In this, one might say, the foremost is the fearsome Montenegrin-coastal metropolitan, old and new patriarchs and abbots. One "*mother*" with hatred states that "*Hoxha climbed the spike*" and "*roars*", one monk did not separate himself from the

machine gun, some Jovan in Nis and the surrounding area baptized the Roma (in 2012), and is the hypocritical address of a patriarch, "*Brethren, if we are human! ...*" But what is behind it? That same gray-haired witch was taking pictures at the siege of Sarajevo with that most bloodthirsty general in history. His successor also started with "*sole on the first ball*", simulating the good times when the Azerbaijanis renovated his church up - on top of Vojvodina, and "*forgot*" that there was at least one carpet in the Belgrade Mosque, because the old one was burned and smeared with piglets that someone, "*jokingly*", put through a window, "*get ripped off*" of civilization, and the government can't smell it.

There are others who imitate Njegos, who want to approach him, to be poets and philosophers. They wrote "*Kuku i lele*", "*We'll Scribble*", to the caraway house, and something about maniacal wolves. And nothing about those rabbits that flee the leaves from their bushes, neither guilty nor obliged. Only because they were planned for a shotgun.

Many books and booklets have been written about the *Mountain Wreath*, its philosophy, its thinking, its messages and other wonders, but few - quite a few have written about this "*smart work*" what its general message and conceptual idea. What do all those verses mean in the epic context of this great epic poem? Indeed, Njegos came from an epic environment that dealt with the epic and the custom of its rustic and mountain culture, without measure in expression, and Njegos, as a tree of that community, drowned in its biological and cultural cleavages, not moving away from its thought from "*banding*" next to the hunch. And this was accepted by many "*scholars*" as ingenious storytelling, in verse. Almost every guslar was a Homer. And yet it is not. But each was a man who made "*what comes to his mind*" with the puzzles. Njegos summed it up nicely, taking from the people what he needed and as much as would fit into one "*wreath*". He thought that all this would be intoxicating to those who are easy (words), and to the word, and to self-punishment, and to the knife, and especially to robbery. One could rise immediately, proclaiming uprising and feat, heroism, honor, freedom dear - and, in fact, go to the neighborhood and kill a neighbor of the same blood and social destiny.

It is indicative that many "*analysts*" of the *Mountain Wreath*, since its occurrence to the present day, have euphorically affirmed the actual *investigation of Turkized* as the subject of this Njegos historical event. The magnitudes of the *investigation* have been hyperbolized to the highest absurdities, with pride and clicking, with the greatest abyss of hatred, with calls for further struggle - until the final extinction of an indigenous people in the heart of Europe. In each verse of hatred and threats, they found the *philosophical messages and wisdoms* that supposedly came from the greatest poet, the philosopher.

By learning the entire *Mountain Wreath* by heart, we delved into how and as much of this wisdom as possible to discover in the verses and words of this "*philosophical-historical*" poem. We compared it to the world's greatest works of epic, epicolic, poetic, historical, artistic, linguistic options. Even more than the "*Iliad*", "*The liberated Jerusalem*", "*Osman*", etc. We felt some inner fear of each verse, of each, supposedly in a philosophy wrapped in styling, and even of the most pragmatic semiotics and messages.

When the hymns crossed all boundaries, and slowly considering, that *investigation* was a distinctive component of genocide, in order to cover up and save education and history, then many scholars came forward with the thesis that *actual investigations of Turkized*, that is Muslims, that is Bosniaks, there were not, but if P. P. Njegos was only allowed to sing in his leisure time, just like any romantic, so there-romanticism paints and what was not, it seems as if it was. Well he doesn't even have to be resented. Let students learn this by heart, but let it be just a naive lesson.

So now some have remembered to "*investigate*" that there was no *investigation*.

S. Hadrovic, however, also cites some individuals who were brave to say (and write) that investigations in Montenegro, even in the Balkans, have indeed taken place - every ten years for three centuries. Thus, about three million Bosniaks disappeared from the Balkans. They have reportedly "*voluntarily*" moved to Turkey.

It is well established how much of the genocide carries the "*state projects*" conceived in the "*works*" of open political and spiritual hatred of "*Necertanije*" by "*Ilija Garashin*", of "*Velika Serbia*" by Ilija Garashanin, Vasojevicke "*Zakon od dvanaest tacaka*", "*Corfu Declaration*", "*Memorandum*" SANU ... In the conceptual network of these "*socinenija*" (works) the messages from the *Mountain Wreath* are summarized.

According to Professor Rezep Skrijelj, the massacre that afflicted Bosniaks in 1924 is not unlike previous disasters that occurred to Bosniaks, especially in those years after the creation of the Kingdom of Serbs, Croats and Slovenes, along with the famous Njegos's message: "*cleaning of waste*" (Halilovic, 2017). The ideas and professions in this Njegos poem were motivated by the commanders P. Djuriscic, Rade Korda, Draza Mihajlovic, and especially the more recent Ratko Mladic and poet-criminal Radovan Karadzic. In his close entourage, he also had special guslers who chanted his *Mountain Wreath* and chanted his "*war feats*". He thought he would reach Genghis Khan. The project from *Gorski Vijenac* impressed both the Balkan butcher S. Milosevic and the confused architect of the "*Buji-paji*" state from Karlobag to Thessaloniki - a descendant of Herzegovina's Seselj graveyards.

Today there is very up-to-date TV propaganda with aggressive broadcasts of the so-called. "state" religions. School programs contain the most primitive formulas of falsehood and hatred of "others".

Many historians, unfortunately, still think today that the *investigation of Turks* was a justifiable work of the "people", and to this people the Turks were the first to give autonomous control over that old Montenegro, and breathed their life into the state of Ecclesiastes of Dukljan - abolished by centuries-long occupation by Nemanjic.

One of the brave, who think scientifically, is Prof. Dr. *Novak Kilibard*. He showed respect for the victims of all genocide with an objective approach. Distinguished Prof. Dr. *Vojislav Nikcevic* also expressed his condemnation, condemning all forms of genocide, although he himself sought to prove that *there was no investigation*. He did not do this to conceal the substance and messages of the *Mountain Wreath* and to save the perpetrators of crimes of every condemnation, primarily those of history. He may have seen for himself that individual crimes should not be attributed to the whole nation, but that nations should live in harmony and respect the qualities of others. Prof. Dr. *Nikcevic*, among other things, was the first to publicly say and write that *there is a Bosnian language, that Bosniaks are a people with their tradition and culture, cooperating cordially with Bosniak writers and scholars*.

The respected poet Lale also belongs to the circle of Bosniak worshipers and their historical drama *Lale N. Brkovic*, followed by a bard of Dukljan country and Dukljan poetic culture by *Jevrem Brkovic*.

Still, few are yet to bravely say that genocidal investigation is the object and essential idea of the *Mountain Wreath*, that it should be condemned and perjured in the deepest vaults - beyond the reach of all levels of education. To put it under the lock of history, but not to forget all that tradition and work have generated in this part of the world, and every one else with the messages contained in its bestial vocation.

In his work "*Besudna zemlja*" (*Desolate Land*"), Milovan Djilas seemed to be lamenting what those who were allegedly worshiped by ethnic collective ethics had committed so many terrible evils that each act was defined as genocide of unprecedented proportions, and that for that hilarious genocide *The Mountain Wreath* was a generator. Djilas pulled Njegos down the hill from Lovcen and planted it down - among those troopers who were kidnapping for the outgoing Turks, to the poor woman who had nowhere to go, who did not want war, did not cause wars, and strictly took care of the fraternal origin in this desolate land.

Perhaps, for all these chauvinistic "*feats*" and the massacres performed by captains and serdars, bishops with a mob of robbers, among whom he recognized his father, Nikola, whom he had also somewhat resented, was Djilas.

Djilas, as a communist from the front line, in his youth and desire to talk about everything communist, condemned the genocide of Shahovic and Lever Tara. But still, when he could, he did not raise his voice to offer collective respect to the victims and to compensate them - by allowing their descendants to return to their old hearths because the 1924 genocide was not so historically distant from the time when "*Djido*" was *Someone and Everything*.

Peoples of the world have their own similar literature - Germans *Mein Kampf*, French and English anti-Semitic works, as well as many others, but these books cannot be found in school textbooks and proofreading (Agovic, 2017). Promoting such genocidal content in schools imposes an obligation on Bosniak children to teach them, even by heart! Academician Rastoder believes that giving up this ideology today means getting rid of the burden of hatred (Rajkovic Nenadic, 2017).

As he further points out, if Montenegrins 100 years ago were aware of the "*meaning*" of *parts of the Mountain Wreath*" for members of the "*Mohammedan religion*", how can one explain that this topic is being criticized in the next hundred years (Rajkovic Nenadic, 2017). Namely, genocide does not expire after a thousand years. Here, the Jews were granted the right to return to the land of biblical ancestors, and the Bosniaks were not... Yet, all of this was covered by Europe.

Nowhere in the Balkans, in any educational institution, is there a unique analysis of the *Mountain Wreath* consequently, and that is how it has been for almost two centuries of manipulation, forgery, torture, humiliation and self-humiliation (Agovic, 2018). Of course, literary works should unite peoples, not call for slaughter on behalf of religions and religions, on whose shores is not the *only God* but *Satanel*. According to Academician Rastoder, Njegos's aesthetic as a writer is undeniable, but not his ethics. Therefore, the problem is not in the *Mountain Wreath* but in its use (Jovicevic, 2017).

But *Mountain Wreath* is not the only content with a genocidal message in school curricula. There is such and similar content even in the students of recent editions. Recall "terms like 'Turkized and 'feudalism of siptars' in the high school history textbook for the third grade by Rados Ljusic". (Dragovic, 2017). This textbook has provoked strong reactions and discussions from scholars, but it has not been withdrawn from school. A textbook abounding in hatred of all non-Serbs and even Montenegrins, the historian Miletic described as problematic from the basic point of view of the profession, emphasizing that it spreads national hatred of the non-Serb population and abounds in chauvinism (Popadic, 2017).

4. CONCLUDING DISCOURSE

So far, the study by Semsudin Hadrovic *Genocide Generator* is the most comprehensive analysis of the messages and ideology of the "Mountain Wreath". Apart from the *Mountain Wreath*, there are more literary "works" of the genocidal option. Recall some of the poems of Djura Jaksic, Zmaj, "works" by M. Komnenic, M. Vojvodic, B. Crncevic, M. Maksimovic, St. Tontic and even some B. Copic stories. Let us recall the first-order poet on Gazimestan - Desanka Maksimovic, the convert Mira Aleckovic ... Recall the satanic works of Vuk Draskovic, Vojislav Seselj, Gojko Djogo, as that poet from flat Kosovo who ascends the sky under the clouds with the poetry "Shout on the cattle" and lamenting over the tombs of Emperor Dusan, scattered throughout Shkoder Malesia, Northern Greece, Croatia...

Therefore, textbook sources should be selectively selected, while all contentious, offensive and stereotypical ones should be the subject of academic and cultural debate, because only by fostering a culture of prevention and nurturing the value of diversity can education play a key role in creating resistance to extreme ideologies.

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